



RETURN OF THE SOULS

اتيان الارواح لديارهم بعدالرواح

By

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(radi Allahu anhu)

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PUBLISHED BY
Imam Mustafa Raza Research Centre
Overport, Durban, South Africa

www.alahazratnetwork.org

13th Shabaan 1321

What is the verdict of the learned Ulama of Islam in the following case?

Does the soul of the deceased ever visit its home after demise or not? Does the deceased request any Sawaab (reward), through recitation of the Quran, Khairaat, distribution of food or money etc.? If the souls do visit their homes, then on which days do they come? If they do visit their homes, then is there any sin for a person who refutes this and what category of sin is it?

THE ANSWER

Khatim-ul-Muhaditheen Sheikh Muhaqiq Maulana Abdul Haq Muhadith-e-Dehlwi states in the Annotation of Mishkaat Shareef in the Book of visiting the graves as follows:

“To give Sadqa on behalf of the deceased for seven days after he leaves the world is Mustahab (desirable action). To give sadqa on behalf of the deceased is a means of attaining benefit for him/her. There is no disagreement amongst the ‘Ahle Ilm’ (The Men of Knowledge) on this issue. There are Sahih (Sound) Ahadith narrated on this issue, especially on distributing water. It is the opinion of some Ulama, that the deceased only receive the reward from sadqa and Duaa. It is in some narrations, that the soul visits its home on the eve of a Friday and waits to see if any sadqa is being given on his behalf or not”. (ASH’ATUL LAM’AAT VOL.1. PAGE 716/717)

Sheikh-ul-Islam writes as follows in section six of the book Kashful Ghitaa :

It is recorded in Garaa'ib and Khazana, that the souls of the deceased return to their homes on the eve of every Friday, The days of Eid, The Day of Aashurah and on Shab'be Baraat. The Soul stands outside the house, and in a very sad voice announces, 'O My Family! O My Children! O My Relatives! Be Compassionate towards us by giving Sadqa.' (KASHFUL GHITAA)

"In Sharah Sudoor, Sheikh Jalalud'deen Suyuti rahmatullah alaih has presented various Ahadith on most of the said times (when the souls visit the homes), even though most of them are not free from being Da'eef (Weak narrations)."

The word ***"most"*** in the above mentioned statement clearly proves, that there are those narrations recorded, that are not weak in narration. It must be noted, that in issues that do not pertain to Aqida, or issues relating to Halaal and Haraam, even the Da'eef narrations are according to consensus acceptable arguments. ***Imam Ajal Abdullah bin Mubaarak and Abu Bakr bin Abi Shaiba*** report from The Teacher of Bukhari and Muslim, ***Hazrat Abdullah bin Amar bin A'as*** (radi Allahu anhum) and ***Imam Ahmed reports on the authority of Musnad***, and ***Tabrani*** reports on the authority of Mu'jim Kabeer and Haakim reports from Sahih Mustadrik and ***Abu Naeem*** reports in Huliya with the authority of Sahih, that it is narrated from the Prophet (sallal laahu alaihi wasallam): ***(Words of Ibn Mubaarak) 'Verily the world is a garden (paradise) for the disbelievers and a prison for the Believers. When the soul of a Muslim leaves his body, then its example is like that of a person was in a prison***

cell and has now been released. He thus began to travel the earth and walk freely.’ (KITAABUS ZUHD LI IBN MUBAARAK - HADITH 597 - PAGE 211)

The Narration of Abu Bakr bin Abi Shaiba reads as follows :
‘When a Muslim passes from this world, then his path is opened, that he goes where ever he wills.’

Ibn Abi Duniya and Baihaqi narrate from **Saeed ibn Musayab** (radi Allahu anhuma) that once **Hazrat Salman Farsi** (radi Allahu anhu) and **Hazrat Abdullah ibn Salaam** (radi Allahu anhu) met with each other. One said to the other, that if you pass away before me, then you should inform me of that which happens there. He said,

‘Do the dead and living meet?’ He replied, ‘Yes. The Souls of the Muslims are in Jannat. They have the choice to go where they desire.’ (SHU’BUL IMAAN - HADITH 1355 VOL.2. PAGE 121)

Ibn Mubaarak reports in Kitaabuz Zuhd and Abu Bakr bin Abi Duniya and Ibn Munda report from Salman Farsi (radi Allahu anhu) that :

‘Verily, the souls of the Muslims are in the Barzakh (a domain between the world and the hereafter) of the Earth and go wherever they desire and the souls of the kufaar are imprisoned in Sijeen.’ (KITAABUZ ZUHD - HADITH 429 - PG 144)

Ibn Abi Duniya narrates from Hazrat Maalik bin Anas (radi Allahu anhu):

‘A Hadith has reached me (in which it is said that), the souls of Muslims are free. They go where they desire.’ (SHARAH SUDOOR PG 98)

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Imam Jalalud'deen Suyuti (radi Allahu anhu) states in Sharah Sudoor :

Imam Abu Umar ibn Abdul Birr states, 'It is commonly known, that the souls of the Martyrs are in Jannat, and the souls of other Muslims are close to their graves. They come and go as they desire.' (SHARAH SUDOOR - PG 105)

It is in Tafseer Sharah Jaame Sagheer by Allama Manaawi as follows:

'Verily when the soul is separated from its shell and is set free from its imprisonment through death, then it travels where it wishes.' (TAFSEER SHARAH JAAME SAGHEER VOL.1. PG 320)

Qaazi Thana'ullah also writes in Tazkiratul Mauta:

'The souls of the Awliyah Kiraam travel the skies, earth and jannat. They go where they desire.' (MISBAHUN NOOR TRANSLATION OF TAZKIRATUL MAUTA - PG 75/76)

It is stated in Khazaanatul Riwayaat :

'It is narrated from some Muhaqiq Ulama that the souls are set free on the eve of a Friday and they begin to stretch out. First they come to their graves, and then, to their homes.' (Khazaanatul Riwayaat)

It is in Dastoorul Quz'zat as follows :

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'Verily the souls of the Muslims visit their homes on the eve of every Friday. They stand at the door and announce in a very sad voice, O My Family! O My Children! O My Elders! Be generous towards us with Sadqa. Remember us. Do not forget us. Be Compassionate towards us in our poverty.'

It is in Khazaanatul Riwayaat :

'It is narrated from ibn Abbas (radi Allahu anhu) that when the days of Eid, Jummah, Aashurah or Shab'be Baraat arrive, then the souls of the deceased visit their homes. They stand at their doors and say, Is there anyone that remembers us? Is there anyone who will be compassionate towards us? Is there anyone who will allow our poverty to be remembered?'

Note : The Next two pages of the Original book by Aala Hazrat (radi Allahu anhu) dealt with in-depth explanations of the false concept of Wahabis and Najdis who refute any weak narration. Aala Hazrat (radi Allahu anhu) clearly explains in the conclusion, that the issue of the souls of the deceased visiting the home after demise, is not directly an issue of Aqaaid nor an issue of fiqh directly dealing with Haraam and Halaal, thus proving that with the amount of narrations presented, the issue being questioned has definitely been addressed.

In the last part of this booklet Aala Hazrat (radi Allahu anhu) discusses other detailed issues which are not

for the general public and have thus been omitted in the English Translation.

**OTHER FATAWA OF AALA HAZRAT ON ISSUES RELATED TO
THE DECEASED AND THE SOUL**

Query : How does the soul remain in contact with its relatives after demise? (Imamudeen Saahib -19 Rabi ul Aakhir 1326 - Kanpur)

The **Answer :** Death does not mean that the soul dies, but it refers to the separation of the soul from the physical body.

The soul always remains alive. It is in the Hadith,

You have been created to live for ever So just as they had contact during the physical life, they still have this now. It is in the Hadith Shareef, Every Friday, the deeds of their children for the week are presented to them. They become pleased with good deeds and sad with the bad deeds, so do not make those who have passed from you sad, O servants of Allah.

Query: What do the learned scholars say in this case: Where is the place of the souls of the Muslims? Do they remain with the body or separate?

The Answer : The souls of the Believers are in Barzakh in different forms, like it has been mentioned concerning the Martyrs, '**They are in the form of green birds.**'

There places do differ according to their status. Some on their graves, some by the fountain of Zam Zam, some in the winds between the sky and the earth, some in the skies some beneath the Arsh in lanterns of Noor ,just as Imam Suyuti has mentioned in detail in his book Sharah Sudoor.

Query

1. Is that which is felt by the relatives also felt by the deceased
2. What is the form of the Punishment and reward, when man has been mixed in sand and his soul goes to its appointed place?
3. Where is the place of the Soul after demise?
4. In a dream, a relative sometimes sees the deceased. Is this also felt by the deceased?
5. What is the soul? It is often heard that the soul is aware of the issues of the world even after demise.
6. Does the deceased know when someone visits his grave?

The Answer

1. If the relatives feel any pain, then the deceased also feels sad. In forbidding us from crying over the dead it has been mentioned, ***'When you cry, then the deceased also cries, so do not cause him grief.'***
2. The human never becomes dust. It is the body that becomes dust, and not the entire body. There are some original particles that can not be seen, that do not destruct but remain in existence forever. It is on them, that the body will be raised on the day of Qiyaamat. Punishment and reward is both

on the body and soul. Those who say this to be only for the soul are misled. Both the soul and the original

Particles of the body are in existence, and even that which has become dust has not been disintegrated completely. They have separated and become different forms. The example given in the Hadith to show that the punishment is both on body and soul is this, that there is a orchard and the eating of the fruit from the orchard is forbidden. There is a cripple lying outside the orchard who can not walk but can see. He sees the fruits, but can not reach them. Just then a blind person arrives. The Cripple says to him, You carry me on your shoulders and I will show you the way. In this way both you and I will eat of the fruits in the orchard. The Blind man carried the cripple to the tree and they both shared in the fruit. Now, who from amongst them is worthy of punishment? Both of them are transgressors. If the Blindman did not take him, he would have not gone and if the cripple had not shown him (the way), he would have not seen. The Cripple is the soul (example) that he knows and sees but does not have the ability to do physical actions and the blindman is the body (example) that it has the ability to act, but does not see or know. Thus, the wrong action was committed by the coming together of both, thus making both worthy of the punishment. (And Allah Knows)

3. The place of the soul differs due to the status. Amongst

Muslims, some of the souls remain on the grave, some by the fountain of Zam Zam, some between the skies and the earth, some on the first sky, second sky etc. up to the seventh sky, some in the heights of the skies and some in the form of green birds under the Arsh of Allah in lanterns of light. As for the souls of the Kufaar, some in a place called Wadi-e-Barhoot, some in the second third skies etc. and some in a place called Sijeen. (And Allah Knows).

4. Sometimes they do and sometimes they don't. Both have been explained in (Sharah Sudoor of Allama Suyuti). (And Allah Knows)

5. The soul through the command of My Lord is a creation and you have not been given knowledge but a little. The power of the soul, its seeing, hearing and knowing remains in existence, but even become more powerful than before. (And Allah Knows)

6. The deceased sees those who visit his grave and he hears there words. If he recognised them during his life, then he will recognise them even after demise. If the person is his relative or friend, then he becomes pleased when they visit his grave. All this has been made clear in the Ahadith, statements of the Great Imams and is from the Aqaaid of the Ahle Sunnat. The detailed explanation of this can be found in my book Hayaatul Amwaat. (And Allah Knows)

Query : What do the Ulama say in the issue of whether a person who passes away on a Thursday is spared from punishment of the grave only on a Thursday or is forever forgiven?

The Answer : There is no command relating to a Thursday. This has been mentioned concerning the eve of a Friday, a Friday and all the days of Ramadaan. Those Muslims who

pass away on these days shall be spared from the questions of the Nakirain (Munkar and Nakeer) and from the torment of the grave. Allah is Kareem, that He may forgive something and then still hold a person responsible. (And Allah Knows).

Query : What do the learned Ulama say in this case, that today a person said that if there are two people with the same

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name, then there is a possibility that when the time of death comes, then instead of the person that is to die, the other with the same name is mistakenly taken away by the Angel. He also said that such an incident had passed before him where one person had passed away and a little while later came back to life whilst another person with the same name had died. When the first person was asked what happened, he began narrating (out of body experience). What is the verdict in this matter?

The Answer : This is completely false. The Angels of Almighty Allah do not make error in fulfilling the command of Allah. Almighty Allah says, "***The Angels do that which they have been commanded.***"