

Journey of Ruh (Soul) After Death

Khwaja Ayub Zickriya
Research Scholar- Goa University

Abstract: *Death, as indicated by Brihadaranyaka Upanishad, is a progression of changes through which an individual soul passes. As indicated by Quran death is unavoidable. It is the one thing that we can be sure about in life. We are destined to kick the bucket. Each spirit might have an essence of death regardless of their identity. This is affirmed for us explicit in the Quran: "Each spirit should have an essence of death: and just on the Day of Judgment might you be paid your full reward." (Quran 3:185)*

Death is not unadulterated demolition, yet rather both the living and dead know, however there is a distinction that can't be thought about. Demise is only development starting with one world then onto the next. It can be portrayed as a voyage through a wormhole to a different measurement of presence.

From the perspective of Hinduism, biting the dust might be contrasted with nodding off and after-death encounters to dreams. The considerations and activities of the waking state decide the idea we had always wanted. Correspondingly, after death the spirit encounters the consequences of the musings it engaged and the activities it performed amid its life on earth. As per the Hindu sacred writings, a few souls after death additionally might be conceived as individuals without experiencing the encounters of paradise or hellfire.

In this life, the spirit and the body are as one aside from amid rest when the spirit may leave the body and return the morning or Allah may take the spirit around then. Verily in this are Signs for the individuals who reflect." (39:42).

Key Words: *Spirit, souls, death, good deeds, evil deeds*

Human beings start this adventure in the mom's wombs. 120 days after origination the spirit is blown into the embryo. Described 'Abdullah Mus'ud: "Allah's Apostle, the genuine and really roused stated, '(The matter of the Creation of) a person is assembled in the womb of the mother in forty days, and after that he turns into a coagulation of thick blood for a comparable period, and after that a bit of substance for a comparable period. At that point Allah sends a holy messenger who is requested to compose four things. He is requested to record his (i.e. the new creature's) deeds, his employment, his (date of) death, and whether he will be honored or vomited (in religion). At that point the spirit is inhaled into him"[Bukhari]

The following piece of our excursion starts after we are conceived. This is the life of this world, in which we now live and know about. We may remain at this station for a couple of moments or as long as 100 years or more. Here we grow up and procure the way to bliss or hopelessness. We are given the capacity to settle on decisions after the time of pubescence and we will later be rebuffed or remunerated in light of them. Allah gives each of us the normal Fitrah, information of good and terrible and in addition good and bad. The rest is dependent upon every individual soul. As the Quran says, "By the Soul, and the extent and request given to it, and its edification as to its wrong and its privilege - Truly he succeeds that cleanses it, and he fizzles that debases it!" (91:7-10)

Hinduism trusts in the resurrection and rebirth of souls. The souls are everlasting and long-lasting. A spirit is a piece of a jiva, the constrained being, who is liable to the pollutions of connection, dream and laws of karma. Demise is accordingly not an incredible catastrophe, not a finish of all, but rather a characteristic procedure in the presence of a jiva (being) as a different substance.

The Bhagavad-Gita portrays two ways along which souls go after death. One is the way of the sun, otherwise called the brilliant way or the way of divine beings and the other is the way of the moon, otherwise called the dim way and the way of predecessors. At the point when a spirit goes along the way of the sun, it stay away forever again to mriyulok (dead souls) and accomplishes moksha while those which go along the way of the moon return once more. (8.24). Following verses explains how the way of the sun achieved is?

"Controlling every one of the openings of the body, with the mind built up in the heart, settling the prana in the self at the highest point of the head building up oneself in the Yoga, articulating the monosyllable AUM, which is Brahman, who leaves the body recalling that Me, he accomplishes the most elevated objective and achieves moksha.(8.12-13).

On the off chance that you have great Karma and you carried on with a perfect life according to Hinduism then you will achieve moksha (free from all births).

Be that as it may, on the off chance that you have awful karma and an existence brimming with sins you need to take resurrection over and over again.

Additionally when one kick the bucket through a suicide, accident, murder (Akal mrityu) at that point your spirit need to meander all over for quite a long time as a ghost (preta yoni) .

According to Islamic perspective, in this life, the spirit and the body are as one with the exception of amid rest when the spirit may leave the body and return the morning or Allah may take the spirit around then. "It is Allah that takes the souls at death; and those that bite the dust not (He takes) amid their rest: those on whom He has passed the pronouncement of death, He keeps back (from coming back to life), however the rest He sends (to their bodies) for a term designated. Verily in this are Signs for the individuals who reflect." (39:42) Nobody knows where, how and when he or she will pass on. "Verily, the information of great importance is with Allah (alone). It is He who sends down rain, and He who recognizes what is in the wombs, nor does anybody realize what it is that he will gain on the morrow. Nor does anybody know in what instance he is to bite the dust. Verily, with Allah is full information and He is familiar (with all things.)" (31:34), nor does anybody have the privilege to take his or her own particular life.

When somebody starts to kick the bucket the Angel of Death or Israel comes to remove the spirit from the body and places it in a place called the Barzakh. "Say: 'The Angel of Death, put responsible for you, will (appropriately) take your souls. At that point should you be taken back to your maker?' (32:11) "Wherever you are, Death will discover you out, regardless of the possibility that you are in towers developed solid and high! " (4:78)

For the individuals who drove an existence of malice, the expulsion of the spirit is intense and troublesome. Once in a while, more than one heavenly attendant needs to cooperate to beat the face and back of the perished. Be that as it may, for the individuals who carried on with a decent life, the spirit longs to meet its Lord and leaves the body effortlessly, similar to a drop of water spilling out. A light like the sun's beam and a sweet scent turn out to the spirit. At that point it climbs in the midst of lines of heavenly attendants, yet the individuals who are there can't see or notice this.

After the soul is taken, and if it is an unadulterated soul and has relatives in the Next World who are individuals of the Garden, they come to meet the departed soul with longing and awesome bliss. They get some information about the state of the individuals who are as yet alive and "enduring" in this world. The holy messengers at that point bear the spirit starting with one paradise then onto the next until the point that it comes into the nearness of Allah.

This is altogether described in the accompanying sound hadith of the prophet (saw): "When the adherent is going to leave from this world and go

ahead into the Next World, holy messengers with faces as splendid as the sun drop from the sky and lounge around him in throngs extending the extent that the eye can see. At that point the Angel of Death comes and sits at his head and says, "Great soul, turn out to absolution and joy from Allah!" Then his spirit rises like a drop of water streams from a water-skin and the blessed messenger grabs hold of it. When he has gotten a handle on it, alternate heavenly attendants don't abandon it in his grasp notwithstanding for the twinkling of an eye. They assume it and position it in a perfumed cover and aroma issues from it like the sweetest fragrance of musk found on the substance of the earth.'

The life in the grave or Interspace is the following piece of our excursion. An "interspace" is something that isolates two things: paradise and earth, this world and the Next World or the period amongst death and revival. The happiness or discipline of the Interspace is not the same as that of the Hereafter, yet rather something that occurs between the two universes.

In death, the body stays in the ground while the spirit is in the interspace or Barzakh between the two universes. Be that as it may, the two are as yet associated thus the joy or discipline happens to them two. At the point when Allah wants euphoria or discipline for the spirit, He associates it to the body. This is subject to the will of Allah and reliant on a man's own particular activities. The spirit is diffused in more than one place in the meantime. The evidence of this is the prophet (saw) considered Musa (to be) the evening of the Night Journey remaining in supplication in his grave and he likewise observed him in the 6th and seventh sky. Amid this life in the grave piece of our adventure the souls are separated into two gatherings: one gathering is rebuffed and the other gathering is in ecstasy. Generally when we think about the 'grave', it is a word that motivates fear. We are tormented, yet not mindful of the enjoyment it can contain. Undoubtedly, the happiness of the Grave is superior to any joy that this world can offer.

The following piece of our excursion incorporates the resurrection from what is cleared out of our bodies, the seed and its fetus, called Ajaf of the sacrum. This technique for resurrection of individuals is as basic as the resurrection of a plant from its own seeds. Plants convey seeds that have their hereditary attributes inserted on chromosomes. The qualities on the chromosomes convey everything expected to take the plant back to its shape, stature, assortment, concoction organization and different qualities. In the same way, the incipient organisms of individuals develop and the new life will begin on the Day of Rising.

Judgment Day will be our next stop. This is the day when Allah actually will judge everybody

specifically with outright equity. Abu Hurairah related that the prophet (saw) stated: "Each worker of Allah will stay remaining before Allah on the Day of Judgment until he has addressed five inquiries regarding five things: His life- - how he spent it; his insight - the amount he followed up on it; his riches - how he obtained it and how he spent it; and his body (and wellbeing) - how he utilized it." [Muslim] Every individual will at that point get their book that contains every last thing they have done from the season of birth till death. This book incorporates activities, appearance and goal. Such a book could be like tape which records all these three parameters. It is not impossible to consider this in a period in which we have CD Rams whose flickering slim surface contains reference books loaded with data. "At that point he who is given his Record in his correct hand, soon will his account be taken by a simple retribution, and he will swing to his individuals, celebrating!" (84:7-9) "And he that will be given his Record in his left hand will state: "Ah! Would that my record had not been given to me!" (69:25). their countenances will be in misery and they will be upset with dread and tension.

Life After death known as the Real and the True Life. The Quran expressly alludes to the Life After as the True Life while the life in this world is a shallow one. "What is the life of this world be that as it may, beguilement and play? In any case, verily the Home of the Hereafter – that is Life without a doubt, on the off chance that they however knew." (29:64)

In the wake of finishing this adventure vicariously here, we should reexamine our lives and our deeds as we do them today. We can avoid each other, and ourselves yet we can't escape Allah. It won't be long before we are pushed along to the following piece of our adventure. Time passes rapidly and is valuable. All that we do now influences our travel at a later stage. Everything is recorded; our deeds, appearances and even shrouded goals. As explorers, we can plan also, change to make our trip and particularly our last stop a superior one. Maybe even one little deed or decision we make can spare us on the off chance that we keep cognizant.

References:

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