

## The Theological and Ethical Visual Dimensions of Pleasure and Suffering in the Grave in the Perspective of the Prophet's Hadith

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### Abstract

*The grave realm is often also called the supernatural realm. The grave is described as an intermediary between the day of death and the day of resurrection. Many people are asking about what life is like after being in the world. They are worried about their fate after the last breath, the grave becomes a mystery that makes us want to know what the conditions of life are after being in the world. In the Islamic tradition, life after death is an important aspect of faith. It is believed that the grave is a transitional period before Judgment Day, where people experience joy and suffering based on their deeds in this life. The Prophet's hadith discusses a lot about the reality of life in the grave and provides an overview of the spiritual condition of human beings after death. The theological and ethical aspects of the pleasures and sufferings of the grave are topics that are often discussed in Islamic studies, although some aspects still need further clarification. Although there is a lot of research on the afterlife, there is still a lack of explaining how the pleasures and sufferings of the grave realm are from the perspective of prophetic tradition, especially from a theological and ethical perspective. In addition, there is no clear mapping of how these dimensions affect the daily moral life of Muslims. The purpose of this study is to analyze in depth the theological and ethical aspects of pleasure and suffering in the grave based on the hadiths of the Prophets. This research will explore how these hadiths describe the theological conception of life after death and its moral implications for Muslims in this life. Thus, this research is expected to deepen our understanding of the role of pleasure and suffering in the grave in shaping the ethical behavior of Muslims.*

**Keywords :** Theological, Ethical, Grave Realm, Pleasure, Suffering

### Abstrak

*Alam kubur sering disebut juga alam ghaib. Alam kubur digambarkan sebagai perantara hari kematian dan hari kiamat. Banyak orang yang menanyakan tentang bagaimana kehidupan setelah di dunia. Mereka mengawatirkan nasibnya setelah hembusan nafas terakhir, alam kubur menjadi sebuah misteri yang menjadikan kita ingin mengetahui bagaimana kondisi hidup setelah di dunia. Dalam tradisi Islam, kehidupan setelah kematian adalah aspek penting dari iman. Dipercaya bahwa alam kubur adalah masa transisi sebelum hari penghakiman, di mana orang mengalami sukacita dan penderitaan berdasarkan perbuatan mereka dalam kehidupan ini. Hadis Nabi banyak membahas tentang realitas kehidupan di alam kubur dan memberikan gambaran umum tentang kondisi spiritual manusia setelah kematian. Aspek teologis dan etis dari kenikmatan dan penderitaan di alam kubur merupakan topik yang sering dibahas dalam studi Islam, meskipun beberapa aspek masih memerlukan klarifikasi lebih lanjut. Meskipun ada banyak penelitian tentang akhirat, masih ada kekurangan dalam menjelaskan bagaimana kenikmatan dan penderitaan alam kubur dari perspektif tradisi kenabian, terutama dari perspektif teologis dan etika. Selain itu, belum ada pemetaan yang jelas tentang bagaimana dimensi-dimensi ini mempengaruhi kehidupan moral sehari-hari umat Islam. Tujuan dari penelitian ini adalah untuk menganalisis secara mendalam aspek teologis dan etis dari kenikmatan dan penderitaan di alam kubur berdasarkan hadis-hadis para Nabi. Penelitian ini akan mengeksplorasi bagaimana hadis-hadis tersebut menggambarkan konsepsi teologis tentang kehidupan setelah kematian dan implikasi moralnya bagi umat Islam dalam kehidupan ini. Dengan demikian, penelitian ini diharapkan dapat memperdalam pemahaman kita tentang peran kenikmatan dan penderitaan di alam kubur dalam membentuk perilaku etis umat Islam.*

**Kata Kunci:** Teologis, Etis, Alam Kubur, Kenikmatan, Penderitaan

### Introduction

Human life in the womb until birth, human life in the world until death, human life in the grave until the resurrection after the Day of Resurrection, and human life in the hereafter to the calculation of human deeds during life to be accounted for before Allah so that it can

be decided fairly.<sup>1</sup> The concept of death and life in the grave is explained in many hadiths of the Prophet Muhammad (PBUH), sources of Islamic teachings other than the Qur'an. The grave realm is called Barzakh which literally means "barrier" that separates this world from the next.<sup>2</sup> The body in the grave was given time to adjust before the angels came to recite the Qur'an and It interrogates the dead about its deeds in this world. Science begins its investigation with human experience and stops at the limits of human experience.<sup>3</sup> Science does not study the causes of man's creation, because heaven and hell are beyond the reach of human experience. Science also does not study the reasons for the creation of man. What happens before death and what happens after death is not beyond the scope of science.<sup>4</sup> Husbi interprets that man will be raised from his grave separately according to his degree and deeds in the world. Some are alone, some are together. Each of them will face a record of their deeds.<sup>5</sup> The idea of the afterlife continues to develop along with the level of human cultural development.

Visualization of the grave is an image or shadow of the state experienced by a person in the grave after death, according to religious teachings, especially Islam. In this context, the tomb is considered a transitional period between this life and the hereafter, where a person is questioned by angels about his faith and experiences joys and sorrows due to his actions during life. This visualization is often used to warn the importance of maintaining faith and doing good while living in the world.<sup>6</sup> Descriptions of the afterlife are only found in abstract sources in theological sources. This abstract description of the afterlife requires a more detailed explanation. The result of thinking about the afterlife can be the fantasies and imaginations of writers and poets, the descriptions and commentaries of theologians, or the philosophical thoughts of philosophers. Scientists, theologians, and philosophers try to describe the afterlife according to their respective backgrounds, and thus their conceptions of the afterlife vary. The difference in the concept of the afterlife also depends on generational and cultural differences between scientists and religious scholars, as well as the diversity of their philosophies. This cannot be separated from their scientific background and basic concepts. In the end, the conclusion they believe about the existence of the afterlife is the same.<sup>7</sup> What happens after death is a mystery known only to God. But in fact, the Qur'an indicates that there is pleasure and torment that will be received by those who are in the grave after the Day of Resurrection, before they receive the reward of heaven or hell, and this is revealed in the Sahih Hadith of the Prophet PBUH. But death is the starting point

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<sup>1</sup>Miftahul Jannah, Fakhri Yacob, and Dosen Fakultas Psikologi UIN Ar-Raniry Banda Aceh, "Rentang Kehidupan Manusia (Life Span Development) Dalam Islam," *Pusat Jurnal UIN Ar-Raniry* 3, no. 1 (2017): p.97.

<sup>2</sup>Marie Laguardia et al., "Funerary Practices in Ancient Arabia: The Necropolis of Thaj," *Bulletins et Memoires de La Societe d'Anthropologie de Paris* 34, no. 1 (2022): P.31, <https://doi.org/10.4000/BMSAP.9483>.

<sup>3</sup>M. Laili Mukarram and M. Ishaac, "Islamic Educational Values in the Tradition of Batunggu Kubur in Lok Baintan Village, Sungai Tabuk District," *Tamadduna: Jurnal Peradaban* 1, no. 2 (2024): p.69.

<sup>4</sup>Nur Kholifah, "Pendekatan Ilmiah (Scientific Approach) Dalam Pembelajaran Pendidikan Agama Islam Dan Budi Pekerti Kurikulum 2013: Studi Analisis Berdasarkan Paradigma Positivistik," *Cendekia: Jurnal Studi Keislaman* 5, no. 1 (2019): p.19.

<sup>5</sup>M. Ikhwanul Arifin, Eka Prasetiawati, and M. Agus Mushodiq, "Maqāṣid Surat Al-Zalzalah (Studi Kajian Tafsir Hasbi Ash-Shiddiqey Dan Tafsir Ibnu 'Arabi)," *Qur'anic Interpretation Journal* 2024 (2024): p.31.

<sup>6</sup>Ma'zumi and Suja'i, "Visualisasi Seni Dalam Al-Qur'an Dalam Model Pembelajaran (Konten Analisis Terhadap Pemikiran 'Aly Ahmad Madkūr Dalam Manhaj Al-Tarbiyyah Fi Tashawwur Al- Islāmy )," *Jurnal Pendidikan Karakter 'Jawara' (JPKJ)* 7 (2021): p.192.

<sup>7</sup>Hebi Habibie, "Konsep Kekekalan Akhirat: Komparasi Eskatologi Islam Dan Kristen," *Sinthop: Media Kajian Pendidikan, Agama, Sosial Dan Budaya* 1, no. 1 (2022): p.19, <https://doi.org/10.22373/sinthop.v1i1.2337>.

of the next life.<sup>8</sup>

Although the concept of the grave has been discussed extensively in the Qur'an and Hadith, there are still many questions about the joy and suffering that humans experience after death. In terms of the hadiths of the Prophets, how are the theological and ethical aspects of the situation in the grave described? What is the relationship between the deeds of the world and the experience of the grave? Furthermore, how do hadith scholars interpret this concept thematically and methodologically? There is still a gap in understanding how the pleasures and sufferings of the grave are a theological lesson for Muslims in the world.

The purpose of this study is to examine the theological and ethical dimensions of the pleasures and sufferings of the grave as described in the hadiths of the prophets. Using a thematic approach, this study examines the hadiths about the grave and analyzes how the punishment and pleasure of the grave are understood in the Islamic tradition. The study also aims to identify the factors of charity and sin that affect the conditions of the grave and how this understanding can serve as a spiritual and ethical guide for Muslims in their lives in the world. This research is not only theoretical, but also has very important ethical implications in the daily lives of Muslims. A deep understanding of the pleasures and sufferings of the grave is a strong motivator for Muslims to always do good and avoid sin. Understanding that there is a reward in the grave will encourage all Muslims to be more careful in their actions and words, and continue to try to improve themselves to become a better person. Therefore, this research can make a significant contribution to the moral and ethical quality of Muslims.

## Method

The methodology of this research uses a qualitative approach with a library research method, which focuses on the analysis of the Prophet's hadiths related to pleasure and suffering in the grave. The primary data of this research are the main hadith books such as Saheeh Bukhari, Saheeh Muslim, Sunan Abu Dawud, and others. The analysis is carried out using the ma'ani al-hadith method, which is an approach to understand the meaning of the hadith text in depth by considering the theological, ethical, and historical context. The study also uses a thematic approach to identify the theological and ethical dimensions of pleasure and suffering in the grave realm, taking into account the views of classical and contemporary scholars. Data validation is carried out through the process of sanad and matan criticism to assess the authenticity and relevance of the hadiths studied.

## Result

The results of a study are a summary of the findings, analysis, and conclusions of a study or experiment. The results of the research also include data, interpretation, and understanding obtained from the research process. In the context of the review of the hadith on the theological and ethical aspects of pleasure and suffering in the grave from the hadiths of the Prophet using thematic methods, the results of the study provide an understanding of the themes related to pleasure and suffering in the grave and how the values contained in it can provide a different view of the phenomenon. The following is an e-book of hadiths related to pleasure and suffering in the grave prepared by the author:

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<sup>8</sup>Gafil Bunayya R, "Kritik Terhadap Pemikiran Tafsir Agus Mustofa Tentang Azab Kubur," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 1, no. 1 (2019): p.1, <https://doi.org/10.15548/mashdar.v1i1.207>.

**Table.1: Theme – Theme Hadis:**

No	Final Code / Caption Hadis	Data Hadis
<b>A. Definition of Grave Nature</b>		
1.	a. Definition of grave b. <i>The real</i> natural grave c. The scent of the grave d. Torture in the grave e. Tranquility in the grave f. Retribution in the grave	(Shahih Bukhari-1247) (Shahih Bukhari-4135) (Shahih Muslim-5119) (Sunan Ibnu Majah-342) (Shahih Bukhari-1280) (Sunan Tirmidzi-991)
<b>B. Pleasure in the Grave</b>		
1.	a. Relief of grave torture b. Charities that can explain grave charity c. Faith helps to torture the grave d. The impact of reading the Qur'an often e. Characteristics of a person who is free from the question of the grave angel	(Sunan Tirmidzi-664) (Sunan Nasa'i-2394) (Sunan Tirmidzi-3045) (Sunan Tirmidzi-2815) (Sunan Abu Daud-2159)
<b>C. Suffering in the Grave</b>		
1.	a. Horror in the grave b. Punishment for the grave due to one's tears c. Creatures who are given advantages by Allah SWT d. Between Allah's help and his deeds e. Torture of the grave does not look at religion	(Ibnu Hibban-1000) (Shahih Bukhari-1207) (Shahih Bukhari-5889) (Sunan Abu Daud-4126) (Shahih Muslim-922)

(Visit <https://s.id/ebookHadits>)

## Discussion

### 1. Definition of Grave Nature

The realm of the grave, which is also called the realm of barzah, is the second realm after the realm of the world. In the realm of barzah, every human being is asked by the angels Munkar and Nakir about what they have done in the world. For those who have done good deeds, the grave is a pleasant place, but for those who do not believe and do evil deeds, the grave is a place which is very sad.<sup>9</sup> Islamic teachings also explain that the concept of the hereafter is the last day for all living beings, which means that once humans begin to enter the hereafter, they will stay there forever. The eternity of the hereafter is often mentioned in several verses of the Qur'an. For example, the phrase *qalidina fi'ha abadan*, which means eternal in it.<sup>10</sup> This realm has several periods (1) the period of trumpet blowing and resurrection (Yaumul al-Ba'ath), (2) the period of gathering in the Field of Mahsyar (Yaumul al-Hashir), (3) the period of counting deeds on a scale (Mizan), (4) the period of walking under the footpath (Shirat), and (5) the period of entering heaven or hell.<sup>11</sup> There are many views, ideas, and opinions about the concept of life in this world and the hereafter. Western philosophers believe that a person lives only once in this world. They did not believe that there was life after death in this world. This is the same view as atheists. On the other hand,

<sup>9</sup>Yulia Rahmawati and Indah Muliati, "Nilai-Nilai Pendidikan Akhlak Dalam YouTube Syamil Dodo Tema Alam Kubur Episode 3," *An-Nuha* 2, no. 2 (2022): p.431, <https://doi.org/10.24036/annuha.v2i2.196>.

<sup>10</sup>Habibie, "Konsep Kekekalan Akhirat: Komparasi Eskatologi Islam Dan Kristen," p.20.

<sup>11</sup>Jannah, Yacob, and Fakultas Psikologi UIN Ar-Raniry Banda Aceh, "Rentang Kehidupan Manusia (Life Span Development) Dalam Islam," p.98-99.

Islamic religious scholars and scholars argue that this earthly life is a journey to eternal life, that is, the actual afterlife. This earthly life is still important to be observed, fulfilled, and interpreted as preparation for the hereafter.<sup>12</sup>

In the Islamic tradition, the grave is one of the important stages in the journey of human life after death. This realm, known as the Barzakh realm, is the transitional dimension between the mortal world and the eternal afterlife.<sup>13</sup> This is a place where all human beings experience joy and suffering according to their deeds in this life. Islamic theology, which is based on the Qur'an and Hadith, explains that the experience in the grave is highly dependent on one's faith and good deeds. The pleasure obtained by those who believe and are obedient is known as "*raudhab min riyad al-jannah*" (paradise garden), while the grave of those who are disobedient and disbelieving will be one of the holes of hell. This perspective emphasizes that the grave is not just a place to wait for the day of resurrection, but also part of the process of direct retribution for one's life in the world.<sup>14</sup> The hadith of the Prophet is one of the main sources that provides an overview of the conditions in the grave. Various hadiths describe metaphysical phenomena related to pleasure and suffering, as well as divine mechanisms that work in providing rewards in the hereafter. In addition, the ethical aspect of the hadith also plays an important role in motivating Muslims to live a good life, as every action, no matter how big or small, affects their fate in the grave. Thus, understanding the theological and ethical dimensions of happiness and suffering in the grave from the perspective of the Prophet's hadiths is not only important in the context of religious doctrine, but also in the formation of the moral character of Muslims, who always adhere to the values of goodness and obedience to God.<sup>15</sup> As narrated in the following hadith:

حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَعَسَّ عَبْدُ الدِّينَارِ، وَعَبْدُ الدَّرْهَمِ، وَعَبْدُ الْقُطَيْفَةِ، وَعَبْدُ الْحَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَفِ»<sup>16</sup>

Meaning: Narrated to us Abdullah bin Muhammad bin Abi Shaybah, narrated to us Abu Bakr bin Ayyash, from Abu Hashin, from Abu Shalih, from Abu Hurairah, he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "When one of you dies, he will be shown his dwelling place in the morning and evening. If he is a member of heaven, then (it is said to him), 'This is your place in heaven.' And if he is one of the experts of hell, then (it is said to him), 'This is your place in hell.' Then he said, 'This is your place

<sup>12</sup>Suhendri and Andewi Suhartini, "Konsep Kehidupan Dunia Akhirat Dan Implikasinya Terhadap Pendidikan Islam," *Sharia: Jurnal Kajian Islam* 0, no. 0 (2024): 1–16.

<sup>13</sup>Nathan Franklin, "Gus Dur's Enduring Legacy: Accruing Religious Merit in the Afterlife," *Politics and Governance* 12 (2024): 1–16, <https://doi.org/10.17645/pag.7874>.

<sup>14</sup>Indah Wahyu Ningsih, "Konsep Hidup Seimbang Dunia Akhirat Dan Implikasinya Dalam Perspektif Pendidikan Islam," *Jurnal Tafsir* 1, no. 2 (2020): p.134, <https://doi.org/10.57171/jt.v1i2.188>.

<sup>15</sup>Maelani Putri et al., "Iman Dan Tauhid : Kunci Menuju Keselamatan Dunia Dan Akhirat," *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2025): p.20-29

<sup>16</sup>Abū ‘Abdillāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mugīrah al-Ju‘fīy al-Bukhārīy, *Al-Jāmi‘ Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh ‘alaih Wasallam Wa Sunanih Wa Ayyāmih*, ed. Muṣṭafā Daib al-Bagā, 5th ed., vol. 1–7 (Dār Ibn Kaṣīr, 1993), Jilid 2, p.1385, <https://shamela.ws/book/735>.

until Allah raises you up on the Day of Resurrection." (Saheeh Bukhari 4135)

The above hadith is a very powerful reminder for us of the reality of death, a gate that every human being will surely pass through. The description given in the hadith about the grave, as a temporary resting place after death, and about the eternal abode in the hereafter, both heaven and hell, should be a great motivation for us. This motivation should encourage us to continue to strive to improve the quality of our faith and piety to Allah SWT, the Almighty Substance over all things. A firm faith will be the foundation for all our deeds.<sup>17</sup> Piety, which is an awareness of Allah's presence in every aspect of our lives, will guide us to always be careful in our actions and words. In addition, this hadith also encourages us to multiply pious deeds, namely good deeds that are pleasing to Allah SWT. This righteous deed is not only limited to ritual worship, such as prayer and fasting, but also includes all forms of kindness that we do to our fellow humans, other living beings, and the environment around us.

Munkar and Nakir are two angels sent by Allah to perform important tasks in the grave. In Islam, they are known as angels who test human faith and deeds after death. When a person dies and is placed in a grave, Munkar and Nakir come and question him about his beliefs during his life in the world. These two angels ask questions about one's faith in God, the prophethood of Muhammad, and his deeds in this life. These two angels play an important role in the hereafter, affirming the Muslims' belief that there is life after this mortal world.<sup>18</sup> Angels Munkar and Nakir are described as authoritative and terrifying figures for those who violate Allah's commands in this life. The meeting of Munkar and Nakir in the grave is one of the initial stages of human journey to the afterlife, before facing the day of retribution in the hereafter. The presence of these two angels reminds humans of the importance of preparing themselves in life through faith and righteous deeds, because life in this world is only temporary and the afterlife is eternal.<sup>19</sup>

## 2. The Relationship Between Deeds in the World and Conditions in the Grave

When a person dies, his body is placed in a pit that is no more than two meters long and one meter wide. The pit is called a grave. After 30 years, the body can turn into dust, without a single bone or flesh. This is different from the state of the soul, which is separate from the body. The soul enters a new realm of life that is different from the previous life. The soul is in a realm that is not the world and not the hereafter. This new realm is called the realm of barzakh.<sup>20</sup> The relationship between one's actions in the world and one's condition in the grave is an important concept in religious teachings, especially in Islam. It is believed that a person's deeds during his life in this world determine his fate after death. Those who do good deeds, such as worship, giving alms, staying in touch, and avoiding sin, will receive blessings and peace in the grave. On the other hand, those who commit bad

<sup>17</sup>Teguh Saputra, "Faktor Meningkatkan Dan Menurunnya Keimanan: Studi Kitab Tafsir Al-Azhar Karya Buya Hamka," *Jurnal Riset Agama* 2, no. 2 (2022): p.555, <https://doi.org/10.15575/jra.v2i2.17937>.

<sup>18</sup>Deswanti Linda Marni, Suci Hayati, "Penggunaan Metode Smart Game Dan Pembelajaran Kooperatif Tipe Make A Match Untuk Meningkatkan Kemampuan Menyebutkan Nama-Nama Dan Tugas-Tugas Malaikat Allah Swt. Di Kelas IV SDN 13 Pulau Punjung Kab. Dharmasraya Sumatera Barat," *Jurnal Pendidikan Dan Konseling* 4, no. 6 (2022): p.1632, <https://journal.universitaspahlawan.ac.id/index.php/jpdk/article/view/8425/6341>.

<sup>19</sup>Tarmizi M. Jakfar, "Potret Ajaran Tauhid Dalam Hadits," *Jurnal Pemikiran Islam* 3, no. 2 (2016): p.171, <https://jurnal.ar-raniry.ac.id/index.php/jpi>.

<sup>20</sup>Nurhadi, "Siksa Alam Barzah Menurut Hadis Nabi Muhammad Saw (Study Naskah Kitab Shahih Muslim)," *Jurnal Penelitian Medan Agama* 11, no. 920 (2020): p.51, <http://jurnal.uinsu.ac.id/index.php/medag/article/view/8632>.

deeds, such as injustice, disobedience, and mortal sin, will receive severe punishment as a result. It is believed that the grave is the path to the afterlife, where one's deeds will be cleansed.<sup>21</sup> The following hadiths relate to the relationship between deeds in the world and the state of the grave:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَفَّانُ حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ<sup>22</sup>

Meaning: Narrated to us [Abu Bakr bin Abu Shaybah] said: Narrated to us [Affan] said: Narrated to us [Abu Awanah] from [Al A'masy] from [Abu Shalih] from [Abu Hurairah] he said: [The Messenger of Allah (peace and blessings of Allaah be upon him) said: "The majority of the punishment that occurs in the grave is due to urine." (Sunan Ibn Majah 342)

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَيْسَى الْخَزَّازُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ  
الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ  
الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ» «هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ»<sup>23</sup>

Meaning: Narrated to us 'Uqbah bin Mukram al-Bashri, he said: Narrated to us Abdullah bin 'Isa Al-Khazzaz, from Yunus bin 'Ubaid, from Al-Hasan, from Anas bin Malik he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Indeed, alms completely extinguishes the wrath of God and rejects a bad death." (Sunan Tirmidhi 664)

أَخْبَرَنَا عَيْسَى بْنُ مُسَاوِرٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنُ شَابُورٍ عَنْ مُعَاوِيَةَ بْنِ سَلَامٍ عَنْ أَخِيهِ زَيْدِ بْنِ  
سَلَامٍ أَنَّهُ أَخْبَرَهُ عَنْ جَدِّهِ أَبِي سَلَامٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُنْمٍ أَنَّ أَبَا مَالِكٍ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِسْبَاغُ الْوُضُوءِ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَالتَّسْبِيحُ وَالتَّكْبِيرُ يَمْلَأُ  
السَّمَوَاتِ وَالْأَرْضَ وَالصَّلَاةُ نُورٌ وَالزَّكَاةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ<sup>24</sup>

Meaning: Having reported to us [Isa bin Musawir] he said: He has narrated to us [Muhammad bin Shu'aib] bin [Shabur of Mu'awiyah] bin [Sallam] of his brother [Zaid bin Sallam] that he has reported to him from [Abu Sallam's grandfather] from [Abdurrahman bin Ghunam], [Abu Malik al-Ash'ari] narrated to him that [the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Perfecting ablution is half of faith. The sentence Alhamdulillah fills the scales, rosaries and takbir fill the heavens and the earth, prayer is light, zakat is evidence, patience is light and the Qur'an is an argument that defends or therefore an argument that demands you." (Sunan Nasa'i 2394)

The explanation of the above hadiths is the hadith from Sunan Ibn Majah, Tirmidhi, and Nasa'i which emphasizes the importance of maintaining cleanliness and performing

<sup>21</sup>Masfi Sya'fiatul Ummah, "Studi Komparatif: Dosa Dan Taubat Menurut Islam Dan Katholik," *AL-Hikmah: Jurnal Studi Agama-Agama* 11, no. 1 (2018): 1–14.

<sup>22</sup>Abū 'Abdillāh Muḥammad ibn Yazīd Ibn Mājah, *Sunan Ibn Majah*, ed. Syu'aib al-Arna'ūṭ, 'Ādil Mursyid, and 'Abd al-Laṭīf Haraz Allāh, vol. 1–5 (Dār al-Risālah al-ālamīyyah, 2009), jilid 1, p.125, <https://shamela.ws/book/98138>.

<sup>23</sup>Tirmiziy, vol. 1–6, jilid 3, p.43.

<sup>24</sup>Abū 'Abd al-Raḥmān ibn Syu'aib ibn 'Aliy al-Khurrāsāniy al-Nassā'iy, *Al-Mujtabā Min Al-Sunan (Al-Sunan Al-Ṣuḡrā Li Al-Nassā'iy)*, ed. 'Abd al-Fattāḥ Abū Guddah (Aleppo: Maktab al-Maṭbū'āt al-Islāmiyyah, 1986), jilid 5, p.5.

ablution after sleep or certain activities are closely related to the concept of the relationship between deeds in the world and the state of the grave. In Islam, cleanliness and purity, including ablution, are not only physical matters, but also part of acts of worship that reflect submission to Allah SWT. Deeds such as maintaining cleanliness and obeying Allah's commands in small things, such as performing ablution after sleeping or washing hands before worship, have a contribution to a person's condition in the grave. This is because all deeds in the world, both big and small, will be counted in the hereafter. Cleanliness carried out as a form of worship is a reflection of a servant's readiness to face Allah SWT, which will ultimately affect how a person is treated in the grave and in the hereafter. Purity and obedience to religious teachings through deeds in this world is an essential preparation for life after death.

In addition, many narratives state that good deeds will bring light and protection in the grave, while bad deeds will bring darkness and suffering. It is also believed that the conditions in the grave realm reflect the conditions in the next life, namely happiness or suffering. Therefore, it is important for everyone to pay attention to their deeds during their life in the world.<sup>25</sup> This is because the impact will be felt immediately after death, both in the grave and on the day of the calculation. One of the big questions that has not been fully answered is how good and bad deeds done in the world have a direct impact on the enjoyment or suffering in the grave. Some hadiths mention that pious deeds such as prayer, fasting, and zakat will be a protector from the punishment of the grave, while sinful deeds can bring suffering.

### 3. Theological Interpretation of the Concept of Pleasure and Suffering of the Grave

Theology is a Christian term derived from the Greek "theos" which means God and "logos" which means knowledge/discourse, so theology is usually interpreted as God. In the treasures of Islamic science, theological science is known as the science of monotheism or the science of kalam. This science is a scientific discussion of Islamic beliefs and beliefs that are strengthened by rational arguments. In the view of Kalam science, Muslims were classified into various sects, such as the Murji'ah, Shia, Qadariyah, Mutazilah, Jabaliyah, and Qodariyah, and later became the Salafiyah and Qorafiyah sects. In addition, after the death of the Prophet Muhammad, Muslims were divided into 73 sects, the most correct of which is the Ahlu Sunnah wal Jama'ah (ASWAJA) madhhab, referring to the hadith that Ahlu Sunnah wal Jama'ah is the most correct.<sup>26</sup> The theological interpretation of the concept of joy and suffering in the grave is an integral part of Islamic eschatology, which discusses the stages of life after death. In Islamic theology, the grave is a temporary stop before the day of resurrection, where the human soul is supposed to receive a temporary reward for its actions during its life in the world. The pleasure of the grave is given to those who believe and do righteous deeds, while the suffering of the grave is felt by those who are negligent, disobedient, and sinful. According to various hadiths and classical Islamic literature, the grave is the first place where humans feel the consequences of their actions as a reminder of the real afterlife. Many stories depict angels coming to ask questions to the deceased, the answers of which will determine whether they will experience happiness or suffering in the

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<sup>25</sup>Rusmanto, "Konsep Al-Qur'an Tentang Kualitas Hidup Manusia Sebagai Seorang Khalifah Dan Maslahatnya Terhadap Makhluq Lainnya," *Jurnal Studi Al-Qur'an* 17, no. 1 (2021): p.102.

<sup>26</sup>Irfan Afandi, "Tantangan Teologi Share Dalam Dakwah Islam," *At Tamkin: Jurnal Pengembangan Masyarakat Islam* 3, no. 2 (2016): p.135.



grave.<sup>27</sup> The following are the hadiths that relate to the theological interpretation of the concept of the pleasure and suffering of the grave:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ إِنَّمَا مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى يَهُودِيَةٍ يَبْكِي عَلَيْهَا أَهْلُهَا فَقَالَ إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا<sup>28</sup>

Meaning: Having narrated to us [Abdullah bin Yusuf] that he has reported to us [Malik] from [Abdullah bin Abu Bakr] from [his father] from [Amrah bint 'Abdurrahman] he reported that he heard [Aisha radliyallahu 'anha] the wife of [the Prophet (peace and blessings of Allaah be upon him) saying: The Messenger of Allah (peace and blessings of Allaah be upon him) once passed by a Jewish woman whose husband was weeping for her, and he said: "They really wept for him even though he was being buried in his grave." (Saheeh Bukhari 1207)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ دَخَلْتُ عَلَى عَجُوزَانِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا لِي إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ فَكَذَّبْتُهُمَا وَنَعِمَ أَنْ أُصَدِّقَهُمَا فَخَرَجْنَا وَدَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّ عَجُوزَيْنِ وَذَكَرْتُ لَهُ

فَقَالَ صَدَقْتَا إِنَّهُمَا يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا فَمَا رَأَيْتُهُ بَعْدُ فِي صَلَاةٍ إِلَّا نَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ<sup>29</sup>

Meaning: Having narrated to us [Uthman bin Abu Shaybah] narrated to us [Jarir] from [Manshur], from [Abu Wa'il] from [Masruq] from [Aisha], he said: "Two old women from the Jews of Medina came to me, and they said to me, "Indeed, the inhabitants of the tomb are tortured in their tombs." But I denied it and I felt no need to believe them, and a moment later the Prophet (peace and blessings of Allaah be upon him) came to see me, and I told him about the words of the two old women, and he said: "They are both right, indeed there are people who are tortured (in their graves) that can be heard by every animal." After that I never saw him but always asked for protection from the punishment of the grave after prayer." (Saheeh Bukhari 5889)

The above hadiths explain the procedure of pilgrimage to the grave taught by the Prophet Muhammad SAW. Pilgrimage to the grave is not only a visit to the grave, but also a reminder for the living that death is sure to come. Meanwhile, this hadith explains the blessings and torments of the grave that will be experienced by everyone after death. The blessing of the grave is given to those who believe and obey Allah SWT, as a reward for the

<sup>27</sup>Misbahul Ramadhani, Mursalin, and Abnan Pancasilawati, "Eksistensi Syafaat Di Akhirat ( Studi Pemikiran Teologi Ahlu Al-Sunnah )," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* 3, no. 2 (2022): p.28.

<sup>28</sup>Abū ' Abdillāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mugīrah al-Ju'fīy al- Bukhārīy, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanib Wa Ayyāmih*, ed. Muḥammad Zuhair ibn Nāṣir al- Nāṣir, vol. 1–9 (Dār Ṭauq al-Najāt, 1422), vol. 2, p.80, <https://shamela.ws/book/1681>.

<sup>29</sup>Bukhārīy, *Al-Jāmi' Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanib Wa Ayyāmih*, 1993, vol. 1–7, jilid 8, p.78.

pious deeds they have done while living in the world. On the other hand, the punishment of the grave will be inflicted on those who disobey Allah SWT and commit sins, as a result of their bad deeds. These two hadiths, when understood theologically, show that life after death is not the end of everything. There is a spiritual responsibility that every human being must bear for all the deeds that have been done during their life in the world.

From a theological perspective, the pleasure of the grave is a manifestation of God's grace given to His obedient servants. The one who finds the pleasure of the grave is the one who lives in obedience to Allah, fulfills Allah's commandments, and shuns Allah's prohibitions.<sup>30</sup> The pleasure of the grave is a type of direct reward, and there is no reward in the hereafter. On the other hand, suffering in the grave is considered a form of temporary punishment for those who sin or neglect their faith. This suffering can be in the form of grave torture, condemnation from angels, and internal experiences in the form of fear and regret. The hadith also states that this suffering is not limited to the disbelievers, but can also befall Muslims who neglect their religious obligations.<sup>31</sup> In addition, there is a deep ethical dimension to the concept of joy and suffering in the grave realm. The teachings about life in the grave invite humans to reflect and prepare themselves for a moral and ethical life in this life. This teaching reflects the relationship between man's actions in this life and the reward he will receive after death. Islamic theology emphasizes that each individual is responsible for his or her actions, and life in the grave is the starting point of such accountability. Understanding this concept is expected to increase the awareness of Muslims on the importance of being just, living an upright life, and avoiding sinful deeds to achieve salvation in the grave and the hereafter.<sup>32</sup>

#### **4. The Ethical Dimension and Implications of Spirituality: Pleasure, and Suffering of the Grave**

Etymologically, the Latin word "moral" is related to the Greek word "ethical". Both mean habits. The words "ethical" and "unethical" tend to be used often to refer to actions that are not intended to benefit any interests other than the interests of the perpetrator, at any level when the perpetrator is an ordinary human being. In this case, morality refers to theories, arguments, views, rules, reasons, virtues, people, books, actions, intentions, and possibly desires and emotions. Ethics is not only concerned with individual actions, but also with the values underlying those actions. These values include kindness, justice, honesty, and responsibility. Ethics provides guidance for humans to distinguish between right and wrong and make the right decisions.<sup>33</sup> The ethical dimension of pleasure and suffering in the grave is closely related to one's moral responsibility for one's actions in the world. In the teachings of Islam, every human action has ethical consequences and is accountable before Allah in

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<sup>30</sup>Amanda Amanda et al., "Implementasi Akhlak Kepada Allah Swt Dalam Kehidupan Sehari-Hari Mahasiswa," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 3 (2024): p.102, <https://doi.org/10.61132/jmpai.v2i3.258>.

<sup>31</sup>Ahmad Chafidut Tamam and Abdul Muhid, "Efektivitas Metode Demonstrasi Pada Mata Pelajaran Ubudiyah Untuk Meningkatkan Religiusitas Siswa: Literature Review," *Kariman: Jurnal Pendidikan Keislaman* 10, no. 1 (2022): p.47, <https://doi.org/10.52185/kariman.v10i1.195>.

<sup>32</sup>Bayu Tri Cahya and Farida Rohmah, "Evolution of Islamic Social Reporting: Viewed From Islamic Position in the Continuum Social Responsibility," *Jurnal Ekonomi Dan Bisnis Islam (Journal of Islamic Economics and Business)* 5, no. 2 (2019): p.203, <https://doi.org/10.20473/jebis.v5i2.15143>.

<sup>33</sup>Galuh Prasetyaningrum et al., "Faktor-Faktor Yang Mempengaruhi Etika Sistem Informasi: Moral, Isu Sosial Dan Etika Masyarakat (Literature Review SIM)," *JMPIS: Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 3, no. 2 (2022): p.522.

this world and the hereafter. Pleasure in the grave is reserved for those who live in accordance with moral principles and religious teachings, while suffering in the grave is the result of moral error and failure to obey religious commandments. As the following hadith says:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ، وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبَذِيءَ:» [٣٦٣] وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأَبِي هُرَيْرَةَ، وَأَنْسٍ، وَأَسَامَةَ بْنِ شَرِيكٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ<sup>34</sup>

Meaning: Narrated to us Ibn Abi Umar, he said: Narrated to us Sufyan, he said: Narrated to us Amru bin Dinar, from Ibn Abi Mulaikah, from Ya'la bin Mamlak, from um Darda', from Abu Darda', that the Prophet (peace and blessings of Allaah be upon him) said: "There is nothing heavier in the scales of a believer on the Day of Resurrection than good morals. And indeed, Allah hates the wicked and filthy of his mouth." (Sunan Abu Daud)

Understanding that every action has a direct impact on the afterlife requires one to act more wisely and maintain ethics and integrity at all times in daily life. The concept of joy and suffering in the grave also has profound spiritual implications. The realization of merit in the grave reminds humans that life is not only about material attainment and worldly pleasures, but also about spiritual and moral attainment.<sup>35</sup>

The pleasure of the grave symbolizes intimacy with God, and a pious and sincere life in the secular world will bring spiritual peace in the grave. On the other hand, suffering in the grave reflects the spiritual distance caused by actions that are incompatible with religious and ethical values. The terrible inner experience of the grave is a reflection of the spiritual irregularities that occur in this life and the importance of maintaining a strong relationship with God and living a meaningful life.<sup>36</sup> The spiritual implications of this concept also encourage humans to continue to reflect and improve themselves. The grave is not merely a place of temporary punishment or pleasure, but also a period of spiritual transition in which the soul faces the consequences of its actions before entering the more eternal afterlife. The ethical and spiritual aspects of the pleasures and sufferings of the grave serve as a reminder that this life is a test that demands devotion to God and adherence to moral norms. This understanding encourages Muslims to improve the quality of their worship, improve their morals, and become more aware of the spiritual impact of their actions, so that they can achieve peace and happiness in the grave and in the hereafter.<sup>37</sup>

## 5. Pleasure and Punishment of the Grave as a Moral Lesson for World Life

The pleasure and torment of the grave is the main theory in Islamic teachings, which describes life after death as the first step towards the afterlife. The pleasure of the grave is for those who live their worldly lives in accordance with religious values and goodness, while the suffering of the grave is a punishment for those who violate God's commandments and

<sup>34</sup>Tirmiziy, *Al-Jāmi' Al-Kabīr (Sunan Al-Tirmiziy)*, vol. 1–6, vol. 4, p.362.

<sup>35</sup>Iwan Ardian, "Konsep Spiritualitas Dan Religiusitas (Spiritual and Religion) Dalam Konteks Keperawatan Pasien Diabetes Militus Tipe 2," *Jurnal Keperawatan Dan Pemikiran Ilmiah* 2, no. 5 (2020): p.4, <https://www.readcube.com/articles/10.30659/nurscope.2.2.40-48>.

<sup>36</sup>Hanifah Dzakhirah et al., "Keyakinan Beriman Kepada Hari Akhir Dalam Perspektif Islam," *Ikhlas : Jurnal Ilmiah Pendidikan Islam* 2, no. 1 (2025): p.39, <https://ejournal.aripafi.or.id/index.php/Ikhlas>.

<sup>37</sup>Sain Hanafi, "Kajian Etika Islam," *Kuriositas: Media Komunikasi Sosial Dan Keagamaan* 10, no. 1 (2017): p.75 73–82, <https://doi.org/10.35905/kur.v10i1.586>.

neglect their moral responsibilities. In this perspective, the grave is not only the final resting place for the human body, but also the gateway to a more eternal life, where rewards for deeds in the world begin to be given. This is because of the perception that in the grave all deeds will be retributed, leading people to good deeds and staying away from evil deeds.<sup>38</sup> The Qur'an and the Sunnah of the Prophet Muhammad (saw) There are several relevant verses that describe the torment and pleasure of the grave. As Allah says in Surah Al-Mulk verse 2:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْعَفُورُ

Meaning: "That is, the one who created death and life to test you, who among you is better in charity. He is the mighty, the Forgiving."

The content of the verse above explains that Allah created death and life to test humans. Death is not only the end of earthly life, but it is also part of the test that God has planned. Life is also a testing ground to measure how man will act, do good, and fulfill his obligations as a servant of God. The test is not just who does the most charity, but who has the best charity (ahsanu 'amala). In other words, alms prioritizes quality over quantity. Good deeds are deeds that are done sincerely for the sake of Allah and in accordance with His law. Allah tests His servants in various situations, both happy and difficult, to see the extent to which their piety is manifested in concrete actions.<sup>39</sup> Discussions of the concepts of pleasure and punishment in the grave are often associated with theological and moral aspects in Islam. The hadith is as follows:

حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ. ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ، ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا؟ فَقَالَ: لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَنْبَسَا<sup>40</sup>.

Meaning: It has narrated to us Yahya, it has narrated to us Abu Mu'awiyah, from Al-A'mashy, from the Mujahid, from Thawus, from Ibn Abbas (may Allah be pleased with him), from the Prophet صلى الله عليه وسلم: "That he once passed through two graves whose inhabitants were being punished. So he said, 'Indeed, both are being punished, and neither of them are being punished for great things. As for one of the two, he does not cover himself from urine, and as for the other, he walks with namimah (pitting sheep).' Then he took the date fronds that were still wet, then split them into two parts, then he stuck one part in each grave. So they asked, 'O Messenger of Allah, why do you do this?' So he replied, 'May the punishment of the two be eased as long as the fronds are not dry.'" (Saheeh Bukhari 1361)

<sup>38</sup>An Ras Try Astuti et al., "Tantangan Parenting Dalam Mewujudkan Moderasi Islam Anak," *Al-Majiyah: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 11, no. 2 (2018): p.302.

<sup>39</sup>Adung Abdur Rohman, "Isi Kandungan Surat Al-Mulk Dan Al-Waqi'ah Dan Korelasinya Dengan Konsep Keberkahan Hidup," *Jurnal Iman Dan Spiritualitas* 1, no. 3 p.277 (2021): 272–79, <https://doi.org/10.15575/jis.v1i3.13099>.

<sup>40</sup>Bukhāriy, *Al-Jāmi' Al-Musnad Al-Shāhih Al-Mukhtasar Min Umūr Rasūl Allāh Ṣallā Allāh 'alaih Wasallam Wa Sunanib Wa Ayyamih*, 1422, vol 1–9, jilid 2, p.95.

This hadith describes the Prophet Muhammad PBUH who saw two people in the grave being punished for the small sins they committed during their lives, namely not being careful in purifying after urinating and pandering sheep. As a form of affection, the Prophet Muhammad PBUH took the wet date fronds, split them in half, and stuck them in each grave in the hope that their punishment could be alleviated as long as the date fronds were not dry. This hadith teaches us that the punishment of the grave is real, even small sins that we often take for granted can be the cause. Therefore, we must always maintain personal hygiene, especially when purifying, and avoid reprehensible acts such as pitting sheep against each other that can damage relationships between others.

## 6. Visualization of the Nature of Graves Based on the Prophet's Hadith

The visualization of the grave based on the hadith of the Prophet describes the human experience after death that occurs in the grave before the coming of the Day of Resurrection. In many hadiths, the prophet explained that after a person was buried, two angels, Munkar and Nakir, visited him and were assigned to ask questions about his faith. The questions asked included who your God is, who is your Prophet, and what religion they follow. Those who believe and are able to answer correctly will be given peace and comfort in the grave. On the other hand, those who do not believe or live in disobedience will experience suffering in the grave, such as getting a narrow grave and fear. The hadith also says that the torture or benefits in the grave depend on the deeds that a person does while in the world. The Prophet said that those who commit great sins, such as lying or not keeping ablution clean, will suffer in the grave. For obedient people, the grave will be a quiet and light place, as if the grave is the door to happiness in the hereafter. These hadiths are intended to remind Muslims of the importance of strengthening faith and doing righteous deeds, as well as reminding that life after death is a reality that must be faced by all mankind.<sup>41</sup>

In the hadiths of the Prophet Muhammad SAW, various explanations about the atmosphere of the grave, the events experienced, and the existence of angels provide a more concrete understanding of this supernatural realm. One of the hadiths that is often used as a reference is the words of the Prophet:

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ»:  
«هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ»<sup>42</sup>

Meaning: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Indeed, the grave is only the garden of the gardens of Paradise or the pit of the holes of Hell." (Narrator said): "This hadith is a gharib (foreign) hadith that we do not know except from this path."

This hadith gives an idea that the grave has two major possibilities: happiness and peace like the garden of paradise, or torment that resembles a pit of hell. This visualization shows that the conditions in the grave are completely dependent on one's deeds during one's life in the world. The Prophet also explained that after a person was buried, and the angels Munkar and Nakir came to question the body.

<sup>41</sup>Ferdinand; S.P. Gutami Pangkey, "Relif Pada Waruga Di Minahasa Dalam Perspektif Etnografis Dan Estetis," *Jurnal Humanika*, 2005.

<sup>42</sup>Tirmiziy, *Al-Jāmi' Al-Kabīr (Sunan Al-Tirmiziy)*, vol. 1–6, jilid 4, p.640.

## 7. The Utilization of Understanding the Nature of the Grave as a Guide to Spirituality

An understanding of tombs based on religious teachings can be used as a spiritual guide to strengthen one's faith and improve one's quality of life. Understanding the afterlife and the existence of a transitional period in the grave can deepen one's awareness of the ephemerality and impermanence of earthly life. This understanding encourages a person to focus more on spiritual values and good deeds and avoid sinful deeds. By using the tomb as a reminder, one can increase one's motivation to do good deeds, maintain good relationships with others, and strengthen one's relationship with God.<sup>43</sup> Faith in the questions posed by the angels Munkar and Nakir in the tomb encourages the development of religious knowledge and the strengthening of faith. This understanding emphasizes that not only outward deeds are valued, but also sincerity in worship and steadfastness in faith. By realizing the importance of preparing a tomb, individuals will be more careful in their daily lives, more disciplined in carrying out worship, and more ethical in interacting with others. The grave realm serves as a reminder that all actions, whether small or large, will be accounted for in the next life.<sup>44</sup> Thus, understanding the realm of the butterfly serves as a comprehensive spiritual guide. It includes not only the ritualistic aspects of worship, but also character building such as honesty, patience, and gratitude. This helps maintain a balance between life in this world and the hereafter, avoids excessive materialism, and forms a mentality that focuses on things that are more meaningful in the long run. This understanding fosters deeper self-awareness, strengthens one's desire to become a better person, and mentally prepares one for the next life.<sup>45</sup> The following hadith is related to the use of understanding the nature of the grave as a guide to spirituality:

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ، ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ عَوْزٍ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الْكَيْسُ مَنْ دَانَ نَفْسُهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ «هَذَا حَدِيثٌ حَسَنٌ» وَمَعْنَى قَوْلِهِ: مَنْ دَانَ نَفْسُهُ يَقُولُ حَاسِبَ نَفْسِهِ فِي الدُّنْيَا قَبْلَ أَنْ يُحَاسَبَ يَوْمَ الْقِيَامَةِ "وَيُرَوَّى عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ " حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا، وَتَزَيَّنُوا لِلْعَرْضِ الْأَكْبَرِ، وَإِنَّمَا يَخْشَى الْحِسَابَ يَوْمَ الْقِيَامَةِ عَلَى مَنْ حَاسِبَ نَفْسَهُ فِي الدُّنْيَا وَيُرَوَّى عَنْ مَيْمُونِ بْنِ مِهْرَانَ، قَالَ: «لَا يَكُونُ الْعَبْدُ تَقِيًّا حَتَّى يُحَاسِبَ نَفْسَهُ كَمَا يُحَاسِبُ شَرِيكَهُ مِنْ أَثْنِ مَطْعَمَةٍ وَمَلْبَسَةٍ»<sup>46</sup>

<sup>43</sup>Tian Wahyudi, "Penguatan Literasi Digital Generasi Muda Muslim Dalam Kerangka Konsep Ulul Albab," *Al-Mutharahab: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 18, no. 2 (2021): p.168, <https://doi.org/10.46781/al-mutharahab.v18i2.368>.

<sup>44</sup>Rusmanto, "Konsep Al-Qur'an Tentang Kualitas Hidup Manusia Sebagai Seorang Khalifah Dan Maslahatnya Terhadap Makhluq Lainnya," *Jurnal Online Studi Al-Qur'an* 17, no. 01 (2021): p.101.

<sup>45</sup>Hadi, "Peningkatan Nilai Spriritualitas Melalui Praktek Ziarah Pada Makam Ulama," *Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 3 (2022).

<sup>46</sup>Tirmiziy, *Al-Jami' Al-Kabir (Sunan Al-Tirmiziy)*, vol. 1–6, jilid 4, p.638.

Meaning: Narrated from Sufyan bin Waki', he said: Narrated to us 'Isa bin Jonah, from Abu Bakr bin Abi Maryam. And it was narrated from Abdullah bin Abdurrahman, he said: Having reported to us 'Amr bin 'Aun, he said: Having reported to us Ibn Mubarak, from Abu Bakr bin Abi Maryam, from Dhamrah bin Habib, from Shaddad bin Aus, from the Prophet (peace and blessings of Allaah be upon him), he said: "An intelligent person is one who submits his lusts and does good deeds for life after death. while a weak person (stupid) is a person who follows his lust and only wishes for Allah. The meaning of his words "subduing his lusts" means that he sucks himself (evaluates himself) in the world before he is sucked on the Day of Resurrection. Narrated from Umar bin Khattab, he said: "Hisab (evaluate) yourself before you are resentment, and get ready for the great meeting (the Day of Resurrection). Indeed, the hisab on the Day of Resurrection will be light for the one who sucks himself in the world." It is also narrated from Maimun bin Mihran, he said: "A servant will not become a righteous person until he sucks himself as he sucks his business associates, that is, he pays attention to where he gets his food and clothes from." (Sunan Tirmidhi 2459)

This hadith teaches that intrinsic intelligence is a person's ability to control one's desires and focus on preparing for life after death. An intelligent person will always evaluate himself, correct his mistakes, and multiply righteous deeds as a provision in the hereafter. On the other hand, weak people are those who only follow their passions and empty dreams without being accompanied by real actions.<sup>47</sup> They are negligent in self-introspection and reluctant to do righteous deeds, even though the hereafter life will definitely come and the calculation is very meticulous. This hadith emphasizes the importance of self-introspection and preparation for the hereafter. Intelligent people are those who are able to control themselves, introspect themselves, and do charity for the afterlife. Umar bin Khattab and Maimun bin Mihran also emphasized the importance of self-evaluation, even down to small things such as food sources and clothing. In essence, we must be balanced between the affairs of this world and the hereafter, not only focusing on the world, but also remembering our ultimate goal, which is salvation in the hereafter.<sup>48</sup>

## Conclusion

In Islamic teachings, the realm of the grave (barzakh) is a transitional phase that humans experience after death and before entering the eternal afterlife. In this realm, each individual receives a direct reward based on his or her deeds during his or her life in the world. Those who believe and live according to religious teachings will feel the pleasures of the grave, while those who neglect Allah's commands and live in sin will feel painful torment. The Prophet's hadith describes that the angels Munkar and Nakir are assigned to test a person's faith by asking him about his belief in Allah and what he does in the world. A person's answers and behavior in the world determine whether his grave is a place of peace or misery. This teaching affirms the principle of Divine justice, that every human deed will be rewarded proportionately, both pleasure and suffering.

The close relationship between deeds in the world and conditions in the grave is an important foundation in Islamic ethics. Worship and good deeds, such as prayer, zakat, and fasting, provide light and protection from the torment of the grave, while sin and transgression bring darkness, hardship, and punishment. In the view of Islamic theology, the grave is not just a place to wait for the day of resurrection, but also an initial phase where a

<sup>47</sup>Astuti et al., "Tantangan Parenting Dalam Mewujudkan Moderasi Islam Anak," p.307.

<sup>48</sup>Mukarram and Ishaac, "Islamic Educational Values in the Tradition of Batunggu Kubur in Lok Baintan Village, Sungai Tabuk District," p.72.

person begins to feel the reward of his deeds, both in the form of rewards and punishment. The experience in the grave reflects a person's level of faith and obedience during life, reminding humans of the moral responsibility that must be fulfilled. This understanding also teaches that living in this world is an opportunity to prepare for the afterlife, and that each individual is fully responsible for his or her fate in the grave as well as in the next life.

In addition to the theological dimension, the concept of pleasure and torture in the grave also has deep ethical and spiritual implications. The awareness of rewards and punishments in the grave provides a moral lesson that every action in this world has consequences in the hereafter. This encourages Muslims to live a straight and responsible life in accordance with religious teachings. This understanding reminds us that the purpose of life is not only to pursue worldly pleasures, but also to achieve spiritual happiness and salvation in the hereafter. Thus, this view reinforces the belief that life in this world is preparation for eternal life, where each individual is responsible for his or her own fate, both in the grave and in the afterlife.

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