Chapter Three

Different conditions and stages of Development of Souls

3.1 The world of souls:

At first Almighty Allah created Adam (S.A.), then He created Eve from the left bone of the body of Adam. They are the common parents of human race. Allah has created the Ruh of all men from the back of Adam. All these souls lived in the world of souls. The prophet of Allah told: “In their previous existence souls lived together as a community. Those who are spiritually close to each other there remain close to each other here in this world. Those who were at distant from each other there, also have little affinity for each other here.”

By the co-operation of male and female Allah is creating all animals along with men.

At first the souls remain in the middle place of heart and back. Then after the settled period it developed into a fleshy body. Afterwards, as a human child come out to the world from mother’s womb.

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3.2 Fig. 1: Before life and After Life Scenario of the Human existence.¹

- Human Sperm
- Conceived in Womb
- Grew to Embryo State in 6 weeks
- Still a living but soul-less embryo

Human Embryo with Soul
- Growth to Baby
- Human baby born
  combination of Body, life and Soul
- Baby grows to Boyhood
  Parents and environment
  influence the growth of
  body, life and soul differently

Death

- Developed Soul
  To Paradise

Spiritual Dominant Personality

- Stunted Souls
  To Fire

Material side dominant

Soul created at beginning of universe
- Convent taken
- Inspired with the knowledge of wrong and right
- Live in the world of souls
- Individual souls directed to the world

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Philosophically speaking, the good and bad, rise and fall, paradise and Hell of human all are seen only for Mohammad(s), keeping this end and view Almighty Allah has declared, (oh Mohammad)". If you had not been created in this world, nothing had been created in the heaven and the earth".2

After completing the functions of creation of this dapple variegated world Almighty Allah preserved the "book of knowledge" in the sky. In this book all kinds of activities and occurrences which are occurred in this world are pre-determined and prewritten. Even which will be happened till the doomsday or till the destruction of this world are written in this book. To all intents and purposes, according to the record of this book all things are going on in this world. Allah has declared that even a single leaf of a tree can not move or fall down without His order. In this way, the human body developed from one stage to another in mother's womb according to the process of this book.

At the same time, as the rule of this book Allah's order 'Ruh' entered into the frame of body of few months. With this 'Ruh' the body has become alive. The first movement is the beginning of continuous life. This human engine in completely endowed almost during the next 6th months and 10 days.

After the stipulated time suddenly it comes out from the mother's womb according to the Allah's command and with a sudden cry it starts the earthly life. There is no any dissidence about the creation of 'Ruh'! But we see the dissidence on Naf's creation.

Of course, it is formerly told that it is narrated in the Qur'an that Allah has created man from sounding clay, from mud moulded into shape; and when He has fashioned him (in due proportion) and breathed into him of his spirit.3

3. Al Qur'an, Surat Al Hijr verse 28, 29.
Some Islamic scholars and experienced old pirs say that after the fashioning Adam when Allah breathed into him of His spirit then the heart of Adam became irradient. Afterwards, Almighly Allah threw an special glimps at the back of Adam.

Then innumerable rays of sensitive glimps come out from heart. These are called 'Nafs'! To examine these nafs Almighty Allah interrogated them “Am I not your God?” Then a part of nafs answered saying yes, you are my Lord. They acknowledge God as their creator and declared that He is the greatest. afterwards they fell down before Him in prostration.

Another part of nafs who are on the horns of dilemma whatever they will believe in God or not. So they were late to go for prostration before Allah. In the position of their Ruku they became steady. They could not surpass this position. Due to the lack of time the remaining part was standing in early state. In Qur'an the first part nafs is called nafs mutmaenat (profitable soul) which is conscious of its evil deeds and the satisfied soul. 2nd part of nafs is called ‘nafs lawamat’ the self reproaching soul (profit and lossless soul) 3rd part of nafs is called nafs ammara (the losser soul) the soul prone to evil. So this is imagined that this glimps like nafs is the symptom of ‘Ruh’, Almighty Allah animated Adam by ruh and made him sensitive by nafs. After fashionating Adam He embellished Adam with soul and illuminated him with intellectual light and kept him in paradise.

According to Allah's will man is the representative among all creatures in the universe. Allah is sending these nafs to the human body living in world. So nafs is the chief conductor of human engine. It appears through the six passions. Nafs will have to give a satisfactory explanation for their activities before God. But ruh is not accountable for activities. Nafs will have to suffer from death torture but ruh will not. Nafse ammara will suffer from the punishment of Hell. On the contrary, nafs mutmaenat will enjoy
the excessive pleasure of paradise. The condition of nafs lawamat are completely dependant upon the special marcy of God.

Practically, all the principles of this world are reasonable and logical. Human life can be compared with a travel by a speedy vehicle. It is conducted in a definite principle. Human engine is like chief engine of that vehicle. Ruh provides fuel to that engine. Nafs is the main conductor of it. Heart is the driver of human body. The driver drives his vehicle depending upon its fuel. Similarly, heart depends upon 'ruh' and this heart keeps the human engine alive and fresh. How the vehicle can be driven well? It is dependant upon the chief driver.

According to which way human engine may be handled is dependant upon the ordination of nafs. The condition of both Ruh and Nafs is the condition of heart. Vehicle having fuel can be conducted by the direction of chief driver. Chief driver is the real driver of that vehicle. So chief driver will be accountable to his owner for profit and loss of that vehicle. Thus according to Islamic philosophy nafs will have to bear the responsibility of account. And only nafs will enjoy the heavenly pleasure or hellish torture.

3.3 Difference between human soul and human life:
The Muslim Philosopher, Imam Al Ghajali distinguished human soul from human life. Life is the result of bio-chemical combinations of atoms, which is the basic units of life. So, it is perishable with their disorder. But soul is entirely "Energy Being," Other than life, which determines the human personality. It is necessary "Me" which is quite distinct from the material elements of the physical body. It is slight inspired into the foetus outwardly to a certain stage of its development in the mother's womb. The soul is a dynamic living being, but not a static being which develops with the passage of time along lines it may choose for itself. A graphical representation of the different phases in the development of man's soul is visualized.
The Figure 2 (two) shows four stages of development of soul from its prebirth state to the final departure from the physical world. The human body is considered to be the vehicle of development for soul. After the death of body, it is incapable of further development. But it continues its journey in its own way. The prophet of Allah, Muhammad (S.A.S.) told that the reward would depend in the Hereafter on your spiritual state at the time of death, All is well that ends well.

### Fig. 2: Different States in the existence of the Human Soul.

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<td>Disorderly Zero Level Existence</td>
<td>Effort Phase</td>
<td>Momentum Phase</td>
<td>Destination Phase</td>
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#### Anology in Terms of Electrical Forces

- Switch Off Free Electronics in all Direction.
- Switch - on Orderly Flow of Electrons and production of Electromagnetic Radiations.
- Switch Off Electrons Back to Disorderly State Energy Released Already Remains there.
- Arial Reception Released Electromagnetic Radiation can be caught by a suitable aerial.

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5. Ibid., p. 181.
3.5 Fig. 3: Soul vs life and its development⁶

All living things are set of life and matter.

All human beings are the set of life, matter and soul.

Human soul is quite different thing from that human life. All living beings have lives. But all living beings have not souls. Unique soul is only to human beings. Due to the soul they can mould their character and personality, they are able to choose between good and bad. They are having conscience and inspiration. Life finishes with death but after death soul exists. So soul is eternal but life is transient. By proper exercise and food body and life can be developed. Similarly soul also can be developed or stunted. To be developed it needs a

different type of treatment. By following the God’s guidance and the teachings of prophets, noble men, and religious paths, morality and ethics we can develop our soul and best prepare for the life to come. On the contrary, following the satanic path, immoral and unethical way our soul may be stunted and deserved for Hell fire.

3.6 **Soul is the creature of God**

There are ample evidences in the “Holy Qur’an” and the ‘Hadith’, which prove that the soul is the creature of God. Allah Almighty has created this dapple variegated world. Hence all these things of this world are creatures of God. All the messengers (s) are unanimously agreed upon the point that soul is a creature and this is well evidenced by Heavenly Books which are sent down to the prophets (S) This point is obvious in the Qur’anic verse. The Qur’an holds:

“Allah is the creator of all things”. Now it is evident that the term “all things” has included ‘soul’ also. So soul is created by God and proves that soul is a creature.

Additionally the Qur’an prescribes

“Allah خلَّتكم وما تعملون” “But Allah has created you and your handiwork.”

7. Al-Qur’an, Surat Ar Ra’d 13, Juz 13, Verse 16.
8. Ibid., Surat A-Saffat 37, Juz 23, Verse 96.

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This Qur'anic verse goes to prove that Allah's action was a challenge. He drives home the challenge now with argumentation. "Do you worship your own handiwork? But certainly, worship is due to Him, who made you and made possible your handiwork! Now it is evident that including handiwork all things are created by God. Again Allah states "It is we who created you and gave you shape; then we bade the angels prostrate to Adam." This says implies human souls and bodies.

Allah told Zakaria (peace be upon him) "Indeed, I did create you before, when you had been nothing." By this verse Allah means the soul and body but not only the body. Every being was nothing just before he was created, i.e. his personality was called into being by Allah. Even if there are material process in forming the physical body (structure). According to the laws of nature the real creative force is the power of Almighty Allah. For anything that Allah wants to create, He only says "Be" and it is sure that it takes no interval between His decree and its accomplishment, except such as he imposes by his decree. Span may be merely a plan of own minds in this world of relativity.

The Qur'nic verses which interprete that Allah is our Lord; He is Lord of our fore-fathers and the Lord of all things and this Lordship is comprehensive.

By the Qur'anic verses it is ascertained that souls are creatures of God. Allah Almighty expresses in the first surat of “the Holy Qur’an” that “praises be to Allah, the cherisher and sustainer of the world.”

These souls belong to the worlds, therefore, Allah is their Lord. He says: “We do worship and your aid we seek.” It is apparent that the souls worship Allah, and seek His aid, because they are creatures. Also the souls are in need of the guidance of their God and asked Him to show them the straight path. And they are among those on whom Almighty Allah bestowed His bestowment or of these on whom Allah’s wrath is fallen and this is the relation between the creator Allah and His servants (the souls).

It is evident from some Qur'anic verses that human being is the servant of Allah and his servitude does not mean only his body but also his soul. Truly speaking, the servitude of the soul is the main because servitude of the body follows the soul.

Almighty Allah holds, “Has there not been over man a long period of time, when he was nothing to be remembered?” This Qur'anic verse proves that the soul is not eternal but it has been taken into existence because Allah has created it.

According to tradition, first of all, there was nothing except Allah, Imran bin Husain describes in Sahih Al Bukhari: Some Yemenite people

10. Ibid., Surat Al Fatiha 1, Juz 1, Verse 1.
11. Ibid., verse 5.
12. Ibid., Surat Al-Insan or Ad-Dahr 76, Juz 29, Verse 1.
come to the Messenger of Allah (S.A.S.) and said, "O Messenger of Allah! we have come to you to know regarding this matter (the Beginning of creation)." The messenger replied, First of all, there was nothing but Allah and then (He created His Throne) His Throne was situated over the water and He wrote everything in His book.

(Which is in heaven) There were neither soul nor anything with Allah, for the beginning time. It proves that nothing is eternal in this world except God. All kinds of praises and glories be to Allah for He is above all these.

The Qur'anic verses and traditions of the prophet (S.A.S.) show that the angels are creatures and they were created as souls without bodies before the creation of human beings and their souls. If according to the commandment of Allah the Angel breathed the soul into Adam who is a creature, hence soul can be eternal.

3.7 Spiritual power of Soul:

Soul is the most subtle and minute thing created by God in the world, because it can not be seen or observed even by telescope also. Even the gravitation can not reach it. This invisible minute thing is so powerful that nothing is more powerful than this in the world. Because the supreme human being also has no power over this. Man can not creat or destroy soul. Because this is the symbol of majesty and power of magnificent God, which is breathed into Adam. And because of this the existence of soul is
felt in various limbs of body at the same time. More over, it is told that most powerful soul can be appeared in various places at the same time. Due to possessing powerful soul our prophet Mohammad (S.A.S.) could tell: “I have seen paradise and Hell in the time of prayer.” By the power of soul another prophet Hazrat Iqub (A.S.) obtained the scent of shirt of his son Hazrat Usuf (A.S.) from the distant place, Kenan.

One day, on Friday 2nd caliph Hazrat Omar (R.A.) at mosque during the time of Khutba told, “The hill, the hill O Jarea (الجبال الجبال يازريا) The words uttered by him were quite irrelevant with his whole Khutba. After completing the prayer the companions asked Hazrat Omar (R.A.) about his irrelevant speech. Then Hazrat Omar answered that Jarea went to a battle as a commander. He consolidated all his soldiers in the battle field. But the soldiers of against party were advancing surrounding the hill to attack them. So in order to make Jarea cautious about the impending danger of attacking them Hazrat Omar uttered such words from the mosque. When Jarea came back from the battle field then it was proved that the fact was true. Hazrat Omar saw and felt the fact only due to him spiritual power of soul.

Another unearthly occurence is that when Hazrat Mohammad (S.A.) came back from miraz (معراج) then he narrated the story of miraz infront of Abu Jehel. Abu Jehel asked him about how many doors and windows of Baytel Mukaddas. Then by the spiritual power of soul Hazrat Mohammad
(S.A.S.) saw the Baytal Mukaddas and counted all the doors and windows of that house and answered correctly to Abu Jehel. This is an unearthly (strange) Occurrence. It was possible only for his soul.

According to Theosophy there were more three kinds of body except this physical body. These are respectively astral body, mental body and causal body. These are physical bodies. Which are called etheric double. These etheric bodies remain invisibly with physical bodies— as the small screens remain with big screens. Material body is formed by the elements of material world. Earth, water, fire and air are the elements of physical world. Body is formed by these elements. But etheric body is formed by ether or glimpse (light).

As the dress of our body is shirt etc. Soul or self is the real thing, body is just like house or dress of soul.

As according to our need we wear the light dress instead of our coarse (rough) dress. Sometimes we change our dress and put on new dress instead of old dress. Just so, soul change the body, it leaves the old body and takes the new body. In the time of sleep physical body goes to sleep but soul travels in Spiritual World with its etheric body.

Soul conducted all kinds of bodies. As the soul is strong, so the body is controlled by it. Strong soul according to its sweet will can accept

the body to effectuate its functions. Although physical body is awake, still
the soul can accept another body and can travel to any place. If he wishes,
then he can show other's this subtle body. Hence we can understand ac­
cording to the speech of Theosophist "If any person be observed who is
much more developed. Say one who is accustomed to function in the as­
tral world and to use the astral body for that purpose, it will be seen that
when the physical body goes to sleep and the astral body sleeps out of it,
we have the man, himself before us in full consciousness; the astral body
is clearly outlined and definitely organised, bearing likeness of the man
and the man is able to use it as a vehicle— a vehicle far more convenient
than the physical."15

It goes without saying that in this respect, no inconvenience for this
separated physical body. Its relation with astral body remains complete.
Man with this astral body can appear before any body in any time at any
distant place. "A person who has completed mastery over the astral body
can, of course, leave the physical body at any time and go to a friend at a
distance. If the person thus visited be clair voyant, i.e. has developed as­
tral sight he will see his friend's astral body; If not, such a visitor might
slightly density his vehicle by drawing into it from the surrounding atmo­
sphere particles of physical matter and thus materialise sufficiently to make

15. Besant Anni, Man and His bodies. P. 49 cited in Biswow Nabi, Golam Mostafa,
pp. 99, 100.
himself visible to physical sight."\textsuperscript{16}

"The man fashions his mind, body into likeness of himself, shapes it into his image and likeness and is then in its temporary and artificial body, free to traverse the three planes at will and rise superior to the ordinary limitations of man"—\textsuperscript{17}

In this way, matter, time and space are conquered and barriers cease to exist for the unified man.

Travelling in the astral body is so swift that the space and time may be said to be practically conquered for although the man knows he is passing through space, it is passed through so rapidly that the power to divide friend from friend is lost. All things that are seen at once the moment attention is turned towards them; all that is heard at a single impression; space, matter and time, as known in the lower world have disappeared, sequence no longer exists in the 'eternal now'.

\textbf{3.8 The belief in reincarnation}

Islam does not believe in reincarnation. Reincarnation means after the physical death of body the soul is born again in another body with a separate identity in a different time and place. Virtually, the people having no faith in the Hereafter, resurrection, and Day of judgement say so. Because if the soul is to cross these stages of spiritual world, then it can not

\textsuperscript{16} Ibid., pp 100, 101.

\textsuperscript{17} Ibid., cited in Biswow Nobi p. 101.
be born again in the material world in the same time. Similarly if soul is 
reborn to this world then it can not face such spiritual stages. Because, at 
the same time soul can not play double roles. So, logically speaking, one 
thing is to be believed, either reincarnation or Hereafter, resurrection and 
judgement day.

However, the idea of the rebirth of soul in other bodies at various 
times is not corroborated by Islam, which is fully supported by Hinduism 
and Christianity. But still there are some Muslim circles. Who support the 
belief in reincarnation. Such people try to confirm their belief with the help 
of Qur'anic verses. In this context, they distort the plain meanings of the 
Qur'anic verses and interprete the Qur'anic verses in their own way.

Here it is explicit that such belief in reincarnation is totally at varience 
with the Holy Qur'an and Hadith and entirely contrary to Islam.

According to these circles there are a few verses in the Qur'an which 
support views. One of these verses is mentioned below : "They will say, 
'Our Lord' twice you ceased us to die and twice you gave us life. We admit 
our wrong actions. Is there no way out ?" (Surat Al Mumin : 11)18

On the basis of above mentioned verse, people who believe in rein­
carnation claim as the following : After this worldly life man is provided a 
new life for some duration and after that again dies. So this is the second 
time he comes to life and during this period soul completes its develop-

18. Al-Qur'an, Surat Al-Mumin or Gafir, Juz 24 verse 11.
ment. Following this second life after the second death, they claim that man is resurrected in the hereafter.

However, to clarify this belief we can explain this verse by the another verse of Qur'an. It is obvious that man's experiences are of two kinds—living and dying. In this connection, a third state of being dead or alive is out of question. This being the case, one question comes to mind, "What was man's beginning state? Dead or alive?" In the under verse we find the answer.

"How can you deny God? Did He not give you life when you were dead and will He not cause you to die and then give you life when you were dead and will He not cause you to die and then give you life again? Will you not return to Him at last?" (Surat Al Baqarah: 28)20

It is explained in the above verse that man is dead initially. On the other hand, man is actually made up of inanimate matter such as earth, water etc. as the Qur'anic verses inform us. Afterwards, God made this inanimate matter alive, "Created and shaped" it. Firstly its position was dead then the first rising from the dead. Sometimes after this first rising state from death, life ends and man dies. He comes back to earth again, just as in the first time and is reduced to insignificance. This is the second transition to the position of death.

'The last and second rising from the dead will be in the Hereafter. But this is the case that there is not a second resurrection in the worldly life. Otherwise, this would be necessitated a third resurrection. But it is seen that there is no reference to a third resurrection in any verse of Qur'an. According to Qur'an and Hadith there is no possibility of a second resurrection in the earthly life.

On the other hand, the verses of the Qur'an express about one resurrection in this world and the another one in the Hereafter. Actually above mentioned verses refute the views of reincarnation still the followers of reincarnation exercise their hopes in these two verses. Additionally several other Qur'anic verses are the evidences to make it clear that there is only one life where man is put to the examination in this earthly life. It is told in the following verse that there is no return to this life after death; "when death comes to a wrong doer, he says, 'My Lord, send me back again, so that perhaps I may act rightly regarding the things I felt to do; 'No indeed! It is just words he utters. Before them shall stand a barrier untill the day they are raised up".21 (Surat Al-Muminun : 99 - 100).

It is conspicuous by the dialogues in the verse that there is no return to this life after death. It is revealed in the verse that disbelievers entertain desperate hopes regarding a second raising from the dead. However, it is

clear by the above Qur'anic verse that disbeliever's voice has no validity. It is evident in the following verse that the people of paradise will not experience another death except the first death.

"They will not taste any death there except for the first one. He will safeguard them from the punishment of the blazing Fire. A favour from your Lord. That is the great victory."\textsuperscript{22} (Surat Ad-Dukhan : 56-57).

A devotee of God always conscious of the temporary nature of soul. He believes that Almighty God who gives him innumerable blessings he enjoyed in this world. He will take back His soul whenever He desires. Nevertheless, since he has spent his whole life to achieve God's immense pleasures, he will not worry concerning his death. Prophet Muhammad (S.A.S.) referred to this good qualities in one of his prayers.

Jabir ibn Abdullah narrated, "when God's Apostle (peace be on him) commenced the prayer he recited : God is the Greatest; then said : Verify my prayer, my sacrifices, my life and my death are for God, the Lord of the worlds.\textsuperscript{23} (Alhadith : Tirmidhi : 262).

3.9 Soul in Grave

(The soul's journey after death)

When some one is at the point of death, the Angel of Death comes from the heavens with a group of angels. They bring from heaven the

\textsuperscript{22} Ibid., Surat Ad-Dukhan Juz 25 verse 56, 57.
\textsuperscript{23} Al Hadith, Tirmidhi, p. 262.
scented shroud for pious soul. The angels salute the pious, dying person as soon as they reach him. The dying man sees them by his own eyes. He hears the conversation of the angels. Similarly, the angels hear the conversations and gossips of the people who are sitting around the dying person but they are not able to see and hear the angels. The Holy Qur'an holds, “Then why do you not (intervene) when (the soul of the dying man) reaches the throught, and you while nearer to him (sit) looking on, but we are nearer to him than you, and you see not”.24

Afterwards, the angel of Death graps the soul of dying person by his hand and speaks with him but the attendance neither see him nor hear him. The soul discards the body of the dying person, accompanied by a delightful light like the sun beam and a fragrance sweeter than musk and this fragrance is only due to the pious soul. The angels twisted the perfumed shroud with the faithful soul and bear it with profound regard upwards to the heaven.25 Where Allah Almighty is. When they are passing near the various companies of angles, they ask, ‘Who is this good soul ?” The angels with the soul reply, ‘so-and-so, the son of so-and-so. They mention the best name by which people used to call him in this material world. They bring his soul to the lowest heaven and ask for the gate to be opened for them for entering into the next heaven. Accordingly the gate is

opened for the soul with angles and from every heaven they accompany to the subsequent heaven until they reach to the last heaven where Almighty Allah is. Allah says, ‘Register the book of my servants in Illiyin (the dignified high place). Allah added, “I forgive this soul,” and “return the soul to the earth”.

The pious soul who are present there previously became very much cheerful and saluted by cheer the new comer souls and ask them about the relative persons of the physical world. The soul is returned to his grave for questioning. Again it is mentioned that the pious soul congratulates Allah Almighty by saying, “O Allah! you are peace and the source of peace (for all), O Lord! you are the Blessed, the sublime and the Bounteous,”

When the soul returns to his body then two angels come to him and make him sit up and ask him three questions, such as, “Who is Lord?” “What is his religion?”, and who is their Messenger. He replies all the questions properly. Then voice comes from the heaven, ‘My servant has spoken the truth,’ Afterwards carpets are spread out from the Garden for him and gate of the Garden is opened for him. Now fragrance and perfume comes to him from heaven. His narrow grave has been expanded up to the measure that his eye can see. Then he will hear a delicate voice, “Rejoice in what delights you for this is the day which you were promised?

The angels who come to grasp the soul of believer are quite different than that of the angels of unbeliever who is to die. The angels of the first group are called the angels of Mercy because of God’s Mercy on the believer and the angels of the second group are called the Angels of punishment because of Allah’s wrath on the unbeliever and the severe punishment is awaiting for him in the grave and in the Hereafter.

After the death of dying person, there starts a complete new plight for soul. The soul which discards its material body is the one that speaks, hears and sees but not in the acquainted ways which we generally know, it is entirely in a different way which is known to Almighty God only.

The soul which leaves the body sees the angels, friends, relatives, neighbours, the washing of the body, its shrouding and the funeral procession. It states either, “Present me quickly, present me quickly,” or “woe27 to me, where are you taking me?” But the present people are not able to hear this. When the dead body has been placed in the grave and soil is levelled over it.

After a stipulated time God orders, “Return my servant’s soul to the earth.” So, the soul returns to the grave and inserts itself into the dead body and the shroud so that the questioning can take place. Needless to say that the soul hears the receding footfall of the last man who observes the funeral.28

27. -Ibid., p. 8.
28. Ibid., p. 8
There are two angels who are engaged to ask the questions in the grave. Their colour is black-blue. They are named as Munkar and Nakir who were the angels of Allah.\(^{29}\)

Anas bin Malik narrated in the two sahis: The prophet Mohammad (S.A.) holds, “When (Allah’s) servant is laid in his grave and his companions return, he even hears their footsteps, then two angels come to him and make him sit and ask him three questions. They are, “Who is his Lord?” “What is his religion?” and “Who is his prophet?”

It is obvious that who are believers and good doers in the physical world they are able to answer all the questions properly. Then they will say to him, “look at your place in the Hellfire, Allah has changed for you a place in paradise instead of it. Hence, he will see his both places. Qutaba holds,” we were informed that his grave extends and stretches for him.” Besides, the heavenly facilities are provided in his grave.

But when the time of death comes for an unbeliever. The angels with black complexion come from the heaven carrying rough hair cloth and sit down by him without saluting him in throngs stretching as far as the eye can see.

The Angel of death descends and sits at his head and says, ‘O foul soul, come out to the wrath and anger of Allah ! The soul is disinclined to come out and tried to hide in the body of him but at last it is dragged out

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\(^{29}\) Ibid., p. 8
from the body with a great pain\textsuperscript{30} from which emits a strong injurious bad smell which makes all who smell it run away. The angel takes hold of it and wrap it in the rough hair-cloth.

With soul the angels go high and cross some groups of angels. Then they ask, ‘who is foul soul? And the angels with the soul reply, ‘so-and-so the son of so-and-so, using the worst names by which men used to call the man in this material world. The angels bring the soul to the lowest heaven and ask for the gate to become opened for them.

But it does not get opened. Allah Almighty holds, “surely the gets of Heaven shall not be opened for those (soul) who reject our signs as false and turn away from them in arrogance; nor shall they (those soul) enter Paradise until a camel passes through the eye of a needle. Thus do we reward the guilty ones.”\textsuperscript{31}

At that time Allah, the Almighty and Majestic, declares, ‘Register his book in Sijjin in the lowest earth, So, his soul is flung down.

Then the prophet (S.A.) recited,” If any one assigns partners to Allah, he is as though he fells down from the heaven whereafter either the birds will snatch him away, or the wind will sweep him to a distant place\textsuperscript{32} (Causing him to be shattered to pieces.)

However, a hypocrite or non-believing soul can’t answer the ques-

\textsuperscript{30} Ibid., p. 7.
\textsuperscript{31} Al Quran Juz 8 Surat Al A'raf, 7 verse 40.
\textsuperscript{32} Ibid., Juz 17, Surat Al Hajj 22 verse 31.
tions. He only says, "Alas, Alas, I don't know!" They ask him, "Who is this man who was sent among you?" He replies, "Alas, Alas, I don't know!

Then the heaven declares a voice, My servant has told a lie, so spread out carpets from the Hell for him and open a gate of the fire for him! A kind of hot blast comes to him from the Hell. His grave becomes so narrow for him that his ribs are pressed together. He will be told that this is the day for which you were promised.  

3.10 **Conversation of soul with the angel of death:**

When the angel of death, Hazrat Azrail (A.S.) comes to seize (take) the soul, then the soul of devotee of God says,— "O, the angel of death I shall not follow your order untill and unless the order of Allah will reach me you can not take away my soul." Then Hazrat Azrail will say that he has come according to the order of God. Then soul will demand the proof of his speech. Creating soul Allah ordered it to enter into Adam, then soul did not see him, now from where has Azrail come? Hazrat Azrail will narrate all these in front of Allah. Allah will confess this and will order him to go to the paradise to bring a fruit which is imprinted by Allah's name. When Hazrat Azrail (A.S.) follows His order and brings the fruit imprinted by Allah's name and keeps before him then soul comes out from his body. 


34. Alhadith, cited in Mauth Ka Majah, Alame Feqri, Farid & Badadpu Lematid, Matia Mahal Urdu Market Jame Mosque Delhi, P. 125.