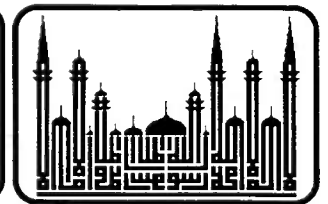




بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Perspectives



A bimonthly newsletter published by the Foundation for Islamic Knowledge* June/July 1997, Muharram/Rabi'1 1418* Vol. 3, No. 3

Editorial

Last February, Dr. Ian Wilmut and his colleagues at the Roslin Institute in Midlothian, Scotland announced the successful cloning of an animal from an adult lamb (see photo on page 6). Shortly thereafter, researchers at the Oregon Regional Primate Research Center announced the cloning of two rhesus monkeys - from very early embryo cells - that is not the same as cloning the more sophisticated cells of an adult animal, or even a developing fetus. The possible extension of this research to human cloning raised several ethical, moral, and theological questions. A number of governments are devising policies to regulate genetic research and technology. President Clinton proposed a ban on using genetic cloning techniques to create a human being, and asked the National Bioethics Advisory Commission to review the ramifications cloning would have for humans. The governments of United Kingdom, France and Germany have banned human cloning.

For the benefit of the readers, a brief description of human cloning is given subsequently, and some of the concerns about the technology are outlined. A human clone is a time-delayed identical twin of another person. With the currently known techniques, a clone cannot be grown in a laboratory but in a surrogate mother's womb. The surrogate mother provides all the nutrients for the cloned cell to grow, to become an embryo, a fetus and

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Legal Rulings concerning Business Transactions

A new CD-ROM for the IBM-PC, providing legal rulings (*Fatawi*) on several contemporary economic issues and business transactions, has been released. The program is in Arabic and is entitled *Al-Fatawi Al-Iqtisadiya*. It covers rulings on renting and hiring; liquid assets; bankruptcy; interest and usury; sales; insurance; stocks; and donations. Thematic search facility is provided and the relevant Qur'anic verses and Prophetic traditions are included. The program is developed by Sakhr Software and Dallah Al-Baraka Companies, and is distributed by Digitek International Inc., 7631 Leesburg Pike, Suite B, Falls Church, VA 22043-2520. Tel. (800) 33-SAKHR. ☐

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٢١	يا أيها الذين آمنوا لا تأكلوا أموالكم
٢٢	يا أيها الذين آمنوا إنما الخمر والميسر
٢٣	وإن كان ذو عسرة فنظرة إلى ميسرة
٢٤	وإن كان ذو عسرة فنظرة إلى ميسرة
٢٥	وإن كان ذو عسرة فنظرة إلى ميسرة
٢٦	يا أيها الذين آمنوا اتقوا الله وذرؤا ما
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Reflections

Dr. Ahmed K. Noor

Spirit and Soul

الروح والنفس

Although many articles, and even books, have been written on the subjects of *rooh* (which may be approximately translated as spirit) and *nafs* (approximately translated as soul), only few have been based on authentic knowledge provided to us in the Qur'an and the sayings of the Prophet (PBUH). In this article, an attempt is made to shed some light on the subjects of *rooh* and *nafs*.

Human beings represent a miraculous and a special creation of Allah (SWT). In fact, they are the crown of creations of Allah. On the material side, human beings are composed of few gallons of water, ounces of carbon, magnesium, potassium, and other basic elements from the earth. Therefore, the materials included in the *jassad* (body) cannot be the source of value of the human being. Moreover, we are repeatedly reminded in the Qur'an that a human is not only a biological life, like any other life in the kingdom of Allah (SWT). It is the *rooh* (spirit) - the source of intellectual ability and spirituality - which distinguishes the human from other creations.

Definitions

The term *nafs* (soul), which is repeated 298 times in the Qur'an, refers to the integration (or union) of the *jassad* (body) and the *rooh* (spirit) - see the sketch in the middle of page 4. The term *rooh* is repeated 24 times in the Qur'an. Since *rooh* is not tangible, our sources of knowledge cannot be material (i.e., based on human intellect, experimental ability or experience). Rather, the only authentic source of knowledge is the same as that used for other items of the world of absolute unseen, namely divine revelations. As Allah (SWT) tells us in the Qur'an (17:85) the information given to us about *rooh* is limited. The subject is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا
قَلِيلًا .
(سورة الإسراء - آية ٨٥)

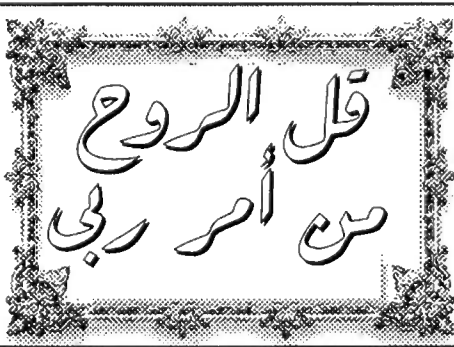
And they ask you concerning the spirit; say: "the spirit: its knowledge is with my Lord. And of knowledge, you (human beings) have been given only a little."
(Qur'an 17:85)

beyond our complete comprehension.

Qur'anic usage of the term Rooh

The term *rooh* is used in the Qur'an in the context of the following four things (see the figure at the bottom of page 3):

• Divine inspiration (or revelations) given to prophets, including Prophet Muhammad (PBUH).



Say: "the spirit: its knowledge is with my Lord."
(Qur'an 17:85)

for example,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا .
(سورة الشورى - من آية ٥٢)

"And thus have We, By Our command sent Divine inspiration to you."

(Qur'an 42:52)

This also refers to the spirit of Prophethood, with which a prophet is imbued in order to fulfill his mission by word and deed.

• Spirit from Allah (SWT) provided to the believers to give them support, comfort and trust in Him.

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ .
(سورة المجادلة - من آية ٢٢)

"For such He has written faith in their hearts, and strengthened them with a spirit from Himself."

(Qur'an 58:22)

However, this should not mean that the human spirit is any part of divinity.

• Archangel *Jibreel* (Gabriel), referred to as the Holy spirit and the honest spirit.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ .
(سورة النحل - من آية ١٠٢)

"Say, the Holy spirit has brought the revelation from your Lord in truth."

(Qur'an 16:102)

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ .
(سورة الشعراء - آية ١٩٣)

"With it came down the honest (truthful) spirit."
(Qur'an 26:193)

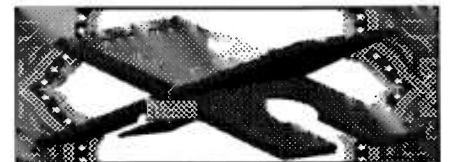
Here, the emphasis is on the fact that the angel *jibreel*, who brought the revelations, does not suffer from any human weakness. He is wholly pure and holy and conveys the word of Allah intact. He conveys the message of Allah precisely in the same form, and with the same content, as they are entrusted to him. It is not possible for him to tamper with the message, or to make his own additions to it in any way. However, in the cited verses there is no connotation to the divinity of *Jibreel*.

• Spirit from Allah breathed into us to make us living human beings.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ .
(سورة السجدة - من آية ٩)

"And He fashioned him/her in due proportion, and breathed into him/her of His spirit."
(Qur'an 32:9)

The same term is used in reference to



Prophet Issa (Jesus).

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى
مَرْيَمَ وَرُوحٌ مِنْهُ .

(سورة النساء - من آية ١٧١)

"Jesus Christ the son of Mary was (no more than) a messenger of Allah, and His word, which He bestowed on Mary, and a Spirit proceeding from Him."

(Qur'an 4:171)

According to Muslim scholars, the spirit from Allah in this context does not merely imply life - of which a living being moves - but the essential human characteristics which imbues the human with, among others, knowledge, consciousness and thought, discretion and judgment, discernment and discrimination, power, and will. These characteristics, which are a slight reflection of Divine characteristics, distinguish the humans from all other earthly creations; raise them to the position of vicegerent of Allah; and make them worthy of having the angels and every earthly creation bow before them.

Allah has called the spirit, which He breathes in the human, His own because:

a) It belongs to Him alone, and
b) the attributes of knowledge, consciousness,....etc. are a reflection of the attributes of Allah. They have not come from any combination of matter, but from Allah Himself.

However, possession of a part of any Divine characteristic does not amount to the possession of a part of Godhead. Godhead is absolutely beyond the reach of each and every creation.

Note that the wording of the Arabic text about the birth of Prophet Issa are almost identical to those describing the creation of Adam.

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ
ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ
كُنْ فَيَكُونُ .

(سورة آل عمران - آية ٥٩)

Verily, the likeness of Jesus in Allah's sight is the likeness of Adam. He created him from dust, then (He) said to him : "Be!" and he was.

(Qur'an 3:59)

Where does the *Rooh* Reside?

Although there is a definite relationship between the spirit and the body, the suggestions made by some that the *rooh* resides in the heart, mind

or blood are baseless. The Muslim scholar Ibn Al-Qayyim feels that the *rooh* is totally infused in the body.

Stages of the *Rooh*

The *rooh* is indestructible - in the sense that once it is created it never perishes. According to the Prophet (PBUH), Allah ordains the *rooh* to unite with the fetus at the beginning of the fifth month of pregnancy. However, biological life starts earlier. The ovum (fertilized egg) has a biological life.

إن أحدكم يجمع خلقه في بطن أمه
أربعين يوماً ثم يكون في ذلك علقه
مثل ذلك ثم يكون في ذلك مضغة
مثل ذلك ثم يرسل الملك فينفخ فيه
الروح . (حديث شريف)

Each one of you is put together in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel to breath the spirit into him.

(Prophetic Wisdom)

Qur'anic Usage of the Term *Rooh* (Spirit)

Divine Inspiration
(Revelations given
to Messengers)

الروح من أمر
الله تنزل بها
الملائكة على
الرسل

Spirit Provided
to the Believers
to give them
Support,
Comfort, and
Trust in Allah

روح من الله
تؤيد المؤمنين

Honest,
Trustworthy
Spirit (Archangel
Gabriel)

روح القدس -
الروح الأمين -
جبريل

Spirit from
Allah Breathed
into us to make
us Human
Beings

نفخ الله في
الإنسان من
روحه

There are four stages of *rooh* (see the figure at the bottom of this page):

- *Rooh* united with the body as fetus.
- *Rooh* united with the body after birth till death.
- *Rooh* departing from the physical body during *barzakh* (between death and resurrection)

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ
(سورة المؤمنون - من آية ١٠٠)

"And behind them is a *barzakh* (a barrier) until the day when they will be resurrected." (Qur'an 23:100)

- *Rooh* uniting with the body on the day of resurrection and residing in heaven or hell.

With scientific advances, our knowledge about our bodies is likely to increase. However, the *rooh* - that creation of Allah which transforms the materials of the body into a living human being - will remain, till the day of judgment, a Divine secret. The possessor of the body does not know how the *rooh* came to the body, how it will depart it at death, and how it will unite with it again on the day of resurrection. It is a manifestation of the power of Allah.

About the *Nafs*

The commands of Allah, and His admonition, are addressed to the *nafs* (soul) - the union of the *rooh* (spirit) and the *jassad* (body). No commands are given before the *rooh* is united with, or after it departs, the *jassad*.

وَنَفْسٍ وَمَا سَوَّاهَا . فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا .

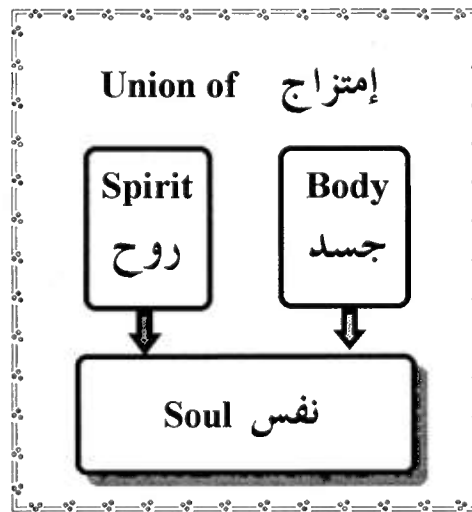
(سورة الشمس - آيات ٧ ، ٨)

"By the soul, and the proportion and order given to it. And its inspiration as to its wrong and its right."

(Qur'an 91:7,8)

وَاتَّقُوا يَوْمًا لَّا تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئًا .

(سورة البقرة - من آية ٤٨)



"Then guard yourselves against a day when one soul shall not avail another."

(Qur'an 2:48)

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ .

(سورة الحشر - من آية ١٨)

"Let every soul look to what (provision) it has set forth for the morrow."

(Qur'an 59:18)

The judgment, the bliss and the punishment in the hereafter are for the *nafs*, after the bodies are resurrected, and the spirits are united with them.

ثُمَّ تُوفَى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ .

(سورة آل عمران - من آية ١٦١)

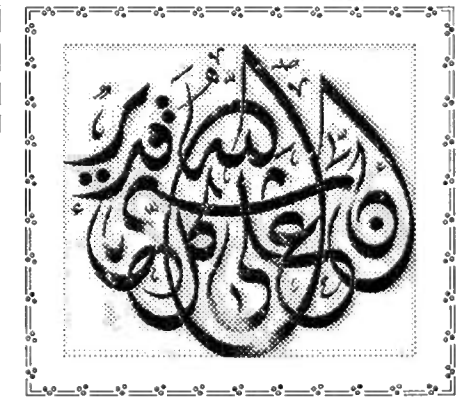
"Then every soul shall be paid in full what it has earned."

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ . (سورة ق - آية ٢١)

"And every soul will come forth: with each will be an (angel) to drive, and an (angel) to bear witness."

(Qur'an 50:21)

We pray to Almighty Allah to give our *rooh* and our *nafs* guidance, protection, and support to remain on the straight path. Ameen



Four Stages of Spirit

أربعة مراحل للروح

United with Fetus

United with the
Body after Birth

Departing from the
Physical Body
during *Barzakh*
(Between Death and
Resurrection)

United with the
Body after
Resurrection and
residing in Heaven
or Hell

Two Categories of Hypocrisy

أنواع النفاق

Hypocrisy in Belief

النفاق في العقيدة

- ① To Belie the Messenger (PBUH)
تكذيب الرسول
- ② To Belie Some of What was Brought by the Messenger (PBUH)
تكذيب بعض ما جاء به الرسول
- ③ To Hate the Messenger
بغض الرسول
- ④ To Hate Some of What the Messenger Brought
بغض بعض ما جاء به الرسول
- ⑤ To be Happy at the Disgrace of the Religion of Allah's messenger
السرور لإنخفاض دين الله
- ⑥ To Dislike that the Religion of Allah's Messenger Becomes Victorious
الكراهية لإنتصار دين الله

Hypocrisy in Deeds and Actions

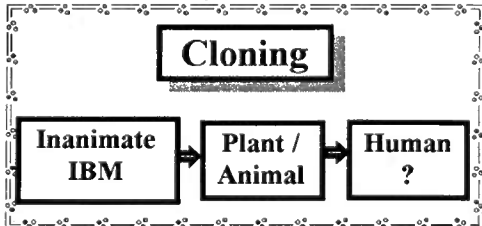
النفاق في الأفعال

- ① Whenever Speaking, Lying
إذا حدث كذب
- ② Whenever Promising, Breaking the Promise
إذا وعد أخلف
- ③ Whenever Trusted, Proves to be Dishonest
إذا أوتمن خان
- ④ Whenever Quarreling, Behaving in a Very Imprudent, Evil, and Insulting Manner
إذا خاصم فجر
- ⑤ Whenever Making a Covenant, Proving to be Treacherous
إذا عاهد غدر

Continued from page 1
Editorial

then after delivery, a human child. The genes of a clone child are different from those of a normal child. The normal child has 23 chromosomes from the mother and 23 chromosomes from the father, or 23 pairs in every cell of the body, except the germ cells or gametes (sperm or ova). The clone child will have 23 pairs of chromosomes of one parent. And since our knowledge about the *rooh* (spirit) is very limited (see page 2), the *rooh* cannot be cloned.

Advocates of cloning and genetic engineering cite a number of potential benefits including, the creation of farm animals engineered to produce specific drugs (e.g., human insulin); the production of "humanized organs"; and the prevention of parent-child disease transmission. Some Muslims feel that cloning enables us to realize that the restoration of life to humans through resurrection is not more difficult than the initial creation (out of a mass of different materials that were compounded together).



However, from moral and ethical points of view, many objections can be raised about human cloning, including:

- The very process is an exercise in dehumanization. By negating inviolability of the human body, cloning is an intrusion into the primum mobile of the genetic ecosystem.
- Cloning may become an agent of commercial exploitation, very much like the "rent-a-womb" syndrome that we suffer from.
- Cloning replaces procreation with replication, giving a new twist to the scaffold around which we are accustomed to build edifice of the human family.

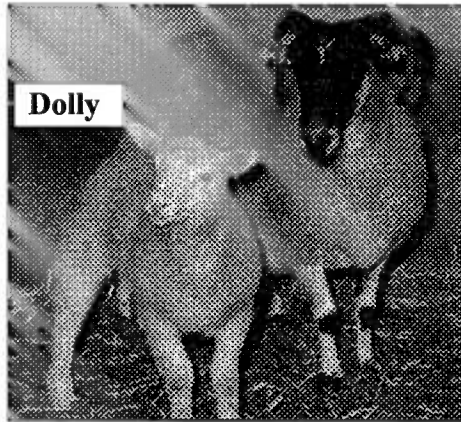
And from an Islamic point of view, the following two points can be made

- For a Muslim, his/her body is a trust from Allah. It is neither a

solely owned property, nor a disposable commodity. Hence the interdiction against suicide. The temporary possession of the body does not imply its ownership by the possessor. The ritual prayer one recites at the death of a person comes as a vivid reminder:



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هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ
(سورة يونس - آية ٥٦)

"He alone grants life and causes death, and unto Him you shall return."
(Qur'an 10:56)

- The Qur'anic paradigm of human creation is that the entire life cycle on earth - from the moment of birth to the point of death - is a Divine act. The human being is simply an agent, a trustee of Allah, and the human body is a trust from Allah. As such, replication is simply a redundant act.

On the utilitarian side of the corporal possession, Muslims are exhorted - as a ritualistic obligation - to keep this trust in good shape. If cloning is performed within the legal marital bonds, and no extramarital genetic boundaries are crossed; and the genetic endowment is only from the spouses; then its acceptance or prohibition must be judged against Islamic ethical norms. For instance, Islam sanctions therapeutic abortion in case of genuine clinical condition, i.e., impending danger to the life of the mother. Would cloning offer an analogous condition?

For example, pre-natal corrective genetic intervention, provided there exists a clinical justification. The reasoning for this assertion takes root in the body-as-a trust paradigm, and ensuring responsibility for its care as the duty of every Muslim.

The ethical and moral issues brought about by the recent developments in genetic research and engineering need to be addressed by Muslim scholars. Commissions of Muslim scholars and genetic experts need to be formed to embark on a comprehensive and a detailed study of these issues, in the light of *Shariah* (sacred Law) and *Fiqh* (Islamic jurisprudence). Clear rulings need to be made concerning, among others, reproductive research, DNA tests for identifying genetic diseases and diseases in the womb, and human cloning. A sincere and concerted effort by Muslims can, with the help of Allah, result in guidance to the right rulings.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
(سورة العنكبوت - من آية ٦٩)

"And those who strive in Our (cause), We will certainly guide them to Our paths"
(Qur'an 29:69)

National Muslim organizations should take the lead in forming these commissions. □

Important Dates

- Ramadan 1, 1418...
.... December 31, 1997
Eid-ul-Fitr
.... January 30, 1998
Eid-ul Adha
.... April 7, 1998
Muharram 1, 1419
.... April 28, 1998
Ramadan 1
.... December 20, 1998
Eid-ul-Fitr
.... January 19, 1999
Eid-ul Adha
.... March 28, 1999

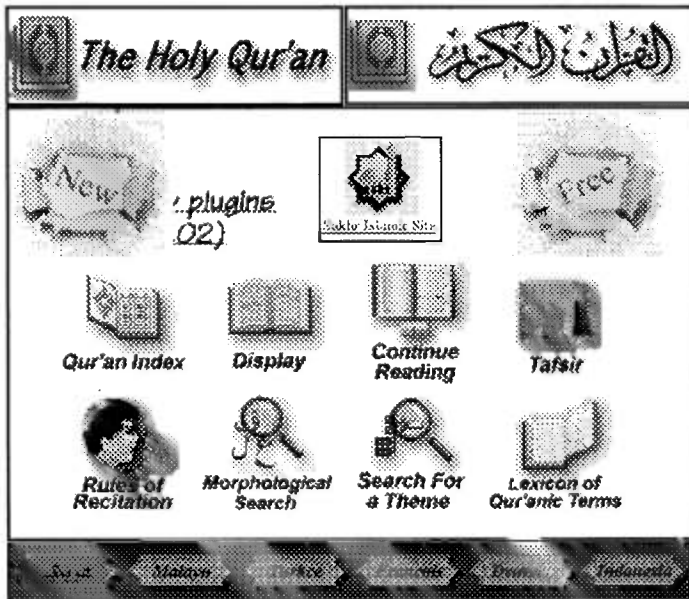
Note: Please contact the National Organizations listed on the back page for confirmation about these dates.

New Islamic Software

With the Grace of Allah, the number of new Islamic software facilities has increased in recent months. Some of these facilities are listed subsequently.

Multimedia Internet Facilities:

Sakhr Computer company, Cairo, Egypt has established an elaborate web page on the internet. The URL address is: (<http://www.sakhr.com>). A version of the multimedia Qur'an database can be downloaded from this site, free of charge. The database displays the Arabic text, provides recitation, Arabic interpretation, morphological and thematic searches (see figure below).



In the near future, in sha'a Allah, the nine books of *Hadiths* and the *Hajj* program can also be downloaded from the same site. ☐

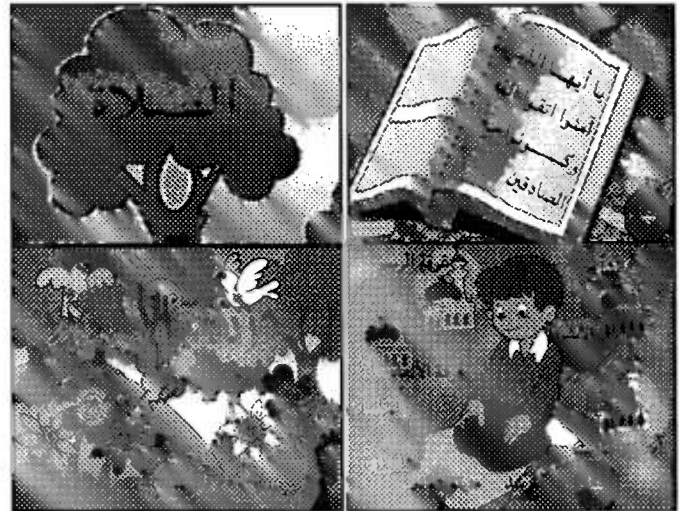
A *Hajj* and *Umrah* web site has been established by Al-Kaaravan (TM), Sunnyvale, CA. The URL address is: (<http://www.webplaza.com/pages/institutions/hajj/hajj.html>). It provides background information about *Hajj* and *Umrah*, annotated with pictures, audio tapes and video files. ☐



Children Programs:

Two new multimedia children programs are now available on CD-ROMs. The programs are distributed by Astrolabe Pictures, Inc., 585 Grove street, suite 300, Herndon, VA 20170, Tel. (800) 39-ASTRO.

The first program is in Arabic and is entitled *Anasheed Garden*. It teaches prayers, few verses from the Qur'an, sayings of the Prophet (PBUH), eight songs and a number of games. The program is developed by Alkindi Media, Falls church, VA. ☐



The second program is entitled *Islamic Animated Stories*. It has three stories in both Arabic and English: Noah, Ozair, and the two merchants. It also has video clips with songs, and quizzes. The program is produced by EduMedia and Gulf Digital Arts in Qatar. ☐

