



FIVE DAILY PRAYERS IN THE LIGHT OF THE HOLY QUR'AN

Dr. E. Thahir

FIVE DAILY PRAYERS IN THE LIGHT OF THE HOLY QUR'AN

In our little state of Kerala situated in the southern region of India a heated controversy has been going on for the past two and a half decades on the number of times of compulsory ritual prayer in Islam. An organization named Qur'an- Sunnat Society has been in full swing in Kerala for the past three decades and they have boldly come forward with a cute challenge by offering to present a handsome sum of money as award to those who can substantiate the five daily prayers in the light of the Holy Qur'an. No Indian state can be found more abundant in Arabic and Islamic scholars than our Kerala, the most pulchritudinous state in India. In Arabic and other foreign countries Keralite Arabic scholars are in good demand for working in various capacities, their mastery over the Arabic language being taken into account. Still, unfortunately, no Arabic scholar has so far been able to take the challenge like a man. So this poor ling, a very humble self who knows nothing about Arabic has been making an in-dept and very profound research (as far as I am concerned), as though enlightened by divine inspiration, in the like faculties and controversial issues for the last 20 years. As a humble attempt refute the claims of the microscopic but very active and potential denomination called Qur'an -Sunnat Society. I have also written a book titled 'The Fact of Prayer' Qadian.

The result of my humble research can be summed up as follows:

What is important to note here is that different translators of the Holy Qur'an have given different meanings to the relevant verses of the Holy Qur'an that mention the five daily prayers prescribed by Islamic religion,

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ

For example, let's read as follows from the well known translation of Allama Abdullah Yusuf Ali Sahib.

1. "And established regular prayers at the ENDS OF THE DAY and at the approaches of the night"
(See page 617 the Holy Qur'an Translation of the meaning and commentry - Allama Abdullah Yusuf Ali)
Muhammad Marmaduke Pickthall : a very famous translator of the Holy Qur'an and a native of great britian renders the verse into English.
2. "Establish worship at the ENDS OF THE DAY, and in some watches of the night"
(The Qur'an Translated - Muhammad Marmaduke Pickthall Published by International committee for the support of the final prophet page 250)
3. "You shall observe the salat prayers at both ENDS OF THE DAY, and during the night"
(Qur'an the final scripture (authorized English version) by Rashad Khalifa Ph.D Imam, Mosque of Tuscon, Tuscon, Arizona Page:154)
Malavi Sher Ali SAhib translates :
4. "And observe prayer at the ENDS OF THE DAY and in the hours of the night that are nearer the day"
(The Holy Qur'an Arabic text and English traslation by Maulavi Sher Ali - Published by Islam International Publications Limited. in 2011 under the Auspices of Mirza Masroor Ahmed Page 258)

Mirza Tahir Ahmed Says in his Translation :

5. "AND OBSERVE PRAYER AT THE ENDS OF THE DAY
AND PARTS OF THE NIGHT CLOSE TO THE DAY" (*Ibid Page: 258 footnote*)

Famous Ahmadi Scholar in Kerala Maulavi Muhammed Abul Wafa Sahib Translates the verse as given below:

6. "ESTABLISH RITUAL PRAYER AT THE TWO PARTS OF THE DAY AND IN THE FIRST PARTS OF THE NIGHT."

(Holy Qur'an Arabic text with Malayalam Translation and commentary by Maulavi Muhammed Abul Wafa Published under the auspices of Mirza Tahir Ahmed by Islam International Publications Limited).

Malik Ghulam Farid renders the verse into English as follows :

7. "AND OBSERVE PRAYER AT THE TWO ENDS OF THE DAY,
AND IN SOME HOURS OF THE NIGHT."

(The Holy Qur'an English Translation and commentary Page:480 Edited by Malik Ghulam Farid Published under the auspices Mirza Nasir Ahmed)

Maulana Muhammad Ali Translates:

8. "AND KEEP UP PRAYER AT THE TWO ENDS OF THE DAY
AND IN THE FIRST HOURS OF THE NIGHT"

(The Holy Qur'an Arabic text, English Translation and commentary by Maulana Muhammad Ali Page:459, Published by Ahmadiyya Anjuman Isha'at Islam, Lahore. INC - U.S.A)

Mirza Bashiruddin Mahmood Ahmed renders the verse into English as given below :

9. "AND KEEP UP PRAYER AT THE TWO ENDS OF THE DAY
AND IN THE HOURS OF THE NIGHT THAT ARE NEARER THE DAY"

(The Holy Qur'an with English Translation and commentary Vol. 2 Page : 1127) Mirza Bashiruddin Mahmood Ahmed , Published by the Oriental and religious publishing corporation Ltd. Rabwah)

ANALYSIS

The sum total of the quoted Translations can given below as synopsis.

The translators have obviously made awful blunder in rendering the word (Taraf) into English no doubt they have utterly failed in grasping the Qur'anic phraseology particularly the wording like 'Taraf', 'Zulaf', and 'Nahaar' etc.

There is a conspicuous contract between the Arabic word طَرْف (Taraf) and another similar Arabic word ظَرْف (Taraf). The former means 'end' while the latter the second radical of which having a vowel point or vowel symbol (َ) suggest 'part' undoubtedly though the same connotes 'end' rarely. The 'day' means, as known to each and every human being full well, literate and illiterate alike, time between SUNRISE and SUNSET. Imam Abul Qasim Husain bin Muhammad known as Imam Raghbil Asfahaani, a reputed savant who had no match in his contemporary scholars wrote the celebrate Arabic Lexicon titled Al Mufradaat - Fi - Ghareebil Qur'an which was prepared to explain and explicate the Qur'anic terms exclusively. Imam Raghbil writes in his Mufradaat in clear - cut terms that "Basically the day means the time between the SUNRISE and the SUNSET".

وَالنَّهَارُ فِي الْأَصْلِ مَا بَيْنَ طُلُوعِ الشَّمْسِ وَغُرُوبِهَا

(Al Mufradaat Page:506)

So, according to our 'great' translators Muslims all over the globe are supposed to pray at the rising of the sun and setting of this nearest star to the planet earth because their wording 'ends' denotes sunrise and sunset viz the two ends of the day. But it is forbidden for all Muslims in Islam to offer prayer at the rising of the sun and at the time of the setting of the sun.

Prophet Muhammed, the seal of prophets and the greatest Messenger of Almighty Allah swallallahu alaihi wa sallam peace and blessing of Allah be upon him forbade us praying both at the time of the rising of the sun and at the time of the setting of the sun

(Bukhari & Muslim مُتَّفَقٌ عَلَيْهِ Agreed Upon)

Therefore, according to the translators, no Muslims on the face of Allah's earth do not perform obligatory prayer in accordance with the august and vivid teachings of the Noble Qur'an. Outrageous and very ridiculous indeed.

It is not likely that the Holy Qur'an meant the Canonical 'day' which stats from dawn and lasts until sunset here but the generally and globally accepted 'day' Now let's assume for the sake of argument that the Qur'an intends the canonical day here. Still, there is no harm in interpreting the prayers in زُلْفَى مِنَ اللَّيْلِ (Zulafan minallayl) as Maghrib, Isha' and Subah (Fajr) since in Al Qamoos, anauthorized Arabic dictionary it is clearly recorded that Zulafa can be said both of the first part of the night. In other words approach of night can be said of the times of Subah (Fajr - Dawn prayer) as well as of Maghrib (After Sunset prayer) and Isha' (Late after sunset prayer).

The Tarafayinnahar (طَرَفِي النَّهَارِ) becomes Zuhar and Asar prayers (Noon prayer and late afternoon prayer). Imam Zujaj says that by أَطْرَافِ النَّهَارِ (Atrafunnaahaar) which appears in the verse 20:130 of the Holy Qur'an Zuhar and Asar prayers are meant. Imam Ibin Al Khalbi opines that أَطْرَافِ النَّهَارِ (Atrafunnaahaar) means 'hours of the day' and not ends the day.

Imam Abdul Abbas says by أَطْرَافِ النَّهَارِ (Atrafunnaahaar) in 20:130 of the Holy Qur'an actually طَرَفِي النَّهَارِ (Tharafayi annahaar) in two parts of the day are meant' and not three or more times of the day. Imam Raghbi says طَرَفٌ (Taraf) means (Jaanib) whose English equivalent is side or part.

(See Imam Allama Ibin Al Mansur's famous lexicon titled Lisanul Arab Page: 147 Volume 8)
(Refer Imam Raghbi's Al Mufradaat Page : 305)

طَرَفٌ (TARAF) THE MEANING OF

1. طَرَفٌ (Taraf) means جَانِبٌ (jaanib). it means side or part (Al Mufradaat Page:305)

2. طَرَفٌ (Taraf) means Part (Arabic to English Learners' Dictionary by F. Steingass Ph.D 1996 Edition Gaurav Publishing House, New Delhi, Page: 633)

Tarafayi Annahaar (طَرَفِي النَّهَارِ) means two parts of the day. طَرَفَانِ (tarafaani) is in the nominative case while طَرَفِي (Tarafay) is in the Accusative and genitive cases. (Tarafay)

in the verse of the Holy Qur'an is in the Accusative case (مَنْصُوبٌ).

The Meaning of Zulaf (زُلْف)

1. Zulafa which is the singular form of Zulaf of means part of the night. If زُلْفَة (Zulfah) the singular form means part of the night, naturally, the plural form زُلْف (Zulaf) can mean parts of the night, hours of the night, times of the night and watches of the night. for a noun to be plural, in the Arabic language, three or more number is needed. So Zulafan Minallayl can mean three or more times of the night.

See what Imam Al Bukhari says in Sahih Al Bukhari, volume 2 Page : 678

وَزُلْفًا سَاعَاتٌ بَعْدَ سَاعَاتٍ وَمِنْهُ سُمِّيَتِ الْمُزْدَلِفَةُ الزُّلْفُ مَنَزَلَةٌ بَعْدَ مَنَزَلَةٍ
وَأَمَّا زُلْفَى فَمَصْدَرٌ مِّنَ الْقُرْبِ. إِزْدَلَفُوا إِجْتَمَعُوا. أَزْلَفْنَا أَجْمَعُنَا.

(Zulaf means times or hours. The word Muzdalifah, name of a famous place in Makkah where night stay at one of the canonically prescribed rights is obligatory in Haji Pilgrimage, is named after it Rank, stage and place are other shades of meaning Zulaf holds, Zulafaa is the gerund meaning approaching or nearing. 'Izdalafoo' means 'Ijtamaoo' that is 'they gathered.' 'Azlafnaa' means 'Ajma'naa which means 'We collected').

Sahaaranpoori, a famous interpreter of Sahih Al Bukhari says:

قَوْلُهُ مِنْهُ سُمِّيَتِ الْمُزْدَلِفَةُ لِجِيئِ النَّاسِ إِلَيْهَا فِي سَاعَاتٍ مِّنَ اللَّيْلِ (Ibid)

(Muzdalifa is derived from Zulaf. It is named so because people are expected to go there in the hours of the night)

As already mentioned, Muzdalifa (مُزْدَلِفَة) is an important place in Makkah. It is a highly significant locality closely to the rituals of the Hajj pilgrimage staying at Muzdalifa at one of the prescribed nights is an obligatory part of hajj (Greater Pilgrimage) and Umrah (Lesser Pilgrimage).

2. 'Zulfah' means part of the night and 'Zulaf' means parts of the night

(Arabic to English Learners' Dictionary Page: 461 Author F. Steingass, Published in New Delhi, by Gaurav publishing House in 1996)

3. Zulafah also means Manzilah (مَنَزَلَة) and Huzwa (حُظْوَة) Manzilah can be translated as degree, rank, place, stage, etc. 'Huzwa' means favour, goodwill, etc. In the aforementioned verse of the Qur'an, stage or part of the night can only be taken as the meaning of 'Zulafah' (Refer Al Mufradaat, Page:219)

Some scholars, we do not underestimate their calibre but we appreciate their talent and genius are of the opinion that by 'Tarafayinnahaar' Subah, Zuhar and Asar prayers are meant and according to them 'Zula fun Minallyi' means Maghrib and is a prayers only and not Subah (Fajr). If it were so, Zulafun Minallayl would have been replaced by zulfatayni

Minallayl (Dual form of Zulfah' زُلْفَتَانِ 'Zulfataani' in the nominate case and 'zulfatayni' in the accusative and genitive cases). As Arabic has, like Greek and sanscrit, a dual number Tasniya or Musanna (تَشْنِيَّة / مُشَنَّى) distinct from the plural (Jam' جَمْع) and the plural number is used here in the verse (11:114). and not the dual, it is quite reasonable to argue that at least three or more times are meant. The above mentioned savants do not seem to have sense of grammar in grasping the true spirit of the Divine verse,

Therefore, briefly speaking no sane and reasonable person can ever gainsay that the Holy Qur'an either clearly expressed or vividly and evidently implied the FIVE DAILY PRAYERS in verse No: 114 chapter No: 11 (Surah Hud) 'Tarafayn' is dual (2) in accordance with Arabic Grammar while 'Zulaf' is plural form and so by 'Zulaf' at least three (3) or more times are meant. So five times of canonical obligatory prayer has been substantiated here in the light of the Divine verse of the Holy Qur'an. What we have just to do now is simply add 2 and 3. Two plus three equals five. Simple calculation! We do not need a whole verse of the Holy Qur'an to prove the number of Daily ritual prayers of Islam in the light of the holy book of Guidance except a tiny part of a single verse. That is what this humble study promulgates to the whole world and entire mankind. If we take it for granted that the translators have not erred in their so called translations we will have to admit that no Muslim has ever offered swalah (Ritual Prayer) in accordance with the teachings of the Holy Qur'an. We seek refuge with Allah from uttering such nonsense.

May Allah Almighty save all Muslims from babbling erroneous ideas and unwholesome things especially in the matter of religion May he save us from the quicks and of all aberrations. Amin.

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*IN THE LIGHT OF
THE HOLY QUR'AN*

- 1 FIVE DAILY PRAYERS
- 2 RUH
- 3 NAFS

RUH IN THE LIGHT OF THE HOLY QUR'AN

Dr.E.Thahir

What I have realized, first intuitively and then in Quranic research, concerning the Ruh can be given below:

وَيَسْأَلُونَكَ عَنِ الزُّوْجِ قُلِ الزُّوْجُ مِنْ أَمْرِ سَرَاتِي
وَمَا أُوْتِيتُمْ مِنَ الْإِيمَانِ إِلَّا قَلِيلًا ﴿٥٥﴾

" AND They ask you concerning the 'RUH'. Proclaim 'The ' RUH' Is by the commandment of MY LORD ,And of the knowledge thereof you have been given but a little"

It is highly significant to note that there is only one single surah (chapter) in the entire Holy Qur'an that gives the definition of the Ruh. It is the eighty fifth verse of the surah Isra'-the night journey (17:85 the Holy Qur'an) which is quoted above. Holy Qur'an provides a clear cut definition of AL RUH (The Ruh)

17:85 IN DIFFERENT TRANSLATION AND COMMENTARIES

Yes, it is the key verse that defines what Ruh is. We will examine some translations and commentaries of this verse with an earnest and impartial aim of reaching the cent percent correct point of view concerning Ruh

Allama Yusuf Ali's Translation

1. "They ask thee concerning the spirit. Say: "The spirit is of the command of my Lord. Of knowledge it is only a little that is communicated to you, (O men)"

(The Holy Qur-an English translation of the meanings and commentary printed in Al-Madinah Al-Munawwarah, written by Allama Abdullah Yusuf Ali P 804)

Allama Yusuf Ali's Commentary

What is the nature of inspiration? Who brings it? Can it ask its Bringer questions? Can we ask anything which we wish? These are the sort of questions always asked when inspiration is called in question. The answer is given here, Inspiration is one of those high experiences which cannot be explained in the terms of our everyday human experience. It is spiritual. The spirit (Garbiel) does not come of his own will. He comes by the command of Allah, and reveals what Allah commands him to reveal. Of the sum-total of true divine knowledge what a small part it is that ordinary mortals can understand! They can be only given that which they can understand, however dimly. We are not in a position to ask anything that we wish. If we did so, it would only make us look foolish, for the guidance comes from Allah's wisdom, not from our worldly knowledge. (Ibid)

Hadrat Mirza Bashiruddin Mahmood Ahmad translates 17:85 of the Holy Qur'an

2. "And they ask thee Concerning the Soul. Say, 'The Soul is by The Command of my Lord, and of the Knowledge Thereof you have been given but a Little"

(The holy Qur'an with English Translation and commentary volume II (Part 1) Published under the auspices of Hadrat Mirza Nasir Ahmad P. 1460)

Mirza Baahriddin's Commentary goes like this:

"As stated above, the most appropriate meaning of the word *RUH* is the human soul. The soul has been described here as something created by the direct command of God. As a matter of fact according to the Qur'an all creation falls under two categories: (1) Original creation which is brought about without the aid or help of any substance or matter previously created. (2) Subsequent creation which is brought about with the aid and help of means and matter previously created. The former kind of creation falls under the category of *QUD* (lit. command) for which see 2:118, and the latter is known as (Lit:creating). In this verse we are told that the human soul belongs to the first category".

"In the period of their spiritual decadence the jews seem to have come to dabble in spiritualism and occult practices like many modern spiritualists, Theosophists and Hindu Yogis. They had come to believe in magic and so called spiritual practices. These occult practices appeared to have exercised great influence on them. It appears that the jews started taking interest in magic and occult practices in the time of the prophet David. These practices become very popular with them in the time of Jesus. According to

Philo and the well-known Jewish writer, Josephus, the Essenes in the time of Jesus greatly indulged in these practices and by a life of renunciation they had greatly indulged in these practices and by a life of renunciation they had greatly developed this art. The Qur'an also refers to the jewish counterparts of the modern spiritualists in 72:8-10. References to black and white magic may also be found in the books of the old and New Testaments. Some of the jews of Medina also seem to have resorted to these practices in the time of the Holy Prophet. This is why when the Meccan idolaters sought their help in confusing the prophet they suggested that they (the Meccan idolaters) should enquire of him regarding the powers from the command of God and anything else that is claimed to be acquired by so-called religious exercises and magical arts is also meaningless. It may be added that by *RUH* is particularly meant the perfect soul. That the knowledge acquired by so-called spiritual exercises and by their professed communication with the dead carries little weight has often been demonstrated by the fact that the information claimed to be furnished by departed souls to different mediums regarding the next world always varies".

"The question of the powers and attributes of the human soul is of more than local importance, inasmuch as it had not only agitated the minds of the Medinite jews of the prophets time but has also agitated those of Hindu Yogis, Theosophists and spiritualists in our own time. Taking *RUH* in its general sense the verse would mean that the human soul is as much the creation of God as the human body".

Ibid 12C1

Malik Ghulam Farid's Translation

3. And they ask the concerning the soul. Say, 'The soul has been created by the command of my Lord., and of the knowledge there of you have been given but a little'.

(The Holy Qur'an English Translation & commentary Edited by Malik Ghulam Farid Page.601 Published under the auspices of Hadrat Mirza Nasir Ahmad by the Oriental and Religious Publishing Corporation Ltd)

Malik Ghulam Farid's Commentary

"In the period of their spiritual decline and decadence the jews seem to have come to dabble in occult practices like many modern spiritualists, Theosophists and Hindu Yogis. Some of the jews of Medina also seem to have resorted to these practices in the time of the Holy Prophet. This is why when the Meccan idolaters sought their help to confute the Holy Prophet, they suggested that they (the Meccan idolaters) should question him about the human soul. The soul derives its powers from the command of God and anything else that is claimed to be acquired by the so called spiritual exercises and magical art is all humbug. The question regarding the nature of the human soul is reported to have been first put to the prophet at Mecca by the jews at Medina. The soul has been described here as something created by the direct command of God. According to the Qur'an all aeration falls under two categories: (1) Original creation which is brought about without the aid or help of any substance or matter previously created (2) Subsequent creation which is brought about with the aid and help of the means and matter previously created . The former kind of creation falls under the category of Amr (Lit. command) for which see 2:113 and the latter is known as Khalq (Lit.creating). The human soul belongs to the first category. The word Ruh also means Divine revelation (Lane).The context seems to support this meaning" (Ibid)

Muhammad Marmaduke Pickhall translates:

4."They will ask you concerning the spirit.Say :The spirit is by command of my lord, and of knowledge you have been given but little"

(The Quran Translated, Message for Humanity Page 304 by MuhammadMarmuduke Pickthall Published by international Committee for the support of the final prophet, Washington USA)

Mawlana Muhammad Ali renders the verse into English as follows:

4. "And they ask thee about the revelation say: The Revelation is by the commandment of my Lord, and of knowledge you are given but a little".

(The Holy Qur'an Arabic Text, English translation and commentary Page 561 by Maulana Muhammad Ali Published by Ahlul-Bayt Anjuman Isha' at Islam Ohio, U.S.A.)

Rashad Khalifa, Ph.D translates:

5. "They ask you about this revelation. Say this revelation is from my Lord and the knowledge given to you heretofore is minute".

(Quran: The first scripture Page 194 translated by Rashad Khalifa, Ph.D Published by Islamic Productions, Printed in the United States of America)

Mawlana Sher Ali Sahib, a great Ahmadi Savant translates:

6. "And they ask thee concerning the soul. Say, the so is by the command of my Lord. And of the knowledge thereof you have been given but a little"

(The Holy Quran Arabic Text and English Translation by Mawlana Sher Ali Page 326 Published by Islam International Publications Limited)

Analysis

Before making an attempt to directly analyse the quotations, first of all, let's examine the background of the verse to be revealed.

The background of the verse 17:85 to be revealed

This question was raised when the prophet claimed to have been received direct revelation from Allah Almighty. So the polytheists of Makkah asked him what by the revelation was meant. Then, Allah told the prophet to tell the polytheists and other disbelievers that revelation (Inspiration) is something revealed by the commandment of Allah. Everyone is divinely inspired to a great extent. So Allah Almighty added that it was only to an insignificantly small degree that you are given of knowledge and wisdom. But a vast ocean of knowledge and wisdom is given to the prophet by way of revelation (Inspiration) from Allah.

Here, first of all the Holy Quran presents the question of unbelievers and then replies to the question.

What is the Ruh? This is the question.

"They ask you concerning the ruh" the Qur'an tells. While giving a rejoinder to the query, in the normal course of things, it is enough to say, "say, it is by the commandment of Allah". But the Qur'an does not use the pronoun 'it' here. Instead, the Qur'an says, "Say, the Ruh is by the commandment of Allah". Here

the purpose behind the repetition of Ruh is nothing other than emphasis. 'The ruh is by the command of Allah'. Yes, stressing the word 'Ruh' Allah says, the Ruh is by the commandment of Allah. So here the meaning 'Ruh' is from the affairs or business of Allah' is plainly ridiculous and out of place. The correct implication by the Ruh is Divine Revelation ie Divine Inspiration.

Misinterpretation of the so-called muslim Scholars to the verse 17:85 of the holy Qur'an

The so called Muslim scholars misinterprets the verse 17:85 as 'And they ask you concerning the soul. Say, the soul is personal affair and business of God and you don't have to ponder over it because however much you use your brain you will not be able to grasp it as it is Allah's business, mystery of the mysteries of the Lord of the universe. These scholars give the meaning 'business' to 'Amr' in the verse. They ignore its most important meaning.

The misinterpretation of the so called ulema (scholars) betrays their spiritual impoverishment and ignorance. Even an elementary student of Arabic is aware that the Arabic word 'Amr' has six shades of meaning.

Order; Command	أَمْرٌ = قَرْصٌ	1
Warrant; Authority	أَمْرٌ = أَقْوَابٌ	2
Influence; power	أَمْرٌ = سُلْطَةٌ	3
Imperative mood	أَمْرٌ = صِيغَةُ الْأَمْرِ	4
Matter; affair	أَمْرٌ = مَسْأَلَةٌ	5
Business; concern	أَمْرٌ = شَأْنٌ	6

As seen above, the most important meaning of the word 'Amr' is order, command and commandment. Affair or business is the least significant meaning of this Arabic word. The Muslim scholars took the most insignificant meaning here and totally tarnished the correct implication of the divine word. What else can we call them other than the enemies or foes Allah? Are they so ignorant and careless? Owing to our moral indignation, We cannot help calling them the original opponents of true Islam. The so called scholars sound to remind us that the verse means God would prefer us to keep our noses right out of His business!

Alhamdu lillah, praise be to god .from such awful misinterpretations the scholars quoted earlier are secured. None of them has been so base. Now first of all, let's take the first and second among the quoted translations and documentaries. The world famous Islamic savant Allama Abdullah Yusuf Ali sahib can be seen well enlightened on the subject. He has interpreted 'Ruh' correctly by the grace of Allah

Almighty. His interpretation in this subject is in perfect agreement to, with the Qur'an and sunnah while the second translation and commentary by Mirza Bashiruddin Mahmood Ahammed sahib sad to say is diametrically opposite to the teachings of Allah and his apostle. The verse 17:85 is about Divine Revelation and not about non-existent spirit or soul nor about sorcery nor black magic and occult powers; So far as Malik Ghulam Farid's translation with commentary is concerned it is not at all different from Mirza Bashiruddin Mahmood Ahmed in a sense. By the phrase 'Original creation' both of them meant to translate the Arabic word 'Ibda'. It is the view of so called muslim philosophers who say that 'Amr' means 'Ibda' (original creation)

Mirza Bashiruddin Mahmood Ahmed sahib copied this 'original creation' from philosophers without pondering anything further. Malik Ghulam sahib like an obedient disciple copied the same from Mirza Bashir's tome. But it is noteworthy that at the end of his commentary of the said verse Malik Ghulam Says that the word 'Ruh' also means Divine Revelation quoting from Lane. "The context seems to support this meaning", he adds and concludes!

Keeping an impartial and unprejudiced eye open we will now concentrate on the word Ruh and its various shades of meanings.

The four Senses or Implications of Ruh

1. Divine Revelation or Divine inspiration or the Word of God. For example, see the following verse of the Holy Qur'an (16:2)

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ
مِنْ عِبَادِهِ إِنَّ أَنْذَرُوا أَنَّه لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

"He sends down the angels with revelation by His command on whomsoever of His servants He pleases saying, 'Warn people that there is no God but I, so take Me alone for your protector'".

(The Holy Qur'an Arabic Text and English Translation

By Maulawi Sher Ali Page 299 Published under the auspices of Mirza Masroor Ahmad by Islam International Publications Limited 2011)

Apart from 17:85 which defines Ruh, Almighty Allah has used the word Ruh 19 (Nineteen) times in various places in the Qur'an. None of them suggests human soul' or 'spirit'.

2. Archangel Gabriel. No doubt, Archangel Gabriel is the most important and the holiest bearer of Divine Revelation. So he has been called Ruh by Allah Almighty. While Gabriel has been called mere Ruh in one place in the Holy Qur'an (see 97:4) he has been described as Rahul Quds (The holiest bearer of Divine Revelation at least in four places (see 2:87, 2:253, 5:110, 16: 102) and as the most faithful bearer of

Divine Revelation in one place (see 26: 193). The Arabic phrase is 'Ruh Al Ameen'. All the authoritative Holy Qur'an commentators of the highest repute among our great predecessors are in consensus on interpreting the Ruh in 97:4 as Archangel Gabriel. The context and reason both support this sound interpretation.

3. The holy Qur'an Undoubtedly, the whole Holy Qur'an is the word of God or Divine Revelation or in other words Divine Inspiration. Therefore the Holy Qur'an can well be described as Ruh which means Revelation. The Holy Qur'an 42:52 substantiates this third sense (Meaning). The Holy Qur'an purports:

وَمَا كَانَ لِإِنسَانٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآيَاتِهِ
مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

" And thus have we revealed to you an inspired book by our commandment" (The Holy Qur'an 42:52)

4. Mercy. The Holy Qur'an as a whole is mercy bestowed on the mankind from the part of Almighty Allah. So it can well be called Mercy. Hence all the four senses of Ruh are interconnected. Divine Revelation, Bearer of Divine Revelation, The Holy Qur'an which is the direct revelation of Allah through Archangel Gabriel and Mercy or compassion revealed in the form of the Holy Book of Allah Almighty. These are the apparently different four shades of meaning that can be attributed to Ruh. The word 'Ruh' also means 'Rauh'. Actually Ruh and Rauh are the same. Imam Raghīb Al Asfahani says in Al Mufradat:

الرُّوحُ وَالرَّوْحُ فِي الْأَصْلِ وَاحِدٌ

"Basically Ruh and Rauh are one and the same."

Rauh can mean Mercy, Clemency, Compassion, graciousness and beneficence.

In 4:117 of the Holy Qur'an Jesus Christ (Prophet Isa peace be upon him) has been introduced as Ruh from Allah Almighty. It simply means Isa alaihissalam is a mercy, from Allah. Rauh and Ruh also mean 'breath'. In Arabic ('Nafas' not 'Nafs') is the word for 'breath'. Jesus Christ is widely believed to have been born out of the breath of God almighty. Ruhullah (Ruh of Allah) is the epithet of Isa alaihissalam just as Kalimullah (The one spoken to by Allah) is the epithet of Musa (Moses) Alaihissalam.

The misconception of the majority of the ancient interpreters of the Holy Qur'an concerning Ruh (The fact they mistook 'Ruh' for 'Nafs') can will be summarized as given below in the eloquent words of Allama syed Ismail Shihabuddin, a modern interpreter of the Holy Qur'an.

وَالرُّوحُ عَيْتٌ مِنْ عَيْبِ اللَّهِ لَا يُدْرِكُهُ سَوَاءٌ وَسِرِّينَ أَسْرَارِهِ الْقُدْسِيَّةِ
لَعَلَّهَا مِثْلُ السَّامِيِّينَ لِغَلَامَةِ سِدِّيقِ الْمَعْبُورِ بِمَا فِي الْيَقِينِ ج ٤ ص ٢٨٢

"Ruh is an unseen phenomenon from the unseen phenomena of Allah. None but Allah can grasp it. It is a mystery among a vast collection of innumerable Divine Holy Mysteries".

(Ala Hamishi Tafasir – An Annotation of Jalalayn by Allama syed Ismail Shihabuddin Vol 4 Page 282)

We have quoted from seven Qur'an Translations. Three of them we have analyzed so far. Now four of them are left. From the translations quoted, the fourth and the seventh can be said as identical while the fifth and the sixth are opposite to the fourth and the seventh. In other words the fourth and the seventh translations can be given in a category while the fifth translation and the sixth translation can be put together in another category. That is to say the fifth and the sixth translations are identical in meaning. They belong to Maulana Muhammad Ali and Rashad Khalifa respectively. Whatever ideological differences we may have with them, we cannot help but say aloud exquisite and excellent translation as far as their translations are concerned because they have used the word 'Revelation' for Ruh in the verse. If we open an impartial eye and examine any verse containing the word 'Ruh' in the Holy Qur'an we can only behold the implication as **Revelation**.

RUH AND WAHY – A CONTRAST

Every 'Ruh' is Wahy' But every 'Wahy' may not necessarily be 'Ruh'. It is so because 'wahy' can be used for both Divine (or Angelic) Revelation and satanic Inspiration. But 'Ruh' is restricted to Divine and Angelic Inspiration and Revelation.

(Ref. Al Mufradat by Imam Raghib Al Asfahani published by Dar Al Ma'rifah, Beirut Lebanon Page 531)

What hadrat Ahmad Alaihissalam understood by the word Ruh

In 'The philosophy of the teaching of Islam', one of the highly celebrated works of the promised Messiah an interpretation of the twenty ninth verse of the fifteenth chapter (15:29 Holy Qur'an) can be read as given below:

فَإِذَا سَوَّيْتَهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ
سُجُودًا

(15:29)

When I have completed his framework and have set right all his manifestation of Glory and have breathed into him My spirit, then fall down in prostration all of you, on this account"

(The philosophy of the Teaching of Islam rendered into English by Sir Zafarullah Khari, former president of International court of justice)

The Meaning given by Hadrat Mirza a Bashiruddin Mahmood Ahmad Sahib to the verse 15:29

"So when I have fashioned him in perfection and have breathed into him of My spirit, fall ye down in submission to him".

(The Holy Qur'an with English Translation and commentary volume II (apart 1) Published under the auspices of Hadrat Mirza Nasir Ahmad Page 1286)

Keralite Ahmadi Scholar's Interpretation to the Qur'anic verse 15:29

A veteran Keralite Ahmadi scholar Maulana Abul Wafa Sahib wrote in commentary to the verse 15:29 of the Qur'an

"Here the implication by the word Ruh is Divine Inspiration. That is to say, when he has been raised as a prophet being charged with Divine Inspiration (wahy) unquestioning obedience to him is expected from you and you must help him in all possible ways"

(The Holy Qur'an Arabic Text with Malayalam Translation and short commentary published by Islam International Publications limited, England written by Maulana Abul Wafa Page 487)

SCRUTINISE WITH IMPARTIAL EYES

Avoiding all prejudice let's scrutinize some more verses in which RUH appeared in the Holy Qur'an. As indicated elsewhere 17:85 is the key verse in which appears the definition of Ruh. Ruh is defined as Revelation emerging from the commandment of Allah. Apart from the key verse 17:85 we have so many verses mentioning Ruh. At least 19 verses have been counted by us, in addition to 17:85. In which the word 'Ruh' is mentioned twice. All of them can only mean either Divine Revelation or its main bearer Archangel Gabriel and again either the Qur'an or Divine Mercy (also Divine Breath).

Let's take 19:17

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا
رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝

"Thus she screened herself from them. Then we sent to her our chief bearer of Revelation and it appeared to her as a perfect man"

Here Ruh means Gabriel (The main bearer of Revelation)

(The philosophy of the Teaching of Islam rendered into English by Sir Zafarullah Khan, former president of International court of justice)

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رَفِيعَ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ۝

"The exalter of ranks, the Lord of the throne. He throws the Divine Inspiration of His command upon whom he wills of His slaves, that he may warn of the day of Meeting"

58:22

كُتِبَ فِي قُلُوبِهِمُ الْإِيمَانُ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

"You will not find any people who believe in Allah and the last day loving those who oppose Allah and his Messenger, even though they be their fathers or their sons or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom he has strengthened with inspiration from Himself. And He will bring them into Gardens underneath which rivers flow, wherein they will abide. God is well pleased with them, and they are well pleased with Him, They are God's Party. Lo! Is it not the God's party who are the successful?"

21:91

وَالَّتِي أَحْصَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُّوحِنَا
وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ۝

"And she who guarded her chastity, so we breathed into her Our inspiration, and we made her and her son a sign for the whole world"

32:9

تَمَّ سَوْدُهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ

"Then He made him perfect and breathed into him of His Inspiration, and gave you ears and eyes., little it is that you give thanks!"

A GENERAL TRUTH

There is nothing wrong in using the terms such as sunrise, sunset and darkness although there is nothing as sunrise, sunset and darkness in reality. If you ask why, the answer is quite simple: viz, they are literal usages and we will have to use them in our day to day affairs., in our daily life. We can see nothing wrong in it. We all know that sunrise, sunset and darkness are mere illusions and false perception. Let's explicate the matter more lucidly. Actually lesser light is darkness, and there is nothing as darkness existing. The light or luminary is a reality and it is existing. But darkness has no existence in itself. So is

case with soul, spirit and life etc. Sometimes we will have to apply the usage 'great soul' about a towering personality, the paragon or epitome of all good virtues. But that can never mean that there is an object existing as 'soul'. As mentioned above, the majority of the Qur'an interpreters have misconstrued Ruh as soul and they say that soul is indefinable, indescribable and incomprehensible, the Ruh viz the soul or spirit is beyond the ken of human knowledge and intellect and so onbabbling for nothing what a ridiculous idea! Outrageous indeed!!!

Now let's explain the matter in another way in order that everyone who has got a modicum or an iota of intellect understands the same very lucidly and clearly. The atom has been derived from the Greek word 'Atomos' meaning the uncut particle, the indivisible particle and the smallest particle that cannot be further divided. But atom's divisibility has now been scientifically substantiated and proven. Nowadays atom is divided and transformed to energy instantaneously while being divided. Now we have atomic particles, atomic energy and our beloved and cherished theory of relativity viz $E=Mc^2$ discovered by the great scientist Albert Einstein. Still we use the word atom (literally uncut, indivisible). There is nothing wrong in using that word even in this revolutionary scientific era of Atomic Energy because using such terms as atom (Lit. uncut particle) is merely a matter of expediency. Such expedience and negotiations are quite natural and reasonable. Yes, it is so common in each and every field of activity. We don't see anything wrong in it. But the present meaning and correct implication of such words cannot be forgotten or neglected.

'Ruh' is likely to be translated into English as spirit or soul instead of Revelation or Inspiration. But that doesn't mean that Ruh means spirit or soul in the literal sense of the word. As a matter of fact there is nothing as soul or spirit existing. What we try to say is that though 'Ruh' in the above mentioned verses can be rendered into English as soul or spirit, due to limitations of language, here the spirit or soul has to be construed as Divine Revelation or Divine Inspiration.

It should be kept in memory that there is nothing as soul or spirit, in the sense laymen understand by the word. What is there is Divine Inspiration or Divine Revelation. Allegorical usages are quite common in world Classical literatures. The Holy Qur'an, the highest literary book in the entire universe is replete with allegories. Hence, it is to be grasped that whenever you use soul or spirit in the translation of Ruh it is to be construed as Divine Revelation or Inspiration. However we had better use the word Divine Revelation, Divine Inspiration, Divine Breath or Mercy and sometimes the chief bearer of Divine Revelation

(Archangel Gabriel) whenever Ruh is translated. Actually the usages like soul, spirit and the like have led to the wrong interpretations of the Qur'anic terms such as Ruh (Divine Revelation / Inspiration) and Nafs (Consciousness / Awareness). In other words the fact that we sometimes are prone to use and sometimes compelled to use, due to the limitations of language, the word soul or spirit or the like in the senses of both Ruh and Nafs has led the Majority of scholars and common people to the misunderstanding that Ruh and Nafs are synonyms. In fact, the truth of the matter is the other way round, that is to say, both of them are entirely different. But we have been using those words (soul, spirit) for ages. We have to unlearn and delete such wrong notions and erroneous ideas. Otherwise, the Qur'anic terms will be wrongly construed and the future generation will be confused as to the Holy Qur'an.

REFERENCE (RUH)

The Holy Qur'an	2:87
	2:253
	4:171
	5:110
	15:29
	16:2
	16:103
	17:85
	19:17
	21:91
	26:193
	32:9
	38:72
	40:115
	42:52
	58:22
	66:12
	70:4
	78:38
	97:4

In the name of Allah, the Merciful, the Beneficent

NAFS IN THE LIGHT OF THE HOLY QUR'AN

DR. E. THAHIR P.H.D.

As a matter of fact, 'Nafs' in the actual sense of the word is so vast a subject ^{that} the depths of which still remain fathomless. A lot of erroneous ideas have been attributed to 'Nafs' even by great scholars who deal with the Qur'an. Many are the people who are still in the abyss of confusion whether 'Nafs' and 'Ruh' are the same. Actually Nafs and Ruh are entirely different. The holy Qur'an has mentioned the 'Ruh' 21 times while 'Nafs' has been mentioned in the Divine Book more than two hundred times. 'Nafs' and 'Nafas' are words with different meanings. At the same time 'Ruh' and 'Nafas' (not Nafs) are synonyms and both of them mean breath while the former connotes Revelation and Inspiration also. Perhaps the similarity between Nafs and Nafas has led to the serious misunderstanding that Ruh and Nafs are synonyms. By the word 'Nafs' the Holy Qur'an means consciousness or Awareness and not spirit or soul whose existence has neither yet been scientifically proven nor seems to be substantiated in the days to come. If you use spirit, soul or whatever word to denote 'Nafs', actually Nafs is consciousness or awareness. We are glad to let you know that the outcome of this impartial research has been perfectly in tune with the modern Parapsychology and the latest developments of all other branches of science so as to offer the best and the truest ever possible information concerning Nafs to those who are interested in the study of the Holy Qur'an, the Divine Book.

Let's muse on the following verse of the Zumar Surah (39:42) in the Holy Qur'an

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ كُنَتْ فِي مَنَاجِلِهَا فَأَنفُسُ الَّتِي
كُنَتْ عَلَىٰ الْهَمِّ الْمَوْتِ وَبُرْسِلَ الْأَخْرَجَ إِلَىٰ أَهْلِ مَسْجِدٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّعُلَّكُمْ تَعْقِلُونَ (39:42)

Maulana Sher Ali Sahib translates the verse:

1. "Allah takes away the souls of human beings at the time of their death, and during their sleep of those also that are not yet dead. And then He retains those against which He has decreed death, and sends back the others till an appointed term. In that surely are signs for a people who reflect". P-544

Rashad Khalifa, Ph.D

2. "God puts the souls to rest at the time of death and at the time of sleep. He seizes the one that is decreed to die, and lets the other one go until the predetermined time. These are lessons for people who reflect". P-317

Muhammad Marmaduke Pickthall

3. "God receives (men's) souls at the time of their death, and that (soul), which dies not (yet) in its sleep. He keeps that (soul) for which He has ordained death and dismisses the rest till an appointed term. Lo! Herein are signs for people who take thought". P-476

Allama Abdullah Yusuf Ali

4. "It is Allah that takes the souls (of men at death, And those that die not (He takes) during their sleep. Those on whom He has passed the decree of death, He keeps back (From returning to life). But the rest He sends (To their bodies for a term appointed". P-1409

Maulana Muhammad Ali

5. "Allah takes (men's) souls at the time of their death, and those that dies not, during their sleep. Then He withholds those on whom He has passed the decree of death and sends the others till an appointed term. Surely there are signs in this for a people who reflect". P-886

COMMENTARIES

Let's examine some commentaries also to grasp the correct implication of the word "Nafs" used in the Qur'an approximately above 200 times.

Maulana Muhammad Ali Sahib interprets:

"It is clear that it is not the animal soul that is taken away in sleep, it is the soul that stands for human consciousness. In death both are taken away. The statement further makes it clear that the word 'tawaffa' is applied to the taking of the soul and not to the removal of the body from one place to another".

Allama Abdullah Yusuf Ali comments on the verse

"The mystery of life and death, sleep and dreams is a fascinating enigma, of which the solution is perhaps beyond the ken of man. A vast mass of superstition as well as imaginative and psychological literature has grown up about it. But the simplest and truest religious doctrine is laid down here in a few words. In death we surrender our physical life, but our soul does not die; it goes back to a place of existence in which it is more conscious of the realities of the spiritual world. "Allah takes the soul".

"What is sleep? As far as animal life is concerned, it is the cessation of the working of the nervous system, though other animal functions, such as digestion, growth and the circulation of the blood, continue, possibly at a different pace. It is the repose of the nervous system, and in this respect it is common to man and animals, and perhaps even to plants, if as is possible, plants have a nervous system. The mental process (and certainly volition) are also suspended in sleep, except that in ordinary dreams there is a medley of recollections, which often present vividly to our consciousness things that do not or cannot happen in nature as we know it in our co-ordinated minds. But there is another kind of dream which is rarer-one in

3

which the dreamers see things they actually happen, backwards or forwards in time, or in which gifted individuals see spiritual truths otherwise imperceptible to them. How can we explain this? It is suggested that our soul or personality – that something which is above our animal life – is then in a plane of spiritual existence akin to physical death, when we are nearer to Allah. In poetic imagery, sleep is "twin brother to death".

"Sleep being twin brother to Death, our souls are for the time being released from the bondage of the flesh. Allah takes then for the time being. If, as some do we are to die peacefully in sleep, our does not come back to the physical body, and the latter decays and dies. If we have still some period of life to fulfill according to Allah's decree, our soul comes back to the body, and we resume our functions in this life". P-1409

Rashad Khalifa describes death in the light of the Qur'an in the following eloquent words:

"Death is a great mystery to most people. Not so for the students of Quran. The Quran tells us exactly what death is like. Thus we learn that death is exactly like sleeping; complete with dreams. The period between death and resurrection, no matter how long, passes one night of sleep (see 2:259, 6:60, 16:21, 18:11, 19:25 and 30:55). Most, if not all the people, never know that they have died. They will be utterly surprised on the day of resurrection".

"What makes death easily understandable is the fact that we already experienced death. The period from creating our soul (7:172) to the moment of our birth, which is probably millions of years, was a period of death (see 2:28 and 40:11). The way you feel about this first death is exactly identical to the second and final death, with one exception. Because of the experiences we go through in this life, the second death is characterized by dreams. These will be joyous and happy dreams or horrible nightmares, depending on the way you led your life (see 40:46)' [Quran: the final scripture P. 505]

ANALYSIS

The Qur'an, as all other books, has used allegorical words because they are indispensable. Sunrise, sunset, darkness, atom are some of the allegorical words that each and every person is compelled to use in daily life. The Qur'an has also used such words as Tulu'usshams (sunrise), Ghribushams (sunset), Dhulmah (darkness), Darrah (atom), Jannah (Garden of Paradise) and so on. Spirit which is derived from the Latin word "spiritus" is an English word we sometimes use to denote Ruh (Revelation from God) and Nafs (Human consciousness). Nafs can only mean consciousness as Maulana Muhammed Ali boldly writes. Maulana Muhammad Ali Sahib translates the Qur'anic term Nafs into English as soul but he writes in his interpretation that by the soul is meant human consciousness (the soul that stands for human consciousness) and not the animal soul which we use allegorically sometimes. Human beings have been using such words as soul, life and spirit from time immemorial. Now we know that there is no such thing as soul or life existing actually. An individual is actually his consciousness or awareness. This consciousness is timeless and therefore it is infinite. Time and space have nothing to do with consciousness.

SLEEP AND DEATH

What is sleep? The answer is quite simple. Temporary departure of consciousness from body is called sleep. What is death? The answer is so simple. Permanent departure of consciousness from body is called death. The connection of the field of consciousness is temporarily severed from the body in sleep. Still we remember what we dreamt, when we are awake. What may be the reason? Yes, as this separation is temporary, the field of consciousness retains its connection with the brain, through which man is enabled to recollect what the field of consciousness has experienced during its separation from the body.

There is an imaginary silver cord that connects Sinoatrial Node (SA Node) with brain. The SA Node is a group of cells that generates electrical current. It is situated in the heart. It sends out an electrical charge at some set interval say, once every second, which would establish the low-end normal heart rate of 60 beats per minute (60 to 80 is healthy rate). It is when the connection of SA Node with brain is severed that a person dies. So the Qur'anic statement has been proven scientifically by modern discoveries. Rashad Khalifa's description of death in the light of Qur'an is here recommended to be read once more.

CONSCIOUSNESS – DICTIONARY MEANING

Webster's third new international dictionary defines consciousness as awareness or perception of an inward psychological or spiritual fact: intuitively perceived knowledge of something in one's inner self.

JOHN LOCKE'S DEFINITION OF CONSCIOUSNESS

"The perception of what passes in man's own mind"

(Ref. Samuel Johnson's Dictionary)

Philosophers since the time of Rene Descartes and John Locke have struggled to comprehend the true nature of consciousness. The celebrated work titled "The Blackwell Companion to consciousness" written by two veteran celebrated authors Max Velmans and Susan Scheneiader says: "Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives".

ORIGIN OF THE WORD "CONSCIOUSNESS"

The English word 'conscious' originally derived from a Latin word 'Conscious' meaning knowing with (oneself). Knowing that one knows is actually consciousness or awareness. Many people know that drinking wine is a vice. Still people go to pubs and some people drink like a fish, some people drink themselves silly, or unconscious and again some people drink themselves to death. Why? Even though they know that drinking wine is a vice the knowledge has not yet reached the field of consciousness. In other words they don't know that they know drinking wine is a vice. They are not conscious, they are not aware. So mere knowledge will not

help. But the knowledge that rose to the field of consciousness or awareness will be helpful. 'Nafs' of which consciousness is the English equivalent has its origin in Hebrew.

ORIGIN OF 'NAFS'

The Arabic word 'Nafs' is the cognate of the Hebrew word 'Nefesh'. The word has always been used with different meanings in different contexts. The aptest meaning of the word is consciousness.

THE ATTRIBUTES OF CONSCIOUSNESS

1. Realization
It means making something real. It can be defined as the act of understanding something one had not noticed before.
2. Feelings
Love, hatred, jealousy and so on are, as known to everybody are feelings.
3. Thoughts
It needs no introduction. It can be defined as using one's intellect to decide something. "I Think, therefore I am" is the famous dictum attributed to Rene Descartes. Intellect is the ability or capacity to acquire and apply knowledge by means of thought and reason. To have intellect means having the capacity to think.
4. Perception
It is knowing through the five senses.
5. Emotion
For example 'anger' is an emotion.
6. Cognition
It is acquiring knowledge by reasoning or by intuition.

THE STAGES OF NAFS (CONSCIOUSNESS) ACCORDING TO QUR'AN

There are three principal stages and four additional stages of Nafs. The upliftment of Nafs as well as its decline and fall directly influence the spiritual and heavenly advancement and enhancement of a human beings as well as his or her spiritual degradation.

THE 3 PRINCIPAL STAGES OF NAFS

1. Nafs Ammaarah (The Inciting Nafs)
2. Nafs Lawwaamah (The self-accusing Nafs)
3. Nafs Al Mutmainnah (The Nafs at peace)

'NAFS' IN IMAM GHAZALI'S POINT OF VIEW

What we can understand from the celebrated work titled 'Ihya Uloomiddin' written by the world renowned savant of Islam Hujjatul Islam (The evidence of Islam) Imam Abu Hamid Ali Ghazali, reading between the lines, that 'Nafs' is a comprehensive word consisting of

satanic attributes and it is also the human's subtle entity or in other words human consciousness. (Ref. ihya Uloomiddin by Imam Ghazali Volume-2 Page 9,10)

THE 4 ADDITIONAL STAGES OF NAFS

1. Nafs Al Mulhamah (The Inspired Nafs)
2. Nafs Radhiyah (The self pleased Nafs)
3. Nafs Mardhiyyah (The Divinely pleased Nafs)
4. Nafs Safiyah (The Pure Nafs)

Now let's single out the three principal stages of Nafs and study about them in somewhat detail.

1. Nafs Ammaarah – The Inciting Nafs

Nafs Ammaarah or The Inciting Nafs is the unrefined state of Nafs. It is man's animal and satanic nature. Nafs Ammaarah or the Inciting Nafs can well be defined as the lowest dimension of man's inward existence which incites man to commit sins. Let's now read what the Qur'an says about Nafs Ammaarah in 12:52

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

"Surely, the human consciousness in its primitive and unrefined state advocates and incites evil".

2. Nafs Lawwamah – The self-accusing Nafs

This stage is the beginning of moral consciousness. The Holy Qur'an mentions this stage in the following verse (75:2)

وَلَا تُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

"And by the consciousness that continuously blames"

In this stage man will begin to remember the iniquities he or she had done in his or her life and condemn himself or herself. This self blaming stage is an important stage when one looks back to his or her past sins. This is the stage of self examination and so it is a praiseworthy stage in the cause of spiritual progress. That is why Almighty Allah has sworn by this 'Nafs'. (75:2)

3. Nafs Al Mutmainnah (The Nafs at peace)

This is the final stage in which man gets real happiness, peace and contentment. But to reach at this stage man has to cover the distances of another four additional stages. Those stages are Mulhamah, Radhiyah, Mardhiyyah and Safiyah respectively.

About the last and final stage Al Mutmainnah Allah says in the Qur'an:

يَا أَيُّهَا الْمُتَّقِينَ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (٢٨)
فَادْخُلِي فِي عِبَادِي (٢٩) وَأَدْخُلِي جَنَّاتٍ (٣٠)

"As for you, secure and content consciousness come back to your Lord, self satisfied and divinely satisfied.

Enter with My servants

Enter My Paradise". (89:27-30)

Notwithstanding the galloping developments and achievements and in various faculties of Modern Science it is to be admitted that we are still in a position that it is quite difficult to pin down in detail what Nafs is.

THE ADDITIONAL FOUR STAGES OF NAFS – A BIRD'S EYE VIEW

In order to reach the topmost position of Nafs which is described in the phrase 'Nafs Al Mutmainnah', the self-accusing Nafs (Nafs Lawwaamah) has to cover the distance of four more stages. These stages are called the four additional stages of Nafs.

When the self-accusing Nafs (Nafs Lawwaamah) has sufficiently progressed it will reach at the stage of Nafs Mulhamah. That means the Nafs here will be inspired with the enlightenment on the truth by Allah. Then it will become pleased with Allah. This stage of being pleased or satisfied with Allah is called Nafs Radhiyah. Then Allah Himself will be pleased with this good progressive consciousness. Thus it will reach at a stage of Mardhiyyah. When it gets the pleasure and satisfaction of Allah the Nafs will become crystal pure. At this stage this Nafs will be called Nafs Safi. In the end this progressive and advancing Nafs will reach at the Zenith of Perfection, progress, advancement and enhancement. That highest stage is called Nafs Al Mutmainnah.

In its primitive state, the Nafs (Nafs Al Ammarah – The Inciting Nafs) has mainly four characteristics that must be overcome.

The four bad and base characteristics of Nafs (Consciousness) that must be overcome.

1. Takabbur / Kibar (Pride)
2. Shahwah (Lust / Passion)
3. Hirs (Greed / Avarice)
4. Ujb (Haughtiness / Impertinence)

The four base characters which are to be overcome can well be expressed in the eloquent verses of a famous Arabic poem composed by Sayyid Alawi of Mampuram, a Keralite Islamic savant of Arabian origin who passed away roughly three centuries ago.

”تَبَيَّنَ مِنَ الشُّرُكِ الْبُحْرَانُ
 طَائِفَةُ سَائِدَةٍ مُرَاتٍ شَرٌّ
 كِبَرٌ وَشَقْوَةٌ وَالْجُرْمُ وَالْعُجْبُ
 هَذِهِ أَخْلَاقُ أَصْحَابِ الْكُفْرِ“

“You must shun four bad characters each one of which is attributed to the main feature of the following four birds. Peacock, Cock, Crow and Hawk are these birds.

Pride is attributed to Peacock.

Lust is attributed to Cock

Greed is attributed to Crow

Haughtiness is attributed to Hawk.

These are base characters and signs of the fake ones and frauds.”

NAFS AND BODY

Does Nafs connote body? Some scholars think so! But they have not so far been able to produce even a single proof from the entire Holy Qur'an. To denote body The Holy Qur'an has used the words such as Badan (بَدَنٌ), Jism (جِسْمٌ) and Jasad (جَسَدٌ).s For example the Qur'an says about the body of Pharaoh:

فَالْيَوْمَ نُنَجِّيكَ بِبَدْنِكَ لِيَكُونَ لِمَنْ خَلَقَكَ آيَةً

(10:92)

“Today, we will preserve your body, to set you up as a sign for subsequent generations”.

NAFS IN THE HOLY QUR'AN – A FEW EXAMPLES

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

(3:185)

“Every Human Consciousness shall taste of death”. (3:185)

فَمَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

(32:17)

“No Human Consciousness knows what is kept hidden for them of joy, as a reward for their work”. (32:17)

فَبِعَيْنِ أَفْئِدَتِكُمُ اسْمِعُوا

“ And also in your own consciousness
 Will you not then see?” (51:21)

Here, in the above Qur'anic verses the translators are likely to render the word Nafs and the Plural form Anfus into English as soul and souls because they think, the word consciousness cannot be aptly applied here. But the truth of the matter is that here the Nafs can well be translated as consciousness. There is nothing to doubt. Now we will ponder what the essence of an individual is. Indeed it is consciousness or Awareness that remains as the essence of an individual. If consciousness is gone, the individual is gone. So the aptest translation of Nafs is consciousness.

Now we will ponder over the verse 2:286 of the Holy Qur'an.

(2: 286) *لَا يُكَلِّفُ اللَّهُ نَفْسًا مِنْ دِينِهَا مَا مَلَاحَتْ أَعْيُنُهُنَ مِنَ الزَّكَاةِ وَلَهُنَّ أَمْوَالُهُنَّ وَلَهُنَّ أَمْوَالُهُنَّ وَلَهُنَّ أَمْوَالُهُنَّ*

"Allah does not burden any human consciousness beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs". (2:286)

THE INCESSANT STRUGGLE AGAINST THE INCITING NAFS

The Consciousness (Nafs) is the arena of incessant struggle of two competing powers. Angelic Power attracts human beings towards heavenly spheres and inspires them to virtue and acts of righteousness. Satanic power tempts humans towards realms of total darkness, shame and disgrace and it invites them to vice and acts of vice and evil. It is when the angelic forces are victorious that an individual comes up as a virtuous and blessed being, in the company of the prophets, saints, the righteous and the pious. When, however, satanic forces dominate, the individual becomes base, rebellious and vicious and is categorized as an infidel, oppressor, criminal, wrongdoer and one who is cursed and damned to eternal hellfire.

Islam puts an emphasis on fighting the inciting Nafs – The Naf Al Ammaarah. Muhammad, the prophet of Islam Swallallahu alaihi wasallam Peace and Blessings of Allah be upon him is reported to have said while returning victorious from a battle: We now return from the smallest and insignificant struggle (Jihad Al Asghar) to the biggest and major struggle (Jihad Al Akbar). His companions were flabbergasted at these strange words of the Messenger of Allah. So they asked at once, Oh our beloved prophet of God, What is the greatest struggle? In no time he replied, the struggle against Nafs, that is the struggle against your own evil consciousness.

THE TWO IMPORTANT STEPS TO BE TAKEN TO STRUGGLE AGAINST NAFS

Step 1. Fikr: It means reflection. "One must devote some time every day to contemplate his duties towards God, who brought him into this world, bestowed him with a sound body and brain and equipped him with intellect and capabilities, all of which are sources of pleasure and joy in this life. God also sent prophets and his holy book as a means of guidance and salvation. The aim of this life and purpose of all these blessings are nobler than following mundane desires and evil tendencies that are short lived fleeting and temporary".

"Death may come at any time. This world is a place of doing good actions and righteous deeds that result in permanent joy and take one into a higher sphere of existence. An individual should therefore reflect on his destiny and his helplessness at the hands of time and

age that are passing so quickly and swiftly. He should feel regret before God for the loss of precious years of life for past deeds which may bring him shame on the day of judgment. He should then begin his struggle to rise above the state of wretchedness and ask God for help to bless him with hope, sincerity and strength to fight against satanic tendencies and evil traits of character, and to rise beyond material pleasures and worldly gains".

Step 2. Dikr – Remembrance: "During the whole journey of struggle against Nafs, one should constantly and incessantly remember God and the graces bestowed by Him. He or she must at each step thank Him constantly and incessantly for His help, mercy and guidance in fulfilling his or her intentions. The degree of gratitude to God should increase as he or she attains a higher stage in his or her struggle".

Courtesy

Where is consciousness situated in the body?

The consciousness is connected with electromagnetic field. So far as the electromagnetic field is concerned, it is pervading in every atom of the human body. So human consciousness can be said to be present in the entire body.

CONSCIOUS INTELLIGENCE

(SPERM, OVUM AND ZYGOTE —A BRIEF STUDY)

Read the Qur'anic verse given below:

نَمْ خَلَقْنَا السُّطْفَةَ عَلَقَةً وَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ
اللَّهُ أَحْسَنُ الْخَالِقِينَ ط

(23:14)

"Then we fashioned the sperm into a leech like substance, then we fashioned the leech like substance into a chewed lump of flesh; then we fashioned bones out of this chewed lump of flesh; then we clothed the bones with flesh; then We developed it into another creation. So blessed be Allah, the best of creators".

(23:14)

Every sperm has got conscious intelligence. Acrosome develops over the anterior half of the head in the spermatozoa (sperm cells). Ovum has also got conscious intelligence more in quantity than that of sperms. A sperm remains alive 72 hours (3 days) after the entering into the vagina, but its capacity to fertilize the ovum only lasts for 48 hours (Two days). The ovum gets ready to receive sperm and slowly moves through fallopian tubes. Fallopian tubes also

known as oviducts, uterine tubes, and salpinges (singular salpinx) are two very fine tubes lined with ciliated epithelium leading from the ovaries of female mammals into the uterus, via the utero tubal junction. Only a very minute quantity of sperm is mixed with ovum. All other sperms die during the process of fertilization. The ovum has got selective capacity due to its conscious intelligence. This selective capacity of ovum only lasts for 24 hours (one day). Ovum has no cell wall but barrier. It does not receive sperm haphazardly. Ovum only receives the sperm that it selects with its selective capacity. The fertilized egg (ovum) is called zygote.

As it is quite clear from the previous sentences, the zygote is formed from the male reproductive cell called 'sperm' and the female reproductive cell called 'ovum'. We have already made it clear that both sperm and ovum have got 'Conscious Intelligence'. Therefore it is not at all difficult to grasp that Zygote which is a combination of sperm and ovum have also got Conscious Intelligence which is also formed as a result of fertilization that is joining together of both sperm and ovum.

The zygote which has got Conscious Intelligence is the 'Alaqa' (The leech like substance as the Holy Qur'an calls it). When 25 days have passed after fertilization the zygote becomes a substance appearing to be "a chewed lump of flesh" due to the indentations marked on it owing to presence of Somites and Pharyngeal Arches. This stage of embryonic development is called 'Mudgha' (A chewed lump of flesh). Then bones are created. Later these bones are clothed with intact flesh. It is to be noted that during all these various stages and processes it is Consciousness that controls everything.

'KHALQUN AAKHAR' (ANOTHER CREATION)

When three weeks have passed the Sinoartial Node (SA Node) which is situated in the heart starts to operate. Then, when another three more weeks have passed the Neuro Transmission in the brain gets ready for making the most of Consciousness. Thus, it is none other than a Consciousness that is newly formed. Perhaps the Holy Qur'an indicates this newly formed Consciousness by the phrase 'Khalqun Aakhar' (Another Creation). This Consciousness, curiously enough, has every capacity to equip the baby for coming to earth and adapt to its surroundings, for example – The five sense organs and other external and internal organs of the body are created. This Consciousness operates in this way in the womb of the mother in order that the physical world the baby is going to enter by birth may be enjoyed to the full extent.

SUBCONSCIOUS

When the infant has been born, Subconscious will be formed. The Consciousness collects information through five senses (sight, hearing, touch, smell and taste) and it is input into Subconscious where it is programmed. All the operations of inner organs, for example The heart beat, Blood Circulation etc are controlled by Subconscious. Subconscious operates 24 hours incessantly until last breath. At the last breath, Subconscious passes into the fourth dimension. During the life time, Subconscious accepts all that is input into it through the Consciousness. Actually the usage 'death' is an allegorical one since there is no such thing as

'death' existing. What we call 'death' is just passing of Subconscious to the fourth dimension with all the deeds acquired during the life time.

CONCLUSION

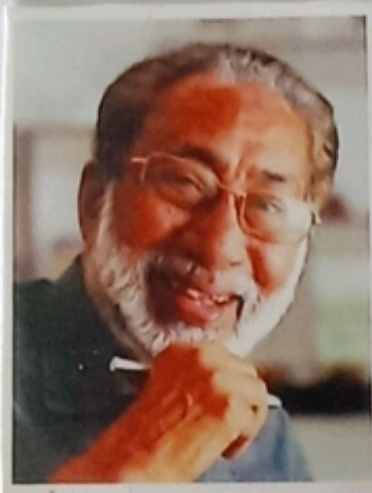
'Nafs' described in the Holy Qur'an is none other than Human Consciousness or Awareness. Studies and researches are progressing in the faculty related to consciousness. Researches in this field open up new vistas for students of science. We can give you a categorical assurance that by the Qur'anic term 'Nafs' it is consciousness that is meant. Now we are in the broad daylight of Modern Science and we don't have to grope in the darkness of ignorance in this era of amazingly big leap of Science that daily puts into our hands greater and greater powers.

REFERENCE – 'NAFS'

The word 'Nafs' including its plural form 'Anfus' has appeared in more than two hundred places in the Holy Qur'an. A few them have been given below for your reference.

2 : 286	74 : 38
3 : 185	75 : 2
4 : 97	75 : 14
4 : 111	79 : 40
5 : 105	81 : 14
6 : 70	82 : 5
6 : 93	89 : 27
6 : 158	91 : 7
7 : 42	
7 : 172	
12 : 53	
14 : 51	
16 : 28	
16 : 33	
26 : 4	
32 : 17	
39 : 42	
51 : 21	

DR.E.THAHIR



*IN THE LIGHT OF
THE HOLY QUR'AN*

**'MALA' KATULLAH
(ANGELS OF GOD)**

IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST COMPASSIONATE

MALA'KATULLAH IN THE LIGHT OF THE HOLY QUR'AN

Dr. E. Tahir

Belief in Malaikatullah (Angels of God) is second only to the belief in God Almighty in the Six Articles of Faith which Islam underlines.

The importance of the belief in angels in Islamic religion can be grasped from the following verse of the Holy Qur'an.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي
نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ
يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٧﴾

“Oye who believe! Believe in Allah and His Messengers, and in the Book which He has revealed to His Messenger, and the Book which He has revealed before it. An whoso disbelieves in Allah and His Angels, and His Books and His Messengers, and the Last Day, has surely strayed far away”

(The Holy Qur'an 4:137)

So Indeed, belief in Mala'ikattullah (The angels of God) is part and parcel of Islamic faith. But here a stark reality stares at us whether whoever admits or denies it. The reality is that so many scholars have written a lot of voluminous tomes and volumes concerning the Belief in Allah, The Books, The Messengers, The last Day and even concerning the belief in Decree of Allah (Taqdeer) but it is only a handful of them who ventured to write something in detail pertaining to Angels (The Mala'ikatullah). Among those who approached the subject quite seriously Hadrat Mirza Bashiruddin Mahmood Ahmad Sahib has to be ranked number one. In this paper this humble self will scientifically prove the existence and the inevitable functions of the Angels of God. Such a profound study or dissertation as this to the best of my knowledge and belief, has never been done in Kerala and perhaps in the whole world. The truth the famous scientist Albert Einstein stated years ago in the words “Science without Religion is lame. Religion without Science is blind” has been taken into account throughout this study.

MALAIKAH, MALAK AND AMLAK

Just as humans are made of clay, and Jinn are made of smokeless fire, angels (Mala'ikah) are made of light. So Malaikah are luminous beings but imperceptible to human eyes. Various tasks have been assigned to them by Almighty Allah. A 'Malak' belongs to Mala'ikah. So every Malak is Mala'ikah. But every Malak may not necessarily be a Malak because a Malak is one who is exclusively appointed to carry out a certain special task.

وَكُلُّ مَلَكٍ مَلَايِكَةٌ وَلَيْسَ كُلُّ مَلَايِكَةٍ مَلَكًا

"Every Malak is Mala'ikah while all Mala'ikah may not necessarily be Malak".

(Ref. Al Mufradat – Imam Raghib Al Asfahani P 476)

The plural form of Malak is Amlak while Mala'ikah is a collective noun (Group name) including all angels whether they be Malak or non-Malak. Malak (مَلَكٌ) is also called Malaak (مَلَاكٌ).

ANGEL HIERARCHY

In the light of the Holy Qur'an three principal hierarchies of angels can be traced. These are the main classifications of angels, though they can be classified into fifteen divisions in the full light of the Holy Qur'an itself.

1. Those who manifest the attributes of God. In the Qur'anic phraseology they are called حَمَلَةُ الْعَرْشِ (Those who carry the Divine Throne). Through these angels Divine commands are issued.
2. Those who act as the auxiliaries of Hamalah Al Arsh (Those who uphold or carry Divine Throne). These angels are called حَافِظُونَ حَوْلَ الْعَرْشِ (Those who surround the Divine Throne) in Arabic. The commands issued by the first kind of angels are conveyed to the lower sphere by these angels. These two kinds of angels have been clearly mentioned in the Surah Al Ghafir (Chapter No: 40) verse No:7

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

"Those who bear the Throne and those around Him celebrate the praise of their Lord" (The Holy Qur'an 40:7)

3. Those who are in charge of various minor functions. Their number cannot be fixed. About them Allah says in Surah Al Fat-h and in Surah Al Muddathir.

لِلّٰهِ جُنُودُ السَّمٰوٰتِ وَالْاَرْضِ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝

“And to Allah belong the hosts of the heavens and the earth” (The Holy Qur’an 48:4, 48:7)

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ اِلَّا هُوَ

“And none knows the hosts of your Lord but He”. (The Holy Qur’an 74:31)

THE FIFTEEN DIVISIONS OF ANGELS

As indicated earlier, the angels can also be classified into fifteen in accordance with the Holy Qur’an itself.

1. ‘Hamalah Al Arsh’ including ‘Hafoona hawlal Arsh’ (The upholders of the Throne and the surrounders of the Throne)
2. Jibril or Gabriel (Assignment: Conveying Inspiration and Revelation)
(Ref. Surah Ashua’ra:193), Al Baqarah:97, Al Baqarah: 253, Al Qadr:4, Attakathur:19, Annajm:5)
3. Mika’il or Michael (Assignment: Wind, Rain, Provisions etc.)
(Ref. Surah Al Baqarah:98)
4. Israfil or Raphael – The one who blows into the Trumpet on the Doomsday and on the Day of Resurrection (Ref. Surah Zumar:68)
5. Malakul Mawt – The angel of death. In a hadith (tradition) he is called Azra’il. Nowhere in the Qur’an Allah mentions the name ‘Azrael’ but Allah says in the Qur’an ‘Malakul Mawt’ (The Angel of Death).
(Ref. Surah Sajadah: II, Nahl:28)
6. Malik- He is the chief angel governing Jahannam (Hell)
(Ref. Surah Zukhruf:27)
7. Khazanatul Jannah – Angels who are responsible for Jannah (Heaven)
(Ref. Surah Anbiya: 103, Surah Zumar:73)
In the traditions of the Holy prophet the chief angel who is responsible for heaven is called Ridwan.
8. Al Hafazah – The guardian angels or The tutelary angels (Ref. Surah Ra’d:II)
9. Raqeeb and Ateed. They are also called Kiraman Katibeen (The honourable recorders). They record every word and deed of men and women.
(Ref. Surah Qaf:17,18)

10. Al Mubashirun – Those who give glad news to the righteous and the pious.
(Ref. Surah Fussilat: 30) (Ref. Annisa', Chapter-4, Verse No:165)
11. Al Mustaghfirun – Those who pray for the forgiveness of good people and the true believers (Ref. Surah: Ahzab: 43, Surah Ghafir:7)
12. Ashafiqun – They are the intercessors for the good.
(Ref. Surah Al Anbiya': 28)
13. Those who witness. They are the ones who bear witness to the truth of the prophets (Ref. Annisa': 166)
14. Those who give firmness to the believers and annihilates the rebellious disbelievers. (Ref. Al-Anfaal:12)
15. The others – They are mentioned in Surah Al Fat-h:4, Surah Al Fat-h:7, and in Surah Al Muddathir:31

WORK OF ANGELS

What is the work of angels? Let's examine. "In the physical world, the angels are the ultimate cause of the laws of nature. The whole business of the universe is conducted through their agency. It is through their instrumentality that rain falls, wind blows, the sun sends down its rays upon earth, and a poison and an antidote perform their respective functions and so on and on. Of course, to put it in a nutshell, there is nothing in the world which can have its effect without their (the angels') agency. But this does not mean that poison is not poison in its very nature, or that antidote is not antidote in itself; what we mean is this, that poison does not work unless the angel allows it to have its effect, and that antidote cannot work, unless allowed to do so by the angel".

"Thus we find from a study of the Holy Qur'an that the falling of rain, the blowing of winds, and several other physical phenomena are all the work of angels. The Holy Qur'an says:

وَالَّذَاتِ ذُرُوءًا فَالْحَامِلَاتِ وَفَرًا فَالْجَارِيَاتِ يُسْرُ
فَالْمُقَسِّمَاتِ أَمْرًا

"I swear by the winds which pick off moisture from the oceans and other bodies of water; I swear by the winds which are pregnant with water vapours; and I swear by the winds which drive clouds to their places of destination; and I swear by the angels who regulate all these phenomena from behind".

"In the spiritual world, the work of angels consists in imparting religious as well as secular knowledge to those who seek after it. They are appointed to shed the light of knowledge on the minds of men. Edison acknowledges the share of inspiration in his inventions (Vide Edison, His life and Inventions by F.L.Dyer and T.C.Martin, Vol. II, P-607). He was fond of secular knowledge which was imparted to him by the angels. Prophets and saints seek spiritual knowledge and consequently angels impart to them spiritual knowledge. Tastes differ, and the distribution of knowledge by the angels varies with tastes. Angels impart knowledge in a very peculiar way. Whatever they want to teach they input in the subconscious. So that it may be recollected in time of need".

(Courtesy: Ali Muhammad, B.A., B.T Review of religions Jan, Feb & March 1923. Slightly Adapted)

GABRIEL, THE ARCHANGEL

Gabriel (In Arabic Jibreel) is known as the archangel. He is the angel of the highest rank. The reason why Islam has conferred the highest rank of being the archangel on Gabriel is it is Gabriel who has brought all the 6234 verses of the Holy Qur'an to the prophet Muhammad (S) during the period of 23 years of Divine Revelation to the seal of the prophets.

WHAT THE BIBLE SAYS ABOUT GABRIEL

"And I heard a man's voice between the banks of the Ulai, who called, and said, "Gabriel, make this man understand the vision". (Daniel 8:16) "Yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering (Daniel 9:21). "And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings (Luke 1:19)

ETYMOLOGY

The Arabic word 'Malak' is derived from 'Malakh' in Hebrew. Its English equivalent 'Angel' is the fusion of the old English (Germanic) word 'Angel' with a strong 'g' and old French 'Angele'. Both derive from the Latin 'Angelus' which in turn is the Romanization of the ancient Greek. The Greek word is

ἄγγελος which is pronounced as 'Angelos'. The Greek verb ἄγγελλω pronounced as 'Angello' means 'Bear a Message'.

VISIBILITY OF MALA'IKATULLAH (ANGELS OF GOD) TO HUMANS

The Theological study of angels is known as "Angelology". The angels are supernatural beings or spirits often depicted on humanoid form with feathered wings on their backs and halos around their heads, found in various nay all religions and mythologies. It is in fact in Zoroastrianism (Although it has stumbled at some places) and Abrahamic religions that the angels are often depicted as benevolent celestial beings acting as intermediaries between Heaven and Earth, or as guardian spirits bestowed upon tutelary authority or a guiding influence. In Islamic religion the mention of angels having wings is only being allegorical. The religious other than Islam present many superstitious beliefs concerning the existence and form of angels.

Are angels visible to human eyes? This is the next question we have to address. To answer this question, for a more accurate and more beautiful description we will prestigiously quote from Hadrat Mrrza Bashiruddin Mahmood Ahmad Sahib's eloquent and lucid writings. "One thing which ought to be borne in mind regarding the angels is that they are such spiritual beings as cannot be seen in their own actual forms by a human with his physical eyes, and that if they are seen with these eyes, they must be seen in forms other than the actual. That is, either these physical eyes are unable to see the angels and spiritual eyes will be required for the purpose or if they be visible to these eyes, the angels must assume some shapes other than their own. Accordingly, the Holy Qur'an says, "Had We caused the angels to descend, We would have made them assume the shapes of men and the matter would have remained doubtful for them" (The Holy Qur'an 6:9). In other words, these people ask why the angels does not come down. The fact is that, if an angel be sent down, he must be sent down in the guise of a man and then again these people will be able to see him. But when they will see angels in human forms, the matter whether they are angels or men will still remain doubtful and the doubt which they raise, viz., this is not the word of God but the fabrication of a man will not be removed even then. So we would have sent an angel in case it had been of any use. But as the angels are not visible to the physical eyes of a human being who can see an angel only if he assumes a human shape and they will raise

objections even when that happens, so the angels are not caused to descend to them".

(Vide PP 265, 266 Review of Religions August & September 1923)

It follows from the above that the angels are invisible beings and cannot be seen with these physical eyes. Not only prophets but also Muslim divines have seen the angels very often in human forms. Mazhar Janejani would wait for his most beloved disciple Thanaullah to turn up before starting his class. He would say sometimes that Thanaullah had started from home. One day his disciples asked him how he could know that. Mazhar Janejani replied: "I see before me angels who get prepared to stand up for venerating Thanaullah".

NATURE OF ANGELS

Now we have to consider whether or not the angels are created beings, for the position that has been assigned to them leads to believe that they are not so, and this is the reason why the Christians have fallen into an error in as much as they think that the Holy Ghost is not a created being but is a part and parcel of God and hence they regard him also as God. But Islam says it is false to say that the angels are not created beings. As for instance, the Holy Qur'an speaks of them as having been created. God the Most High says, "Or have we made the angels females and were they witnesses to their creation?" (The Holy Qur'an 37:149).

It is clear from the verse quoted above that God has created angels. It is also apparent from the same verse that the angels of God (Mala'ikatullah) are creatures which bear no distinction of sex.

Whether the angels are subject to death or not is another question. Just as the human subconscious will be kept immune from death, so will the angels be safe from annihilation, or some of them will suffer annihilation while others will be allowed to live. The Jews think that when any revelation is sent, the wave which is brought into existence by the uttering of the words of the revelation calls into being thousands of angels who die the moment they are born. But the Zoroastrians look on the angels as immortal beings.

The angels have been endowed with volition but only to a very limited extent. They may be likened to a banana fruit hung round the neck of a horse

with a long rope so that it can move but cannot go beyond that circle. The angels also move in a circle and cannot go beyond the limit fixed for them. The limit is indicated in the following verse of the Holy Qur'an:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

"They don't disobey Allah in what He commands them and do as they are commanded".

(Vide The Holy Qur'an 66:6)

No, they cannot overstep this bound. That the angels have volition may also be deducted from another verse in which they speak of Adam. See the verses given below:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ
مَا لَا تَعْلَمُونَ ﴿٣١﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكَةِ
فَقَالَ أُنَبِّئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٢﴾

"And when your Lord said to the angels: 'I am about to place a vicegerent in the earth', they said: will you place therein such as will cause disorder in it, and shed blood? – and we glorify you with your praise and extol your holiness'. He answered: 'I know what you do not know'. And He taught Adam all the root words of the Arabic language (Asma'), then He put them before the angels and said: 'Tell Me the root words of these if you are right'.

(The Holy Qur'an 2:30, 31)

The question put by the angels to God whom they beseech is intended to let them know who will hold Adam in check when he will create disturbances and shed blood. This question points out that they have will power to a certain extent but that it does not lead them to evil and does not

allow them to overstep the bounds of virtue. But this verse should not be interpreted to mean that they raised an objection; it only shows that they put a question. It may be said that perhaps God inspired them to put that question and so they did. In the first place, it is wrong to assert that they asked that question on God bidding them do so, for God says later on, "If you are right" and commands them to tell Him the "root words" if they were right in putting that question. This proves that their question was not put in obedience to a command of God. Moreover some sayings of the prophet also lead one to the inference that the angels possess will. For instance, it is narrated that a certain person went to a theologian who was well-versed in religion and after telling him that he had committed so many sins and murdered 99 persons with no reason asked him if the door of repentance was yet open to him. The man replied that his repentance would not be accepted. Thereupon the divine person to death and proceeded to some other saintly person so that he might repent before him. But he died in the way. Then the guardian Angels of Heaven (Khazanah Al Jannah) said that they would carry him to heaven for he had made a resolve to repent and the guardian angels of hell. (Khazanah – Anaar) said that they would take him to hell for he died before repenting. These words of the prophet peace and blessings of Allah be upon him show that the angels (Mala'ikatullah) have been gifted with volition.

THE FOUR FUNDAMENTAL FORCES OF NATURE

Nobody can gainsay, in this scientific age, the presence of an all pervading force in the entire universe. Even the prominent scientists have written in clear-cut terms that there is a force or Conscious Intelligence behind every force and each particle of the world. Most people think this all pervading force or Cosmic Consciousness is God Almighty. They are mistaken. God is not all pervading. The being or 'is'ness or the essence of God cannot be said to be all pervading, since it is not so. But the manifestations of His Divine Attributes are all pervading indeed. In the sense that the manifestations of His attributes are all pervading He is called Omnipresent.

Einstein was forced to say "when I look at this world, I cannot escape from the feeling that there is an eternal Cosmic Mystery behind it". Mala'katullah or the Angels of God are luminous beings imperceptible to human eyes, pervading in each and every atom and particle. So the force or the Conscious Intelligent Spirit or the Agent or the Cosmic Mystery as Max

Planck, Sir Isaac Newton and Dr. Albert Einstein believe to be existing all over the universe is none other than Mala'ikatullah. God has assigned many works to them. The fundamental forces of nature work through them.

Yes, the universe is governed by forces. There are four fundamental forces that have been identified. In our present universe they have rather different properties. The four fundamental force are:

- | | |
|---------------------------|-------------------------|
| (1) Strong atomic force | (3) Weak atomic force |
| (2) Electromagnetic force | (4) Gravitational force |

THE PROPERTIES OF THE FUNDAMENTAL FORCES

Although the strong interaction is very strong, it is very short-ranged. That is to say, it acts only over ranges of order 10^{-13} centimetres and is responsible for holding the nuclei of atoms together. It is basically attractive, but can be effectively repulsive in some circumstances.

The electromagnetic force causes both electric and magnetic effects such as the repulsion between like electrical charges or the interaction of bar magnets. Though long ranged it is comparatively much weaker than the strong force. It can be attractive or repulsive, and acts only between pieces of matter carrying electrical charge.

The weak force is responsible for radio active decay and neutrino interactions. /it has very short range and, as its name indicates it is very weak.

The gravitational force is weak too, but long ranged. Furthermore, it is always attractive, and acts between any two pieces of matter in the universe since mass is its source.

THOUGH WEAK, THE GRAVITATIONAL FORCE WINS THE RACE IN THE END

Here the gravitational force can be depicted as the tortoise in the ancient story of the race between the hare and the tortoise. It is so because, although the four fundamental forces all play central roles in making the universe what it is today, with respect to the large scale issues that are of interest to Cosmology it is gravitational force, inspite of being weak, that is most important.

This is because of two of its basic properties that set it apart from other forces.

- 1) It is long ranged and thus can act over cosmological distances
- 2) It always supplies an attractive force between any two pieces of matter in the universe.

Thus although gravitation is extremely weak, it always wins over cosmological distances and therefore is the most important force for the understanding of the large scale structure and evolution of the universe. This fact reminds one the old story of the race between the hare and the tortoise. Though slow in speed, it is the tortoise that wins the race eventually. Likewise, although extremely weak, it is the gravitational force itself is the winner in the end.

SPONTANEOUS SYMMETRY BREAKING

The above discussion indicates that the fundamental forces in our present universe are distinct and have very different characteristics. But the current thinking in Theoretical Physics is this was not always so. There is a rather strong belief (although it is yet to be confirmed experimentally) that in the very early universe when temperatures were very high compared with today, the weak, electromagnetic and strong forces were unified into a single force. Only when the temperature dropped did these forces separate from each other, with the strong force separating first and then at a still lower temperature the electromagnetic and weak forces separating to leave us with the four distinct forces that we see in our present universe. The process of the forces separating from each other is called Spontaneous Symmetry Breaking.

There is further separation, which is even less firm than that above, that at even higher temperatures (the plank scale) as four forces were unified into a single force. Then, as the temperature dropped, gravitation separated first and then the other three forces separated as described above.

UNIFICATION OF FORCES

Attempts numerous have been made in the field of Theoretical Physics for a theoretical unification of forces. Prof. Muhammad Abdus Salam, the well-known Pakistani Theoretical Physicist who was born in 29 July 1926 and died

on 21 November 1996 (Aged 60) in Oxford, United Kingdom shared the 1979 Nobel Prize in Physics for his contribution to electroweak unification and became the first and only Pakistani to receive a Nobel Prize and also the first Muslim to win Nobel Prize in Science. Prof. Salam who had been a stalwart Ahmadi until his last breath was the Science advisor to the Government of Pakistan from 1960-1976, a position from which he played a major and influential role in Pakistan's Science. Prof. Abdus Salam often made it clear that it was his firm belief in the oneness of Almighty that led him to the major discovery of unification forces.

ANGELS BEHIND THE PROCESS OF CREATION

Every action be it the Big Bang (The singularity at the beginning of the universe) or the Big Crunch (The singularity at the end of the universe) or anything like that is done actually by the angels in accordance with the will and command of God Almighty. It is within six stages and ages and aeons that the angels have made the process of creation by Allah's command. In the first stage or eon quarks and leptons were created. Then the proton was created. In the second stage combining both proton and electron, hydrogen was created. In the third stage nitrogen was created. At the fourth stage there occurred the stellar explosion. In the fifth stage R.N.A was created. It is in the sixth stage of creation that the man, the main character in the story of the universe and moreover the vicegerent of God on the earth appears on the face of this pulchritudinous planet. Now let's read the following verse of the Holy Qur'an with rapt attention.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي
 سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا
 مِنْ شَافِعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ اللَّهُ رَبُّكُمْ
 فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ©

"Verily your Lord is Allah who created the heaven and the earth in six periods, then He is established on the throne of authority regulating the affair. He governs everything. There is no intercessor with Him save after His permission. That is Allah, your Lord, so worship Him. Will you not, then, be admonished?"

(The Holy Qur'an 10:3)

What the Science observes as evolution is actually the actions of angels. Their actions being invisible Science is compelled to say there is no creator behind evolution. So it often gets satisfied by imperfectly interpreting with such jargons as natural selection, survival of the fittest and so on. If it is the case that even angels who are God's creations cannot be comprehended by Science, then how can Science comprehend the Omnipotent God who is beyond's beyond?

Almighty Allah purports in the Holy Qur'an:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا ﴿٢٠١﴾

"He knows all that is before them and all that is behind them, but they cannot comprehend him with their science"

(The Holy Qur'an 20:110)

'Ilm', the Arabic word which Almighty Allah used in the verse means Science. The Arabic word 'Aalim' means scientists. Allah Almighty says in clear cut terms that Science cannot comprehend Allah because He is beyond's beyond. At another place the Qur'an says that only genuine scientists (Al Ulama' – the Plural form Aalim) can hold God in real awe.

In Surah Al An'am (Chapter No:6) in the verse 103 The Holy Qur'an says about the Omniscient Allah:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

"Human eyes cannot reach Him but He reaches their eyes because He is incomprehensibly subtle, the Omniscient"

(The Holy Qur'an 6:103)

Now remember a famous quoting of Albert Einstein: "subtle is the Lord, but malicious He is not".

ENERGY

What is energy? Yes, in common parlance, the ability to do work is called energy. According to the famous genius Dr. Wind energy is something difficult to define. Stephen Hawking, the author of the record-breaking bestseller, 'A brief History of Time From the Big Bang to Black Holes' writes:

"The idea of inflation could also explain why there is so much matter in the universe. There are something like ten million million million million million million million million million million million million million million (1 with eighty zeros after it) particles in the region of the universe that we can observe. Where did they all come from? The answer is that, in quantum theory, particles can be created out of energy in the form of particle/antiparticle pairs. But that just raises the question of where the energy came from. The answer is that the total energy of the universe is exactly zero. The matter in the universe is made out of positive energy. However, the matter is all attracting itself by gravity. Two pieces of matter that are close to each other have less energy than the same two pieces a long way apart, because you have to expend energy to separate them against the gravitational force that is pulling them together. Thus, in a sense, the gravitational field has negative energy. In the case of a universe that is approximately uniform in space, one can show that this negative gravitational energy exactly cancels the positive energy represented by the matter. So the total energy of the universe is zero".

(A brief History of Time P-136)

Pertaining to energy the statement of Max Planck Whose supreme achievement was the discovery of the 'quantum of action' is remarkable Max Planck says:

"As a physicist ie., as a man who has devoted his life to the most matter, I am surely free of any suspicion of fanaticism. And so after my research into the atom I say this to you: There is no such thing as matter per se! All matter originates from and consists of a force which sets the atomic particles in oscillation and concentrates them into the minute solar system of the atom. But as there is neither an intelligence nor an internal force in the whole

universe, we must assume a Conscious Intelligent Spirit behind this force. This spirit is the Basic Principle of all matter".

(Miracles of God P-150)

Here Max Plank had to imagine a Conscious Intelligent Spirit acting behind energy. Really, Max Planck is pointing to the existence of angels of God (Mala'ikatullah).

Einstein was forced to say "when I look at this world I cannot escape from the feeling that there is an eternal Cosmic Mystery behind it".

Sir Isaac Newton defines the basic cause of gravitation in the following word:

"Gravity must be caused by an Agent acting constantly according to certain laws"

(Vide 'Newton' by Moris Berre)

Conscious Intelligent Spirit, Cosmic Mystery, Agent and whatever phrase the scientists may use, they all point to the existence of angels constantly acting in the universe. There is no doubt in this matter. And Almighty God is beyond's beyond. Yes, He is beyond the ken of scientific investigations. The existence of God is well established in the inner depths of human sub conscious. Those who deny God are cheating, knowingly or unknowingly, their own moral conscience.

THE GRAVITONE PARTICLE

Let's now read an excerpt from the explanation of scientists, given below, concerning the gravitone particle.

"In Physics, the gravitone is a hypothetical elementary Particle that mediates the force of gravitation in the frame work of quantum field theory. If it exists, the gravitation is expected to be massless (because the gravitational force appears to have unlimited range) and must be a spin-2 boson. The spin follows from the fact that the source of gravitation is the stress-energy tensor, a second-rank tensor (compared to electromagnetic spin-1 Photon, the source of which is the four current, a first-rank tensor). Additionally, it can be shown

that any massless spin-2 field would give rise to a force indistinguishable from gravitation, because a massless spin-2 field must couple to (interact with) the stress-energy tensor in the same way that the gravitational field does.

This result suggests that, if a massless spin-2 particle is discovered it must be the gravitone, so that the only experimental verification needed for the gravitation may simply be the discovery of a massless spin-2 particle".

The above explanation wrapped up in so much technical verbiage is likely to mean that the presence of the angels of God (Mala'ikatullah) is inevitable behind every particle in the universe. In the spinning of electrons around the nucleus of an atom there is the presence of angels. In the fundamental forces there is the presence of angels. In the Big Bang and in the Big Crise the presence of angels cannot be denied. So the hypothetical elementary particle, the seemingly superstitious idea on the part of physicist, which they entitle as the 'gravitone' must be in fact the angels (Mala'ikatullah) whom Max Planck calles the Conscious Intelligent Spirit, Sir Isaac Newton calles the Agent and Albert Einstein calles fondly the Cosmic Mystery.

GOD PARTICLE viz HIGGS BOSON

Higgs Boson (also known as higgs particle) is an elementary particle initially theorised in 1964. In main stream media the Higgs boson has often been called 'God Particle' because this particle is the only particle in the entire universe which is responsible for the mass and form of other particles.

In order to unravel the mysteries behind the origin of universe the cosmogonists have established the biggest experimental machine titled Large Hadron Collider (LHC) in a tunnel 175 metre deep from land level in the Switzerland – France boundary. It is the world's largest and most powerful particle accelerator. The prime part of the same is a 27 kilometre long ring of super conducting magnets with a number of accelerating structures to boost the energy of the particles along the way. The machine was made expending a sum of 3000 million euro. About a hundred countries co-operate in this venture.

It is the state dawned just after the Big Bang occurred 13,700 million years ago that is virtually created in LHC. In July 2012 the cosmologists (or the

cosmogonists) came forward with a cute claim of having discovered the Higgs particle. Eleven other particles have already been discovered. In this context, what we have to say humbly is that it is the angels of God (Mala'ikatullah) that are in full swing behind this Higgs Boson (The so called God Particle') also.

THE ADWAITIS (THE NON-DUALISTS) ARE MISTAKEN

The adwaitis or non- dualists are the ones who dabble in spirituality and babble their whims and fancies in the matter of theology. They falsely assume to be enlightened on everything and babble inappropriate things about God and His ways. They wrongly claim that there is no such thing as creature but only the supreme God (Parameshwar). Ironically, they themselves assume to be God and babble without any sense of shame that there is nothing other than God existing and they themselves are God pondering nothing over the truth of the matter. They don't realize the truth is vice versa. They have yet to understand that, God Almighty is the only inevitable being, while is creatures have got indeed their own existence through His creative power.

The angels of God (Mala'ikatullah) serves everybody in accordance with the 'Pot each and everybody holds in their own hands'. The unusual experiences the yogis and sanyasins among the adwaitis get after and during their meditations are misconstrued by them to be Divine. The pervading of Mala'ikatullah (Angels of God) in every atom is misunderstood by these blockheads to be the Pervading of God Himself. Here I recommend that you read the chapter titled 'work of angels' once more.

Actually it is the angels who are actively behind all the activities in the universe, natural forces and Phenomina. Here the adwaties have evidently been led astray and misled by their utter foolishness and the total ignorance concerning angels. The only remedy for their ailment is to try their level best to be enlightened on the angels of Allah and level best to be enlightened on the angels of Allah and the myriad functions of these luminous beings coming back to the book of God (The Holy Qur'an) is the one and only way for the enlightenment on the ultimate reality.

While making an important and significant speech on the topic 'Quantum Mechanics and the breaking down of determinism' Albert Einstein opined: "I cannot conceive of a personal God who would directly influence the

Reference – Mala'ikatullah (The Angels of Allah)

The Holy Qur'an	2:30	13:13	39:75
	2:31	13:23	41:14
	2:34	15:7	41:30
	2:97	15:8	42:5
	2:98	15:28	43:19
	2:161	15:30	43:53
	2:177	16:2	43:60
	2:210	16:28	47:27
	2:248	16:32	53:27
	2:285	16:33	66:4
	3:18	16:49	66:6
	3:19	17:40	70:4
	3:42	17:61	74:31
	3:45	17:92	78:38
	3:80	17:95	97:4
	3:87	18:50	
	3:124	20:116	
	3:125	21:103	
	4:97	22:75	
	4:136	23:24	
	4:166	25:21	
	4:172	25:22	
	6:93	25:25	
	6:111	33:43	
	6:158	33:56	
	7:11	34:40	
	8:9	35:1	
	8:12	37:150	
	8:50	38:71	
		38:73	

actions of a personal God who would directly influence the actions of individuals, or would directly sit in judgement on creatures of his own creation: I cannot do this in spite of the fact that mechanistic causality has, to a certain extent, been placed in doubt by modern science".

If Einstein had been properly enlightened on the concept of the angels of God as underlined by the Holy Qur'an in the light of its invaluable divine verses this greatest genius of all times would have embraced Islam, the divine religion and become one of the stalwart followers and enthusiastic learners of the Holy Qur'an. Allah Almighty knows the best.