



## The Soul from the Perspective of the Holy Qur'an

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### ABSTRACT

One of the issues that has been addressed in the Qur'an is the issue of the soul or the spiritual dimension of mankind, which has conceived the minds of the scholars. Scientists, philosophers and mystics have always studied about the existence of man and Each of them, based on their scientific, philosophical and mystical worldview, has written some texts about human beings that in most of these perspectives, it hasn't been considered all dimensions of human existence but heavenly schools offer a picture of man that embraces all aspects of human existence. From the perspective of divine religions, the foundation of human existence consists of the soul and the body. The Qur'an also refers to the fact that man is not a totally material and natural being, but also man's being consists of two physical and non-physical forms. In other words, a human is a two-dimensional entity, one dimension of which is material and created from the world of matter, and the other is the spiritual dimension, which is called the soul or the soul, and is from another world. The Holy Quran proclaims how the creation of human beings is manifested, after which the stage of the creation of the natural realm was completed, when the creation of the physical body reached perfection, the spirit was blown in. Therefore, man has two aspects of material and spiritual, and his truth is the same spiritual dimension or soul. In this study, the dimensions of the existence of man and the original dimension of man, which is the same soul, is based on verses and narratives.

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### INTRODUCTION

Quran has been mentioned in verses about the soul. The accuracy of these verses shows that the existence of man is not exclusive to his material body, but also it has another realm which is interpreted as soul. For example, the Quran states in verse that when the creation of the physical body of man reached perfection and balance, the spirit was blown: "Then He made him completed and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks." (Al-Sajda/ 9). In this verse, it has been interpreted from the stage of creation of the immaterial realm as blowing spirit.

Another verse in the way of manifesting the creation of man states that after completing the stages of the creation of the material domain of the fetus, a new stage begins, which is its non-physical domain. "Then we made the seed a clot, then we made the clot a lump of flesh, then we made (in) the lump of flesh bones, then we clothed the bones with flesh, then we caused it to grow into another creation, so blessed be Allah, the best of the creators." (Al-Mumnoon/ 14). In this verse, after enumerating the stages of material creation, he says then we caused it to grow into another creation which is the spiritual dimension that is called soul.

Also in another verse: "So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him." (Sad/ 72). It follows from this verse that in the creation of man after the determination of his body, a divine soul is blown in and the existence of man is composed of the body and the soul. According to the verses mentioned, God has created man from two dimensions of body and soul. The human body

has been created from the particles of this world, but the soul or soul, in the phrase "and breathed into him of my spirit" is the radical direction of the power of the Lord and from its creation, the Lord says, "blessed be Allah, the best of the creators". On this basis, the Man is on the one hand facing the soil and on the other hand, it is face to the Divine storehouse and in proportion to it, it can move in two arcs of descent and climb. In the arch of descent, it can fall down so that it become from the lower animal as a result of below the safflins and in the climbing arc can rise from the angels and reach a point that does not see except God. As Saadi says:

It will come to a place where God does not see  
Look at how much the place is

Subsequently, it is examined the spirit or soul from the perspective of the Qur'an and we will have stated the verses and narrations that have been mentioned about self-esteem, humiliation, and the glorification of the soul and the abstractions and degrees of self-esteem.

### Self-esteem or body

The belief in the existence of the spiritual soul and the body alongside the object undoubtedly poses the question of which aspect of humanity and humanity depend on it? If we believe in the originality of the object, we should consider the moment of death as the point of decline of humanity and destruction and destruction of the individual's identity but if we recognize originality from that soul or soul, the decay of the object is not equal to the decline of humanity, because the soul remains after death. As it has mentioned in the following verses:

**Say: the angle of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back. (Al-Sajda/ 11).**

One of the infidels' beliefs is the denial of the resurrection and one of the reasons they mention is that the human body is disintegrating and dispersed on the ground, how do these dispersed particles form in re-creation? Quran is expressed the objection of the infidels in this way: "and they say: What! When we have become lost in the earth, shall we then certainly be in a new creation? Nay! They are disbelievers in the meeting of their Lord". (Al-Sajda/ 10).

In the following verse, the Lord says in answer to these: Say: the angle of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back. God gives you an important answer to the disbelievers, and that you have misrepresented your truth. Your truth is not the body, but the soul that is received at the time of death by the angel of death. Or in the verse "And Allah has created you, then He causes you to die". (An-Nahl/ 70).

Also, Allah says in Surah Al-Zumar: "Allah take the souls at the time of their death, and those who didn't die during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect". (Al-Zumar/ 42). Tuffi means getting something completely and the meaning of the (spirit) is the same soul and the soap baptism means breaking the soul from the body and leaving it out of the body. In this verse, it is mentioned that both the tufts of the soul take place in the death and sleep. But the spirit, is no longer sent to the body in the death but in the dream again, the soul is sent to the body, according to the Ottoman interpretation, at the time of death, something is completely taken and preserved. Therefore, the human soul forms all our identities. If the human soul was only part and parcel of human identity, and that originality was not with the spirit, it was necessary that breath of spirit be interpreted as part of the human being rather than the whole being. It means that we should use from die somebody instead of die all of you.

From the verses that refer to the life of human beings, self-actualization is also proven. In these verses, some angels are referred to human beings after death and in these conversations, human express remorse of their way of life in the world and requesting a return to the world: until when death overtakes one of them, he says: Send me back, my Lord, send me back; Haply I may do good in that which I have left. By no means! It is a (mere) word that he speaks; and before them is a barrier until the day they are raised. (Al-Mumenoon/ 99 and 100). The body is destroyed after death, therefore, conversations are not with the material body, so It turns out that what remains and how it talks to it is soul and self-esteem.

Elsewhere, God says in the Quran: So Allah protected him from the evil (consequenses) of what they planned, and the most evils punishment overtook Firon's people: The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement. (Ghafir/ 45 and 46). Since torment requires consciousness and intelligence, it turns out that the understanding and intelligence is related to the soul, because the body has been destroyed by death. So what remains after death and is original is soul or spirit.

In the book of Fazil and Sera, fourteen innocent hadiths have been quoted from Imam Ja'far Sadiq (as) who saying. The example of Al-Mumen and the body is like a jewel in the fund, when jewel is come out from it, fund is place in a side and people don't pay attention to it. This statement shows that what is original is the soul of man, not his physical body.

#### Humiliation and praise of the soul in the Qur'an and in narratives

In verses and narrations, in some cases, he is glorified and from soul and in some cases, humiliated and blamed from it. In some

interpretations it is stated: Know the magnanimity of your soul that is as good as paradise and in some of the interpretations, you have to fight with your own self and fight because it is your enemy. Here, one might wonder whether human beings have a single soul that acquires different traits, or that they have two souls that one soul gains traits and one soul acquires bad traits? Before answering this question, first, an example of Quranic verses and narrations in self-glorification and then we will mention the answer:

In some of the recommended verses, you have to struggle with your soul, for example in the verse: "Then as for him who is inordinate, and prefers the life of this world, then surely the hell, that is the abode, and as for him who fears to stand in the presence of his Lord and forbids the soul from low desire, then surely the garden - that is the abode." (An-Naziat / 37-41).

Also referring to the story of Yusuf in connection with the accused, despite being guilty of blaming himself, he looks cynically and says: "and I don't declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is forgiving, Merciful". (Yusuf / 53). In this verse, it has been emphasized that one must look at the eyes of a pessimist and in the eyes of an enemy to himself, and not allow him to dominate, and always keep it submissive.

On the contrary, we receive verses that are celebrated by the soul and its oblivion will obliterate God. For example, in the verse "and be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors." (Al-Hashr / 19).

In narratives, we sometimes see that the soul and the spirit are knocked: For example, Imam Ali (as) says in the Sermon 175 of Nahj-ol-Balagheh: The character of believer is that he does not take a dinner to dinner and will not bring a night in the morning unless his breath is his suspicion and he always looks at his own self as a traitor who cannot be trusted and suspicious of him. So he constantly puts pressure on himself, and he mumble himself and adds to his rebellion.

On the other hand, in Nahj-al-Balaghah, we find sentences in which they are self-taught and revered. For example, Imam Ali in Nahj-al-Balaghah, in his will, writes to his son Imam Mojtaba (AS): My boy! Celebrate your soul to don't get into interiority, and if you lose something from your own soul, nothing can fill it. (Nahj-ol-Balagheh / letter 31).

Like this, it is a poem written by Imam Sadiq (AS), which is mentioned in Tahaf al-'Aqul:

I do not equal my soul with anything except my Lord  
Instead, I just take her and do not equal the whole world with  
this precious gem. (Tahaf-Al-Aqul, P.304)

Or in the prayers of the Imams of the Ahlul-Bait, they ask Imam Sajjad (AS): Who is the most important of all people, said: The one who does not equal the whole world with herself. (prayers of Imams of the Ahlul-Bait, V.4: P.76)

The question now arises is why, on the one hand, it is emphasized on self-defense and, on the other hand, all reliance on self-esteem. This is where my own discussion, my unclean, and original self, and spittle self is come out.

#### Original self, and spittle self

Man has two identities: One is real and original self and one is self-assertive or unconscious. Wherever the soul is celebrated, it means the real self or the divine soul, which, if human beings value it, feel power and majesty, but where they say they must fight themselves, it means self-conception, that is, they must drive their own thinking in order to appear true and genuine. Sometimes people struggle with human being's self, where animal beings triumph and their absolute sovereignty is covered by the wisdom and human beings is defeated the original man, and this man actually lost his true self and

considered unconscious as himself and forgets himself. Molavi says in this regard:

**You lost yourself in the fighting  
Don't you know others from yourself**

O you who have defeat your true self in the internal fighting and through triumph of the desires and make a mistake about foreign person with yourself, you think the foreign as a familiar man and you don't know that he is not familiar. He is not you and make a mistake yourself with a foreign man. The true human being is a divine trust, which is the capital of man's movement on the path to perfection, so that if the man loses it, he actually lost everything and therefore, it will not be a problem for him to commit to ugliness. A person who has a selfish and unrealistic image diverges from a direct path through the sinking of worldly desires. Such a human being does not seek his own lost, and sells his gem to a small price. Imam Ali (as) says: I wonder about the people who lose something, so they seek their lost thing, how they lost themselves, but they are not looking to recall their own. (Ghorar Al-Hakam and Dorar Al-Kalem, S. 54, H. 18). Quran says in this regard: and be not like those who forsook Allah, so he made them forsake their own souls: these it is that are the transgressors. (Al-Hashr / 19).

A few ups of the Qur'an about self-immolation

One of the characteristics of the soul that engages the minds of the thinkers is the issue of immortality or lack of immortality. In the Qur'an there are verses that refer to the immortality of the soul and include:

1. God says in the story of human creation: "Then We created the drop, a clot (of congealed blood) and We created the clot into bite size tissue, then We created the bite size tissue into bones, then We clothed the bones with flesh, and then produced it another creation. Blessed is Allah, the Best of creators!" (Al-Mumenoon / 14). The first part of the verse introduces the material dimension of man and the second part of the verse shows that when the human body found the necessary preparation, God would have known about his soul. Allameh Tabatabai states in the commentary on this verse that the stage of human creation is completely different from the previous stages. Human had matter and the properties of matter in the previous stages, while at this stage in its nature and properties it is in contradiction with the previous stages.
2. "who will inherit Paradise; they shall live there forever". (Al-Mumenoon / 11). In the previous verse and at the beginning of this verse, we are talking about the physical creation that after its evolution, the soul was blown inward. Lying refers to the creation of parts and organs and temperament to the physical stages of human creation and inspiring the spirit attributed to God refers on the stage of man's immortality. Therefore, this new ecstasy, which the body receives after the evolution of the body, is an immaculate aspect of mankind.
3. God says about Abraham: "And so We showed Abraham the kingdom of the heavens and the earth, so that he might be of those who are certain". (Anaam / 75). In this verse, it does not speak of the sight of the heavens and the earth, but rather is the observation of the kingdom of the heavens and the earth. The kingdom is not material, so Abraham has a single dimension that sees the unseen world and being certain.
4. "Exaltations to Him in whose Hand is the Kingdom of all things, and to Him you will be returned". (Yasin / 83). The kingdom is a part of the unseen, and the perception and understanding of such a world signifies the divine nature of the evidence.
5. "They question you about the spirit. Say: 'The spirit is from the command of my Lord. Except for a little knowledge you have been given nothing". (Asra / 85). Allameh Tabatabai says in the commentary of al-Mizan: Soul is the type of thing and it is a matter of time and place, it is a non-recurring and excitable issue and it will come true just by the will of the world, but material and physical beings are gradually existing and are bound to place and time. So if the matter is non-physical and immaterial, the soul which is from the world of matter is unconscious and unmarried.
6. The human soul has rankings and degrees. Some people reach the level where their breath is assured and the devil's temptation does not have any path to their hearts and when they fly, they are referred to this world by God that: "return to your Lord well-pleased, well-pleasing, Join My worshipers and enter My Paradise!". (Fajr / 27 - 30). Thinking in these verses shows that man has a single soul and spirit, because it has come in this verse, those who reach the stage of confidence refer to their Lord. The reference cannot be physically, because if referring is material, it is necessary to refer to material existence and While referring to God, and His holy essence is devoid of any material, then the referral is also immaterial.
7. In the verse "Say: 'The Angel of Death, who has been given charge of you will gather you then to your Lord you shall be returned". (Al-Sajda / 11) it is said that the soul or spirit refers to the Lord. It is not material, because the material merit does not refer to the Lord and does not have eternal life.
8. "Until, when death comes to one of them he says: 'My Lord, let me go back, that I should do righteousness in that I forsook.' No! It is only a word which he will speak. Behind them there shall stand a barrier till the Day that they shall be resurrected". (Al-Mumenoon / 99 and 100). It is natural that the human body is not transmitted to the grave. Therefore, this is not material transference, but the transfer of spirit and soul to the grace of the universe.
9. "I have turned my face to Him who has created the heavens and the earth, uprightly, and I am not among the idolaters". (Anaam / 79). Its body and power do not deserve to pay attention to the nature of God. Therefore, the aim of Abraham is unique in the face of the heart and soul.
10. In the verse "Do not say that those killed in the Way of Allah are dead, they are alive, although you are unaware" (Baqareh / 154) It is mentioned that we do not have the right to call the martyrs of the right path and virtues and jihadists on the right way dead, they are alive, but we do not understand. The martyrs have single spirits of matter that remain after death because their bodies have died during martyrdom. Or says elsewhere "You must not think that those who were killed in the way of Allah are dead. But rather, they are alive with their Lord and have been provided for, rejoicing in the Bounty that Allah has given to them and having glad tidings in those who remain behind and have not joined them, for no fear shall be on them neither shall they sorrow", (Ale - Emran / 169-170). At the beginning of Islam, a group of believers to resurrection knows martyrdom as a failure and deprivation, as the hypocrites and

unbelievers, according to the false belief that they died, knew the death of their martyrdom and did not agree with the war. Therefore, these verses were descended. The meaning of life here is the limbo life that ghosts have in the afterlife, not physical and material life.

### Spirit ranking

As the human body has different shapes and patterns, the soul also has different states and qualities. Each states of spirit are considered as spirit ranking that is includes:

1. Sensuality: sensuality in the word means very enthusiastic, and it is said to be a person who orders man to commit sin and mistakes. It is said in Joseph Sura: "Yet I do not consider my soul was innocent, surely the soul incites to evil except to whom my Lord has mercy; indeed, my Lord is Forgiving, the Most Merciful". (Yusuf / 53). Sensuality does not just command, but makes ugliness beautifully. It makes such a guilty sin that a man wants to surrender himself unconditionally. The Prophet (paced be upon him) says in this regard: "Your greatest enemy is the sensuality and sensual Satan, which is tempting in your chests." The only factor that can resist against the excitement of sensuality is the power of faith, while it is said in this verse: "Indeed, when a visitation of satan touches the cautious (worshippers) they remember, and then see clearly". (Araaf / 201). Therefore, Satan is as the external agent and the soul of the Imam as the internal agent cause misleading man and human beings must attempt to keep these two factors of depression at all times with the force of faith, and to prevent it from dominating it.
2. The self-accusing soul: The self-accusing soul is a believer's soul that blames man for sin and disobeys God's obedience. It is also aware of the internal and conscientious court and tribunal that will handle the most important and most demanding cases in the shortest term and issue its final verdict quickly, as it is in the judgment of the resurrection. Punishment and punishment of the internal court in spite of the punishments of the official courts, its first sparks are burned deep into the heart and first, the soul of a man is annoyed, then his works are revealed in his body. As in the judgment of the Day of Judgment, this is as follows: "(It is) the kindled Fire of Allah, which shall oversee the hearts" (Hamzeh / 6-7). The Conscience Court does not need observer or witnesses, but human knowledge and knowledge itself. As in the judgment of the resurrection, human beings' physical members, such as his hands and feet, and his skin, are witnesses to his actions.

A person who has the benefit of a blameless soul, he has awake and aware spirit, so that if Satan's temptation is created in his own soul, he will quickly realize and bring to the Lord. The Holy Quran says about these humble and pious people: "Indeed, when a visitation of satan touches the cautious (worshippers) they remember, and then see clearly". (Araaf / 201). Although he is not immune from sin and sometimes becomes slippery and mistaken, he does not go through anything that awakens and regrets and blames

himself and these blames that invade man after God's sin and disobedience are the basis of true repentance, and man returns to the path of guidance and prosperity. Therefore, self-accusing soul is one of the inner treasures of man, which God has mercy on, so that man can use this treasure and thereby advance himself to the summit that is connected to the absolute existence of God. In the first verses of the Ghiamat Surah is sworn to the self-accusing soul besides sworn to the Day of judgment and this represents the value and honor of the supreme position of the soul which God has sworn to: "No! I swear by the Day of Resurrection, No! I swear by the reproachful soul!" (Ghiamat / 1-2).

3. The soul at peace: The graceful soul is an exalted level and transcendent of the human soul, that is, after a purification and self-actualization, the soul has reached a stage that incited and controls the instincts of rebellion and animal appetites. Intelligence, self-determination, and determination are so strong and powerful that they have been able to rid humankind of the captivity and tolerance of the soul, and, by being far from extremes, implement a proper, sensible and godly management in man. As a result, if you are drowned in world happiness, you will not suffer rebellion and if he becomes poor, this poverty will not disdain him, but will always remain in all conditions on the way of worship and servitude to God, and he will not be drawn to the extreme right through moderation. The term "at the peace" refers to the tranquility that comes to the Lord in the light of faith in the Lord and his mention and mention. As the Holy Quran says: "Those who believe, and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied". (Rad / 28). Away from God is cause that humankind is in a life of unrest and anxiety and suffers in deadlocks and bottlenecks. As God says in the surah of Taha: "but whosoever turns away from My remembrance, his life shall be narrow and on the Day of Resurrection We shall raise him blind". (Taha / 124). Also, sin and disobedience to God are among the causes of anxiety and anxiety in life. Therefore, the Holy Quran says about those who have come to the true security and peace: "Those who believe and have not confounded their belief with harm security belongs to them; and they are guided". (Anaam / 82). And ultimately, God states to this at the peace soul: "Return to your Lord, well-pleased (with him), well-pleasing (Him), so enter among my servant, and enter into my garden" (Fajr / 28 - 30).
4. Pleased soul: Sometimes man is content with divine judgment through understanding the truths and recognizing the philosophy of the laws and events that occur in the world and he does not consent to the occurrence of any incident, and he is satisfied with what God has requested for him.
5. Pleasing soul: Sometimes soul is subjected to self-fulfilling assignments, tasks, and abandoned sins that are specifically satisfied with their Lord. In this state, it is equal to "So

enter among My servants, and enter into My garden.”

#### CONCLUSION

Man is created from two aspects, one of which is the body of appearance, which is the tone, and we see it with an apparent eye, and the other is the interior that calls it the soul. The truth of the human being is his soul, which is a pure and immaterial substance, and because it depends on the material world and becomes interested in physical life in order to satisfy its needs and in this process, the spiritual and spiritual life is forgotten and sometimes contaminated with the traits of cee and morality. This is where a person who is prone to the spiritual world goes away from the main course and ignores his bliss. In order to be blissful, this human being must endeavor to change the traits of the soul from sensuality to pleasing soul, fleeing the course of Maliki, and joining the course of kingdom. The kingdom aspect begins with the "sensuality" and evolved into the assurance of the "self-accusing soul" and is directed to "pleased and pleasing soul" and, as a result, is join to the kingdom that is his ascension. This is where love for God and the ways of divine appetite and forgiveness are obtained from God with mankind and human beings achieve happiness.

#### REFERENCES

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