

**CROSSING THE  
BRIDGE  
OVER THE**

**FIRE**



SHAYKH 'ABDULLAH BIN UTHMAAN  
AD-DHAMARI



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**Cover Design:** Maktabatulirshad staff

**Translation by:** Rasheed Ibn Estes Barbee

**Revision of Translation by:** Aboo Ruqayyah Raha ibn  
Donald Batts

**Editing by:** Danielle Lebenson al-Amirikiyyah

**Typesetting & Formatting by:** Aboo Sulaymaan  
Muhammad 'Abdul-Azim bin Joshua Baker

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**Website:** [www.maktabatulirshad.com](http://www.maktabatulirshad.com)

**E-mail:** [info@maktabatulirshad.com](mailto:info@maktabatulirshad.com)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Verily all praises belong to Allah. We praise Him and we seek His assistance and we seek His forgiveness. And we seek refuge in Allah from the evil of our souls and from the evil of our actions. Whomever Allah guides none can misguide him, and whoever is misguided there is no guide for him. I bear witness that nothing has the right to be worshipped except for Allah alone, without partners, and I bear witness that Muhammad is His slave and His Messenger (ﷺ).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٠٢﴾

**O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam. <sup>1</sup>**

<sup>1</sup> Soorah Ali Imraan (3:102)

﴿يَأْتِيهَا النَّاسُ أُنْقُوًا رَبِّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۗ وَالْأَرْحَامَ إِنَّ  
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٧١﴾﴾

**O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam), He created his wife (Hawwa), and from them both He created many men and women; and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you. <sup>2</sup>**

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ  
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيمًا ﴿٧١﴾﴾

**O you who believe! Fear Allah, and (always) say a word directed to that which is correct. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys**

<sup>2</sup> Soorah an-Nisaa (4:1)

**Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and made to enter Paradise).<sup>3</sup>**

As to what follows: verily the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad (ﷺ) and the most evil of affairs are newly invented matters, and every newly invented matter is an innovation; and every innovation is misguidance and every misguidance is in the Fire.

O believers, all praises belong to Allah, the One who has made it easy for us to visit you in this blessed masjid. We gather in this masjid upon the Noble Book of Allah and upon the Sunnah of Muhammad (ﷺ). A gathering of Ahlus-Sunnah wal-Jamaa'ah in order to correct the understanding, and to build momentum and strengthen the resolve; and to encourage their hearts to rectification. Thus, this gathering is a gathering to rectify the heart, and it is a gathering of knowledge and virtue.

Brothers in faith, it has been narrated by Imaam at-Tabaraani—and this wording is from his narration—and also from al-Haakim and Ibn Abi

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<sup>3</sup> Soorah al-Ahzaab (33:70-71)

Dunya and others, the hadeeth of Ibn Mas'ood  
رَضِيَ اللهُ عَنْهُ.

He said, "The Messenger of Allah (ﷺ) said:

يَجْمَعُ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ قِيَامًا  
أَرْبَعِينَ سَنَةً، شَاخِصَةً أَبْصَارُهُمْ إِلَى السَّمَاءِ، يَنْتَظِرُونَ  
فَصَلَ الْقَضَاءِ. قَالَ: وَيَنْزِلُ اللهُ - عَزَّ وَجَلَّ - فِي ظِلِّ مَنْ  
الْغَمَامِ مِنَ الْعَرْشِ إِلَى الْكُرْسِيِّ، ثُمَّ يَنَادِي مُنَادٍ: أَيُّهَا  
النَّاسُ، أَلَمْ تَرْضَوْا مِنْ رَبِّكُمْ الَّذِي خَلَقَكُمْ وَرَزَقَكُمْ  
وَأَمَرَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، أَنْ يُؤَيِّيَ كُلَّ  
أَنْاسٍ مِنْكُمْ مَا كَانُوا يَعْبُدُونَ فِي الدُّنْيَا، أَلَيْسَ ذَلِكَ عَدْلًا  
مِنْ رَبِّكُمْ؟ قَالُوا: بَلَى.

قَالَ: فَيَنْطَلِقُ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ، وَيَقُولُونَ  
وَيَقُولُونَ فِي الدُّنْيَا. قَالَ: فَيَنْطَلِقُونَ وَيُمَثِّلُ لَهُمْ أَشْبَاهَ مَا  
كَانُوا يَعْبُدُونَ، فَمِنْهُمْ مَنْ يَنْطَلِقُ إِلَى الشَّمْسِ، وَمِنْهُمْ مَنْ  
يَنْطَلِقُ إِلَى الْقَمَرِ، وَالْأَوْتَانِ مِنَ الْحِجَارَةِ، وَأَشْبَاهَ مَا كَانُوا

يَعْبُدُونَ قَالَ: وَيُمَثِّلُ لِمَنْ كَانَ يَعْبُدُ عَيْسَى شَيْطَانُ عَيْسَى،  
 وَيُمَثِّلُ لِمَنْ كَانَ يَعْبُدُ عَزِيرًا شَيْطَانُ عَزِيرٍ، وَيَبْقَى مُحَمَّدٌ -  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأُمَّتُهُ.

فَيَأْتِيهِمْ، فَيَقُولُ: مَا لَكُمْ لَا تَنْطَلِقُونَ كَانِطِلَاقِ النَّاسِ؟  
 فَيَقُولُونَ: إِنَّ لَنَا لِأَهْلًا مَا رَأَيْنَاهُ بَعْدُ، فَيَقُولُ: هَلْ تَعْرِفُونَهُ  
 إِنْ رَأَيْتُمُوهُ؟ فَيَقُولُونَ: إِنَّ بَيْنَنَا وَبَيْنَهُ عَلَامَةٌ إِذَا رَأَيْنَاهَا  
 عَرَفْنَاهَا. قَالَ: فَيَقُولُ: مَا هِيَ؟ فيقولون: يَكْشِفُ عَنْ  
 سَاقِهِ. قَالَ: فَعِنْدَ ذَلِكَ يَكْشِفُ عَنْ سَاقِهِ فَيَخْرُ كُلُّ مَنْ  
 كَانَ نَظَرَهُ، وَيَبْقَى قَوْمٌ ظُهُورُهُمْ كَصِيَاصِي الْبَقْرِ،  
 يُرِيدُونَ السُّجُودَ فَلَا يَسْتَطِيعُونَ، ﴿ وَقَدْ كَانُوا يُدْعَوْنَ  
 إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴾.

ثُمَّ يَقُولُ اللَّهُ لَهُمْ: ازْفَعُوا رُءُوسَكُمْ، فَيَزْفَعُونَ رُءُوسَهُمْ،  
 فَيُعْطِيهِمْ نُورَهُمْ عَلَى قَدْرِ أَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُعْطَى نُورَهُ  
 مِثْلَ الْجَبَلِ الْعَظِيمِ، يَسْعَى بَيْنَ يَدَيْهِ، وَمِنْهُمْ مَنْ يُعْطَى  
 نُورَهُ أَصْغَرَ مِنْ ذَلِكَ، وَمِنْهُمْ مَنْ يُعْطَى نُورًا مِثْلَ النَّخْلَةِ



بِيَدِهِ، وَمِنْهُمْ مَنْ يُعْطَى أَصْغَرَ مِنْ ذَلِكَ، حَتَّى يَكُونَ  
آخِرُهُمْ رَجُلًا يُعْطَى نُورَهُ عَلَى إِبْهَامِ قَدَمَيْهِ يُضِيءُ مَرَّةً  
وَيُطْفَأُ مَرَّةً، فَإِذَا أَضَاءَ قَدَمَ قَدَمَهُ، وَإِذَا طُفِيَ قَامَ.

قَالَ: وَالرَّبُّ - تَبَارَكَ وَتَعَالَى - أَمَامَهُمْ حَتَّى يَمُرَّ فِي  
النَّارِ، فَيَبْقَى أَثَرُهُ كَحَدِّ السِّيفِ. قَالَ: فَيَقُولُ: مُرُوا،  
فَيَمُرُّونَ عَلَى قَدْرِ نُورِهِمْ، مِنْهُمْ مَنْ يَمُرُّ كَطَرْفَةِ الْعَيْنِ،  
وَمِنْهُمْ مَنْ يَمُرُّ كَالْبَرْقِ، وَمِنْهُمْ مَنْ يَمُرُّ كَالسَّحَابِ،  
وَمِنْهُمْ مَنْ يَمُرُّ كَانْقِضَاضِ الْكَوْكَبِ، وَمِنْهُمْ مَنْ يَمُرُّ  
كَالرِّيحِ، وَمِنْهُمْ مَنْ يَمُرُّ كَشَدِّ الْفَرَسِ، وَمِنْهُمْ مَنْ يَمُرُّ  
كَشَدِّ الرَّحْلِ، حَتَّى يَكُونَ آخِرَهُمْ ذَلِكَ الرَّجُلُ الَّذِي  
يُعْطَى نُورَهُ فِي إِبْهَامِ قَدَمِهِ فَيَمْشِي تَارَةً وَيَتَوَقَّفُ تَارَةً  
وَيَجُوبُ عَلَى وَجْهِهِ وَيَدِيهِ وَقَدَمَيْهِ فَتَعْلُقُ قَدَمَ وَتَنْزِلُ قَدَمَ  
وَتَنْزِلُ يَدَ وَتَعْلُقُ يَدَ وَتَصِيبُ جَوَانِبَهُ النَّارَ حَتَّى إِذَا نَجَا  
أَيُّ بَعْدَ مَشَقَّةٍ وَقَفَّ وَالتَفَتَ إِلَيْهَا أَيُّ إِلَى النَّارِ وَقَالَ:

الحمد لله الذي نجاني منك بعدئذ رأيتك وأعطاني ما لم يعطي أحدًا من خلقه.

**“Allah will gather the first and the last (of the creation) for the appointed meeting for the known Day—standing for forty years, waiting for the matter to be decided between them. Allah(ﷻ) will descend in the shadows of the clouds, from the Throne to the Footstool.**

**“And a caller will call out, ‘O mankind, would it please you that your Lord, the One who created you, provided for you, and commanded you to worship none but Him and to not associate any partners with Him, should judge that each of you should follow that which he used to follow in the world, and that which he used to worship in the world? Is this not a just ruling from your Lord?’ They will respond, ‘Certainly.’**

**“Thus it shall commence; they shall proceed forth and every nation will follow what they used to worship. And the likenesses of their gods they used**

to worship in the world will appear. Those who used to worship the sun shall proceed forth, as will those who worshiped the moon, those who worshiped idols of stone and the like; and the devil of Jesus (his companion from the Jinn) will be given the likeness of Jesus for those who worshiped him, and for those who worshiped 'Uzayr, the devil of 'Uzayr (his companion from the Jinn) will be given his likeness; and there shall remain Muhammad (ﷺ) and his nation.

“The Lord of all that exists will come to them and say to them, ‘Why do you not proceed as the people have proceeded?’ They will respond, ‘We have a deity whom we have yet to see.’ Thus He will say to them, ‘If He comes to you will you recognize Him?’ They will respond, ‘Between Him and us is a sign; if we see it we will recognize Him.’ He will say, ‘And what is the sign?’ They will respond, ‘He will reveal His Shin.’ Therefore the Most Merciful will reveal His Shin and they will recognize Him, so all of them who see it will fall prostrate.

**“All those who used to prostrate within the dunya out of hypocrisy and to show off will desire to prostrate, but their backs will be like the horns of cows. Every time they want to prostrate, they will fall down upon their forelocks. ‘They used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).’<sup>4</sup>**

**“Then Allah will say to them, ‘Raise your heads.’ So they will raise their heads. Allah, the Glorified and Exalted, will give each of them lights according to their actions. Some of them will be given light the like of a great mountain which will proceed in front of them, while some of them will be given a light less than that. Some of them will be given a light like a date tree on his right, while some of them will be given a light less than that. Such that the last of them will be a man given a light in his big toe; it will illuminate at times and become dim at times. When it dims he will remain still, and when it illuminates he will stand to proceed.**

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<sup>4</sup> Soorah al-Qalam (68:43)

**“The Lord of all that exists will be in front of them, thus they will pass over the fire and the bridge will be slippery and sharper than a sword. They will pass over the bridge according to their light. Some will pass like the blinking of an eye, while some will pass like lightning; some will pass like the clouds, some will pass like the falling star, while some will pass like the wind; some will pass like the racehorse, while some will pass like the fast traveler; until the last of them will be the man who was given light in his big toe.**

**“He will walk at times and he will stop at times. And he will crawl on his face, his hands and his feet. He will attach his feet to the bridge and his feet will slip, and he will attach his hands and his hands will slip, and his sides will be burnt by the fire. When he is saved—after great difficulty—he will stop and look back at it (the Fire) and he will say, ‘All praises belong to the One who saved me from you after I saw you and He has given me what He has not given to anyone from His creation.’ ”**

We will complete the rest of the narration at the end of the discussion, by the help of Allah.

This is a tremendous hadeeth, and this hadeeth has been authenticated by Imaam al-Albani, and Hamdee as-Salafee graded it saheeh in the ninth volume of *Mu'jam at-Tabaraanee*, may Allah write his reward. So it is a tremendous hadeeth. Along with the authenticity of its chain, its wordings resemble that which is within the *Saheehayn* [i.e. Bukhaari and Muslim] from the hadeeth narrated therein:

The Prophet (ﷺ) said,

**“Allah will gather the first and the last (of the creation) for the appointed Meeting for the known Day.”**

This gathering will take place on the Day of Judgment as our Lord says in His Noble Book:

﴿ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ

مَعْلُومٍ ﴿٥٠﴾

**“Say (O Muhammad): (Yes) verily, those of old, and those of later times. All will**

**surely be gathered together for the appointed Meeting of a known Day.”<sup>5</sup>**

And as our Lord says in His Noble Book:

﴿ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ يَّجْمَعُ لَٰهُ  
النَّاسَ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ



**“Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed.”<sup>6</sup>**

Thus the Most Merciful will gather the first and last of the creation. They will rise from their graves as a single rising. After they exit from their graves, they will proceed to the land of gathering. This land which the Prophet (ﷺ) has informed us of has come in the narration of

<sup>5</sup> Soorah al-Waaqi'ah (56:49- 50)

<sup>6</sup> Soorah Hood (11:103- 104)

Sahl ibn Sa'd رَضِيَ اللهُ عَنْهُ. He said, "The Messenger of Allah (ﷺ) said:

يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ  
عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ.

**'The people will be assembled on the Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread, with no marks set up for anyone.'** <sup>7</sup>

And in another narration it states:

**"That land will have no landmarks for anybody (to make use of)."**<sup>8</sup>

Thus the Most Merciful will gather the creation on that day and the creation will stand in front of Allah. It is mentioned in this hadeeth:

يَجْمَعُ اللهُ الْأَوَّلِينَ وَالْآخِرِينَ لِمَوَاقِفِ يَوْمٍ  
مَعْلُومٍ قِيَامًا أَرْبَعِينَ سَنَةً.

**"Allah will gather the first and the last (of the creation) for the appointed**

<sup>7</sup> Collected by Muslim 2790

<sup>8</sup> Collected by al-Bukhaari 6521



**Meeting for the known Day—standing  
for forty years.”**

Forty years! This standing in which the bodies will not move, the feet will not turn, and the people will not move from their places except as Allah wills. They will be standing upon their feet on the day the people stand for the Lord of all that exists. This is the standing which the Lord of all that exists has informed us about. For this reason, the Prophet (ﷺ) said ‘forty years.’ Forty years, this is a long period to stand!

The people of disobedience and sins will desire to move even if their moving is to the Fire. The disbelievers will desire to depart from this standing due to the severe hardship, the severe glare of the sun and heat which will afflict them, and the severe sweating from their bodies which they will be immersed in. The sweat will pour from their packed and crowded bodies, due to the severe hardship and enormous number of people, and their eyes will be swollen. Likewise, the sun will be brought close to the people until it is only one mile<sup>9</sup> from the heads of the creation; this will make the standing unyielding.

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<sup>9</sup> Shaykh 'Uthaymeen stated in his explanation of *Riyaad as-Saliheen* that the scholars differ concerning the word *meel*. Some say it means the mile, referring to a

Forty years, during this time they will be standing! And their eyes will be fixed towards the sky. The Prophet (ﷺ) said:

شَاخِصَةً أَبْصَارُهُمْ إِلَى السَّمَاءِ

**“Their eyes will be fixed, staring at the sky.”<sup>10</sup>**

Meaning they will not look to the right or to the left. Our Lord says in His Noble Book:

﴿ وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِبِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ ﴾

﴿ وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِبِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ ﴾

﴿ وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِبِينَ رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ ﴾

**“Consider not that Allah is unaware of that which the wrong-doers do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty**

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measurement of travel, while others say it refers to the stick used to apply eyeliner.

<sup>10</sup> From the hadeeth of Abu Huraira collected in *Ma'arij al-Qubool*

**(from thinking because of extreme fear).”<sup>11</sup>**

Meaning their eyes will remain fixed towards the sky, they will not drop their glance nor look to the right or the left; rather, their glance will be fixed towards the heavens. They will be awaiting the judgment of Allah upon them. The Judge upon the creation on the Day of Standing is Allah.

This standing will turn the people grey-haired from the terror that day. A standing which history has never seen and man has never written about. And how could this not be the case when everyone created, from Adam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ until the Day of Judgment, will stand? The jinn will stand and the humans will stand, even the beasts of prey, the cattle, animals, birds and insects will stand; all of the creation will stand. Our Lord says in His Noble Book:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمٌّ أَمْثَلُكُمْ مَا

فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ نَعْلَمُ إِنَّ رَبَّهُمْ يُحْشِرُونَ ﴿٣٨﴾

**“And there is no creature on (or within) the earth or bird that flies with its wings**

<sup>11</sup> Soorah Ibrahim (14:42-43)

**except (that they are) communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.”<sup>12</sup>**

All of them will be resurrected and all of them will be gathered. Even the angels of the seven heavens and the angels of the earths, they will stand behind the creation in rows, circling them. Our Lord says in His Noble Book:

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ

وَقَالَ صَوَابًا﴾ (38)

**“The Day that ar-Ruh (Jibreel) and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right.”<sup>13</sup>**

And our Lord says in His Noble Book:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾ (22)

<sup>12</sup> Soorah al-An'aam (6:38)

<sup>13</sup> Soorah an-Naba' (78:38)

**“And your Lord comes with the angels in rows.”<sup>14</sup>**

And our Lord says in His Noble Book:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ السَّمَاءِ  
وَالْمَلَائِكَةُ وَفُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴾

**“Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision).”<sup>15</sup>**

And our Lord says in His Noble Book:

﴿ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَنَمِ وَأَنْزِلُ الْمَلَائِكَةُ نَزِيرًا ﴾

**“And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.”<sup>16</sup>**

Consequently, all the angels will be present and witness this gathering. So everyone will be

<sup>14</sup> Soorah al-Fajr (89:22)

<sup>15</sup> Soorah al-Baqarah (2:210)

<sup>16</sup> Soorah al-Furqaan (25:25)

present and everyone will be awaiting the Judgment. The Most Merciful will look at His creation as they have gathered. He will look at all of them. They will all be present and no one will be left behind.

﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴾



**“It will be but a single blast, so behold!  
They will all be brought up before Us!”<sup>17</sup>**

Everyone will be present, thus the humans will stand and the angels will stand. All of them will drop their heads while their gaze will be fixed toward the heavens. The Most Merciful will descend for the Judgment. Everyone’s heart will be filled with terror and horror, and their hearts will be in their throats.

﴿ وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ ﴾

**“And warn them (O Muhammad) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can**

<sup>17</sup> Soorah Yasin (36:53)

**neither return them (hearts) to their chests nor can they throw them out.”<sup>18</sup>**

As a result of the severe fear, their eyes will be fixed; no one will look towards another. During this long standing, the Most Merciful will descend from His Throne, coming into plain view for His creation.

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾

**“And your Lord comes with the angels in rows.”<sup>19</sup>**

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ السَّمَاءِ

وَالْمَلَائِكَةُ وَفِي السَّمَاءِ وَالْأَمْرُ إِلَى اللَّهِ يُرْجَعُ الْأُمُورُ ﴾

**“Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision).”<sup>20</sup>**

The Prophet (ﷺ) said,

<sup>18</sup> Soorah Ghaafir (40:18)

<sup>19</sup> Soorah al-Fajr (89:22)

<sup>20</sup> Soorah al-Baqarah (2:210)

**“Allah (ﷻ) will descend in the shadows of the clouds, from above the Throne to the Footstool.”**

The descending of the Most Merciful is in a manner which is befitting to His Majesty and His Greatness. He will descend to decide the matter of His creation. As Allah says:

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۚ وَجِئَ يَوْمَئِذٍ بِجَهَنَّمَ ﴾

**“And your Lord comes with the angels in rows; and Hell will be brought near that Day.”<sup>21</sup>**

In this place, after a long standing, Allah will command a caller to speak:

**“And a caller will call out, ‘O mankind, would it please you that your Lord, the One who created you, provided for you, and commanded you to worship none but Him and to not associate any partners with Him, would judge that each of you should follow that which he used to follow in the world, and that which he used to worship in the world? Is this not a just ruling from your**

<sup>21</sup> Soorah al-Fajr (89:22-23)



**Lord?' Thus all of them will respond,  
'Certainly.' "**

Meaning, this is from justice. At this time Allah will say, "Let every nation follow what they used to worship." And the likenesses of their gods they used to worship in the world will appear. Those who used to worship the sun, those who worshipped the moon, those who worshipped idols of stone and the like; every nation shall follow what they used to worship.

It is mentioned in another authentic narration<sup>22</sup> that when every nation follows what they used to worship, they will fall into the Fire. All of them will fall into the Fire. For those who worshiped Jesus, the devil of Jesus (his companion from the Jinn) will be given the image of Jesus so they can follow him into the Fire. And for those who worshiped 'Uzayr, the devil of 'Uzayr (his companion from the Jinn) will be given the image of 'Uzayr. Thus the Christians and the Jews will join their objects of worship and they will fall into the Fire. Look at their condition!

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<sup>22</sup> Collected by al-Bukhaari 4624

Muhammad (ﷺ) and his ummah will remain. Amongst them will be sinners and hypocrites, as it comes in the hadeeth of Abu Sa'eed and the hadeeth of Abu Huraira. Muhammad (ﷺ) and his ummah will remain, meaning those who used to worship Allah from the Muslims. The Muslims will remain and the Lord of all that exists will come to them.

He will say to them, "Why do you not proceed as the people have proceeded?" They will respond, "We have a deity we have yet to see." Meaning, until now we still have not seen Him. So He will say to them, "If He comes to you will you know Him?" They will respond, "Yes, between Him and us is a sign, if we see it we will recognize Him." He will say, "And what is the sign?" They will respond, "He will reveal His Shin." And this is the meaning of the statement of Allah the Exalted:

﴿يَوْمَ يَكْشِفُ عَنْ سَاقِي﴾

**“(Remember) the Day when the Shin shall be uncovered.”<sup>23</sup>**

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<sup>23</sup> Soorah al-Qalam (68:42)

And it has been collected in al-Bukhaari<sup>24</sup> that the Prophet (ﷺ) said in a long narration, “There shall remain this ummah along with its hypocrites, and a few from the People of the Book.” This means a few People of the Book from the Jews and Christians. It will be said to the Christians:

مَنْ كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ الْمَسِيحَ  
ابْنَ اللَّهِ. فَيَقَالَ لَهُمْ كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ  
صَاحِبَةٍ وَلَا وَلَدٍ.

“Who did you used to worship?’ They will respond, ‘We used to worship the Messiah, the son of Allah.’ It will be said to them, ‘You have lied. Allah has never taken anyone as a wife or a son. What do you desire now?’ ”

فَقَالُوا عَطِشْنَا رَبَّنَا فَاسْقِنَا

“They will say, ‘We are thirsty our Lord, give us something to drink.’ ”

<sup>24</sup> Collected by al-Bukhaari 4624

[They will say] we have only one request: that you give us something to drink, because we are suffering from severe thirst. It will be said to them:

أَلَا تَرُدُّونَ، فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ،  
يَحْطِمُ بَعْضُهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ.

“Will you drink?” Whereupon they will be gathered unto the Hellfire, which will look like a mirage whose different sides will be destroying each other. Then they will fall into the fire.”

And it will be said to the Jews:

مَنْ كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عَزِيرَ ابْنِ  
اللَّهِ، فَيَقَالُ لَهُمْ كَذَبْتُمْ مَا اتَّخَذَ اللَّهُ مِنْ  
صَاحِبَةٍ وَ لَا وَلَدٍ، فَمَاذَا تَبْغُونَ فَقَالُوا  
عَطِشْنَا رَبَّنَا فَاسْقِنَا. فَيُشَارُ أَلَا تَرُدُّونَ،  
فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ، يَحْطِمُ  
بَعْضُهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ.

“Who did you use to worship?’ They will say, ‘We used to worship ‘Uzayr, the son of Allah.’ It will be said to them, ‘You have lied, for Allah has never taken anyone as a wife or a son. What do you want now?’ They will say, ‘O our Lord! We are thirsty, so give us something to drink.’ They will be directed and addressed thus, ‘Will you drink?’ Whereupon they will be gathered unto the Hellfire which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire.”

Due to its unrelenting heat, parts of the fire will consume its other parts.

There will remain the Muslims, along with the hypocrites. Here Allah will say to them, as it appears in Saheeh al-Bukhaari, “Why do you not follow the people?” They will respond, “We left the people in the world when we were in great need of them.” It will be said to them, “What are you waiting for?” They will respond, “We are waiting for our Lord.” Thus Allah will say to them, “I am your Lord.” And He will come to them in an image they will not recognize.

Consequently they will say, "We seek refuge in Allah from You, we do not associate any partners with Allah." He will say to them, "Is there a sign between you and Him?" They will respond, "Yes." Thus the Most Merciful will uncover His Shin, and all of them will prostrate. Everyone who used to prostrate to Allah the Exalted in the world to show off will try to prostrate, but their backs will become one solid bone, thus they will fall on their backs and not be able to prostrate. And in this narration it states:

"Therefore the Most Merciful will reveal His Shin and they will recognize Him, so all of them who see it will fall prostrate. While there will remain a people whose backs will be like the horns of cattle; they will desire to prostrate but will not be able to do so. They used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not)."

After they prostrate, Allah will say to them, "Raise your heads." So they will raise their heads. Each of them shall be given his light according to his actions. Some of them will be given light the like of

a great mountain, which will proceed in front of him; while some of them will be given a light less than that. Some of them will be given a light the like of a date tree in his right hand, while some of them will be given a light less than that. Such that the last of them will be a man given a light in his big toe; it will illuminate at times and become dim at times.

Look at this great situation. And this affair has been clarified in other narrations, in al-Bukhaari and other books of hadeeth.

After the Muslims prostrate to the Lord of all that exists, Allah will order the Siraat to be laid out, thus the Siraat will be placed. The Siraat, O brothers, is a bridge over the middle of the Hellfire. It will be placed over the Fire, extending from one shore of the Fire, which will be the land on which the Judgment took place, to the other shore of the Fire, which will be in the direction of Paradise. This is the bridge. The Prophet (ﷺ) commented on this bridge when he was asked, "Where will the people be when the earth is changed into another earth, and the heavens as well?"

He said, "In darkness, at the bridge." And in another narration it states, "They will be on the bridge of the Fire."

It has come in a narration that the bridge is thinner than a hair. Abu Sa'eed al-Khudree said concerning this bridge, "It is thinner than a hair and sharper than the blade of a sword."

Some of the scholars have said its length is the journey of 3,000 years ascending, and 3,000 years level, and 3,000 years descending. And you are able to understand that it is like this, because it is from one shore of the Fire to the other; from one flank of the Fire to the other. And how many billions of people will the Hellfire contain?! Each of the disbelievers will individually become such a size that between their shoulder blades will be the distance of three days travel. The seating area in the Fire is the distance between Makkah and Madinah, 450 kilometers. This is the seating area for one person in the Fire. This is proof of the vastness of the Fire, and it is surely vast.

There is no path for the Muslims to reach Paradise except by way of this bridge. This bridge will be dark and the person will not be able to see himself; extreme darkness. Here the



light will be given out. This is the light which Allah speaks about in His Noble Book:

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشْرَتِكُمْ

الْيَوْمَ﴾

**“On the Day you shall see the believing men and the believing women, their light running forward before them and by their right hands. Glad tidings for you this Day!”<sup>25</sup>**

Therefore the Messenger explained that Allah will give the Muslims their light according to their actions. Some of them will be given light the like of a great mountain, which will proceed in front of them; while some of them will be given a light less than that. Some of them will be given a light the like of a date tree in his right hand, while some of them will be given a light less than that.

This divine distribution will continue such that the last of them will be given his light in his big toe; it will be dim at times and it will illuminate at times. The people will cross the bridge according to their actions, according to the light

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<sup>25</sup> Soorah al-Hadeed (57:12)

they are given. Thus, the greater the light the faster they will be able to move, by Allah's permission. Thus, O noble Muslim, if you desire a complete light, preserve your prayers during their fixed times in the houses of Allah. It has been collected by Abu Dawood and at-Tirmidhee from the hadeeth of Buraida رَضِيَ اللهُ عَنْهُ that the Messenger of Allah (ﷺ) said:

بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ  
بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ

**“Give good tidings to those who walk to the mosques in darkness of having a perfect light on the Day of Judgment.”<sup>26</sup>**

This is the Day, and this is the light and this is the journey. This will be the most difficult and most severe journey in the life of the Muslims. Whoever crosses the bridge will be saved, and whoever falls off, then woe is to him. And only the Muslims will cross the Siraat; the disbelievers will fall into the Fire before the bridge is laid. As for the bridge, then none will cross it except for the Muslims.

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<sup>26</sup> Collected by Abu Dawood 561

Despite this, the number of those who will fall into the Fire is more than those who will be saved. Sins and transgression will cause the people to fall into the Fire from the bridge over the Hellfire. For this reason the Prophet (ﷺ) said when noting that the Siraat will be laid over the Fire, "Do you know what the Siraat is? The Siraat is a slippery bridge."

Meaning, the feet will slip off the bridge. Upon this bridge will be hooks like the thorns of as-Sa'daan. The Prophet (ﷺ) said:

وَبِهِ كَلَالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ ، أَمَا رَأَيْتُمْ  
شَوْكَ السَّعْدَانِ ؟ قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ :  
فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ ، غَيْرَ أَنَّهَا لَا يَعْلَمُ  
قَدْرَ عِظْمِهَا إِلَّا اللَّهُ .

**"And over that bridge there will be hooks similar to the thorns of as-Sa'daan (a thorny tree). Didn't you see the thorns of as-Sa'daan?" The Companions said, "Yes, O Messenger of Allah." He added, "So the hooks over that bridge will be like the thorns of as-**

**Sa'daan except that their greatness in size is only known to Allah.”<sup>27</sup>**

No one knows the greatness of these hooks which will be placed on the bridge for those who cross it. And these hooks are the sins. The sins will be changed into hooks on the bridge over the Fire. For some of the people, these sins will be changed into hooks, and thus cut and injure them. Some of them will be snatched by the hooks and thrown into the Fire. And refuge is sought with Allah. And some of the people will cross over by the command of Allah.

The Prophet (ﷺ) said:

يُحْمَلُ النَّاسُ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ ،  
فَتَقَادِعُ بِهِمْ جَنْبَتَا الصِّرَاطِ تَقَادِعُ الْفَرَاشِ  
فِي النَّارِ .

**“The people will be placed on the bridge on the Day of Judgment, thus the two sides of the bridge will push them into each other like moths being pushed into the Fire.”<sup>28</sup>**

<sup>27</sup> Collected by al-Bukhaari 6573

<sup>28</sup> Collected in *as-Sunnah* by Ibn Abi 'Aasim

This pushing will cause them to be flung into the Fire on top of each other. These Muslims, what causes them to be pushed into the Fire? Interest and usury, fornication, alcohol and intoxicants, lying, disrespecting the parents, heedlessness towards the prayer, oppression, ruling by other than what Allah sent down, bribery, deception, betrayal, violating the wealth of the people, violating the honor of the people, shedding the blood of the people; all types of sins will be the cause of this enormous number of those who fall into the Fire. Thus [for] the majority of the believers, their lights will shine in front of them and to the right of them by the permission of Allah, the Lord of all that exists. The Prophet (ﷺ) said:

أَنَا أَوَّلُ مَنْ يُجِيزُ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ

**“I will be the first to cross over the bridge on the Day of Judgment.”<sup>29</sup>**

The first to cross the bridge will be Muhammad (ﷺ) and his ummah. And the Prophet (ﷺ) said no one will speak that day except for the Messengers and that day the Messengers will say:

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<sup>29</sup> Collected by al-Bukhaari 6573

رَبِّ سَلِّمْ رَبِّ سَلِّمْ سَلِّمْ

**“Our Lord, safety; our Lord, safety.”<sup>30</sup>**

This enormous number of people will proceed forward looking at this bridge; how long is this bridge! And they will look at the Fire; how vast is the Fire! All of them will be terrified; all of them will be in fear because he knows if his foot slips he will fall into the Fire. The Most Merciful will place severe darkness over the bridge of the Fire. This large group will come forward, those with lights like mountains, so they will cross like the blinking of an eye by the permission of Allah. The Prophet said:

“Some will pass like the blinking of an eye, while some will pass like lightning; some will pass like the clouds, some will pass like the shooting star, while some will pass like the wind; some will pass like the racehorse, while some will pass like the fast traveler; until the last of them will be the man who was given light in his big toe. He will walk at times and he will stop at times. And he will crawl on his face, his hands and his feet. He will attach his feet to the bridge and his feet will slip, and he

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<sup>30</sup> Collected by al-Bukhaari 6573

will attach his hands and his hands will slip, and his sides will be burnt by the Fire. When he is saved—after great difficulty—he will stop and look back at it (the Fire) and he will say, 'All praises belong to the One who saved me from you after I had seen you, and He has given me what He has not given to anyone from His creation.' ”

فينطلق به إلى غدير عند باب الجنة فيغتسل فيعود إليه ريح أهل الجنة وألوانهم فيرى ما في الجنة من خلل الباب فيقول رب أدخلني الجنة فيقول له أتسأل الجنة وقد نجيتك من النار فيقول رب جعل بيني وبينها حجابا لا أسمع حسيها.

**“After this he will proceed to a pond at the door of Paradise and he will be bathed in it; consequently, he will be given the fragrance of the people of Paradise and their complexion. He will see Paradise from its door, thus he will say, ‘O my Lord, enter me into paradise.’ He (Allah) will respond, ‘Do you ask for paradise and I have just saved you from the Fire?’ He will say, ‘O my Lord, place between me and it**

**(the Fire) a barrier so I do not hear its moans.’ ”<sup>31</sup>**

قال فيدخل الجنة ويرى أو يرفع له منزل أمام ذلك كأن ما هو فيه إليه حلم فيقول رب أعطني ذلك المنزل فيقول له لعلك إن أعطيتك تسأل غيره فيقول لا وعزتك لا أسألك غيره وأي منزل أحسن منه فيعطاه فينزله.

**“Therefore he will enter Paradise and he will see in front of it a castle as though what is in it is only a dream to him. He will say, ‘O my Lord, give me that castle.’ He (Allah) will respond, ‘Perhaps if I give it to you, you will ask for something else.’ He will say, ‘No, by Your Might, I will not ask You for anything else, and what castle could be better than this.’ So he will be given the castle.”**

ويرى أمام ذلك منزلاً كأن ما هو فيه إليه حلم قال رب أعطني ذلك المنزل فيقول الله تبارك وتعالى له فلعلك إن أعطيتك تسأل

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<sup>31</sup> This hadith has been declared authentic by Shaykh al-Albani in *Saheeh Targheeb wa Tarheeb* 3704



غيره فيقول لا وعزتك يا رب وأي منزل أحسن منه فيعطاه  
فينزله.

**“He will see in front of that home another home as though what is in it is only a dream to him. He will say, ‘O my Lord, give me that home.’ Allah, the Blessed and Exalted, will respond to him, ‘Perhaps if I give it to you, you will ask for something else.’ He will say, ‘No, by Your Might O Lord, and what home could be better than it!’ So he will be given that home.”**

ثم يسكت فيقول لله جل ذكره ما لك لا تسأل فيقول رب قد  
سألتك حتى استحييتك وأقسمت حتى استحييتك فيقول الله  
جل ذكره ألم ترض أن أعطيك مثل الدنيا منذ خلقتها إلى يوم  
أفنيتها وعشرة أضعافه فيقول أتتهزأ بي وأنت رب العزة فيضحك  
الرب تبارك وتعالى من قوله.

**“Then the man will remain silent. Allah will say to him, ‘Why are you not asking of Me?’ He will respond, ‘O my Lord, I**

**asked You to the extent that I have become shy, and I swore to You such that I have become shy.’ Allah the Exalted will say to him, ‘Would it please you that I should give you the like of the world, since I created it until the day I destroyed it, times ten?’ The man will respond, ‘Do you mock me while You are the Lord of Might?’ Thus the Lord, the Blessed and Exalted, will smile from his statement.”**

قال فرأيت عبد الله بن مسعود إذا بلغ هذا المكان من هذا الحديث ضحك. فقال له رجل: يا أبا عبد الرحمن . . . قد سمعتك تحدث هذا الحديث مرارا كلما بلغت هذا المكان ضحكت؟ فقال: إني سمعت رسول الله صلى الله عليه وسلم يحدث هذا الحديث مرارا كلما بلغ هذا المكان من هذا الحديث ضحك حتى تبدو أضراسه.

The narrator said:

**“When Ibn Mas’ood reached this point of the narration, I saw him smile. A man said to him, ‘O ‘Abdur-Rahman, I have heard you mention this narration**

**several times, and each time you reach this point you smile!' Ibn Mas'ood responded, 'I heard this narration from the Messenger of Allaah (ﷺ) several times and he would smile when he reached this point such that his molars would become visible.' ”**

قال فيقول الرب جل ذكره لا ولكني على ذلك قادر سل فيقول  
ألحقني بالناس فيقول الحق بالناس.

**“Allah will say to him, ‘No, I am not mocking you, but I have the ability to do that, so ask of Me [what you will].’ The man will respond, ‘O my Lord, join me with the people.’ So He (Allah) will respond, ‘Go join the people.’ ”**

**And this is proof that at this point he is only in the outskirts of Paradise and he has not yet entered amongst the people.**

فينطلق يرمل في الجنة حتى إذا دنا من الناس رفع له قصر من  
درة فيخر ساجدا فيقال له رفع رأسك ما لك فيقول رأيت ربي  
أوتراعى لي ربي فيقال إنها هو منزل من منازلك.

**“Thus he will proceed to Paradise until he comes close to the people; a castle from pearls will rise for him, and he will bow down prostrating. It will be said to him, ‘Raise your head, what is with you?’ He will respond, ‘I saw my Lord,’ or he will say, ‘My Lord was shown to me.’ It will be said to him, ‘This is only one of your homes.’ ”**

[Meaning] that which you prostrated to when you saw its light, this was one of your castles.

قال ثم يلقي رجلاً فيتهياً للسجود له فيقال له مه فيقول رأيت  
أنك ملك من الملائكة فيقول إنما أنا خازن من خزانك وعبد من  
عبيدك تحت يدي ألف قهرمان على ما أنا عليه.

**“So he will stand and proceed. As he is proceeding, he will encounter a man and thus begin to bow to him and it will be said to him, ‘Stop!’ He will respond, ‘I thought you were an angel.’ He will say to him, ‘Verily I am only one of your servants. You have one thousand butlers like me at your service.’ ”**

This servant is not like the servants people use in this world, rather they are the servants our Lord speaks about in His Noble Book:

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّنْ

مَعِينٍ ﴿١٨﴾

**“They will be served by immortal boys, with cups, jugs, and a glass from the flowing wine.”<sup>32</sup>**

And as our Lord says in His Noble Book:

﴿ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ﴿١٩﴾

**“And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.”<sup>33</sup>**

He will proceed, this person who will be the last to enter Paradise after crossing the bridge.

<sup>32</sup> Soorah al-Waaqi'ah (56:17-18)

<sup>33</sup> Soorah al-Insaan (76:19)

فينطلق أمامه حتى يفتح له القصر قال وهو من درة مجوفة  
سقاؤها وأبوابها وأغلقها ومفاتيحها منها تستقبله جوهرة  
خضراء مبطنة بحمراء فيها سبعون بابا كل باب يفضي إلى  
جوهرة خضراء مبطنة كل جوهرة تفضي إلى جوهرة على غير  
لون الأخرى في كل جوهرة سرر وأزواج ووصائف أدنانهن  
حوراء عيناء عليها سبعون حلة يرى مخ ساقها من وراء حللها  
كبدها مرآته وكبده مرآتها إذا عرض عنها إعراضة زدادت في  
عينه سبعين ضعفا فيقال له شرف فيشرف فيقال له ملكك  
مسيرة مائة عام ينفذه بصرك.

**“He will proceed forward until a castle is opened for him. It will be from one hollow pearl: its ceiling, its doors, its locks, and its keys. Facing him will be green jewels lined with red. It will contain seventy doors; each door leads to green jewels and those jewels lead to jewels of a different color. Each jewel contains beds and wives; the least of them [in beauty] will wear seventy garments and the marrow of her calves can be seen from beneath her clothes.**

**Her liver will be a mirror for him and his liver a mirror for her. When he looks at her, she will increase seventy times.”**

Meaning, her beauty will increase each time he looks away and then looks at her again; he will find she is seventy times more beautiful than she was before. And his beauty will increase each time she looks away from him. He will say to her, 'By Allah, you have increased seventy times.' And this is merely by him glancing at her or her glancing at him, both of their beauties will be renewed by the command of Allah.

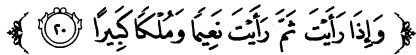
**“It will be said to him, ‘Look down,’ so he will look down. It will be said to him, ‘Your kingdom is the distance of 100 years as far as your eye can see.’ ”**

Meaning, he will be able to see his entire kingdom from one edge to the other. And this is for the one whom Allah has given the least in Paradise, as you have heard.

This narration has many narrations similar to it, such as the narration found in al-Bukhaari and Muslim from the hadeeth of Ibn Mas'ood رَضِيَ اللهُ عَنْهُ. He said the Messenger of Allaah (ﷺ) said,

**“Verily I know the last person to enter Paradise and the last of those to enter the Fire. He is a man who will exit the Fire and it will be said to him, ‘Go and enter Paradise.’ He will say, ‘How can I enter? My Lord, I found it full.’ Allah will say to him, ‘Go and enter Paradise.’ So he will go to it and it will appear full, so he will say, ‘My Lord, I found it full.’ He will respond, ‘Enter Paradise, and verily I have prepared for you the like of the world times ten.’ ”**

Like this it was said by the Messenger; look, O noble brothers, shouldn't this be an encouragement for every believer to strive in his worship so he can reach this great kingdom?!



**“And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.”<sup>34</sup>**

This woman, from the Hoor (al-'Ain), the Messenger clarified that her liver is a mirror for her husband and the liver of her husband is a mirror for her; and that the marrow of her shin

<sup>34</sup> Soorah al-Insaan 76:20



can be seen from beneath seventy garments; and that when her husband glances at her, she will increase seventy times in beauty. Thus, O brothers in faith and Islam, strive in righteous actions, seeking this Paradise, for Paradise is not for the lazy and Paradise is not for the sluggish and Paradise is not for the disbelievers. Paradise is for the believers, those who strive for its price.

أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةَ

**“Verily the commodity of Allah is expensive, and verily the commodity of Allah is Paradise.”<sup>35</sup>**

We ask Allah to make us and you from the inhabitants of Paradise, verily He is the Most Merciful of those who show mercy.

