

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 54

**[الصِّرَاطُ: مَعْنَاهُ وَمَكَانُهُ وَصِفَةُ مُرُورِ النَّاسِ عَلَيْهِ]**

وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ، وَهُوَ الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ، يَمُرُّ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَمُرُّ كَلَمَحِ الْبَصَرِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ، وَمِنْهُمْ مَنْ يَمُرُّ كَرِكَابِ الْإِبِلِ، وَمِنْهُمْ مَنْ يَعْدُو عَدْوًا، وَمِنْهُمْ مَنْ يَمْشِي مَشْيًا، وَمِنْهُمْ مَنْ يَرْحَفُ رَحْفًا، وَمِنْهُمْ مَنْ يُخْطَفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ فَإِنَّ الْجِسْرَ عَلَيْهِ كَالِيبُ تَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ.

**[AL-SIRAAT: WHAT IT MEANS, ITS LOCATION AND THE MANNER PEOPLE WILL CROSS IT]**

The Siraat will be laid across the Hellfire. It is a bridge between Paradise and the Hellfire. People will cross it (at speeds) proportional to their deeds: some will cross it in the blink of an eye, some will cross it like a flash of lightening, some will cross it like the wind, some will cross it like a race horse, some will cross it like a camel rider, some will cross it running, some walking and some crawling, and some will be seized and swept away into Hell. This is because the Bridge has hooks which will seize the people in accordance to their deeds.

**[الْقَنْطَرَةُ بَيْنَ الْجَنَّةِ وَالنَّارِ]**

فَمَنْ مَرَّ عَلَى الصِّرَاطِ دَخَلَ الْجَنَّةَ. فَإِذَا عَبَرُوا عَلَيْهِ، وَقَفُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ، فَإِذَا هُذِّبُوا وَنُقُّوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ. وَأَوَّلُ مَنْ يَسْتَفْتَحُ بَابَ الْجَنَّةِ: مُحَمَّدٌ ﷺ، وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ الْأُمَّةِ: أُمَّتُهُ.

**[AL-QANTARAH BETWEEN PARADISE AND HELL]**

Whoever crosses the Siraat will enter Paradise. After they cross it, they will stop over an arched bridge between Paradise and the Hellfire; there they will settle any mutual grievances, then, when they are cleaned and purified, they will be permitted to enter Paradise. The first to request the opening of the door of Paradise will be Muhammad ﷺ, and the first nation to enter Paradise will be his nation.

## [الصِّرَاطُ: مَعْنَاهُ وَمَكَانُهُ وَصِفَةُ مُرُورِ النَّاسِ عَلَيْهِ]

### [AL-SIRAAT: WHAT IT MEANS, ITS LOCATION AND THE MANNER PEOPLE WILL CROSS IT]

- The Sheikh continues to mention the events of the Day of Judgement. In this part of his treatise, he mentions the *Siraat*, namely what it is, its location and the manner people will cross it.

## وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ، وَهُوَ الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ

**The Siraat will be laid across the Hellfire. It is a bridge between Paradise and the Hellfire.**

- Linguistically, the word *siraat* refers to a clear path. In the context of the *Shari'ah*, it is as the Sheikh explained: 'A bridge between Paradise and Hell'. He then stated its location in his statement: 'The Siraat will be laid across the Hellfire'. The scholars differed regarding the description of the *Siraat*.
  - Some scholars stated that it is a wide path which people will cross according to their deeds, because this is the linguistic implication of the word *siraat*. Also, the Prophet ﷺ described it as being precarious and slippery.

قِيلَ: يَا رَسُولَ اللَّهِ، مَا هَذَا الصِّرَاطُ؟ قَالَ: «مَدْحَصَةٌ مَزِلَّةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَالَالِيبُ وَحَسَكٌ، يَكُونُ فِيهِ حَمَائِلُ كَثِيرَةٌ، تَأْخُذُ النَّاسَ بِأَعْمَالِهِمْ»

**It was said: 'O Messenger of Allah, what is this Siraat? He said: 'It is slippery and causes stumbling. It has hooks and thorns, and it has many snares that seize people according to their deeds.'** [Bukhari, Muslim]

Precariousness and slipperiness can only occur on a broad path, whereas a narrow path would not cause slipperiness.

- Other scholars stated that it is a very narrow path. This is based on the *hadith* of Abu Sa'eed al-Khudri:

قَالَ أَبُو سَعِيدٍ: بَلَغَنِي أَنَّ الْجِسْرَ أَدْقُ مِنَ الشَّعْرَةِ وَأَحَدُ مِنَ السِّيفِ

**Abu Sa'eed said: 'I have come to know that the bridge (Siraat) will be thinner than the hair and sharper than the sword.'** [Muslim]

- In his explanation, Sheikh Ibn Uthaymeen concludes: 'This issue (*mas'alah*) is such that a person can hardly be certain of either opinion, as both have strong evidences. And Allah knows best.'

يَمُرُّ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يَمُرُّ كَلَمْحِ الْبَصَرِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ، وَمِنْهُمْ مَنْ يَمُرُّ كَرِكَابِ الْإِبِلِ، وَمِنْهُمْ مَنْ يَعْذُو عَذْوًا، وَمِنْهُمْ مَنْ يَمْشِي مَشْيًا، وَمِنْهُمْ مَنْ يَرْحَفُ رَحْفًا، وَمِنْهُمْ مَنْ يُخْطَفُ خُطْفًا وَيُلْقَى فِي جَهَنَّمَ فَإِنَّ الْجِسْرَ عَلَيْهِ كَالَالِيبِ تَخْطِفُ النَّاسَ بِأَعْمَالِهِمْ.

**People will cross it (at speeds) proportional to their deeds: some will cross it in the blink of an eye, some will cross it like a flash of lightening, some will cross it like the wind, some will cross it like a race horse, some will cross it like a camel rider, some will cross it running, some walking and some crawling, and some will be seized and swept away into Hell. This is because the Bridge has hooks which will seize the people in accordance to their deeds.**

- (يَمُرُّ النَّاسُ) – 'People will cross it'. Meaning, the believers, because the disbelievers would have already been driven to the Hellfire.

The crossing over the *Siraat* will be after the people have left the *Mahshar* (place of gathering) and after the *Hisaab* (accountability) has been completed. Those who will be saved from it are the true believers, while those who will fall from it into the Hellfire are the believers whom Allah has decreed will enter the Hellfire temporarily.

- (عَلَى قَدَرِ أَعْمَالِهِمْ) – **‘(At speeds) proportional to their deeds’**. Some will cross it in the blink of an eye or like a flash of lighting. The blink of an eye is faster than the flash of lighting. Some will cross it like the wind. Some will cross it like a racehorse, while some will cross it like a camel rider. A camel is slower than a horse, particularly a racehorse. Some will cross it running, while others will cross it walking. Some will cross it crawling (*zahfan*) on their buttocks as they drag themselves across.

All of them are desperately trying to cross over. They do not have a choice in how they cross, because if they did, they would all pass quickly. However, they will cross according to their speed in accepting the *Shari’ah* and implementing it. Whoever was quick in accepting and implementing it, will pass over the *Siraat* quickly, whereas whoever was sluggish and slow will be slow in passing the *Siraat*, all according to their deeds.

- (وَمِنْهُمْ مَنْ يُخْطَفُ خَطْفًا) – **‘And some will be seized’**. Meaning, they will be taken swiftly by way of the hooks (*kalaleeb*) present upon the bridge. This will be according to their bad deeds.
- (وَيُلْقَى فِي جَهَنَّمَ) – **‘And swept away into Hell’**. It is the same Hellfire as the one the disbelievers will be cast into. However, it will not have the same effect on the disobedient believers as it does on the disbelievers. The Prophet ﷺ said:

«تَأْكُلُ النَّارُ مِنْ ابْنِ آدَمَ إِلَّا أَثَرَ السُّجُودِ، حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ»

**The Fire will consume all of the son of Adam except the marks of prostration. Allah has forbidden the Fire to consume the marks of prostration.** [Bukhari, Muslim]

### [القَنْطَرَةُ بَيْنَ الْجَنَّةِ وَالنَّارِ]

#### [AL-QANTARAH BETWEEN PARADISE AND HELL]

- The Sheikh continues to mention the events of the Day of Judgement. In this part of his treatise, he mentions the *Qantara* between Paradise and the Hellfire.

فَمَنْ مَرَّ عَلَى الصِّرَاطِ دَخَلَ الْجَنَّةَ

**Whoever crosses the Siraat will enter Paradise.**

- Meaning, when they go past the *Siraat* and are safe from the Hellfire, they will enter Paradise. This is because the one who is saved from the Hellfire will enter Paradise. Allah says:

﴿فَمَنْ رُخِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

**So, whoever is spared from the Fire and is admitted to Paradise will indeed be successful.**

[aal-Imran: 185]

فَإِذَا عَبَرُوا عَلَيْهِ، وَقَفُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ

**After they cross it, they will stop over an arched bridge between Paradise and the Hellfire.**

- (وَقَفُوا عَلَى قَنْطَرَةٍ) – **‘They will stop over an arched bridge’**. Linguistically, a *qantarah* refers to a raised structure that goes over a body of water (a bridge). The scholars differed regarding whether the *Qantarah* is part of the *Siraat* that is laid across the Hellfire, or whether it is an entirely different bridge.

- The correct position to take is to say that Allah knows best. Its nature does not concern us, but what concerns us is that the believers will be made to wait there.

**فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ**

***There they will settle any mutual grievances.***

- This retribution (*qisaas*) of mutual grievances is not the first retribution that will take place on the plains of the Resurrection. This *qisaas* is more specific. Its purpose is to remove the hatred and envy from the hearts of the believers by settling the mutual grievances between them.
- Therefore, the purpose of the *Qantarrah* is to purify the hearts so that people can enter Paradise without any enmity in their hearts. Allah says:

**﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾ (٥٧)**

***And We will remove whatever is in their chests of resentment, [so they will be] brothers, on thrones facing each other. [al-Hijr: 47]***

**فَإِذَا هُذِّبُوا وَنُقُوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ**

***Then, when they are cleaned and purified, they will be permitted to enter Paradise.***

- This is as per the *hadith* of Abu Sa'eed al-Khudri, that the Prophet ﷺ said:

**«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَتَقَاصُونَ مَطَالِمَ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا نُقُوا وَهُذِّبُوا، أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ»**

***When the believers pass safely over the Hellfire, they will be stopped at a bridge (Qantarrah) between Paradise and Hell, where they will settle their accounts with one another for injustices that occurred between them in this world. After they are purified and cleansed, they will be granted permission to enter Paradise. [Bukhari]***

- When they are cleansed and purified from any enmity in their hearts they will be allowed to enter Paradise. When they are permitted to enter, they will find its doors closed. The Prophet ﷺ will then intercede for them, so that the door of Paradise can be opened.

**وَأَوَّلُ مَنْ يَسْتَفْتَحُ بَابَ الْجَنَّةِ: مُحَمَّدٌ ﷺ**

***The first to request the opening of the door of Paradise will be Muhammad ﷺ.***

- This is as per the *hadith* of Anas Ibn Malik, that the Prophet ﷺ said:

**«آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَأَسْتَفْتِحُ، فَيَقُولُ الْحَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ. فَيَقُولُ: بِكَ أُمِرْتُ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ»**

***I will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeeper will ask: 'Who are you?' I will say: 'Muhammad.' The gatekeeper will say: 'I was ordered not to open for anyone before you.'* [Muslim]**

**وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنَ الْأُمَّةِ: أُمَّتُهُ**

***And the first nation to enter Paradise will be his nation.***

- This is as per the *hadith* of Abu Hurayrah, that the Prophet ﷺ said:

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ»

***We are the last but the first on the Day of Resurrection, and we are the first to enter Paradise.***

[Muslim]

- The priority of the *Ummah* of the Prophet ﷺ over the other nations includes all the stations of the Resurrection including the *hisaab*, *siraat*, *qantara* and ultimately their admittance into Paradise.

#### ***Review questions***

1. Briefly explain the difference of opinion the scholars had regarding the description of the *Siraat*.
2. What are the speeds that the people will cross over the *Siraat*? What is this speed proportional to?
3. Who will cross the *Siraat* and who will be seized by its hooks and cast into the Hellfire?
4. What will happen to the believers when they are stopped at the *Qantara*? What purpose does this serve?
5. Who will be the first to request the opening of the door of Paradise and which nation (*ummah*) will be the first to enter Paradise?