

Understanding Human Soul: Islamic Perspective

A THESIS SUBMITTED IN PARTIAL FULFILMENT FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN THE SCHOOL OF SANSKRIT, PHILOSOPHY AND INDIC STUDIES

GOA UNIVERSITY



By

KHWAJA AYUB ZICKRIYA

SCHOOL OF SANSKRIT, PHILOSOPHY AND INDIC STUDIES

GOA UNIVERSITY, GOA

July 2022

DECLARATION

I, Khwaja Ayub Zickriya hereby declare that this thesis represents work which has been carried out by me and that it has not been submitted, either in part or full, to any other University or Institution for the award of any research degree.

Place: Taleigao Plateau

Date: 30th July 2022

Khwaja Ayub Zickriya

CERTIFICATE

I hereby certify that the above declaration by the candidate, Khwaja Ayub Zickriya is true and the work was carried out under my supervision.

Dr. Sanjyot D. Pai Vernekar

Professor

School of Sanskrit, Philosophy and Indic Studies

Goa University

Taleigao Plateau, Goa.

Acknowledgement

Firstly, I would like to express sincere gratitude to my guide Dr. Sanjyot D. Pai Vernekar, Professor, Department of School of Sanskrit, Philosophy and Indic Studies, for her continuous patience, motivation, and support throughout my Ph.D. study and research. I could not have imagined having a better advisor and mentor than her for my Ph.D. study. I would also like to thank Prof. U.A. Vinay Kumar who influenced me to focus on the topic and make a comparative study with other world religions.

Besides this, I would like to thank other members of the Departmental Research Committee (DRC): Dr. Koshy Tharakan-Professor & Dean of School of Sanskrit, Philosophy and Indic Studies, Goa University, and Dr. Zinia da Silva (VC's Nominee & Subject Expert) for their insightful comments and guidance that helped me widen my research from various perspectives.

My sincere thanks also go to Dr. Gopakumar V., Former University Librarian who provided me access to plagiarism software and reference books as well as research materials.

I would also like to thank my former colleague at International Centre Goa, Mr. Rakesh Nayak for his full cooperation and support during the tenure of my research work at Goa University.

I would like to thank Vd. Yogesh Bendale and Vd. Vineeta Bendale whose huge bank of research publications in Ayurveda and its methods of treatment that keeps the soul body relationship intact for happy living even at the end-of-life stage, influenced me publish my research publication in UGC CARE Journal: *Annals of Ayurvedic Medicines*.

Last but not the least, I would like to thank my parents and brothers for supporting me spiritually and emotionally throughout my research work.

Khwaja Ayub Zickriya

Dedicated to my mother
Halimabi Khwaja

Contents

1.	Introduction	1
2.	The Concept of the Soul in Major Religions	16
2.1	Interpretation of the Soul in Different Faiths	16
2.1.1	Notion of the Soul in <i>Advāita</i>	17
2.1.2	Concept of the <i>soul</i> in <i>Bhagawad Gīta</i>	20
2.1.3	Concept of <i>Mokṣa</i> in Hinduism	22
2.1.4	Understanding Soul in Buddhism	28
2.1.5	Concept of <i>Nirvāṇa</i> in Buddhism	30
2.1.6	Notion of Soul in Christianity	34
2.1.7	Concept of Salvation in Christianity	37
2.1.8	Concept of Soul in Jainism	43
2.1.9	Concept of Liberation in Jainism	48
2.1.10	Concept of soul and its liberation in Sikhism	50
2.2	Plato’s Concept of Soul	52
2.3	Aristotle’s Concept of Soul	54
3.	Concept of Soul in Islam: Holy Qurān and Hadith	55
3.1	Introduction	55
3.2	Definition of Soul (<i>Nafs</i>) in Islam	56

3.3	Types of Soul	58
3.4	Interpretation of <i>Nafs</i> in the Holy Qurān	61
3.5	The Mystery of the Soul of Prophet Mohammad	62
3.6	Stages of Development of <i>Nafs</i>	64
3.7	Connection of <i>Nafs</i> with Body in Realizing God	68
3.8	Spiritual Power of Soul	69
3.9	Difference between Reincarnation and Resurrection	70
3.10	Journey of Soul after Death	73
3.11	Eternity of the Soul	74
3.12	Reunion of Soul with the Body	75
3.13	Understanding Concept of Soul in Shiaism and Sunnism	76
3.14	Human Soul in Shia Philosophy by Mulla Sadra	77
3.15	Understanding of Soul by Al-Kindi	82
3.16	Nasir al-Din al-Tulsi's Philosophy on Soul	83
4.	Perception of the Soul in Sufism	86
4.1	Introduction	86
4.2	Meaning of the Soul in Sufism	89
4.3	Sufi Concept of <i>Fana</i> and <i>Baqa</i>	90
4.4	Difference between Spiritual and Animal Soul	93
4.4.1	Concept of Purification of the Soul in Sufism	94
4.4.2	Purification of the Soul (<i>Tazkiyat- e-Nafs</i>)	95

4.5	The Concept of the Soul by Al-Ghazali	99
4.6	Perception of the Soul in Iqbal's Philosophy	101
4.7	Shah Waliullah's Philosophy of Soul	104
4.8	Bridging the Sufi-Sunni Gap	106
5.	Soul-Body Relationship in Islam	109
5.1	Introduction	109
5.2	Soul is the Personality of a Man	110
5.3	The Soul-Body Unity	111
5.4	The Body is an Instrument of the Soul	113
5.5	Soul-Body Treatment by Ayurveda found in the Qurān	114
5.6	Duality of the Soul and the Body	116
5.7	Concept of Soul in Tribal Religions	119
5.8	Soul-Body Alliance as per Sadraism	120
6.	Conclusion	124
	Appendix I	139- 149
	Interpretation of word <i>Nafs</i> in The Holy Qurān; Original text and translation.	
	Research Paper Published in UGC CARE Journal	150-163
	Bibliography	164-183

List of Figures

2.1	Four Dimensions of Pure Soul	44
3.4	Meaning of Nafs in Qurān	62
3.6	Life Cycle of Human Soul	66

Chapter 1

Introduction

This thesis, "Understanding Human Soul: Islamic Perspective," endeavours to study the human soul from the Holy Qurān's point of view. In doing so, the study will state the nature and function of the soul in the cosmic design. Soul occupies a central place in Islamic philosophy and religion. Islam considers life, *élan vital*, consecrated, and sacred, and it solely belongs to God (Allah). Islam believes that life on Earth is temporary and death only marks a transition phase between the two different lives, i.e., the life in the mortal body and the life that will be lived eternally after death.

To my mind, the Soul (*Rûh*) is destined for eternal existence only after the Day of Judgment.

On other three occasions, the soul occupies temporary positions such as:

1. It exists temporarily for a specified tenure, in the *Rûh-e maahfus* (world of Souls), a place where all Souls wait for their turn to be sent to Earth till doomsday, are preserved;
2. During the period it dwells in the physical body on Earth for a specified tenure;
3. In the *Barzakh* (a place where Souls are temporarily preserved after death till the Day of Judgment), remain either in *Illiyeen* for righteous Souls or in *Sijjin* for wicked Souls.

The only places where the soul will last forever eternally are either in heaven (Jannah) if it attains *Najat* (liberation, or *Mokṣa*) or in hell (*Jahannam*) if it fails to qualify for *Najat* (liberation) on the Day of Judgment.

According to Islamic belief, a man's soul has no death; only the body becomes inactive when the soul departs from it. The body is animated as long as the soul dwells within it, and we call

such a body as living. The word 'life' or 'Soul' in a body is sometimes used interchangeably to indicate that a body is in animated condition and is living. As soon as the body and the organs stop functioning, and no sooner than the soul departs from the physical body, the body's functioning comes to a standstill. We call such a body lifeless, Soulless, or dead. It is this soul that we endeavour to understand in this thesis. In Indian philosophy, Soul or *Ātman* is generally different from *Prāna* or élan vital or 'life.'

Objectives of the research

One of the general concepts of soul, widely held by many Islamic philosophers such as **Ibn Sina, and Mulla Sadra**, is that 'the Soul is an immaterial particle present in every living entity and is eternal and non-perishable.' They hold that the soul is the 'person within the body'.¹

Such soul within a body (including animals), with a single immaterial particle, possesses both the qualities of rationality and non-rationality within it. The person with the particle that merely uses five senses continues to remain non-rational, and the particle that actively seeks intelligence will ultimately acquire the qualities of a rational Soul. Ibn Sina is quite explicit about this concept, he holds that the active principle [i.e., the active intellect] lets flow upon the [human rational] soul, form after form under the demand by the soul. When the soul turns away from it, [the active intellect] then the effluence is broken off.² The other concept of the human soul that

¹ Hafiz, M.H. Mushtaq. (2019). *Avicenna's Concept of Soul: A Critical Evaluation Al-Hikmat. A Journal of Philosophy*, Inc. Vol. 39. p 51

² Ibn Sina in *De Anima* maintained that acquisition of knowledge is only possible through the "contact with the active intellect." Although the source of knowledge flow can be through divine effluence, it cannot be automatic, ineffable or mystical, but it should be acquired through the intelligible permanently available to human intellect. The soul particle has a component of rational and non-rational where non-rational particle makes use of only five senses and rational particle along with five senses seek the intelligible and utilizes the inbuilt intellect and acquires knowledge. *Samford Encyclopaedia of Philosophy*, Oxford University Press. pp. 245-246.

philosophers also widely discuss is that the human soul comprises vegetative and intellectual parts. In this case, animals and plants will have solely vegetative parts, and human beings will have the intellectual parts with practical judgment skills.³

The soul dwells in every living body; that is how we distinctly differentiate living things from non-living things. However, the human soul uses the intellect and grows as a rational Soul differentiating it from the animal Soul, which merely uses five senses and remains a non-rational Soul. This thesis aims to study, analyze, and examine these rational and non-rational concepts of the soul and arrive at an analytical understanding of the human soul.

Observing the scientific and technological development today, one can say that science has given more importance to the body as compared to the soul and its accompanying immaterial aspects. However, in contrast, the existence of the human soul seems to be a fundamental belief in almost every religion. It has remained an important metaphysical subject for researchers and philosophers, and hardcore physical scientists, as was succinctly noted by Thomas Kuhn in his book *'The Structure of Scientific Revolutions,'* that “with crisis, scientists take a different attitude toward existing paradigms, and the nature of their research changes accordingly. The proliferation of competing articulations, the willingness to try anything, the expression of explicit discontent, the recourse to philosophy and to debate over fundamentals”.⁴

Man has taken a great stride forward and made a significant advancement in science from cloning animals to human organ transplantation; even then, the concepts of the human soul and

³ Fazril, M. (2011). “*Spiritual Coherence According to Al-Ghazali*”,

Peminggirkota.blogspot.com> accessed on 1/11/2019

⁴ Kuhn, Thomas S. (1962). *The Structure of Scientific Revolutions* (1st ed.). Chicago, ILNo.II: University of Chicago Press. p. 91

the spirit continue to remain a mystery.⁵ On the other hand, although the Holy Qurān mentions that 'the Soul is the matter with thy lord and very little knowledge about it is given to man' (Qurān-17:85), the concepts of the human soul, spirit, and mind, are carefully dealt with in Qurān in various verses such as (7: 172), (23:14) and (10:30). Cited verses mention that soul has been in existence even before its entry into the body and continues to exist after it has departed from it.

In this current era, the information can be easily captured and stored in compact disks or hard disks in this current era, with portability in inconceivable proportions. We can quickly transfer any information through physical space far and wide using satellites et al. However, humans are patently incapable of transferring information directly from one human mind to another.

Though scientists are trying to validate three types of telepathies such as:

1. Instinctual telepathy, which is mostly feeling based in which one person understands the feeling of another person;
2. The mind-to-mind telepathy, which is mind-based where one person successfully reads the mind of another person;
3. Soul to Soul telepathy is purely spiritual and can only take place between fully conscious Souls. However, there is no clear evidence of transferring knowledge from one mind to another or from one soul to another.

This fact shows that the so-called present-day scientific understanding of the nature of mind or soul somehow falls short of comprehensiveness that sheds light on the unity of the cosmos.

⁵ Hoodbhoy Pervez A. (1991). “*Islam and science- Religious orthodoxy and the battle for rationality*”, London: Zed Books Press. pp. 140-151

An important thing here to note is that this shortcoming is not a mere dearth of its information-repository; instead, it is an inherent and incontrovertible disadvantage. It is embedded in its fundamental premises of completely surrendering to the empirical propositions in the form of guiding axioms without giving an iota of thought to non-empirical possibilities. As such, all non-empirical possibilities need not be irrational and illogical. Thus, as long as science in its pursuit confines the empirical premises alone, there seems to be no hope for redemption, indicating no hope for comprehending the metaphysical possibilities succinctly spoken about and analyzed in the philosophical literature, including religious metaphysics. It appears that there is no realization as yet that metaphysics is itself firmly embedded in logico-mathematical analyses found in the various religious literature of the world. The so-called scriptural literature invokes authority as an epistemological tool, realizing that this literature invokes authority only due to the inherent empirical impossibility of the worldview.⁶ This contention of ours effectively denies the likelihood of science coming with an alternative model to understand spiritual sciences.

Human knowledge with much advanced technology cannot replace the memory of one person with that of another. In contrast, it is interesting to know that Allah (God), through his angels, will transmit information from our brain at the time when our soul leaves our body during death. This process of transferring information is explained in the Qurān in chapter 83 verses: 7, 8, 9, 18, 19, and 20.

From the above discussion, we conclude that the human soul is the immaterial component of the human body, having rational and non-rational qualities embedded in it. The rational soul, acquiring knowledge through intellect (including the human mind, a part of God's Spirit, and

⁶ Ali, Moeen M. (2011). *“Holy Qurān. Ahmadiyya Anjuman Ishaat Islam”* Lahore publishing House. p. 49

finally human Self) qualifies as '*Nafs*'. Human beings had started studying the human brain (the mind) that stores information and then processes this information to make decisions. One of God's creations, human beings, know only a little about His spirit as mentioned in the verse of 17:85 in the Holy Qurān.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

"They ask you about the Spirit. Say: The Spirit is an issue of my Lord, and the knowledge you have been given is only a little" (17: 85).

This verse conveys that only Allah has complete knowledge of the human soul; whatever interpretations and explanation of the soul given by religious scholars and philosophers is inadequate and limited.

The objective of the thesis is to study, analyze and learn the Islamic concept of the human soul focusing on the teachings of the Holy Qurān and Hadith (teachings of Holy Prophet).

Methodology

This research works on conceptual analysis, a method of exposition and evaluation of existing arguments entirely in tandem with religious phenomenology. The religious phenomenology, among other things, is well-known for its being 'absolute' in its validity and widely accepted, at least in light of its logic and assumptions. In this methodology, all the presuppositions set aside to focus on contemporary scholars, having competence in Islamic *Fiqh* (jurisprudence) and *Tafsir* (exegesis), purportedly interpreted their theological approach, the deeper meaning of the Qurānic verses to arrive at their true import in understanding the human soul. Other sources which do not allude to or concur or coincide with the general meaning and philosophy of Qurān or Hadith have no consideration in this work.

Literature Review

An initial study has been carried out to identify and examine the existing literature and research material available on the subject.

1. *Tazkiyat-al-Nafs, as explained in Al-Mustakhlash-fit-Tazkiyat -al-Anfus* by Saiid Hawwa (4th edition, Cairo Dar al Islam 1988-Cairo Egypt) was referred to understand the concept of purification of soul and how happiness, good and evil are connected with it.

A person believing in Allah and His ability to create and resurrect would behave in an exemplary manner during the life in which he lives on the Earth. As mentioned in the Qurān, being good will give happiness within and happy life thereafter in God's paradise forever. This fact is stated in verse 16:96 of the Holy Qurān.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Anyone who does righteous deeds, including both male and female, if they are believers, then God will cause them to live a good life, and He will surely reward them according to the best of what they used to do (16: 96)."

In philosophical parlance, 'Determinism and Freedom of Will,' man has the freedom to choose good or bad deeds. Even then, he is not left without divine instructions and understanding of the effects of good and evil *amals* (*karmas*), which ultimately will decide the status of his soul in the life hereafter.⁷ If divine instructions and warnings were not given to him concerning good and evil deeds, man would never agree on what separates and constitutes each one of them. Allah has revealed his teachings through his messengers and prophets sent to guide humanity to live a good and peaceful life. These holy commandments were delivered through God's

⁷ Al-Ghazali. (1979). "*Islamic Guidance*", Department of Theology and Philosophy: University

messengers all over human history. Some messages of goodness were recorded in the holy book; some were not mentioned. There are approximately twenty-five prophets and messenger's names mentioned in the Holy Qurān. They are Adam, Idrees, Noah, Hood, Saleh, Loot, Ibrahim, Ismail, Ishaq, Ya'qub, Yusuf, Shuaib, Ayyub, Moosa, Haroon, Dawood, Sulayman, Yunus, Elyas, Yasa, Zulkiful, Zakariya, Ya'hya, Al-Messiah Eissa Bin Maryam (the son of Mary) and finally Muhammad. This notion is somewhat like twenty-four *Tīrthānkara* of Jainism. God's messages were given to humanity through his messengers as his recommendations and commands.

Allah prescribes only goodness to humanity; evil is something he warned them not to perform. All religious scriptures warn humankind to evade, avoid, and not to satiate evil desire. The commandments were given to man to be obedient to Allah. Through man, He wants to spread happiness to the entire humankind on Earth and paradise. On the other hand, disobedience will lead to committing evil acts, which will eventually cause suffering and pain to the offenders in this life on Earth. This act will punish the evildoers after death and at times while living on this Earth.

2. *Manhaj -al-Islāmfit Tazkiyat- al-Nafs* by Umar Sulaymān -al-Ashqar, (Amman, Dar - al-Nafäis, 1992-Cairo Egypt.) is referred to elaborate the concept of Self (*Nafs*) and Soul (*Rûh*).

The concept of Self (*Nafs*) is also explained in the teachings of Prophet Muhammad, referred to as Sunna or Hadith. In one of the Hadith, it is mentioned:

يعرف نفسه يعرف ربه

"Whosoever knows himself knows his Lord."

3. *Holy Qurān and its translation* by Abdullah Yusuf Ali and teachings of the Holy Prophet in the books of Al-Hadith are referred for the general concept and interpretations of the soul.

Although invariably the word *Nafs* in the Holy Qurān is referred to depict various meanings such as Self, as person, as God, as spirit; interpreters of the Holy Qurān, such as Abdullah Yusuf Ali (in 2:48 and 2:57) and M. M. Pickthall (in 5:105 and 20:15), by and large, utilize the term 'Soul' to interpret the Arabic word *Nafs*. The 'Soul' is the Self after death, which will be considered responsible for executing all deeds during its life on Earth. The soul will be restored to its revived body on the Day of Judgment, restoring its ability to speak to its creator on the premise of its first life executed in this life on Earth.

Different researchers have studied the functions and relationship between the 'Spirit' and the Self; the spirit is the translation of the Arabic word '*Rûh*,' which is found in around twenty-one verses in the Holy Qurān. Human beings got some part of God's Spirit when He blew it in Adam. The verses likewise allude to the holy messenger *Jibril* (Gabriel) as "the Holy Spirit."

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ (16:102)

Say, the Holy Spirit (Gabriel) has brought the revelation from thy Lord in Truth, to strengthen those who believe, and as a Guide and Glad Tidings to believers (16:102).

The word spirit is also mentioned in the Holy Qurān (for different meanings of *Nafs* in the Qurān, please refer to Appendix-I) while describing the process of creation of Adam as:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (15:29)

When I have designed and fashioned him and blown into him of My Spirit, then fall you down before him prostrating (15: 29).

From the above verses, it is possible to argue that *Rûh* has two distinct meanings; the first meaning alludes to the material thing situated within the *qalb* or heart and commands other sense organs of the body. The second meaning applies to the immaterial characteristic that

activates the body and makes it lively. As per Qurānic verses, very little knowledge of this *Rûh* is given to man. When the soul is impregnated in the child in the mother's womb, it is the true *Rûh*. When it gets associated with the material body and gradually gets corrupted, it follows the characteristics of *Nafs*.

Al-Ghazali, in his book "Islamic Guidance"⁸ has stressed specifically the significance of understanding the knowledge of 'Self'. He holds that the achievement of human beings, in this life on the Earth, will mainly rely upon the condition of his spirit. He expressed that maintaining purity of spirit is the key for the individuals who stroll in the correct way (*siraat al-mustaqim*). While discussing the human Soul, Al-Ghazali utilized the terms *al-Qalb*, *al-Rûh*, *al-Nafs*, and *al-`Aql*, alluding to the spirit in its different facets. He expressed that *al-Qalb* has two distinct references profound and physical. *Al-Qalb* physically implies '*al-Lahm*,' a bit of tissue arranged to the left of our body.

According to Al-Gazali, *al-Qalb* is a simple, physically delicate substance whose primary functions are remembrance, meditation, distinction, and rightful decision. It is the true rational soul of a human being commanding all other faculties of the physical body. Profoundly *al-Qalb* is the essence of the Self, governing the conscious nature of man to facilitate perceiving and interpreting reality.

All the other three, *al-Rûh*, *al-Nafs*, and *al-`Aql*, are situated on the *Qalb* that make men fit for being dependable on the actions in this life.⁹ In reality, *Nafs* acts as the vehicle of *al-Qalb*. The

⁸ Sayed, Naquib M. (1990). "*The Nature of Man and the Psychology of the Human Soul*",
Kulalumpur: International Institute of Islamic Thought. p. 120.

⁹ Eid, M. and Larsen, R. ed. (2008) "*The Science of subjective Well-Beings*", New York: The Guilford Press. pp. 125,308

journey of the soul depends on whether its *qalb* is driven by *Nafs-al-ḥaywāni*, which is the animal Soul, or by *Nafs-al-insāniyyah*, which is the human soul. There is, of course, an intermediate stage that fights with the *Nafs* and tries to upbraid.

At the end of this journey, depending upon the quality of *Nafs* it travelled with, the soul is designated as an evil Soul, the upbraiding Soul, or a tranquil Soul. This does not mean that human beings have three Souls, but, as Ibn Qayyim has argued, these are characteristics of the same human soul. This fact is somewhat similar to three *Guṇa* namely *sattva*, *rajas*, and *tamas* as in the Indian Philosophy of *Sāṃkhya*. According to Hindu belief these *Guṇas* are seen in the fabrics of the universe and are symbolized in three gods such as Vishnu for sustaining force; Brahma for creative force and Shiva for destruction. The three *Guṇas* are recognized by their characteristics such as; Sattva is pure intelligence with no polarity, it symbolizes by the colour white. The other *Guṇa* ‘Rajas’ which symbolizes for colour red and is attached to fiery transmutation, passion, and attachment. On the other hand, Tamas *Guṇa* is representative of darkness, sleep and ignorance and it symbolizes the color black. The three *Guṇas* are always in active interaction with each other, one gaining supremacy and then subsiding, collapsing into each other, thereby ever maintaining the overall balance.

Al-Qalb has been divided into three types; they are the healthy heart (*Qalbun Saleem*), the sick heart (*Qalbun Maridh*), and the dead heart (*Qalbun Mayyit*). The healthy heart is the heart that is cleansed from any desire or passion that challenges the things that God commanded or what he forbids man to do. The second heart is a sick heart that has life in it as well as sickness or illness. The most flawed type of heart is the dead heart which does not desire to know the creator,

the lord. This type of heart reveres things other than the creator and follows something lower than the man himself to fulfil his worldly desires in this life.¹⁰

Al-Ghazali, in his book '*al-`Aql*,' discussed the other meanings of the soul. This book contains two different meanings for the term *al-Aql*; the first meaning is knowledge concerning everything in the universe. The second one is to know and understand the nature of science or knowledge, which occurs in the heart (*al-Qalb-al-Latifah*). Through this sense, Al-Ghazali emphasizes the understanding of the soul and its attributes.¹¹ *Al-`aql*, the full expression '*Al-`aql ul-Rûhaniyah*' refers to *`aql* that gains knowledge by itself.

Al-Rûh indicates the physical material things in a person's heart that function and control the whole body. It also refers to the spirit of God, which originates from the inspired command transmitted into the body of Adam.

1. *Purification of the Soul - Concept, Process, and Means* by Jamaal al-Din Zarabozo (Denver: Al-Basheer Publications, 2002). Material from this book was analyzed to understand the divine qualities and properties of the soul and the ways to purify the same. Muslims, especially Sufis, believe that *Rûh* (روح) is a man's immortal, essential Self-called as the 'Spirit' or 'Soul.'

However, although in few contexts, the Holy Qurân describes *Rûh* (روح) as a tool that inanimate matter; it does not specifically refer to '*Rûh*' (روح) as the immortal Self of a person.

¹⁰ Murtaza, S. (1992). "*The Tao of Islam: A source book on Gender Relationship in Islamic Thought*", New York: State University Press. p. 316

¹¹ Ridjaludin, M. (2010). "*Psikologi Agama Menurut Imam Al-Ghazali*". JOURNAL ISLAM NUSANTARA 2(1):1. p. 41

The power of the Soul

The power of the vegetative, animal, and human soul differs from the kind of properties it possesses. The vegetative soul possesses the property of growth, nutrition, and reproduction. Both animals, as well as humans, possess these kinds of abilities. The rational soul in man makes him different from other beings. *Aql* is referred to as man's power and ability to recognize the truth from falsehood; it enables him to receive the promises and the true message from the Almighty through his holy messengers.

Interconnection of *Aql*, *Nafs*, and *Rûh* (روح)

Al Ghazali holds that *aql* acquires knowledge from the things surrounding it in nature, and it also acquires knowledge through the heart by perception. In this way, *aql* acquires intelligence from the spiritual domain that guides the soul to follow the spiritual realm. *Nafs*, on the other hand, is regarded as ego or evil force that always tries to deceive the commands of spiritual force *Rûh* (روح) and is the reflection of the effect of the dominance of *aql* or *Nafs* on the actions performed by the body. If the *aql* (intellect) dominates and keeps *Nafs* (ego) to rest, then in such a state *Rûh* (روح) attains the state of purity and obeys the commands of God. On the other hand, if *Nafs* (ego) dominates over *aql*, the actions performed by the body are of a lower level that corrupts the *Rûh* (روح), keeping it far from the divine guidance and taking it farther away from God.

The qualities of the Soul

There are primarily four qualities of the soul. These qualities are greed, satanic, divine, and animal type. The greed quality of the soul is the faculty of anger, which brings anger during challenging situations. It has characteristics of pride, lust for oppression, and boasting about oneself. The second one is the satanic quality which refers to the evil deeds and desires. Satanic

quality will encourage the soul to follow the animal and exploitative quality, which produces deceit, guilt, and fraud. The third quality of the soul is the appetite for food, sex, et al. The animal quality produces shamelessness and dishonesty. The last quality of the soul is divine. Divinity is the highest quality of a Soul that urges one to know about God and attain salvation. This soul will also uncover the tricks and ploys of satanic quality and overcome the temptation of appetite and sexual desires. This kind of soul will keep one's heart pure from corruption and evil things, and it will submit to God's commands.¹² It is well-known that the earlier Saints also believed in the union of soul and body. They consider the human soul a combination of God's spirit and a corporeal body developed by physical conception. After death, the spirit is held either in *Illiyeen* (the place for righteous Souls) or *Sijjin* (a place for wicked Souls) until the resurrection, when it will reunite with the same body in which it was dwelling while in the earthly life. Resurrection in Islam will occur on the Day of Judgment, where every soul will enter into the body it once occupied in early life.

The soul has one more unique quality; although it is an immaterial entity, it has to interact with the body, a material substance. This quality of soul makes it a non-absolute immaterial entity. Other immaterial substances like intellects that interact with immaterial substances for their activities are considered absolute immaterial substances.

¹² Daud, Mohammad H. & Kadir, Attas A. (1980). *“The Development of Islamic Cognitive Processes by Different Groups of Students during Reading”*. The Islamic Academy, Cambridge: United Kingdom Press. p. 180.

Expected outcome

The research work, while endeavouring to understand different philosophers' interpretation of the meaning of soul as given in the Holy Qurān, would generally/specifically seek an answer to the following questions:

1. Is the soul separate from the body?
2. What is the Soul-body relationship?
3. Immortality of Soul [Is soul immortal]?
4. Difference between Soul and Spirit.
5. What is meant by 'purification of the Soul'?

It is expected that the answers to these questions would reveal an objective understanding of the concept of soul transcending the barriers of most, if not all, religious interpretations, including Islam itself.

CHAPTER 2

The Concept of the Soul in Major Religions

2.1 Interpretation of the Soul in Different Faiths

Generally speaking, in Indian Philosophy, the Soul is referred to as *Ātman*, *Jīva*, or *Prāṇa*. In *Upaniṣad*, it is referred to as *Puruṣa*. The Jewish Philosophy identifies it by *Ruah*. In Persian literature, it is referred to as '*Jan*.' In the earlier chapter, we have seen that a human being possesses the ability to think, which distinguishes him from the animals as they lack this quality. We also observe that the plants and vegetable life also lack thought, physical movement as well as sensual perception. Although the term 'life' is generally used in almost all faiths to identify any living creature including animals, and plants, the mention of the term *Nafs* (Soul) is exclusively made in the context of the human Soul in this thesis. Apart from the quality of intellectual power, Soul (*Nafs*) is believed to have many other qualities.

Most Eastern philosophers and religious scholars such as Lau Yan, Guru Nanak Dev, and others; use the term 'Soul' in a very comprehensive sense as an everlasting and immortal substance caged in the physical body. Whereas Ibn Sina, well known in the West as Avicenna, the most influential philosopher in the pre-modern era, holds that the Soul is a substance and is essentially immaterial.¹³ He also holds that every substance can be divided into material and immaterial types. Any material object should have at least fundamental dimensions such as length and width. A three-dimensional object should also have the dimension of time. Since the Soul does

¹³ Hasse, Nikolous D. (2000). *Avicenna's De Anima in the Latin West*. London: Warburg Institute Press. p. 92.

not satisfy any dimensional property of material objects, it is regarded as immaterial by Ibn Sina. He also holds that although the Soul is an immaterial entity like intellect, it is referred to as non-absolute immaterial as it depends on the physical material body to function and perform all its activities.

2.1.1 Notion of the Soul in *Advāita*

According to *Advāita*, *Ātman* (Soul) is a non-material Self and it never changes. The teachings of *Upaniṣads* emphasize that the truly liberated Soul 'becomes' one with the *Brāhman*, mingles with the oneness of God, who is *nirākāra*, *nirguṇa*, and *nirviśeṣa* (formless).¹⁴ Rig-Veda mentions that *Ātman* is the absolute quintessence of the universe and the inner breath in man. Following the concept of *Upaniṣad*, the word *Brāhman* is generally regarded as the ultimate essence of the universe, and the term *Ātman* is assigned to the inner spirit that dwells in man. The basic principles of the *Upaniṣad* focus on the manifestation of Supreme *Brāhman* as the individual *Jīva*.

¹⁴ Bhagavad Gīta, 12:5, *What Lord Sri Krishna Says in Bhagavad Gīta (12th Chapter) to his disciple Arjuna 'Upasāna of non-manifested aspect of Supreme Personality is very difficult for the embodied (Jivas)'. Arjuna asked Sri Krishna as which way of Your (Supreme Personality) worshiping is fruitful, whether it is of Nirgun Nirakar or Sagun Sakar. Bhagwaan clarified that his Bhakti or worshiping is easiest way for Sagun Sakar ...*

¹⁵ Acharya, P. K. (1946). 'Mānasāra: An Encyclopaedia of Hindu Architecture.

London: Oriental Books.pp.45-50.

Ādi Śaṅkarācāryaḥ, an early eighth-century theologian, believed in the doctrine of *Advāita Vedānta*. His thoughts are considered to have spiritual meaning in the Hindu culture. He propagated the true concept of ignorance referred to as *Avidyā* in the Sanskrit language. To him, the Soul remains in the bondage of the body, and in turn, it takes multiple births only because of the ignorance or *Avidyā* of mind. He mentioned that when the mind is corrupted, everything else is automatically destroyed. Alternatively, when the mind is glorified everything, else automatically gets glorified. According to the teachings of Ādi Śaṅkarācāryaḥ, the human Soul by nature is pure and holy. When the veil of ignorance or *Avidyā* is covered over it, the Soul changes its nature and becomes impure.¹⁵ However, by continuous process of *Sadhana* and *Upāsana*, this *Māyā* of *Avidyā* can be removed, and the Soul can be illuminated and freed from the veil of ignorance. *Vedānta* (which literary means end of Vedas and originally referred to as *Upaniṣad*) emphasizes on worshipping the *Ātman* within oneself. According to *Vedānta*, when the Soul attains reality through brightness and illumination, it becomes one with *Brahmān*.¹⁶ We know that *Brahmān* is also referred to as *Prajapati* or *Īśvara*, is a creator, God, whereas *Brāhman*, according to the Vedantic teachings, is an ultimate reality. The essence of the philosophy of Ādi Śaṅkarācāryaḥ can be encapsulated as "*Brahmāsalyajaganmithya JivoBrahmāivanaparah*" which means the supreme Self or *Brāhman* is non-dual, is the only absolute reality, and the earthly world is delusory. Ādi Śaṅkarācāryaḥ emphasized that the nature of *Brāhman* cannot be expounded. That is why the

¹⁵ Acharya, P. K. (1946). '*Mānasāra: An Encyclopaedia of Hindu Architecture*'.
London: Oriental Books.pp.45-50.

¹⁶ Sahasrabuddhe M.T. (1968). '*A Survey of the Pre-Sankara Advāita Vedānta*'. University of Poona. p.32.

Upaniṣad described it by the expression 'not this - not this' (*neti neti*).¹⁷ This does not mean that the *Brāhman* is not comparable or non-existent, but it is just reality. This absolute reality, *Brāhman* is means of knowledge; it has no classification (*Jāti*), no feature (*Guṇa*). It is, above all, a rational way of thinking. It is unblended consciousness, everlasting, and does not deteriorate (*Īkāra*). It is limitless, infinite, and not confined to any objects. According to *Advāita* philosophy, cause and effect are two different orders of absolute reality. *Brāhman* is the cause of the whole universe. The material world of things around us, including *Jīva* (Souls), has no independent existence. Their cause is *Brāhman*, as *Brāhman* is the reality of the world, for there is nothing besides it, which can be shaped, casted, moulded, or tempered into the form.¹⁸ It is an invariable principle that cannot undergo any metamorphosis. This explains that *Brāhman* is the cause of the whole universe, and there exists a unique relationship between the world and *Brāhman*. In other words, if there were no *Brāhman*, there would be no world. The non-existence of the world will not affect *Brāhman* in any way.

To my mind, what Ādi Śāṅkarācāryaḥ meant is to explain the relation between *Brāhman* and its countenance, indicating the ground of the appearance is *Brāhman*. Due to the illusion of *Māyā* (which occupies a central place in *Advāita* philosophy), *Brāhman* appears as the material world, Soul, and *Īśvara*. *Māyā* is responsible for suppression of all the appearances of *Brāhman*. *Māyā* is a cause of ignorance, and its locus is Soul. It conceals the real nature of the *Brāhman* and shows the *Āvaraṇa* and *Vikṣepa* (some other world in place of *Brāhman*) by making the Absolute nature to appear as the empirical. However, *Māyā* does not enjoy eternity,

¹⁷ Vishnu D. (2014). *Meditation and Mantras*. Motilal Banarsidass Publishers. p. 119.

¹⁸ Sharma, S. Robbin, (1999). '*Quantum Rope*': *Science, Mysticism & Management*, New Age International Publishers New Delhi. p.158.

but it can be destroyed when the realization of Brāhman overcomes ignorance. While absorbing the true knowledge and achieving *Brāhman* realization, the material world is rejected ultimately, and the Soul is purified from its boundedness, ignorance, distress, etc. *Brāhman* is beyond all that exists in the material world (*Māyā*), yet all that persists is the result of its illusions (*Līlā*). According to Ādi Śaṅkarācāryaḥ's teachings, the innermost core of man is his supreme Self and it is one with *Brahmān*.¹⁹ To develop the true identity between the individual Soul and *Brahmān*, there is a need for the spiritual exercises of purifications and meditation through which man can attain *Mokṣa*.

2.1.2 Concept of the Soul in Bhagawad- Gīta

Bhagawad Gīta, another sacred scripture of Hinduism, emphasizes *Upasāna* and the *Bhakti* as a way to salvation, to achieve the love and nearness of God.²⁰ A devoted Soul who completely engages in *Bhakti*, cannot be separated from God, and Supreme God too cannot abstain Himself from such devotees. Scholars of Bhagawad-Gīta believe that the cycle of multiple births and deaths of the Soul or cycles of reincarnation depends on the *karma* of the actions performed in this world. Bhagawad-Gīta describes *Ātman* or Soul as imperishable and hence is eternal as mentioned in the following verse:

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ 2:18॥

"Only the material body is perishable; the embodied Soul within is indestructible, immeasurable, and eternal. Therefore, fight, O descendent of Bharat". (2:18)

¹⁹ Sullivan, B. (1999). *Seer of the Fifth Veda*, New Delhi, Motilal Banarsidass Press. pp. 82–83.

²⁰ Raju, P. T. (1985). *Structural Depths of Indian Thought*. SUNY Press. p. 383.

Similarly following verses of Bhagawad-Gīta explains in detail the eternal properties of the Soul:

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 2:19॥

न जायते म्रियते वा कदाचिनायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते

हन्यमाने शरीरे ॥2:20॥

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा

न्यन्यानि संयाति नवानि देही ॥2:22॥

अच्छेद्योऽयमदाहयोऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥2:24॥

"The Soul can neither be slain, nor it slays by itself (2:19). As it is never born, so it never dies after it has come into existence, it always exists and never perishes" (2:20). It only leaves one body to enter into the new one (2:22). It is invisible, impenetrable and incombustible, stable and immobile (2:24).

To my mind, the Qurānic definition of the Soul as mentioned in verse 17: 85 (*They ask you 'O Prophet' about the spirit. Say, "Its nature is known only to my Lord, and you 'O humanity' have been given but little knowledge."*), confirms with the explanation given in the Bhagawad-Gīta verse 2: 29, which states:

आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः श्रुणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥2: 29॥

Bhagawad-Gīta, in this verse, makes it plain and simple that human beings are incapable of understanding the true nature of the Soul, as explained in the above verse.

As Bhagawad-Gīta holds, that cycle of rebirth depends on the kind of *Karma*, and *Karma* is bound to change, but the eternal Self does not change. This shows that the Soul is unborn and everlasting. Bhagawad Gīta points to three distinct parts, such as *Karma yoga*, *Jnana yoga*, and *Bhakti yoga*, to achieve the state of perfection. The first being path to work, followed by the path to knowledge, and the latter being the path to devotion. Bhagawad Gīta also explains that one should try to detach from the physical Self and increase the devotion and attachment to everlasting and imperishable Self to attain freedom from bondage. The habitual propensity of a person determines his appetite. His appetite determines his actions. This action is referred to as *Karma* that is responsible for his birth into another body after death.

2.1.3 Concept of *Mokṣa* in Hinduism

In every religion, there is great importance given to the concept of liberation, and religious preaching encompasses the idea of liberation of the Soul from the sufferings and pains of the present life. Some religions like Hinduism strive to break the chain of rebirth. However, the idea of liberation is presented differently in different religions; some refer to it as salvation, *nirvāṇa*, and others as *Mokṣa*. In the efforts to get happiness and to eliminate the sufferings of life, there are various spiritual measures recommended in the scriptures as well as by the religious leaders. The fact that death alone cannot stop the chain of suffering and such suffering continues in the next life after rebirth has made this liberation more complex and a matter of great importance. By nature, human beings will not get satisfaction for anything less than immortality with eternal

bliss. This eternal bliss or ultimate freedom is regarded as *Mokṣa*. The purpose of life in Indian philosophy is to achieve this ultimate freedom through *Mokṣa*, which finds the highest place even above *Dharma* (virtues), *Artha* (wealth), and *Kāma* (entertainment), which is considered subservient to *Mokṣa*. It is interesting to analyze different ideas of 'Self-purification' recommended and practiced by different faiths, which play a vital role in the pursuit of attaining the spiritual status of Soul through *Mokṣa* and achieving absolute freedom.

In Hinduism, present life of any living creature, including human beings is considered a consequence of the *karmas* of one or many previous lifetimes. The outcome of those *karmas* of the past sometimes bears fruits making present life fruitful. Many times, the *karmas* of the past unfold to bring all sufferings and pains in the present life. In other words, the *karmas* of the past life are reflected in the present life, and the actions that we are doing in the current life will decide who we will be in our next life.

This cycle of desires, lust, and reactions of these actions keep moving the wheel of life on earth. As a result, all creatures are forced to exist in one form or the other to bear the burden of their *karmas* of the past. In Hinduism, this repeated birth cycle is referred to as reincarnation and has direct consequence of the *karmas* of the person in the present life. Reincarnation may occur in any of the realms of *Samsāra*, which include heaven, hell, and the place in between.²¹ The greatest goal and ultimate desire of life in Hinduism is to attain *Mokṣa* by breaking this reincarnation chain in *Samsāra*. The process of attaining *Mokṣa* is very well explained in Hinduism, which includes leading the life through the process of yoga and meditation. The desire for wealth and other earthly pleasures are natural pursuits of man; however, the real goal

²¹ Padmanabhan J. (1980). Wendy Doniger (ed.). *Karma and Rebirth in Classical Indian Traditions*. University of California Press. pp.30-31.

should be to seek enlightenment to realize our identity with Supreme God. 'Self-realization,' *Īśvara*-Realization, and *Samādhi* are three divine laws that demarcate the path of liberation. Through the continuous practice of yoga and meditation (which may take many life cycles), one is sure to control the effects of the *karmas* and attain full enlightenment to escape the cycle of reincarnation and eventually get mingled with the *Brāhman* identity (*Sankara*), or immersion (Ramanuja), or proximity (*Madhva*) to last forever.

Through the exercise of yoga, the Soul tries to enter into a super-conscious state of mind. With meditation and perfect silence, the Soul escalates into the Absolute Reality of God. In this state, all *karmas* are wiped out. The mind in this state tends to be in a stable state of goodness, and such a Soul is freed from the cycle of rebirth. Such a Soul has achieved *Mokṣa*, *Nirvāṇa*, or *Mukti*, and is liberated from the cycle of reincarnation. Although this process of attaining *Mokṣa* (which is not the state of being but the actual realization of God) is difficult to attain in single life, due to 'Self-created' *karmas*, followers of Hinduism consider that *Paramātmā* is always closer to everyone than the beats of their heart. He may enlighten us when we must seek and attain profound spiritual realization through *Bhakti* and *Upāsana*. As *karma* in Hinduism is considered eternal cosmic law of cause and effect and *dharma*, which includes the virtues of right and wrong, is the law of 'Being,' all actions (*karma*) can be nourished and polished through wisely following *dharma* and performing good deeds. With the consistency in our righteousness, following regular *niyamas* (laws and restraints of Hinduism), performing the *panchanitya karmas* (five regular duties), and seeking *Paramātmā* everywhere and in everyone, our *karma* of the past will slowly start soothing and diminishing.

Nishkāma Karma (neutral or detached actions) is an important source of attaining *nirvāṇa* or *Mukti* in Hinduism. Lord Krishna preached that one should remain detached while performing any of the duties in life. Bhagawad-Gīta mentions: "To the man thinking about the objects (of the senses) derives attachment towards them; from attachment,

originate longing; and from longing, anger is generated. From anger comes delusion; and from delusion loss of memory; from loss of memory, the ruin of discrimination; and on the ruin of discrimination, he perishes".²² *Mokṣa* marks the end of the birth and death cycle and is regarded as the ultimate goal out of the four goals of life in Hinduism.

There are some eight types of *Mokṣa* defined in Hinduism, and accordingly, Souls are destined to these realms;

(1) The Souls that attain *Salokya Mukti* are destined to *Iṣṭa-Loka*, the realm of personal God called Viṣṇu.

(2) Those who attain *Samipya Mukti* are expected to be in close proximity to Personal God Visnu. These people qualify for the ultimate liberation through moral disciplines and detached meditation of personal God Viṣṇu.

(3) *Sarupya Mukti* is the third type where the departed Souls acquire the form of personal God with intensive joy and blessings.

(4) Souls that attain *Sayujya Mukti* get blissfully immersed in the personal God Vishnu.

(5) *Āvantara Mukti* means *Mukti* through stages. The Soul that meditates with the spiritual sound of OM or AUM (ॐ) is expected to destine to *Brahmā-Loka* where he attains the status of *Nirguna Brāhman* and is freed from the cycle of rebirth. This type of *Mokṣa* is called *Āvantara -Mukti*

(6) In *Viśiṣṭādvaita Mokṣa* is achieved when the Souls are destined to *Vaikunṭha* which is the realm for the devotees of Vishnu, personal God. This can be achieved through *Bhakti Yoga* and divine grace.

²² <https://www.holy-bhagavad-gita.org/chapter/2/verse/62> accessed on 12/12/2019

(7) In *Purva - Mīmāṃsā Mukti* is achieved through the consistent performance of prescribed rituals in the Vedas. Souls with such *Mokṣa* are destined to heaven and escape the rebirth in *sansāra*.

(8) *Jivan-Mukti* is when the Soul is expected to achieve liberation far before it has departed from the body.

Advāita and *Sāṃkhya* are two different schools of thought that believe in this philosophy.

According to *Advāita*, *Jīvan Mukti* can be achieved from *Samsāra* while the Soul is still in the body. The Soul in this state passes through various spiritual exercises such as; *Bhakti* and *Upasāna* of God Viṣṇu to purify itself completely and reach the state of *Nirguṇa Brāhman*. In this condition, the Soul is enriched with the knowledge of the 'inner Self,' which is called *Ātmajñāna* (divine-'self-recognition'). It is believed that ignorance which veils the true image of reality is erased on the attainment of *Ātmajñāna*. Obviously, when *Avidyā* or ignorance is wiped out and destroyed completely, the Soul attains *Jīvan Mukti* (liberation), in which the person ceases to realize that he is an embodied being. The surrounding world for such a Soul appears to be all illusion, and the final *Mukti* of the Soul happens soon after the *Prārabdhakarma* (residual *karma* of past life) is exhausted. Such a Soul eventually departs from the body to rest in the permanent abode.

There is another type of *Mukti* called *kaivalaya Mukti*, which is believed in *the Sāṃkhya* School of thought in that the Soul is considered as pure consciousness, which is *Puruṣa*, and the Soul is bound to the unconscious body called *Prakriti*. *Prakriti* performs its activities with the help of the mind, body, and other organs and is responsible for the ignorance of the *Puruṣa* until the *Puruṣa* acquires the knowledge called *Viveka-jñāna* that identifies the ignorance due to its attachment with the *Prakriti* and tries to detach from it. Thus, when *Viveka-jñāna* is acquired, there is complete disassociation of *Prakriti* from *Puruṣa*, and in this condition, *Puruṣa* attains *Mokṣa*.

To my mind, the *Mokṣa* in Hinduism can best be understood through the concept of Ādi Śaṅkarācāryaḥ, which is very well presented in *Upaniṣad. Advāita* philosophy of *Vedānta* means non-duality of Soul (reality is one and cannot be divided). It speaks about links between the individual Soul and the *Brāhman* and the linkage of *Brāhman* with the universe. The realization of *Brāhman*, a Supreme power, will ultimately result in *Mokṣa* or *Mukti* from rebirth and *Samsāra*. *Brāhman* (reality) exists everywhere without any attributes; it is difficult to identify this reality, especially when we are cemented with the veil of *Avidyā* that persists due to the *karmic* traces that bond *Prakṛiti* with the *Puruṣa*.²³ *Advāita* philosophy mentions that *Brāhman* in itself is entirely one, but within that oneness, it comprehends an infinite variety, both indistinguishable and separate from the discrete Soul and the world.

According to me, this concept of *Brāhman* does not give a specific direction of achieving *Mokṣa*. Sometimes it suggests that *Mukti* is possible only through the process of following religious obligations, and at times, it suggests that liberation can only be attained by acquiring knowledge. Another instance also mentions that liberation depends on the combination of religious rituals and true knowledge. This two-fold direction suggests complete detachment from the material world through the influence of rituals on the one hand and the ending of *Avidyā* through true knowledge and realization of the oneness of *Brāhman* (reality) on the other. This dual idea of liberation is also based on the concept of *Māyā* or illusion, which presents that whatever we perceive through our senses is not the real world. Everything that appears to us physically is in itself an illusion. However, at the same time, we know that the entire world is not just unreal as there is evidence that objects exist, which proves the principle

²³ Eknath E. (2007). *The Bhagvad Gita*. Nilgiri press.p.221.

of reality. Here we should carefully differentiate two types of unrealities; one where the appearances before our senses are mistaken for something unreal, and the other which appears to us as ultimate reality, but it is not when we compare it with the principle of reality, *Brāhman*, itself. *Brāhman* appears in every individual Self. *Advāita* philosophy, therefore, rightly suggests that one should strive to elevate the status of the individual self to identify the manifestation of *Brāhman* either in individual self or the surrounding world. While the surrounding world may be illusory, the individual or discrete self is not illusory (as it is *Brāhman* itself) since, if that was the case, there would have been no possibility of the *Mukti* or liberation of the 'Self.' Every individual Self indeed is *Brāhman*, but as a result of *Avidyā*, the individual identifies himself with what is not his 'Self.' While doing so, the real Self hides behind the objectified empirical Self. In this way, there is always a possibility of the Self to remain outside the sphere of the normal ways of knowledge accepted in the form of six *Pramāṇas*.

Hinduism teaches that every Soul should take responsibility for the actions in the present life, which will decide the soul's fate after death. The ultimate goal of every Soul is *Mokṣa* that can only be achieved by destroying ignorance and acquiring knowledge. Man should sacrifice all other desires in life to fulfil the ultimate desire of *Mokṣa*, that is the liberation from the cycle of repeated births and deaths.

2.1.4 Understanding Soul in Buddhism

Buddhism, in general, holds that there is no Soul, and this position is known as the doctrine of *Anattā* (anātman).

“.... *sarvadhatmah Sunyata laksana anutpanna aniruddha*

Amalana vimalano nanaparipurnaH” (Prajāparamītaḥṛdaya Sūtra)

"All phenomena are empty that is, without characteristic, unproduced, un-ceased, and undiminished." While Indian philosophy, in general, accepts some substance, Buddhism rejects every form of substance in the universe.

The concept of *punarjanma* or rebirth, the Soul entering into another body after it leaves the existing body at death, is also refuted in Buddhism. Instead, they preach a distinct connection of current life with the previous life without the Self -the same substance continuing from one body to another.²⁴ In Buddhism, the repeated and endless cycles of rebirth are referred to as *Samsāra*, and the action of man in the current life (*karma*) will decide the destiny in the new existence after death. Buddhism considers *Samsāra*, or the cycle of rebirth to be full of *duḥkha* (pain and sufferings). The cycle continues until the liberation or *nirvāṇa* is achieved through enlightenment, awakening. However, this endless cycle of rebirths in Buddhism asserts that rebirth may not necessarily occur in human form. However, it can be in any of the six realms or sovereign states defined in the *Bhāvacakra* (Buddhist wheel of life).

The six realms in which the rebirth could take place is; *Manuṣyā* (human being), *Tiryak* (animal form), *Asura* (alien), *Preta* (phantom), *Nāraka* (hell), or *Deva* (heavenly abode). According to Buddhist belief, *Manuṣyā*, *Asura*, and *Deva* are considered as good realms. Moreover, these can be achieved by demonstrating *Khushala* (good *karma*) in the previous life. The other three realms are considered evil realms in which man may take rebirth depending on the merit of the *Akhushala* (bad *karma*) in the previous life.²⁵ Buddhists do not believe in God yet demonstrate the way of salvation and style of living for attaining true morality. Buddhism

²⁴ Gananath, O. (2006). *Karma and Rebirth: A Cross Cultural Study*. Motilal Banarsidass. pp. 107–108.

²⁵ Robert, E. B. Jr.; Donald S. L. Jr. (2013). *The Princeton Dictionary of Buddhism*. United States, Princeton University Press, pp. 708–709. ISBN 978-1-4008-4805-8.

propagates the concept of *Nirvāṇa*, which is everlasting life. It abandons 'I'ness or self-hood and promotes truth. It is the truth that leads the life and the self that leads to death. The person who dominates over his lust and desire and achieves true knowledge through *Samādhi* will ultimately achieve *Nirvāṇa*.

To achieve *Nirvāṇa*, which is the purification of 'Self', ten virtues of life such as Patience, Intelligence, Charity, Purity of thought, Strength, Knowledge, Meditation, Renunciation, Truthfulness, and Generosity adopted by Buddhist are very important. Eternal salvation can only be achieved when a man in earthly life adopts these virtues. Since the *jīvas* cause pains and sufferings on account of their previous lives, every *Jīva* should strive to remove these sorrows and sufferings by their good deeds, and no divine power will interfere in removing their sorrows. Until the sorrows and sufferings are completely removed, transmigration of the Soul continues to take place. Therefore, it is important to focus on understanding these sufferings and pains, finding out the causes of suffering, working towards relief, and taking actions to end these sufferings to attain *nirvāṇa*, which ultimately leads to liberation from the cycle of rebirths (*Samsāra*).

2.1.5 Concept of *Nirvāṇa* in Buddhism

In Buddhism, liberation or *nirvāṇa* can be achieved by destroying all acts of passion. *Nirvāṇa* means 'cooling of fire'- the fire of passion. Buddhism maintained that the root cause of all sufferings and pains is the outcome of the passions in life. Once the fire of passion is extinguished, the bondage of suffering ceases to exist, and the *nirvāṇa* is ascertained, leading to the end of the cycle of rebirth. It is quite evident that when the fire is cooled, there will be the perfect state of tranquillity, and this is what is achieved through *nirvāṇa*, in that the fire of lusts, desires, and hatred is extinguished, and a state of peace and serenity persists.

The fire of passion can be extinguished only through the enlightenment that is achieved by wiping away *avijjā* (ignorance), which is the leading cause of obstruction to reach *Nibbāna* (*Nirvāṇa*).²⁶ According to the teachings of Gautama Buddha, “when we have learned to be free from the bond of extant, we must hew our incomprehension or ignorance with all our efforts, for it is the real cause of pain. Once we have achieved it, we will be free from earthly lusts to possess pure and perfect nature within us, leading us to attain *Nirvāṇa*”. The true definition of *nirvāṇa* in Buddhism cannot be explained in specific words unless experienced through practice. Ven Dhammpiya, a noted Buddhist monk, has succinctly mentioned that *nirvāṇa* is beyond logic and reasoning. It is sometimes complicated to explain what *nirvāṇa* means; it is as difficult as explaining color to a born color blind. Explaining *nirvāṇa* makes it even more difficult if we consider it a source of annihilation of the Self because there is no concept of Self or Soul that can be annihilated in Buddhism.²⁷ One can argue on this; if there is no ‘Self’, what inspires a man for *nirvāṇa*? Buddhism answers this by considering that all the acquirements in life are transitory and fleeting. The achievements like *artha* (wealth), *might* (strength), and *popularity* (fame) will cease to exist after bodily death. Moreover, these earthly attributes fail to satisfy man fully, as, by nature, man rues and envies the neighbour’s possession. Thus, in Buddhism, these worldly pleasures are not the ultimate goals of humanity. The ultimate goal should be liberation. To explain this liberation, we may use the term with limited meanings like; *Mukti*, *Mokṣa*, heaven, and so on. However, the true

²⁶ Yuvraj, K. (1988). *Is Karma Evolutionary?* Journal of Indian Council of Philosophical Research, Volume 6. pp. 24-26.

²⁷ John, C. W. (2000). *Global History of Philosophy: The Axial Age*, Volume 1, New Delhi, Motilal Banarsidass University Press. p. 63

meaning of *nirvāṇa* is 'Absolute Reality' and the realization of Buddha-hood. On attaining *nirvāṇa*, the person will possess perfect tranquillity

of the state of mind that is free from desires, lusty aspirations, and other exploitive and distressing conducts. While explaining the importance of *nirvāṇa* to his five disciples, Gautama Buddha mentioned, "It occurred to me, monks that this *dhamma* I have realized is deep, hard to see, hard to understand, peaceful and sublime, beyond mere reasoning, subtle and intelligible to the wise. Hard, too, is it to see this calming of all conditioned things, the giving up of all substance of becoming, the extinction of craving, dispassion, cessation, *nirvāṇa*. Moreover, if I were to teach the *dhamma* and others were not to understand me that would be weariness, a vexation for me."²⁸

Buddhism emphasizes acquiring wisdom as the only way to destroy ignorance. Mind is considered to have innate thoughts and intellect. When the mind is cooled and strengthened with concentration and meditation, a new form of wisdom takes space in the mind, and naturally, enlightenment would be manifested. In Hinduism, the term *dhyāna* (meditation), used in *Upaniṣad*, is more inclined towards focusing on the 'inner-Self' of the person that brings him closer to realizing the unity of Self and *Brāhman*. On the other hand, Buddhists link the concept of *nirvāṇa* to *Śūnyata* (emptiness), which explains the end of suffering and pain to depend on the cessation of being and becoming. Buddhists emphasize the method of concentration that generates the enlightenment of realizing *Śūnya*. The consciousness of the infinity of space, cognition, the unreality of things, and the unreality of objects of thoughts are the four trances of concentrating the mind in Buddhism. These trances allow the person to realize things as they are, and with this wisdom, the person would actually know the truth and firmly remain intact to

²⁸ Ajaan, L. D. (1994). *What is the Triple Gem Dhamma: Good Dhamma is of three sorts.* DharmaNet International, Berkeley CA. p. 33.

that truth. When the mind is free from the manacles of passion, the person is not distracted and diverted from the truth and would realize enlightenment and achieve emancipation or *mukti*.

The concept of rebirth in Buddhism is similar to that of Hinduism, in which the person takes birth again and again in different forms depending on the *karmas* of the previous lifetime. However, as per Buddhist belief, one who follows Buddhist practices (the four noble stages) is sure to become *Arihant* (pious person) in the near future and taste the fruit of *nirvāṇa* and escape the bondage of *Samsāra*.

The four noble stages of enlightenment in Buddhism are;

1. *Sotāpanna*
2. *Sakadāgāmi*
3. *Anāgami*
4. *Arahānt* ²⁹

The first stage is regarded as the highest *Dharma*. In this stage, it is assured that the person can get enlightenment within the span of seven rebirths. During this span of seven births, the person will not be born in any of the lower realms like an animal, ghost, or a being in hell but will take birth either as human form or in heaven.

In the *Sakadagami* stage, the person is very close to liberation, such that he may require taking one more birth as a human being to reach the stage of *nirvāṇa*.

In the third state called *Anagami*, the person will not take birth in the lower realm but will take birth in the higher realm of pure abode and get *nirvāṇa* in the higher realm.

²⁹ Harvey, P. A. (2013). *An Introduction to Buddhism. United Kingdom*, Cambridge University Press. pp.83-84

In *Arahānt*, the fourth stage, the person is with full wisdom and is a fully enlightened being who has abandoned all passions. In this condition, the person has given up *Samsāra* and will not take birth in any realms because he has achieved *nirvāṇa*.

2.1.6 Notion of Soul in Christianity

Within Christianity, there are three views about the existence of the Soul. The first doctrine emphasizes the creation of the Soul by God almighty at the time of conception in the mother's womb. However, believers of this doctrine rely on the inhaling of the original Soul into humans when God breathes through the nostrils of Adam. The second view is believed by Lutherans (One of the sects in Christianity). They considered that Soul is transmitted into the off springs through parents and the new Soul in the new body of the child is the product of the multiplication of parent's Souls. There is no other sect in Christianity that supports this viewpoint. The third view is that of reincarnation of the Soul, which even modern-day Christians believe. Christians believe that the spiritual elevation of the Soul happens only when it passes through seven manifestations of the Holy Spirit such as; wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord Jesus. The Holy Spirit works through the faithful Souls, and their actions will be accounted for on the Day of Judgment when actual reincarnation would take place. Although these viewpoints continue to exist in certain catholic sects, by and large, the concept of Soul in Christianity and Judaism is derived from the belief that the Soul of a man was first breathed into his nostrils by Almighty God, and man became a living Soul. In Greek philosophy, *Ruah* (Soul) refers to the "breath of God's nostril." Holy Bible mentions:

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living Soul." (Bible, Genesis 2:7)

Judaism, an early form of Christianity, believed that man is made of flesh and is moved by the lower desires of animals, making him a carnal man. In order to remain spiritual and gain

immortality, man has to overcome his carnal behavior and fight against evil acts.³⁰ Hebraism (Characteristic of Jewish people, their faith, national ideology, and culture.) and Christianity hold that mere release of the Soul from the cage of the body does not make it immortal. However, real immortality is achieved by redemption and sanctification of the body. Christians, however, strongly believe that the redemption of the body is only possible by believing in the holy trinity and submitting one's will in the 'Agape'- the love of God through Christ. He came down on earth to sacrifice his blood for the sanctification of human Souls.³¹ The impure and corrupt Soul in the corporeal body remains suffocated and deprived of this union in the Agape. Both Christianity and Hebraism believed in the process of salvation and resurrection of the Souls on the Day of Judgment when Souls would be destined to either paradise or hell. The following verse in Bible emphasizes this belief:

"For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad."(Bible, 2 Corinthians 5:10)

'Psyche' and 'Pneuma' are used in the Gospels (Bible) interchangeably, like, 'Nafs,' and 'Rûh' are used synonymously in Islamic literature. *Psyche* points to the physical Self and individual personality even with their large overlapping synonymy, whereas *Pneuma* is more material and less personal. The concept of Soul in the Holy Bible and the doctrine of divine origin are argued for by different theologians and philosophers, including Saint Augustine, Aquinas, Aristotle,

³⁰ Sabapathy, K. and Hendrik, K. (2004). *Grace in Christianity and Hinduism*.

James Clarke. pp. 177–179.

³¹ Nygren, A. ([1938–39], 1953). *Eros and Agape*, Part I: A Study of the Christian Idea of Love; trans. P.S. Watson. Harper & Row. pp. 20-23

Descartes, and Plato. Saint Augustine taught Christian orthodoxy of Soul's immortality, but Aquinas held that Soul is an immaterial substance and the form of body well connected with nature. This theory was also propagated by Aristotle, which later was referred to as Aristotelianism.

According to Descartes, the Soul and body are separate entities which dwell together in close coordination for a temporary span of life.³² Like Islam and Hinduism, Christianity rejects the notion that man's personality is his physical body itself and believed that Soul is the real personality and not the body. Christianity considers that the divine Self is immortal and everlasting and is present in all beings. Likewise, all the beings have come from one source and ultimately return to the same source. The Physical body is just a blanket to cover the Soul. All sensations and feelings, experienced by the physical body is the attribute of the Soul within. All actions of the body, such as emotions, greediness, jealousy, etc., are on account of the Soul's free will, and hence Soul is the 'person' in the man and not the physical body. Bible also speaks about the Soul to be a spiritual component as in verse: "*And fear not them which kill the body, but are not able to kill the Soul: but rather fear him which is able to destroy both Soul and body in hell.*" (Bible, Matt.10:28)

Christianity, in general, believes in one single God, though the church teaches to worship one God in trinity and trinity of unity. Father, Son, and Holy Spirit constitute trinity, yet these are not three Gods but one God, a concept of inalienable Identity. The notion of the Soul-body relationship is explained in the Holy Bible. Holy Bible explains that Adam was created from

³² Almog, J. (2001). *What am I? Descartes and the Mind-Body Problem*, Oxford: Oxford University Press.p.31.

dust, and almighty inhaled his breath into him. Thus, the relationship of Soul and body is divine, and each body is identified only with the active Soul in it. The body becomes inactive and functionless without the Soul, and in order to remain conscious, the Soul has to reside in the body. It operates through the medium of the body's nervous system to manifest its activities of feelings and sensations in the state of consciousness.

To my mind, the material body with its constituent of flesh, blood, and nervous system act as tools or instruments for the Soul to function within the body. The individual 'will power' of every Soul elevates its status to a higher level by making good use of these instruments. If the spiritual thoughts and Godly commands are followed correctly, then it is obvious that the Soul will reach the eternal truth. On the other hand, if the vehicle of the Soul fails to control the earthly desires and evil path, the entire conscience of the Soul becomes obsolete. Since the body and the Soul are creations of God, their union ought to be as eternal as God. Therefore, the Soul-body relationship plays a very important role in the developing relationship with God and other spiritual matters. This relationship is further manifest by its immeasurable attribute of God himself. While the whole universe is active because of the active relationship of Soul and body, I feel that without this cohesive relationship, the existence of the whole universe is void.

2.1.7 Concept of Salvation in Christianity

Christianity is generally based on two aspects presented by Trinitarians (followers of God in Trinity) and Christologians (followers of Christ as God). These two aspects can be analyzed based on the two approaches, such as the "prophetic" approach (Old Testament), and the other is Sapiential approach (New Testament). In the first approach, salvation is attributed to the process by which human instruments wipe out sins. This is referred to as Prophetic because salvation depends on the actions of the prophets as mentioned in the Old Testament, especially

concerning Prophet Isaiah.³³ In this model of salvation, the divine sovereign lives amongst the people, and he rectifies sins and unjust situations by way of sacrifices and other offerings presented by the sinners to the suzerain. The sinner is purified and divine condition restored without any atonement rituals. This model of salvation is based purely on the human instrument and may either take place instantly or may take years to restore justice after a long period of destruction and suffering. However, of late, this model of salvation is no more practiced in Christianity. The whole Christendom lives with the concept of the Sapiential model of the salvation of the New Testament that distinguishes Christian belief of liberation from the rest of the religions. Since Greek mythology is much older than Christianity and Judaism and most of the Christian culture is influenced by Greek ways of living, there are many similarities between Greek Mythology and Christianity that shows a kind of metaphysical transposition.

According to Greek faith, the human Soul is a spiritual substance, a permanent and unchangeable entity that is housed in the material body.³⁴ When the Soul is set free from the body with the last breath, it departs from the body and carries along with it, intellectual memory and consciousness. With this consciousness, the Soul will be accounted for its deeds. Greeks also believe that righteous Souls go to abode after death, and the wicked Souls are destined to a region of punishment called *Hades*.

³³ De, J; Matthijs, J; Steussy, I. A. (2007). *The Ancient Near Eastern Prophets: A Comparative Study of the Earliest Stages of the Isaiah Tradition and the Neo-Assyrian Prophecies*, The Netherlands, Peeters Publishing house; BRILL. pp. 13–17

³⁴ Erwin R. S. (1925). *Psyche: The Cult of Souls and Belief in Immortality among the*

Greeks. New York: Harper & Row. p.60

Greek mythology follows the concept of Soul established by great philosopher Orpheus that relied on a doctrine similar to Christianity. Greeks also believe in the 'original sin' and 'fallen state' of the first creature, Adam. Greek doctrine also upholds that man, through the process of purification of Self can attain the Supreme state of divine glory and can unite with God to become God and free himself from the cycle of rebirth. Since Greeks believe in the original sin and consider life on earth to be full of sufferings, Orpheus' philosophy pointed to continuous transmigration of the Soul after it is released from the tomb of the body, by the process of purification to seek the mystic knowledge and to attain the mystic union with God. This concept of divinity and immortality of the Soul through purification is also accepted by other philosophers such as Empedocles, Pythagoras, Plato, and Anaximander.

Referring to Soul as the '*psyche*,' Socrates observes that the human body is only a tomb or an instrument for true Self or *Psyche*. He pointed out the principle of 'virtue is knowledge,' and the true knowledge would purify the Soul and uplift the Soul to the state of immortality and free from the realm of rebirth. Socrates also upholds that each Soul has complete knowledge of its previous birth.

'....it (Soul) is immortal and has been born many times and has seen all things both here and in another world, has learned everything. So, we need not be surprised if it can recall the knowledge of virtue or anything else which, as we see, it once possessed'.³⁵

In other world religions, salvation, liberation, or *Mokṣa* is possible through the foundation of the individual soul's efforts, who pays for the action (*karmas*) accumulated out of his passion in life to achieve *Mokṣa*. However, in Christianity, salvation is based on the premise of the grace

³⁵ Plato. (1967). *Twelve Volumes*, Vol. 3 translated by W.R.M. Lamb, Cambridge, MA, Harvard University Press; London. William Heinemann Ltd.p.86

of Christ. The concept originates with the presupposition that man is born on earth with the sin committed by his forefathers (Adam and Eve) in heaven. As such, the label of sin is attached to every new-born, which cannot be removed unless God himself detaches it through the sacrifice of his son, Christ, as a universal love (agape) for the whole of humanity. The question arises as to if the salvation of humankind only depends on the belief in Christ, then how human problems like alienation, culpability, and wrongdoings will be settled needs to be answered. Alongside providing the unique formula for achieving salvation through Christ, Christianity has managed to provide answers to these human problems through the works of Jesus. Christian believes that all problems of humankind originated on eating the fruits from the prohibited tree in heaven by forefather Adam and Eve.

Before this incident, there was no sin attached to humankind. As the Bible mentions, man was created in the image of God (Gen 1:27), which means man was sinless, pious, and perfect like God and has a unique fellowship with the creator. The concept of 'free will' in Christianity has originated in heaven itself. It is said that God had commanded Adam not to eat the fruit of only one tree (tree of death), which was amongst many trees (trees of life). With these commandments, God gave free will to Adam to choose between life and death, and Adam disregarded and ate the fruit of the tree of death, and that is how everlasting life got reduced to temporary with a specific tenure that ends on death. Christians talked about this original sin as the only reason that has taken man away from the fellowship of God. They believe that Death was not in the original plan of God. Man was created to have eternal life in heaven, enjoying the fruits of trees of life. However, as a result of man's consequence, he lost the position of eternal bliss. In order to get closer to him again, man will have to place his trust and faith in God and feel ashamed and guilty of the original sin and achieve salvation.

Christians believe that because of this original sin, the man remained deprived of the closeness of God, and the original relationship is converted into enmity. Man as such is born as an enemy

of God (Col: 1:21). Salvation means restoration of Gods' glory, and this lost glory can only be restored through the redemption mechanism by exploring the work of Christ. Christians believe that sacrificing animals and offerings is a temporary solution and will not erase the original sin. They rely on the fact that since Adam and Eve were ashamed of their nakedness, God slain an animal (sacrifice) to make a coat to cover them. This act demonstrated that sacrifices do not remove problems or take away the sins of humankind, but the redemption of sin is possible only through the specific plan of God through his only son Jesus. The Bible mentions, "for God so loved the world that He gave his only begotten son that whoever believes in Him should not die but have eternal life" (John 3:16). This verse in the Bible speaks about the supreme sacrifice of God and the greatness of Christ. He was not born like any other normal child. He is the only begotten son of God divinely conceived by mother Mary through the Holy Spirit (Matt.1:18). At this point, it is important to note that Christ was there before everything was created, and He was not only with God but was God (John 1:1-14). "Everything was made by and through Him and without Him, nothing was made" (col.13-17). This indicates that Jesus was not only with God but was God himself. The belief of the Trinitarians in the Old Testament is also reflected in the New Testament, which mentions Christ as part of the Holy Trinity made up of the Father, Son, and the Holy Spirit.

Christians affirm their claim in Jesus as God as they say he has forgiven many sinners, and he will still forgive all those who put faith in him; he raised live persons among the dead, which is only the prerogative of God.

The most important aspect of the salvation of humankind is based on the journey of Christ on the earth in human form. He came on the earth so that He could pay the price for the redemption of the whole of humankind. The Bible mentions: "the Soul that sins must die of necessity die" (Ezekiel 18:20). Having established that we were born sinners and have bought death in the bargain, then it is logical that we are sure to have died. However, Christ came and took the

punishment of our sins to free us from the original curse of sin. His arrival to take away our sorrows and pains was already prophesied before He came, which is mentioned in the Bible (Isa 53:3-10). Christians believe that without shedding blood in sacrifice, there cannot be redemption, as such for the redemption of sins of whole humankind a supreme sacrifice was important, and that was achieved through the blood of Jesus Christ. Christians have strong faith that Jesus Christ offered his life for the redemption of his followers and died on the cross a painful death which was as severe as the punishment for entire humanity so that they may all be freed from the original sin and once again establish the lost glory of being in the company of God. That is the true salvation of the Soul in Christendom. However, in order for man to benefit from the work of Jesus and thus be saved, he has to believe in his heart and confess that Jesus is God the saviour. (Ro. 10:9). Thus, the Salvation in Christianity is explicitly a phenomenon that redeems the entire sins of the believer by the grace of Jesus and not through the actions and deeds and purification process as seen in other religions.

In Buddhism and Hinduism, the process of *Mokṣa* or *nirvāṇa* is more complex, which requires going through the cycle of rebirth. In Hinduism and Buddhism karmas of the previous life plays an important role. *Mokṣa* or *Mukti* will depend on the actions taken by the soul for the redemption of those *karmic* actions for which the Soul may have to take a birth number of times. It is not only difficult but near impossible for the Soul to go through the process of a particular set of rituals, religious laws, meditations, and all other activities, more so because the devil is all the time ready with his plan to seduce and drift the spiritually inclining Soul. Therefore, to my mind, the struggle for salvation in Hinduism, Buddhism, and Jainism is so complex that instead of getting on the path of redemption, the Soul willingly or unwillingly tends to disobey certain set laws. Instead of solving the problem, the process of liberation becomes more difficult, in which Soul is expected to go through endless cycles of births and deaths. However, the

concept of salvation in Christianity is based on grace through faith in Jesus is a more simplified way of attaining *Mokṣa*, which man can achieve in the single attempt of this life.

2.1.8 Concept of Soul in Jainism

The religion propagated by Mahavira, the founder of Jainism, is based on the concept of '*Jina*,' which means to 'conquer'. The followers of Jainism believe that the Soul that ultimately conquers the desires, lusts, and passions ultimately attains the freedom from the consequences of *karma* and is the truly liberated Soul.³⁶ *Ātmavāda* (doctrine of the Soul), which strongly supports the existence of 'Soul,' is the core principle around which the whole philosophy of Jainism is based. Jainism generally considers two types of Souls having eternal characteristics of consciousness. Two types of Souls accepted in Jainism are:

1. Mundane Soul (*Baddha-Jīva*)
2. Liberated Soul (*Mukta-Jīva*)

The Mundane Soul has to undergo endless cycles of rebirth until it qualifies for the second type, where it achieves liberation and is free from all kinds of bondage. In the mundane state, the Souls take different forms and enter into different bodies in rebirth, and there is continuous evolution and devolution. However, when it achieves the state of *Mukta Jīva*, it enjoys freedom as a liberated Soul with infinite knowledge, everlasting bliss, and divine power, and infinite intuition, as depicted in the following diagram 2.1:

³⁶ Long, J. D. (2013). *Jainism: An Introduction*. London: I.B. Tauris.p.86

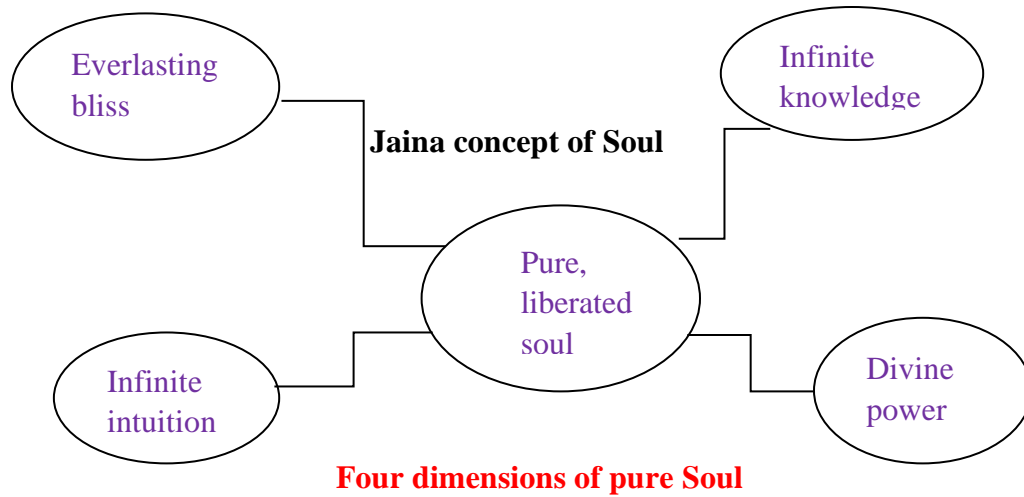


Figure 2.1

According to Jainism Universe is made of six *dravyas* (substances) consisting of living and non-living things of which only *Jīvas* are classified as living substances, and the other five constitutes *Ajīvas* (non-living) such as:

1. (1) Matter (*Pudgala*), i.e., wood, book, stone, etc. In Jainism, *Karma* is also a type of matter which always covers the mundane Soul that keeps it suppressed under the veil of ignorance while it dwells in the *Samsāra*.

(2) *Dharma* is recognized as an important tributary of the motion of Souls and matter.

(3) *Adharma* is another auxiliary of the suspension of the movements of Souls and matter.

(4) *Kāla* (time) in its efficacy all things continue in their existence and change their conditions from new to old etc., and

(5) *Akasha* (space) which gives a place for all things and adjusts all things in space, including *Loka* (domain of universe) and *Aloka* (Destination beyond the universe).³⁷

³⁷ Sharma, C. (1997). *A Critical Survey of Indian Philosophy*. Motilal Banarasidas-Delhi.p.64.

Jainism is considered a non-absolutist philosophy that emphasizes that there is no absolute, complete, or one truth to explain any object or process.³⁸ The Soul in Jainism has the unique property of consciousness through which it continuously interacts with the matter (universe). Based on this concept, Jainism refutes the idea of the existence of God as the creator of the universe. It emphasizes that every action in the universe concerning *jīvas* and *ajīvas* takes place according to a particular law. They propound (as depicted in figure 2.1supra) that a pure Soul has infinite knowledge, infinite intuition, everlasting bliss, and divine power. *Karma* does not mean actions or deeds but is considered a type of matter associated with the Soul from the past life and is held responsible for suppressing these true attributes of the pure Soul. The process of spiritual purification of the Soul is very well designed, preached, and practiced in Jainism, in which one has to pass through some fourteen spiritual tasks before reaching the stage of pure Soul. This process not only protects the Soul from acquiring new evils but wipes out all unfavourable old karmas in which the Soul is cloaked. The Soul's purification process is not an easy task in Jainism as the Soul may have to take several rebirths to achieve the stage of liberation.

Another interesting concept in Jainism understands the problem of consciousness and its relationship with matter and other universe constituents. They describe the quantification of matter, space, time, and Soul. They describe that there are living beings in very minute size present in all parts of the universe and believe in the existence of living beings in all earthly substances like air, fire, water, and plants. According to Jainism, the Soul has dual characteristics; the first is that Soul remains steady under all stages, called a realistic form of Soul. The second characteristic is the practical standpoint in which the Soul transmigrates to a different form. Mahavira asserted that sentient beings and non-sentient beings are two types of

³⁸ Sethia, T. (2004). *Ahiṃsā, Anekānta and Jainism*, New Delhi, Motilal Banarsidass. pp.20-21

divisions that exist in the world. In his assertion, he believed that the Soul self exists, eternal, and full of consciousness. During the process of transmigration, the Soul travels through the stages of evolutions where the sentient Soul interacts with the non-sentient Soul and causes diversities in the world. In Jainism, the Soul is considered inexplicable, that cannot be described in words. It is believed that the Soul is inseparable and cannot be separated into different parts. The attributes of Soul believed in Jainism can be well understood from verses 35-38 of sutra *Samayasāra*, which mentions that the Soul is an eternal entity without any gender, form, taste and even odour. It is inexplicable and pure in knowledge. Thus, Jainism believes that the Soul liberated from the bondage of *karma* is a pure Soul and reaches the state of perfection. On the other hand, the Souls that remained in the clutches of *karma* are the bounded Souls. These are further classified as "*Sthāvāra*," which means 'Immobile' Souls, and "*Tras*," which means 'Mobile' Souls. Water, air, earth, fire, and all plants & vegetable belongs to *Sthāvāra* type where they possess only one organ of sense, that of touch. However, the '*Tras*' type of Souls have four more senses of taste, smell, hearing, and sight, making them superior to *the Sthāvāra* type of Souls.³⁹

As illustrated in figure 2.1 supra, the four properties of the Soul are attributes of pure Soul; however, an impure, worldly Soul is considered to have been polluted by matter (*karma*) which subdues these "four properties." This *karma* that corrupts the Soul is believed to be consisting of very fine particles, called *karmanus*, which inhibits the purity of the Soul and suppresses the manifestation of the true idiosyncrasy of its quality. Jainism believes that the same Soul 'substance' is present in every *Jīva*, and as such, an impure Soul of the smallest living being can be transformed and become a pure liberated Soul. This concept in Jainism is generally referred to as the principle of equality and non-violence for all living beings in the universe.

³⁹ Sethia, T.(2004). *Ahimsā, Anekānta, and Jainism*. New Delhi, Motilal Banarsidass. pp. 30–31.

To my mind, the Soul in Jainism can be defined to have the following attributes:

1. On account of its property of indivisibility, it should be smaller than the smallest, and it will never deteriorate or undergo the process of aging.
2. In the pure form, it will have its existence, which can persist without any sensory organs' assistance.
3. The four characteristics of the pure Soul defined in Jainism depict its exceptional ability of consciousness to acquire immense knowledge. This aspect of the Soul can be analyzed from an empirical and transcendental point of view. From an empirical point of view, soul and intellect or knowledge are different from each other. However, from transcendental points of view, knowing that there is no difference between the knower and his knowledge, one can argue that Soul has the unique power and capacity of knowing.
4. The Soul in Jainism has the eternal status it is neither born nor does it die, although it takes different bodies for fulfilling the imprecations of the *karma* depending on the stature of its purity.
5. It has no colour, caste, gender, or physical form. It is non-corporeal and free from the property of matter. It enjoys the pleasure of life and faces the consequences of suffering and pains in repeated cycles of rebirth as outcomes of its evil actions.
6. The Soul, while in the body, occupies the whole body and takes the exact shape of the body by expansion and contraction, and as such, the Soul of the big animal and the Soul of the small insect are the same and considered as sacred and should be given equal importance.
7. The Soul is invisible, and since it interacts with matter, it is prone to be affected by matter and covered with the matter, which is referred to as *karma* induced from the past life. This association can only be broken with the process of purification, and the Soul

can be separated from the veil of matter cloaked over it and made completely free from matter (liberated state).

Karma in Jainism does not mean action or deeds but it reflects the type of fine matter. The worldly or evil soul is associated with this matter and the lifetime of the soul depends on the interaction of the matter already associated with from the past. Depending upon the intensity of the past karma and the passion of the soul in the current life, every soul acquires a certain spiritual stage that determines how intensively the purification is required to polish it and pass through the fourteen stages of purification before it reaches the stage of pure soul to enjoy the qualities of knowledge, bliss, intuition and power explained in fig. 2.1.

2.1.9 Concept of Liberation in Jainism

Perfection of the Soul remains one of the core aspects of Jainism. *Jainas* consider only two aspects of creations in the whole universe, such as conscious *jīvas* and unconscious *ajīvas*. They believe in the eternity of the Soul that can change state. *Karma*, according to *Jaina* philosophy, is a type of subtle matter under whose bondage the Soul falsely identifies itself with the matter. Liberation or *Mokṣa* is only possible when the Soul is completely disassociated from the matter. Jainism, like Buddhism, follows the heterodox school of thought. They tend to reject the concept of God as the creator of the universe and so also the authority of Vedas, which otherwise is followed by an orthodox school of thought like Yoga and *Vedānta*.⁴⁰

⁴⁰ Jain, K. (2004). "Anekāntavāda in present day social life". In Tara Sethia (ed.). *Ahimsā, Anekānta, and Jainism*. Motilal Banarsidass Publication Delhi. pp. 113–122.

Consciousness is considered the essence of living beings, and all creatures are categorized as per the level or degree of their consciousness. Man enjoys the topmost position in the creation because of his ability to attain four infinite virtues such as knowledge, power, faith, and bliss and is considered to possess the most developed consciousness identified as *Jīva*.

Karma unites the Soul to the body. As matter consists of fine particles, *Karma*, which constitutes the particles like anger, desire, and greed, is considered as *karma*-matter that fastens the Soul to the body. According to the Jainism type of *karma* will decide in which species the Soul will take birth and decide the length of life of the Soul in that form. The concept of liberation in Jainism can only be understood by analyzing the two types of bondages of the Soul with the matter. *Bhāva* and *Dravya* are two types of bondages that identify whether the Soul is bound to evil disposition (*Bhāva* bondage) or material disposition (*Dravya*-bondage). In Jainism, Bondage means that *Jīva* (Soul), polluted with evil dispositions and attracts matter in accordance with its *karma* (actions). In both types of bondage, the *karma*-matter penetrates the Soul just like water penetrates the milk making it difficult to separate them. As the bondage of the Soul is due to its association with matter, liberation must mean the complete dissociation or separation of the Soul from the matter. Therefore, the liberation of *Jīva* is more complex in Jainism. The process of liberation is twofold in which the first step called *saṃvara* is to stop the *Astarva* (influx of the matter with the Soul), and the second step is called *Nirjarā*, which is the actual filtration of *karma* from the Soul.

Thus, to achieve *Mokṣa*, *Samvara* and *Nirjarā* should work together to free *Jīva* from the intermingled penetration of hatred and love/pleasure and pain and so on. When all the *karma*-matter is separated and destroyed, the Soul becomes the perfect Soul, which is the main aim of Jainism. Souls freed from the bondage of *karma*-matters and those which have surpassed the possibility of rebirth will only qualify for *Mokṣa*. The Soul that attains *Mokṣa* and escapes the rebirth in *Sansāra* is called *Siddha* in Jainism. The person will attain the position of *Siddha* only

when the ignorance is dispelled through right knowledge, right conduct, and right faith, which are considered as *Triratna* (three jewels) of Jainism.

Unlike Hinduism, and Buddhism the concept of *karma* differs in Jainism. *Karma* does not mean action or deeds, but it reflects the type of fine matter. The worldly or evil Soul is associated with this matter, and the lifetime of the Soul depends on the interaction of the matter already associated with the past. Depending upon the intensity of the past *karma* and the passion of the Soul in the current life, every Soul acquires a certain spiritual stage that determines how intensively the purification is required to polish it and pass through the fourteen stages of purification before it reaches the stage of the pure Soul where it enjoys all the four qualities of intense knowledge, bliss, intuition, and power.

2.1.10 Concept of soul and its liberation in Sikhism

Sikhism considers Soul as divine and spark of God (Waheguru). The key belief and purpose of teachings of Sikhism, directs towards improving the condition of human mind to be more responsive. They consider that an attentive and peaceful mind would add values and goodness to the existence of soul in our body. A peaceful and spritual mind is instrumental in creating a spiritual and loving atmosphere within us and around us.

Like Hinduism Sikh also believe in Atman that is present in the physical body which does not perish with death but continues to take rebirth in another form and body. Although Sikhism believes in the concept of reincarnation as by Buddhist and Hindus their understanding about repeated cycles of rebirth of soul is different. The cycle of rebirth according to Sikhism, can be broken in this life itself by living a life according to Waheguru's plan. The soul can be purified and prevented from corruption through human mind which stores and controls the different impressions of thoughts and accumulates the layer of desires and intended actions by which we

lead our lives. In Sikhism the idea of “I” -ness is which is called as ‘haumai’ is believed to have been generated through the condition of mind that initiates the selfish ego. The ‘Soul is the personality of man’ is the concept believed in Sikhism since it gives a person self-identity and enables its survival in this life and its actions are ultimately responsible for breaking the cycle of rebirth. The mind should focus and control ‘five thieves’ which can destroy the individual’s chance to purify the soul and push into the cycle of rebirth. These five things are: Kāma (lustful actions); Krodh (rage); lobh (greed); moah (possessiveness); ahankāra (arrogance).

Muktī or Liberation in Sikhism

The only prevalent concept accepted in Hinduism and Buddhism about mukti or nirvāna (liberation from bondage) that one could break free from the multiple cycles of rebirth, and so spiritually merge with the identity of God, is through the righteous actions (karma) performed through various spiritual practices. But according to Sikh teachings these concepts of achieving Mokṣa is considered as self-centred or escapist. Sikh holy scripture Gurū Granth Sahib in verse 534 states that:

Rāj na chāhou, mukat na chāhou,

Man, prīt charan kamlāre

“I seek no worldly power, nor do I seek muktī, liberation from the cycle of births- My only desire is to bow before the sacred beauty of Your lotus-like feet”.

This verse clearly indicates an alternative concept of Mokṣa and the possibility of being liberated in the present life itself. This can be achieved only when the soul is no longer corrupted by the forces of haumai (Kāma, Krodh, lobh, moah and ahankāra) and becomes empowered by spiritual temperament present within the inner self (Jyoti) and get connected with the Creator (Waheguru). Sikh generally believe that the ‘soul’ is an imperishable entity which carries traces

and thoughts of the life we lived before and these traces influence the conditions of our next life in the process of rebirth. The aim of breaking cycle of rebirth in Sikhism is to get Jīvan-muktī in the current life itself achieved through the hold of negative forces emerging out from haumai. Freedom from the cycles of birth is realized as an outcome of spiritual learning, and control on mind that seek the company of righteous 'Jīvan-mukt' persons who has spiritual capacity to get liberated in this life and also has the spritual ability to liberate other souls.

2.2 Plato's Concept of Soul

According to Plato, '*Psyche*,' a Greek synonym for 'Soul' or '*Nafs*,' is equated with *life* in the living things, and 'death' is considered "a separation of the *psyche* from the caged body." Plato also holds that *Psyche* is immortal, and as such, it can exist independent of the body. Plato mentioned various arguments in *Phaedo*. The most relevant argument is the 'essential attributes of the *psyche*.' In this argument, Plato considers 'life' as an essential attribute of the *Psyche*. For example, to be cold is an inherent property of ice. This means that if something is not cold, it cannot be ice. Same way, Plato concludes that to be alive is an essential attribute of the *Psyche*. However, there are few uncertain or random attributes of objects like color. For example, an object can still exist without any color. This indicates that for an object to exist, color is not essential. As such, for the *Psyche* to exist, the requirement of the body is not mandatory. This attribute makes the *Psyche* immortal. Hence *Psyche* cannot be destroyed even if its existence is not felt or seen.

In his presentation in Republic, Plato has divided the Soul into three parts such as matter, form, and being. He further compared this division to appetite, heart, and intellect. Whereas appetite, according to Plato, is the desire of the Soul to adopt for material pleasures like sexual satisfaction and other earthly possessions; the heart always strives to achieve honour and spiritual status,

and the intellect impulsively gathers the knowledge of spiritual good to attain the highest state of the Soul to unite with God.

Plato also characterizes duality between the body and the Soul. He considered the human body as a temporary and captive cage for the Soul, whereas the Soul is immortal and divine. The nature of the Soul to be healthy or ill depends on the discipline and orderliness of the three parts - appetite, heart, and intellect. Plato holds that a healthy Soul always has intellect controlling and dominating over appetite and heart. This perfect coordination of three parts results in a happier Soul, which Plato has explained in 'Ideal Republic' to be an attribute of a wise man or rational man. When the Soul loses its control to the heart in the state of intellect, it behaves like a soldier trying to guard it against losing to the lust of desires. When the Soul is entirely in clutches of appetite, it loses the complete state of morality and is a 'Sinful Soul.'

Plato also believed in the cycle of countless rebirths of the Soul, a concept widely believed in Hinduism. He emphasized that God created human beings with the motive that the Soul so created will remain wise and spiritual as his creator. However, through its unlawful and earthly desires, the Soul loses this quality of purity and becomes responsible for making it corporal by taking another birth in the form of a ghost in another body like a snake or donkey, depending on the state of its impurity. The only Soul which constantly fights against evil and remains pure will attain the state of divinity. Plato also supported that the Soul is superior to the body as it is immortal. The Soul will be responsible for its deeds and face judgment, a concept widely believed in Islam. However, Plato agrees with the Islamic concept of spiritual source entering abode but differs on the wicked Soul destined to hell. According to him, the release of the wicked Soul is not possible, and it keeps on taking multiple cycles of rebirths until it is purified to get ultimate release.

2.3 Aristotle's Concept of Soul

According to Aristotle, all living things have Souls. His concept of the Soul is referred to as *hylomorphism*, in which all things are composed of matter and form. For example, in the case of a bed, the matter would be steel with which it is made, and form would be its function for sleeping. In the same way, in *De Anima*, Aristotle has described this inseparable characteristic of the Soul, in which he described the Soul as the form and body as the matter.

Aristotle gave the example of wax and the candle to describe soul as inseparable. He holds that the shape of wax does not separate the candle from its function. In the same way body and Souls are inseparable entities. He holds that Soul although it appears to be a logically independent element it cannot act independently of the body hence is inseparable. He describes the three aspects of the Soul explained by Plato, such as appetite, heart, and intellect, as indispensable entities always interacting with each other. He likewise divided the Soul into nutritive, rational, and appetitive Souls, claiming that the nutritive part is responsible for growth; the rational part is responsible for the intellect, and the appetitive Soul is responsible for adopting earthly desires. All these three phases interact with each other and are called 'aspects' of the Soul⁴¹. The Soul would attain moral virtue by a continuous practice. According to his idea of 'virtual qualities of the Soul', it is the habitual tendency of truthfulness that develops this skill of good virtue in human beings.

With these varied ideas of salvation, *Mukti* or *nirvāṇa* in Christianity, Hinduism, Buddhism, Sikhism and Jainism and the philosophical views of Aristotle and Plato, we move to the next chapter to deal with the concept of *Rûh* (Soul) and *Najat* liberation) in Islam.

⁴¹ Lorenz. (2003). *Ancient Theories of Soul* (Standard Encyclopaedia of Philosophy), Metaphysics Research Lab, Philosophy Department, Stanford University, Stanford, CA.pp.56-57

CHAPTER 3

Concept of Soul in Islam: Holy Qurān and Hadith

3.1 Introduction

I have discussed in the previous chapters the concept of Soul in the Indian philosophical system and as interpreted by other philosophers and theologians. In this chapter, I would try to understand the idea of the Soul in Islamic philosophy and religion. Although the Holy Qurān mentions that *Rûh* (Soul) is the command of Allah and little is the knowledge given to humankind,⁴² many philosophers and researchers have made a detailed study of the Holy Qurān and Hadith and presented commentaries on the interpretations of the Qurānic verses to understand the meaning of this complex entity. This chapter gives a detailed analysis of the characteristics and definitions of *Rûh* in light of Holy Qurān and Hadith, along with an understanding of Soul by Islamic scholars. This chapter also deals with the deviation in the viewpoints of Sunni and Shia sects and whether their thoughts are in allegiance to the core belief of the Islamic (Qurānic) concept of Soul or not. The Arabic words, *Rûh* and *Nafs*, are used

⁴² Holy Qurān: chapter 17 verse 85, Translation and commentary by Abdullah Yusuf Ali.

interchangeably in Qurān and Hadith to mean Soul with its plural 'Arwāh' and 'Anfus,' respectively.⁴³

3.2 Definition of Soul (*Nafs*) in Islam

Ibn 'Rushd': According to Ibn Rushd Soul is a type of energy that gives life to the organic body and affects its growth. He associated it with intellect, which is also free from matter. He considered Soul - body union to resemble the form and matter of any object closely. He also holds that Soul can exist independently even if its association with the body is detached.⁴⁴

Ibn Tufayl: Ibn Tufayl described the invisible Soul to be a mystic part of unseen God. He states that deep spiritual assessment of Self will reveal the secret of Almighty Allah in his Soul. To him, this spiritual region develops living contact with God.⁴⁵

Al Kindi: Al Kindi defined Soul as complex yet straightforward; composite yet uncompounded; vanishing yet imperishable substance, emerging from 'World of Souls'.⁴⁶

⁴³ Bedir, M. (2006). "Interplay of Sufism, Law, Theology and Philosophy: A non-Sufi Mystic of 4th–5th/10–11th Centuries" Islamic Research Institute, International Islamic University, Islamabad. pp. 262–263

⁴⁴ Adamson, P. (2016). *Philosophy in the Islamic World: A History of Philosophy Without Any Gaps*. Oxford University Press. pp. 189-90

⁴⁵ Seyyed, H. N; Oliver, L. V. (1996). *History of Islamic Philosophy*. London; Routledge. p. 314.

⁴⁶ Adamson, P. A. (2005). "Al-Kindī and the reception of Greek philosophy". In *Adamson, Peter; Taylor, Richard C. (eds.). The Cambridge Companion to Arabic Philosophy*. Cambridge University Press. pp. 32–51.

Holy Qurān: The Holy Qurān does not explicitly ascribe to the *Nafs* / Self any inalienable properties of 'good' or 'evil' but strongly recommends controlling the 'Self ' from going astray. It is the responsibility of the *Nafs* / Self to guide the 'free will' within so that it can advance in becoming 'good' instead of losing itself to the lust of the material world and end up as an evil Soul. However, Sufi philosophers interpret the meaning of *Nafs* in the Qurān as the 'ego', which they consider the most sensual attitude of a man reflecting his animal and satanic nature.⁴⁷

ويسألونك عن الروح قل الروح من أمر ربي وما أوتيتم من العلم إلا قليلا (17:85)

In the above verse from chapter seventeen, verse eighty- five, Holy Qurān reveals that the spirit is the command of Allah and little is the knowledge given to humankind.

To testify that human spirit is nothing but the spirit of Almighty God itself, Holy Qurān mentions

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

In the above verse from the Holy Qurān (38:72), God Almighty gives instructions to his angels that after he fashioned Adam from clay and breathed into him His spirit, they must prostrate before Adam. Thus, it is evident that the human Soul is the spirit of Almighty Allah with abundant power of 'God-like knowledge' giving man supremacy over other creatures, including Angels. Holy Qurān testifies this supremacy of the human Soul over all other creatures with the following examples:

(1) Adam was created from dust, but the breathing of the spirit of God made him knowledgeable and gave him faculty and vision, which, if appropriately utilized, would give him God-like powers. When God ordered all angels to prostrate before Adam, Satan refused. He only saw the lower status of Adam- 'the clay' and failed to understand the higher side of Allah's 'spirit' breathed in him.

⁴⁷ Refer Appendix I (interpretations of the word *Nafs* in the Holy Qurān.

اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ إِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ (2)

In verse 3:45, the Holy Qurān mentioned that Allah created Jesus Christ without any male intervention giving him the highest position. He referred to him as *Rûhullah* in the Holy Qurān, which means 'spirit of God'. With this spirit, Jesus Christ was able to heal born blinds and give life to death.

(3) The transmission of Allah's messages to the prophets is entrusted to angel Gabriel referring to him as *Rûh-ul-Qudus/Amin*, which means faithful spirit, as in verse;

نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ which means; “With it came down the Spirit of Faith and Truth” (26: 193).

(4) After creating Adam and inhaling spirit in him, Allah created all the descendants out of Adam's Soul. It is evident from the Holy Qurān and Hadith that the Souls of all human beings, from the original spirit of Adam to doomsday, are part and parcel of the spirit of God.

3.3 Types of Soul

As evident from the previous discussion, *Nafs* has a natural human inclination to good deeds. It ought to experience a constant battle to keep it pure and clean from evil deeds. In our basic understanding, we know that man always has another worldly voyage, and hence, in his life journey, filtering an 'evil commanding Soul' to 'tranquil Soul' is vital. Holy Qurān has classified Soul into three types:

(1) ***Nafs-e-Ammara***: This type of Soul is bound to incline towards all bad ideas and deeds. It is responsible for damnation on the Day of Judgment-[Qurān 12:53].

(2) ***Nafs-al-Lawwamma***: This type of Soul always keeps its fight with the *Nafs-e-Ammara*. It always tries to prevent evil acts and is conscious of wrongdoings. It repents and asks for forgiveness when a small sinful act is performed knowingly or otherwise- [Qurān 75:2].

(3) *Nafs-al-Mutmmainna*: These types of Souls carry the quality of the original spirit of Adam. It is pure and Holy and far from the menace of disobedience of commands of Almighty Allah. This type of Soul is in complete satisfaction and enjoys the pleasures of bliss-[Qurān 13:28].⁴⁸ Apart from these three stages of development of Soul in the Qurān, the Hadith gives seven stages of development of Soul:

1. According to the books of Hadith, *Nafs-e-Ammara* is the lowest stage of development of the Soul. Characteristics of *Nafs-e-Ammara* are; greed, pride, jealousy, and lust for evil deeds. Hadith also taught about this *Nafs* to have originated from fire.

2. *Nafs -e-Lawwamma* is the second stage of the development of the Soul.

The characteristics of *Nafs* in this stage are disapproval, 'Self-correction', and 'Self-appraisal', amongst others.

3. The *Nafs-e-Molhama* was believed to have originated from water is the third stage of Soul development. *Molhama* means inspired, in which the Soul tries to achieve satisfaction, repentance, patience, and perseverance.

4. The *Nafs* in its fourth stage of development is called *Nafs-e-Mutmmainna*. Its characteristics are generosity; trust in God, devotion, and gratitude.

5. The *Nafs* in its fifth stage of development is called *Nafs-e-Radiyya*, which means contented. Its characteristics are sincerity and loyalty.

6. The *Nafs* in its sixth stage of development is called *Nafs-e-Mardiyya*, or Self experiencing the pleasure of God. Its characteristics are a noble character, service towards others, meditation, and accepting everything as per God's will.

⁴⁸ Ajmal, M. K. (1987). *Sufi Science of the Soul*, in *Islamic Spirituality*, ed; Nasr S. Hossain, vol. 1, Foundations. London: Routledge. pp. 294–307

7. According to Hadith, the seventh stage of Soul development is called as *Nafs-e-Kamila*, which means pure and perfect. In this stage, the Soul manifests all the six positive qualities mentioned above.

Shri Ramakrishna Paramahansa, a scholarly Hindu Saint, believed in three types of human bodies (i) Gross body, (ii) Subtle body (iii) Causal body. According to him, when the mind is attached to outside worldly fantasy, it loses true 'God vision.' Such bodies are called 'gross bodies.' On the other hand, the mind of the subtle body is always attached to *Buddhi* and *Ahaṅkāra*, whereas the causal body experiences the pleasure of union with God. In the causal stage, the Soul is fully aware and perceives *Brāhman* and remains silent and calm.⁴⁹ In my opinion, these three types of bodies resemble the three levels of *Nafs* (Soul) mentioned in the Holy Qurān, such as *Nafs-e-Ammara*, *Nafs-al-Lawwamma*, and *Nafs-al-Mutmmainna*.

The classification of *Rûḥ* in Hadith as represented in *Kitabul Tariqat* is of four types.⁵⁰

- (i) ***Al-Rûḥ-ul-Insani***: Generally, this is referred to as human Soul or human spirit, which differentiates man from animal. This spirit is given to human beings by Allah, and while it is in contact with the bodies, it keeps the body active and passivates it while in sleep; and makes it utterly inactive as in death.
- (ii) ***Al-Rûḥ-ul-Haiwani***: *Al-Rûḥ-ul-Haiwani* is an animal spirit, and it resides in the heart, veins, and intestine, including the body's moving pulse.
- (iii) ***Al-Rûḥ-ul-Aazim***: It is the third type of spirit, an "exalted spirit". This spirit is directly associated with Almighty God. This special *Rûḥ* is found among the unique creations as mentioned in the Holy Qurān and Hadith.

⁴⁹ Flood, G. R. (1996). *An Introduction to Hinduism*, Cambridge University Press. pp.84-85

⁵⁰ Al-Haqqani; Kabbani, S. (2004). *The Path to Spiritual Excellence*. Islamic Supreme Council of America (ISCA). pp. 102–103

(iv) (a) ***Al-Rûḥ-ul-Qudus***: This literary means "faithful spirit" of angel Gabriel with particular tasks of delivering messages of Almighty God to his Apostles.

(b) ***Rûḥullah***: Refers to Jesus Christ, which literary means spirit of Allah.

It is interesting to know the difference between the spirit of Adam and the spirit of Jesus Christ. Although Holy Qurān mentions that God created Adam and breathed his spirit into him, God did not mention Adam as *Rûḥullah* (spirit of Allah). On the contrary, he inhaled the same spirit in the body of Jesus Christ, while in the womb of mother Mary, to mention him as *Rûḥullah*. Firstly, it is evident that for any Soul to take birth, it has to exist in the "world of Soul" which is the collection of all descendants of Souls created by Allah from the Soul of Adam. Holy Qurān mentions this fact in verse, 7:172 as follows: **وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ**

ذُرِّيَّتِهِمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْهَا غَافِلِينَ **ظُهُورِهِمْ**

“After creating all Souls from the rib of Adam, Almighty Allah, took consent by asking them, “Am I Not Your God?” Every Soul testified in reply that they bear witness that “He is Their God.” He took this consent to confirm that no Soul should say on the ‘Day of Judgment’ that it did not know about this (7: 172).

Secondly, for any Soul to take birth, it should follow a biological process of union of male and female (parents). The birth of Jesus Christ was unique without male intervention. The spirit inhaled in him was a direct transmission of God's spirit through angel Gabriel which made it a unique spirit entitled to call *Rûḥullah* (spirit of God).

3.4 Interpretation of *Nafs* in the Holy Qurān

Nafs is the vital idea and central concept in the totality of the message of the Qurān. The word Nafs is mentioned in the Qurān 292 times, which indicates that nearly one of every twenty verses in the Qurān is about the Nafs. In the Arabic dictionary, the meaning of Nafs is life,

breath, Self or mind, and it is reflexively utilized in the Qurānic verses to address it as Self Qalb, Person, et al.; as indicated in the figure- 3.4.

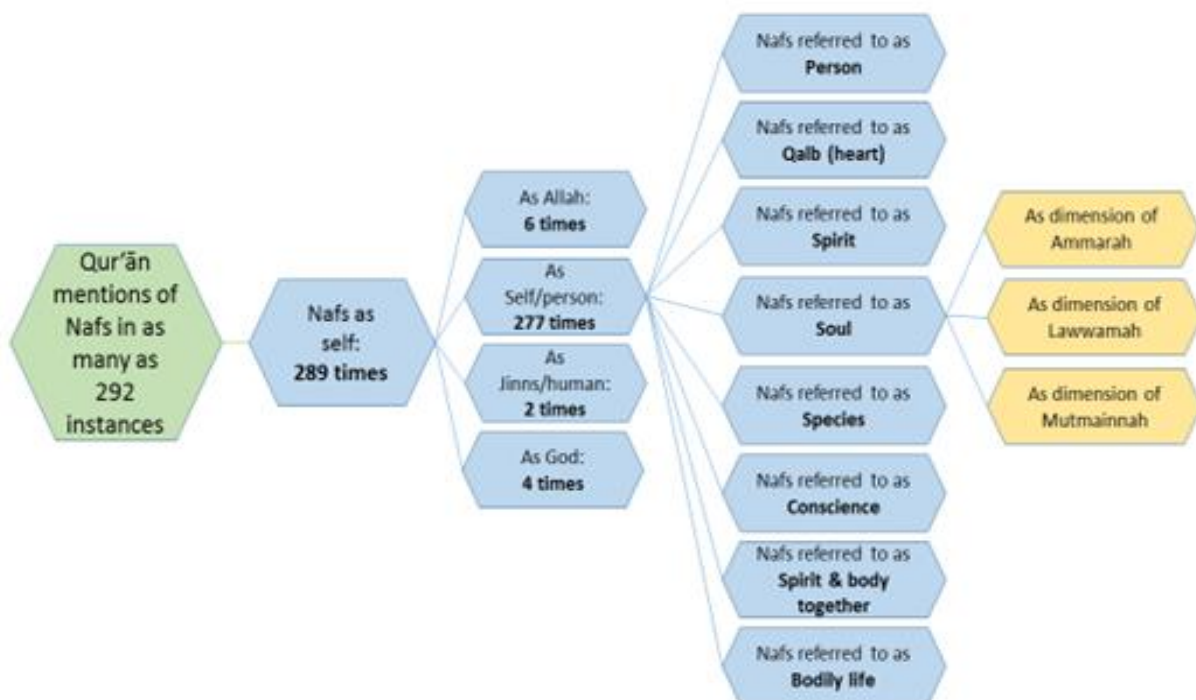


Fig. 3.4 (Meaning of Nafs in Qurān)

3.5 The Mystery of the Soul of Prophet Mohammad

The creation of the Soul of Prophet Mohammad is mysterious in light of the knowledge of Hadith. He was created far before Adam. Prior to him, God did not make anything else.

Hadith mentions this fact as:

، عَنْ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ : " لَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ خَيَّرَ لآدَمَ بَنِيهِ ، فَجَعَلَ يَرَى أَبِي هُرَيْرَةَ ، عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ فَضَائِلَ بَعْضِهِمْ عَلَى بَعْضٍ ، قَالَ : فَرَأَيْتُمْ نُورًا سَاطِعًا فِي أَسْفَلِهِمْ ، فَقَالَ : يَا رَبِّ ! مَنْ هَذَا ؟ قَالَ : هَذَا ابْنُكَ أَحْمَدُ عَلَيْهِ السَّلَامُ " .[Imam Bayhaqi in his Dalail al Nabuwwah: Volume 005, P. 483]

“Abu Hurraira companion of Prophet narrates that Prophet said: When Allah created Adam, He informed him of his descendants, at this Adam saw the superiority of some Souls over others,

then he saw me (Prophet) towards the end in the form of an “ILLUMINATING NOOR,” Adam said: O my Lord who is this? God replied: This is your son Ahmed who is the first and the last and (on the Day of Judgment) he will be first to do intercession”. (Imam Bayhaqi in his *Dalail al Nabuwwah*: Volume 5, Page No. 483).

From this narration, it is evident that after imparting his Noor into Prophet, Almighty God became an all-pervasive entity whose consciousness is in its potent state; the Prophet becomes Ahmad, God-incarnate with consciousness unfolded in the form of ‘Self –consciousness’. This concept seems similar to the idea believed in Christianity as Jesus to be God incarnate. It also appears to resemble the notion of God descending on earth in several *Avatârs* like Rama and Siva as in Indian tradition. The difference in Islamic philosophy is that the Prophet is the descendant of Adam with the ‘Self-consciousness’ of God in the physical body of the Prophet and not the direct incarnation of God in human form. The human Soul, in this aspect, is indeed a connection and extreme closeness that it develops concerning God. By this relationship, each Soul recognizes Self and tends to deviate towards spiritual and divine inclinations. On the other hand, if the Soul ceases to associate the Self within to the sign of God, it becomes blind to its true Self and ultimately corrupts more and sees no light of *Mokṣa*.

God Almighty created a tree in heaven called the ‘tree of *Eakin*.’ This tree is the Pyramid of creation, precisely like a Christmas tree which symbolizes the mathematical notion of the Pascal Triangle (Giza Pyramid of Khufu or Cheops is exactly the replication of this Pascal Triangle). It is believed that the leaves of this tree are all arranged in such triangular fashion that resembles the arrangement of souls and its progeny. Like Pascal triangle which is infinite equilateral arrangement of numbers where the sides are bounded by number one which implies the uniqueness and oneness of God and the addition of above two numbers in the triangle gives the base number which resembles the notion that the soul of progeny is connected to the parent soul. The falling of leaves of this tree decides the tenure of the life of the soul on earth. The

arrangement of leaves is organized in such a fashion that it is predefined which soul would be placed at what level and when it will descend on earth and when its earthly journey would end. After creating this tree, God created the light of Prophet Mohammad from his glimpses of glorious *Noor*. According to one narration in the Hadith, after making the glimpse of the Prophet, he stationed it on this tree of *Eakin* where it remained praying the glory of Allah for a very long time. God then placed a shining mirror before this light on the tree. The *Noor* of Mohammad saw the beautiful appearance in the mirror and bowed five times in praise of Almighty. It is for this reason that five prayers are made mandatory for every believing Soul in Islam. This narration clarifies that God created this *Noor* of Mohammad even before the creation of Angels. *Noor* of Mohammad was privileged to choose his vicegerent on the earth. The narration in the Hadith gives a detailed account of *Noor* of Mohammad interacting with water, fire, air, the earthly dust, and space (as in the *Panchmahabhûta*, referred in Āyurveda Science),⁵¹ to select the material of construction of Adam and finally selected dust as the best source for the purpose. Accordingly, God created Adam's body from dust, and the first human being came into existence. Prophet Mohammad came down on earth as the final Prophet to the entire humankind. However, the unbroken chain of Hadith gives this account of him being the first and last Prophet of Almighty God.

3.6 Stages of development of *Nafs*

As per the Biblical concept, which is also supported by the Qurān, after the creation of Adam, God Almighty created Eve by removing a tiny portion from the left side of Adam's body. Genesis mentions this fact in 2:21. All the Souls pre-exist with God in the 'world of Souls'. We can compare this Islamic concept with Hinduism, which believes that all spiritual Souls reside

⁵¹ Venkatesan, S. (2013). *Ayurvedic remedies: An introduction*. Mumbai India, Vyih Publishing.p. 20

in *Pitraloka* under the captivity of three entities called -the Sanakadi Rishis (Sanaka), Sanātan, and Sanat Kumar.⁵²

According to this belief, the Soul leaves this place called Pitraloka (world of Souls) and take birth in human, and when they leave the human body at death, these Souls are held back in *Pitraloka* again, before they take rebirth.

According to Hindu belief the world in which all human beings' dwell and live is called *Martyā Loka*. Over this there is another stage called *Pretā Loka* in which souls after death rest for ten days facing the accountability with God. Above this stage lies *Naraka Loka*, which is the hell in which evil souls are punished for their sins. Above this exists *Pitraloka* in which the souls with mixed good and bad deeds exist as an intermediate stage between good and bad. All these four *Lokas* are called as *Āvantara Lokas* or sub-parts of *Bhuloka*. Above the *Bhuloka* there exists *Bhuvarloka* or *Jyotirloka*, the region of stars. Above the *Bhuvarloka* lies the *Svarga Loka*, which is the world of good deeds or heaven (*Jannah* referred in Islam). These upper worlds are not seen by the naked eye of human beings and divine grace is needed for visualizing these worlds.⁵³

The steps shown in the figure-3.6, summarize the life cycle of the human Soul as per the Islamic belief system. These steps explain the entire concept of creating the human Soul right from the creation of *Noor* (light) of Prophet Muhammad, creating Adam, and creating all Souls from a rib of Adam. Occasionally each Soul takes birth in human form and then faces the destiny of heaven or hell, which entirely depends on the actions performed, which in turn abides by the 'Law of *Karma*' in the form of cause and effect.

⁵² Bhakti Vedānta Veda Base: Srimad Bhagavatam 3.12". Vedabase.net. Archived from the original on 2 March 2013. Retrieved 22 December 2012.

⁵³ <http://www.speakingtree.in/public/topics/universe/world> accessed on 23.02.2020

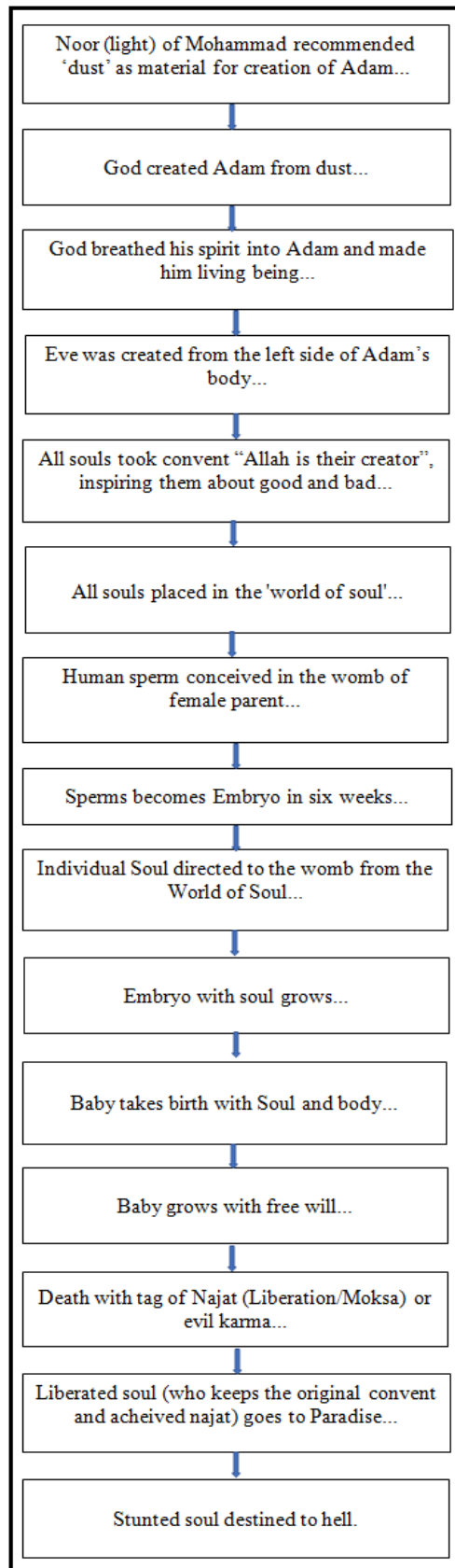


Figure-3.6 Life cycle of human Soul

We can view the existence of the Universe from its three phases, such as Creation, Sustenance, and Destruction, and we know any religious ideology is necessarily a 'Social Contract' with a particular and unique worldview. This worldview incorporates the three essential ingredients of a social contract viz., wealth, sex, and the means to have these two things in life. As a comprehensive view, it provides the ways and means to terminate the social contract with a unique answer in the form of a particular type of Universe so that it adumbrates the Soul's deeds after the termination. In my view, Islam in this context is a synthetic worldview with all three phases of the physical Universe (Creation, Sustenance, and destruction) unified into it. However, the focus in Islam is on CREATION. (Whereas Baha'i uses SUSTENANCE as its focus for synthesis and Sikhism uses DESTRUCTION of the Universe as its focus. On the other hand, Śaṅkara and Buddha are the first two strong exponents of the DESTRUCTION view of the Universe.)

Holy Qurān holds that Almighty Allah completed the creation of the universe in 6 days. Complete divine knowledge, including the things to take place in the world till the doomsday, is preserved in the 'tablet of knowledge' with him. These stages of growth and development of the human body, right from mother's womb to the point of death and beyond, follow the process as per, pre-written plan in the tablet with God. The Holy Qurān testifies this in one of the verses:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

“...even a single leaf of a tree cannot fall without the order of Almighty Allah”. (6:59)

The three types of Souls discussed earlier in this chapter are the fall of the process of covenant taken from these Souls before preserving them in the 'world of the Soul'. Some Islamic scholars believe that on receiving the breath of Allah, all physical systems of Adam such as brain, digestive system, reproductive system, nervous system, et al. got activated. When the glimpse of Allah came out from the radiant heat in the form of rays, they become

Nafs of the Soul. Part of these rays (*Nafs*) prostrated instantly before Allah and became *Nafs-al-Mutmmainna* - the pious and faithful *Nafs*. The *Nafs* that were late in prostrations and could only complete it half became *Nafs-al-Lawwamma* and the *Nafs* that could not prostrate and remain steady were *Nafs-al-Ammara*, the Souls prone to the evil and loser Souls of the pleasure of Allah in the world hereafter.

Islamic scholars also believe that breathing the spirit of Allah into Adam's body activated all the physical systems in Adam's body. It was his '*Rûh*,' and the three different rays that came out of the radiant heart with three distinct characteristics was actually 'free will' of his Soul called *Nafs*. The scholars also maintained that the *Nafs* with this property of 'free will' control the Soul's engine and are accountable for its deeds on the Day of Judgment, whereas *Rûh* is divine and free from any torture and sufferings. *Nafs-al-Mutmmainna* will enjoy the company of *Rûh*, and *Nafs-al-Ammara* will face the hellfire. Allah may choose to forgive *Nafs-al-Lawwamma*; its fate will be at the mercy of the kindness of Allah.

3.7 Connection of *Nafs* with Body in Realizing God

According to Ibn Arabi, *Nafs* has to undergo many obstacles while in its journey to spiritually 'perfect man.' He opines that only knowledge (*aql*) can conquer all the challenges and restore the capability of the *Nafs* as 'perfect man'.⁵⁴ Al Ghazali also supported this thought. According to him, "He, who knows himself, knows his Lord." Though he believed that God and humans do not have similar nature of substance, yet as per him, the Absolute knowledge incremented through Divine quality can elevate the perfect man to the status of 'Absolute Divine'.

⁵⁴ William C. (1996). "*Ebn al-'Arabi Mohyi-al- Din Abu 'Abd-Allah Mohammad Ta'I Hatemi*." Encyclopedia Iranica. Web. 3 Apr 2011. P. 70

3.8 Spiritual Power of Soul

Soul (*Rûh*) is the most delicate and subtle entity created by Almighty Allah. One of the verses in the Holy Qurān mentions *قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ*..., which means “Allah is the creator of all things...” (13:16). Thus this verse clarifies that the Soul (*Rûh*) is also a creation of Allah, and it is not everlasting or eternal by nature. Allah is capable of destroying all that he has created. When Allah intends to do anything (create or destroy), He decrees the matter “Be,” and it comes into effect with no span between His decree and the plan of his mind. As mentioned, He is the creator of all things; all include the things that are known to humankind and the things that are unknown and unseen. The Soul is one such entity that is a creature of Allah but cannot be seen even with any modern-day scientific instrument. However, science claims to have invented many things globally. However, it has remained unsuccessful in creating the human Soul, confirming the verse of the Qurān that the *Rûh* is the command of Allah and *trim* is the knowledge given to humankind. The complete understanding of this invisible yet powerful symbol of majesty- ‘the Soul,’ is with Almighty Allah alone.

We can understand the spiritual power of the Soul from the day-to-day experiences in our life. As in Hinduism, *Ātman* is always pure and clean, whether it is of the righteous individual or the wicked.⁵⁵ *Ātman*, in the true sense, is God within us, and whenever we perform any action, the *Ātman* or the God within us gives us indications that our activities are right or wrong. Every individual can understand these instructions of the *Ātman* and take corrective actions accordingly. Whenever we incline ourselves to the right path, we will be decisive in our actions, and the *Ātman* within us will have more purity to give us more power. If we fail to act upon the

⁵⁵ Richard, W. (2012). *The Heart of Wisdom: A Philosophy of Spiritual Life*. United States, Rowman & Littlefield Publishers. pp. 125-131

instruction of the *Ātman* within us and become unjust, the power of *Ātman* within us decreases. This spiritual power of *Ātman* in every individual resolute his success in all spheres of life. In other words, if we are unjust and behave incorrectly, then the power of our *Ātman* decreases, and various problems come to our life. On the other hand, if we always behave correctly, the spiritual power of purer *Ātman* within us will give us peace and happiness in all spheres of life.⁵⁶ Islamic philosophy gives much importance to the spiritual power of *Rûḥ*. According to few narrations in Hadith, it is through the elevated status of *Rûḥ* human beings come closer to divine knowledge. Through their dedications and worships, prophets and saints managed to maintain pure and uncorrupted *Rûḥ* in them. With this pure *Rûḥ*, they could foresee the events that ordinary people are unable to see. It is mentioned in the Qurān that Prophet Solomon was able to understand the language of birds and ants. Prophet Yusuf was able to interpret the dreams of people correctly. Prophet Mohammad was able to see the torment of the sinful in the graves. Thus, the pure and pious Soul has the power of immense magnitude that brings the individual Soul to acquire cosmic knowledge of the unseen.⁵⁷

3.9 Difference between Reincarnation and Resurrection

Reincarnation is when Soul takes birth in another body after being set free from its previous body on its physical death. The appearance so taken in the different body has a separate identity altogether, and it may not happen instantaneously and at the same place and same species.

⁵⁶ Stephen, H. P. (2008). in *Encyclopaedia of Violence, Peace, & Conflict* (Second Edition). Elsevier Science. pp. 701-849

⁵⁷ Gardet, L. (2012). "Encyclopaedia of Islam, Second Edition". Kashf. Retrieved 27 September 2013.

Hinduism strongly supports this notion of reincarnation, and it is their essential article of faith. According to this belief, Hinduism emphasizes that the Soul can only be liberated and dissolved into *Brāhman* through the law of *Karma*. If *Karma*, which is the record of all deeds and actions performed by the Soul while living on this earth, is excellent and free from any evil string attached to it, such a Soul will skip the cycle of reincarnation. On the other hand, if the *karma* reflects mischievous deeds, such Soul will retake rebirth in the body, which will depend on the degree of imperfection of the *karma*.⁵⁸ This cycle continues with the Soul taking multiple reincarnations until its final liberation takes place.

Islam does not support this concept of the Soul taking rebirth in another body after death. According to Islamic belief, once the Soul leaves the physical body on death, it enters another world to account for its deeds. On the Day of Judgment, the Soul shall enter into the same body, and the body will come back to life. Islam refers to this process as resurrection. The Holy Qurān and the Hadith give many warnings to humankind to protect the Soul from going astray to face a fair trial in the life hereafter when resurrected for judgment.

Islam holds that once the Soul is set free from the physical body, it travels the spiritual world where it undergoes the process of judgment; such Soul cannot retake rebirth in the material world. Hence the notion of reincarnation is rejected in Islam. On the other hand, Qurān explains

⁵⁸ Rupert, M.L. "[Karma is] a being's intentional 'actions' of body, speech, and mind whatever is done, said, or even just thought with definite intention or volition";[82] "[a]t root karma or 'action' is considered a mental act or intention; it is an aspect of our mental life: 'It is "intention" that I call karma; having formed the intention, one performs acts (karma) by body, speech and mind.

the resurrection of the bodies on the Day of Judgment. The Soul, after the death of the body, is either kept in *Illiyeen*,⁵⁹ (place for righteous) or *Sijjin*,⁶⁰ (place for wicked), depending upon its first trial in the grave. On the Day of Judgment, this Soul will be allowed to enter the bodies brought to life again; this process of dead bodies coming to life is called resurrection. (2:28)

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

“How can you deny God? Did he not give you life when you were dead, and will he not cause you to die and give you life when you are dead, and he did not cause you to die and give you life again? Will, you not return to him at last?” (2:28 –Holy Qurān)

This Qurānic verse explained how man was created and fashioned, the man was like dead initially, and God made him living body by his spirit while dwelling on Earth he attains death, and life ended again. The second rising will be the resurrection on the Day of Judgment. The Holy Qurān refutes the idea of reincarnation at several other places. In one of the verses, it is revealed “when the command of death comes to a sinful Soul, it says Oh My God please give me respite and send me on earth again so that I can perform righteous deeds, no there will be no return until the day of resurrection. Holy Qurān explains this in the following verse:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (23:99)

أَعْلَىٰ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۖ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۖ وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ (23:100)

⁵⁹ Imani, S.K. F. (2019). *An Enlightening Commentary into the Light of the Holy Qur'an*. Tehran, Iran: Imam Ali Foundation. p.71

⁶⁰ Patrick, H. (1995). *Dictionary of Islam Asian Educational Services, New Delhi*.

"When the Soul is dead, it will say: "My God, please send me back to the earth so that it can do good deeds." (23:99). "Nay, it is merely a word that it is uttering. There is no return on earth until the day of judgment when Allah will raise the Soul again" (23:100).

3.10 Journey of Soul after Death

The Soul's journey right from the point of death till the day of resurrection is partly covered in the Holy Qurān but explained in more critical details in the books of Hadith. There are two separate descriptions, first concerning the journey of righteous Soul and the other for the wicked Soul, starting from death up to its destiny until the day of actual resurrection.

Journey of Righteous Soul:

The angel of death carries a shroud with a heavenly scent to take away the Soul of a pious person. The dying Soul recognizes the angel of death, while the persons sitting behind him cannot see the angel. The Holy Qurān explains this fact in chapter 56, verses 83-85.

Plucked Soul from the body is wrapped into the scented shroud and is carried upward to heaven.⁶¹ On getting the musky fragrance, the doors of heaven are open for the Soul, and it travels without any intervention all through until it reaches the last heaven. On appearing before Almighty Allah, he commands his angels to register the name of the faithful Soul in the *Illiyeen*, a book for all forgiven Souls. The Soul carries its journey to the grave for questioning.

The Hadith mentions the detailed account of the questions asked by the angels in the grave. According to narration in the Hadith, the three basic decisive questions in the grave are: Who is

⁶¹ Ashiq I. B. (1994). *What Happens After Death*. New Delhi: Adam Publishers & Distributors. pp. 9–10.

your Lord? What is the religion you followed? Who is your messenger? On getting the appropriate reply to the questions, the voice comes that my servant has spoken the truth. The grave is given access by opening the gates of heaven, rewarding to re-join in that delight until the day of resurrection. The Soul in the grave can hear the conversations of relatives and friends in the outside world.

Journey of the Wicked Soul:

Similarly, when death comes unto an evil man, the angel of death arrives in black, rough hairy cloth and mercilessly snatches his Soul and wraps it in the black hairy cloth. Since the sinful Soul smells foul, all doors are closed until its name enters *Sijjin*, a book for evil Souls.⁶² The wicked and rejected Soul cannot pass the first trial of questions asked in the grave, and accordingly, gates of hell are open for such Souls where they remain under the torment till the day of resurrection.

3.11 Eternity of the Soul

The Soul plays a vital role in the realm of eternal life. When few Muslim savants state that the Soul appears simultaneously with the appearance of the body, a few, for example, Ibn Sina, who trust that the rational Soul is non-material and body is necessary for it to come into existence. Yet, it can survive without the body.⁶³ Others, for instance, Ibn Rushd, who trusts that the

⁶² Matt, S. (2010). *Islamic Beliefs and Practices*. New York: Britannica Educational Publishing. pp. 83–85

⁶³ Nader, B. F. (2016). 'Avicenna and the Problem of Consciousness', in *Consciousness and the Great Philosophers*, eds. Norman S. Leach; James Tartaglia, London: Routledge. pp.45–53

ordinary Soul is initially not separate from matter, believes that the entire human Soul comes into life. Ibn Rushd also holds that the rational Soul recognizes its existence only by animating the sensory organs. Since these organs are material and have a quick starting, the Soul should likewise be earthly material and must have a worldly start.⁶⁴

According to Aristotle Soul is divided into two parts as the rational Soul and the irrational Soul. The rational Soul acquires knowledge and helps arrive at decisions, and the irrational Soul is vegetative and concerned with the basic needs that keep the body alive. As such, Aristotle holds that the intellect being immaterial and indestructible is that this quality of the human Soul makes it everlasting and eternal. Other vegetative Souls who do not have the quality of learning and knowledge are perishable and not eternal.⁶⁵

3.12 Reunion of Soul with the body

It is essential to understand the Soul-body relationship before and after death. Islam holds that the human body and its Soul join together cohesively and live-in perfect harmony with each other until it gets separated on death. According to Islamic teachings, this relationship continues even when the bodies are resurrected on the Day of Judgment. On that day, the Soul will once again acquire the body it animated and dwelt while on earth. Ibn Sina maintains that restoring of identical state of the body during resurrection is not possible as the matter gets corrupted.⁶⁶

⁶⁴ Agutter, S. P.; Wheatley, N. D. (2008). *Thinking about Life: The history and philosophy of biology and other sciences*. Springer Science & Business Media. p.45

⁶⁵ Bloch, D. E. (2007). *Aristotle on Memory and Recollection*. London, Brill. P. 12.

⁶⁶ Avicenna. (1952). (ed.) Rahman F. Nazia, 'Avicenna's Psychology'. An English translation of Kitāb al-Najāt, Book II, Chapter VI, with Historico-Philosophical Notes and Textual

In this perspective, he suggested such reunion by expressing it using an equivalent word called "reincarnation," which many scholars vehemently opposed in the later years. The Holy Qurān explains this reunion of the body with the Soul, in conjunction with the fact that it had its identity while on earth, and each organ of the body is accountable for its actions.

3.13 Understanding the concept of Soul in Shiaism and Sunnism

The fundamental difference that divides Sunni and Shia Muslims lies in interpreting the Hadith that they follow. For Sunni Muslims, the Hadiths are the authoritative instructions compiled from the narrations of a wide range of close companions of the Prophet, ranging in 6 volumes. However, Shia Muslims reject the narrations of close companions and follow only the sayings collected from the immediate family of the Prophet and maintained in 4 books. Although both the sects follow the teachings of the Qurān and believe in five fundamental articles of faith Shia community relies on praying only three times a day as against five times practiced by Sunnis. Sunni Muslims give high regards to the saints and all devote personalities, including martyrs.⁶⁷ However, Shia Muslims consider it a *Shirk* (a great sin) to consider anyone worthy of help besides Allah.⁶⁸ Believing in the oneness of Allah and Muhammad as his last and final messenger is the fundamental *mantra* of Sunni Muslims. But Shia community also believes in twelve *Imams* (Leaders) that came after Prophet and continue to guide present-day Ayatollahs

Improvements on the Cairo edition. London: Oxford University Press. Geoffrey

Cumberlege. pp. 68–69

⁶⁷ *Al-Ṭahāwī, Al-‘Aqīdah at-Ṭahāwiyya XCVIII-IX.*

⁶⁸ Allamah, R. M. (1989). *The faith of Shia Islam*. Ansariyan Qum, Createspace Independent Publishing Platform. P.88

till doomsday, without which their faith is incomplete.⁶⁹ The concept of the Soul and its understanding through the interpretation of Hadiths by one of the most prominent Shia philosophers Mulla Sadra is presented in the following section.

3.14 Human Soul in Shia Philosophy by Mulla Sadra

According to Mulla Sadra, the Soul is the first stage of ideal form for an organic body with potential existence. (Sadra-al-Din Shiraz, 2003, p. 240).⁷⁰ Like other notable Sunni philosophers viz., Al Gazali and Ibn Rushd, Mulla Sadra does not confine the term Soul to human Soul alone but to all living beings. He classified diverse species according to their Souls, like plants, animals, and human beings. He maintained that plant species would not live without their vegetative Souls; animal species will not exist without an animal Soul. Human beings cannot survive without the rational human Soul. Mulla Sadra has refuted the pre-existence of the Soul proposed by Plato and other classical philosophers. Plato and other philosophers assume the Soul as a subtle entity that is distinct from matter. They believed that the body is subject to the Soul and Soul is immaterial and pre-existed the body - to join it when the body is ready and enjoy the company until death. Consequently, although being pre-eternal, the Soul is not reliant on the body and is not the director of the body either. The Soul is fundamentally rational and immortal, and the body is just a provisional prison. Mulla Sadra rejects this notion of the pre-existence of the Soul as a substance. He argued that Pre-eternality of the Soul implies that the qualities and perfection have pre-existed in the Soul. In other words, the essential embodiment

⁶⁹ Sobhani, J; Shah, K. (2001). *Doctrines of Shi'i Islam: A Compendium of Imami*

Beliefs and Practices, London: I. B. Tauris. p.98.

⁷⁰ Sadra al Din, Siraji. (2003). "*Mulla Sadra*", Stanford Encyclopaedia of Philosophy. p.240.

of the Soul's substance is the prerequisite of its pre-eternality. As per his views explained earlier, the Soul requires devices and potentialities to acquire perception and subtleties, which it lacks. The dependence of the rational Soul on theoretical aspects, like vegetative or animal types, rejects the pre-eternality of the Soul as a substance.

Mulla Sadra also holds that the Soul is not the creation from matter. It is a distrait entity created and joined with the body after the origination of the body under the knowledge of God.⁷¹

With this, Mulla Sadra has maintained that "the Soul is of corporeal origination and spiritual durability". According to his theory of substantial motion, first of all, the Soul is not pre-existent but rather originated and shaped. Its origination is physical and not spiritual. Finally, by adopting the commands of God, the Soul enjoys a spiritual solidity. Mulla Sadra believed that all material objects, including the embryo in the womb, evolves through substantial motion and ascends toward the stage of spirituality. In the beginning, the Soul is a "potentiality" that starts to evolve and grow in its unique way (different from physical development) after it comes in physical contact with the body.

The essence of the substantial Motion theory of Mulla Sadra is that the Soul is a material truth that grows into a divine, and not vice versa. He demonstrated that when a person has passed all of the balancing stages of vegetative and animal evolutions, it has attained a divine and spiritual perfection called the rational Soul. Therefore, he understands the Soul as a physical form or potentiality that originated in the body at its very appearance. In other words, it is not the Soul

⁷¹ Abd al-Malik, B. (2016). *Nazariyyat al-fi 'l 'inda Sadr al-Din al-Shirazi*, Freiburg:

Manshurat al-Jamal. (*A study of Mulla Sadra's theory of motion in the category of substance.*)

Stamford encyclopaedia of Philosophy.p.33

to descend into the body, but it is the body to raise the Soul.⁷² The elevation of the Soul does not depend on the body as a prearranged form. It depends on the ever development of the body through the substantial motion from eternal compositions to reach the stage of mystical perfection and not physical embodiment. With its substantial movement, its constant emergence, and the consistent actualization of its abilities, a material unit will find a new existence and identity that is spiritual. Therefore, the Soul is the same as the human form, developing out of matter and accompanying it through all the stages of growth. For instance, the Soul of the human embryo is a vegetative Soul at the beginning. The embryo's matter directs the first vegetative Soul toward the next stage of development, which is the animal Soul. The substantial motion develops the animal Soul toward a rational human Soul by forming a complete fetus and performing animal functions.

The relationship between Soul and body is of inherence (built-in) type, according to Mulla Sadra. This relationship is like the supplement of two inherent objects like matter and form; they are not complete without the support of each other. Thus the body requires all and not part of the Soul; and, the Soul needed the whole body to determine its separate presence and identity. According to Mulla Sadra, we could not unite two distracted material objects. Hence, the Soul is not a rational (immaterial) form at the start of its union with the material body. According to Mulla Sadra, the Soul depends on the body until the body reaches maturity. After that, it is transformed into separate intelligence and is not related to the material body. He holds that material possession and durability concerning origination, the human Soul is spiritual.⁷³

⁷² Mulla Sadra (2001). *IX: 63–4*

⁷³ Nasr, S. H. (1996). “*Mulla Sadra: His Teachings.*” In *History of Islamic Philosophy*.

From the above analysis, one can argue that although the basic tenet of belief in the Sunni Muslim and Shia communities is the same, the fundamental difference in the leadership issue takes them far apart on spiritual matters and the religious domain. *Jannah* (Heaven) and *Jahannam* (Hell) will be the rewards after death according to the *Amal (Karma)* of the Soul, is commonly believed by Sunni and Shia Muslims. But the difference lies in practicing the faith to reach that destination and believing and following Prophet Muhammad along with the Twelve *Imams* after him is the central tenet of belief of Shia Muslim. However, Sunnis believe that, besides having firm faith in Allah, Prophet Muhammad as his last Prophet, they should believe in the Holy Qurān and other divine books and do righteous deeds to get to *Jannah*.

These differences in understanding the concept of faith in Sunni and Shia have continued for ages, yet both the sects claim to believe in the same Holy Qurān and the messenger-ship of Prophet Mohammad. We can compare the difference of opinion in Sunnis and Shia with those of Jews and Christians. Christians consider the Bible as God's book with instructions to follow Jesus as the trustworthy source of salvation and way to heaven. However, Jews interpret the teaching in the same Hebrew Bible and consider Abraham as the father of the entire nation, and through him, the whole human race will lead the way to heaven. Jews do not believe stories in Bible to culminate in the salvation of the blood of Jesus but look at it as divine guidance and teachings that constitute the instructions on how to practice a good life as a Jew.⁷⁴

ed; Seyyed Hossein Nasr; Oliver Leeman; London and New York: Routledge. pp. 643–662

⁷⁴ Elijah, B. (1995). *Israel and Humanity*, USA, Paulist Press. p. 329

In Islam, there is yet another prominent sect recognized in their mysticism and identified as Sufis. Their way of life and the concept of purifying Souls and dealing with divine laws are different from the traditional Sunnis and Shia communities.

In my views, these three sects in Islamic belief viz., Sufi, Sunni, and Shia closely resemble the three primary schools of *Vedānta*; *Advāita*, *Viśiṣṭādvaita*, and *Dvaita*. Although *Vedāntic* thoughts are *Upaniṣad* based, these three schools of thoughts represent different viewpoints of Absolute *Brāhman*, their concept of *Mokṣa* and the relation of the Soul to Supreme Reality after it is free from the cycle of rebirth, also tend to differ. According to *Advāita*, a truly liberated Soul mingles with the Absolute *Brāhman* liberating from all earthly sins and sufferings. However, the other two schools of thoughts, *Viśiṣṭādvaita* and *Dvaita*, maintain that the Souls so liberated will not merge into Absolute *Brāhman*, but, such blissful Souls will get in heaven where Vishnu, the God of paradise, will bestow his bounty continuously on them.⁷⁵ Śaṅkaras' *Advāita* holds that the Supreme God is unique identified as a separate entity other than the general belief of gods in the trinity of Brahmā, Vishnu, and Siva.

His teaching emphasizes worshiping the actual creator and governor of the Universe not through sacrifices but by concentrated meditations and inner spirit. This concept of *Advāita* resembles understanding core Sufi belief that follows the original God sent revelation of the Holy Qurān and actual teachings (Hadith) of the Prophet. Sufism believes God is within us, and to achieve the goal of entering *Jannah* (heaven), one must strive continuously by removing the veil of ignorance that is shielding our way to God. Like *Advāita*, Sufism teaches ultimate truth in unity with a monotheistic God who is formless and the ruler of the entire Universe.

⁷⁵ Jan, G. (1969). *Aspects of Early Viṣṇuism*. New Delhi, Motilal Banarsidass. pp. 1–2

Viśiṣṭādvaita teaches engrossment of God into Universe; he is Earth, Fire, Water, Air, Sun, Moon, and everything.⁷⁶ God is Brahmā, Siva, and Vishnu. This concept can be equated to the Sunni belief that God is the creator of the Sun, Moon, Fire, Water, and everything belongs to him. His manifestation is in all these creations. The trinity of Brahmā, Siva, and Vishnu in Hinduism resembles the trinity of Father, Son, and Holy Ghost, the trinity believed in Christianity. Thus we see that Viśiṣṭādvaita, Sunni belief, and Christianity are somewhat on the same line of spiritual understanding, except the fact that Sunni believes in monotheistic God and not trinity. The fundamental difference between Judaism and Christianity is that they believe in Father as supreme God in heaven and the Son (Jesus) as the saviour Soul of humanity. On the other hand, Judaism teaches that, besides Supreme God, there is Yahweh, Father Abraham, the true saviour of humankind.

The duality concept as a source of salvation in Christianity is similar to Shia Muslims beliefs in establishing a whole tenet of their faith in the Prophet and twelve Imams that succeeded him. Thus, the concept of Judaism and Shia community matches with *Dvaita* philosophy, which maintained dualism between God and individual souls.

3.15 Understanding of Soul by Al-Kindi

According to Al-Kindi, a Shia Philosopher, the Soul is a simple object, and its substance originates from the Creator just as the rays emanate from the sun. It is spiritual and of the divine essence and is distinct from the body. When it is separated from the body, it obtains the knowledge of all in the world and has a supernatural vision. After its separation from the body,

⁷⁶ Kramrisch, S. (1994). *The Presence of Siva*. United States of America, Princeton University Press. pp. 205–206.

it goes to the world of the intellect, returns to the light of the Maker, and sees Him. The Soul never sleeps; only while the body is asleep, it does not use the senses.

Moreover, if purified, the Soul can see delightful dreams in sleep and speak to the other Souls who have been unglued from their bodies. The same idea is expounded in al-Kandi's treatise: "On Sleep and Dreams." To sleep is to give up the use of the senses. The three faculties of the Soul are the rational, the irritable, and the appetitive. He who gets away from the desires of the body and lives most of his life in contemplation to attain the reality of things is the good man who is very similar to the Creator.

Al-Kindi holds that there are two kinds of forms, the material and the immaterial. When the Soul obtains the material form through the five senses, it becomes one with it. In this, the Soul is referred to as the material Soul. Similarly, when the Soul acquires the rational form through intellect, it is referred to as an immaterial Soul. He also holds that the rationality of the Soul comes through the genera of species. This means the intellect of man and monkey is different as they differ in the class of their species. According to Al-Kindi philosophy, 'When the genera and species are united with the Soul, they become intellectuals. The Soul becomes rational after its unity with the species. Before this unity, the Soul was potentially rational. Everything which exists in potentiality does not pass to actuality. It is the genera and species that make the Soul possibly rational when it gets united with it.'

3.16 Nasir al-Din al-Tulsi's Philosophy on the Soul

Instead of proving the reality of the Soul, Nasir al-Din al-Tulsi presupposed that the Soul by nature should have a Self-evident reality, and as such, it needs no proof.

He defined the nature of the Soul and faculties of the Soul as follows:

Nature of the Soul: The Soul is a pure, immaterial object which perceives itself. It is placed in the body through the muscles and sense organs, but in itself, it is not having any physical organ or any bodily instrument. He presented two arguments about the Soul. In the first argument, he says that since the Soul has the quality of Judgment of logic, which is not the property of a material substance, the Soul, therefore, should necessarily be an immaterial substance. To prove the Soul's immateriality, he presented the second argument with an example that any limited physical accommodation meant only for fifty persons more than 50 cannot be accommodated. That is true for a material object. However, in the case of the Soul, it has enough space to occupy many ideas and concepts and much more capacity to accomplish fresh acquisitions, making it a pure immaterial entity.⁷⁷

Faculties of the Soul:

To distinguish the animal Soul from the human Soul, Tulsi adds intermediate characteristics called the creative Soul, which establishes an intermediate position between the animal and the human Soul. The intellect is of two types, theoretical and practical. The human Soul is characterized with intellect (*nutq*) which obtains knowledge from both the intellects. Tulsi also considers the theoretical intellect to be a potentiality, the understanding of which involves four stages, viz., the material intellect (*'aql-i-hayalani*), the angelic intellect (*'aql-i-Malaki*), the active intellect (*'aql-i-bi-al-fill*), and the acquired intellect (*'aql-i-mustafad*). At the stage of the acquired intellect, every ideal form potentially contained in the Soul becomes apparent to it, like the face of a man reproduced in a mirror held before him. The practical intellect, on the other hand, is concerned with possessive actions. Its potentialities are, therefore, understood through moral, domestic, and cultural expositions. According to Tulsi, the creative Soul is concerned

⁷⁷ Nasir ad-Din, T. (1964). *The Nasirean Ethics* (translator: G.M. Wickens). London: Allen & Unwin. p. 42

with sensuous perceptions, on the one hand, and with rational concepts on the other, so that if it is united with the animal Soul, it becomes dependent upon it and perishes with it. However, if it is associated with the human Soul, it becomes independent of the bodily organs and shares the satisfaction or dissatisfaction of the Soul with its immortality. After the parting of the Soul from the body at death, a trace of imagination remains in its form, and the punishment and reward of the human Soul depend on what the imaginative Soul knew or did in this world. Tulsi believed in the localization of purposes in the brain. He has located common sense in the first ventricle of the brain; perception at the beginning of the first part of the second ventricle; imagination in the forepart of the third ventricle; and memory in the back part of the brain.

Having established this similarity of thoughts in *Advāita*, *Viśiṣṭādvaita*, and *Dvaita* and Sufi, Sunni, and Shia or Islam, Christianity, and Judaism, it will be interesting to analyse the understanding of the concept of soul in Sufism in the next chapter.

Chapter-4

Perception of the Soul in Sufism

4.1 Introduction.

The Islamic understanding of the Soul varies, ranging from the concept followed by Sunnis, based on Qurān and Hadith (that includes the experiences of the companions of Prophet up to three generations), to the ideas adopted by the Shia community, to the mystical concept practiced in Sufism. These concepts are derived from Individual schools of thought by theologians of each sect and theories developed out of '*Qayas*' (Thoughts accepted within Islamic Philosophy). These concepts are categorized broadly as traditional (Sunnism), theological (Shiaism), Philosophical (proposed by Islamic philosophers influenced mainly by Plato, Aristotle, and Plotinus), and Mystical (Sufism). Although there are differences of understanding between these groups and a lack of consensus within each group, they still seek a Qurānic base.

Tasawwuf (Sufism), in reality, consists of two distinct parts; the external and the internal. The guidance related to the form of the worship (what is allowed and what is *shirk*) is an external part. The concentration, meditation, and sincerity with which external '*Ibadat*' (worship) performed constitute the internal part. Thus, in Sufism, *Tasawwuf* is a '*Shariat*' (Islamic Law) derived from Qurān and Hadith and strictly followed as per the *Sunnah* (practices) of Prophet Muhammad.⁷⁸ Any addition or deletion of customs within Islam, followed by Sunnis and Shia Muslims, will not be accepted as part of the *Shariat*. Such practices are the rejected ones as

⁷⁸ Carl, W. E. (2004). "*Tasawwuf*" *Encyclopaedia of Islam and the Muslim World*. MacMillan Reference USA. P.23

handy work of '*Shaitan*' (devil) by Sufis, which is the basis of dividing line between Sufism (Mystics) and other sects in Islam. The very purpose of Sufi *Shariat* is to eliminate barbarous qualities in human beings and to augment these qualities with the righteous and moral attributes of angels. On this front, Sufism prescribes various restrictions and remedies within the Holy Qurān and Hadith framework and is considered a more refined form of Islam in terms of style of worship and method of practicing other Islamic rituals by focusing on improving inner spirit to purify the Soul.⁷⁹ The followers of Sufism emphasize more on the spiritual knowledge and way of living called *Tariqat* (Style of living). They believe that the only way to get closer to God is by abstaining from lusty desires and relinquishing worldly things. In this context, Sufism is commonly understood as a mystic form of religion and a separate sect in Islam, even by Shia and Sunni Muslims.⁸⁰

Sufi School of thoughts, identifies itself as nothing other than Islam that focuses on the strict enforcement of the Hadith (Practices and sayings of Prophet Muhammad including the examples of his companions). Sufis believe that there is a direct impact of bodily actions on the inner spiritual Soul; hence they emphasize 'Self-spiritual' training that works on purification of the Soul. They connect their lifestyle and ways of living to that of Prophetic culture and the people of Hadith and Holy Qurān.⁸¹ Another aspect that differentiates Sufism is the concept of the Soul. General Muslims do not find any distinction between Soul and Spirit. But for Sufis, these two

⁷⁹ Trimingham, J. S. (1998). *The Sufi Orders in Islam*. Oxford University Press. p.55

⁸⁰ Nasr, S. H. (2007). *The Essential Seyyed Hossein Nasr. The perennial philosophy series. Bloomington, Indiana: World Wisdom, Inc. p. 74*

⁸¹ Bin, J. M. (1996). *The Pillars of Islam & Iman*. Darussalam. p. 19

terms are distinct with separate meaning, as the Holy Qurān in Chapter 6 Verse 93 mentions that ‘the angels extend their hands to take the discharge of the ‘Souls’ of the wicked’ whereas, the Hadith mentions that ‘the angels pick the ‘*Rûḥ*’ (Spirit) of Prophets and pious people at death.’ Sufis consider that Soul and Spirit are distinguished from the layers of their ‘subtleties’ (*Latifa*), which forms their hierarchical structure.⁸² As the Holy Qurān identifies three Soul stages, Sufi follows this definition and attributes *Nafs* (Soul) to the lowest stage (*Nafs-al-Ammarah*). According to Sufi teachings, the Soul’s status can only be elevated through physical training and practicing good deeds, following Holy Qurān and Hadith. In this way, the evil Soul (*Nafs*) gets purified to reach the top hierarchical order of Spirit (*Rûḥ*), (*Al-Mutmainna*).⁸³ According to Sufi philosophy, the formation of a human involves Allah "breathing" his Spirit (*Rûḥ*) into the body of a man. This subtle part of an individual's existence is "pure" at birth. It has the potential of growing and achieving immediacy with God if the person leads a righteous life.⁸⁴ On these lines, the concept of Soul in Sufism is as follows:

1. The Soul is different from the Spirit
2. The method of purification of the Soul is to seek closeness with God
3. The relationship of the Soul with God is in terms of its innermost endurance of the divine.

This chapter discusses all these aspects by correlating the Soul relationship with God based on

⁸² Schimmel, A. (2013). *Mystical Dimension of Islam*. Noura Books. p.15

⁸³ Muhammad, E. (1996). *Laws of the Heart: A Practical Introduction to the Sufi Path*. Al-Madina Institute. p. 77

⁸⁴ Martin, L. (2005). *What is Sufism?* Lahore: Suhail Academy.p.15

‘Self-purification’, adopting the culture of Prophets that constitutes a central issue of controversies on the Islamic thoughts that differentiate Sufis from Sunni and Shia.

4.2 Meaning of the Soul in Sufism

According to some Sufi scholars like Al Hujwiri and Al Qushayri, human beings comprise three elements: soul, body, and spirit. *Nafs* (Soul) is the primary source of all evils. Spiritual exercises like the control of hunger, sexual lusts, and other types of ‘Self-exemptions’ like anger, ego, and envy can weaken the evil dominion of the Soul.⁸⁵ We can see internal and external as two types of attributes attached to the body and the Soul. The Soul can be either benevolent or petrified, depending upon the training that works on it. Sins or evil acts are external attributes of the Soul, and only ‘Self-discipline’ of the body can cease it. Similarly, repentance is an internal attribute of the Soul, and only good and generous qualities of the body can nourish it. Spirit and Soul are two entities representing Angels and Devil in a contest to win a place in heaven or hell.⁸⁶ When the Spirit conquers, it takes the believer to heaven, and when *Nafs* wins, it takes its followers to hell. The body merely acts as a battlefield. However, Sufism's teachings continuously focus on ‘Self-restraint’ that would apply resistance to the lower Soul (*Nafs-al-Ammara*) to elevate its divine spiritual status.

⁸⁵ Ibid; p.12

⁸⁶ "The Sema of the Mevlevi". Mevlevi Order of America. Archived from the original on

2012-12-21. Retrieved 2009-03-26

4.3 Sufi Concept of *Fana* and *Baqa*

Al Qushari refers to Soul as the characteristic of a man reflected through *Nafs*. This characteristic is placed in the heart (*Qalb*) and is the receptacle of blameworthy and evil actions.⁸⁷ According to some Sufi theologians, such as Al Ashari and all these philosophers, the Soul is a subtle entity and receptacle of all evil and blameworthy dispositions; it meets the characteristics of a material entity.⁸⁸ However, other Sufi philosophers like Al Gazali differ in this context based on the general notion in Sufi beliefs that there is no physical punishment or reward for the Soul after death and hence suggests that Soul is an immaterial substance.⁸⁹ With these conflicting views in Sufism, there is no consensus on whether Soul is material or Immaterial. On the other hand, Sufism emphasizes the concept of *fana* and *baqa* against which every Soul will be accountable in the life hereafter. *Fana* is like surrendering the individual ego, prostrating in humility, and living life in ‘Self-deprecation’. In the words of famous Sufi saints, Sultan Bahoo and Rumi, *Fana* is “to die before one dies.” *Baqa* in Sufi philosophy is a state of completeness, which recompenses a particular form of life with God, through God, and for God. Sufis believe that they can achieve this completeness only after the prosperous state of *fana*, which means no *baqa* without *fana*⁹⁰.

⁸⁷ Hakim M. C. *The Book of Sufi Healing*, Simon & Schuster publishers.p.23

⁸⁸ Makdisi, G. (1962). *Ashari and the Asharites and Islamic history*. Studia Islamica. pp. 77–80

⁸⁹ Ibn ‘Asakir; Tabyin Kadhib al-Muftari fima Nusiba ila al-Imam Abu'l Hasan al Ash'ari. pp. 51–52

⁹⁰ Mat, I. (1978). "[en] *The Concept of Fana'in Sufism*." Oxford University, Islāmiyyāt Publication. p.22

In my mind, this concept of *fana* and *baqa* in Sufism goes hand in hand with the idea of *śūnya* in Buddhism. The realization of emptiness and the perfection of wisdom taught by Buddha is comparable with the *fana* and *baqa* philosophy of Sufism. *Fana* comes out from worldly desires and lusts and identifies oneself as nothing (*śūnya*). Through the training of *fana*, one can reach a state of '*prajnaparamita*' (perfection of wisdom) explained in the *Mahāyāna*, which is the perfection of wisdom. There is no wisdom (actual realization of the meaning of *śūnya*) without this perfection. This realization (*baqa*) is the true door to enlightenment in Buddhism.

We can also draw another perspective from the analysis of *fana*, which means giving up the real identity of self and disdain from worldly considerations. Through this perfect gown of emptiness, one can achieve the state of *baqa*, which in a true sense mingles with absolute God. Buddhist teachings tell us that all human beings consist of five '*Skandhas*': form, perception, sensation, mental pictures, consciousness (wisdom). Buddhists also maintain that wisdom, one of the six perfections, contains all five perfections of morality, giving, energy, patience, and meditation.⁹¹ If one does not cover with the veil of *fana* and empty 'Self-essence', it will give rise to greed, ego, jealousy, and hatred. On the other hand, if one strives to overcome this and move towards *baqa* and acquire perfection of wisdom and recognize the non-existence of Self, it would lead to the true path of enlightenment and become compassionate. Even though Sufism, like other major religions, believe in the existence of the Soul, which Buddhism firmly deny, there is a distinct relationship between these faiths; as Sufism believes in complete emptiness of Self (*Nafs*) through *fana* and *baqa* to get closer to God, Buddhism identifies self as a

⁹¹ Robert, E. B; Donald, S. L. (2013). *The Princeton Dictionary of Buddhism*. USA, Princeton University Press. pp. 708, 721–723 827–828.

fundamental cause of all pain and misery and emphasizes on the non-existence of Self or Soul and believe in nothingness to achieve the state of sentient beings.⁹²

The Sufi philosophy of attaining the state of *baqa* through the consistent training of *fana* also resembles the fundamental belief in Hinduism of purifying the *Ātman* from *karma* and elevating the Soul to the state of *Brāhman* to mingle permanently in its bliss called *Vaikuṇṭha*.⁹³ Sufism propagates the uniqueness of God as a supreme reality in which lies the wisdom of the entire universe. Hinduism teaches that *Brāhman* is spiritual, from whom everything comes, He sustains everything, and finally into whom everything is dissolved.⁹⁴ *Ātman* (in Hinduism) is the true spirit, similarly, *Rūḥ* (in Sufism), has the same quality as *Brāhman*. Individual *Ātmans* are like drops of the big ocean (*Brāhman*), and eventually, through the process of purification, they attain the state of *baqa* (liberation) and merges back into absolute *Brāhman*. As in Sufism, all Souls may not reach the state of *baqa* and eventually fail to attain the state of closeness with God. Similarly, in Hinduism, some individual *Ātmans* fail to achieve *Mokṣa* (liberation) and remain in the condition of pollution. Such Souls will be given another body like an animal, plant, or even human being depending on the actions or *karma* it has carried along with it in the

⁹² Peter, H. (1995). *The Selfless Mind*, United Kingdom, Curzon Press. pp. 228-230

⁹³ Maehle, G. (2012). *Ashtanga Yoga The Intermediate Series: Mythology, Anatomy, and Practice*. USA, New World Library. p. 207.

⁹⁴ John, E. W. (2009). *One Soul, One Love, One Heart*, USA, New World Library. Pp. 17–

previous life.⁹⁵ The spiritual Soul remains subtle through the process of *fana* until it attains state of *Mokṣa* (*baqa*). When the Soul corrupts due to overpowered coverings of *Māyā* (*bad Amal*), it gets transformed from subtle to gross to face the consequence in the hereafter (in Sufism) or to take rebirth in another body (in Hinduism).

The essence of *fana* lies in the purification of the Soul. Sufism predominantly propagates that they can only achieve this through worship, meditation, and other spiritual ascetic devotions and actions. Sunnis and Shias generally overlook this aspect, relying mainly on rituals interpreted through teachings of the Holy Qurān and Hadith for attaining salvation.

4.4 Difference between Spiritual and Animal Soul

The general notion of God breathing his spirit into Adam', a common belief in Christianity, Sunnism, Shiaism, and Judaism, is also part of the belief in Sufism. This spirit in human beings differentiates them from other creations. This spiritual Soul accompanies the human body and guides it to lead a God-fearing and obedient life by performing good deeds.⁹⁶ Sufis believe that this spiritual Soul is immortal, eternal and it leaves the control of the body on two occasions (1) While the body is asleep (2) With the death of the body. On the other hand, another subtle entity is called the 'animal Soul' that keeps the bodily movements 'live' in every living creature, including human beings. This animal Soul controls all biological needs of the body even while

⁹⁵ John, B. (1997). "*Karma*": *The Concise Oxford Dictionary of World Religions*, UK, Oxford University Press.p.34

⁹⁶ Francis, X. C. (1989) *Evil, Divine Omnipotence, and Human Freedom: Vedānta's Theology of Karma*, *The Journal of Religion*, Chicago, Vol. 69, No. 4. pp. 530–548

the body is asleep. Sufis understand that this animal Soul primarily operates the whole body with its seat in *qalb* (heart) and *aql* (brain) through which man speaks, makes movements, and performs other bodily actions. The basis of the whole tenet of Sufi philosophy lies in the purification of this subtle entity called the animal Soul. According to their belief, if remained untrained may exercise an unspiritual and negative influence on the body and is instrumental for corruption of the Soul.⁹⁷ Ego, envy, lust for worldly material life are few qualities of the animal Soul. However, the spiritual Soul, which also dwells in the body, has qualities of humbleness, obedience, and generosity for others and is always inclined towards divine commands. According to Sufism, there is a continuous battle between these two types of Soul and bringing the glory and essence of the spiritual Soul to dominate over the animal Soul. Sufis emphasize the purification of the animal Soul (*Nafs*) from all kinds of pollution, scum, and scandals.⁹⁸ Purification of the Soul through worship and meditation helps polish the *Nafs*, elevating the Soul to the divine state called *Nafs-al-Mutmmainna* (the liberated Soul in Hinduism). However, if not trained for this, it heedlessly inclines towards malicious activities.

4.4.1 Concept of Purification of the Soul in Sufism

The general understanding in Sufism is that 'man is the pearl of all creations.' An inbuilt capacity of 'free will' bestowed to its rational Soul makes him accountable for all the actions (*Amal* in Sufism / *karmas* in Hinduism) performed through the body's instrument. According to Sufism,

⁹⁷ Masud, M.K. (2000). *Travelers in Faith: Studies of the Tablīghī Jamā'at as a*

Transnational Islamic Movement for Faith Renewal. The Netherlands, BRILL.

pp. 82–85

⁹⁸ Chittick, W. (2007). *Sufism: A Beginner's Guide*. London, One world Publications.p.24

the body's inclination toward good deeds and evil deeds depends on the two locales in 'spiritual Soul' and 'animal Soul'. When the spiritual Soul takes control over the animal Soul and rules over the actions of the body to perform good deeds and incline towards morality and spirituality, it will get its reward after death. On the other hand, if the animal Soul takes control of the actions of the body and gets inclined towards lusty worldly desires and gets corrupted, it will test the punishments for its *karma* (*amals*) in the hereafter.⁹⁹

4.4.2 Purification of the Soul (*Tazkiyat-e-Nafs*)

Sufis considers purification of the Soul (*Tazkiyat-e-Nafs*) as a continuous process, and it is like a persistent struggle with one's own Self. They rely on the Hadith of Prophet, which says:

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ

“[The true] struggler is the one who struggles against his own *Nafs* Self. (Ahmad Ibn Hambal, *Musnad*, VI, 20)

However, the struggle against the *Nafs* does not destroy it but keeps it under control from the transgression of material desires. Sufis undertakes this process of purification under Divine instructions in the Holy Qurān and Hadith. This process is an essential part of the Sufi culture. They practice it to seek divine blessings and accomplish spiritual development not in 'Self-isolation' but along with family life. The main difference between Sufism and Sunnism is that Sufis, while on the path of spiritual advancement, consistently struggles with the *Nafs*, polishing it regularly and not allowing it to 'Self-conceit' at any point is scarcely seen in Sunnism. Since, by nature, the lower Self (*Nafs*) is always waiting for a trap and ambush to return to its original instinct and to harm the spiritual Soul, this process of '*tazkiyatun-Nafs*' (Purification of the Soul)

⁹⁹ Kabbani, S. M. H. (1989). *The Sufi science of self-realization: A guide to the seventeen ruinous traits, the ten steps to discipleship and the six realities of the heart*. Louisville: Fons Vitae. p.230

in Sufism safeguard from excuses of minor mistakes thereby protecting the *Nafs* (lower Self) from even getting closer to its hidden arrogance and egoistic nature which Sunni Muslims do not follow so strictly.¹⁰⁰

The process of purification (*Tazkiyat*), which is the method of adapting to *fana*, is not easy. It involves a tough battle with the very innate evil desires and temptations. It cleanses the Soul from ignorance, superstitious beliefs, and evil thoughts and purifies the Soul by eliminating all types of physical and unseen impurities. Eventually, the entire process elevates the Soul's status with a good veneer of moral values, spiritual wisdom and filling it with divine qualities. The method of purification generally involves three small yet very effective abstinence practices followed by Sufis.

1. Control over diet (avoid overeating)
2. Control oversleep (sleep as much as the body needs rest)
3. Control over the tongue (prevent unnecessary speech).¹⁰¹

While doing so, Sufi's advocate balancing spiritual and physical actions and not exaggerating these practices in either direction. Although these exercises keep the Self under control, they cannot eliminate the same. Instead, Sufis regulate these actions and continuously train oneself under the teachings of Hadith and the culture of the Prophet. The word '*Jihad*' is most appropriately used by Sufis to indicate it as the struggle against our lower Self.¹⁰² By keeping a diet, sleep, and tongue under control, the influence of the negative effect of *Nafs* confines to a

¹⁰⁰ Al-Sulami, *Risalat al-Malamatiyah*. (1945.) in A. A. 'Afifi (ed.), *al-Malamatiyah wa'l-sufiyah wa ahl al-futuwah*, al-Qahirah. University of California-Los Angeles, CA. p. 100.

¹⁰¹ *Ibid*; p. 10.

¹⁰² Arberry, A J. (1943.) *Introduction to the History of Sufism*. London: Longmans. pp. 16-17.

minimum or almost makes it infertile, and the dominance of spiritual Soul would surface, which reflects in the actions of the body at all spears of life. Sufis understand the need to train the *Nafs* continuously as mandatory because the human being is privileged with free will, and all actions taken under the 'free will' are accountable. Sufis invariably refer to two verses in the Holy Qurān in chapter 75 and 91, which mentions about 'free will';

قَدْ أَفْلَحَ مَنْ زَكَّيْهَا وَ قَدْ خَابَ مَنْ دَسَّيْهَا

“Prosperous is he who purifies it (*Nafs*), and failed has he who seduces it.” (al Qurān 91: 9-1)

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

“What, does man reckon he shall be left to roam at will?” (al- Qurān 75:36). Sufis interpret the meaning of these verses in light of the Hadith as: “A man with wisdom is he who takes his lower Self under control, calls it to account and performs good deeds for the hereafter. A foolish person is the one who follows the desires of his lower Self. (Al Hadith-Tirmidhi, Qiyamah, 25). Therefore, Sufism considers purification of the Self (*Nafs*) as an essential responsibility for every believer. Sufis emphasizes this conduct as ‘*at-tafahhusu’l-batini*’, which means ‘Self-investigation’. They recommend that every believer evaluate his/her *Nafs* (Soul) condition every day, take corrective actions to prevent any minor wrongdoing of the Soul. According to Al Gazali, a Sufi philosopher, this ‘Self-interrogation’ will keep a ‘watchful eye’ on all our bodily organs that support our *Nafs* (Soul) and help control our ego and other lustful deeds. He holds that we should maintain our eyes and practice not to look at unlawful things and pollute our hearts; we should train our tongue to refrain from the acts of gossip, criticism, and backbiting. Similarly, we should control our diet, eat only limited lawful food, and avoid oversleeping; we should spend time in worship and remembrance of God. Once we establish these activities, our Self will be in a state of purification at every instance of our speech or silence, and in such a state, our Soul will be in close contemplation with divine spirit.

Purification of Soul discussed so far from the Sufi perspective is nothing but morality, or in Qurānic terms, *akhlaq* (moral law). The meaning of the two verses of the Holy Qurān mentioned above; 91:9-10 refers to *Tazkiyat*, which means removing undesirable impurities and purifying the Soul at different levels. Firstly, from lower qualities and depravities of Soul, then secondly from the human qualities such as ego, enmity, etc. and eventually purifying and elevating it to the state of *Mutmainna*, which is genuinely a liberated Soul.

Thus, Sufism emphasizes two essential aspects. The first is to utilize the '*aql*,' which is our intellect, and secondly, controlling our lower Self, the '*ego*.'¹⁰³ These two functions are interconnected so that a person can use to elevate the status of the Soul by purifying it or lowering it by corrupting it. We can use the intellect to reach both extremes, either rise above lewdness or descend below futility and madness. Similarly, ego has the potentiality of reaching another extreme of either good or evil. According to Sufism, one who uses '*aql*' (intellect) and purifies the Soul will be successful. Simultaneously, the one who tends to incline towards '*ego*' (lower Self) will corrupt the Soul and fail in spiritual development. The concept of purification of the Soul is also explained by various Sufi philosophers such as Al Ghazali, Mohammad Iqbal, and others. Al Gazali emphasizes a person's moral character, such as wisdom and justice, and holds that *Nafs* (ego) purification in concurrence with these characters will result in a very stable and righteous Soul.

¹⁰³ *Muhammad, H. K. (2006). Sufi Science of Self-Realization: Guide to the Seventeen Ruinous Traits, 10 Steps to Discipleship, and Six Realities of the Heart, Fons Vitae of Kentucky. p.210.*

4.5 The Concept of the Soul by Al-Ghazali

Al-Ghazali, one of the most prominent and renowned scholars and thinkers in Islamic history, has explained the concept of the human Soul from an Islamic perspective, particularly followed in Sufism. In his valuable works on this subject, which may help today's researchers get a complete understanding of the idea of the human Soul, Al-Ghazali maintained that the knowledge of Self or Soul is the key to understanding the divine spirit of God.¹⁰⁴

Al-Ghazali highlighted the importance of the knowledge of Self since men's success in this life and hereafter would very much be contingent on the state of his Soul.¹⁰⁵ He also stated that the Soul is the key for those who walk on the correct path (*siraat al-mustaqim*) and rightly differentiate the values of goodness and badness. When someone is wilfully disobeying his religious teaching, indeed, it is the work of his Soul. Al Ghazali maintained that only after gaining the knowledge of Self may one know how to cleanse his Soul and retain it in the state of blessing Soul.¹⁰⁶ In his book, *Maarej Al-Quods fi Madarej Merefat Al-Nafs*, Al Ghazali dealt in detail two main *Nafs* (Soul) attributes. Firstly, concerning animal nature and how inner instincts are responsible for corrupting the divine spirit if not controlled by a regular exercise called *Tazkiyat Nafs*. In the second kind of attribute, Al-Gazali emphasizes the purification of

¹⁰⁴ Annemarie, S. K. (1975). *Mystical dimensions of Islam*. The University of North Carolina Pres. p.191.

¹⁰⁵ Winter, J. T. (2016). *Al-Ghazali on Disciplining the Soul and on Breaking the Two Desires*. The Islamic Text Society.p.81

¹⁰⁶ Louchakova-Schwartz, O. (2011). "The Self and the World: Vedānta, Sufism, and the Presocratics in a Phenomenological View". *Phenomenology/Ontopoiesis Retrieving Geocosmic Horizons of Antiquity*. Dordrecht: Springer Netherlands. pp. 423–438

the Soul by inducing moral values and exercising spiritual practices to bring specific behavioural changes in daily life.¹⁰⁷ Like other philosophers such as Al Farabi and Ibn Sina, Al Ghazali also maintained three types of the Soul; vegetative, animal, and rational Soul. The primary biological need for the existence of the body, such as sustenance, growth, and reproduction, is due to its vegetative nature. The animal nature of the Soul is its fulfilment of desires and lust as per the needs and will. According to Al Ghazali, the rational Soul performs actions and deeds using intellect, filtered with mental choices. Al Ghazali described four distinct qualities that exist in every Soul; predatory (*sabu'iya*), animal (*bahimiya*), satanic (*shaytaniya*), and divine (*rabbaniya*).¹⁰⁸ The first quality is the faculty of anger; the second is the hunger for food, sex, and other needs. The third quality refers to the ability to commit evil, while the fourth is divine. Al-Ghazali mentions that the greedy quality engenders such vices as wastefulness, boasting, pride, and lust for oppression. The animal quality crops hypocrisy, slander, greed, and shamelessness, and other satanic qualities. When we encourage the Soul to obey the first two, it produces guilt, deceit, fraud, and so on. When we control animal faculty, we encourage the Soul to develop virtues such as purity, contentment, modesty, and helpfulness.

Al-Ghazali was a follower of Sufi preacher Abu Talib who maintained that the 'Animal nature' of the Soul is the lustful force spread in the whole body and is the source of all blameworthy actions.¹⁰⁹ To purify the *Nafs* from all such blameworthy characteristics, Al-Ghazali

¹⁰⁷ *Al-Dhahabi Siyar A'laam al-Nubala'*. 9. Lebanon: Dar Al-Hadith. p. 323.

¹⁰⁸ Griffel, F. (2009). *Al-Ghazālī's Philosophical Theology*. Oxford: Oxford University Press. p.30

¹⁰⁹ Davidson, H. A. (1987). *Proofs for Eternity, Creation and the Existence of God in Medieval Islamic and Jewish Philosophy*, New York: Oxford University Press.p.51

recommends cleansing the heart (*qalb*), which, when rusted, can ruin the whole body. To purify the heart, we need to polish it with worships and meditations, which can only be achieved through constant struggle against unlawful desires and adopting good morals. Al Ghazali maintained that God Almighty would bless men who keep sanitizing and purifying their hearts, and eventually, they will be successful. He describes *Tazkiyat Nafs* (Purification of the Soul) as a disciplined process that gives birth to the seed of consciousness in the heart. He holds that through the heart, we may lift the lower Self (*Nafs-e-Ammarah*) to reach a supreme state *Nafs-al-Mutmainna* (liberated Self), where it can rest in peace under divine bliss.¹¹⁰

4.6 Perception of the Soul in Iqbal's Philosophy and concept of soul in Tribal Religions

According to Sir Mohammad Iqbal, a strong proponent of the spiritual revival of Islamic civilization, Soul is the real personality of an Individual man. He also believed in the original creation of the body from dust and the spirit of God inhaled into it, which gave birth to the entity called Soul. Iqbal's theory explains the different relationships of Soul and spirit very lucidly. Iqbal refutes the idea of the dualistic approach presented by other philosophers for Soul and body. He maintained that in the spirit of Qurānic verses, this dualistic approach applied to the human Soul is entirely wrong. He claims much more inherent and natural concepts emerging out of real experiences and not something mysterious. According to Iqbal, Islamic theologians

¹¹⁰ Muhammad, ibn I. (1955). *Sirat Rasul Allah*. The Life of Muhammad. Oxford: Oxford

failed to identify the actual status of Self; they only could establish the supremacy and omnipotence attribute of God.¹¹¹

He proposed three essential attributes unique to man, similar to the unique qualities possessed by God.

1. Iqbal presented the verses in the Holy Qurān, which explains that Man is unique creation chosen by God, and as such, he ought to be unique.

2. In the Qurān, God mentions that he has created man to be his vicegerent on earth; as such, Iqbal claims that man is representative of God on earth, which makes him unique in many aspects.

3. The third attribute of man is essential and is based on the following verse in the Holy Qurān:

ظَلُمًا جَهُولًا قَائِبِينَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَا مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَبًا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ

“Indeed we presented the trust to the heavens and the earth and the mountains, but they refused to bear it and were apprehensive of it, but man undertook it. Indeed, he is most unfair and senseless”. Al Qurān; 33:72). In this verse, Iqbal emphasizes that man has been made a trustee of God and is privileged of free will as any trustee would enjoy. This attribute makes the man a unique personality with free will. Although man wants the trust of free will, eventually, man is responsible for his deeds which he performs exercising his free will. Iqbal holds that free will is the property of ‘ego,’ which is seen only in Man (creation) and God (creator). For this reason,

¹¹¹ Murphy, N. J. (1998). ‘*Human Nature: Historical, scientific and religious issues*’, in W.

S. Brown, N. Murphy and H. Newton Maloney (eds.), *Whatever happened to the Soul*,

Minneapolis: Fortress Press. p. 66

Iqbal argues against the Soul-body dualism but insists upon Man-God duality. Talking about 'Free will,' Iqbal maintained that we could not actualize free will in conjunction with the destination. If God has assigned a predefined destiny to all things, we cannot actualize free will with external compulsions. So, Iqbal's argument about Self is that Self has free will, which is not static but changes over time due to various choices available at its disposal. The 'ego' characteristic of free will is an indivisible substance of the Self (Soul), which is quite different from the ordinary mental condition and remains unchanged over time.¹¹² According to this argument, Iqbal precisely concludes that the Soul is also an immaterial, Indivisible, and unchanging entity. So, for Iqbal, Self or Soul being immaterial, it could be separated from the body. Further, the Soul has the property of indivisibility; hence, it is indestructible. As such, it has to continue to remain immortal after the body ceases to exist; furthermore, the Soul being unchangeable will act as the man's personality at the time of resurrection in the hereafter. With this argument, Iqbal made it simple to understand the connection of metaphysical substance, the 'Soul,' with the physical substance of the 'body.'

Although the basis of Iqbal's concept is Qurānic teachings and compatible with modern science, it failed to acquire a place in the mainstream theology of Islam, which conveniently adopted the dualistic concept presented by other philosophers. The idea of Soul presented by other philosophers like Al- Attas is that; man is both body and Soul; he is a corporeal, physical body and a spiritual being at the same time.¹¹³ However, since the body is matter, the connection of

¹¹² Schimmel, A. (1962). *Gabriel's Wing: a study of the religious ideas of Sir Muhammad Iqbal*. The Netherlands, Brill Archive. pp. 34–45

¹¹³ Muhammad, I. (1996). *The Reconstruction of Religious Thought in Islam*. Lahore: Institute of Islamic Culture. p. 148

immaterial intellect with the body (material) is only action-based. Al Attas also holds that although the Soul can exist independent of the corporeal body, it exists in the physical body to fulfil specific spiritual commands.¹¹⁴ On the contrary, Ibn Sina holds that the human Soul is an independent substance without any relation to the body, yet he considers that there exist close ties between these two entities. Referring body as an instrument of Soul like a ship captain, Ibn Sina was trying to associate Soul–body connection but still stick to his concept of dualism.

In my mind, Iqbal's concept of the Soul (Self) is not static and not governed by predestination compulsion, but in his view, Self is dynamic and ever-changing as per the free will of the person depending upon the choices and options in front of him. Privileged with this special status of 'free will' Self can develop potential to elevate to unlimited heights without restricting it to a mere 'spiritual substance.'

4.7 Shah Waliullah's Philosophy of Soul

Shah Waliullah was a practicing Sufi. His philosophical ideas on purification of the Soul have been very rational and dominated with Sufi practices based on the teachings of Holy Qurān and Hadith. According to him, there is a special relationship between human beings, the external material world, and his spiritual Soul.¹¹⁵ He identifies Soul into three categories. First is its animal instinct which controls the tendency of man to exhibit animal nature. The second quality is of a rational Soul, which tends to hold him as a 'man' pursuing him to utilize intellect

¹¹⁴ Wan, D; Wan, N. Mitchell; Uthman M. Z. (2010). *Knowledge, Language, Thought, and the civilization of Islam: Essays in Honour of Syed Muhammad Naquib Al-Attas (1st ed.)*. Skudai, Johor Darul Ta'zim, Malaysia: State University Malaysia Press.p.13

¹¹⁵ Ibid; p.165

and act rationally above the level of animal nature. The third category of the Soul is the manifestation of its spirituality and its divine nature. Shah Waliullah holds that although both types of Souls, such as animal and rational, are present in man, he cannot realize what is good and evil until he purifies his internal dispositions. He maintained that animal nature Soul (lower-level Soul) is not capable of acquiring subtle things. Only through the purification process practiced by Sufi Muslims can man understand the divine world's secrets. Shah Waliullah categorizes *Nafs-al-Mutmainna*, which Sunni Muslims refer to as the highest attribute of the Soul, as '*hajrebahat*,' which is the essence of the Sufi Soul, and the strict purification process is the only way to achieve the same through worships and charity.¹¹⁶ He holds that if the Soul is perverted, inclining man towards the lower desire of sex, and if the heart is perverted, corrupting his emotions, man cannot differentiate between right and wrong. The heart and the Soul, both work in coordination, and if anyone gets affected, the other follows it. In such cases, regular and consistent spiritual training would purify the Soul and the heart to lead a virtuous spiritual life. Shah Waliullah emphasizes the importance of '*Tariqat*' (followed in Sufism) as the correct method of leading Islamic life. He holds that *Shariat*, without doubt, is the spirit of Islam; however, it helps keep the external aspects of our senses under control. A true Muslim practicing *Shariat* (*Islamic law of social life*) may be a righteous man. Still, on account of the animal nature of his Soul, if training and continuous purification is lacking, then the virtuous Soul is bound to go astray. Therefore, according to Shah Waliullah, *Tariqat* (followed by Sufis) is more critical than the *Shariat* (Sunni). In Sufism, other than *Tariqat*, '*Saliqat*' is used for measuring the virtue of man's quality of love and kindness. *Saliqat* has great importance in Sufism. Purity, Humility, Love, Charity, and Justice are few actions practiced by Sufis, and they get habituated with these virtues that they feel

¹¹⁶ Shah W. (1982). *Altaf al quds (The Sacred Knowledge)*, ed. D. Pendlebury, trans. G. Jalbani, *The sacred Knowledge, London: Octagon.p.39*

uneasy in life without them. However, while practicing these virtues, they do not detach themselves totally from social desires, but Sufism advocates not going to either extreme in any case.

4.8 Bridging the Sufi-Sunni Gap

To understand the differences between Sunni and Sufi communities, this study endeavours to analyze the concept of self or 'Soul' by Sufi and Sunni Muslims, the way different sects interpret it within each faith, and its relationship with the universal concept of God, *Brāhman*, or Supreme entity, the creator of the universe. The explanation about the mysterious entity *Nafs* derived from various religious practices and understandings is similar to the old Sufi tale, which describes how different notions were derived while investigating the effigy of an elephant in a dark room. Having no idea, whoever touched the part of the elephant in the darkroom, described an elephant as a rock, a pillar, or a rope. In the same way, while trying to understand the fundamental concept of the Soul, different views are presented, which may not give the comprehensive knowledge of the secret entity. Still, it does provide few specific attributes, which by and large are the attributes of Soul in one form or the other. The study aimed to understand these different concepts and make a theological, and philosophical connection with this spiritual entity referred to as Self, Soul, *Psyche*, *Rûh*, and many such names.

Scientific thoughts emphasize the intellect (*aql*) as a basis in establishing reality. The human brain is the center of all scientific investigations, and spirituality is considered secondary and unimportant. On the other hand, many philosophers' religious or theological thoughts emphasize spiritual knowledge, understanding the creation of the universe, and everything that man witnesses during his life on earth is on account of the development of the human Soul. The ultimate fate of human life, the cycle of rebirth or resurrection, depends on how he nurtures his Soul and remains accountable for all his deeds. There is no reservation in any religion on

utilizing the intellect and wisdom for development. Contrarily all religions, maintained *Aql*, *Buddhi*, or *Gyann* as the pointer for gaining proper knowledge and understanding the right path of success in social and spiritual fields.

According to the Sufi philosophers discussed in this chapter, there are two interpretations of Islamic knowledge derived from authoritative sources Holy Qurān and Hadith. The main difference between Sufi and Sunni Muslims is how they derive the meaning of the Islamic *Shariat*. The Sunnis rely on their ‘Self-referential’ meaning, such as believing in the oneness of Allah and following the *Sunnah* of Prophet as enough requisite to be righteous. At the same time, Sufis believe in denotative meaning that deepens their thought process in understanding the uniqueness of God and message of purity and sanctity practiced by the Prophet and to adopt these practices as part of the culture and daily life. Sufis hold that we would limit the human mind if we understand the Soul through the ‘Self-referential’ meaning as it does not support the soul's spiritual development.¹¹⁷ This Sufi approach of denotative importance in spiritual matters would always strive to keep distance from materialist aspects. The Soul is polished every time until it shines with spiritual beauty.

Although there are differences in spiritual understanding of Soul and the concept of the true path to seek bliss in heaven, there is a close relationship between Sufism and Sunnism. To attain the spiritual status of ‘*hajrebahat*’ or *Nafs-e-Mutmmainna*, every Sufi must understand the materialistic aspects of things without which his spiritual journey is incomplete. Understanding the material element is an essential aspect of Sufism as they should always maintain a balance between spiritual life and social life. The prophet has taught that every human being should follow the spiritual path on all social fronts, including family life, and considerations of other

¹¹⁷ Malik, H. J. (1973). ‘*Shah Wali Allah’s Last Testament*’, Indonesia Muslim World. p.105.

aspects may be material in nature but keeping their use up to the acceptable limit and without going to the other extreme.

This thinking provides a common ground for the argument that Sunni and Sufi practice and talk differently about a single reality. Without adapting to Sunni Muslims' so-called materialist approach, which Sufis criticize, man cannot understand himself. In other words, Sufis will end up limiting their domain with no perfect connections to the Divine. Simultaneously, Almighty has provided faculties for connecting the materialistic world so that man makes the best use of it to reach the divine origin. Man should unveil the scientific data of the universe by establishing his connection with the knowledge in the Holy Qurān and the Hadith to reach the ultimate understanding of reality. We must keep control of our minds as all thoughts and desires originate in the mind. The stillness of mind will open doors to knowledge and wisdom and through which man will understand the true nature of reality and the proper relationship of Soul and body.

Chapter-5

Soul-Body Relationship in Islam

5.1 Introduction

The study of a human being, its nature, its origin, the purpose of its creation, etc., all depend on its Soul, which is the core of man. The natural attributes of man- good, bad, generous, or cruel, reflect the actions of the body on account of its union with the Soul. I have discussed in the previous chapter that man became a living being on account of the inhaling of God's breath into him. This breath is the spirit of God. According to Mohammad Iqbal, the body is the outer shell of the Soul, and the Soul is the outer shell of the spirit of God. The spirit breathed into Adam's body, mingled with the physical body, and brought forth the Soul.¹¹⁸

By portraying man as a living being, we get:

- (i) Outermost shell: (Physical) Body of man.
- (ii) Inner shell: Soul of man.
- (iii) Further inner shell: Spirit of God breathed into the man.

[Spirit of God + body = Interaction; leads to the Soul of man.]

Mohammad Iqbal also holds that the Soul-body relationship is so cohesive that it communicates with the Soul whenever the spirit intends to do something. The Soul, in turn, influences the body to action, according to the command of the spirit. Emphasizing this perfect harmony between

¹¹⁸ Khan, H.I. (2010). *A Sufi Message of Spiritual Liberty*. New York USA, Cosimo Classics publishers.p.38

Soul and body, Mohammad Iqbal described three types of consciousness: World-consciousness, Self-consciousness, and God-consciousness. According to him, the five organs of man, which give five different senses to the body through which man communicates with the outside physical world, make the body 'world conscious'. On the other hand, man's intellect and concern towards other human beings originate from his inner consciousness. In this form, man is 'self-conscious'. The third type of consciousness is the attribute of the original spirit through which the body communicates with the almighty God, - follows his commands, and worships him. In this form, the man is 'God Conscious'.¹¹⁹ Thus, for a man to exist as a perfect living being, it has to have an ideal Soul-body union, where Soul acts as a medium between its 'world-conscious' and 'God-conscious' nature. By medium, it meant that man, on the one hand, liaises through the Soul with the spiritual realm by communicating through spirit, and on the other hand, it interfaces with worldly affairs through the senses of the body.

5.2 Soul is the Personality of a Man

The Soul is the real personality of a man. Man's intellectual powers, love, affections, and other attributes are the properties of the Soul. It is the Soul that decides whether to exercise the spiritual realm or physical realm on the body. The Soul at times rules through its intellect and stimulations; in this form, the Soul is purely in the domain of the psychological world.¹²⁰ We consider that all actions are attributes of our mind or manas or *antaḥkaraṇa*, but it is the command of the Soul that is reflected in these activities. Unless the Soul allows the spiritual

¹¹⁹ Muhammad, M. M. (1985). *Iqbal and Qurānic Wisdom*, Lahore: Iqbal Academy Pakistan. pp. 17-25.

¹²⁰ Bilgrami, H. H. (1966) *Glimpses of Iqbal's mind and thought*. Lahore: SH. p.77.

realm or physical realm, each cannot rule over the body independently. In all such states of affairs, namely, spiritual, physical, or psychological, it is the Soul that controls and governs the nature of man, and rightly so, it is termed as the personality of a man.

5.3 The Soul- Body Unity

We can better explain the Soul-body unity by analyzing the philosophical viewpoints of Al-Gazali and Ibn Sina. According to Al Gazali, we cannot adequately explain human behavior without exploring the concept of the Soul. He holds that Adam is a creation with both body and Soul. Soul is the subtle, spiritual entity expressed by four terms, namely ¹²¹; *Rûh* (spirit), *Nafs* (desire), *qalb* (heart), and *aql* (intellect), Al Gazali refutes the idea that man is a highly evolved animal without any spiritual substance. According to him, the Soul is a substance belonging to the world of spirit, and the body belongs to the material world.

Every Soul possesses the body to fulfil its divine provisions by doing good deeds and avoiding evil things. Thus, the Soul uses the body as its instrument to meet the original covenant taken by God, as '*fitnah*' (a covenant taken by god from every soul that will come on earth till dooms day that they have accepted him as their creator and they will believe in him as the only god worthy of worship).

Ibn Sina holds that the Soul has no activity of its own, independent of the body. Although the Soul is a separate entity, it unites with the body through the *qalb* (heart); from there, it runs its vehicle of life.¹²² He distinguished non-rational Souls that of plants and animals from those of

¹²¹ Muhammad, I. (1983). *The secrets of the self*. Lahore: SH,pp.107

¹²² Griffel, F. (2009). *Al-Ghazālī's Philosophical Theology*. Oxford: Oxford University Press. P.44

human- rational Souls. He also maintained two different views on the Soul: as a form and second as a substance. According to him, the Soul comes into action only in association with the body. Plato also upholds this view. Plato also maintained in his book *Phaedo* that Soul and body descended at the same time.¹²³ In their arguments, both Ibn Sina and Plato emphasized that the Soul comes into existence only when the body is fit to accept it. It bears a characteristic of natural belongings to occupy the assigned body, utilize it, govern it, and mingle with it. According to Ibn Sina, this property of the Soul binds it to the body as '*Nafs al natiqah*,' which means the personality of a man or a person's individuality.¹²⁴ With this binding, the Soul-body relationship becomes so powerful that once the Soul acquires a particular body, it turns away from other bodies different from its nature. Whenever it has to interact with the other bodies, it does through the body it has already acquired. This property of individuality of the Soul essentially means that the Soul has no independent activity before its existence in the body. The Soul must be associated with the body to activate it; after that, it has independent movements within the body and outside the body on death. Ibn Sina believed in the resurrection process, where every dead body would resurrect. The original Soul would be returned in these bodies, getting ready for the accountability of the deeds performed in the earthly life. This fact indicates that the Soul will have no independent activity of its own even after leaving the body on death.¹²⁵

¹²³ Davidson, H. A. (1987). *Proofs for Eternity, Creation and the Existence of God in Medieval Islamic and Jewish Philosophy*. Oxford: Oxford University Press.p.80

¹²⁴ Plato, *Phaedo*, 100c–104c.

¹²⁵ Adamson, P.; Taylor, R. C. (2005). *The Cambridge Companion to Arabic Philosophy*. Cambridge University Press. P.90

5.4 The Body is an Instrument of the Soul

According to Aristotle Soul is the first principle of living bodies. He maintains that plant bodies are instruments for plant Souls and animal bodies, and rational human bodies are instruments for animal and rational souls. He insists that the body exists for the sake of the Soul.¹²⁶ To prove his point, Aristotle argued that if there were no sight, there would be no eye as such if there were no Soul; there would have been no bodily existence. However, this notion was under criticism by other philosophers like B.K. Matilal. In his work in “Logical Illumination of Mysticism”, Matilal argues that *Pramāṇa* (which in Indian philosophy is an actual knowledge acquired by human beings through a more reliable and valid source), and its object are interdependent, that is they will either stand together or fall together. He holds that knowledge of anything gained by perception and inference is actual knowledge, independent of the *Pramāṇa*.¹²⁷ According to him, to ascertain ball is round or the sky is blue, we need not depend on the eyes all the time. The sky may not be blue at times, and the ball need not be round in shape, so the perception fails. Aristotle did consider perception as the quality of the form (Soul), explaining that with the example of the sword. He holds that sword with steel and iron as its matter will be useless if it loses its property to cut or to chop. He, therefore, concludes that the property to cut or chop is the form of a sword. Without this form, the matter (sword) is useless as it remains just a piece of iron, in this relationship between Soul and body where the body as a matter is futile if the form (Soul) departs from the same. Plato, in his book *Phaedo* also maintained the same view that the body acts as the instrument of the Soul. He holds that Soul is active while the body is

¹²⁶ Adamson, P. (2015). *Philosophy in the Islamic World: A Very Short Introduction*.

Oxford University Press, Oxford. P.59.

¹²⁷ Shields, C. (2016). "Aristotle's Psychology". Stanford Encyclopaedia of Philosophy.p.73

subdued and passive. Soul being active uses the sense organs of the body to perform different functions. The Soul controls and nourishes the body.¹²⁸ He also claimed that the Soul uses the body as its instrument during the initial stages of maturity; once it exists in the body, it develops its nature and, through intellect, brings forth the rational Soul.

5.5 Soul-Body Treatment by Ayurveda found in the Qurān

Almost all religious scriptures describe human being as union of three main components such as: 1. physical material body; 2. immaterial mind; 3. invisible spiritual soul. While these three components support each other throughout the life cycle, the basis of their cure, in the event of their physical or spiritual disorder lies in treating them with shrink of Ayurveda. As we know human body (Śārīra) is constantly affected by internal factors like emotions, lusts and desires and external factors like environment and living conditions. These factors and its constant and repetitive action on the human soul, what is good and what is bad is mentioned in the holy scriptures and so also are described by Ayurvedic science in detail. Application of Ayurvedic principles in daily life, not only prevent the occurrences of diseases but it enhances the preservation and promotion of quality of healthy living.

Holy Scriptures such as the Qurān and the Bible mentions that man is created from dust and then the spirit of God was inhaled into him. It is further mentioned that when God decided to create the effigy of man, he ordered the angels to collect the soil from the earth. Accordingly, angels collected soil from different parts of the earth and the clay was prepared with the mixture of soil with different properties. Soil which is fertile having capacity which

¹²⁸ Bimal, K. M. (1978). *Logical Illumination of Indian Mysticism* Oxford University Press. 1st edition. pp. 141

support reproduction, minerals which has capacity to build body tissues and produce hormones; Minerals like calcium that gives strength to bones and teeth etc. Human beings as a product of earth not only use plants and herbs for food and fiber but these have also been used as the perfect source to control and heal diseases. The mention of few remedial plants is cited in the Holy Qurān.

Basal: The Arabic name for onion is basal. It is mentioned in chapter 2; verse 61 in the Holy Qurān and it was used by all the prophets right from Adam to Mohammad as food and medicine. The bulb of onion, red, brown or white attracted attention of botanists, biochemists and other researchers, to find out health benefits of this natural, earthly produce. It is widely accepted that onion is used to prevent cardiovascular diseases and aging effect in blood vessels and improve appetite. It is also used to treat ulcers, wounds, asthma, high blood pressure, fever, jaundice and many more ailments caused due to bacterial infections.

Soom: Another medicinal herb mentioned in chapter 2; verse 61 of the Holy Qurān is Soom which is Arabic name for garlic. Garlic bulb is grown underground and has many medicinal properties such as cure for cough, asthma, tuberculosis, fatigue, swellings, dental caries and many more ailments.

There are about 22 plants that are mentioned in the Holy Qurān, and about 50 plants in the books of Hadith with specific importance to their medicinal benefits. In chapter 17; verse 82 of the Holy Qurān., Allah gives instructions to mankind that “And We reveal of the Qurān which is a healing and a mercy for believers...” The above verse and similar other verses in the Holy Qurān talk about the healing of the human soul. At many places in the Holy Book, “honey” has been mentioned as cure for many illnesses. Thus, believing in the natural remedies and following the traditional treatment methods as in Ayurveda, will heal

everything that ails mankind from as small as a fever to as large as cancer. In order to keep our soul devoted to the kindness of Almighty who created us, we should understand these divine prescriptions and believe in His natural abundance and not be blind and deaf to the miracles which are hidden in the Ayurvedic treatments if explored and practiced religiously. Thus, Ayurveda is a science which promotes its practice on the Quranic guidance in the sense that it is a “quantitative, holistic system of health and longevity”, it is a truly a tested elixir of human soul and body.

5.6 Duality of the Soul and the Body

The dualistic nature of the body and Soul is pretty apparent and is evident in this physical world. The Soul is regarded as the charge, whereas the body is subservient. The monist model gives a theoretical explanation of the interrelationship between the body and Soul. The Soul is invisible, and it remains a separate entity encased inside the naked and identifiable body in the physical realm. After death, the believers in the Soul's rebirth expressed it as a total stranger who makes a synergistic relationship with the body. During the period the Soul is in the body, it emanates or represents the cognitive and emotional aspects as a physical function inside the body.¹²⁹ But as soon as it leaves this physical world, it discontinues its relation with the current body and gets merged with the other body.

Islamic concept, on the other hand, describes human structure through the three essential components:

- *Nafs* or Self

¹²⁹ Seyyed, H. N. (1974) *An introduction to Islamic cosmological doctrines*, Published by State University of New York press. p. 183

- *Qalb* or heart
- *Rûh* or spirit
- The *Nafs* or Self comprises the ego and is a mysterious sign connected to the body and interwoven with pleasure and endurance.

It has no restriction to its lustful desires, and it is always in need of the profound Self (*Rûh*) to control and purify it.

The heart or *qalb* is the center of human beings, where our most profound and most meaningful decisions happen, including its reasoning capacity.

Spirit (*Rûh*) explores as the basis of the development of the Soul. It constitutes the phenomenon of consciousness by integrating multisensory information, which gives rise to fundamental aspects of logic. The Islamic views hold that the body and Soul are interlinks with each other. It is a gift from God for ‘Self-realization’ of one’s Self. So, a human being doesn’t have legitimate ownership in owning their bodies.

We can also explain the duality of Soul and body by analyzing the views of Mulla Sadra and Ibn Sina on the materiality of the Soul. Broadly they presented conceptualized analysis to indicate the existence of the Soul. They also emphasized ‘Self-introspection’ to indicate that there exists something other than the body called the Soul. According to Mulla Sadra and Ibn Sina, when an individual undergoes ‘Self-introspection’ and concentrates on himself’ with complete focus on his Intellect, he forgets everything. Still, he realizes only ‘himself’. In his arguments, Mulla Sadra proposes that it is the body’s function that explains the dualism between Soul and body.

The Soul is considered to be an agent that animates various activities such as motion, growth, reproduction, and even intellectual power.¹³⁰ He insists animations cannot be derived from any 'matter' or any 'form' or by any object with a combination of 'matter' and 'form.' He further substantiated his arguments with the characteristics of matter, as pure receptivity in which it receives, takes or admits. Still, it lacks the property of function, effect, or action. On the other hand, the form is common to all the bodies and cannot be considered a source for such results or actions. Therefore, he concluded that there must be a secondary source other than the body which stimulates such effects or actions. This secondary source is Soul.

In other evidence presented by Mulla Sadra regarding the duality of the Soul and body, he considered that the Soul is responsible for intellectual growth and mental perfection in development. But the body, during such development, becomes weak and eventually dies. Mulla Sadra argues that perfection and destruction cannot happen on the same object and simultaneously. Therefore, the Soul that drives intellectual maturity and perfection must be separate from the physical body, which cannot withstand this perfection at different considerations and ultimately become weak and die.¹³¹ For describing the perfect relationship

¹³⁰ Nader, E.B. (2006). "*Being and Necessity: A Phenomenological Investigation of Avicenna's Metaphysics and Cosmology*," in *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm*, ed. Anna-Teresa Tymieniecka. Dordrecht: Kluwer Academic Publishers. pp. 243–261.

¹³¹ Ibrahim, K. S. (2002) *Knowledge as Appropriation: Sadr al-Din al-Shirazi (Mulla Sadra) on the Unification of the Intellect and the Intelligible*, Ph.D. dissertation, George Washington University.p.5

between Soul and body, Mulla Sadra used the 'Transcendent Philosophy' which is widely known as 'Sadraism', in which he explains that the corporeal body is one of the stages of the Soul, concluding that body is placed inside the Soul and not vice versa.

5.7 Concept of soul in Tribal Religions

It is important to understand the concept of soul amongst the tribal religions who remain geographically isolated in remote deserts, hills, islands and jungle regions are able to retain their traditional cultures and religions longer from the developed and organized sector of the society. Almost all tribals does not belong to any specific religion and are classified as animists that believe in spirits. There are many tribes in India alone. Each tribe is having different way of living and their concept about God and soul differs as per their tradition. One of the major tribal religions in India is Santal. They believe in supreme deity called Thakurji that governs all activities of the universe. The religious concept of these Tribal communities is that there are many spirits (Bonga) that gather together sometimes on mountain; sometimes on agriculture fields, forests and even water. As per their belief they offer sacrifices to satisfy these spirits and prevent the whole village from calamities and diseases. The souls after death are considered to be safe and free from any sufferings' once they are in the company of the satisfied spirits of that community. There are other tribal religions like Baiga, Bohra, and Chenchu that rely on their priests and leaders. According to them the deities they believe in bestow full power to such priests in the matters related to society. They have authority to preside over anti-earthquake matters, other rituals related to death ceremony, magical cure etc. However, Chenchu religion differs in their concept of God as they believe in anthropomorphic gods and discreet spirits that controls "human spirits (souls)." They do not believe in creation theory and their idea of afterlife is indistinct as they only believe in those good deeds in the current life on earth are rewarded in the afterlife.

Another tribal religion is Gond religion. Their Gods include mother earth, ancestor spirits and other spirits that give fertility to their land and yield to their crops and there are other spirits that bring evil and sickness in the community. They celebrate their festivals by sacrifices and offerings to the important spirits. They believe that the substance called 'Jiv' keep them alive and after death they are in the company of the deities which they worship while living on this planet.

The concept of soul in most of the tribal communities such as Adivasis and Munda is dualistic in nature. They believe in two types of souls namely the JI and the ROA. They also believe in some ancestral spirit which is directly connected with the salvation of the soul after death. To have spiritual communion with the ancestral spirit it is mandatory that the Adivasis must have brotherly communion within the society while they dwell in this world, otherwise there cannot be communion with the ancestral spirit and there cannot be salvation after death. Salvation will result in fulfilment of all lawful desires of life in terms of unity with the community, both in this life and life with the ancestral spirit after their death. They believe that salvation will continue their life beyond in the company of their community.

5.8 Soul-Body Alliance as per Sadraism

Mulla Sadra holds that Soul being comprehensive has a 'Self-existential' property with different degrees of existence; the body is one of its lowest rungs of manifestation. Therefore Soul-body alliance indicates that the body is located inside the Soul and not the Soul inside the body as is believed largely.

The Transcendental Philosophy or Sadraism proposed by Mulla Sadra is as follows:

While dealing with the Soul-body connection almost, all the philosophers, including Al Gazali, Ibn Sina, and others, agree that spiritual and material are two types of characteristics that generally exist in every human being. Although these two characteristics are separate and

different, they are intrinsically correlated and interwoven in many ways. For instance, man's personality (his identity), desires, and rebirth after death, as believed in Hinduism, his free will to choose good or bad, all depends on the relationship and bondage between Soul and body. Before Mulla Sadra, other philosophers tried to explain this relationship using either the 'monistic' or 'dualistic' approach. Those who propose a monistic approach considered human beings a unified organism with varied complexity and multitasked functioning. They reject the idea that man is composed of different parts like spirit and body or any dualism but instead emphasized its perfect unity as a single entity. However, the others who propose a dualistic approach considered that man is composed of a physical material body constantly interacting with the material world guided by laws of nature. At the same time, there exists a divine and immortal spirit that dwells in it.

'Sadraism' refutes the idea of the exclusive plurality of the Soul. It holds that plurality is the derivative of the form, matter, agent, and final goal. But the Soul, before joining the body, lacks all these possibilities. The form of the Soul is only one as it is attributing its essence and cannot be one in many. The matter is its corporeal body which it lacks before connecting with it. The agent, in such cases, is the intellect that produces the Soul, and it is also unique. The final goal of the Soul is God, and it is, without doubt, also one. Hence for Sadraism, a plurality of the Soul is unacceptable. On rejecting the idea of plurality, Sadraism would accept the concept of one Soul, but on the contrary, it strongly refuted the existence of one Soul. Sadraism maintained that for the Soul to pre-exist, it has to have a body. The pre-existence of the Soul without a body is impossible. This philosophy also rejects the idea that the Soul is immaterial in its pre-existence.

Logically, it is impossible that 'material being' came into existence as a combination of immaterial and material things. Sadraism insisted that the Soul is essentially a material entity in its pre-existence before joining the body. As per the property of form-matter, animation of a

material thing is only possible on account of its form. Since the Soul is the form of the body, it animates the body and makes it a living being. The only difference between the ordinary form of the body and the Soul is that it can acquire knowledge and become an intellectual form when the Soul joins the body. To illustrate further the interconnection of Soul and body, Mulla Sadra explained cause and effect theory according to which a cause must exist for its effect. He maintained that the Soul is the effect, and the body is the cause, and since we cannot separate cause and effect, the Soul and body cannot separate from each other. If the Soul as an effect exists, then by default its cause, the perfect body must also exist. This existence of the Soul before the body does not give it an eternal existence, but its existence in the infinite knowledge of God. However, both Soul and body are continuously in a state of change. The body interacts with the material world and Soul with the eternal and spiritual world. There is no distinct and limiting boundary separating the border between the corporeal and the incorporeal. Each one is in the continuous state of change, from the state of imperfection to the state of supremacy.¹³² This perfect harmony between Soul and body tends to infer that the body is placed inside the Soul and not the Soul inside the body, endorsing oneness and compactness of relationship, thereby eliminating any sort of contention about their existence purely as two separate entities.

After analyzing the above viewpoints about the Soul-body relationship, I would like to conclude that the Soul-body works in perfect harmony throughout the life cycle and are two different and distinct entities. However, it is essential to understand whether the Soul was created in time, like creating the physical body or the soul pre-exists eternally. If we agree on its 'created in time' status, it is essential to know whether it joins the body as material or immaterial. Four different thought points emerge from the above discussions. Firstly, we understand that Soul is always

¹³² Eiyad, S. K. (2015.) *Mulla Sadra and Eschatology: Evolution of Being*. London: Routledge.p.37

corporeal in its creativeness and perseverance. The second thought maintains that the Soul is immaterial. It has to unite with the body to perform specific actions to perfect it, implying that it is immaterial in its creativeness and immortality. The third thought encompasses the theory proposed by Mulla Sadra in that the Soul in its initial stage is physical in its ingenuity and transmigrate into immaterial after its existence into the body. The fourth thought indicates that the Soul was incorporeal at acquiring the body and becoming material after joining with the body. The view presented by Mulla Sadra tends to make more logical thinking based on creativeness and eternity of the Soul. According to this thought, there is no presumption on the Soul's eternity. But initially, it is physical in its appearance and gradually gets transformed into incorporeal on joining the body. It is logical that if the Soul is eternal, it should have either form or intellect when it pre-exists before entering the body. If its existence was in the 'form', it must have been idle waiting to join with the body.

On the other hand, if it pre-exists as 'intellect', it cannot accept a new body for its intellectual development. As by definition, in the eternal, intelligent form Soul is expected to be perfect. After joining the material body to get corrupted and contaminated to become imperfect, it is unacceptable. Thus, we can conclude that in the Soul-body relationship, the Soul and the body are two separate entities with two unique natures. While they are united, they dwell in perfect harmony in which the Soul governs the body's mechanism through its sensory organs and acquires intellect. Moreover, through this intellect Soul acquires knowledge of the eternal world and gradually transforms the material body from a state of imperfection to the state of eternity. These notions exist in Hinduism, Islam (Sunni, Shia, and Sufism), and most other religions. They see the Soul as an eternal entity with the potential to transform the corporeal body through good deeds and *karma* and elevate its status to get *Najat* or *Mukti* and eventually to bring it closer to the state of Supreme *Brāhman*.

Chapter 6

Conclusion

The Holy Qurān has given great importance to the issue of the Human Soul. Although the varied interpretations by theologians and myriad use of the words *Nafs* and *Rûh* in the Qurān and Hadith make it challenging to understand its true meaning, many instructions in the other verses play a central role in the revealing the secret of this entity. In this chapter, I have tried to wrap up the conspectus to the answers for the initial questions endeavouring to fulfil the objective of the research work. I have understood the Soul from the Islamic perspective, considering the concepts from the Hadith (traditions of Prophet) and the Holy Qurān. Other mystical views (practiced by Sufism), the ideas presented by philosophers (like Ibn Sina, Mullah Sadra, Al Gazali, etc. and the interpretations derived by theologians (Abdullah Yusuf Ali, M. M. Pickthall, and others) have also been considered.

Although the notion and the concepts of Soul differ between these groups and sects, their claim rests on the understanding and interpretations of the divine revelation, Arabic Qurān. Even though *Nafs* and *Rûh* are used interchangeably to mean different things at different places, to my understanding *Rûh* (spirit) is exclusively used in the Qurān to mention God's spirit and *Nafs* to refer to the human Soul. Accordingly, to have more clarity, I have considered the most relevant meaning of the words *Nafs* as Self or 'human Soul' and *Rûh* as 'Spirit' or the eternal breath that proceeds from God himself' while inhaled into the body of Adam.

Nafs and Spirit: The answer to the scepticism that “if man became living being after the spirit of God was inhaled into him then his *Nafs* (Self) and *Rûḥ* (Spirit) is one and the same thing and should not be identified as different,” can be derived from the ubiquitous interpretations of the Qurānic verses in context to the meaning where and when these terms are used. The argument that since Adam's body became alive only after inhaling the Spirit of God, then human *Nafs* and divine Spirit should mean the same thing.

The answer to the scepticism that *Nafs* (Self) and *Rûḥ* (Spirit) are not two different but the same thing can be derived from the ubiquitous interpretations of the meaning of Qurānic verse where and when these terms appear.

Qurān did not explicitly mention this difference, nor has it clarified the Soul to be material or immaterial. In my understanding, inhaling the Spirit of God into the earthly body of Adam, at the first instance, it got contaminated by circulating through the mixture of water and clay necessitating spiritual purification to regain its original realm. When the man inhaled the Spirit of God and became alive, the *Nafs* (Soul) came into being. Though in the state of initial 'spiritual impurity', the Soul, a fraction of Spirit, remained attached to it. It may either get polluted to be lost as an evil Soul or may change along with the Spirit to retain original divinity in its actions on earth. Soul (Self) is the same as *Prān* and Spirit (*Rûḥ*), which is the same as *Ātman* mentioned in Hindu scriptures. The consciousness of man depends upon the free will accorded to *Nafs* (Soul). It is the *Nafs* that has the potentiality to utilize intellect and take conscious decisions.¹³³

The Qurānic disposition is mainly concerned with improving the moral and spiritual orientation of the human Soul. At various places, Qurān instructs man of the consequences of the bad

¹³³ Nasr, H.N. (1972). “*Mulla Sadra and the Doctrine of the Unity of Being,*” Philosophical Forum, 4: pp.153–61.

manners and punishments for not taking action to purify the Soul to regain/retain its original characteristics of Spirit of God. We have seen that Qurān explains three distinct stages of the human Soul as; *Nafs-e-Ammara*, *Nafs-al-Lawwamah*, and *Nafs-al-Mutmmainna*. In my opinion, the Soul in the initial state as soon as it activated the physical body should be in the form of *Nafs-al-Lawwamah*. At this stage, it is like a neutral Soul. There would be no harm on the Soul if it continued to remain in this state without getting influenced by desires and lusts to dwell in as *Nafs-e-Ammara*, a polluted Soul, or to purify from the state of *Nafs-al-Lawwamma*, to reach the original spiritual level of *Nafs-al-Mutmmainna*. However, maintaining this original neutral state is not easy. Under 'free will' that man enjoys, the battle of keeping a balance between evil and spiritual is the real test to preserve ingenuity for any Soul right from inception.

Qurānic teachings do not support the viewpoints of Philosophers who propose three stages for the human Soul. Initially, the Soul is vegetative, then it is transformed into an animal Soul, and gradually it takes a rational form. On the other hand, Qurān is explicit on the identity of man as a noble creature. Qurān also mentions, as regards knowledge and wisdom, that human beings are above all creatures, including heavenly angels. Thus, Qurān refutes this philosophical idea of vegetative and animal transformation of human beings. Contrarily, Qurān is explicit on using the intellect properly; else, the man is bound to deviate towards *Nafs-e-Ammarah* and behaves like animal nature.¹³⁴ Using wisdom and knowledge that is part and parcel of spirit, man will achieve dominance over *Nafs-e-Ammara* and cross the level to purify further and further

¹³⁴ Sajjad, R. (2005). “*Philosophy and Mysticism: Ibn ‘Arabi and Mulla Sadra*,” in P.

damson and R. Taylor (eds.), *The Cambridge Companion to Arabic Philosophy*, Cambridge: Cambridge University Press. 224–46.

achieve *Nafs-al-Mutmainna* state of the tranquil or liberated Soul, nearer to the original pure spirit of God. Qurān also mentions that all living beings, including the plant and animal kingdom, are created in pairs and can grow and reproduce.¹³⁵

While explaining the duality of Soul and body, some theologians fail to give correct rationale whether the Soul pre-exists birth and remains immortal after death, waiting for the day of resurrection to join the body again. In the light of Qurānic teachings, one can conclude that Souls assigned the destination on earth till doomsday pre-exists at a place called *Barzakh* (world of Souls). These Souls are inhaled in different bodies in the mother's wombs for their earthly journey as per the reproductive cycle. After the earthly journey is over at death, these Souls occupy a different place called *Illiyeen* for righteous Souls and at *Sijjin* for the wicked Souls, clearly indicating that Souls exist independent of the body after death. The Qurānic fact that all the Souls created from Adam's body after the spirit of God activated it, all Souls that pre-exist in the 'World of Souls' carry characteristics of the material or earthly nature because of its state of losing spiritual purity into the body of Adam. Secondly, all Souls do incline spiritual tang on account of the *fitrah* (covenant) which Almighty took at the time of their creation.¹³⁶

Hadith explains immortality of Soul

The concept of Soul gathered from Hadith (practices of Prophet), which is available in '*Kitāb al- Rūh*' and derived from the primary source, the Holy Qurān, also mentions *Rūh* (spirit) as *amr* (command) to God. Three characteristics of the Soul described in the Holy Qurān and

¹³⁵ Frager, R. (1999). *Heart, Self and Soul. Quest Books*. An imprint of the Chennai, India, Theosophical Publishing House. pp. 54–88.

¹³⁶ Abdullah Yusuf Ali Translation and commentary of Al Quran Chapter 36 verse 36

Hadith as; the Soul that incites evil, the reprimanding or upbraiding Soul, and the tranquil Soul that reaches the state of purity. Hadith holds that the Soul is a 'created being', and it antedates the creation of human beings. As regards immortality of the Soul, Hadith clarifies that the Soul (created being from God's spirit) is immortal. Two arguments support this fact; firstly, since God's spirit is everlasting and eternal, how can the human Soul, a fraction of God's spirit, be destroyed or cease to exist. Secondly, this spirit, depending on its actions or *amals (karma)* while in the physical body, can take a veil of evil doings and get highly polluted or purified to shine close to the original spirit. Hadith clarifies that the wicked Souls will have everlasting punishment in hell, and the righteous will enjoy the heavenly bliss forever.¹³⁷ Be it evil or righteous, destined to hell or heaven, the Soul remains immortal in either case.

Soul is material and separate from body

Explaining the wisdom of Hadith in *Kitāb al Rûḥ*, Ibn Qayyim explains that the human Soul is material.¹³⁸ This notion contrasts with the explanations given by philosophers like Ibn Sina and Al Gazali, who maintained that the Soul is an immaterial entity. Hadith explains that all the Souls in the pre-existence stage or after death occupy certain places and occupy specific spaces. Any entity that occupies space in the body or outside is spatial and ought to qualify to be called material. Hadith also explains that when the angels carry the wicked Souls, they cover them in the specific cloth that stinks.

¹³⁷ Tuba, B. (2011). *Religious Conversion, Models and Paradigms*, Epiphany: Journal of Trans disciplinary Studies, Bosnia, International University of Sarajevo pp. 130

¹³⁸ Abdullah Yusuf Ali Translation and commentary of Al Quran Chapter 2 verse 25

Similarly, when the angels take the righteous Souls wrapped in fabric that gives a pleasant odour. Hadith further narrates that the Souls until the resurrection day are held either in *Illiyeen* or *Sijjin*, occupying specific spaces indicating material things.

The body generally moulds the Soul, and *Nafs-al-Lawwamah* constantly interacts with the body to shape the Soul's characteristics. When the Soul leaves the body at death, they depart, maintaining their individuality, although the Soul, like angels and other heavenly creations, remains unseen and invisible to human eyes.

Concept of Soul Amongst Tribal Communities

Most of the tribal communities do not belong to any specific religion. Most tribals are animists that believe in spirits that live independent of bodies. The tribals have one thing in common, all of them believe in the supreme power, who controls the entire universe.

The concept of soul in Adivasis and Munda is dualistic in nature. They believe in two types of souls namely the JI and the ROA. They also believe in some ancestral spirit which is directly connected with the salvation of the soul after death. To have spiritual communion with the ancestral spirit, the Adivasis must have brotherly communion within the society while they dwell in this world, otherwise there cannot be communion with the ancestral spirit and there cannot be salvation after death. Salvation will result in fulfilment of all lawful desires of life in terms of unity with the community, both in this life and life after their death. They believe that salvation will continue their life after death in the company of their community.

The basic concept of dual soul believed by Tribal Communities is the JI type of soul and ROA type of soul. JI type is the preliminary soul which is found in human beings, animals and plants. According to their belief when plant and animals dies the JI soul gets mingled in air and cease to exist. However, when human beings die the JI being immortal goes for inner dwelling

depending on the state of its salvation. However, the ROA which is the actual driver of the body, leaves only when the body is dead. The concept is similar to the vegetative soul, Animal soul and rational soul discussed under other religious concepts.

Soul (Self), *Jism* (body) and *Rûh* (spirit) Connectivity

Hadith explains that spirit consists of two dimensions, namely:

- (1) Physical life dimensions known as *Jism al-Latif* (Body-*Nafs*).
- (2) Spiritual dimension known as '*Lathif al-alamatal mudrikah*' (*Nafs*-Spirit). Body-*Nafs* connectivity is "earthly" and *Nafs*-Spirit connectivity is "Divine/Spiritual." Hadith considers the physical body of Adam consists of elements of earth and water characterizing, *Jism-Nafs* connectivity as 'earthly' (physical dimension) and the breath of God of which *Nafs* is a part; their connectivity is 'divinely' oriented. It also implies that man is the component of two characteristics. He can go as low as earth (static and lifeless) and plunge into the lowest possible degree or achieve the highest degree as divine (sublime and supernatural). Earth element symbolizes the physical dimension, while the Divine Spirit is the spiritual element of humans; both are different but inseparable from human lives. Spirit is unsusceptible to conscious unity with the body and not concerned with earthly attainments and success. It gets tranquil through connectivity with the divine, adapting to worship and praise of God.

Qurān also mentions that during sleep, God takes away the *Nafs* of man. The body still functions with *Rûh*, except it is unconscious while the *Nafs* is away. {This state is called *Wafat* (partial death) in Hadith}. If God intends to give *Mauut* (death), then the *Rûh* is plucked out of the body, and since *Nafs* is part of *Rûh* (having no independent existence in the body), it also leaves along with the *Rûh* (*Ātman*). During sleep in the state of *Wafat*, *Nafs* enjoys the liberty of meeting other Souls (dead or alive) and communicate with them. This condition of *Wafat* is the state of

dream, which has great significance in Islam. The dreams of righteous Souls become true, giving the forecast of the events to happen in life. Qurān has explained such dreams at various places. On the other hand, the wicked *Nafs* search for evil things and meet evil Souls and may reflect the same dreams. After the stage '*Wafat*', when the Soul returns, it joins back to the *Rûh* and not to the body; a vital aspect explained in the Qurān to indicate that *Nafs* is part of *Rûh* and not attached to the physical body. If a person dies in sleep condition, God takes the *Rûh* first; the *Nafs*, which was already out in the state of *Wafat*, returns and joins the *Rûh* and leaves along with it without entering the body again.

Since the Soul connects to almost all the living things on the face of the earth, the difference between the Soul and the mind is very well explained by Aristotle by analyzing the characteristics of the human Soul and the Souls of animals and plants. According to him, a Soul represents a particular kind of nature, a phenomenon representing the change and rests in the bodies governing all the living beings. All plants, animals and human beings have Souls. Few experimental studies from the field of material science have concluded that the Soul of the plant or animal is conscious of all its thoughts which develop in a primitively stunted condition compared to the physical development of human beings. For instance, animals have certain powers over the earth, and in turn, the earth obeys their rule to a certain level. This fact represents the functionality of Soul to exert an involuntary and unconscious relationship such as nutrition and growth and action and motion. The plants which project only their unconscious part as the functionality of Soul, the phenomena of motion of the leaves and development towards the source of light and also trying to throw their roots towards the area where the soil type is

enriched with rich nutrient and moisture content, all these actions suggest the involuntary and unconscious characteristics of the plant Soul pretty evidently.¹³⁹

Many epithets of the Soul characterize the non-physical essence of human nature, identity, personality, emotions, and character. On the other hand, most Muslim scholars firmly believe that '*Rûh*' is the embodiment of the human Soul, even when; Qurān does not use the word '*Rûh*' while quoting about human beings or his Soul. The term '*Rûh*' is used in the Holy Qurān to signify it as the divine energy of the Holy Spirit.

Al-Farabi attested that the Soul, while inside the human body, is in solidarity with every one of its parts working for one purpose-joy. While the plant Soul, for instance, serves the animal powers (which are slightly higher in status), and the animal forces serve the rational Souls (which are more superior to them). The operations of the animal powers, notably the faculties, are essential to fulfilling the last end, 'joy'.

Other than the unity of body and Soul, another element in man can gain Intellect. Al-Gazali explained this element as the mind, which can acquire knowledge quite clearly. Knowledge serves a double purpose; it is both a comprehension of objects and their significance and a guide to conduct. The two aspects of the Intellect or reason are theoretical and Practical. The human Soul can attain perfection, but to do so, it has to pass through many stages of development: sensual, imaginative, spontaneous, rational, and divine. The first stage is without memory, just spontaneous activity observed in lower animals. In the final stage, a person can comprehend the spiritual. Only prophets and saints reach this stage. Mind or *Aql*, according to Al-Gazali in the

¹³⁹ Frede, D. (1978). "*The Final Proof of the Immortality of the Soul in Plato's Phaedo* 102a–107a". pp. 27–41.

same way, has two implications. Firstly, it alludes to the Intellect. Secondly, it insinuates the ability to comprehend the insider facts of various 'learning', contained inside the Intellect.¹⁴⁰

Philosophers propose two different views on the Soul and mind of human beings. Some believe that Soul and mind are the same. At the same time, others believe that the mind is an integral part of the Soul. However, another section of philosophers opines that the Soul and mind are two different and distinct entities. They hold that the Soul governs the sense organs, and the mind characterizes intellect, knowledge, and will. They also claim that the Soul survives after it exits the mortal body at death and is immortal. But the mind, on the contrary, is not eternal but distinguished by intellect and will.

The Soul is often considered a form of perfection, adopted with the principle of actions related to the body. The Soul is the form of matter that causes the body to actualize. According to Aristotle, soul is the first perfection of the body, and perfection is equal to the state that cannot stand by itself. In contrast, Ibn Sina holds that perfection and form are non-interchangeable. Every 'form' is part of perfection, but perfection is not the part of form every time. He illustrated with the example of the ship and its capstan where capstan is a kind of perfection for the ship, but it is not its form. (A capstan is a vertical-axled rotating machine developed for use on sailing ships to multiply the pulling force of seamen when hauling ropes, cables, and hawsers. The principle is similar to that of the windlass, which has a horizontal axle-Oxford dictionary). Hence according to him, the human Soul is not the form of matter, nor is it part of it.¹⁴¹ On the

¹⁴⁰ Gill, L.M. (1989). *Aristotle on Substance: The Paradox of Unity*. Princet. University Press.p.49

¹⁴¹ Abd, R. M; Yucel, S. (2016) "*The Mujaddid of His Age: Al-Ghazali and His Inner Spiritual Journey*", Umran. pp.3.

other hand, the mind is often considered the agent to acquire knowledge, individual will, and intellect. Accordingly, it is not an activity but a capacity to develop intellectual abilities.

Purification of Soul

The most accepted and fundamental thought by all faiths is; 'anything that has a beginning, it is certain to end'.

नत्वेवाहंजातुनासंनत्वंनेमेजनाधिपाः।

नचैवनभविष्यामःसर्वेवयमतःपरम्॥(2.12).

Bhagawad Gītā, in the above verse, mentions: " Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." Almost all religious thoughts are firm because the human body will eventually meet with death, but the Soul will remain eternal.

Since the Soul is divine and imperishable by its virtue, it ought to be pure and perfect in its original form. It is the lusts for unlawful acts and ill desires that tempt the body and make the Soul impure and corrupt while on the earth.

All scriptures teach us that Soul, by nature, is divine and always tries to remain sublimed. Understanding of this purity may be different for different religions. For instance, Hinduism keeps the onus of purification of the Soul on *karma*. A person with good *karma* will always protect their Soul from getting corrupted. In this regard, Christianity entirely relies on believing in the blood of Jesus to achieve Soul perfection. On this front, other religions and sects present different versions of their interpretations and understanding of the concept of purification of the Soul.

Rūh (Spirit) represents the eternal spirit which is incorruptible, divine-human essence. In contrast, *Nafs* represents a changing aspect of man, which can get polluted and stands as a

rebellion against God. It requires consistent training as practiced in Sufism to keep it disciplined and develop the state of the *Rûh* (Spirit) to reach divinity. The state of divinity is not a new quality. Still, in Qurānic terms, it is the original state of the spirit that inhaled into man, which gave him the noble status over all other creations and was ordained *fitrah*, a covenant always to worship his creator and remain pure and sublime. The human Soul tends to celebrate more unity with God on account of this *fitrah*. So, man is looked up to as 'Image of God'. The man is expected to remain imbued with the attributes of God. The verse in the Holy Qurān, "He who knows himself, knows his Lord", entrusts this responsibility on every Soul to realize its spiritual nature, purify it, and get closer to God

General Philosophical Viewpoints

The Philosophical Concept of the Soul can be summed up through the Neo-Platonic explanations given by Ibn Sina.¹⁴² Ibn Sina defines the Soul as the entelechy (potential) of the body, a substance independent of the matter. He emphasizes the Qur'anic teachings appealing to the 'Self-consciousness' of man and immateriality of *aql* or intellect. The vegetative and animal nature of the Soul are two changing aspects of man, which are the attributes of *Nafs* (Self). In contrast, the third level of change seen in the rational Soul attributed to the *Rûh* (Spirit), which is the highest level and has potential for spiritual development. *Rûh's* (Spirit) process begins in a vegetative state. When it makes the best use of its sensory organs and intellect and maintains harmony between Self and Soul, and discriminates between what is good and repugnant, it culminates at the highest degree as the spiritual Soul. Most philosophers pointed out that the body is the instrument of the Soul. While the body is

¹⁴² Kamal, M. (2006). *Mulla Sadra's Transcendent Philosophy*, UK, Ashgate Publishing, Ltd. pp. 9, 39

bound to its earthly existence, the Soul remains connected with the body for actualization through senses to fulfil bodily functions without losing its essence of purity which belongs to it. In this gradual process of Soul development from vegetative to animal and animal to rational, *Aql* (Intellect) plays a vital role. Having acquired perfect knowledge and divine wisdom, the rational Soul in this state of perfection, tends to liberate from the body's dependence. This degree of the Soul is called *Nafs-e-Mutmainna* (truly liberated Soul). At this stage, the universal world governed over the Soul, below which are immaterial substances that still keep some relationship with the matter. Above it is heavenly bodies, where the Soul crosses the boundaries between earthly condition and divine condition. An extremely pure Soul tends to merge with the universe more efficiently and get bliss and the final intellectual destination of the other world.

Common religious viewpoints

In my view, the knowledge of the Soul cannot be derived wholly from any religious scriptures, its doctrines, and teachings. It does not come from the religious mythologies we read. Rather understanding of Soul will come through how we hold the purity of Soul in our heart to see the majesty of true God.

We may follow the culture and creed of different sects, but the power of keeping the Soul pure and free from pollution is within ourselves. There may be various customs and systems in realizing the Soul's connection with supreme God, but there is a common truth in all faith that ends in recognizing a single God within own Self. In this study, I have touched upon various aspects of the human Soul from different religions, including philosophical perspectives. The ideas of *the psyche*, Self, Soul, and spirit are firmly interrelated in the Holy Qurān. Understanding each of them is not possible without analyzing how interconnected they are with each other.

Christians and Muslims trust that the Souls leave the body and re-join their bodies upon resurrection on the Day of Judgment. Hindus and Buddhists trust that the spirit is reincarnated through multiple life cycles until purified from the *Mokṣa* and liberated to join with the absolute *Brāhman*.

The study has shown that the purification of the Soul lies entirely in the body's activities while the Soul was active inside the body. Major religions like Hinduism, Christianity demonstrates practical ways to protect from evil acts and prevent the Soul from getting corrupted. Hinduism makes each Soul responsible for the evil deeds and its sufferings attributed to its bondage of *karmas*. The Soul is accountable for its ignorance or *Avidyā* and attachment to *Māyā*, leading to the repeated incarnation into another form in the cycle of birth and death.

Karma in Jainism reflects the type of fine matter. The earthly Soul is associated with this matter, and this association of the Soul depends on the interaction of the matter it was withholding from the past. The type of the past *karma* and the passion of the Soul in the current life determines the type of purification that is required to polish it and pass through the fourteen stages of purification before it reaches the stage of the pure Soul to enjoy the everlasting qualities such as intense knowledge, bliss, intuition, and power.

According to Islamic teachings, which Judaism also follows, any evil deed committed by the individual lies in the individual Soul itself. There are ways and spiritual guidance to make corrections and take corrective actions to purify such Souls. Islam believes in the theory that '*free will*' be given to every Soul. Satan also enjoys free will granted by God to spread evil and sufferings in the world. Islam believes that a pious Soul will always protect itself from the clutches of *Iblis* (Satan) even if they suffer due to some natural calamities which are the test of their true faith.

Islamic understanding about the Soul is that every Soul will be accountable on the Day of Judgment. On that day, if the quantum of good deeds of any Soul outweighs the evil actions,

that Soul will live forever in heaven. On the contrary, if evil acts overburden good actions, that Soul will be destined to hell forever. Instructions in Hadith teach how to elevate the spiritual status of the Soul from *Nafs-al-Ammara* to *Nafs-al-Mutmainna*. Hadith explains some features like repentance, forgiveness, abstinence, prayers for transforming a wicked Soul into a pious Soul.

General Conclusion:

Since Qurān explicitly mentions that “the mystery of Soul is entirely under divine authority and little is the knowledge given to mankind”, any investigation about this divine entity, scientific, philosophical, or religious, will not be complete, as full knowledge of this rests with God Almighty alone. Any interpretations or explanations regarding the Soul would, therefore, be the researcher's personal opinions. We may delve into the unseen subject in our efforts to solve this mystery and get to know only a little secret. Ultimately only God knows the best. Although human knowledge lacks such wisdom about the divine subject, which is not very clear, understanding the Soul will make man more rational and prevent his Soul and body from destruction, pain, and suffering in this world and the world after death.

It is not easy to portray in words the concept of the Soul, its interpretations and Soul-body relation, understanding of Soul by Islamic philosophers in the light of the translations of the meaning of various verses in the Holy Qurān and Hadith.

Hence it is not envisioned in the study to claim that I have achieved complete knowledge about the human Soul. However, the knowledge obtained from the study is essential to understand what may happen to the Soul after we die. It is, in any case, a prime disposition of human beings to know the cause of our actions performed in this world. The whole idea is that in the life after death, we utilize the opportunity to attain salvation even at the first attempt without going into the repeated cycle of reincarnation if at all it exists.

Appendix-I

I Interpretation of word Nafs in The Holy Qurān original text, and translation.

Verse No.	Arabiq/Urdu text with translation in English	Context
2: 9	<p>یہ (اپنے پندار میں) خدا کو اور مومنوں کو چکما دیتے ہیں مگر (حقیقت میں) اپنے سوا کسی کو چکما نہیں دیتے اور اس سے بے خبر ہیں</p> <p>Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise [it] not!</p>	self or person
2: 44	<p>أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ</p> <p>Do ye enjoin right conduct on the people, and forget [To practise it] yourselves, and yet ye study the Scripture? Will ye not understand?</p>	self or person
3: 25	<p>تو اس وقت کیا حال ہوگا جب ہم ان کو جمع کریں گے (یعنی) اس روز جس (کے آئے) میں کچھ بھی شک نہیں اور ہر نفس اپنے اعمال کا پورا پورا بدلہ پائے گا اور ان پر ظلم نہیں کیا جائے گا</p> <p>But how [will they fare] when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without [favour or] injustice?</p>	self or person
3: 28	<p>مؤمنوں کو چاہئے کہ مؤمنوں کے سوا کافروں کو دوست نہ بنائیں اور جو ایسا کرے گا اس سے خدا کا کچھ (عہد) نہیں ہاں اگر اس طریق سے تم ان (کے شر) سے بچاؤ کی صورت پیدا کرو (تو مضائقہ نہیں) اور خدا تم کو اپنے (غضب) سے ڈراتا ہے اور خدا ہی کی طرف (تم کو) لوٹ کر جانا ہے</p> <p>Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from</p>	Allah

	Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you [To remember] Himself ; for the final goal is to Allah.	
4: 1	<p>لوگو اپنے پروردگار سے ڈرو جس نے تم کو ایک شخص سے پیدا کیا (یعنی اول) اس سے اس کا جوڑا بنایا۔ پھر ان دونوں سے کثرت سے مرد و عورت (پیدا کر کے روئے زمین پر) پھیلا دیئے۔ اور خدا سے جس کے نام کو تم اپنی حاجت پر آری کا ذریعہ بناتے ہو ڈرو اور (قطع مودت) ارحام سے (بچو) کچھ شک نہیں کہ خدا تمہیں دیکھ رہا ہے</p> <p>O People fear your lord, who made you from a one person, made you like one nature, His mate, and from both made countless generations; Allah ever watches over you.</p>	self or person
4: 4	<p>اور عورتوں کو ان کے مہر خوشی سے دے دیا کرو۔ ہاں اگر وہ اپنی خوشی سے اس میں سے کچھ تم کو چھوڑ دیں تو اسے ذوق شوق سے کھالو</p> <p>And give the female their Maher but if they remit it no harm in utilizing the same.</p>	self or person
5: 25	<p>قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ</p> <p>He said: "O my Lord! I have power only over myself and my brother: So separate us from this rebellious people!"</p>	self or person
5: 30	<p>فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ</p> <p>The (selfish) soul of the other led him to the murder of his brother: He murdered him, and became (himself) one of the lost ones.</p>	self or person

6: 12	<p>(ان سے) پوچھو کہ آسمان اور زمین میں جو کچھ ہے کس کا ہے کہہ دو خدا کا</p> <p>اس نے اپنی ذات (پاک) پر رحمت کو لازم کر لیا ہے وہ تم سب کو قیامت کے دن</p> <p>جس میں کچھ بھی شک نہیں ضرور جمع کرے گا جن لوگوں نے اپنے تئیں</p> <p>نقصان میں ڈال رکھا ہے وہ ایمان نہیں لاتے</p> <p>Say: "To whom belonged all that is in the heavens and on earth?"</p> <p>Say: "To Allah. He hath inscribed for Himself [the rule of]</p> <p>Mercy. That He will gather you together for the Day of Judgment,</p> <p>there is no doubt whatever. It is they who have lost their own</p> <p>souls, which will not believe.</p>	self or person
6: 20	<p>الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ</p> <p>Those to whom We have given the Book know this as they know</p> <p>their own sons. Those who have lost their own souls refuse</p> <p>therefore to believe.</p>	self or person
7: 9	<p>وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ</p> <p>Those whose scale will be light, will be their souls in perdition,</p> <p>for that they wrongfully treated Our signs.</p>	self or person
7: 23	<p>قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ</p> <p>They said: "Our Lord! We have wronged our own souls: If thou</p> <p>forgive us not and bestow not upon us Thy Mercy, we shall</p> <p>certainly be lost."</p>	self or person
8: 53	<p>ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُعْتَبِرًا تِعْمَةً أُنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُعْزِرُوا مَا بَأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ</p> <p>عَلِيمٌ</p>	self or person

	<p>“Because Allah will never change the grace which He hath bestowed on a people until they change what is in their [own] souls: and verily Allah is He Who heareth and knoweth [all things].”</p>	
8: 72	<p>جو لوگ ایمان لائے اور وطن سے ہجرت کر گئے اور خدا کی راہ میں اپنے مال اور جان سے لڑے وہ اور جنہوں نے (ہجرت کرنے والوں کو) جگہ دی اور ان کی مدد کی وہ آپس میں ایک دوسرے کے رفیق ہیں۔ اور جو لوگ ایمان تو لے آئے لیکن ہجرت نہیں کی تو جب تک وہ ہجرت نہ کریں تم کو ان کی رفاقت سے کچھ سروکار نہیں۔ اور اگر وہ تم سے دین (کے معاملات) میں مدد طلب کریں تو تم کو مدد کرنی لازم ہوگی۔ مگر ان لوگوں کے مقابلے میں کہ تم میں اور ان میں (صلح کا) عہد ہو (مدد نہیں کرنی چاہئے) اور خدا تمہارے سب کاموں کو دیکھ رہا ہے</p> <p>Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave [them] asylum and aid, – these are [all] friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And [remember] Allah sees all that ye do.</p>	self or person
9: 17	<p>مشرکوں کی زیبا نہیں کہ خدا کی مسجدوں کو آباد کریں جب کہ وہ اپنے آپ پر کفر کی گواہی دے رہے ہیں۔ ان لوگوں کے سب اعمال بے کار ہیں اور یہ ہمیشہ دوزخ میں رہیں گے</p>	self or person

	<p>It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.</p>	
9: 20	<p>جو لوگ ایمان لائے اور وطن چھوڑ گئے اور خدا کی راہ میں مال اور جان سے جہاد کرتے رہے۔ خدا کے ہاں ان کے درجے بہت بڑے ہیں۔ اور وہی مراد کو پہنچنے والے ہیں</p> <p>Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve [salvation].</p>	self or person
10: 15	<p>وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ</p> <p>But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this." Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day [to come]."</p>	self or person
10: 23	<p>فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ</p> <p>But when he delivered them, behold! They transgress insolently through the earth in defiance of right! O mankind! Your insolence</p>	self or person

	<p>is against your own souls, – an enjoyment of the life of the present:</p> <p>in the end, to Us is your return, and We shall show you the truth of all that ye did.</p>	
11: 101	<p>وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ غَيْرَ تَتَّبِعِ</p> <p>It was not We that wronged them: They wronged their own souls: the deities, other than Allah, whom they invoked, profited them no whit when there issued the decree of thy Lord: Nor did they add aught [to their lot] but perdition!</p>	self or person
11: 105	<p>يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ</p> <p>The day it arrives, no soul shall speak except by His leave: of those [gathered] some will be wretched and some will be blessed.</p>	self or person
12: 18	<p>وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ</p> <p>They stained his shirt with false blood. He said: “Nay, but your minds have made up a tale [that may pass] with you, [for me] patience is most fitting: Against that which ye assert, it is Allah [alone] Whose help can be sought.”</p>	self or person

12: 23	<p>وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ</p> <p>But she in whose house he was, sought to seduce him from his [true] self: she fastened the doors, and said: “Now come, thou [dear one]!”</p> <p>He said: “Allah forbid! Truly [thy husband] is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!”</p>	self or person
13: 11	<p>لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ</p> <p>For each [such person] there are [angels] in succession, before and behind him: They guard him by command of Allah. Allah does not change a people’s lot unless they change what is in their hearts. But when [once] Allah wills people’s punishment, there can be no turning it back, nor will they find, besides Him, any to protect.</p>	self or person
13: 16	<p>قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُم مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ</p> <p>Say: “Who is the Lord and Sustainer of the heavens and the earth?”</p> <p>Say: “[It is] Allah.” Say: “Do ye then take [for worship] protectors other than Him, such as have no power either for good or for harm to themselves?” Say: “Are the blind equal with those who see? Or the depths of darkness equal with light?” Or do they assign to Allah partners who have created [anything] as He has created, so that the creation seemed to them similar? Say: “Allah is the Creator of all things: He is the One, the Supreme and Irresistible.”</p>	self or person

14: 22	<p>وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقُّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ</p> <p>And Satan will say when the matter is decided: “It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty.”</p>	self or person
14: 45	<p>وَسَكَنْتُمْ فِي مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ</p> <p>“And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth [many] parables in your be hoof!”</p>	self or person
16: 7	<p>وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَمْ تَكُونُوا بِالْغَيْهِ إِلَّا لِيُقِيسَ الْإِنْسَانُ لِرَبِّكَم لَرَّءُوفٌ رَحِيمٌ</p> <p>And they carry your heavy loads to lands that ye could not [otherwise] reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,</p>	self or person
16: 28	<p>(ان کا حال یہ ہے کہ) جب فرشتے ان کی روحيں قبض کرنے لگتے ہیں (اور یہ) اپنے ہی حق میں ظلم کرنے والے (ہوتے ہیں) تو مطیع و منقاد ہوجاتے ہیں (اور کہتے ہیں) کہ ہم کوئی برا کام نہیں کرتے تھے۔ ہاں جو کچھ تم کیا کرتے تھے خدا اسے خوب جانتا ہے</p>	self or person

	<p>“[Namely] those whose lives the angels take in a state of wrongdoing to their own souls.” Then would they offer submission [with the pretence], “We did no evil [Knowingly].” [The angels will reply], “Nay, but verily Allah knoweth all that ye did;</p>	
--	--	--

17: 7	<p>إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا</p> <p>If ye did well, ye did well for yourselves; if ye did evil, [ye did it] against yourselves. So when the second of the warnings came to pass, [We permitted your enemies] to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.</p>	self or person
17: 14	<p>اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا</p> <p>[It will be said to him:] “Read thine [own] record: Sufficient is thy soul this day to make out an account against thee.”</p>	self or person
18: 6	<p>اے پیغمبر! اگر یہ اس کلام پر ایمان نہ لائیں تو شاید تم کے ان پیچھے رنج کر کر کے اپنے تئیں ہلاک کر دو گے</p> <p>Will you kill yourself for grief of them if they do not believe in this presentation?</p>	self or person
18: 28	<p>وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا</p> <p>Persevere with those who call on their Lord morning and evening, seeking His magnificence. Do not turn your eyes away from them,</p>	self or person

	seeking the splendours of this world, and do not follow him whose heart We have made oblivious to Our remembrance, who follows his own lust and exceeds the bound.	
18: 35	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا And he walked into his garden, and, (forgetting) his limit, said: "I cannot imagine that this will ever be ruined	self or person
18: 51	میں نے ان کو نہ تو آسمانوں اور زمین کے پیدا کرنے کے وقت بلایا تھا اور نہ خود ان کے پیدا کرنے کے وقت۔ اور میں ایسا نہ تھا کہ گمراہ کرنے والوں کو مددگار بناتا I did not call them to witness the creation of the heavens and the earth, nor their own creation. I would not take as helpers those who lead (men) astray.	self or person
20: 41	وَاصْطَنَعْتُكَ لِنَفْسِي “And I have prepared thee for Myself [for service].”	Allah
20: 67	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى And Moses felt afraid within himself	self or person
20: 96	قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي He said: "I saw what they did not see. I picked up a handful of dust from the messenger's tracks and threw it in, for the idea seemed attractive to me."	self or person
21: 35	ہر متفس کو موت کا مزا چکھنا ہے۔ اور ہم تو لوگوں کو سختی اور آسودگی میں Every آزمائش کے طور پر مبتلا کرتے ہیں۔ اور تم ہماری طرف ہی لوٹ کر آؤ گے soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.	self or person

21: 43	<p>أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ</p> <p>Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.</p>	self or person
--------	---	----------------

Research Paper Published in UGC CARE Journal

Annals of Ayurvedic Medicine Vol-9 Issue-4 Oct.-Dec., 2020 ISSN: 2277-4092

Significance of Ancient Ayurveda in Soul-Body Relationship

By: Ayub Zickriya Khwaja
Department of Philosophy
Goa University, Talegaon Plateau
Panaji Goa 403004.

ABSTRACT

Ayurvedic treatment and its reverberations on the soul-body relationship have remained, at least in the Indian subcontinent, a matter of sacramental importance since ancient times. The main objective of this study is to explore the significance of ancient Ayurvedic science that holds the soul-body consonance with spiritual tenor but given secondary importance by modern science. The human being is a creation of dust and as such, it is earthly produce with a strong parental relationship with Ayurveda comprising plants, herbs, and minerals. Ayurvedic treatments and therapies can not only be used for doctoring the corporeal condition of the body but as an elixir for the human soul to elevate its spiritual status. Sacred Vedas and Qurān among other holy scriptures give significant knowledge of this relationship linking it to the knowledge imparted by the creator of the universe **Brahman** himself in the treatment of human soul both physically and spiritually.

Keywords: *Spirituality, human soul, religion, Ayurveda, Atman.*

Introduction: Almost all religious scriptures describe human being as union of three main components such as: 1. physical material body; 2. immaterial mind; 3. invisible spiritual soul. While these three components support each other throughout the life cycle, the basis

of their cure, in the event of their physical or spiritual disorder lies in treating them with shrink of Ayurveda. As we know human body (Śārīra) is constantly affected by internal factors like emotions, lusts and desires and external factors like environment and living conditions. These factors and its constant and repetitive action on the human soul, what is good and what is bad is mentioned in the holy scriptures and so also are described by Ayurvedic science in detail. Application of Ayurvedic principles in daily life, not only prevent the occurrences of diseases but it enhances the preservation and promotion of quality of healthy living. According to Hindu belief the soul takes multiple cycles of rebirth. Ayurveda describes that any type of suffering is identified by its attachment with body, mind or senses. This attachment to desires and lust ultimately corrupts the original pure and spiritual soul thereby keeping it connected again and again to the mind and body (in another being) which continues the cycle of repetitive rebirth. Ayurveda has potential to empower such sufferings and to liberate the soul from the effect of *karma* and attain *Mokṣa* and freedom from the cycle of rebirth.

The mind is considered as center of all thought processes, where information is stored and emotional impulses are processed. It is true that soul cannot exist without the body. The soul being immaterial is free from the property of pathogenicity and according to Ayurveda philosophy; the soul would always remain free from any disturbances, provided the mind and body is in good control of its healthy physique.

Ayurveda is an ancient and natural system of medicine derived from the conjunction of Sanskrit words *Ayus*, which means life and *Veda*, which means science. Thus, Ayurveda literally means *life science*. The fundamental concept of Ayurvedic application is prevention rather than cure. It, therefore, focuses more on the healthy living and personalizing the

process of healing. The core concepts of Ayurvedic treatment depend on maintaining the complex composition of the body which is a mixture of *doṣa*, *dhatu*, *mala* and *agni*.

The existence of soul in a particular body depends up on the physical condition of that body. The soul leaves the body at stage it is unable to control the physical and biological processes within the body. Body in this stage is in the complete form of disorder which is mainly on account of malfunctioning of three types of *doṣa* called as *Vāta*, *Pitta* and *Kapha*. are instrumental in building the tissues of the body. They together control the anabolic metabolism and their main function is to carry residue of digested foods within the body. Dhatu, on the other hand, reinforce the tissue system of the body and consists of plasma, blood, muscle, fat tissue, bone, bone marrow and semen which provide basic nutrition to the body and mind. Another system that should function properly in the body is management of its waste products. There are mainly three types of waste products such as stool, urine and sweat. These are called as *malas* and their timely and proper excretion is essential to maintain disease free body system. Agni is the actual biological process that takes place within the body, together with different enzymes it provides energy to the body cells. Ayurvedic protocols and therapies support the functioning of the entire body process by providing adequate herbal catalyst to keep its anabolic and metabolic process under control. The human soul under such healthy state of mind and body tends to be more spiritual and closer to God.

Material Analysis:

- 1. The Holy Qurān:** Holy Scriptures such as the Qurān and the Bible mentions that man is created from dust and then the spirit of God was inhaled into him. It is further mentioned that when God decided to create the effigy of man, he ordered the angels to

collect the soil from the earth. Accordingly, angels collected soil from different parts of the earth and the clay was prepared with the mixture of soil with different properties. Soil which is fertile having capacity which support reproduction, minerals which has capacity to build body tissues and produce hormones. Minerals like calcium that gives strength to bones and teeth etc. Human beings as a product of earth not only use plants and herbs for food and fiber but these have also been used as the perfect source to control and heal diseases. The mention of few remedial plants is cited in the Holy Qurān.

Basal: The Arabic name for onion is basal. It is mentioned in chapter 2; verse 61 in the Holy Qurān and it was used by all the prophets right from Adam to Mohammad as food and medicine. The bulb of onion, red, brown or white attracted attention of botanists, biochemists and other researchers, to find out health benefits of this natural, earthly produce. It is widely accepted that onion is used to prevent cardiovascular diseases and aging effect in blood vessels and improve appetite. It is also used to treat ulcers, wounds, asthma, high blood pressure, fever, jaundice and many more ailments caused due to bacterial infections.

Soom: Another medicinal herb mentioned in chapter 2; verse 61 of the Holy Qurān is Soom which is Arabic name for garlic. Garlic bulb is grown underground and has many medicinal properties such as cure for cough, asthma, tuberculosis, fatigue, swellings, dental caries and many more ailments.

Yakteen: It is mentioned in chapter 37; verse 146 of the Holy Qurān that Yakteen or Bottle grout was produced as immediate remedy to the ailment of prophet Younus when he was ashore out of the belly of fish in a condition of weakness and sick. It is an excellent fruit in the nature having a composition of all the essential constituents that are

required for normal and good health of human beings. In the current traditional medicines this fruit is used for cardio-protective and cardio-tonic applications. This fruit is rich in vitamin C and is also used to cure pain, ulcers and other bronchial disorders.

There are about 22 plants that are mentioned in the Holy Qurān, and about 50 plants in the books of Hadith with specific importance to their medicinal benefits. In chapter 17; verse 82 of the Holy Qurān., Allah gives instructions to mankind that “And We reveal of the Qurān which is a healing and a mercy for believers...” The above verse and similar other verses in the Holy Qurān talk about the healing of the human soul. At many places in the Holy Book, “honey” has been mentioned as cure for many illnesses. Thus, believing in the natural remedies and following the traditional treatment methods as in Ayurveda, will heal everything that ails mankind from as small as a fever to as large as cancer. In order to keep our soul devoted to the kindness of Almighty who created us, we should understand these divine prescriptions and believe in His natural abundance and not be blind and deaf to the miracles which are hidden in the Ayurvedic treatments if explored and practiced religiously.

2. The Vedas: It is believed that Ayurveda has its history as old as the human civilization.

In the primitive years, when the written script was not developed the knowledge of Ayurveda was preserved in the Gurukul for centuries until a written manuscript was fully developed. The knowledge of Ayurvedic treatment is found in the verses of the oldest spiritual books of Hinduism, Atharva Veda and Rig Veda which links this system of healthy living to many and many thousands of years ago. But since the system was practiced among the tribes much before the Atharva Veda and Rig Veda were written, the real beginning of this natural and divine treatment should be counted right from the beginning of human existence on this planet. The gradual advancement of its knowledge

has taken good shape in a modern treatment of health care system, real trust of mankind in the supremacy and dominance of this mode of treatment is widely lacking till today though.

3. Buddhist faith: Although Buddhist did not believe in the existence of God per say, they practiced this divine Ayurvedic treatment right from the time of Gautama Buddha. Nagarjuna, a follower of Buddha was famous in preparing herbal mix medicine with mercury and sulphur. He was pioneer in inventing many new drugs with the combination of herbs and different metals. Modern scientist who lacks the trust in Ayurvedic treatment should actually explore this concept for investigating new medicines using different herbs with the combination of different types of metals available today to provide remedies to various critical ailments. Since the Buddhist concept of *Ahinsa* did not allow bloodshed the progress of Ayurveda in the domain of surgery was not promoted and is seen neglected till today. Keeping this main aspect of surgery out of its scope of treatment, Ayurveda focuses on two main principles:

- Preserving and maintaining God given human structure in healthy condition so that it is protected from sickness.
- Systems and procedures to maintain normal body condition and to use Ayurvedic medicines to return to normal health in case of any ailment and suffering.

Methodology and discussion: Ancient Ayurvedic treatment which was practiced in eight sections was called as Ashtang Ayurveda Practice which dealt with; 1. **Shalya Chikitsa**. This was mainly practiced in assisting women at the time of child birth. This treatment was also administered using the surgical tools. 2. **Shalakya**. This treatment was confined to diagnosing the problem in eyes, nose, ears, throat mouth, teeth and neck. 3. **Kaya Chikitsa**. The diagnosis and treatment of body ailments was covered under this section. 4. **Bhut Vidhya**. Treatment for Psychological disorders and human behavior aspects were addressed

using these Ayurvedic principles. 5. **Kaumaryabhritya**. Any ailment deals related to gynecology & obstetrics was covered under this section. 6. **Agad Tantra**. This section dealt with treating patients suffering from toxins and poisons. 7. **Rasayana**. This section actually focused on the maintenance of body, focusing on healthy life style and improving conditions of living by exercise etc. 8. **Bajikaran**. This tantric Vidhya dealt with promoting and strengthening body vigor and sexual powers.

Basic Principles followed in Ashtang Ayurvedic treatment: Treatments based on Ashtang Ayurveda, practiced in all the above areas of disorders are based on few basic principles like:

A. Doshha: Basically, Doshas are of three types namely Vata, Pitta and Kapha. Vata is a created as a stew of space and air whereas Pitta is akin of fire elements and Kapha is a mixture of water and earthly elements. Human soul remains in good condition if the body in which it is caged is healthy. This is possible only by a balance of these three types of Doshas. If any Doshha goes out of control or in the state of dominance the physical changes take place in the body and such changes influence to insane the soul. For instance, if Vata or Vayu which is combination of space and air dominates in a body, it would lead to cramps and constipations. It is responsible for controlling flow of blood and controlling nervous system by controlling the impulses across the mind. Speech and hearing is also governed by Vata. On the other hand, if Pitta which is analogous to fire and controls the functions of metabolism of body dominates, it would lead to acidity and ulcers. Soul in a state of balanced Pitta remains healthy and depicts warm personality of an individual. At the same time balanced Kapha which is a mixture of water and earth elements provides lubricant to joints and skin and restructure the diseased wounds. Soul in such a body with balanced Kapha is calm, steady, stable and devoted to the almighty.

B. Dhatu: There are seven types of Dhatu and according to Ayurveda these different types govern the pathological condition of the body as follows:

Ras: This Dhatu is maintained by digested foods and it nourishes every tissue of the body and is analogous to plasma.

Rakta: Rakta Dhatu or blood cells are responsible nourishment of body and provides physical strength and vigor to body.

Maans: This dhatu is responsible for strengthening the muscle tissues of the body.

Med: This dhatu provides lubrication to all parts of the body

Asthi: It comprises of bone tissues and it supports serum formation and maintaining calcium in the bones.

Majja: It supports Asthi and control bone marrow tissues

Shukra: responsible for maintaining quantity of serum, maintaining conditions of fertility and menstrual cycles.

C. Mala: The katabolic and waste products of the body such as urine, stool and sweat are governed under the digestive system of the body and covered under Mala.

D. Agni: In Ayurveda the digestive fire called Agni is very important and it should be maintained in all physical structures particularly in the sick persons.

Ayurveda demonstrates to maintain these systems of body in good condition. It prescribes the process of cleaning the internal body system through the process called Panchakarma which follows certain steps in purifying and cleaning the system of the body. A clean internal physical Ayurvedic body cages a purified soul which communicates with divine energy and blessed accordingly.

The issue of the soul-body unity can best be understood starting with the question of whether the soul and the body are two different entities with two different natures or are single constituent. Although in Islamic and other traditions there is dualism in this relationship which is restricted for analysis to be of material and immaterial entities, they fail to explain the true linkage between soul and body. However, Ayurveda propagates that this relationship can be cured if found to suffer from any deficiency, it can be purified if found to have been corrupted due to malnourishment and can be liberated from the maya or illusions if proper training is provided to the sense organs through constant practice of Ayurvedic science. Utilizing the principles of Ayurveda, a new way of explaining soul-body relationship can be derived. Firstly, beside external and noticeable motions that occur in the corporeal body, there exists, another form of motion which is internal and invisible. This motion inside the body is due to the spiritual soul. If the body is maintained in good health, then the soul associated with the body gradually and continuously gets purified and moves towards supremacy and attains perfection and Immateriality which is the original property of spiritual soul. Secondly for soul to be pure and free from any pollution it has to be associated with sound body. The healthier the body the soul will be in a state of calm and undisturbed for meditation and worship thereby bring it closer to the divine bliss. This requires perfect relationship of soul and body and in this condition, they behave like one entity and any idea of dualism is refuted. Thus, Ayurvedic treatment give this dimension to think that the corporeal material body has potential to maintain perfection and in the process the soul connected with body gets transformed to higher and more spiritual level thereby reaching the state of immortality.

Ayurveda and Modern Practitioners: It is very important to put this ancient traditional method of Ayurvedic treatment into modern day practice that uses scientific equipment and methodology. It is true that modern medicinal equipment could trace microbiological inputs by

using minute microscopic equipment but it will be misleading to assume that modern system is superior to the traditional knowledge which infers its finding based to mere looking by eyes and inferring by nadi pariksha (pulse examination). Many diagnostic methods, such as the reading of the pulse in Ayurveda, are considered high arts that require perhaps decades to perfect, but could potentially have incalculable value for a practicing biomedical physician, should they be able to incorporate it into their practice. Ayurveda and modern-day biomedicines should explore each other and complement these concepts to enrich both sets of knowledge. Any system however best it may be can only be relied upon if substantial evidence-based records and documents are maintained. Sadly, many modern day Ayurvedic practitioners lack this practical approach and scientific rigor in converting the proto science which is confined to their individual clinical practice to a more defined practical and scientific system that may supplement today's health needs. Ayurvedic treatments depend upon the physician's sensual experience. All methodology and diagnostic techniques by Ayurvedic practitioners are based on insights gained from touching, seeing, smelling, both to patients and the medicines. However it is important to gel these concepts with modern day scientific equipment and get benefited from 'extension' of senses. Since the body is believed to have been created from the mixture of earth and water any disorder in this structure should be treated using the same materials with which it is created. Ayurveda believes that every earthly material like vegetables', metals, minerals has some medicinal properties having inert power to cure or to restore the physical disorder to normal. Modern day physician should understand that Ayurveda is a science of life not only in its nomenclature but in its methodology too. Because of its tested results, it is not only accepted as ancient system of Indian medicines but is accepted world over as a best source of treatment for many chronic ailments including cancer.

It is the duty of the physicians to promote and preserve this divine treatment for the benefit of human soul and to keep it healthy so that it always remains in its spiritual tenet and free from corruption of evil thoughts.

Results and significance:

Ayurveda and Human Soul: Ayurveda considers natural healing system in curing the disorders related to physical body. However, the main aspect of Ayurvedic treatment is to promote the wellbeing of the human soul. Human soul in a well maintained, free from illness and diseased body will communicate closely with divine forces and remain loyal to Almighty God and in doing so it conquers the divine spirit thereby ultimately freeing itself from the course of rebirth and attains divinity. There are some diseases which cannot be cured by any modern-day medicines. Such diseases are on account of corrupt soul, can only be cured using natural spiritual therapies described in Ayurveda. According to Ayurveda there is a specific purpose and goal for Life. Each and every physically and mentally healthy soul should work hard to achieve this. Failing to do so, soul may end up with physical and mental stress and disorders. There is no disease called cancer in Ayurveda but it is the creation of wrong doings that is developed as a result of suppressions of things that the body ought to have maintained in the course of following divine laws and spiritual principles of life.

Today we are living in highly mechanized world and like all other machine this God made human machine which consist of mind and body also needs servicing from time to time. It is a known fact that the cause of any disorder is due to the physical and mental toxins which are produced continuously in our complex structure. The toxins can be expelled out of the physical body by administering the Ayurvedic treatments and medicines. However, the mental toxins can be repelled only through spiritual therapies. Proper life style and spiritual inclination will definitely keep the physical body and mental condition of human being in perfect order which

is the first principle of Ayurveda. Thus, Ayurveda has a real significance and it is truly a tested elixir for human soul for all times.

Conclusion: Ayurveda, a traditional, ancient Indian health care system practiced since the birth of human civilization is based on the principles of construction of body, its creation, its prakriti and on the basis of each individual material of construction (which is mixture of earth with different properties) personalized medicine system is administered to cure the illnesses or disorders. According to Ayurveda, there are three primary phenotypic groupings, called Doshas. Taking conscious steps to change individual lifestyle through diet, exercise, herbs, and system of purification will relieve many health conditions. Choosing self-awareness in life journey toward enlightenment will support spiritual healing there by elevating the spiritual status of the soul bringing it closer to Almighty God and ultimately relieving it from the realm of rebirth as believed in Hinduism.

Ayurveda a life science in itself has to be promoted by modern day researchers and Physicians by integrating and combining western allopathic therapies and utilize the modern methods and systems to demonstrate the real evidences and effectiveness of this ancient divine practice for the benefit of human kind. Prevention is ultimately the best medicine and Ayurveda through its first principle promote this aspect not only in physical body but also in mind and spirit. The human soul in the physically healthy body is more inclined to God and free from corruptions of lusts and desires. Ayurvedic approach to wellness supports the prevention of illness with a lifestyle of good nutrition, appropriate exercise and spiritual fulfillment. Thus, Ayurveda is a science which promotes its practice on the Quranic guidance in the sense that it is a “quantitative, holistic system of health and longevity”, it is a truly a tested elixir of human soul.

REFERENCES:

1. Al Bukhari MBI, Sahi ul Bukhari. (1938). Noor Muhammad Maalik Book Dept. near Jamia Masjid Delhi- India.
2. Craig, E. (2008). The Human and the Hidden: Existential Wonderings about Depth, Soul, and the Unconscious. *Humanistic Psychologist*, 36(3/4), 227-282.
3. Davidson, H. A. (1987). *Proofs for Eternity, Creation, and the Existence of God in Medieval Islamic and Jewish Philosophy*, New York.
4. Long, A. A. (1982). "Soul and Body in Stoicism," in *Phronesis*, 27, 34-57.
5. Kumar G, Srivastava A, Sharma SK, Gupta YK,(2013). The hypolipidemic activity of Ayurvedic medicine, Arogyavardhini Vati in Triton WR-1339-induced hyperlipidemic rats: A comparison with feno-fibrate. *J Ayurveda Integra Med*; 4:165-70.
6. Mabud, S. A. (1986). "Theory of Evolution: An Assessment from the Islamic Point of View," in *Muslim Education Quarterly*, 41 I, 9-56.
7. Martin, H., Barrett, A., & Nicholson, H. D. (2013). Medical students' understanding of the concept of a Soul. *Anatomical Sciences Education*, 6(6), 410-414.
8. Marmodoro, A. (2007), 'The union of cause and effect in Aristotle: Physics 3.3', *Oxford Studies in Ancient Philosophy* (32): 205-232.
9. Mukherjee P.K., Wahile A. (2006). Integrated approaches towards drug development from Ayurveda and other Indian system of medicines. *J Ethnopharmacol*, 2006.
10. O'Meara, D. 1. (1985). "Plotinus on How Soul acts in Body," in O'Meara, Dominic 1. (ed.), *Platonic Investigations*, 247-262, Washington, D.C.
11. Patwardhan B.(2014) Bridging ayurveda with evidence-based scientific approaches in medicine. *EPMA J*.
12. Peursen, C. A., van (1966). *Body, Soul, Spirit: A Survey of the Body-Mind Problem*, London: Oxford University Press.

13. Rasayana therapy: a magic contribution of ayurveda for healthy long life Singh Anilkumar, Gupta Arvindkumar, Manish, Singh Pramodkumar. International journal of research in ayurveda & pharmacy.2014-mar.
14. Reyna, Ruth (1972). "On the Soul: A Philosophical Exploration of the Active Intellect in Averroes, Aristotle, and Aquinas," in *The Thomist*, 36, 131-149.
15. Rohde, E. (1925). *Psyche: The Cult of Souls and Belief in Immortality among the Greeks*, trans., Hillis, W. B., London: Kegan Paul.
16. Shukla AV, Tripathi RD. (2013). Sutra Sthan Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit. Ch. 17, Ver. 78-81. 1st ed. Varanasi: Chaukhambha Sanskrit Pratishthan; 2009. p. 267.
17. Tawalare K.A., Nanote K.D., Gawai V.U., Gotmare A.Y.(2014). Contribution of ayurveda in foundation of basic tenets of bioethics. Ayu.
18. Yauri, A. R., Kadir, R. A., Azman, A., & Murad, M. A. A. Quranic Verse Extraction Base on Concepts Using OWL-DL Ontology. *Research Journal of Applied Sciences, Engineering and Technology*, 6(23), 4492-4498.
19. Warren, J.(2009), 'Aristotle on Speusippus on Eudoxus on pleasure', *Oxford Studies in Ancient Philosophy* (36): 249-81.

BIBLIOGRAPHY

Aaron, H. (2012). *Abrahamic Religions: On the users and abuses of History*. Oxford: Oxford University Press. pp.12-15.

Abd, R., & Mahmud, M. (2002). “*Al-Aḥkām Al-Shar‘iyyah wal- Qānūniyyah lil-Tadakhkhul fi ‘Awāmil al-Wirāthah wal- Takāthur*”. PhD dissertation, Cairo: Al-Azhar University. pp.30-31.

Abd, D., & Abd, A. (1971). *The Umayyad Caliphate 65-86/684-705, A Political Stud*, London: Luzac & Company. pp.100-102.

Abdel, H., & Oliver, R. (1998). *The Crescent and the Cross: Muslim and Christian Approaches to War and Peace*, New York: St. Martin's Press. p.44.

Abdel, H. (1991). ‘Early Islamic Theological and Juristic Terminology: “Kitāb al-Hudūd fi ‘l-uṣūl,” by Ibn Fūrak’ in *Bulletin of the School of Oriental and African Studies*, Vol. 54, No. 1. Pp. 5-41.

Abel, A. (1965). ‘Dar al-Harb’ (Abode of War) in *The Encyclopaedia of Islam* (New ed.), Vol. 2., Bernard Lewis et al, (eds.), Leiden: E.J. Brill. p.126.

Abou El Fadl, K. (1999). ‘The Rules of Killing at War: an inquiry into classical sources’ in *The Muslim World*, Vol. 89. pp.144-157.

Aboul-Enein, Y., & Zuhur, S. (2004), ‘*Islamic Rulings on Warfare*’ (Strategic Studies Institute (SSI) monographs), <http://www.carlisle.army.mil/ssi/> accessed on 12/12/2020

Abu, S., & Abdul, H. A. (1993). *Toward an Islamic Theory of International Relations: New Directions for Methodology and Thought*, Virginia: The International Institute of Islamic Thought.

Abu, Z. M. (1961). *Concept of War in Islam*, tr. Muhammad al-Hady and Taha Omar, Cairo: Ministry of Waqf.

- Adamson, P. (2004). "Non-Discursive Thought in Avicenna's Commentary on the Theology of Aristotle," in *Interpreting Avicenna: Science and Philosophy in Medieval Islam*, J. McGinnis (ed.), Leiden: Brill. pp.87–111.
- Adamson, P. (ed.). (2013). *Interpreting Avicenna. Critical Essays*, Cambridge: Cambridge University Press. pp.7-9.
- Afsaruddin, A. (2008). *The First Muslims: History and Memory*, Oxford: One-world.
- Al-Ahdal, B. (2009). *Sayf al-Battar 'ala man yuwali alKuffar* (The Slicing Sword against the one who Forms Allegiances with the Disbelievers), tr. Anwar al-Awlaki, At-Tibyan, Chennai, India; Islamic Foundation Trust.
- Akasoy, A., & Fidora, A. (2005). *The Arabic Version of the Nicomachean Ethics*, Leiden: Brill. pp.55-57.
- Ali, S. S., & Rehman, J. (2005). 'The Concept of Jihad in Islamic International Law' in *Journal of Conflict & Security Law*, Vol. 10 No. 3, Oxford: Oxford University Press. pp. 321–343.
- Arendt, H. (1970). *On Violence*, Orlando: Harcourt, Inc.
- Arkoun, M. (2006), 'Violence' in *Encyclopedia of the Qur'an*, Vol.5, Jane Dammen McAuliffe (ed.), Leiden: Brill. pp.190-192.
- Armstrong, K. (2001). *Holy War: The Crusades and their Impact on Today's World*, New York: Anchor Books.
- Aron, R. (1986). *Clausewitz: Philosopher of War*, tr. Christine Brooker and Norman Stone, New York: Simon & Schuster, Inc. p.20
- Ahmad, O., & Hyder, I., Iqbal, R., Murad, M. A. A., Mustapha, A., Sharif, N. M., & Mansoor, M. (2013). A Survey of Searching and Information Extraction on a Classical Text Using Ontology-Based Semantics Modelling: A Case of Al-Qurān. *Life Science Journal*, 10(4). pp. 1370-1377.

Ancient Theories of Soul. (2009, April 22). *Stanford Encyclopedia of Philosophy*. Retrieved: July 28, 2015, from: <http://plato.stanford.edu/entries/ancient-soul> accessed on 12/12/2020

Al-Saif, A., & Markert, K. (2010). *The Leeds Arabic Discourse Treebank: Annotating Discourse Connectives for Arabic*. Paper Presented at the Proceedings of Language Resources and Evaluation Conference, Valetta, Malta.

Al-Ash'ariyy, A.I. (1990). *Maqalat al-Islamiyyin wa al-Ikhtilaf al-Musallin*. Beirut: al-Maktabah al-Asriyyah. Pp.45-48.

Algra, K., Barnes, J., & Schofield, M. (1999). *The Cambridge History of Hellenistic Philosophy*, Cambridge: Cambridge University Press.pp.200-201

Al-Nawawiy, Y. (2006). *Riyad al-Salihin*. Kano: Maktabah al-Qadi Sharif Bala ISSN: 2411-5681 www.ijern.com 440 Soul in Islamic Philosophy. (2015, July 29). *Muslim Philosophy*. Retrieved: July 29 2015, from: <http://www.muslimphilosophy.com/ip/rep/h010.htm> accessed on 20/12/2020

Aleksovski, Z. (2008). *Using Background Knowledge in Ontology Matching*. Amsterdam, Vrije Universities, The Dutch Research School for Information and Knowledge Systems.

Ameen, A., Khan, K. U. R., & Rani, B. P. (2012). Creation of Ontology in Education Domain. *Life Science Journal, USA*, Elsevier. pp.237-238.

Annas, J. E. (1992). *Hellenistic Philosophy of Mind*, Berkeley: University of California Press.

Ardakan, M. A., & Mohajeri, K. (2009). Applying Design Research Method to IT Performance Management: Forming a New Solution. *Journal of Applied Sciences*, Daira: Dubai. 9(7). pp. 1227-1237.

Atwell, E., Brierley, C., Dukes, K., Sawalha, M., & Sharaf, A. (2011). *An Artificial Intelligence Approach to Arabic and Islamic Content on the Internet*. Paper presented at the Proceedings of NITS 3rd National Information Technology Symposium .pp.1-8.

- Atwell, E., Habash, N., Louw, B., Abu Shawar, B., McEnery, T., Zerhouni, W., & El-Haj, M. (2010). Understanding the Al-Quran: A new Grand Challenge for Computer Science and Artificial Intelligence. *ACM-BCS Visions of Computer Science*. 1-13.
- Awad, G. (1981-1982). *Masadir al-Turath al-‘Askari ‘ind al-‘Arab*, 3 Vol., Baghdad: Iraqi Scientific Academy.pp.80-81.
- Ayson, R. (2004). *Thomas Schelling and the Nuclear Age*, London and New York: Frank Cass.p.17.
- Al-Azami, M.M. (1996). *On Schacht’s Origins of Muhammadan Jurisprudence*, Oxford: The Oxford Centre for Islamic Studies.pp.50-54.
- Al-Azmeh, A. (2004). ‘God’s Chronography and Dissipative Time: *Vaticinium ex Eventu in Classical and Medieval Muslim Apocalyptic Traditions*’ in *The Medieval History Journal*, Vol.7, No.2, London: Sage Publications. pp. 199-225, 311.
- Barbour, I. G. (1998). *Religion and Science: Historical and Contemporary Issues*, London: Hymns Ancient Modern (SCM) Press. p. 55.
- Bashier, Z. (2006). *War and Peace in the Life of the Prophet Muhammad*, Markfield: The Islamic Foundation.
- Bashear, S. (1991). ‘Apocalyptic and Other Materials on Early Muslim By Zantine Wars: A Review of Arabic Sources’ in *Journal of the Royal Asiatic Society*,UK,Cambridge, Vol. 1, No. 2. pp.173-207.
- Basford, C. (2015). *Tip-Toe Through the Trinity: the Strange Persistence of Trinitarian Warfare*, version.14, <http://www.clausewitz.com/readings/Bassford/Trinity/Trinity8.htm> accessed on 13/03/2019.
- Bassiouni, M.C. (2008). ‘Evolving approaches to jihad: from self-defense to revolutionary and regime-change political violence’ in *Journal of Islamic Law and Culture*, Brill, Vol. 10, No. 1. pp.61–83.

Baylis, J. and Smith, S. (ed.) (2001). *The Globalization of World Politics: An Introduction to International Relations*, Oxford: Oxford University Press. p.41.

Bakhtin, M. (1984). *Rabelais and his world*, tr. Hélène Iswolsky. Bloomington: Indiana University Press. pp.23-27.

Barker, F. (1984). *'The tremulous private body.'* *Essays on subjection*. London: Methuen.

Barley, N. (1995). *Grave Matters*. New York: Henry Holt and Company. Pp.80-81.

Barton, T. S. (1994). *Power and Knowledge: Astrology, Physiognomics and Medicine under the Roman Empire*. Ann Arbor: Univ. of Michigan Press.p.70.

Bateson, G. (1972). *Steps to an ecology of mind*. New York: Balanchine.

Baudrillard, J. (1995). *Simulacra and Simulation. The Body, in Theory: Histories of Cultural Materialism*, tr. Sheila Faria Glaser. Ann Arbor: University of Michigan Press.pp.77-78.

Baqai, S., Basharat, A., Khalid, H., Hassan, A., & Zafar, S. (2009). *Leveraging Semantic Web Technologies for Standardized Knowledge Modelling and Retrieval from the Holy Qur'an and Religious Texts*. Paper Presented at the Proceedings of the 7th International Conference on Frontiers of Information Technology. p.42.

Barnes, J. (1984) (ed.), *The Complete Works of Aristotle (two volumes)*, Princeton: Princeton University Press. pp.21-23.

Berjak, R. (2006). 'Da'a' in *The Qur'an: An Encyclopedia*, Oliver Lealman (ed.), New York: Rutledge.p.164.

Bewley, A. (2002). *Mu'awiya: Restorer of the Muslim Faith*, London: Dar Al Taqwa Ltd.

- Becker, A. E. (1995). *Body, Self, and Society: The View from Fiji*. Philadelphia: University of Pennsylvania Press. p.61.
- Bell, R. M. (1985). *Holy Anorexia*. Chicago: University of Chicago Press.pp.34-39.
- Berger, H., Jr. (1987). Bodies and texts. *Representations* 17. pp.144-166.
- Berman, M. (1989). *Coming to Our Senses: Body and Spirit in the Hidden History of the West*. New York: Simon & Shuster. p.55.
- Beck, H., & Pinto, H. S. (2002). Overview of Approach, Methodologies, Standards, and Tools for Ontologies. *Draft Paper, The Agricultural Ontology Service*. pp.3-8.
- Beseiso, M., Ahmad, A. R., & Ismail, R. (2010). A Survey of Arabic Language Support in Semantic Web. *International Journal of Computer Applications*. pp. 2,1-6.
- Beauregard, M., & Leary, D. (2007). *The spiritual brain: A neuroscientist's case for the existence of the soul*. New York: Harper One.
- Birtwistle, R. (1970). *Kinesics and context*. Philadelphia: Univ. of Pennsylvania Press. p.70.
- Bilal, M., & Khan, S. (2008). *Ontology-Driven Relevance Reasoning Architecture for Data Integration Techniques*. Paper Presented at the Intelligent Systems, 2008. 4th International IEEE Conference.pp. 8-22.
- Blacking, J., (ed). (1977). *The Anthropology of the Body*. New York: Academic Press. p.43.
- Black, A. (2001). *The History of Islamic Political Thought: From the Prophet to the Present*, Edinburgh: Edinburgh University Press.pp.90.92.
- Blainey, G. (1988). *The Causes of War*, 3rd edn., New York: The Free Press. p.57.

- Blattner, W. (2006). *Heidegger's Being and Time: A Reader's Guide*, London: Continuum.
- Bremmer, J. (1983). *The Early Greek Concept of the Soul*, Princeton: Princeton University Press. pp.28-29.
- Bonner, M. (1992). 'Some Observations concerning the Early Development of Jihad on the Arab-Byzantine Frontier' in *Studia Islamica*, No. 75. Pp. 5-31.
- Boddy, J. (1989). *Wombs and Alien Spirits: Women, Men, and the Zar Cult in Northern Sudan*. Madison: Wisconsin University Press. p.52.
- Bogucka, M. (1991). *Illness and Death in a Maritime City: Gdansk in the 17th Century*. *Amer. Neptune*. pp. 51, 91-104.
- Bordo, S. (1993). *Unbearable Weight: Feminism, Western Culture, and the Body*. Berkeley: University of California Press. p.40.
- Bottomley, F. (1979). *Attitudes to the Body in Western Christendom*. London: Lepus Books. P.32.
- Bourdieu, P. (1989). *Outline of a theory of practice*. Trans. Richard Nice. Cambridge: Cambridge University Press. pp.33-36.
- Boyd, R. Silk, J. B. (1997). *How Humans Evolved*. W. W. Norton and Company: New York. pp.35-38.
- Bostock, D. & Waterfield, R. (1996). *Aristotle: Physics, translation, introduction and notes*, Oxford: Oxford University Press.
- Bobonich, C. (2002). *Plato's Utopia Recast: His Later Ethics and Politics*, Oxford: Clarendon Press. p.61.

- Bostock, D. (1986). *Plato's Phaedo*, Oxford: Clarendon Press.
- Broege, V. (1988). Views on Human Reproduction and Technology in Science Fiction. *Extrapolation*. pp. 29, 197-215.
- Brown, P. (1988). *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity*. Lectures on the History of Religions, 13. New York: Columbia University Press.
- Brownell, S. (1995). *Training the Body for China. Sports in the Moral Order of the People's Republic*. University of Chicago Press.
- Broadie, S. & Rowe, C. (2002). Aristotle: *Nicomachean Ethics, translation, introduction and commentary*, Oxford: Oxford University Press. pp.11-14.
- Brockopp, J. E., (ed). (2003). *Islamic Ethics of Life: Abortion, War, and Euthanasia*, South Carolina: University of South Carolina Press. pp.72-73.
- Brown, C. (2005). *Understanding International Relations*, 3rd Edition, Basingstoke: Palgrave Macmillan.p.313.
- Bsoul, L. A. (2008). *International Treaties (Mu'ahadat) in Islam: Theory and Practice in the Light of Islamic International Law (Siyar) according to Orthodox Schools*, Maryland: University Press of America. pp.66-69.
- Burgett, B. (1998). *Sentimental Bodies. Sex, Gender and Citizenship in the Early Republic*. Princeton University Press. pp.103-104.
- Burnet, J. (1916). "The Socratic doctrine of the soul", *Proceedings of the British Academy*. pp. 7: 235–59.
- Burnet, J. (1900), *The 'Ethics' of Aristotle*, London: Methuen

Burns, C. (2003). "Soul-less" Christianity and the Buddhist Empirical self: Buddhist Christian convergence? *Buddhist - Christian Studies*. pp. 23, 87-100.

Cabanis, P. (1981). *On the Relations between Physical and Moral Aspects of Man*. Baltimore: Johns Hopkins University Press.p.77.

Caplan, J., (ed). (2000). *Written on the Body. The Tattoo in European and American History*. Princeton University Press.p.43.

Cash, T. F., & Lora, J. (1994). In Pursuit of the Perfect Appearance: Discrepancies Among Self-Ideal Percepts of Multiple Physical Attributes. In *Journal of Applied Social Psychology*, Vol.24, no 5.

Carter, M. G. (2002). 'Medieval Islamic Pragmatics: Sunni Legal Theories of Textual Communication' in *Islamic Law and Society*, Vol. 9, No. 2, 'Evidence in Islamic Law'. Pp.275-280.

Churchland, P. M. (1988). *Matter and Consciousness: A Contemporary Introduction to the Philosophy of the Mind*. Revised ed. Cambridge, Mass.: Massachusetts Institute of Technology (MIT) Press. pp.49-51.

Cheragh Ali, M. (1885). *A Critical Exposition of the Popular "Jihad."*, Calcutta India: Thacker, Spinks and Co.

Claus, D. (1981). *Toward the Soul*, New Haven and London: Yale University Press.p.64.

Colton, D., & Covert, R. W. (2007). *Designing and Constructing Instruments for Social Research and Evaluation* (1st ed.). United States of America: John Wiley & Sons, Inc. pp.44-47.

Cook, D. (2001). *The Beginnings of Islam as an Apocalyptic Movement*, <http://www.bu.edu/mille/publications/winter2001/cook.html> accessed on 10/12/2013

Cooper, J. M. (1984). "Plato's Theory of Human Motivation", *History of Philosophy Quarterly*, 1: 3-21, also in Cooper 1999 (Bibliography/Section B). pp. 118-137.

Cooter, R. (1979). "The Power of the Body: The Early Nineteenth Century." In Barry Barnes & Shapin. pp.73-95.

Cooper, J. M. (1999). *Reason and Emotion*, Princeton: Princeton University Press.p.77.

Craig, E. (2008). The Human and the Hidden: Existential Wonderings about Depth, Soul, and the Unconscious. *Humanistic Psychologist*, 36(3/4) pp. 227-282.

Crisp, R. (2000), Aristotle: *Nicomachean Ethics*, Cambridge: Cambridge University Press.p.30.

Davies-Stofka, B. (2015). *Afterlife and Salvation*. Retrieved March 5, 2015, from <http://www.patheos.com/Library/Christianity/Beliefs/Afterlife-and-Salvation.html>. Accessed on 12/12/2020.

Davidson, H.A. (1987). *Proofs for Eternity, Creation and the Existence of God in Medieval Islamic and Jewish Philosophy*. Oxford: Oxford University Press. pp.89-91.

Davidson, H.A. (1992). *Alfarabi, Avicenna, and Averroes, on Intellect*, Oxford / New York: Oxford University Press. pp.44-46.

Davies, C. G. (1990). *Conscience as Consciousness: The Idea of Self-Awareness in French Philosophical Writing from Descartes to Diderot*. Oxford: The Voltaire Foundation. p.27.

Dan, F. U. (1979). *The Exposition of the Obligation of Emigration upon the Servants of God (Bayan wujub al-hijra ala al-ibad)*, F.H. El-Masri (ed.), Oxford: Oxford University Press. p.47.

Decker, S., Erdmann, M., Fensel, D., & Studer, R. (1999). *Ontobroker: Ontology Based Access to Distributed and Semi-Structured Information*. Springer. pp. 351-369.

al-Deek, M. I. (1984). *Al-Mu'ahadat fi al-Shari'ah al-Islamiyyah was al-Qanun al-Dowali al-'Aam*, Matabi'a al-Bayan: Dubai.

Deleuze, G. (1991). *Empiricism and Subjectivity: An Essay on Hume's Theory of Human Nature*. New York: Columbia University Press. pp.21.23.

Deutsch, F. (1959). *On the Mysterious Jump from the Mind to the Body*. New York: International University Press. pp.41.43.

Dirlmeier, F. (1960), *Nikomachische Ethik*, Berlin: Akademie Verlag.

Dockett, K. (2003). *Psychology and Buddhism from individual to global community*. New York: Kluwer Academic/Plenum.

Dodds, E. R. (1951). *The Greeks and the Irrational*, Berkeley: University of California Press. p.55.

Du, Z. Q., Hu, J., Yi, H. X., & Hu, J. Z. (2007). *The Research of the Semantic Search Engine Based on the Ontology*. Paper presented at the Wireless Communications, Networking and Mobile Computing, 2007. WiCom 2007. IEEE, International Conference. pp.5403-5406.

Eaton, G. (2005). *Islam and the Destiny of Man*, Cambridge: The Islamic Texts Society.

- Everson, S. (1991). *Companions to Ancient Thought 2: Psychology*, Cambridge: Cambridge University Press. pp.55-70.
- Eid, M., & Larsen, R. (2008). “*The Science of subjective Well-Beings*”, New York: The Guilford Press. pp.125-308.
- Fang, W. D., Zhang, L., Wang, Y. X., & Dong, S. B. (2005). *Toward a Semantic Search Engine Based on Ontologies*. Paper Presented at the Machine Learning and Cybernetics, 2005. Proceedings of 2005 International Conference, Guang Zhou.
- Faizer, R. (2002). ‘*Expeditions and Battles*’ in *The new Encyclopedia of the Qur’an*, Vol. 2 , Jane Dammen McAuliffe (ed.), Leiden: Brill. pp.143-153.
- Fazril, M. (2011). “*Spiritual Coherence According to Al-Ghazali*”, Peminggirkota.blogspot.com accessed on 20/11/2019.
- Fensel, D., McGuinness, D., Schulten, E., Lim, G. P., & Yan, G. (2001). Ontologies and Electronic Commerce. *Intelligent Systems, IEEE*, 16(1). pp.8-14.
- Furley, D. (1956). “The early history of the concept of soul”, *Bulletin of the Institute of Classical Studies*, University of London, No. 3. pp.1-18.
- Geyer, M. (2005). OWL Bible Ontology. *International Journal of Information Technology*, 5(2). pp.199-220.
- Gensik, I. F. (2003). “‘Chaos on the Earth’: Subjective Truths versus Communal Unity in Islamic Law and of Militant Islam’ in *The American Historical 319 Review*, Vol. 108, No. 3. pp.710-733.
- Gill, C. (1985). “Plato and the Education of Character”, *Archiv für Geschichte der Philosophie*. pp.1–26.
- Goffman, E. (1959). *The presentation of self in everyday life*. New York: Anchor.
- Gruber, T. R. (1993). A Translation Approach to Portable Ontology Specifications. *International Journal of Human-Computer Studies*, 5(2). pp.199-220.

- Gruber, T. R. (1995). Toward Principles for the Design of Ontologies Used for Knowledge Sharing. *International Journal of Human-Computer Studies*, 43(5). pp.907-928.
- Harvey, F., Kuhn, W., Pundt, H., Bishr, Y., & Riedemann, C. (1999). Semantic Interoperability: A central Issue for Sharing Geographic Information. *The Annals of Regional Science*, 33(2). pp. 213-232.
- Hamid, E. A. (2004). *The Qur'an & Politics: A Study of the Origins of Political Thought in the Makkan Qur'an*, London: The International Institute of Islamic Thought.
- Hislop, D. (2013). *Knowledge Management in Organizations: A critical Introduction*. Oxford City, England: Oxford University Press. pp.49.50.
- Hoffer, J. A. (2004). *Modern Database Management*: Pearson Education India.
- Hoodbhoy, P. (1991). "Islam and science- Religious orthodoxy and the battle for rationality", London: Zed books. pp.140-151.
- Holland, M. (tr.). (1987). Public Duties in Islam: *The Institution of the Hisba – Ibn Taymiya*, Markfield: The Islamic Foundation.
- Horowitz, J. (2002). *The Earliest Biographies of the Prophet and their Authors*, Lawrence I. Conrad (ed.), Princeton: The Darwin Press, Inc. p.68.
- Holy Bible: New King James Version. (Reader's text ed.). (1990). Nashville: Thomas Nelson Press.
- Ibn K. I. (1999). *Tafsir al-Quran al-Azeem*. Beirut: Dar al-Fikr
- Ibn H. M. (2013). *The prophetic Biography: Sirah of Ibn Hisham*, tr. Muhammad Mahdi al-Sharif, Beirut: Dar al-Kotob al-Ilmiyah. Pp.33-34.
- Ibn I. (1998). *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*, tr. Alfred Guillaume, Karachi: Oxford University Press. p.90.
- Irwin, T. H. (1995), *Plato's Ethics*, Oxford: Oxford University Press.

- Iyad, Q.Y. (1998). *Muhammad Messenger of Allah: As-Shifa of Qadi Iyad [Kitab al-Shifa bi ta'rif huquq al-Mustafa]*, trans. Aisha Bewley, London: Madina Press. pp.66-69.
- Izutsu, T. (2002). *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung*, Kuala Lumpur: Islamic Book Trust.
- Iyad, Q.Y. (2006). *The Concept of Belief in Islamic Theology: A Semantic Analysis of 324 Iman and Islam*, Kuala Lumpur: Islamic Book Trust.
- (2007), *Ethico-Religious Concepts in the Qur'an*, Kuala Lumpur: Islamic Book Trust.
- Johnson, M. (1987). *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason*. Chicago: Univ. of Chicago Press.p.76.
- Jones, M. V., Coviello, N., & Tang, Y. K. (2011). International Entrepreneurship Research (1989–2009): A domain Ontology and Thematic Analysis. *Journal of Business Venturing*, 26(6). pp.632-659.
- Kaya, M.C. (2012). “Prophetic Legislation: Avicenna’s View of Practical Philosophy Revisited,” in *Philosophy and the Abrahamic Religions: Scriptural Hermeneutics and Epistemology*, T. Kirby, R. Acar, and B. Baş, eds., Newcastle upon Tyne: Cambridge Scholars Publishing. pp.205–223.
- Kaya, M.C. (2014). “In the Shadow of “Prophetic Legislation”: The Venture of Practical Philosophy after Avicenna,” *Arabic Sciences and Philosophy* 24. pp.269–296.
- Khalid, R. (2011). *Classification of Al-Qur'an's Contents (original format)* (1st ed.). Perth, Australia: Education Ministry.
- Khan, H. U., Saqlain, S. M., Shoaib, M., & Sher, M. (2013). Ontology Based Semantic Search in Holy Quran. *International Journal of Future Computer and Communication*, 2(6). pp.570-575.

- Kirk, G. S., Raven J. E., & Schofield, M. (1983). *The Presocratic Philosophers*, Cambridge: Cambridge University Press.p.49.
- Klein, M. (2001). *Combining and Relating Ontologies: An analysis of Problems and Solutions*. Paper Presented at the IJCAI-2001 Workshop on Ontologies and Information Sharing.pp. 53-62.
- Knublauch, H., Horridge, M., Musen, M. A., Rector, A. L., Stevens, R., Drummond, N., Wang, H. (2005). The Protege OWL Experience. Workshop on OWL: Experiences and Directions, Fourth International. *European Journal of Information Systems*, 17(5). pp. 489-504.
- Lameer, J. (2006). *Conception and Belief in Ṣadr al-Dīn Shīrāzī (ca 1571–1635)*, Tehran: Iranian Institute of Philosophy.
- Leaman, Oliver (ed.). (2006). 'Nafs' in *The Qur'an: An Encyclopedia*, New York: Rutledge. pp. 435-441.
- Leiyu, S. (2008). *Health Services Research Methods* (2nd ed.). USA: Delmar Learning.
- Lorenz, H. (2006). *The Brute Within*, Oxford: Oxford University Press.p.98.
- Long, A. A. & D. N. Sedley. (1987). *The Hellenistic Philosophers*, Cambridge: Cambridge University Press.pp.75-76.
- Marsh, M. N. 2010. *Out-of-Body and Near-Death Experiences*, Oxford: Oxford University Press. pp.100-103.
- Martyn, H., Barrett, A., & Nicholson, H. D. (2013). Medical students' understanding of the concept of a Soul. *Anatomical Sciences Education*, 6(6). pp.410-414.
- McGinnis, J. (2004). *Interpreting Avicenna: Science and Philosophy in Medieval Islam*, Leiden: Brill. pp.33-39.
- McGinnis, J. (2010). *Avicenna*, Oxford: Oxford University Press.p.75.
- Moore, G. (1874). *The Use of the Body in Relation to the Mind*. London: Longman. p.64.

Murata, S., & Chittick, W. C. (2006). *The Vision of Islam*, London: I.B. Tauris & Co Ltd.

Murphy, N. (1998). 'Human Nature: Historical, scientific and religious issues', in W. S. Brown, N. Murphy and H. Newton Maloney (eds.), *Whatever happened to the Soul*, Minneapolis: Fortress Press. pp.106.108.

Myers, C. (1932). *The Absurdity of the Mind-Body Relation*. Oxford.

Noor. (2009). QUR'AN. Retrieved April 20th, 2014, from <http://quran.com/> accessed on 12/12/2020.

Nussbaum, M. C. & A. O. Rorty, (1992), *Essays on Aristotle's De Anima*, Oxford: Clarendon Press.

Owens, J. (1988). The Self in Aristotle. *Review of Metaphysics*, 41. pp.707-722.

Pinker, S. (2007, January 29). The Brain: The Mystery of Consciousness. Retrieved February 12, 2015, from <http://content.time.com/time/magazine/article/0,9171,1580394-2,00.html>. Accessed on 29.11.2019.

Plato. (1921). *Theatetus – Sophist*, H. N. Fowler, tr., Loeb Library, Cambridge: Harvard University Press.

Preston, J. L., Ritter, R. S., & Hepler, J. (2013). Neuroscience and the soul: Competing explanations for the human experience. *Cognition*, 127(1). pp. 31-37.

Proclus. (1963). *The Elements of Theology*, E. R. Dodds, tr., Oxford: Oxford University Press.

Partin, Harry B. (1970). 'Semantics of the Qur'an: A Consideration of Izutsu's Studies God and Man in the Koran: Semantics of the Koranic Weltanschauung Toshihiko Izutsu; Ethico-

Religious Concepts in the Qur'an by Toshihiko Izutsu; The Concept of Belief in Islamic Theology by Toshihiko Izutsu' in *History of Religions*, 333 Vol. 9, No. 4.pp. 358-362.

Porter, R. (1990). Barely Touching: A Social Perspective to Mind and Body. In *Languages of Psyche: Mind and Body in Enlightenment Thought*, ed. G. Rousseau, (pp. 45-80). Berkeley: University of California Press.

Qaradawi, Y. (1999). *Fiqh az-Zakat A Comparative Study: The Rules, Regulations and Philosophy of Zakat in the light of the Qur'an and Sunna*, London: Dar Al Taqwa Ltd.

— (2009), *Fiqh al-Jihād: Dirāsah Muqāranah li-Ahkāmih wa Falsafatih fī Daw'al-Qur'ān wa al-Sunnah*, 2 vols., Cairo: Maktabah Wahbah.

Qurany. (2009). AL-QURAN: The Guidance for Humanity. Retrieved April 20th, 2014, from <http://quran.net/> accessed on 30.11.2019.

Rahman, F. (1958). *Prophecy in Islam*, London: George Allen & Unwin; Chicago: The University of Chicago Press.p.66.

Rist, J. M. (1988). Pseudo-Ammoniums and the Soul/Body Problem in Some Platonic Texts of Late Antiquity. *American Journal of Philology*, 109. pp.402-415.

Rousseau, G. (ed). (1990). *Languages of Psyche: Mind and Body in Enlightenment Thought*. Berkeley: University of California Press. p.57.

Ramadan, T. (2008). *The Messenger: The Meanings of the Life of Muhammad*. London: Penguin.

al-Raysuni, A. (2011). *Al-Shura: The Qurānic Principle of Consultation*, tr. Nancy Roberts, London: The International Institute of Islamic Thought.

- Reed, E. (1997). *From soul to mind the emergence of psychology from Erasmus Darwin to William James*. New Haven: Yale University Press. pp.69-70.
- Rodgers, R. (2012). *The Generalship of Muhammad: Battles and Campaigns of the Prophet of Allah*, Florida: The University Press of Florida.p.88.
- Rose, E. M., Westefeld, J. S., & Ansley, T. N. (2008). Spiritual issues in counseling: Clients' beliefs and preferences. *Psychology Of Religion and Spirituality*, S (1). pp.18-33.
- Rosen, S. (2005). *Plato's Republic: A Study*, New Haven: Yale University Press. p.48.
- Şadūq, S.M. (1982). *A Shi'ite Creed*, Asaf A. A. Fyze, tr., Tehran: World Organization for Islamic Services (WOFIS).
- Schilder, P. (1950). *The image and appearance of the human body: Studies in the constructive energies of the psyche*. New York: International Universities Press. pp.71-73.
- Schroeder, R. (1991). "Personality" and "Inner Distance": The Conception of the Individual in Max Weber's Sociology. *Hist. Hum. Sci.*, 4. pp.61-78.
- Sedley, D. N. (1998), *Lucretius and the Transformation of Greek Wisdom*, Cambridge: Cambridge University Press.pp.61-64.
- Seybold, K. S. (2005). God and the Brain: Neuroscience Looks at Religion. *Journal Of Psychology & Christianity*, 24(2). pp.122-129.
- Shoab, M., Nadeem Yasin, M., Hikmat, U., Saeed, M. I., & Khiyal, M. S. H. (2009). *Relational WordNet Model for Semantic Search in Holy Quran*. Paper Presented at the Emerging Technologies, 2009. ICET 2009. International Conference on). pp. 29-34).
- al-Shafi', I, Muhammad I. (2003). *al-Risala fi Usul al-Fiqh – Treatise on the Foundations of Islamic Jurisprudence*, tr. Majid Khadduri, Cambridge: Islamic Texts Society.

Stump, E. & Norman K. (2001). *The Cambridge Companion to Augustine*, Cambridge: Cambridge University Press. pp.88-89.

Shukla AV, Tripathi RD. (2013). Sutra Sthan Agnivesha, Charaka samhita of Acharya Charaka, Dridhabala krit. Ch. 17, Ver. 78-81. 1st ed. Varanasi: Chaukhambha Sanskrit Pratishtan; 2009. p. 267

Snell, B. (1975). *Die Entdeckung des Geistes*, Göttingen: Vandenhoeck und Ruprecht; translated as *The Discovery of the Mind: The Greek Origins of European Thought*, Oxford: Blackwell. pp.33-38.

Solmsen, F. (1955). “Antecedents of Aristotle's Psychology and the Scale of Beings”, *American Journal of Philology*. pp. 76: 148–64.

Sullivan, S. D. (1988). *Psychological Activity in Homer*, Ottawa: Carleton University Press.p.54.

Syuhada, N., & Ta'a, A. (2013). *An ontology Approach for Al-Quran Knowledge Representation and Classification*. (Unpublished Master's Project), Universiti Uatra Malaysia. Ul Ain, Q., &

Basharat, A. (2011). *Ontology Driven Information Extraction from the Holy Qur'an Related Documents*. Paper presented at the Proceeding of the 26th IEEEEP Students' Seminar.pp.17-23.

Syed, M., & Al-Attas, N. (1990). “*The Nature of Man and the Psychology of the Human Soul*”, Kulalumpur: International Institute of Islamic Thought.

Treiger, A. (2011). *Inspired Knowledge in Islamic Thought. Al-Ghazālī's Theory of Mystical Cognition and Its Avicennian Foundation*. London: Routledge. pp.104-105.

Wainwright, W.J., (ed). (2005) *The Oxford Handbook of Philosophy of Religion*, New York and Oxford: Oxford University Press.pp.88-90.

- Wray K. B. (2011). *Kuhn's Evolutionary Social Epistemology*, Cambridge: Cambridge University Press.p.93.
- Wilson, M. (1980). "Body and Mind from the Cartesian Point of View." In *Body and Mind: Past, Present, Future*. ed. R. Rieber, New York. pp.59-67.
- Yauri, A. R., Kadir, R. A., Azman, A., & Murad, M. A. A. (2012). *Quranic-Based Concepts: Verse Relations Extraction Using Manchester OWL Syntax*. Paper Presented at the Information Retrieval & Knowledge Management (CAMP).pp. 317-321.
- Yauri, A. R., Kadir, R. A., Azman, A., & Murad, M. A. A. (2013). Quranic Verse Extraction Base on Concepts Using OWL-DL Ontology. *Research Journal of Applied Sciences, Engineering and Technology*, 6(23). pp. 4492-4498.
- Zaleski, C. (1987). *Otherworld Journeys*, Oxford: Oxford University Press.p.77.
- Zizek, S. (2001). *On Belief*. London: Routledge.
- Zizek, S. (2007). *How to Read Lacan*, New York: W.W. Norton & Company.p.74.