

Reality OF SOUL: Imam Razi's Stance in Tafseer "Mafatih-ul-Ghaib"

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ABSTRACT

The basic discussion in religion, logic and philosophy is based on recognition of soul from its human and universal perspective. *Mutakallimun* and philosophers have presented different views regarding the essence of soul, while Holy Quran has also revealed some of its peculiarities. But the idiosyncrasies mentioned in Holy Quran are above the fathom of philosophers. The comprehension of those peculiarities need austerity, which is the only mean of connection with almighty Allah and this, is the recognition of Soul, s essence. In this article the views of *Mutakallimun* and philosophers especially Imam Razi have been propounded regarding the essence of soul as mentioned in Holy Quran and Hadith.

KEYWORDS: Soul, logic and philosophy, idiosyncrasies, peculiarities, Holy Quran and Hadith, testament, amalgamation, spirituality

INTRODUCTION

What is soul? Philosophers, *Mutakallimun* and intellectuals have established different doctrines about Soul. Some consider it testament to physical body while others consider its links with spirits some consider it only blood. There are some scholars who consider it the combination of four basic elements of life i.e. behavior and some associate it with radial heat. Those who consider soul as testament to body are *Mutakallimun*. Regarding their view no brief definition of humanity is possible but rather human is a framework of the specific skeleton those who declare it blood their view is that as loss of enormous blood causes death so soul and blood are same. Those who consider soul as amalgamation of four elements they are the nihilist and Abul Husain Basri from Mu'tazila. They say that during the combination of four basic elements of life their shapes change from one form to another and a moderate thing known as behavior comes into being. Behaviour has endless parts in which some are human while others are non-human behaviours is the amalgamation of different elements in different ratio. In philosophers majority of theists admit the reality of soul. But they neither consider it body nor physical. They believe in the immortality of soul and prove the reward of virtues, punishment of sins and other e.s chatological aspects through spirituality. A large cult of Muslim philosophers like Abul-Qasim Raghif Isfahani, Sheikh Abu Hamid-Al-Ghazali, Momer bin Ibad and sheikh Mufeed from shi'a have the same stance.^[1]

Research of Shah-Wali-Ullah Regarding Soul:

Imam-Shah Wali-Ullah in his famous book "Hujjatullah -il-Baligha", writes about soul that it is the fountain of life in living organisms. Soul makes them alive, While flight of soul from body results in death of organism. It is revealed after meditation that there is a very delicate string in human body and this string is the quintessence of the four essential elements. It is crystal clear from experience that the density & softness his string heavily affects the strength of body. If there comes any obstruction in the relationship between string and associated body part. It results in malfunctioning of body. At first it appears to be soul, but by deep studying it becomes visible that this is just a small part of soul and body is like a lit coal. By further contemplation it appears that these acts like a shade for the real and lofty Soul. Although its nexus to corporal body is like a soul e.g if we observe closely a child, his growth, youth, and old age. It becomes visible that this string, with the passage of time, changes due to changes in four basic elements of life. As, at first, he is a small child then he grow up and becomes young sometimes his complexion turns black and at other time Red or Brown. Sometimes he is completely ignorant while at other he becomes knowledgeable. Along with this a change occurs in his character and attitude despite all these changes his internal self remains the same. He is the same man as he was and this happens not because of the small soul i.e. string but it happens because of the "Real & Lofty" Soul, because soul is an aureole which remains same under all circumstances, because it remains immaculate. So the relationship of soul with individual remains the same in childhood, youth and old age. Primary relation of soul is

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with aerial and secondary with corporeal body. I have recognized thorough intuition that death is the severing of aerial soul from corporeal frame and this happens when the capacity of corporeal body to produce aerial soul diminishes. So death is the segregation of undefiled soul from aerial soul.[²]

Is soul and Psyche same:

There is difference of opinion among intellectuals, whether soul and psyche are same or different. Majority of intellectuals consider it two facets of same coin while others consider it poles apart.³

The testimony of most intellectuals is that in Holy Quran psyche is implemented on soul as it has been said,^[4]
 "اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَا قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى"

While it is also said,^[5]

"وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ"

In Both these verses the word "Psyche" stands for soul.⁶ In the same way, in Hadith the word "Psyche" is used for soul as Hazrat Abu-Huraira (R.A) has said regarding the saying of Holy Prophet,^[7]

"أن المؤمن ينزل به الموت ويعاين ما يعاين يود لو خرجت نفسه والله تعالى يحب لقاءه"

And here psyche means soul.^[8]

While a group of Ashab-e-Hadith, casuists and mystics are of the view that soul and psyche are two different realities. Muqatil Bin Suleiman (R.A) says that life, Psyche and soul are associated with human. In sleep the psyche goes out of body because psyche has been bestowed with wisdom but it does not completely segregate from physical body. Sleeping man dreams because of his gone out psyche while life and soul remains within his corporal body. He breathes and changes side, because of soul and life, while sleeping and when he rises up the psyche comes back to his body in less than a jiffy. When the almighty decides to take his life while sleeping, He stops his psyche.

Ibne Mandah has said that there is difference of opinion among intellectuals regarding soul and psyche. Some are of the view that psyche is the amalgamation of fire and clay, while soul is product of aureole and spirituality and mass is tested through psyche. One group of intellectual says that existence of psyche is dependent upon the existence of soul and psyche is physical and it has been linked with desires, carnalism and trial. Psyche is the worst enemy of a Human. Psyche loves this temporary world and wants to get it while soul loves eternal life and motivates human towards that life desires have been made subordinate to psyche while the devil has been made subordinate to one's psyche while angel is with wisdom and soul. The almighty helps them both through intuition.^[9]

Is Soul and Psyche One / Three:

It is obvious from the saying of different scholars that there are three types of psyches linked with humans Mutmainnah, Lawwamah and Ammarah. Then some are under the influence of one type and some under the others as Allah almighty said,^[10]

"يَا أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ"

And it has said,^[11]

"لَا أَقْسَمُ بِيَوْمِ الْقِيَامَةِ وَلَا أَقْسَمُ بِالنَّفْسِ اللَّوَامَةِ"

And said,^[12]

"إِنَّ النَّفْسَ لِأَمَارَةٍ بِالسُّوءِ"

But the fact is that there is only one type of psyche. But it has some peculiarities and each peculiarity is associated with specific name. It has been named "Mutmainnah" because it is satisfied by the worship of Allah, contrition, willingness of Almighty. Because the love and consent of Almighty is retreating from the love and consent of others. It finds its satiation in complete devotion towards Allah while rejecting the devotion of others. It finds happiness and satisfaction in maceration. In fact, satisfaction comes to heart through mortification of soul and it is only the blessing of Almighty.^[13]

In the same way "Lawwamah" changes its color every moment. Sometimes it is mortified while at others it is vicious, sometimes it moves towards austerity while at others it retreats back from austerity sometimes it is pure while at other it is defiled sometimes it loves virtues while at others it is attracted towards vices In fact it changes its color with every passing moment.^[14]

The psyche which attracts a man towards sins and vices is "Ammarah". In fact psyche is only one but these are its different personas.^[15]

Soul as Mentioned in the Holy Quran:

Allah almighty says in Holy Quran,^[16]

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

Revelation of Ayah:

It is noticed that the Jews tempted Quaraish to ask about three things from the Holy Prophet (SAW). Then if he answered your two questions and refused the third one to answer then he is a Prophet. Ask him about "Ashab-e-Kahf", Zulqarnain" and "Soul". So they asked regarding these three questions from the Holy Prophet (SAW). He (SAW) replied I will answer you tomorrow and he did not say If God wills. Then the revelation was served for forty days from Heaven. After forty days the revelation came,^[17]

"وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ"

And then the Holy Prophet (SAW) told them about “Ashab-e-Kahf” and “Zulqarnain” and kept the reality of soul ambiguous.

This verse was revealed regarding soul.[18]

"يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي"

And this was elaborated that understanding the reality of Soul is beyond the fathom of human being and said,
"وَمَا أوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا"

Criticism of Imam Razi on Statement:

Imam Razi in scholium “Mafatih ul ghaib” has criticized the statement on following reasons.

First:

Regarding sanctum and augustness soul is no bigger than the Almighty so when theosophy is possible then why not the recognition of soul.

Second:

Jews said that if the Holy Prophet (SAW) answered regarding “Ashab-e-Kahf” and “Zulqarnain” and did not answer regarding “Soul” then he is real Prophet. This is quite illogical because the incident of “Ashab-e-Kahf” and “Zulqarnain” is just a narration. And a narration cannot be a basis for Prophethood. In same way the narration that the Holy Prophet (SAW) is describing can either way be trusted whether before knowing the prophethood or after knowing about it. So, if this narration is authentic before knowing the prophethood then he belied and if this is after knowing the prophethood of Holy Prophet (SAW). So then the Prophethood of Holy Prophet (SAW) was known to people before the narration of this incident. So describing this narration is good for nothing and keeping the reality of soul ambiguous, is not right, to be made an evidence of prophethood.

Third:

Philosophy of soul is understandable to much lesser philosopher and preachers. If the Holy Prophet (SAW) had expressed his ignorance regarding soul, it would have given rise to hatred and insolence because not knowing about a basic issue can result in depreciation of anyone. So how can a Prophet, who is the most learned and most austere, remain ignorant to this philosophy of soul.

Fourth:

Allah says, regarding Holy Prophet (SAW) in the Holy Quran,[19]

"الرَّحْمَنُ عَلَّمَ الْقُرْآنَ"

And it is revealed regarding Holy Quran,[20]

"وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ"

So how can a man, of such dignity, honour and intellect say that he is unaware of this philosophy? When this question is in full vogue among mankind.[21]

Connotation of Soul Mentioned in Ayah:

Scholiasts have different sayings regarding soul mentioned in this Ayah the most obvious of all these sayings is that it refers to that soul which is fountain of life. Second saying is that soul refers to the Holy Quran. The evidence for this maxim is that Allah has associated Quran with “Soul” many times in Holy Quran. And the soul regarding which a question is put forward none qualifies for it except the Holy Quran.

Third position is that the soul, regarding which a question has been asked in this verse is a Heavenly Angel, which is the mightiest and loftiest of all angels and this angel is mentioned inverse,[22]

"يَوْمَ يَفُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا"

And it has been described by Hazrat Ali (R.A) regarding Holy prophet (SAW) that Prophet (SAW) said,[23]
"هُوَ مَلَكٌ لَهُ سَبْعُونَ أَلْفَ وَجْهِ، لِكُلِّ وَجْهِ سَبْعُونَ أَلْفَ لِسَانٍ، لِكُلِّ لِسَانٍ سَبْعُونَ أَلْفَ لُغَةٍ يُسَبِّحُ اللَّهَ تَعَالَى بِتِلْكَ اللُّغَاتِ كُلِّهَا وَيَخْلُقُ اللَّهُ مِنْ كُلِّ تَسْبِيحَةٍ مَلَكًا يَطِيرُ مَعَ الْمَلَائِكَةِ إِلَى يَوْمِ الْقِيَامَةِ"

Fourth maxim is of Hassan and Qatada that soul refers to Gabriel.²⁴ They testify their maxim that Allah has referred to Gabriel from the word soul. As almighty has revealed,[25]

"نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ"

And then said,[26]

"فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا"

And this emphasizes that Allah has said the verse,

"قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي"

It is about Gabriel and then it has been revealed from the lips of Gabriel,[27]

"وَمَا نَنْتَرِلُ إِلَّا بِأَمْرِ رَبِّكَ"

So, people asked from the Holy Prophet (SAW) how Gabriel looks like and how has he been assigned for sending messages?

Fifth maxim is of Mujahid, according to him soul is not an angel but it is a creature like humans who eat, drink and have all body parts.[28]

Abu Saleh has said about soul that it has resemblance with humans but it is not a human.[29]

Imam Razi's stance:

According to Imam Razi soul is an aureole, Heavenly light body whose mass and existence is different from this corporea frame. Soul is alive and can show locomotive its quintessence has a glow of sun which is free from all type of changes and divisions. So when this corporea frame comes into existence then this gentle heavenly nourishes inside the body like fire inside a burning coal and sesame oil inside sesame plant and like a rose water flourishes inside a rose and from the following Ayah, the instilling of this heavenly existence into physical frame is meant,[³⁰]

"فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ"

Then when the corporea frame halts the movement of this heavenly existence. So it segregates from the corporal frame and on the same time the corporal frame fades away.[³¹]

Quotation from the Holy Quran and Hadith:

Imam Razi, on the basis of following depicted reasons, considers soul a different entity from physical body.

First Reason Testimony:

The Almighty has said,[³²]

"وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ"

And this is crystal clear that no single prudent man can forget the existence of corporal frame which testifies that the "Psyche", which a man forgets in his ignorance, is different from the corporal frame.

Second Reason Testimony,[³³]

"أَخْرِجُوا أَنْفُسَكُمْ"

This verse exhorts that psyche is different from physical body.

Third Testimony:

The Almighty has stated different stages of "coming into being" of humans,[³⁴]

"وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ"

And verily all the states are different stages through which a human being comes into existence and then when the almighty mentioned the infusing of soul. So he said,[³⁵]

"ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ"

This is made clear that soul is different from body because like body it does not pass through different stages and is made earlier than the physical body.

Fourth Testimony:

Saying of the Almighty,[³⁶]

"فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي"

Has stated the difference between physical body and infusion of soul.

So, when the almighty elevated the infusion of soul from the developing physical body and mentioned the relationship of soul to himself through this saying "مِنْ رُوحِي" which testifies that soul is different from physical body.

Fifth Testimony:

The Almighty says,[³⁷]

"وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا"

And this verse clarifies the existence of a commodity which has association with feelings and motion, because intuition is linked with realization while sins and virtues are acts. This is a crystal clear verse that human is a single commodity and he has the sense of realization, motion and actions. His acts might be virtuous or at times might be vicious. This is a known fact that the whole corporal body has nothing to do with both realization and action. So it makes the existence of another commodity inevitable which must be associated with all these functions.

Sixth Testimony:

The almighty says in Holy Quran,[³⁸]

"إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا"

This verse declares that human body is a single entity. And this entity is tested through wordly troubles and heavenly commands and that is linked with sight and hearing when the whole human body or any single organ is not like this so, it means that "psyche" is different from human body & all its organs is associated with all these qualities. It should be understood to all that there are numerous Hadiths regarding infusion of soul in body and segregating of soul from body and all these declare that "Psyche" is a different existence than corporal body. It is curious that a person who recites these verses and Hadiths and even then declares that the Prophet (SAW) was unaware of the reality of soul.

Seventh Testimony:

This testimony testifies that validity of the verse which we are explicating. We have discussed this that if soul were a corporea frame which could change from one form which could change from one form to another or could transfer from one state to another then this would be testament to the body. When the Holy Prophet

(SAW) was asked about soul, so it was necessary to explicate the different stages before it comes into being as different stages of physical body have been discussed in the Holy Quran. So when it was revealed regarding the soul:

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

Which means that it is neither born nor it comes into existence but the almighty commanded soul in this way,^[39]

"إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ"

This testifies that soul is such an entity which is not physical but it is a pure, undefiled and unseeming entity.^[40]

Eighth Testimony:

Sometimes human remains alive despite its defunct physical frame which testifies that human is not solely physical frame. And the almighty has said in Quran, which testifies our claim,^[41]

"وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْفَعُونَ"

So this is a clear declaration that those who are martyred are alive even though our senses declare them dead.

Ninth Testimony:

The almighty has revealed in Quran,^[42]

"النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا"

And said,^[43]

"أَعْرِفُوا فَأَدْخَلُوا نَارًا"

So these verses testify that humans are reborn after death. And in the same way it has been said,^[44]

"الْقَبْرِ رَوْضَةٌ مِنْ رَبِاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ"

The Holy prophet (SAW) has also said,^[45]

"مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ"

So all these testify that human body remains alive after death which it is obvious from senses and wisdom that the body is dead and if we declare it alive then all the inanimate objects will also be considered alive and this will be utter sophism so when it is provide that human exists and his corporal frame is dead so it becomes necessary for corporea frame.

Tenth Testimony:

The Almighty says,^[46]

"يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً"

The word "ارجعي" is addressed to him in the state of death, which testifies that everything that recedes towards Almighty after death is made alive. The almighty is happy with him and vice-versa and the one who agrees can be no one else than human. So this testifies that human stays alive after the death of its corporal frame and being alive is different than being defunct. So human is not only this corporal frame.

Eleventh Testimony:

The Almighty reveals in Holy Quran,^[47]

"حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقْتَهُ نُسَلِّمُهُ وَرُسُلْنَا وَهُمْ لَا يُفَرِّطُونَ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْخَقَّ"

This verse testifies the receding of people back towards the creator. Even though their corporal frame is dead so it is evident that the receding toward almighty is other than this corporal frame which is being defunct.^[48]

LOGICAL TESTIMONIES /ARGUMENTS:

Imam Razi as given the following logical testimonies to prove that soul is a different entity than the corporal frame.

First Testimony:

It is obvious that the physical frame passes through changes it does not remain in one shape. Sometimes this change happens in form of increase or decrease and sometimes it happens in form of strength and fragility. And this is a known fact that a permanent entity is different from a changing entity. And through these testimonies it becomes evident that human is not only the name of this physical skeleton.

Second Testimony:

When someone's concentration is directed toward a specific task so in that condition he remains completely unaware of the all parts and organs of his body. But even in that condition, he does not remain unaware of his specific "self" and "Psyche". Because even in that state he says. "I was angry", "I felt attracted", "I listened your recitation". "I saw your face" so in his speech the pronoun "I" refers to himself. So in this type of situation a man is aware of his specific "Psyche" and remains unaware of his body and its organs and the known becomes unknown. So it is evident that human is not only Physical frame.

Third Testimony:

Everyman associates these organs to himself e.g when he says my head, my eye, my tongue, my nose, my foot, my arm, my heart etc. and possessor is different from possessive. So it is evident that human is not only physical frame its organs.

Fourth Testimony:

The devotees of different religions, like Jews, Christians, Buddhists, Muslims, give charity for the betterment of their defunct loved ones. They also commemorate them in their prayers. They go to their tombs. If the souls were not alive after death then it would be futile to give charity from their side and after prayers for them and visit their tombs. The unanimity of all the religions on these points testifies that it is not only corporal frame which is visible but the invisible soul is also a compulsory part of human life. While the corporal frame is extinct and soul is immortal.

Fifth Testimony:

Mostly people see their beloved ones, like parents, or siblings etc, in dreams, after their death. Their parents i.e. Mother or Father advises to go to a certain place where he/she has buried Gold for him/them. Then he/she advises him to pay his/her debts. After rising up from bed, when he searches that place he finds it exactly the way he has seen it in dream so if a human would diminish after death, then it would not be the same way. When this testimony proves the life after death and our sense proves the body defunct then obviously, human is not only the corporal frame but he also has an aureole soul.

Sixth Testimony:

When a certain organ is mutilated from the body of a person e.g if his hand or leg is severed or his eyes are gouged or his ears are cut down. Even the person feels that he is the same person as was before but his certain organs have been served. He declares this claim in front of everyone also mentioning his deficiency. This is clear evidence that this human is different from body parts. And this belies the claim of those who declare human only a corporea frame.

Seventh Testimony:

It is evident from the Holy Quran & Hadiths that the Almighty had deformed, a group of Jews into monkeys& Pigs. So we can say that whether they remained alive in their deformed state or not? So if they did not remain alive, it implies that they were killed and pigs were created in place of them and this is different process from deforming. But if we say that they remained alive in their deformed state. So on the basis of this argument we can say that the humans remained but their skeletons & shapes were transformed this clarifies that human is different from this skeleton.

Eighth Testimony:

The Prophet (SAW) would see Gabriel (A.S) in shape of Dahyat ul Kalbi and Satan in shape of Najadi Sheikh. So in this case human skeleton and shape is present but actual human is not present. So many evidences testify that human is not limited to corporal frame. The difference in this testimony and previous one is that in previous the skeleton was changed while in this skeleton is present but actual human is absent.

Ninth Testimony:

A fornicator uses his sex organ in sex but as a penalty he receives batons on his back. So this makes it clear that human is different from sex organ and back. It is said that this commodity (i.e human used sex organ in one activity and back in another activity so this entity i.e. human receives both pleasure and pain are different.

Tenth Testimony:

When I talk to Zaid (person) like, when I command him something or abstain him from something. So the command or abstinence is not directed for any specific body organ but to the human Zaid. Although they are related to specific body organs. But I do not mention those organs. This shows that the one who is commanded and the one who commands is different from corporal frame. Which testifies that both humans are not just fleshy skeleton?

Eleventh Evidence:

Knowledge is compulsory for human and knowledge lies inside the heart, which testifies the association of human to latent potentialities in heart and this evidence belies the maxim the human existence is dependent on this visible skeleton and frame work. And the formerly quoted sentence that knowledge is compulsory for human means that human is an independent actor. He operates with heart and authority and both these things are associated with knowledge. Anything which is not meant, the intention of bringing that thing into existence is prohibited thus it is evident that knowledge of different things is compulsory for human. Quran-e-Kareem and Logics both testify that knowledge lies in the heart. Logic is that we have the compulsory

knowledge and we get knowledge through heart. Quran-e-Kareem testifies this thing in many ways for example,[⁴⁹]

"لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا"

So, when both these things are proved that knowledge is compulsory for human and knowledge lies in heart. So it can be concluded that human is associated with a commodity in heart or a commodity which is associated with heart is human. Confession of both these statement believes the declaration of a person who considers human a skeleton of corporal frame.[⁵⁰]

Conclusion:

Soul is a real and permanent body. Soul is the real subject and all the rules and regulations are addressed to soul. In the Holy Quran the negation of knowledge regarding soul does not mean utter negation. But it means the negation of knowledge from those Jews who had asked question from the Holy Prophet regarding Soul, Prophets and Mystics know the reality of soul. Since Quran and hadith are silent about the essence of soul. Therefore philosophers and scholars have presented different opinions about soul. However the rational arguments and quotations put forward by Imam Razi have enough weightage about the physical existence of soul.

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