

***QALB* – THE SYSTEM MANAGER OF HUMAN BEING**

Animals may be best considered as dedicated natural biocomputers like our present-day robots. They are mere automata. Their internal (house-keeping biological activities) and external activities (e.g., mobility, interactions with other organisms, etc.) are totally programmed (involuntary). That is why they have predictable behaviour and responses. A signal received from outside through input ports like eye, ear, nose, skin, and tongue or that originates from the internal organs is processed by the CPU in accordance with the microbioprogram of the organism and the decision is communicated to the organ(s) concerned for action (Fig. 1). Both the CPU and memory may be specialized tissues in the brain. Human robot system is far more sophisticated than this. Being a conscious free-willed biocomputer, man is uniquely endowed with additional processor which may be called “system manager” (SM) or the *qalb* (mind). The *qalb* has a memory “auxiliary memory” (*sadr*). We also experience the presence of a monitor associated with the SM (not shown in Fig. 1) from our ability to project images on a mental screen [1, 2]. The *qalb* is a processor created by Allah exclusively for *Homo sapiens*. The single most important distinguishing feature of human being is the *qalb* (mind) which imparts to him self consciousness and freewill making him sentient being. Man alone is capable of conscious perception of the world; all other species are unconscious biosystems. They function unconsciously and all their activities are completely programmed. The view that animals do not have mind and are “mere automata” is also held by several earlier and present-day philosophers [2]. The CPU of human biosystem distinguishes the signals reaching it based on the program as those requiring the attention of the SM and those not requiring the attention of the SM. The latter include the metabolic activities going on inside the system as well as such activities as reflex actions, instincts, etc. In this case, the CPU sends the necessary commands in accordance with the program to the peripherals concerned for action. Such an activity may be termed as unconscious (involuntary) activity. In the other case, the CPU passes on the information to the SM. Any information ‘viewed’ by the SM is a conscious activity and any action ordered by the SM is also a conscious (voluntary) activity. The SM functions independently of the CPU. It reacts to the information passed on to it by the

CPU and decides the necessary course of action. The decision is transmitted to the CPU, which, in turn, activates the appropriate tissues/organs for action. If nothing is communicated, no action will result. Irrespective of whether it is for an action or for no action, the decision taken by the SM forms a conscious activity. Several functions of human *qalb* are identified in the Quran. The *qalb* is the part that thinks and learns.

“Do they not travel through the land, so that their *qalb(s)* may thus learn wisdom and their ears may thus learn to hear? Truly, it is not their eyes that are blind but their *qalb(s)*....” (Q. 22:46)

“...They (the rejectors of Faith) have *qalb(s)* with which they cannot understand....” (Q. 7:179)

“Your Allah is one Allah. As to those who believe not in the Hereafter, their *qalbs* refuse to know, and they are arrogant.” (Q. 16:22)

The *qalb* is endowed with freedom to take decision and that is why man is able to carry out conscious activities at his will.

“Say everyone acts according to his own disposition; but your Lord knows best who it is that is best guided on the way.” (Q. 17:84)

The *qalb* is also a data entry port like the ear or eye. One of the divine methods of communication was to put the Message (Revelation) onto the *qalb* of Prophet Muhammad (S.A.).

“Say: Whoever is an enemy to Gabriel – for he brings down (the revelation) to your *qalb* by God’s will, a confirmation of what went before, and guidance and glad tidings for those who believe.” (Q. 2:97)

“Verily this is Revelation from the Lord of the Worlds; with it came down the *rooh* to your *qalb* that you may admonish.” (Q. 26:192-194)

The Satan also puts suggestions onto the *qalb* of man to deviate him from the righteous path.

“That God may make suggestions thrown in by Satan
but a trial for those in whose *qalb(s)* is disease and who
are hardened of *qalb(s)*....” (Q. 22:53)

The capability of the *qalb* to learn and think is an extremely sophisticated faculty in the sense that irrespective of the differences in languages in which the information is inputted it has the ability to process it. The absence of *qalb* in other organisms deprives them of this ability; with the result they do not perceive the world as we do. Conscious perception takes place only in human beings. The Quran tells us very clearly that Allah made faculties of hearing, seeing, feeling and understanding *only* for man.

“Say: It is He Who created you and made for you the
faculties of hearing, seeing, feeling and understanding;
little thanks it is you give.” (Q. 67:23)

The Arabic word “*afidat*” is translated as “feeling and understanding” [Yusuf Ali. A.1983. the Holy Quran: Text, Translation and Commentary. Amana Corp, Maryland] which are conscious activities. Therefore, these may be considered as attributes of the *qalb*. Although animals have external data input ports like eye, ear, etc., due to the absence of SM, the data are not processed as in human beings and hence do not result in conscious perception of the environment. They do not see or hear as we do.

“Many are the *jinns* and men We have made for Hell;
they have *qalbs* with which they understand not, eyes
with which they see not, and ears with which they hear
not – they are like cattle....” (Q. 7:179)

“Or do you think that most of them (the unbelievers)
listen or understand? They are only like cattle....”
(Q. 25:44)

These Quranic verses convey very important messages about the functional aspects of human sensory organs. Allah informs us that the animals do not see or hear as man does. It may be argued that animals also see and hear as we do and that the Quranic (Q. 7:179; 25:44) comparison of man with animal is only to make the message more emphatic and forceful. However this argument is weakened by the assertion that the faculties of hearing, seeing, feeling and understanding are created only for man (Q.

67:23). What does this mean? It means the *qalb* creates the physical reality of the universe we experience. When a signal is received from the environment through an input port say eye, it is processed by the *qalb* in accordance with the biomemome and transforms the signal into visual perception, a conscious activity. Thus we get a 3D image of the object. In chapter 4 we have already discussed why we see an object emitting light in 600 nm region as red. The part of the brain that processes the signal is the *qalb*. Similarly, sound is also produced by our *qalb* and not where it appears to have originated, and so on. Based on this argument, the world is basically without sound, without colour, without taste, etc. It is human SM that creates these characteristics and imparts them to the outside world. Thus man alone perceives the world with colour, sound, etc., and no other species does. The Quranic message mentioned above that Allah made faculties of hearing, seeing, feeling and understanding only for man (Q. 67:23) points to that. The Quran (Q. 7:179) further implies that mere possession of organs like eye and ear is not enough to provide the system with faculties of seeing and hearing as in human beings; the organism should also have the software to translate the signals into conscious perception. Animal has organs like eye and ear but they do not see or hear as we do.

The computer model also allows us to define the phenomenon of sleep in man and animals. Sleep can be thought of as temporary functional severance (not physical) of the connections between the input ports and the CPU. In man this would automatically cut off their link with the SM (*qalb*) also. In effect, none of the external input ports gets connected to the SM in sleep and hence the system is in an unconscious state with only housekeeping functions going on. The human robot is in 'sleep' mode.

The revelation of absence of feelings (*afidat*) in animals (Q. 67:23) is a lot more significant because pain is also a feeling. We think of animal system much like ours. But this Quranic message says that is not correct. Animals being mere automata like our robots do not experience feelings. Allah's permission (Q. 5:1) to kill plants and animals for our purposes (including for food) as well as natural occurrence of predation among animals must be understood in this light. A human infant may also be not experiencing feeling (including pain) until its *qalb* develops and begins to function. Based on these considerations, the attributes of human *qalb* are summarised as follows.

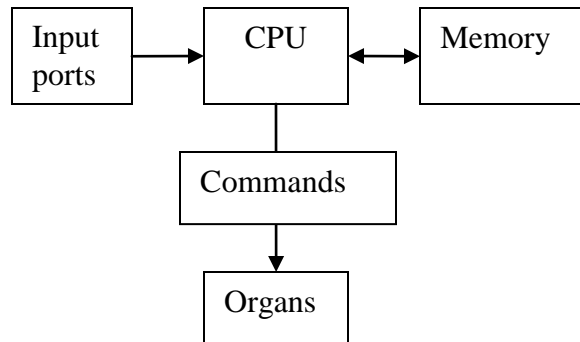
- It is capable of processing and analysing data and information received through input ports. It can also search, retrieve and process information available in *sadr*. These two operations are generally referred to as “thought process”. The capacity of the *qalb* to think is what we call intelligence.
- The *qalb* is endowed with freewill, the ability to take decision of its choice.
- The *qalb* confers consciousness to the individual. This, in turn, is responsible for the ‘I’ feeling and every other feeling including pain experienced by the human biosystem. Any activity thought about or decided by the *qalb* is a conscious activity.
- It is also a data entry port like eye or ear.

The *rooh* (Adam’s *nafs*) which Allah ‘breathed’ carried all the necessary software packages for these special attributes of man. These are absent in animals and other organisms. These observations may explain why man is created by a special process. What will be the world of plants and animals like? It would be like the world of our robots with no sound, colour and light. Our robots are also not self-conscious. A robot is nothing but metal pieces in action. The metallic components work as directed by the program and hence it is a completely programmed machine. A metal piece has no consciousness or feeling. The same can be said of an animal. An animal or any other living thing (except man) is like pieces of flesh in action. It carries out many tasks as programmed without being aware of it. It is like our robot. That would mean man alone experiences the physical reality – the universe. This reality is not the Absolute Reality but the version our software provides. Allah alone knows the Absolute Reality.

References

1. Wahid, P. A. 1998. *The Divine Expert System*. Centre for Studies on Science, Muslim Association for Advancement of Science, Aligarh, India.
2. Wahid, P.A. 2006. *The computer Universe: A Scientific Rendering of the Holy Quran*. Adam Publishers and Distributors, New Delhi, India.

Animal biorobot



Human robot

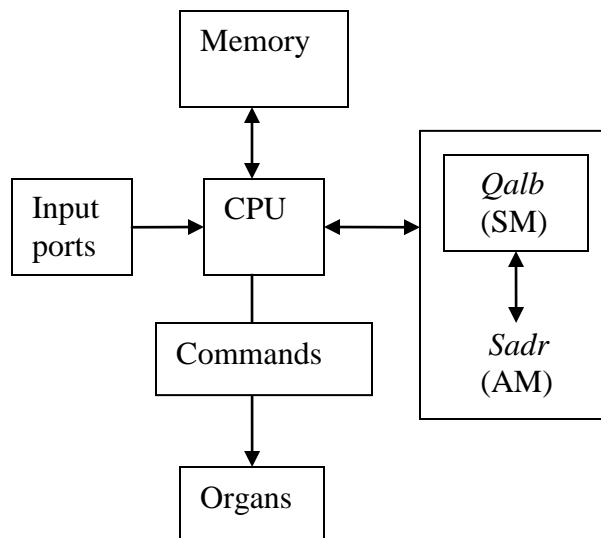


Fig.1. Contrast between animal and human robots