

# The Conundrum of Human Soul

Khwaja Ayub Zickriya

Goa University, Goa, India

**Abstract:** *The aim of this paper is to contribute with clarifications on the idea of al-Ruh (Soul) in Islam, utilizing the Quran and Sunnah as the fundamental reference and wellspring of learning. Researchers over the Islamic history have to be sure contributed on the point with their incredible compositions, yet there is have to keep composing on the point, to bring into lime light what the genuine Islamic lessons on the issue is, disposing of any see based on guess and fantasy which may constitute saying things in regards to Allah or His religion without beyond any doubt information. Pursuers of this article may discover reference to the early perspectives of the Greek scholars on the idea of al-Ruh (Soul), yet the fundamental concentration of the paper is talking about the idea in Islamic purpose of soul. Most of the Greek scholars record more accomplishment in managing the physical sciences, of which proof of learning can be gathered from feeling of recognition utilizing the five detects. Be that as it may, certainties of al-Ruh (Soul) are past the guess or doubts; it needs an answer past the extent of the physical sciences. Jumping into such issues requires meeting of Divine Scripture to assemble dependable data, leaving a definitive learning of what is not clear to Allah the Exalted. This is on account of the idea is not a philosophical issue in which any researcher can guarantee any expert for it. One needs to consider the Qur'an to get the inside confirmations, declarations and verifications of its Divine expert, furnishing him with a persuading data and reply to each inquiry concerning the secret and conundrum issues.*

**Keywords:** Soul, Al-Ruh, Al Nafs, Human, Islam

## 1. How Soul does Enters body?

Exactly when the foetus is adequately fit to attract the soul, the soul enters the premature body, this area is called taswiyah. That issue is the refined and remarkably masterminded clean in respect of Adam and sperm in respect of his relatives, i.e. individuals, for basically dry things like earth and stone can't be energized into flares, nor does a wet thing like water attract fire, which is made out of various portion parts, yet this does not infer that each compound thing like mud are prepared for pulling in fire. It is major that the earth be strengthened a couple of times remembering the true objective to wind up obviously sensible for blasting into flares. In like way Allah the Almighty, prepares the earth in a remarkable path till it winds up obviously fit for vegetation, and when man eats it, it is brought into the stomach, the liver gets the cream and substance of it and transmits it to the heart; the heart in like way isolates the core of this in the condition of unadulterated blood, which is moreover washed down as sperm, in view of the sex, and when the womb gets it, it is helped by the blood of menses. By then the compound winds up recognizably adequately direct to be warmed by the womb, till, because of its perfection and adjust, it is adequately fit to attract and keep up the soul, like the light which powers a fire and oversees it. Exactly when God finds that the best of moulds in which man is made is set up to welcome the soul, He, in His endless consideration and love, is fulfilled to send the soul to nourish the germ. Man's life is the eventual outcome of readiness of a womb by a drop, which leaves the marrow of a man's body. By then this drop creates to be a knock, by then a coagulation, by then an infant kid, by then an immature and thereafter an old man. Magnificent are the techniques for God in creation, and the warmth with which He deals with His creatures' destinies and gives them the strategies by which to gain ground toward improvement by asked for strides and accomplish the end most fitted for their dispositions. God's magnificence streams wholeheartedly. His blessings are unendingly more than what the advantages of man can ever justify.

## 2. Human Soul what is the Reality?

This entry of spirit identifies with the mysteries of the human soul, and there appears to be little uncertainty that Absolute Truth is unattainable by the human personality. Additionally, the spirit is a secret unholy for men to know and the Prophet (May peace be upon him) has determinedly taboo regular people and laymen to ask and talk about such inquiries as are past the span of their comprehension. The thing in itself is inconspicuous and outside the ability to grasp of generally minds. Creative energy neglects to envision its reality. Thusly its perception is confined to the world class, who ought not disclose it to the individuals who can't get a handle on it, or at whatever point their psyches neglect to appreciate it or to comprehend the hid mysteries of the soul, it turns into a disaster to them. However, in the event that you are the searchers after truth with a noteworthy ability in inventive considering and an understanding for substances, we would not delay to clarify things in such manner. Realize that the spirit does not take after different bodies either in restriction or in tolerating division. It is not a mishap, to require connection to body like darkness in a dark thing, or information in the brain of the scholarly. It is a substance and can deliver cognizance or knowledge, which is the essential factor and just the property of the living soul. It perceives itself and its Creator and knows profound substances. A mischance does not contain these traits. It exists free of the body and does not acknowledge division.

## 3. Non-Divisibility

There is a motivation behind why the distinctness of the spirit ought to be dismissed as in opposition to judicious need. It can be stated: Is the spirit of X indistinguishable with that of Y or other than it? In the event that it is indistinguishable, it would be a plainly obvious preposterousness, for every one of the two is aware of himself, realizing that he is not the same as whatever other. On the off chance that the souls were the same, they would be equivalent in regard of insights. In any case, on the off chance that you say that the spirit of X is other than that of Y

and that the duality is the consequence of the division required by the connection of the two souls to bodies, it can be stated: The division of that which is one and which has no size or amount is obviously outlandish. In what capacity would that be able to which would one say one is turned out to be two and afterward recapture unity? A wonder such as this is possible on account of that which has greatness or amount. The nearness of both information and obliviousness in the identity of an individual is a flat out difficulty, while they can exist independently in two distinct people. An eye can't be both green and dark, while the eyes of two distinct people can be green and dark. This demonstrates the spirit is an unbreakable being. All the scholarly of any age have consented to lead the human personality to the conviction that the human soul is a piece of the universe which is unified - obviously to call it a section is erroneous, since a section has a place with the entire, and here there is no entirety. We can call it a section just in the sense in which we can assume one to be a piece of ten. When you have comprehended that spirit is an unbreakable thing, you should additionally realize that it is possible that it involves space or it is matter less. It is preposterous to believe that it possesses space, for that would infer its detachability. It is an error to think about a thing which involves space, but then does not permit detachability. This is against the standards of rationale and geometrical science. On the off chance that the individual molecule is between two different particles, does one of its two sides come into contact with an indistinguishable thing from alternate does, or are the two things diverse? It is unimaginable that the two ought to be indistinguishable, for then the two sides at the particle would concur. For if A touches B and B touches C, at that point A will be in contact with C. On the off chance that, then again, things in contact with the two sides of the iota are distinctive, that exclusive demonstrates variety and division. In the event that we could put the spirit between two inverse things, it would be obvious that it would touch possibly either. From one end it would achieve learning and from the other obliviousness. It implies that it would know and would be insensible at one and a similar time which is ludicrously ridiculous. If we somehow happened to compare an open unbreakable thing to the surface of a strong question, say, a round table, we would have the capacity to see just that piece of the surface which remains before our eyes, while the inward concealed piece of the surface is imperceptible. There is no such thing as is obvious and imperceptible at one and a similar time. Just the piece of the earth presented to the sun gets light, while the other part stays in obscurity. Any spot we can indicate on the earth is lit up by the sun in day time and ends up plainly dim by night. On the off chance that a thing has two finishes, it is never again a resolute thing.

#### 4. How Soul Come to Exist

What must be underestimated is that the spirit appears when the sperm enters the womb, that on account of its physical constitution the sperm is set up to get the spirit, which will be its chief, and that it doesn't get the spirit only in light of the fact that it is only a spirit. In like way a mirror which is free from rust mirrors the picture of a man standing close by. In the event that the spirit would one say one was before the presence of bodies, how could it get partitioned? The

division of that which has no extent or amount is muddled. Assuming, in any case, it is affirmed that no division occurred, still it will be a ludicrous affirmation, for obviously the spirit of X is other than that of Y. On the off chance that the two were one, the insight of X would be the comprehension of Y, in light of the fact that learning is one of the fundamental traits of the spirit and the basic qualities go into every one of the relations of the embodiment. What's more, if the souls frame a majority, what is the reason for majority? This reason can't be found in issues or places or times or a characteristic, for there is nothing in all these to require a distinction of value among the souls. It is garbled, rather self-conflicting, to talk about a characteristic of which the capacity is to recognize something from its like. For by similarity is implied that there is no qualification, and by refinement is implied that there is no resemblance. It is not appropriate to envision that two dark things in two better places resemble each other in all regards. For "this" is in one place and "that" is in somewhere else; henceforth the need for the refinement between the two. Nor would two be able to dark things in a similar place however at various circumstances be completely similar to each other. For "this" is isolated from "that" in time. How, along these lines, can the two be equivalent in all regards? When we say: "Two dark things resemble each other," we mean they are indistinguishable just in regard of the specific trait of darkness. For example, one might say that obscurity in an inkpot containing dark ink resembles the darkness of a crow. We don't imply that the inkpot and the crow are similar in an unfit sense. For if that were the importance and if the personality of time and place had left no disparity, at that point the two dark things would not be understandable, and their duality would be totally unreasonable.

It is crazy to envision that souls are unique in relation to each other in regard of nature, since every single human soul have a place with a similar class and are the same in perspective of their temperament or reality. Their common contrast in regard of mishaps is likewise unthinkable, on the grounds that when a nature is joined to bodies or is credited to them in any way, it ends up plainly extraordinary as the consequence of contact with mischances, for there must be distinction in the parts of a body, yet when a nature is not appended to bodies, it is difficult to discover contrast in it. The issue requires an extensive talk for its answer; however we can't manage the cost of it at the cost of quickness.

#### 5. Soul-Body Relationship

The question: If the human soul is a profound substance, how is it identified with body? Is it associated with or separated from it? Can be conveniently answered: It exists in itself, is not urged body, and is neither associated with nor detached from it. These properties are found in a body, and the spirit is not a body. A stone is neither a scholarly sage nor an oblivious unbeliever, for it is a lifeless being, and to judge insight or numbness in a being it is basic that we should analyse just with living creatures. The subject of having learning or lacking it doesn't emerge in regard of things which have no life. At that point we were asked: In which heading would it be a good idea for one to go to discover soul? We replied: It is not constrained by bearings, nor settled in an area. Mishaps don't exist in it, on the

grounds that, being a profound substance, it is free from the flaws found in body. A large portion of the everyday citizens have prevented the presence from claiming God, as a result of their numbness; how might they be relied upon to have faith in the presence of soul? That is the reason, a portion of the organizations in Islam called Karaamiyyah and. Hanaabilah don't concede the truth of God and human soul, as it is set down in religion. They trust that God has a body, for they hold that lone those things exist which can be seen. Since God exists, it takes after that He has a body. They are befuddled in their acknowledgment, since the wrong state appears to them like the right one, while the stature of finish vicinity to God is covered from them. Such conviction is not held by anybody of any understanding, but rather by the individuals who are unmindful and, having gained some information in their childhood, did not propel any further. Some of them gained some ground and touched base at the conclusion that God is not a body having structure, but rather they couldn't kill headings with reference to Him, and we realize that bearings don't encompass Him, as they identify with bodies and He is not a body. Some of them ascended still higher and trusted that He is past space.

They thought things are distinctive, in perspective of three viewpoints - right off the bat, in their connection to space like two bodies in two houses; also, in their connection to time, similar to two dark things at two times; and, thirdly, in their connection to nature, similar to shading, taste, notice, coolness and dampness, found in a body. In spite of the fact that they are identified with space and time, yet they are not the same as each other in regard of their temperament; in this way, taste is unique in relation to shading in nature, not in space or time, and learning is not the same as will and slant controlled by a similar person. The distinction here does not lie in space or time, but rather depends on nature. Therefore it would be certain that a place can contain mishaps of different natures. Additionally, it is likewise conceivable that things of different natures may exist in the immense internal universe of pictures

## References

- [1] Ibrahim M. Abu-Rabi, *Spiritual dimensions of Bediuzzaman Said Nursi Risale-i nur* (Albany, NY: State University of New York Press, 2008).
- [2] Abu Hamid Mohammad ibn Mohammad al-Ghazali, *Mishkatul Anwar* (2010).
- [3] Ibn Arabi, *Tafsīr al-Qur'ān al-Karīm* (Bayreuth: Dar el Andalous, 1981).
- [4] Aristotle, *Aristotle's de anima: in the version of William of Moerbeke and the commentary of St Thomas Aquinas* (London: Routledge & Kegan Paul, 1951).
- [5] Muhammad Fu'ad 'Abd al-Baqi, *al-Mu'jam al-mufahras li-alfāz al-Qur'an al-Karīm* (Cairo: Dar al-Hadith, 1988).
- [6] Ismail Hakki Bursevi and al-Arabi Ibn, *Ismail Hakki Bursevi's translation of Kernel of the Kernel by Muhyiddin Ibn 'Arabi*
- [7] Michael Durrant and anima Aristotle De, *Aristotle's De anima in focus*