

## The Theory of the Soul

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**Abstract:** *If human being came to the belief that living after death is nothing but an illusion or superstition, would it not ruin part of his or her life? The Great Tiding i.e. the verity of the Resurrection, which is announced in Quran, was not an already unknown belief among other religions. Zoroastrianism and other pre-Islamic religions had announced the facticity of Judgment Day and the belief in reckoning and in Paradise and the Hell was held on to during ancient times. But a subject that had not been mentioned in pre-Islamic religions, was Islam's new theory regarding the idea of spirit. During the history of civilization of various societies, human being has tried to embody his beliefs in the life after death. By incorporating the idea of the existence of spirit into the daily life of the living people and by representing it in ancient carvings, in practicing religious ceremonies, in coronation, in victory or in the images of temples and tombs, man registered his belief for the future generation. The contemporary human being also represents his impression of the life after death via art and technology. Making movies with scenarios about ghosts and phantoms and showing the presence and influence of spirits in the life of the living people are all signs of ancient beliefs. Formulating the theory of the soul is an attempt to discover the Quranic outlook on human being. The aforementioned theory is the expression of a truth which is found out via a new methodology named the method of Sending Down (Revelation).*

**Keywords:** Barrier, Couple, Death, Spirit, Substantial motion.

### The method of Sending down (Revelation)

For doing a research about the Quran, we need to use the same method that the Quran has been revealed to the Prophet. Such a method will help us determine the approach of Quran and discover the quality and the kind of understanding the Quran. What I am trying to say is that the Quran was not revealed to the Prophet at once but rather it was revealed according to an order and certain situational circumstances that were special about every verse of the Quran; this is especially true about the early years of the prophethood during which the ideological notions of the Quran were being revealed:

Table1. The Order of revelation of the Quranic verses during the first year of the Prophethood  
(Bazargan, 2007, p. 147)

The Order of Revelation	Chapter (Surah)	The Number of the Intended Verses	The Theme of the Order of Revelation of the Verses
1	Alaq	1-5	Reading about the creation and Education of Human Beings
2	Muddathir	1-7	Preaching about Warnings
3	Asr	1-2	Man's Being in Loss
4	Dhariyat	1-6	The Recompense's Happening
5	Takathur	1-2	Visiting the Graveyards (i.e. to Die)
6	Tur	1-8	Chastisement's being about to Fall
7	Ikhlas	The whole chapter	Allah
8	Ghashiya	1-5 & 8-16	Faces
9	Tariq	1-4	Guarding Every Soul
10	Infitar	1-5	Tombs' Being Overthrown & The Soul's Knowledge of its Deeds
11	Shams	1-10	Proportion of the Soul, Purification of the Soul & the Pride of the Soul
12	Kauther	The whole chapter	The Prayer
13	Ala	1-9	Praising the Creation
14	Burooj	1-7 & 12-22	The Promised Day
15	Takwir	The whole chapter	The Couplement of the Soul & The Soul's Knowledge of its Deeds

### The Couplement Law

The great mystery that was discovered via *the method of sending down* was the dominance of the Couplement law in the divine creation. The source of this law is the 7<sup>th</sup> verse of chapter Takwir which says:

*"And when the souls are coupled."*

The abovementioned law was discovered through years of intellectual practice about the Quranic verses. The result was finding out an important mystery about the creation of human beings.

There is no sign of the Couplement law in the history of philosophy and scientific theories. Ignorance about this principle of creation makes every kind of understanding the World of Beings defective and creates problems for both the philosophy of existence and the philosophy of essence. Though philosophers have presented some rules and principles about the nature of things and

phenomena, they ignored the Couplement law which is repeatedly mentioned in the Quran. Muslim philosophers and the exegetes of the Quran, acknowledged the reality of the Couplement in the divine creation but they ignored the extent and especially the application of this law. Why? Perhaps it has been due to their being influenced by occidental philosophies and their lack of a suitable approach and methodology in the Quranic researches.

The Couplement law in the Quran is not just a scientific discussion like the Couplement among numbers, sets, graphs, geometric curves, the particles of matter and antimatter, metals and nonmetals, acids and alkalis, organic molecules, pairs of double helix of strands of DNA molecule, genes, chromosomes, and etc, but rather it is a mystery of creation that we need a philosophical vista for its exegesis. A methodology that aspires to syncretize science and the Quran will not succeed in discovering any truth about the Quran. The value of the Couplement law lies in the interpreting the World of Being and human beings which in turn changes the believers' viewpoint and deeds.

Ar-Rahman chapter is a perfect expression of the Couplement law. The Couplement law was established for maintaining the Balance of the created beings:

*"And heaven: He raised it up, and set the Balance"* (Ar-Rahman: 7)

Such a lawfulness applies to the whole creation; and the existence of the life is due to the Couplement law:

*"And We created all things in pairs."* (Adh-Dhariyat: 49)

In Ar-Rahman chapter the verse that reads: *"Which favors of your Lord will you both [human beings and jinns] deny?"* has been repeatedly mentioned (31 times out of the whole 78 verses of the chapter) for emphasizing the actuality of the Couplement law and within the chapter we are presented with some examples of the created beings so as to show the application of the Couplement law in the creation:

1- Man as the Couple of Jinn:

*"He created the human from clay, like earthenware. And He created the jinn from smokeless fire."* (Ar-Rahman: 14-15)

2- Couplement in the East and Couplement in the West:

*"The Lord of the two easts, the Lord of the two wests."* (Ar-Rahman: 17)

The east is the couple of the west and since according to the abovementioned 49<sup>th</sup> verse of Ad-Dhariyat, God has created all things in pairs, the Couplement law applies to each of them too (i.e. Couplement in Couplement!).

3- Two Seas and a Barrier between Them:

*"He has let forth the two seas, they meet together. And between them is a barrier which they do not overpass."* (Ar-Rahman: 19-20)

A barrier is a gap or void between a couple which prevents the connection and mixture of the two parts of the couple. Thanks to God's compassionateness, the Couplement law (as the representation of the Name of the Lord) is executed in the creation. The Couplement law expresses that there exists a barrier between the two parts of a couple. A barrier is a break and void that does not allow any intermixture between the two parts of a couple and such a balance always sustains in the World of Being.

4- Two Pairs of Paradises:

A) A Pair of Paradises:

*"And for he who fears the standing (before) his Lord there are two gardens."* (Ar-Rahman: 46)

*"Therein are two running fountains."* (Ar-Rahman: 50)

*"Therein are two kinds of every fruit."* (Ar-Rahman: 52)

B) Another Pair of Paradises:

*"And beside these there shall be two gardens."* (Ar-Rahman: 62)

*"Therein are two gushing fountains of water."* (Ar-Rahman: 66)

The 45<sup>th</sup> verse of An-Najm chapter refers to the maleness and femaleness among creatures and the 39<sup>th</sup> verse of Al-Qiyama chapter mentions the maleness and femaleness among human beings:

*"And that it is He who created pairs, the male and the female."*

The point is that either of the male and female gender has Couplement per se, and in addition to that, males and females are each other's couples; that is to say, the Couplement in Couplement reigns over the whole World of Being.

The 36<sup>th</sup> verse of Ya-Seen chapter holds that the Couplement law prevails in every single element of the Whole World of Being:

*"Exaltations to Him who created pairs of all the things the earth produces and of themselves, and that of which they have no knowledge."*

We need a systematic approach toward the Couplement law. Change and dynamism is a permanent fact in a system due to the Couplement law that governs the system. Though the important principle in the systems is that the continuance of them is due to the mutual relationship that exists between their components, the most important principle in the systems is that with the collapse of the systems, all of their components will break down. That is to say, when the Couplement law fails, and consequently the system collapses, each component of the couples will fail to perform.

Human being, as a supreme system, is an operative and creative creature, and as an open system, continuously receives new inputs, and regularly changes due to the new inputs. For knowing the various true-life dimensions of the human being, we need to classify the dimensions of the lower level systems. The classification of entities according to their dimensions and based on the Couplement law is as follows:

**Matter:** Four Dimensions (The three dimensional space – Time) = Space + Time (Couples):

*"And We created two kinds of all things"* (Adh-Dhariyat: 49).

An atom is the smallest particle of the matter. An atom is composed of electron + a nucleus (Couples). A nucleus consists of proton + neutron (Couples). A proton is composed of six parts. A positron is a particle that has the same mass and magnitude of charge as the electron but with a positive electrical charge. A positron is produced by nuclear reactions.

**Cell:** Five Dimensions (Space – Time - Life) = Matter + Life (Couples):

*"And that is He who created pairs, the male and the female."* (An-Najm: 45).

From the Ever-Living name of God and via His Breath, the life flows into the objects and the pair of the body (male and female) is created (connection to the network of life). The life itself is only one part of the two parts of a couple. The other part of the couple is the body. When the body is deprived of its couple, i.e. from the life, it dies and the life stops.

The count of every chromosomes of male and female cells is an even number. For example, a corn cell has 20 chromosomes, a fly's cell has 8 ones and the human being's cell has 46 chromosomes. Such a Couplement of males and females is rooted into the depth of the structure of the chromosomes of every cell. Unicellular creatures, which are doubled through cellular division, also have Couplement because when something single is divisible, there exists a Couplement within it.

**Human Being:** Six Dimensions (space-time-life-soul) = Body + Soul (a Couple)

The single soul was created from God's blowing His Spirit in it, and simultaneously with God's Breath, it was connected to the life network:

*Breathed My Spirit in him* (Al-Hijr: 29)

The soul dimension was added with God's blowing His Spirit in it and a different creature named human being was created. Every couple constitutes a dynamic and active system and when the two parts of the couple are disconnected, the life of that system ends. That is to say, if any dimension of the dimensions of the systems of matter, cell and human being is removed or if any part of the two parts of the couple is detached, the systems will die, and consequently, the two parts of the couple will cease to move. In other words, there is no movement or life in any part that is deprived of the Couplement. As with the death of human being that puts an end to the life of the body, the soul too will cease to move and lies dormant.

## The Barrier

*Posing a question:* during the first year of the Prophethood, the pivotal subject of the revealed verses was “human being” and the word “soul” is repeatedly mentioned in relation to human being but there is no mention of other aspects of human being like the spirit, the essence and the primary nature, etc. Why?

I have been thinking for years about this question until I could develop the theory of the soul by doubting about the concept of “spirit” and discovering the Couplement law.

During the first year of the Prophethood, the pivotal approach in the arrangement of the revealed subjects is the human being. The soul’s knowledge of its deeds is attained after the Recompense’s Happening in the day that the tombs are overthrown. Both chapters *Infitar* and *Takwir* emphasize on the soul’s knowledge of its deeds and behaviors. In chapter *Infitar* the tomb’s being overthrown is mentioned before the soul’s knowledge. In chapter *Takwir* the soul’s Couplement is mentioned before the soul’s knowledge. In the aforementioned verses, there is a dead silence in the gap between the death and the Promised Day. For a quest for the silent gap that is called the Barrier, we need to focus on the words **Death** and **Tomb**.

The 42<sup>nd</sup> verse of Az-Zomar Chapter explains the manner of death. The word *Tuwaffa* (=Receives) means “receiving something completely and thoroughly and without any incompleteness or imperfection”. The requisite of dying is the complete departure of soul from the body which is done by the Angel of death. Such an event is mistakenly called “taking away of the spirit”.

*“Allah takes away souls at the time of their death (the temporary death of sleep), and those who do not die during their sleep He withholds that upon which He has decreed death, but turns lose the other till a stated term. Surely, there are signs in this for a nation who contemplate”* (Az-Zomar 42).

As to the deed’s coming back to life, the Quran only mentions the soul in relation to the tombs and there is neither mention of man’s having a spirit nor the returning of the spirit to the body at the time of coming back to life again:

*When the graves are overturned, the soul shall know what it has done, the former and the latter* (Al-Infitar: 4-5).

In this world, somebody, who is buried in a tomb (or his or her body has been ruined in any other way), is in a dead silence and there is not a good chance of talking to him or her:

*Allah makes to hear whosoever He will, but you cannot make those who are in their graves hear* (Fatir: 22).

*You cannot make the dead hear you, nor can you make the deaf hear the call when they retreat, turning about* (Al-Room 52).

The viewpoint of the interpreters and philosophers regarding the death and the Barrier is the ancient viewpoint. According to them, death is transference from one world to another world. They hold that after death, the life continues in the Barrier but in another form (i.e. the incorporeality of the spirit). But the Barrier is not a special world or place. The Barrier is just a like a thin gap and a temporal void for the man between this world and the Hereafter. The word *Barrier* is mentioned for 3 times in the Quran. Chapters Ar-Rahman (20) and Al-Furqan (53) state the meaning of the Barrier which is “a gap between the two parts of a couple”:

*He has let forth the two seas, they meet together. and between them is a barrier which they do not overpass* (Ar-Rahman: 19-20).



*It was He who let forth the two seas, this one is palatably sweet and this salt, a bitter taste, and He set a barrier between them, and a refuge which is forbidden (Al-Furqan: 53).*

There is only one verse in the Quran which is about the Barrier in relation to human beings (i.e. Al-Mumenoon: 100) which is composed of three parts:

- 1- The moment of death and speaking with the Angel of death right before death.
- 2- The existence of the Barrier from the moment of death till the Day of Resurrection.
- 3- With Blowing in the Trumpet, the life begins in the Day of Resurrection and the dead become alive.

*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. and when the horn is blown, on that day their ties of kindred shall be no more, nor will they ask each other (Al-Mumenoon: 99-101).*

All creatures and things are governed by the Couplement law. Every couple constitutes a dynamic and active system and if the two parts of it are disconnected, the life of it will end. Between their death and their new life there exists a void named the Barrier (death and life are also the widespread couple of the totality of creation). The Barrier is a complete temporal cessation and an absolute stillness between death and the new life. Every human has her or his own special Barrier.

In 77<sup>th</sup> verse of An-Nahl chapter the length of this stillness is said to be shorter than the blinking of an eye:

*...the matter of the final hour shall be like the twinkling of an eye, or even less...*

Such a distance is the distance between death and the Resurrection:

*And the hour is sure to come there is no doubt. and Allah will raise up those in the graves (Al-hajj: 7).*

In the 45<sup>th</sup> verse of Yunus chapter the distance is said to be as long as an hour of the day for the resurrected:

*The day when He will gather them, (it will be) as though they had lingered but an hour of the day and they will recognize one another. Lost are those who belied the meeting with their Lord and were not guided.*

And also in Al-Ahqaf (35):

*...on the day when they see what they have been promised, it will be as if they did not stay except an hour of a day...*

About the Arabic word *Labeth* (= *Tarrying*), which means *remaining & staying*, there are verses in the Quran in which by asking the resurrected people it is shown that between death and the Resurrection, time has been stopped and there has not been any sort of life or understanding or senses for the dead people, because when they are asked how long they have been dead, they answer we do not know:

*Upon the day when the hour has come, the harm doers will swear that they had stayed no more than an hour, as such they are deceived. But those to whom knowledge and belief have been given will say: 'you have stayed in the book of Allah (the protected tablets) till the Day of Resurrection. this is the Day of Resurrection, yet you did not know (Al-Room 55-56).*

This last verse mentions that between the death and the Day of Resurrection, the soul of the dead people is kept in the archive of the creation (*fī kitab-a- Allah* = In Allah's Book).

Accordingly:

Death: The soul's departure from the body.

The Barrier: Keeping the soul in the archive of the creation and the absolute stillness of the soul.

When the soul is in the Barrier it has no self-awareness. There is not a world named "the World of the Barrier". But rather the Barrier is just referred to in relation to each soul and it merely means the stoppage of the time. The Barrier is a gap and temporal void that exists between death (which is a detachment from this world) and the uprising in the Day of Resurrection (i.e. the establishment of relation with the Hereafter). Therefore, there exist no more than only two worlds: this world and the Hereafter.

Every soul will taste death i.e. the soul is departed from the body by the Angel of Death. The soul operates only when it enters into the body. Therefore, the substantial motion of the soul occurs when the soul and the body are paired. The human's soul is in an absolute stillness between death and the Resurrection Day and there is no life after death.

### The Spirit

The primitive and ancient nations and religion's belief in the "Spiritualism (i.e. Primacy of the spirit)" has impinged upon today's religions and societies, so that the philosophers and exegetes and researchers of the Quran has ascribed "the spirit" to human beings and even held that the objects also have spirits. When it comes to human beings, the words *soul* and *spirit* are sometimes differentiated and sometimes are so associated as synonyms that it is difficult to distinguish them.

When we investigate about the word spirit (i.e. *Rouh*) in the Quran, we find that it is blindingly obvious that the word spirit is not only *not* related to the soul but also it is essentially *not* related to human beings and objects and even nature. The word spirit refers to an entity or entities that are placed in elevated degrees of God's Throne ('*Arsh*) which is named His Kingdom (*Malakout*) and God has created those entities in a different style than that of natural creatures. The Kingdom of the spirit is a status in God's Throne which is the abode of entities of a much higher rank than those of other creatures in the World of Beings. The spirit from the Exalted Kingdom receives "Revelation" and "the Word" and "the Command" from the Glorified God and then it will become an agent to execute or transfer them to other beings, creatures and human beings. In doing such a mission, the angels accompany the spirit. The station of the angels is of a lower rank than that of the Kingdom of spirit. The angels are governors and the executive powers and bearers and via spirit's dominion over them, they enter into the heavens and carry out their mission:

*He sends down the angels with the spirit (Gabriel) by His command to those of His worshipers, whom He chooses...*(An-Nahl: 2).

*In it the angels and the spirit (Gabriel) descend by the permission of their Lord upon every command* (Al-Qadr: 4).

The Throne is beyond the seven heavens which are seven labyrinthine strata. The first stratum is the heaven of this world which is the lowest heaven (*As-Sama-ud-Dunya*).

The *spirit* is *an independent entity and truth* that enjoys life and knowledge and power. The spirit is the bearer of the word of life which the Glorified God applies it in the objects and enlivens them by His Providence. The spirit is placed in the Divine Throne which is beyond the world of material beings:

*Of power, given a rank by the Owner of the Throne* (At-Takwir: 20).

The names that follows are all related to the Revelation:



The Holy Spirit (*Rouh-ul-Qudus*), The Faithful Spirit (*Rouh-ul-Amin*), The Spirit (*Ar-Rouh*) and Spirit (*Rouhun*).

The Holy Spirit has been mentioned in the Quran regarding the way that Jesus Christ was created by God's approving, supporting and empowering him and giving him miraculous and supernatural powers (Al-Maeda: 110). The Faithful Spirit has been mentioned regarding Prophet Muhammad (p.b.u.h) that gave him eloquence and his unique ability in Arabic language (Al-Shuara: 193). The Spirit (*Ar-Rouh*) has been mentioned for seven times in the Quran and it is related to "the Command". The Spirit is a spirit in the Exalted Kingdom that in order to carry out the Divine issued Command ascends and descends along the heavens while accompanied by the angels (Al-Maarij 4).

*They question you about the Spirit. say: 'the Spirit is from the Command of my Lord...(Al-Isra: 85).*

The abovementioned verse was sent down in replying to a question that the Jews and the Christians had asked the Prophet. The verse answers explicitly and concisely. It explicitly does not mention the Spirit in relation to an entity or a substance or an essence in human beings, but rather it mentions the Spirit in relation to the Command that is issued from the supernatural world by God who is the Lord of the Kingdom.

The Glorious Quran is indeed a Hidden Book. A long time shall pass until a truth can be discovered in the Quran and, if at all, even such a discovery depends upon the kind of methodology that is chosen in doing research about the Quran. The confusion between the concepts of *the Spirit* & *the soul* has created a massive corruption and misunderstanding about them and especially about *the soul*.

### **Breathing of the Spirit**

**1- Breathing (*Nafkh*):** here breathing means "breathing of life" for enlivening and connecting to the network of life. The breathing in the Quran has been only mentioned about the creation of creatures other than human beings, and in such cases, there is no mention of the phrase "My Spirit". For example, in case of Jesus Christ who breathed into a muddy model of a bird and by God's Permission miraculously created a bird, only the word "*breathe*" has been mentioned in the Quran:

*I will create for you the likeness of a bird. I shall breathe into it and by the permission of Allah...(Al-e-Imran: 49).*

**2- Blowing in the Trumpet (*Nafakhafis-Sour*):** blowing in the Trumpet means "a blowing that commences the Resurrection". The first blow in the Trumpet makes all creatures and human beings pass out. The second blow in the Trumpet makes the creatures and human beings that have passed out in the first blow regain their consciousness and simultaneously the dead human beings (only the dead human beings) revive, because it is only human beings who are created with a soul and other dead creatures will not revive due to not having a soul. Accordingly, after the second blow it is only human beings who will revive from among all dead creatures because the soul of human beings will have been protected in God's Book:

*The horn shall be blown and all who are in heavens and earth shall swoon, except those whom Allah wills, then, the horn will blow again and they shall stand and gaze (Az-Zumar: 68).*

*And the horn is blown, and, from the graves they rush forth to their Lord. 'woe for us!' they will say. 'Who has roused us from our sleeping place? this is what the Merciful promised; the messengers have spoken the truth! '. And it is but one shout and they are all arraigned before us. Today, no soul shall be wronged a thing. You shall not be recompensed except according to your deeds (Ya-Seen: 51-54).*

The enlivenment of human beings requires that the soul enter the body which is done by God's Breathing. The Couplement of the soul and the body causes the substantial motion in the soul. When a human being dies his or her soul departs his or her body and his or her individual substantial motion stops. When the Trumpet is blown, it causes the soul to come back into the body and couple with it and restart and continue the substantial motion of the human being.

**3- Breathed My Spirit in him:** In the Quran, the phrase "Breathed My Spirit *in him*" which means "Breathing for enlivening and creating of the soul" has been mentioned about the beginning stage of the creation of human beings and also about the creation of Jesus Christ. In fact, the creation of life has occurred due to God's "Alive (*Hayy*)" name. The "My" in the phrase "My Spirit" expresses the dependence of the Spirit upon God in creating the soul.

In the Quran, the word *soul* has been only mentioned about God and human beings and it has not been used about any other entity whether in the material realm or in the Kingdom of the Throne whatsoever. In the 116<sup>th</sup> verse of Al-Maeda chapter, where there is a dialog between Allah and Jesus Christ, the word *soul* refers to both of them:

*...You know what is in my soul, but I do not know what is in Your Soul...*

There are also some verses that mention the word *soul* in reference to God:

*Say: 'To whom belongs what is in the heavens and in the earth? ' Say: 'to Allah. He has prescribed for His Soul mercy...(Al-Anaam 12).*

*When those who believe in Our verses come to you, say: 'peace be upon you. Your Lord has decreed mercy on His Soul, if any one of you commits evil through ignorance, and then repents, and mends his ways, then He is Forgiving, the Most Merciful. ' (Al-Anaam 54).*

Thanks to having a soul, human being is the only entity that shows points of similitude with God. As the deputy to God in the Earth, human being is both "a creature and a creator". Human being is a chosen creature that, via relying on Knowledge (i.e. Knowledge of the Names [*Elm-u-l-Asma*]), is able to create new entities from God's creatures. God is the Creator and human being is creature and creator. God, that neither has been born nor has given birth to anything, creates an entity with only Saying to it: "Be" and then it comes to be! But the human being that despite God is not Unique, and accordingly has equals and co-sharers, can create an entity only by using, and via, other created entities. Chapter *Tohid* of the Quran denies any similarities between the kind of the existence of these two creators: Allah is an Absolute and Omnipotent Creator and the human being is a creature and a creator.

In the story of Adam and Iblis (i.e. Satan), the reason why God orders Iblis to lie prostrate before Adam is due to Adam's points of similitude with God. The existence of the soul in Adam caused him to receive the Knowledge of the Names and then present them to the angels. Iblis who is a Jinn and does not have a soul should have prostrated too:

*When your Lord said to the angels: 'see, I am creating a mortal from clay of molded mud. When I have shaped him and Breathed My Spirit in him, fall you down, prostrating towards him'. (Al-Hijr: 28-29)*

In the above verses, the phrase "Breathed My Spirit *in him*" refers to the creation of human beings. In Adam's case, since the angels' prostrating has been mentioned in the story of Adam, Adam was created by blowing a spirit by God:

*Al-Araf: 11, Al-Isra: 61, Al-Kahf: 50, Ta-Ha: 116, Al-Baqara: 34:and when We said to the angels: 'Prostrate yourselves before Adam,' they all prostrated themselves except Iblis (Satan, father of the Jinn).*

We see that according to the Quran, God says that when we told the Angels to prostrate towards Adam, they all did except Iblis.

The creation of [other] human beings has occurred gradually and through an evolutionary process and when human beings' creation was completed, they were each possessed of a soul. Even though Adam and Jesus Christ have been human beings, they have been created by the God's word "*Be (:kon)*" and without going through temporal and evolutionary stages:

*Truly, the likeness of (prophet) Jesus with Allah, is as the likeness of Adam, He created him from dust then He said to him "be" and he was (al-e-imran 59).*

The following verses state the breathing of the Spirit into Saint Mary's uterus by God's envoy in order to create Jesus Christ and such a breathing is the inspiration of a Word that envoy has brought to impregnate Saint Mary:

*And she (Mary) who guarded her virginity. We breathed into her of Our Spirit (Gabriel), and made her and her son a sign for the worlds (Al-Anbiya: 91).*

God's breathing into Man's clayish body creates a single soul and his couple is created from it:

*O people, fear your Lord, Who created you from a single soul. From it He created its spouse, and from both of them scattered many men and women... (An-Nisa: 1)*

*It is He Who created you from a single soul. From it He created its mate, so that he might reside with her... (Al-A'raf: 189)*

*Your creation and your resurrection are but as a single soul (Luqman: 28).*

*He created you from a single soul, then from it He created its spouse... (Az-Zumar: 6).*

The Muslims' mistake about human beings' having a spirit proceeds from the abovementioned Quranic phrase "*Breathed My Spirit in him*" and except for this phrase, nowhere else in the Quran, the word "*spirit*" has been mentioned in relation to human beings.

Accordingly:

Human being is composed of two parts: body + soul

Human beings do not have a spirit and the spirit does not belong to the nature and alive creatures. The spirit belongs to a special world that is beyond the heavens and is placed in God's Throne named "the Kingdom of the Spirit". The Spirit is of a status beyond that of human beings and the angels. "the Revelation, the Word, and the Command" are issued by God from beyond the Kingdom of the Spirit and the Spirit accompanied by a group of angels brings the Revelation, the Word and the Command to the Earth for execution.

The Breathing of the Spirit: Breathing is the logos of life and it means enlivening and connection to the network of life and just like the Blowing in the Trumpet at the time of the Resurrection, the occasioning of the network of life in the whole realm of creation happens after a collapse in the world, because the life is the representation of God's "Ever-Living Name". The Breathing of the Spirit is the creation of the soul and, in the Quran, it has been only mentioned about the creation of human beings, because for enlivening of human being at the beginning of his creation and for connecting (the Couplement of body and the soul) to the network of life, "the breathing of the life" and "the creation of the soul" in the clayish body should occur simultaneously.

## The Soul

Basically, both philosophy and mysticism deal with defining human being and have done their best to explain human being, but despite having access to a Divine Book and old texts, due to their adoption

of an inappropriate method they have deviated. All truths about the Being and humanity has been completely mentioned in the Quran but the adoption of the ideas of other religions and schools or scientific achievements has created a veil that has made it difficult to have access to those truths.

For example, Aristotle, the Greek philosopher, holds that all creatures have a soul and maintains that the soul is the form of the matter which comes in the following types:

- 1- The Nutritive Soul (Vegetative)
- 2- The Sensitive Soul (Animal)
- 3- The Intellectual Soul (Intellective)

Muslim philosophers like Alkindus, Alfarabi, Avicenna, Algazel, Averroes and Mulla Sadra have developed the same Aristotelian classification of the soul. But according to them the soul differs from the matter and is able to depart it. They gave a metaphysical aspect to the soul and posed the eternity of the soul and paid no attention to the Quranic verses that mentions the soul only in relation to God and human beings.

Imagining a spirit for man or conceiving other concepts like essence, inborn disposition, psyche, instinct, etc all stems from a non-Quranic vision. The human being has only one substance and existential nature and that is *the soul*. Mixing other concepts and attributing them to the existence of human beings has resulted in a flawed knowledge of such a great jewel of existence of man so that the soul is known as the source of lust and caprice and is sometimes dealt with obnoxiously.

As it was repeatedly mentioned above, the human being is a mixture of the body and the soul. If such a profound truth of mankind is acknowledged, human being will be saved from a huge mass of philosophical deductions and religious delusions and instead of wasting his or her mental powers, he or she will be able to know himself or herself better.

Philosophers' adopting the primitive view (the old outlook) on the primacy of the spirit (Spiritualism) has led them to imagine the man in the Hereafter with a figure that is just like his body but immaterial and has caused them to categorically deny the corporeal aspect of the life in the Hereafter and to hold that the Paradise and the clear and repeated Quranic material and objective promises about benefiting from God's provisions are all spiritual, metaphysical and supernatural. Therefore, we see that due to a wrong outlook on man's main beings i.e. the body and the soul, both of his beings have been denied and negated.

Before giving a definition of the human being, it is necessary to emphasize again that among all creatures the soul pertains only to human beings. The exclusiveness of mankind is because of the creation of the soul in him that thanks to having a collection of properties and the capacity for recording data and assimilation of knowledge and making discoveries and the ability to be creative and to transfer the knowledge and learned things and experiences to the next generations can receive "*the Names*".

For a better understanding of the word "*Soul (:Nafs)*" we propose the following classification according to the Quranic verses:

- 1- The Couplement Law in the Soul:

The Couplement exists in all objects and creatures:

*We created two kinds of all things, so that you will remember* (Adh-Dhariyat: 49).

*And that it is He who created pairs, the male and the female* (An.Najm:45).

This universal principle applies to human beings too; man was created from a soul (the single soul) and his couple was made and created from him:



*He created you from a single soul, then from it He created its spouse...(An-Nisa: 1, Al-Araf: 189, Az-Zumar: 6)*

Such a soul that is human beings' specific mark behaves in two kinds of ways when it comes to receiving inspirations and suggestion:

*By the soul and who shaped I, and inspired it with its sin and its piety. Prosperous is he who purified I, and failed is he who buried it! (Ash-Shams: 7-10).*

And the existence of such a conflict within the soul eventually makes it single-faceted:

*O satisfied soul (Al-Fajr: 27).*

*...Surely the soul incites to evil...(Yusuf: 53).*

*No! I swear by the reproachful soul! (Al-Qiyama: 2).*

Hence, in the Day of Resurrection [according to their deeds] human beings will appear with either of the following two opposite faces:

*When that Day arrives no soul shall speak except by His permission. Some shall be wretched, and others happy (Hud: 105).*

Moreover, for human beings to be resurrected in the Day of Resurrection, it requires their soul be coupled with their body:

*And when the souls are coupled (At-Takwir: 7).*

In chapter Al-Fajr of the Quran, it is mentioned that for enjoying the Paradise, it requires that the appeased soul (/Satisfied Soul: *Nafs-e-Mutmainah*) be first entered into the body and it is after that that human being goes to the Paradise:

*O satisfied soul, return to your Lord well-pleased. Well-pleasing. join My worshipers. and enter My Paradise! (Al-Fajr: 27-30).*

God's Soul is Unique and Nondual but human being's soul is only alive as long as it is coupled and such a Couplement in the existence of human being obtains in all dimensions of his or her creation as the Law of Couplement in Couplement: Couplement of the soul and body, Couplement of men and women, Couplement of human beings and jinns.

2- The soul is a cognitive entity and all its acquired items, its deeds, its experiences and data are registered on, and recorded in, it:

*The soul shall know what it has done, the former and the latter (Al-Infitar: 5).*

*Then, each soul shall know what it has produced (At-Takwir: 14).*

*For every soul there is a watcher (At-Tariq: 4).*

*And to every human? We have fastened to him his book of deeds upon his neck; and on the Day of Resurrection We shall bring forth to him a book spread open wide. 'read your book. your self suffices you this Day as a reckoner against you.' whosoever is guided is only guided for his own self, and whosoever goes astray it is only against it. No soul shall bear another's burden. Nor do We punish until We have sent a messenger (Al-Isra: 13-15).*

3- The soul is the source of instincts, whims, desires, sexual drive and emotions.

*Indeed, We created the human. We know the whisperings of his soul, and are closer to him than the jugular vein (Qaf: 16).*

*... and prevented the self from desires (An-Naziat 40).*

*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).*

*By the soul and who shaped it; and inspired it with its sin and its piety; prosperous is he who purified it (Ash-Shams: 7-9).*

4- Every soul is hostage to its own deeds:

*Each soul is held in pledge for what it earns (Al-Muddaththir 38, Al-Rad 33, Al-Rad 42).*

*...And every soul shall be paid in full what it has earned...(Al-Baqara: 281, Al-e-Imran: 25, Az-Zumar: 70).*

*Allah will recompense each soul according to its earnings...(Ibrahim: 51, Al-Ghafir 17, Al-Jathiya 22).*

*On the day when every soul will come pleading for itself and when every soul will be recompensed in full for what it did they shall not be wronged (An-Nahl: 111).*

*The hour is coming. I almost conceal it, so that every soul will be recompensed for its labors (Ta-ha: 15).*

5-The Quran reveals that a soul's interceding with God on behalf of another soul is futile and that salvation is attained if only a person himself or herself purifies his or her own soul; moreover, recompense and reckoning pertains to the soul.

*Guard yourselves against the Day when no soul can avail a thing to another, when neither intercession nor ransom shall be accepted from it, nor will they be helped (Al-Baqara: 48).*

*On the Day of Resurrection We shall set up just scales, so that no soul shall in the least be wronged, even though it be the weight of a grain of mustard seed We will bring it We suffice as reckoners (Al-Anbiya: 47).*

6- Every soul will taste death and will depart the body.

*Every soul shall taste death (Al-Ankaboot: 57, Al-e-Imran: 185).*

*We have never assigned immortality to a human before you, therefore, if you yourself die, will they live forever? Every soul shall taste death. We will try you with a trial of evil and good. Then, to us you shall be returned (Al-Anbiya: 34-35).*

*...'Would that you could see the harmdoers when death overwhelms them! With hands outstretched, the angels (will say): 'Yield up your souls...(Al-An'aam: 93).*

7- The Resurrection is the soul's returning to the body (Material Bodily Resurrection).

In between body's burial and the Day of Resurrection, the soul, just like the body, completely goes still. In the Day of Resurrection, the souls, like drops of rain, will fall to the Earth from Allah's Book and by bumping into material elements, they are embodied and enlivened:

*He sends forth the winds as carriers of the glad tidings between the hands of His mercy, and when they have carried up a heavy cloud, We drive it on to some dead land and therewith send down water bringing forth all manner of fruit. As such We will raise the dead, in order that you remember (Al-Araf: 57).*

The Quran emphasizes that in the Hereafter, human beings will be embodied by material elements and they will be enlivened with a body that is just like their material body in this world:

*No! I swear by the Day of Resurrection. No! I swear by the reproachful soul! what, does the human think We shall never gather his bones? Indeed yes, We are able to shape his fingertips yet again! (Al-Qiyama: 1-4).*

And by being revived in the Day of Resurrection, human beings will become aware of their deeds which are kept in the soul:

*And when the souls are coupled...then, each soul shall know what it has produced (At-Takwir: 7&14).*



*When the graves are overturned, the soul shall know what it has done, the former and the latter... It is the Day when no soul can do a thing for another soul. That Day, the Command belongs to Allah (Al-Infitar: 4-5 & 19).*

The Revival, i.e. the soul's entering into the body, means that the Resurrection is bodily:

*O satisfied soul. Return to your Lord well-pleased. Well-pleasing. Join My worshipers. And enter My Paradise! (Al-Fajr: 27-30).*

Accordingly:

The Resurrection is the creation cycle's reaching the point where the new creation begins (according to the Principle of Returning of the Life).

The soul is defined according to the following list:

The repository in which data, cognition and experiential learning is stored;

The origin of the activities of the brain and the mind and intellect;

The source of discovery and creating;

The registration of the deeds and remembrances of human being;

The receptor of inspirations and revelation;

The source of instincts and emotions.

### **The Quranic Examples Supporting the Theory of the Soul**

#### **A- The Story of A-Hundred-Years Death: Disconnection from the Life Network and the Departure of the Soul**

*Or of him, who, when passing by the ruined village that was fallen on its roofs, remarked: 'how can Allah give life to this after its death? ' Thereupon Allah caused him to die, and after a hundred years He revived him. He asked: 'how long have you remained? ' 'a day, ' he replied, 'or part of a day. ' Allah Said: 'rather, you have remained a hundred years. Look at your food and drink; they have not rotted. And look at your donkey (that had died). We will make you a sign to the people. And look at the bones (of your donkey) how We shall revive them and clothe them with flesh. ' And when it had all become clear to him, he said: 'I know that Allah has power over all things.' (Al-Baqara: 259).*

In the abovementioned Quranic story, with the soul's departing the body, the man dies and after a hundred years his soul is coupled with his body and the man is resurrected and enlivened. In between those one hundred years, the soul is in stillness and has no awareness of the passing of time. The emphasis of the above verse on keeping the freshness of the smell of the food and the drink indicates "time zero". The elapse of one hundred years has been timeless for him, his donkey and his foodstuffs.

The man's unawareness of the passage of years shows that there is no such thing as the Barrier (Barzakh) World, neither is there any life after death [i.e. living between death & the Resurrection Day] nor a spirit in the human being.

#### **B- The Story of the Companions of the Cave: Connecting to the Life Network and the Stillness of the Soul**

*Or, do you think the companions of the cave and the tomb stone were a wonder among Our signs? When the youths sought refuge in the cave, they said: 'Lord give us from Your Mercy and furnish us with rectitude in our affair.' for many years We sealed up their hearing in the cave. and thereafter We Revived them to find out which of the two parties could best calculate the length of*

*their stay... you might have seen the rising sun incline towards the right of their cave, and, as it set go past them on the left, while they stayed within an open space in the cave. That was one of the signs of Allah. He whom Allah guides is rightly guided; but he whom He leads astray you shall not find for him a guardian to guide him. You might have thought them awake, though they were sleeping. We turned them about to the right and to the left, while their dog stretched its paws at the entrance. Had you seen them you would surely have become filled with terror and turned your back on them in flight. As such We Revived them so that they might question one another. 'how long have you stayed here?' asked one of them. 'we have been here a day, or part of it,' they replied. They said: 'your Lord knows best how long we have stayed here. Let one of you go to the city with this silver (coin) and let him search for one who has the purest food and bring provision from it. let him be courteous, but let no one sense it is you... and so We Made them (the unbelievers) stumble upon them, so that they might know that the Promise of Allah is true and that there is no doubt about the Hour. They argued among themselves over their affair, then (the unbelievers) said: 'build a building over them (their remains). Their Lord Knows best who they were. But those who prevailed over the matter said: 'we will build around them a mosque.'... and they stayed in the cave three hundred years and to that they added nine more (Al-Kahf 9-12 & 17-19 & 21 & 25).*

The companions of the cave had not died during that 309 years; while lying, their body had been turning rightward and leftward on the floor of the cave. In fact, their soul had not departed their body and by Divine miracle, they were in some sort of sleep.

The following verse, referring to sleep and its similarity with death, introduces the Arabic word “*Tawaffie*” which in English means “*Taking Away*”:

*Allah takes away souls at the time of their death [the temporary death of sleep], and those who do not die during their sleep... (Az-Zomar: 42).*

In the Terminology of the Quran (Qurashie, 1974, p. 231) we find the following definition about the Arabic word “*Tawaffie* (= taking away)”:

*Tawaffie (=Taking Away): derived from the Arabic derivational category of “TAFATUL”; it means “taking (/seizing/ gathering) something totally and exhaustively”.*

The Arabic word *Tawaffie* (=Taking Away) and the Arabic word “*Istifa*” (=taking/collecting)” are both synonyms. Accordingly, the equivalent of death in Arabic is “*WAFAT* (literally means being taken/seized/grasped)” because [according to Quranic lexicon] when a person dies it means that God totally and completely takes him or her away and he or she is utterly annihilated:

*Confine them to their houses till death overtakes them... (An-Nisa: 15).*

*And ever since You took me to Yourself, You have been the Watcher over them (Al-Maeda: 117).*

*It is He Who takes you by night, Knowing what you have gained by day (Al-An'aam: 60).*

In the last-mentioned verse above, like the 42<sup>nd</sup> verse of chapter Az-Zomar, sleep is referred to as “*Tawaffie* (=Taking away)” because during sleep, human beings are taken by God and their understanding and perception ceases just like a deceased person i.e. God is the One Who makes you die during the night when you are asleep and He knows what you have done during the day.

During the sleep, the soul is yet coupled with the body and the asleep person is alive; what matters is the taking of the soul or “*the soul stop*”.

Sleeping is the discontinuing of the activity of the soul in the body and it is in fact the stopping of the soul and the continuance of only the activities of the body. The body turns rightward and leftward in the bed. The brain is active and arranges the records of the mind and produces some

images and the asleep person dreams. During sleep, the body takes a rest and is refreshed and unwound but the activities of the soul are controlled and awareness of, and interaction with, the environment and the exchange of information are limited. During sleep the Couplement of the soul and the body is maintained and consequently the body stays alive but the soul is taken and its activities becomes involuntary and sluggish.

By Divine miracle, the companions of the cave were subject to *soul stop* i.e. sleep: “*We sealed up their hearing*”; thus they were alive but due to the stop of soul activities, the passing of 309 hundred years had seemed to them not more than the passing of a day.

The sleep is the daily *pause* of the soul. During the pause of the soul, its substantial motion is sluggish and its activities are limited; as a result, during sleep, the consciousness and cognition of the soul is paused. In fact, during sleep, the substantial motion of the soul is coupled with the accidental motion of the body, hence during sleep, the body is alive but due to the pause of the soul, the activities of both of them (i.e. the soul and the body) becomes sluggish and limited.

Accordingly:

The companions of the cave had not died because their souls was in their bodies; the Quran’s mentioning *sealing up their hearing* and also mentioning *their turning rightward and leftward [during that 309 hundred years]* showed that they were alive and connected to the life network.

### **A Critique of Mulla Sadra’s Theory of Substantial Motion**

Sadr al-Din Muhammad Ibn Ibrahim Ibn Yahya Qawami Shirazi (ca. 1571-1636) who is best known as Mulla Sadra and was later given the title of Sadr al-Muta’allihin (Master of the theorists) was an eminent Iranians age, thinker and mystic and is reputed to be the greatest philosopher of all eras of Islamic culture.

Mulla Sadra based his theory on a directed motion in entities’ essence and called it substantial motion. The greatest philosophical revolution in the history of philosophical issues in Islamic societies was achieved by our eminent philosopher, Mulla Sadra, who used the method of deduction about the *essence* and *accident* in an attempt to discover which one of them undergoes change and alteration. He propounded that the substantial motion obtains in the nature and being of all human, animal and vegetable phenomena and, generally speaking, in the realm of all material and cosmological entities.

Mulla Sadra’s analyses and arguments that are developed by using the method of deduction are philosophically speaking based on spiritualism (i.e. the primacy of the spirit). When it comes to human substantial motion, he believes in the immateriality of the spirit and the life after death [i.e. living in between death and the Day of Resurrection].

As to substantial motion, Mulla Sadra holds that the soul or the spirit undergoes four phases:

- 1- The phase of the World with the body’s having five senses that is called the visible world or the lowest world (i.e. this world).
- 2- The phase of the Barrier without the five senses of the body that is called the Barrier World (the Intermediary World).
- 3- The phase of the Hereafter with the invisible five senses that is called the Invisible World or the Hereafter.
- 4- The intellectual phase that is Absolute Good and Pure Light and entirely innocent of the evil and is called the Spiritual World.

Mulla Sadra's theory of substantial motion renders the Resurrection as a movement that the mover begins from within itself and moves in itself and finally reaches itself again. For him, the resurrection is not the returning of the spirit or the soul to the material body; he holds that in the Day of Resurrection the body is a form and simulacrum of the material body so that by the destruction of the body at the time of death, the spirit or the soul continues with its substantial motion i.e. its life. He holds that there is a world named the Barrier World (the Intermediary World) that is between this world and the Hereafter.

In response to the issue that all Quranic verses about the Resurrection and the Return of human beings to the Hereafter signify that the resurrected body in the Hereafter is the very worldly body and not some other-worldly body, Mulla Sadra says that: "We too believe that the resurrected body in the Hereafter is the same worldly body but not from the aspect of the matter but rather from the aspect of form i.e. the resurrected body is one and the same as the worldly body from the aspect of the *essence* and *truth* and *human soul form* and both bodies represent one essence and truth and a definite person, though the worldly matter has been transformed into the other-worldly matter." (Mosleh, 1979, p. 243).

Mulla Sadra's principle of substantial motion is based on the doctrine that "*the soul originates bodily and survives spiritually*". According to the theory of substantial motion, time is the forth dimension of the material entities, because as Mulla Sadra's careful analysis states, objects have two extensions i.e. one in the space and the other in the time. Mulla Sadra holds that the spirit's coming into being occurs at a stage of substantial motion that the state of the embryo requires. According to the aforementioned doctrine, the spirit does not come into being at the precisely first moment that the body (zygote) is formed, but rather it originates after the formation of the body. From the general viewpoint of the philosophy of human substantial motion, it is comprehended that the substantial motion continuously begins from the zygote and after the destruction of the body [i.e. death], the soul continues its motion immaterially and without the body and traverses the Resurrection too. In the Hereafter, the spirit continues its motion with a simulacrum of the body -and not with any material element- until it reaches the stage of the Universal Intellect and Pure Light.

The substantial motion theory has undeniable deterministic implications that contradict the bodily-material Resurrection. How in the Resurrection is it possible for the spirit to have a material body again while it has been destructed during one of the stages of substantial motion?

Something is missing in this theory and accordingly it suffers from a big hidden problem which has rendered such a profound philosophical theory unreal and in contradiction to the Quranic notions in such a way that human Resurrection eventually turns out to be immaterial!

Mulla Sadra's substantial motion hypothesis has ignored a principle in the creation and that is "the Couplement law". Everything is created in pairs. For example, the existence of atom is Couplement in Couplement. The nucleus is composed of proton and neutron that are a couple and the nucleus itself (+) is the couple of electron (-). The existence of such couples makes it possible for an atom to continue its motion and life. In the realm of material beings, everything has been created in pairs and it is never ever possible for a creature to attain pure detachment from its couple because it is not single and unique and its existence always depends upon its Couplement. The substantial motion of human beings that through genetic inheritance continues in the soul during the history is also governed by the Couplement law. The human soul in a special society is the resultant of the combination of data and education and experiences and sciences and wars that is transmitted to the next generations. Such a transmission is done through alive human beings (the couple of soul and body). The Couplement law which itself is an



undeniable reality in the World of Beings must be incorporated in the definition of motion because the science corroborates it too.

Due to his ignoring the Couplement law and its role in explaining the substantial motion, Mull Sadra had to hold that instead of two worlds, i.e. this world and the Hereafter, there are four worlds: this world, The Barrier World (/the Intermediary World), the Hereafter and the Spiritual World.

He denies that the awakening of human beings in the Resurrection is like what they are in this world i.e. in their real and material body and instead believes in a simulacrum of the body for the soul.

The immateriality of the spirit or the soul is nothing but a delusion, what that is real is the motion; and the being of the mover itself depends upon the Couplement law, because the body and the soul make a couple that the existence of substantial motion depends on the continuous Couplement of them and a pure soul (detachment and immateriality of the soul) never makes sense, hence Mulla Sadra's famous doctrine (i.e. "the soul originates bodily and survives spiritually") is refuted; because the soul comes to being simultaneously with the body and not after it.

In accordance with the Couplement law it is possible to correct the substantial motion theory such that we can say that the substantial motion of objects, plants, creatures and also the cosmos obtains only as long as the Couplement exists in them (as they are thus created); and they stop moving in a stage of their life that they are deprived of their Couplement by an external agent and they can move again once their Couplement is satisfied.

The continuance of motion in the substance (the soul) and in the accident (the body) depends upon the Couplement of the soul and the body. Human substantial motion begins and continues when the embryo is created (an alive birth from an alive couple). The zygote is formed by the attachment of a pair of movers (i.e. spermatozoid from the males and ovule from the females) that each of them has informational genes and at the instant of their attachment, the new soul and body come into being as a result of that attachment.

The Couplement is there from the beginning of the human existence. Such a Couplement (of the soul and body) that is produced by the contact of a couple (i.e. male and female) automatically connects to the life network. Separating the soul from body or in other words the cessation of the substantial motion and accidental motion needs "an external agent". According to the Quran such an external agent is **the Angel of death** that makes the soul depart the body:

*... 'would that you could see the harmdoers when death overwhelms them! with hands outstretched, the angels (will say): 'Yield up your souls... (Al-An'aam 93).*

The substantial motion is stopped at a point in time by the external *Will* and the mover is deprived of the Couplement. **A Determined Term (/A Stated/Specified/Named Term)** is the length of the time of the substantial motion continuance that during which the Couplement (of the soul and the body) obtains and it is Divine providence that determines the length of that time which is stopped at a certain time by the Angel of death who is under the Command of God:

*He is the conqueror over His worshippers. He sends forth guardians who watch over you until death comes to one of you, when Our messengers take him, and they are not neglectful (Al-An'aam: 61).*

But the claim about the survival of the soul after death [until Resurrection Day] and the continuance of its substantial motion is entirely invalid. The survival of the soul and its substantial motion is only possible as long as it is coupled to the body. The Couplement of soul and body throughout their substantial motion serves as the cause of human survival but when their substantial is stopped by the external agent i.e. the Angel of death, both the soul and the body completely go still and stop moving

and consequently they are not subject to time anymore, because time is a dimension of the substantial motion; at the Day of Resurrection -which is based on creation principle of Return- the World of beings is once again revived and it is only at the Day of Resurrection that the soul returns to the body and is coupled to it and human beings are again enlivened and the substantial motion of the soul begins again and continues. The cessation of the substantial motion at *the time zero of the Barrier* means that the distance of time between the moment of death and the moment of revival at the Day of Resurrection for everyone seems as long as the blink of an eye whether one has died thousands years ago or dies right now or just before the Day of Resurrection.

Accordingly, the soul that simultaneously with the body comes into being (the zygote), is formed hand in hand with the growth of the embryo -which is the product of life that begins by Couplement- and continues to its substantial motion until the moment of death that by departing the body it goes still and stops moving and changing and it is only at the Day of Resurrection that the soul is again coupled to the material body (which is formed from the material elements of the nature according to the material body that the soul possesses in this world) and is enlivened and continues to its substantial motion.

Table2. The Differences between the Substantial Motion Theory and the Theory of the Soul

	<b>The Substantial Motion Theory</b>	<b>The Theory of The Soul</b>
Doctrine	The soul originates bodily and survives spiritually	The Couplement Law
Motion	Ceaseless Motion	Cessation of Motion once the Couplement is Negated
Embryo	Soul's Coming into Being During the Process of the Growth of the Embryo	The Simultaneous Coming into Being of the Soul and the Body by the Formation of the Zygote
Death	The Separation of the Spirit at the Due Conditions of Substantial Motion	The Soul's Departing the Body by the Angel of Death
The Barrier	The World of Spirits (Spiritualism [i.e. the primacy of the spirit])	Zero Time and the Absolute Stillness of the Soul
The Hereafter	The Spirit along with an Immaterial & Imaginal (/Subtle) Body (The <i>Imaginal</i> Resurrection)	The Couplement of the Soul and the Body (The Material Resurrection)

The traditional view does not require a material dimension for the life of the spirit and assumes that the spirit is immortal. At time of the Revelation [of the Quran], all religions and religious beliefs and customary views were based on "spiritualism [i.e. the primacy of the spirit]", that is to say, they believed in the survival of the spirit after death. At the time of the Prophet, though the idolaters (/the polytheists) did not believe in the Resurrection but like the People of the Book (/the People of the Scripture i.e. the Jews and the Christians) they too believed in the life of the spirit after death and it was because of this that they were pilgrims of the idols. Believing in the World of the Barrier (/the Intermediary World i.e. [a realm for] the life of good and evil spirits after death) analytically means that all spirits are alive.



The viewpoint of the theory of the soul is based on the idea that only God is unique and single and transcends Couplement. The creation of all creatures of the World of Being is based on “the Couplement law” i.e. their life depends upon their being coupled to their materiality:

*And we created two kinds of all things* (Adh-Dhariyat: 49).

The theory of the soul showed that human beings absolutely go still after death and whether their body or their soul absolutely lies dormant. Therefore, the soul is not able to live without its body because the soul is alive and remains present in a specific time and space as long as it is coupled to the body. Moreover, embodiment is subject to a *Determined Term* i.e. it cannot be immortal. Though only God knows every creature’s Determined Term, all creatures are temporally limited in this world.

To sum up the two attitudes, we can conclude that the denial of the material dimension of the spirit is tantamount to the view that the spirit, just like God, is Omnipresent and such a view is ascribing partner to God.

## Conclusion

By using the method of focusing our research on the Quran, the Couplement law was discovered and the theory of the soul was based on that law. The Barrier is not [assumed to be] a world anymore. The Barrier exists within the human being and occurs at the moment of death when the soul departs the body and both the body and the soul absolutely go still until the Resurrection that by the soul’s coupling to the body, the human being revives. This theory brings about fundamental changes in the history of Quranic discussions i.e. intercession, supplication, worship and polytheism all are given new meanings; and the human being’s mind experiences a spiritual retreat where there is only God.

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