

# Does Soul Remain Associated With The Family After Death?

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**Abstract:** *One of the hardest parts about existence—regardless of the possibility that it does keep going forever—is the point at which a friend or family member passes on. We miss their substantial nearness, embrace, and voice—to put it plainly, all the physical traits that we connect with our darling family and companions.*

*It's troublesome when a friend or family member is lost fore ever. Be that as it may, life has taken another turn and is putting forth you a chance to see past the fantasy of death. You now have an opportunity to understand that your departed one was and is substantially more than skin, muscle, organs, and bones. That was just his earth-suit, his outward mask that housed his indestructible embodiment for some time.*

*We as a whole have pondered, "For what reason do we need to Die? For what reason can't everybody simply live always?" The appropriate response is straightforward: we don't generally pass on, yet we do change outward shape. What's more, change resembles an alarming end of presence to the individuals who just view existence with the five detects. Likewise, envision how exhausting and smothering a steady equivalence would be. Here's restricted to do this: think about your extremely most loved motion picture and ask yourself, "Would you need to watch it consistently for endlessness?" obviously not. Indeed, it's a similar route with life. Souls adore assortment, development, and enterprise—not protected stagnation. Life is intended to incorporate unending change. It's an awesome setup when you discharge fear and understand there's a rhyme and motivation to it all.*

**Key Words:** *Soul, Spirit, departed body, Relatives, Peaceful soul.*

One of the most lingering question in human mind is about the departed soul of the family member. Do we feel or see the souls of our nearby relatives? What is the truth of dreams about dead ones? And dead ones visit relatives for forty days after death?

At the point when a man bites the dust, he moves from this world to another domain, and his spirit

does not return to his family and they don't feel anything of him. What is said (in the question above) about the spirit returning for forty days is a myth that has no establishment. Likewise the dead individual does not know anything about the conditions of his family, since he is truant from them, in a condition of joy or torment. Yet, Allah may educate a portion of the dead of a portion of the conditions of their families, however this isn't really so. There are a few reports, which can't be depended upon, that say that the perished may know something about his family's conditions. With respect to dreams, some of them are valid and some are the playing of the Shaytan. The living may come to know something of the conditions of the dead by means of genuine dreams, however that relies upon the truthfulness of the person who sees the fantasy, regardless of whether the fantasy is a genuine dream and the capacity of the person who translates these fantasies. However in spite of that we ought not to be sure of what the fantasy says, unless there is some confirmation to show that. As a profession individual may see his perished relative in a fantasy, encouraging him to get things done or saying a few things to him which he may know are valid on the off chance that they coordinate reality. There have been a few cases in which dreams coordinated reality and others where there is no proof to recommend that the fantasies are valid. What's more, a few dreams are known to be false. So dreams are of three sorts. We should focus on that when managing news, reports and stories that need to do with the conditions of the dead.

Another important question is: Do the dead visit or feel or see one another in their graves?

It was described from Abu Hurairah that the Prophet stated: "When the adherent is passing on, the heavenly attendants of benevolence come to him with white silk and say: 'Turn out substance and with the delight of Allah upon you to the leniency of Allah, scent and a Lord Who isn't irate.' So it turns out like the best aroma of musk. They pass him starting with one then onto the next until the point that they convey him to the door of paradise, where they say: 'How great is this aroma that has come to you from the earth!' Then the souls

of the adherents come to him and they celebrate more than any of you cheers when his truant cherished one comes to him. They ask him: 'What happened to so and so thus what happened to so and so thus?' They say: 'Let him be, for he was in the hardship of the world. When he says, 'Did he not come here?' They say: 'He was taken to the pit (of Hell).' When the unbeliever is biting the dust, when infuriate of discipline come to him with sackcloth and say: 'Turn out discontent and subject to divine fury to the discipline of Allah. So it turns out like the foulest stench of a body. They convey him to the doors of the earth, where they say: 'How foul is this stench!' Then they convey him to the souls of the unbelieving." Narrated by al-Nasaa'i. Indeed, it is demonstrated that the souls of the devotees meet and visit each other. There take after a portion of the hadeeth which demonstrate that, and in addition a portion of the fatwas of the researchers on this issue.

Shaikh al-Islam Ibn Taymiyyah stated: Does his spirit meet with the souls of his family and relatives? As indicated by the hadeeth described from Abu Ayyub al-Ansari and others and described by Abu Haatim in al-Sahih from the Prophet. "When his spirit is taken up it is met by the souls who get some information about the living and they say to each other: 'Let him rest.' And they say: 'What happened to so and so thus?' And he says: 'He did an upright deed.' They say: 'What happened to so and so thus?' and he says: 'Has he not come to you?' They say: 'No.' they say: 'He was taken to the Pit (of Hell).'

With respect to where they settle, that relies upon their status before Allah. For the person who is among the individuals who are near Allah (al-muqarrabeen – cf. al-Waaqi'ah 56:88), his status will be higher than those of the Right Hand (cf. al-Waaqi'ah 56:90). The person who is higher may drop to the person who is lower yet the person who is bring down can't climb to the person who is higher, along these lines they will accumulate when Allah wills as they used to assemble in this world, notwithstanding their disparities in status, and they will visit each other.

That will happen whether their places in which they are covered in this world are far separated or near one another. Souls may meet despite the fact that their places of entombment are far separated, or they might be isolated despite the fact that their places of internment are near one another. An adherent might be covered adjacent to an unbeliever/sinner, however the spirit of the previous will be in Paradise while the spirit of the last is in Hell. Two men might sit or dozing in a similar place, however the core of one is honored and the core of the other is tormented, and there is

no association between the two souls. As the Prophet stated, "Souls are troops gathered together and the individuals who coexisted with each other (in the paradise from whence they come) would have a fondness with each other (in this world) and those among them who contradicted each other (in paradise) would likewise be different (on the planet)." Narrated by Muslim.

The souls are of two sorts: those that are rebuffed and those that are honored. Those that are rebuffed are excessively engrossed with the torment that they are looking to visit and meet each other, yet the souls that are honored are free and are not confined, so they meet each other, visit each other and discuss what they used to do in this world and what happened to the general population of this world. So every spirit will be with its companions who did comparable great deeds. The spirit of our Prophet Muhammad is with the most noteworthy colleagues. Allah says:

"Also, whoso obey Allah and the Messenger (Muhammad), at that point they will be in the organization of those on whom Allah has presented His Grace, of the Prophets, the Side-on (those devotees of the Prophets who were as a matter of first importance to have faith in them, as Abu Bakr As-Siddeeq), the saints, and the upright. What's more, how great these friends are!"

This is said to the spirit at the season of death... And Allah has revealed to us that the saints are: "are alive, with their Lord, and they have arrangement" [Al 'Imran 3:169]; they "celebrate for the individuals who have not yet gone along with them, but rather are deserted" [Al 'Imran 3:170] and "They cheer in a beauty and an abundance from Allah" [Al 'Imran 3:171]. This demonstrates they will meet each other in three ways: (1) they are with their Lord and are given arrangement, and in the event that they are alive then they meet each other; (2) they celebrate at the entry of their siblings and their meeting with them; and (3) the word yastabshiroon (deciphered as "cheer") infers that they pass the uplifting news to each other.

There are hadeeth which express that the dead visit each other and we are directed to make their covers lovely therefore, yet none of these hadeeth are Sahih. For instance, the hadeeth of Abu Qatadah as indicated by which the Prophet stated: "Whoever assumes the liability of setting up his sibling for internment, let him make his cover excellent, for they visit each other in them." Shu'ab al-Eemaan.

#### References:

1. For the hadith on Miraj, see Bukhari. Sahih, Salat, 1, v. I. p. 91-92; Muslim,

Sahih, Iman, 74. v. I, p. 148; A. b. Hambal. Musnad, v. V. p. 143; Ibn Kathir, al-Bidaya wa'n-Nihaya, v. I, p. 97, Beirut, 1977.

2. In the hadith reported by Abu Huraira in Ibn Hibban Sahih, the following is stated: "When it is taken to the place where the spirits of the believers are, they become happy as if they have found someone who was lost." see Abdullah Sirajuddin.
3. See Nasai, Cenâiz, 9, c. IV, s. 8-9; Suyuti, S. Sudur, v. 37 a; B. al-Kaib, v. 144 b; Ibnu'l-Qayyim.
4. Erzurumlu Ibrahim Hakkı, Mârifetname, v. I, p. 60.
5. Ibn Sina, Mantiq al-Mashriqīyīn, al-Nafs.
6. Aristotle, Nafs-i Arastū (De Anima), P, j, 736, B. 28