

Ramadan Immersion



Mufti Abdul Wahab
Waheed

Introduction

- The nature of the soul (Rūh) and its relation with the body in the grave
- The delights of the grave that await the believers and the horrors that await the transgressor
- Actions to protect ourselves from the torment of the grave
- Balancing between fear and hope, and how to prepare for the life in the grave without despairing in the mercy of Allah ﷻ
- We will be covering four different stages throughout the four sessions.
- Allah SWT began the inception of our creation far before we came to this world.
- Allah says:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

Is there not a period of time when each human is nothing yet worth mentioning?

- The origin of our creation is the ruh (soul).
- The body is nothing but a shell.

There are 4 stages of the Ruh (soul)

- The nature of the soul (Rūh) and its relation with the body in the grave
-

There are 4 stages of the Ruh (soul)

- (1) The stage of our life in Alam Al Arwah (world of souls)
 - Allah SWT in the Quran says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And 'remember' when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. 'Allah asked,' 'Am I not your Lord?' They replied, "Yes, You are! We testify." 'He cautioned,' "Now you have no right to say on Judgment Day, 'We were not aware of this.'

- Ali Ibn Abi Talib RA used to say that he remembers the time when Allah asked him that question.
- This is because his soul had a powerful presence in the body.
- The prophet SAW said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا اتَّخَفَ وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ . "

Abu Huraira reported Allah's Messenger (ﷺ) Saying: Souls are troops collected together and those who familiarised with each other (in the heaven from where these come) would have an affinity, with one another (in the world), and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world). (Sahih Muslim)

- The souls are the essence of existence.
- Imam Ghazali's used to say that we are created from two essences
 - Is the physical self which is made from dirt.
 - Allah (SWT) said in the Quran:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

From the earth, We created you, and into it, We will return you, and from it, We will bring you back again.

- All of our physical needs are fulfilled through the dirt.
- The second is the Ruh
 - Allah (SWT) said:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

They ask you 'O Prophet' about the spirit. Say, "Its nature is known only to my Lord, and you 'O humanity' have been given but little knowledge."

- All of the needs of the soul can only be fulfilled through the commandments of Allah SWT.
 - The soul never dies, it only transitions from one stage to another.
 - Allah SWT does not have inception or ending. Whereas we humans and jinns do have inception but no end.
- **(2) The stage of existence in the life of the womb**
 - This is when the body and the Ruh are brought together in the womb of the mother.
 - Though we don't consider that formation alive until four months or 120 days have passed.
 - This is when the soul and body are fully attached.
 - **(3) The stage of our existence in this world**
 - In this stage, both the body and soul are fully conscious.
 - The body can move around and be of use and the soul feels things.
 - **(4) The stage where the separation of the souls from the body takes place.**
 - Though our life continues just without the body.
 - There is a 5th stage which is the life of the hereafter whether in heaven or hell. However, we will not be covering it in this course.

Transitioning from the stage of this world to the next

- As this person is leaving this world their soul is able to sense that their time is coming near.
- Ibn al qayyim RA says that a pious person when he leaves this world the soul knows that his time is coming close thus, it starts trying to jump out of the body out of excitement because it's going to a better place.
- Allah says in the Quran:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Surely those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them,¹ saying, "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised.

- The Prophet (SAW) says

قَالَ: " إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ بِيضُ الْوُجُوهِ كَأَنَّ وُجُوهُهُمْ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتَهَا النَّفْسُ الطَّيِّبَةُ أَخْرَجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ

"When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Good soul, come out to forgiveness and acceptance from God.'

(Mishkat al-Masabih 1630)

- When a person is dying they are able to smell all the fragrances as well as see all the angels.
- It was mentioned that during the time of Sa'ad Ibn Mu'adh Janazah, some of the munafiqun said that his body was light. Which to them was an indication that he wasn't a pious person. When these statements reached the prophet SAW he responded by saying that the throne of Allah shook out of happiness. He SAW also added that he saw angels falling upon each other because there was no room for them to stand.

- The reason why the body was light was that the angels were carrying his body.
- Ibn al qayyim says that when angels descend and they fill up the room they line up not just horizontally but also linearly.
- Angels are made from Nur and don't have physical weight.
- Wherever angels descend tranquility is found.
- During the passing of a pious person, the angels comfort them and massage their body.
- Angels tell them "don't be afraid" of what's to come and "don't be sad" about what you left.
- It's mentioned that Allah SAW orders these angels to remove the soul with more gentleness and care than how a mother holds her toddler.
- Allah SWT tells these angels that this pious soul is beloved and honorable to him.
- The soul leaves the body the way a needle leaves a haste. Very easily.
- When we understand that where we are going is a place where we are known, it becomes easier to leave.
- Asking for death is haram, though we should be comfortable when it comes to us.
- Lastly, as the soul is being removed from the body it is being told "salaam alaykum"
- There are four different occasions in which this person hears salaam that are mentioned in the Quran:
 - When they leave this world
 - When they are in the grave
 - When they are raised on the day of judgment
 - When they enter Jannah
- At this time the body and the Ruh are physically detached.
- Similar to a satellite regardless of where the soul is, it is always connected to the body.
- Whatever is happening to the body the soul feels it and vice versa.
- When the person dies it is a sunnah to bury them ASAP. This is because their stages of the hereafter begin when they are buried.

- The angels that are responsible for the soul's elevation are the right-side angels.
- These angels ask the gatekeepers of each sky "if they could enter?", and they respond by asking "who are you? " They respond by saying " we are bringing so and so..." The gatekeepers respond by saying " we know who this person is. Allah has been speaking about this person."
- As Allah said :

فَاذْكُرُونِيْٓ اَذْكُرْكُمْ وَاَشْكُرُوْا لِيْٓ وَلَا تَكْفُرُوْنَ

remember Me; I will remember you. And thank Me, and never be ungrateful.

- Whenever we sit down and speak about Allah SWT, Allah gathers angels and speaks about us.
- Allah boasts about us in front of the angels whenever we remember Allah.

The difference between Jannah and Illyoon

- Jannah is where we will go after reckoning takes place.
- Illyoon is a station in Jannatul Mawaa.
- It is the waiting lounge of Jannah.
- All of the bliss of Jannah at smaller levels can be experienced there. However, because the body and the soul are not connected yet the demands are not the same.
 - Ex. The body demands food and the soul demands peace. Which is felt around certain people and in certain places
- Among the highlights of Illyoon is that when the gates are opened, loved ones come to welcome us.
- We can meet all the pious souls that have passed away, including the prophet SAW and his sahabah.
- The life in the grave is the most challenging journey.
- It was narrated that Uthman RA face would turn pale and he starts weeping when someone speaks about the life of the grave.

- Its narrated that:

عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ إِذَا وَقَفَ عَلَى قَبْرِ بَكِيِّ حَتَّى يَبُلَّ لِحْيَتَهُ فَقِيلَ لَهُ تُذَكِّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مِنْظَرًا قَطُّ إِلَّا الْقَبْرَ أَفْظَعُ مِنْهُ» .

Uthman told that when he stood over a grave he would weep so sorely that the tears moistened his beard. Someone said to him, "You remember paradise and hell, without weeping, yet you are weeping over this." He replied that God's messenger said, "The grave is the first stage of the next world; if one escapes from it what follows is easier than it, but if one does not escape from it what follows is more severe than it." He further quoted God's messenger as saying, "I have never seen a sight as horrible as the grave."

- There are many narrations of people meeting the prophet SAW in Illyoon including the narration of Imam Ahmad ibn Hanbal.
- It says that his son saw him in a dream and asked "how's it going?" And Imam Ahmad responded by saying that he just saw the prophet SAW.
- All of this is happening before the body is put into the grave.
- The first thing that happens when the body is put into the grave is that the soul and the body are reattached.
- Although there is a difference of opinion on if the soul gets physically reattached or not. The idea is that the soul is reattached.
- This is when the grave questioning takes place.
- When a person opens their eyes for the first time they will be frightened.
- The companions to our grave will be our good deeds.
- On the right side will be our salah, on the left side will be our fasting, on top of our head will be our Quran, and in front of us will be charity.

- The prophet SAW said that when a person passes away three things come with them.
 - Their wealth, which is distributed before or right after the body is put into the grave.
 - Their family, which they can stay for some time but eventually leave.
 - Their deeds, which never leave the person's side.
- Now Munkar and Nakir come and start the questioning.
- It's mentioned that for a pious person, they come in the best, most beautiful form. Whereas for a disbeliever they come in a very scary form.
- When they start questioning us our good deeds would respond to them.
- When Munkar and Nakir recognize that we are believers they change the tone in which they speak to us.
- Instead of a harsh tone, they speak with a gentle tone.
- When we sleep the soul is taken out.
- When you dream of someone that has passed away it means that your soul and theirs met.
- When we visit people that have died they know that we visited them.
- The Prophet (SAW) said that when a person goes to the grave of a sibling or a loved one and says salaam to them their salaam gets returned.
- They also feel comforted by our visitation.