



ISLAMIC ESCHATOLOGICAL STUDY ON THE DIMENSIONS OF PLEASURE AND SUFFERING IN THE GRAVE

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ABSTRACT

This study aims to explore in depth the theological and ethical visual dimensions of pleasure and suffering in the grave from the perspective of Prophetic Hadith. Employing a thematic analysis method, this research classifies and examines a set of hadiths related to three major themes: the depiction of the grave, forms of pleasure, and types of suffering experienced after death. The findings reveal that the grave is portrayed as a transitional space with spiritual consequences, including fragrance, tranquility, or torment, as reported in hadiths from Bukhari, Muslim, Tirmidhi, and others. The pleasures of the grave are directly associated with righteous deeds such as reciting the Qur'an, strong faith, and good actions that illuminate the grave. Conversely, suffering is triggered by reprehensible acts, even seemingly minor ones such as excessive weeping or negligence in performing good deeds. Theologically, these hadiths construct a comprehensive eschatological framework of the afterlife. Ethically, they function as moral guidance mechanisms, emphasizing individual accountability for worldly actions. Thus, a profound understanding of the grave based on hadith not only reinforces faith in the unseen and serves as a powerful ethical motivator in the daily lives of Muslims, but also contributes theoretically by offering an integrated framework that bridges eschatological beliefs with ethical conduct. This synthesis advances scholarly discourse on the intersection between theology and moral philosophy in Islamic tradition.

Keyword: Pleasure, Sufferring, Grave, Hadith

A. 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 (Jannah et al., 2017, p. p.97). 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 (Laguardia et al., 2022, p. P.31).

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 (Mukarram & Ishaac, 2024, p. p.69). 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 (Nur Kholifah (2019): p.19). 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 (Arifin et al., 2024, p. p.31). 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. 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. 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 (Hebi Habibie, (2022): p.19)

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 of the next life (Bunayya R, 2019, p. p.1).

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.

In this study, the author 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.

B. The Existence of Graves in the Islamic Perspective

The grave realm, also known as *al-barzakh*, is the second realm after the worldly life an abode of dwelling after death in this world (Maryono et al., 2023). 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 (Rahmawati & Muliati, 2022, p. p.431). 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'iha abadan*, which means eternal in it (Habibie, 2022). 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.(Jannah et al., 2017) 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, 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 hereafte.(Suhendri & Suhartini, 2024).

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 (Franklin, 2024). 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 "*raudhah 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 (Wahyu Ningsih, 2020, p. p.134). 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. Moreover, as social beings who constantly interact, humans are also required to care for one another, as such behavior reflects the level of a person's faith in practicing

their religion (Andaluzi et al., 2025). 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. (Maelani Putri et al., (2025): p.20-29). As narrated in the following hadith:

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 until Allah raises you up on the Day of Resurrection." (al-Bukhāriy 1993)

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 (Saputra, 2022, p. p.555). 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 (Bisriyah, 2017).

Munkar and Nakir are two angels sent by Allah to perform important tasks in the grave (Zamzami et al., 2024). 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 (Linda Marni, Suci Hayati, 2022, p. p.1632). 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 (Jakfar, 2016, p. p.171).

C. The Relationship Between Deeds in the World and Conditions in the Grave

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:

Table.1: Theme – Theme Hadis:

| No | Final Code / Caption Hadis | Data Hadis |
|--------------------------------------|--|---|
| A. Definition of Grave Nature | | |
| 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. Pleasure in the Grave | | |
| 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) |
| C. Suffering in the Grave | | |
| 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) |

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 (Nurhadi, 2020, p. p.51). 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 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 (Masfi Sya'fiatul Ummah (2018): 1–14). The following hadiths relate to the relationship between deeds in the world and the state of the grave, as seen in the following three narrations:

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 Mājah,2009).

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." (Tirmiziy).

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." (Al-Sunan Al-Şugrā Li Al-Nassā'iy)

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 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 (Busro, 2022). 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 (Rusmanto, 2021b, p. p.102). 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.

D. 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 (Afandi, 2016, p. p.135). 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 grave (Ramadhani et al., 2022, p. p.28). The following

are the hadiths that relate to the theological interpretation of the concept of the pleasure and suffering of the grave:

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 radiyallahu '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." (Bukhāriy, 1422)

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." (Bukhāriy, 1422)

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 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 (Amanda Amanda et al., 2024, p. p.102). 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 (Ahmad Chafidut Tamam & Abdul Muhid, 2022, p. p.47). 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 (Cahya & Rohmah, 2019, p. p.203).

E. 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 (Galuh Prasetyaningrum et al., (2022): p.522). 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 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:

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." (Tirmiziy, 1996)

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 (Ardian, 2020, p. p.4).

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. (Dzakirah et al., 2025, p. p.39) 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 (Sain Hanafi, (2017): p.75 73–82).

1. 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 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 (An Ras Try Astuti et al., (2018): p.302). 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:

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 (Adung Abdur Rohman (2021): 272–79) 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:

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: "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.'" (Bukhāriy, 1422).

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.

2. 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 (Pangkey, 2005).

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:

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." (Tirmiziy, p.640).

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.

F. 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.(Wahyudi, 2021, p. p.168) 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 (2021): p.101). 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 (Hadi, 2022). The following hadith is related to the use of understanding the nature of the grave as a guide to spirituality:

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 Al-Tirmiziy p.638).

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 (Astuti et al., 2018). 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 (Mukarram & Ishaac, 2024).

G. Conclusion

This study reveals that in Islamic teachings, the grave (barzakh) is not merely a waiting place for the Day of Judgment but a transitional realm in which individuals begin to experience the consequences of their deeds. The findings confirm that belief and righteous conduct in life such as observing prayer, zakat, and fasting lead to blessings and comfort in the grave, while sinful and neglectful behavior brings torment and hardship. The hadiths of the Prophet illustrate that angels Munkar and Nakir test a person's faith, and their answers reflect their spiritual commitment. These detailed findings underscore a close connection between one's actions in the world and the experiences of peace or punishment in the grave, affirming divine justice and the moral responsibility of each individual.

Theoretically, this study contributes to Islamic theology by reaffirming that the barzakh realm serves as a continuum of accountability and divine justice, aligning metaphysical beliefs with ethical imperatives. Practically, the study encourages Muslims to engage in consistent acts of worship and moral conduct, recognizing their long-term spiritual implications. It also supports the integration of afterlife consciousness into ethical education and community religious guidance. However, this study is limited to scriptural interpretations and lacks empirical data on how these beliefs influence actual ethical behavior in contemporary Muslim communities. Future research may explore the sociological dimensions of barzakh beliefs, including their impact on moral choices, religious motivation, and end-of-life practices.

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