

# RAMADAN

## IMMERSION



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### Sirat/The Bridge

- Sirat is the bridge that is located over Jahannam. It is reported to be a slippery bridge, which is narrower than a hair and sharper than a sword.
  - Abu Sa'id al-Khudri said:

بَلَّغَنِي أَنَّ الْجِسْرَ أَدْقُ مِنَ الشَّعْرَةِ وَأَحَدٌ مِنَ السَّيْفِ

I have come to know that the bridge would be thinner even than the hair and sharper than the sword. (Sahih Muslim)

- The sirat is real. It is in Allah's ability and power how this crossing over the bridge will happen.
- No one will pass over sirat except the believers only. As for the disbelievers, they will not pass over it because they will be dragged straight to Jahannam.
- The crossing will vary according to their deeds. The believers who were sinners will have to spend some time passing over the bridge. Only until they compensate for their sins, will they be admitted into Jannah.
  - Abu Sa'id al-Khudri narrated that the Messenger of Allah (ﷺ) said,

"يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقْقَصُ لِبَعْضِهِمْ مِنْ بَعْضِ، مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُدُّبُوا وَنُقُوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا."

"The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, every one of them will know his dwelling in Paradise better than he knew his dwelling in this world." (Sahih al-Bukhari)

- Some will cross the bridge within a blink of an eye, some as quick as lightning, some as if they were riding a fast horse or camel, and others walking or crawling.
- The burden of the crossing is dependent on the weight of one's sins. The closer one is to Allah, the lesser fear they will have.
- Some people will slip and fall head first into Jahannam, some will be harmed a little and others will be saved by their deeds. Whoever Allah wills will be saved and whoever He wills will be doomed.

- Abu Sa'id al-Khudri narrated: We, the companions of the Prophet (ﷺ) said,

يَا رَسُولَ اللَّهِ وَمَا الْجَسْرُ قَالَ " مَدْحَضَةٌ مَزَلَّةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَلَالِيْبٌ وَحَسَكَةٌ مُفْلَطْحَةٌ، لَهَا شَوْكَةٌ عَقِيْفَاءُ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالرِّيْحِ وَكَأَجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَنَاجٍ مُسَلَّمٌ وَنَاجٍ مَخْدُوشٌ وَمَكْدُوشٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ أَجْرَهُمْ يُسْحَبُ سَحْبًا، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشِدَةً فِي الْحَقِّ، قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ لِلْجَبَّارِ، وَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا فِي إِخْوَانِهِمْ يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيُصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا. فَيَقُولُ اللَّهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. وَيُحَرِّمُ اللَّهُ صَوْرَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَبَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصَافِ سَاقِيهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مَنْ عَرَفُوا."

“O Allah's Messenger (ﷺ)! What is the bridge?” He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet (ﷺ) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize.'" (Sahih al-Bukhari)

- Imam Qurtubi reports the terrors of the sirat in al-Tadhkirah:

- “You cannot imagine how terrified you will be at the sight of the sirat with its sharpness and hellfire hereunder with its blackness and the fury and breath of fire in every abyss. Imagine that you will have to cross the sirat in a very miserable condition with your heart beating very fast and your knees knocking together, and your back burdened with sins that would enable you to walk in a paved street, let alone that terribly sharp sirat. Imagine that you will put one of your feet on the sirat and that you will quickly be forced to raise the other foot owing to its sharpness. Imagine that you will see the people in front of you stumbling and slipping and the angels of fire grabbing evil-doers with their hooks and tongs, and pushing them downwards with their legs held by the hooks. What a terrible situation! What a horrible test!”
- It is the wisdom of Allah that He gives us these insights for us to reflect on and realize that we can be saved from this terrifying situation if we fulfill His commandments and obey Him.
- After learning these descriptions, there is no excuse for us to not make tawbah, as each one of us will be confronted with our sins before Allah. This is why we have to seek Allah’s protection from Jahannam by saying:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ  
 “O Allah protect me from Hellfire!”

### Some Descriptions of the Day

- Our good actions in this world will save us from any challenges we might face and ease our burden on that Day.
  - It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said:

" مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

Whoever relieves a Muslim of some worldly distress, Allah will relieve' him of some of the distress of the Day of Resurrection, and whoever conceals (the faults of) a Muslim, Allah will conceal him (his faults) in this world and the Day of Resurrection. And whoever relieves the burden from a destitute person, Allah will relieve him in this world and the next. Allah will help His slave so long as His slave helps his brother. Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allah will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him." (Sunan Ibn Majah)

- Every person will come face to face before Allah. Some faces will be bright and others gloomy; they will be judged for what they used to do.
  - It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allah (ﷺ) said:

" يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ فَأَمَّا عَرَضَتَانِ فَجِدَالٌ وَمَعَاذِيرٌ وَأَمَّا الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ " .

“The people will be presented (before Allah) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left.” (Sunan Ibn Majah)

- Their book of deeds will be opened and everything will be revealed to them. Every person will face the consequences of every action they commit in this world.
  - Allah said:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا

And the record 'of deeds' will be laid 'open', and you will see the wicked in fear of what is 'written' in it. They will cry, "Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?" They will find whatever they did present 'before them'. And your Lord will never wrong anyone. (18:49)

- No sin will be too small. Hence, everything needs to be taken seriously as we will be taken to account for every sin, big or small, on that Day.

- Allah said:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect. (17:36)

- Allah will put a seal on our mouths, so we will be unable to speak. Then, He will give power of speech to our own body parts, the hands and the feet, that will testify against us.

- Allah said:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn. (36:65)

- All our deeds will be weighed on the mizan; the scale of deeds. We will be answerable for any wrongdoing on that Day.
- This is why when it comes to the rights of others, we must ensure we fulfill it and clear our sins. For example, if we have wronged someone, we should immediately seek forgiveness today.

- Allah said:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ

We set up the scales of justice for the Day of Judgment, so no soul will be wronged in the least. And 'even' if a deed is the weight of a mustard seed, We will bring it forth. And sufficient are We as a 'vigilant' Reckoner. (21:47)

- The people of A'raf are those whose judgment is unknown and hence they remain in the A'raf; the partition wall between Paradise and Hell. They are the ones whose good and bad deeds will come out equal in weight on the mizan, and are hoping for Allah's mercy to enter into Paradise.

- Allah said:

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَانِهِمْ ۚ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ

There will be a barrier between Paradise and Hell. And on the heights 'of that barrier' will be people who will recognize 'the residents of' both by their appearance. They will call out to the residents of Paradise, "Peace be upon you!" They will have not yet entered Paradise, but eagerly hope to. (7:46)

- According to Ibn Abbas: "These are people whose good and bad deeds will be equal. Therefore, from Jahannam they stand delivered. But, in Jannah they have not entered yet. They were stopped at this place of the A'raf until the process of accounting of deeds and the judgment is over. Their fate would be decided after that and ultimately they will be forgiven and admitted into Jannah."
- The Prophet (ﷺ) gave assurance of the entry into Jannah to some people; among them are the poor.
  - It was narrated that 'Abdullah bin 'Umar said: "The poor Muhajirun complained to the Messenger of Allah (ﷺ) about that with which Allah had favored the rich over them. He said:

" يَا مَعْشَرَ الْفُقَرَاءِ أَلَا أُبَشِّرُكُمْ أَنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ . "

'O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?'" (Sunan Ibn Majah)

- The Prophet (ﷺ) will be the first to enter into Jannah and open its doors.
  - Anas b. Malik reported: The Messenger of Allah (ﷺ) said:

" آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ . فَيَقُولُ بِكَ أُمِرْتُ  
لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ " .

I will come to the gate of Paradise on the Day of Resurrection. and seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee. (Sahih Muslim)

- Key Takeaways:

- We have to remember Allah's mercy is vast.
- We have to read about the Day to prepare for what's to come.
- We have to ensure we are prepared by fulfilling the rights of Allah before meeting Him.
- We have to come to Allah with the best of hope in Him.