

Al-Adel Part II العدل

The Balance Between the Body and the Soul

(1) The Absolute Just.

(2) Signs of His Justice: The Balance Maker | The Balance Creator | The Balance Provider.

Part I: Balance in the Nature - See part I notes.

Part II: Balance Between the Spiritual Being and the Materialistic Being.

1. We are made of body and soul:

- a. [[Sad 38:71-72](#)]. I am creating a human from **mud** and when I fashion him and breathe into him from my **spirit**, bow down to him. The main ingredients of any human being are number one, the earthly part, the mud that Allah created him from. Number two is the spiritual being, which is the spirit that Allah breathed in the clay to make it a living human being, and the soul that would reside into the body.
- b. The spirit is the secret of life. If you physically duplicate a living cell to create a man-made cell, it is not going to be alive. The spirit keeps the body alive and working. It doesn't leave the body until the time of death. Without the spirit, the body is dead and cannot accommodate the soul. You can think of the spirit as the operating system that makes the hardware, which is the body, function. Without the operating system, the hardware is dead.
- c. Difference between soul and spirit. While the spirit is the secret of life, the soul is the self. You are 14 years old soul and I am 55 years old soul. The soul is the center of feelings, conscience and decision making. The souls are eternal and never die. They only go to sleep in the period between the first blow of the trumpet and the second one. The soul is the center of feelings and decision making. Every time a person sleeps, his soul leaves his body but the spirit remains to keep the body functioning. The spirit is breathed into the human embryo after 120 days of pregnancy and doesn't leave until death time.
- d. There are three kinds of soul a righteous soul, a self-blaming soul and an evil soul. The righteous soul rejects evil. The evil soul rejects righteousness and accommodates evil without feeling of any kind of guilt. It justifies evil to itself. The self-blaming soul could accommodate evil with so much resistance but soon it regrets and repents. The souls are eternal

- e. Let us use the metaphor of the car and the driver.



- The car is the body, the soul is the driver and the spirit is the operating system that keeps the car functioning. The driver has access to the steering of the car but he doesn't understand much about how the operating system, the engine and the internal components work. Similarly, the soul has limited access to certain body muscles but doesn't know much about how the body and the spirit work. In a car accident, the car breaks down, the operating system stops working and the driver would leave the car. The car can no longer accommodate the driver.
- f. It is mercy to have no control over our internal components because it would take us a lot of brain power just to regulate their functions, such as breathing for example. There will be not much time left of our brain power to function as human beings. It is almost a full-time job of the brain. Imagine holding a stop watch to regulate the time of inhale and exhale. This time would change depending on the speed of the heart, the weather, the movements of the muscles and other needs of the body. You would have then to have device to measure the heart speed, level of oxygen in the blood and other needs of the body. Then you have to have charts or an app to look up the speed and the quantity of inhale and exhale. You would have to continuously keep feeding the numbers to the app or looking up the charts as you breathe. Imagine how many wires and sensors would be connected to your body to measure things. Imagine what happens if your devices run out of battery. I can assure you that you cannot do it all by yourself and you would need assistants. But these assistants have breathing needs as well and they themselves need assistance.
2. Relationship between sleep, death and resurrection to the body and the soul:

- a. Death is like sleep [[Zomar 39:42](#)] and, therefore, punishment in the grave is like nightmares that feels real. Reward in grave is like sweet dreams that feels real.
 - b. Things are matter of perception, it means that it can be interpreted or understood differently by different people based on their individual perspectives or experiences. For example, one person might see a painting and find it beautiful, while another person might find it unappealing. The meaning or value of the painting is a matter of perception because it is based on the individual's subjective experience. Another example is one man terrorist is another man's freedom fighter. It depends on which side you are in.
 - c. The physical reality is not important. What is important is how you perceive it. When a dead person is punished in his grave, the torture is similar a nightmare that feels real. It feels as if it is physically happening to you. When we have a nightmare, we don't realize it was just a nightmare until we wake up. But the nightmare in the grave, no one wakes up from it.
 - d. If you watch a person who is having a nightmare, you see a person sleeping peacefully on a nice mattress and pillows. But this is not his perception of this physical reality. His perception is that he is being tortured severely in a nightmare that feels real. This perception is what really matters.
 - e. The soul leaves the body during sleep but there still be the spirit that links between the body and the soul to bring back the soul to the body. In case of death, this link is cut and the body would not be able to accommodate the soul anymore.
 - f. In the day of judgement Allah combines the soul with its body [[Takwir 81:7](#)].
3. **The body and the soul**
- a. The clay is the container and the soul is the content.
 - b. The clay container gives us the bodies on which the soul resides.
 - c. The body is like the box of a gift and the soul is like the gift itself. The box has no value and the entire value is in the gift.
 - d. The most important component of us is the soul (the gift inside the box, which is the body).
 - e. The story of the Jews quizzing the Prophet Mohamed^{SAW} about the spirit. The answer is [[Isra 17:85](#)]. They ask you about the spirit. Say it

- is from the affairs of my lord and you have given very little knowledge. If the Prophet would give a philosophical answer about the spirit, then they would know that he is not a genuine Prophet because the soul is the secret of life and only Allah can create life.
- f. The soul is the one that made Adam worthy of the angels bowing down to him.
 - g. The body belongs to the earth. It was created from earth, feeds from earth and goes back to earth after death and resurrected from earth [[Taha 20:55](#)].
 - h. Prophet Mohamed PBUH said, Allah does not care about your good looks and colors, but Allah looks to your hearts and your deeds.
 - i. But we have to realize that the container is taken care of mainly to serve the contents, which is the soul, the divine part that Allah has given us. This is the valuable part in us. Without it man becomes like animals. This is the part that differentiates man from animals. The container, which is the body, is controlled by the contents.
 - j. If the spiritual part of human is bad, he is no good either to himself or to others and we may have to kill him to get rid of his crimes and his physical existence. Thus, if man loses his spirituality, he loses everything.
4. The food for the soul – Spiritual vitamins:
- a. The love of Allah [[Baqara 2:165](#)], the desire to go to Jannah and the fear of hell fire [[Sajda 32:16-17](#)].
 - b. The source of these kinds of food is Quran.
 - c. Love of Allah is inspired by reminding us that he is a loving and caring God who attends to our needs and provides to us his blessings and favors. If I give you a gift, you would love me. If I increase the gift, you increase the love. See [[Nahl 16:3-18](#)].
 - d. Allah talks about these blessings even though it was very easy for him to create them because he wants us to know that he is a loving and caring Lord that attends to our needs.
 - e. Desire to go to Jannah is inspired by verses that talk about Jannah. Example [[Insan 76:12-22](#)] And will give them, in return for their patience, Paradise and (garments of) silk, (12) Wherein they will be reclining on couches, feeling neither heat of the sun nor intense cold. (13) And shades of gardens will be hanging low on them, and their fruits will be placed totally under their command. (14) Circulated among them will be vessels of silver, and cups that will be (as transparent as) crystals, (15) Crystals (as shining as if made) of silver, measured by those (who filled them) with due measure. (16) And they will be served with a drink

blended with ginger, (17) Acquired from) a spring therein called Salsabil. (18) And circling around them will be serving boys, blessed with eternal youth; when you would see them, you would take them as scattered pearls. (19) When you will look around there, you will see the Bliss and a magnificent realm. (20) Upon them will be garments of green sundus (a kind of fine silk), and of istabraq (a kind of thick silk), and they will be adorned by bracelets of silver. Their Lord will give them a pure beverage to drink: (21) This is a reward for you, and your effort has been appreciated.” (22)

f. Fear of hell is inspired by verses that talk about how terrible is hell.

Example [[Safat 37:62-68](#)] Is that blissful Paradise better for hospitality or the tree of zaqqum ? (62) We have made it a punishment for the wrong doers. (63) It is a tree that comes forth in the bottom of hell. (64) Its fruits are like the heads of devils. (65) So, they have to eat from it and have to fill their bellies with it. (66) Then they will have, on top of it, a mixture made of boiling sewage. (67) Then, their final return is to the Fire. (68)

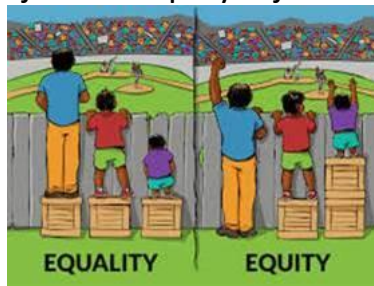
g. Desire and fear are also inspired by comparing hell with heaven.

Example [[Mohamed 47:15](#)]. Here is a description of the Paradise that is promised for the God-fearing! In it there are rivers of water, never spoiling, and rivers of milk the taste of which would not go bad, and rivers of wine, delicious to the drinkers, and rivers of honey, fully purified. And for them there are all sorts of fruits, and forgiveness from their Lord. Are they like those who will live in Fire forever, and will be given boiling water to drink, and it will tear their bowels into pieces? (15)

h. Allah called the Quran part of his spirit. [[Shura 42:52](#)] We have revealed to you a spirit from us. A living spirit that will organize the life of the living humans with another spirit from Allah as well.

5. Required balance between the body and the soul:

- a. The soul is more important. Therefore, it is fair to give it much more attention than the body.
- b. Equality is not always justice. Equity is justice.



- c. Despite the fact that the soul is much more important, unfortunately, it is the most neglected part. Spirituality is the most neglected part in our lives.
- d. For example, look at the modern west. A typical man growing in the west. He gets the best food, the best clothes, and the best health insurance ever. All these things are to protect the container made of

- clay, which will eventually go back to earth when the person dies. All this money is invested for what, for the container made of clay.
- e. On the other hand, look at the spiritual part of human being, it is mostly neglected, or it is fed with confusion and superstitious beliefs. Just imagine a person who eats garbage in every meal, what kind of diseases that he will have in his body.
6. **The religions of islam (small i) and Islam (capital I) provide the solution.**
- a. The islam (small i) is the religion of all Prophet. It is a verb that means submission to the God^{SWT}. See for examples [[Nisa 4:163-164](#)] and [[Anbia 21:25](#)]
The Islam (capital I) is the specific Islam of Prophet Mohamed^{SAW}, i.e., praying five times a day, fasting Ramadan, obligatory charity and Haj to Makah.
 - b. We are born innocent and Islam maintains this innocence until we die and we meet Allah innocent.
 - c. The spiritual part of islam (small i) is the solution. The islam provides for both parts: the earthly part is fed and well taken care of to produce a physically strong Muslim, at the same time, the divine part or the spiritual part is fed with divine guidance and love to grow up healthy. Both components are essential for the happiness of the individual and humanity in this life and in the hereafter.
 - d. Islam takes care of the physical container that we have, the body, and Prophet Mohamed^{SAW} taught us that this body is part of our custodianship. Individually, every one of us is order to keep his body in good shape, clean, healthy, wear perfume, get haircuts, wear clean and good clothes, so forth.
 - e. Prophet Mohamed^{SAW} said: Your body has rights upon you, your Lord has rights on you, and your spouse has rights on you, give everyone its due care. Wise people said Cleanness is part of your faith. The story of Abo Al-Darda and Salam Al-Farsi.
 - f. Allah^{SWT} commanded us not to eat or drink things that will harm the container. Because if we break the container, the contents will spell out. Thus, keeping the container healthy and in good shape is important to keep the contents healthy and in good shape.
 - g. Excessiveness will harm the spirit. Be balanced. Do not ignore your spirit and do not harm it by excessiveness. Keep the happy median,

the happy equilibrium, because the right thing is the median between two extremes.

- h. Monks who deny their body its right are not keeping the balance. The needs of the body are compelling most of the time.
 - i. The Prophet saw says, the best in all issues is take a median course. Do not take excessive course this way or that way. The reason is that you can do so much. If you exceed in one part you will fall short in another. What good it is if someone gets A+ in chemistry on the expense of getting F in physics. The better scenario is to get A in both.
 - j. The story of the three people who wanted to exceed the worship of the Prophet^{SAW}. A group of three companions went to the houses of the Prophet^{SAW}, asking his wives about his worship, and when they were told about it. It was as if they felt it is little. One of them said: As for me, I will fast for a lifetime and not break the fast. The second said: I will spend the night in prayer and will not sleep. The third said: I will abstain from women. When that reached the Prophet^{SAW}, he explained to them their error and their crooked path, and said to them: I am the most knowledgeable of you in God and the most fearful of you, but I get up to pray and sleep, fast and break my fast, and marry women, so whoever deviates from my way is not of me.
 - k. Allah has given us the balance of brain, the gift that we can utilize to think, decide and choose for ourselves.
 - l. [[Forqan, 25:67](#)] When they spend, they are not too extravagant, they are not too niggardly, because the correct thing is the median between two extremes, the wrong of exceeding and the wrong of stopping short off. They take a median course between the two courses. Because when you are niggardly, you are denying others their share in your wealth, and when you are too extravagant, you are denying others their share in the money you spend in your extravagance.
 - m. The brain is the interface between the body and the soul. This brain is the main tool used to achieve balance.
7. Spiritual viruses:
- a. The evil motives are the spiritual viruses because if they prevail over the good motives, then one would end up in hell fire. The believer should be aware of them and learn how to resist them and weaken their influence. They are the evil temptations and desires, the Shytans, evil soul and love of Donya (Attractions of life).

- b. The evil temptations and desires: They are evil motives that can make us fail the test of submission. They can make us disobey Allah and follow our own desires. They can make us forget about our purpose in life and the consequences of our actions. They can make us unhappy and miserable in this world and the next. Some examples of evil temptations are selfishness, greed, lust, anger, pride, ego, envy and arrogance.
- c. The Shaytans: Evil temptations and desires are started by the Shaytans, who whispers evil thoughts into our hearts and tries to deceive us with false promises and threats. The Shaytan pick up the temptation suitable in the present scenario. For example, if there is a better person, then Shaytan starts the temptation of jealousy that leads to envy. The Shaytans knows our weaknesses and tries to exploit them. He tries to make us forget about Allah and His commands. He tries to make us follow our own desires and whims. He tries to make us unhappy and miserable in this world and the next.
- d. The evil soul: The human soul is not a fixed entity, but rather a spectrum that varies from righteousness to evil. The righteous soul is the one that rejoices in doing good deeds and feels remorseful for doing bad deeds. The evil soul is the one that delights in doing bad deeds and feels resentful for doing good deeds. Between these two extremes is the self-reproaching soul, which Allah has honored by swearing by it in Surat [[Al-Qiyamah, 75:2](#)] "And I do swear by the self-reproaching soul!"
The souls are born pure and innocent, but they can be corrupted by the influence of the environment. The purpose of Islam is to preserve the purity of the soul until death, so that one can meet Allah with a clean heart. One can corrupt their soul by exposing it to evil and becoming accustomed to it, while one can purify their soul by avoiding evil and becoming habituated to good deeds.
- e. Love of Donya (Attractions of Life): The love of Donya (worldly life) can be a spiritual virus that can make a person do bad things or prevent him from doing good things. Donya means the temporary and fleeting pleasures and attractions of this world, such as wealth, fame, power, beauty, etc. These things are not bad in themselves, but they can become bad if a person becomes too attached to them and thinks that they are the ultimate goal or purpose of life. The love of Donya can

make a person do bad things, such as being dishonest and unjust, cheating, lying, stealing, or oppressing others to gain more Donya.

The love of Donya can also make a person forget about his real purpose in life, which is to worship Allah and seek His pleasure. The

love of Donya can also make a person lose sight of the Hereafter.

- f. Treating the love of Donya: We all love Donya. This love is built in our hearts as an essential part of the test. But the evil love is the one that exceeds the love for Allah. It is the excessive love of this Donya.

In [Al-Tawba, 9:24] Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, business you fear decline, and dwellings with which you are pleased are **more** beloved to you than Allah and His Messenger and struggle in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

- g. Reminder of the nasty pleasures of Donya:

- Silk, which is the best cloth, is a defecation of an insect.
- Honey, which is the sweetest food, is a defecation of another insect.
- The pleasure of intimacy, it happens due to the meeting of a place of urine with another place of urine.
- Human being is born from a place of urine and created from a despised fluid.
 - [Al-Ma3arij (70:39) كَلَّا سِدْرًا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ] No! Indeed, We have created them from that which they know.
 - [Al-Sajda 32:8] ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ] Then He made his progeny from a despised fluid.

- h. Putting the Donya down

- The word Donya means the low place.
- Cave (18:45) وَاصْرَبْ لَهُمْ مَّثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا] And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

- Allah continuously in the Quran describing this life as a delusion and a form of deception. Unfortunately, we don't see this fact clearly until we die and see the world of the unseen.
- Calling this life as a flower. The flower looks good and smells good, but tastes bad and withers quickly. In [Taha, 20:131] وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ, And do not desire what We have given them as enjoyment in the flower of this life to test them. Indeed, the reward of your Lord is better and everlasting.
- Remembrance of death is a good medication for the spiritual virus of excessive love of Donya:
 - Everything would end by death, except the legacy, the continuous charity and the deeds. Death ends the glory of the glorious, ends the misery of the miserable, ends the power of the powerful, ends the wealth of the wealthy, ends the poverty of the poor, ends the sickness of the sick, ends the beauty of the beautiful, ends the ugliness of the ugly, ends the tyranny of the tyrant, ...etc. Death ends everything except the legacy and the deeds they remain.
 - Death doesn't always end the pain or suffering, and doesn't always end the joy and pleasure. Death dramatically increases the pain of the disbeliever who is already in pain. Death dramatically increases the joy and pleasure of the believer who is already living a life of joy and pleasure. The dream of the high temperature.
 - The last place the soul exists the body is the throat. Every soul shall taste death [Al Omran, 3:18] كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ Every soul shall taste death, and you will only be given your full compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has won the big prize. And what is the life of this world except the enjoyment of delusion.