SAMPLE

The Soul: The Breath of Allah

Ruh in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

putrabooks.github.io

Buy the full book:

Carousell carousell.sg/p/the-soul-the-breath-of-allah-1465899226

Ko-fi

ElevenReader

Gumroad

Payhip

Contents

Disclaimer

Introduction

Chapter 1: The Meaning of Ruh — The Breath of Allah

Chapter 2: The Creation of Adam — When the Ruh Entered

Chapter 3: The Soul and the Body — The Divine Partnership

Chapter 4: The Soul at Death — Departure and Return

Chapter 5: The Soul in the Barzakh — Between Two Worlds

Chapter 6: The Ruh and Revelation — The Spirit and the Word

Chapter 7: The Soul and Accountability — The Record of Deeds

Chapter 8: The Resurrection — The Soul Reunited with the Body

Chapter 9: Lessons and Reflections

Chapter 10: The Take-Up — 6:61's Keepers and 75:26-29's Throat-Cluster

Chapter 11: The Jugular-Nearness — 50:16's Whisper-Knowledge and 57:4's Withness

Chapter 12: The Wronged-Earth Souls — 4:97-98's Expansive-Earth Doctrine

Frequently Asked Questions

Glossary

This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

The Quran describes the soul as the most mysterious and elevated of Allah's creations — a breath from the divine, placed in the human body, animating it, defining it, and carrying it through the journey of earthly life and into the eternal Hereafter. The Arabic word for soul in the Quran is ruh (رُوح), and it is a word of profound depth, appearing in contexts that range from the creation of Adam to the descent of revelation, from the moment of death to the events of the Day of Judgment.

The Quran says about the soul: "And they ask you about the soul. Say: the soul is of the affair of my Lord. And mankind has not been given of knowledge except a little" (17:85). This verse is the Quran's most direct statement about the soul, and it is a statement of limitation. The soul is "of the affair of my Lord" — it belongs to the divine realm, and its full nature is known only to Allah. Human knowledge of the soul is partial, limited, and necessarily humble. The Quran does not provide a complete theology of the soul. It provides glimpses — enough for the believer to understand the soul's origin, its purpose, and its destiny, but not enough to satisfy the demand for total comprehension.

This book is the fifth in the Unseen sub-series of the NurOne project. The first four books explored the angels, the jinn, Shaytan, and revelation. This book explores the soul — the divine breath that animates the human being and connects the material world to the spiritual. The soul is the bridge between the seen and the unseen within the human being — the body is of the earth, and the soul is of the heavens, and the human being is the meeting point of both.

The soul is not a topic that can be exhausted by a single book, a single verse, or a single lifetime of study. It is the most intimate of the unseen realities — the one that the believer carries within themselves, experiences every moment, and yet cannot fully comprehend. The Quran honors this mystery by not attempting to resolve it.

The Quranic treatment of the soul is scattered and deliberate. The Quran does not offer a systematic doctrine of the soul — its substance, its faculties, its operations. Instead, it describes the soul in action: entering the body at creation, departing at death, returning to Allah, experiencing the barzakh (the intermediate state), and being reunited with the body at resurrection. Each of these moments reveals something about the soul's nature, and together they form a portrait that is profound even in its incompleteness. The Quran's restraint about the soul is itself a teaching: some knowledge is reserved for the Creator, and the believer's wisdom is in accepting the limits of human

understanding while trusting that what Allah has revealed is sufficient.

Chapter 1: The Meaning of Ruh — The Breath of

Allah

The word ruh in the Quran carries multiple meanings. It is used for the human soul, for the angel Jibril, for the spirit that Allah sends with revelation, and for the divine breath that was breathed into Adam. Despite this range of usage, the word consistently carries the meaning of a life- giving, divine force — something that comes from Allah and that animates or elevates what it enters.

The Linguistic Meaning

The Arabic word ruh is derived from a root meaning "wind," "breath," or "spirit." The word carries the sense of something that is invisible but real, intangible but powerful, and life-giving. The root r-w-h also relates to the word rih (wind), suggesting that the soul is like a wind — unseen, immaterial, yet carrying force and effect. The connection between soul and breath is fundamental: just as breath gives life to the body, the soul gives life to the human being. And just as breath comes from outside the body and enters it, the soul comes from Allah and enters the body.

The Quran uses ruh in at least four distinct ways. First, the human soul — the divine breath placed in Adam and in every human being: "So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration" (15:29, 38:72). Second, the angel Jibril — called "the Spirit" (ruh) in several passages: "The Trustworthy Spirit has descended with it upon your heart" (26:193-194). Third, the Spirit as a bearer of revelation: "He sends down the angels with the Spirit of His command upon whom He wills of His servants" (16:2). Fourth, the Spirit as a creation present alongside the angels on the Day of Judgment: "The day when the Spirit and the angels will stand in rows" (78:38).

The Ruh as Divine Breath

The most significant use of ruh for the believer is the divine breath — the soul that Allah breathed into Adam. The Quran states: "So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration" (15:29). And: "And when I have proportioned him and breathed into him of My soul, so fall down to him in prostration" (38:72). The phrase "of My spirit" (min ruhi) does not mean that a portion of Allah's own essence was placed in Adam — Allah is indivisible and cannot be portioned. Rather, the phrase is a figure of honor — the soul is called "My spirit" to indicate its divine origin and its elevated status. The soul is from Allah in the sense that it was created by Him, given by Him, and belongs to Him.

The breathing of the soul into Adam is the moment that transforms a clay body

into a living human being. Before the soul, Adam was form without life. After the soul, he was a living, conscious, accountable being. The Quran describes this transformation as the moment that commanded the angels to prostrate: "So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration" (15:29). The prostration was not to the clay — it was to the clay animated by the divine breath. It was the soul that made Adam worthy of the angels' prostration.

The Ruh and Life

The Quran connects the soul with life: "And We did not give them bodies that did not eat food, nor were they immortal" (21:8 — about the prophets). The soul is the principle of life — the difference between a living body and a dead one. The Quran says: "And Allah has created every living creature from water" (24:45 — about the material basis of life), but the soul is the immaterial principle — the spark that makes the matter alive. The Quran does not describe the mechanism by which the soul animates the body. It simply states that the soul is present in the living and absent from the dead: "Allah takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and releases the others until a specified term" (39:42).

This verse — 39:42 — is the Quran's most detailed description of the soul's relationship with the body during life and sleep. The soul is taken fully at death. During sleep, the soul is partially taken — enough for consciousness to cease but not enough for life to end. The soul of the sleeper is returned, and the soul of the dying is kept. The distinction between sleep and death is the distinction between temporary and permanent departure of the soul.

The Mystery

The Quran acknowledges the mystery of the soul explicitly: "And they ask you about the soul. Say: the soul is of the affair of my Lord. And mankind has not been given of knowledge except a little" (17:85). This verse is the Quran's definitive statement on the limits of human knowledge about the soul. The soul is "of the affair of my Lord" — it belongs to the divine realm. Human beings have been given "a little" knowledge — enough to recognize the soul's existence, its origin, and its destiny, but not enough to comprehend its essence. The Quran does not attempt to resolve the mystery. It leaves it intact — and in doing so, it teaches the believer that some questions are answered not by knowledge but by faith.

End of free sample. The full book is available at putrabooks.github.io

ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

Read the rest

THE SOUL: THE BREATH OF ALLAH

The full book continues past this sample.

Get it here:
https://ko-fi.com/s/c696d4d6ac

Pay what you want, S$1.90 or more. No account needed. Instant PDF + EPUB.