

**AN INTRODUCTION TO THE ULTIMATE GOAL OF A  
BELIEVER**



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## **INTRODUCTION**

In the Name of Allah, the Most Beneficent, the Most Merciful, the Just. Perfect Peace and Blessings be upon His Messenger, his household and companions for the best example in guidance according to what Allah (SWT) deems, to be their deserve.

This is the best possible motivation for any sane and balanced person. And for a believer, what can make him swerve, after this knowledge? Except Allah does not will guidance for him.

The reference for the sources is specified in the case of the Qur'an while all Hadiths are from the collection of Imam Bukhari, may Allah be pleased with him.

This fourth booklet is intended to serve as the close of the invitation to the orientation based on right knowledge and discipline of the truth. Together with the preceding three, the parents-children and youths perusals should hopefully ignite the light of sincere submission to Allah (SWT) and His Messenger, without reservations, and on plain terms.

I pray that a Scholar or more, will support this with basis brief literature on specific practices in an inviting approach. This will help certify the existing enormous literature that are highly scholastic and separate the clear certainties from the doubtfuls in the common practices by believers.

May Allah aid every sincere reader in the travel in this world.

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## **THE PROVISIONS FOR ATTAINING SUCCESS AND THE SUCCESS**

In Islam, Eternal life in the highest grade of Jannah and vision of Allah are the goals of believers. All, more, better and superior needs, wants, fancies, dreams, wishes and more than whatever are best possible in this world, to the FULFILMENT of a believer, defines the objective, the goal, the success. The promise of Allah is revealed in a Hadith Qudsi: The Prophet said, “Allah the Most High said, ‘I have prepared for My righteous slaves what no eye has seen, no ear has heard, and no heart can ever imagine’ ”.

Now no person knows  
What delights of the eye  
Are kept hidden (in reserve)  
For them – as reward  
For their (good) deeds.

Qur’an 32: 17.

Interesting and most safe is that, Allah is not asking for any material things that we are either not born with or that we strive and compete to have for ourselves or others. The key requirement is to stick to Him. Indeed, by helping or serving ourselves. He has therefore provided for worshipping Him and Du’a. This is why Du’a is worship. And worshipping or serving Him is really, praising or glorifying Him.

Also, He has provided Salat. And the believer is required to be in utmost state of humility when praising Him, glorifying Him or asking Him.

Narrated Anas bin Malik: The Prophet (SAW) said, “Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla”.

This humility is critical as part of the ten parts of a perfect prayer or interaction with Allah. Narrated Abu Huraira: Allah's Messenger entered the Mosque and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet returned the greeting and said to him, "Go back and pray, for you have not prayed". The man went back prayed in the same way as before, returned and greeted the Prophet who said, "Go back and pray, for you have not prayed". This happened thrice. The man said, 'By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray'. The Prophet said, "When you stand for prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers". This is the definition of the principle to rule the interaction with Allah by a believer.

One and indeed, the topmost provision for the believers is **NIGHT PRAYER**. Narrated Nafi: Ibn Umar said, 'While the Prophet was on the Pulpit, a man asked him how to offer the night prayers. He replied, "Pray two raka'ats at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one raka'at and that will be the witr for all the raka'ats which you have offered" '. Umar said, 'The last raka'at of the night should be odd, for the Prophet ordered it to be so'.

This means that the number of raka'ats is not by rule or any law, defined. However, the Prophet (SAW), the model, never performed more than eleven raka'ats in the night. And he used to liberally recite long chapters of the Qur'an and consistently lasted long in his ruku'u and sujud and sitting. The believer can perform this in less or more number but odd, in the end. It will need to close before the due time of Fajr. The discretion is absolutely that of the individual believer, as will be convenient.

But praise or glorification of Allah does not have to be only when a believer is in a state of Salat. This means that he can do this without the standard of performing Salat, both the compulsory and voluntary, which are prescribed. Allah (SWT) can be glorified anytime, every day, in a pure place that can qualify for Salat. It must not be in a toilet or brewery. It can be in any transport vessel, after Salat, while working or walking or sitting.

And a beautiful example is available. Narrated Abu Huraira: The Prophet said, “There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are: *Subhan Allah Al-Azim* and *Subhan Allah wa bihamdih*”. The believer has no limit of the number of times to say it, at a sitting, at a time or in a day.

It is noteworthy that like Salat is strictly for Allah but serves as a comfortable and assured window for a believer to ask Allah for his legal worldly needs, wants and fancies, a believer is free to ask Allah for the good of this world and the next, following His glorification. Or is man not always in need? Indeed, in Salat, it is required of a believer to ask, ask and ask, in sujud, after tashahhud and after salam. This was why the poor approached the Messenger of Allah that the rich have an advantage over them because they perform the five pillars, he told them of Zikr, where they can compete better. And because every and all submissions to Allah are rewarded, no one is at a loss. For instance, sending peace or blessings upon Muhammad (SAW) attracts ten blessings, expiation of sins and rise in honour before Allah. Moreover, the acquisition of worldly riches is through the trials of having haram, has the right of Allah that must be properly disbursed and will account for the delay of the rich in entering Paradise. So, what does a believer lose and what real advantage has the rich in worldly goods and collections?

Indeed, because every and all activities of a believer are contributory to his worship, even his daily or project goals are required to be subjected to the guidance of Allah. And the Messenger of Allah taught this too.

Narrated Jabir bin Abdullah: Allah's Messenger used to teach his companions to perform the prayer of *Istikhara* for each and every matter just as he used to teach them the Surahs from the Qur'an. He used to say, "If anyone of you intends to do something, he should offer a two raka'at prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah! if You know that this matter (name your matter) is good is good for me both at present and in the future, (or in my religion), in this my life and in the hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings On me in that matter. O Allah! If You know that this matter is not good for me in my religion, in this my life and in my coming hereafter (or at present or in the future), then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it".

This is all Allah asks of us as of his right. To stick to Him in all or both respects of our affairs in this world and in the Hereafter. Indeed, whoever does not is the end-loser because eternal life is certain. And there is no certainty in succeeding in this evil world even when you struggle, whereas success here is short living because it will definitely come to an end.

Another equal provision, is in the common or universal time. Narrated Abu Huraira: Allah's Messenger said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demands anything from Me), that I may

respond to his invocation; is there anyone who asks Me for something that I may give (it to) him; is there anyone who asks My Forgiveness that I may forgive him?’ ” What a glorious provision for believers. And who is obstructed from this opening? Every night!

Indeed the Messenger of Allah has given a tablet for the night, irrespective of the time, and above definition of time can be the best for it. Narrated Ubada bin As-Samit: The Prophet (SAW) said, “Whoever gets up at night and says: None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, and Allah is great and there is neither Might nor Power Except with Allah, and then says, ‘O Allah! Forgive me’ or invokes (Allah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted”. Then what else does a believer want or lack?

The provision does not stop there. Narrated Abu Huraira: The Prophet (SAW) said, “There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request”. And scholars are agreed that it falls within the last hour between Asr and Maghrib prayers on **EVERY FRIDAY**.

Apart from Salat and Zikr that can stand on their own as openings, there is fasting. And how can there be fasting without Salat and Zikr? This will be a compound opportunity as a provision. Narrated Abu Sa’id: I heard Allah’s Messenger saying, “Indeed anyone who fasts for one day for Allah’s pleasure, Allah will keep his face away from the Hell Fire for (a distance covered by a journey of) seventy years”. And it was the tradition of the Messenger of Allah to fast for three

days in a month; Mondays and Fridays; six days in the month of Shawwal; or the fasting of Ashura. These are voluntary fasts.

And there is a whole month of bonuses. The month of Ramadan, in which every believer is required to fast in all of its days. Narrated Abu Huraira: Allah's Messenger said, "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven". Narrated Abu Huraira: Allah's Messenger said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven". For the definition of the night of Qadr:

The night of Qadr  
Is better than  
A thousand Months.

Qur'an 97: 3.

What a loss will befall a believer to ignore these opportunities in the month of Ramadan. And how immeasurable is the favour of Allah to a believer who lives or survives the month of Ramadan.

The provisions do not stop or end here. Narrated Abu Huraira: Allah's Messenger said, "One prayer in my Mosque is better than one thousand prayers in any other mosque except Al-Masjid-Al-Haram".

The believers opportune to visit Medina, have this bonus available to them, whether on Umrah or Hajj. The three holy Mosques of special blessings are the Ka'abba in Makkah, the one of the Messenger of Allah in Medina and Aqsa in Jerusalem.

Narrated Abu Huraira: The Prophet (SAW) was asked, 'Which is the best deed?' He said, "To believe in Allah and His Messenger". He was then asked, 'Which

is the next (in goodness)?’ He said, “To particulate in Jihad in Allah’s Cause”. He was then asked, ‘Which is the next?’ He said, “To perform Hajj-Mabrur”.

Here we are. The declaration of faith to belong is the best because it registers a believer as safe from going into the Hell Fire and remaining there permanently. Indeed, it is sufficient for attaining the reward of martyrdom – like in the case of the man who accepted Islam and proceeded to Jihad and was martyred. Jihad is the greatest trial because the believers in the first generation had their personal lives to give to Allah as He pleases. This brings the right performance of Hajj according to the tradition of the Messenger of Allah, third in the order. And this last is now more generously available. The yearly performance of Hajj is the indicator.

Therefore, the orientation of a believer should lead to the summary of livelihood for the sake of Allah. And for a good template for guidance here is another guidance, another opening, another opportunity – Narrated Abu Huraira: “Allah has ninety-nine Names, i.e. one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is *witr* (one) and loves the *witr* (i.e. odd numbers)”.

The model example of the Prophet (SAW) was reported by Aisha. That, he always opted for what is easier for the believers and never takes personal offense. In the circumstance where he had to act by fighting, it was strictly for the sake of Allah. This reflects the ordinary classes of His attributes, those that are pleasant as against those that should warn against straying or abuse.

Then, perfect Peace and Blessings be upon His Messenger, his household and companions, for his exceptional reserved kindness for the Ummah. Narrated Abu Huraira: Allah’s Messenger said, “For every Prophet there is one invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my (that

special) invocation as to be the intercession for my followers on the Day of Resurrection”.

## **SIGNS OF THE HOUR**

It is instructive that the world will definitely come to an end. This is the belief of those who truly submit to the right knowledge and discipline of the truth. In one instance, the Messenger of Allah indicated that his Ummah is already at Asr time, in the lifespan of the earth. With the first Salat being the Subhi, Maghrib is already in view, from the time of the first generation. On another instance, some visitors asked him and he related it to the time the youngest amongst them completes his circle of livelihood. Narrated Aisha: Some rough Bedouins used to visit the Prophet and ask him, ‘When will be the Hour?’ He would look at the youngest of all of them and say, “If this should live till he is very old, your Hour (the death of the people addressed) will take place”.

From the above, it is clear that the Messenger of Allah is not having the knowledge of the Last Day. As such, he did not withhold it. For the benefit of mankind and any intelligent person, your Last Day is when you die, before the **actual** last day, which is a reserved knowledge with Allah – and is indeed practically not relevant for any particular believer or society or generation. It is foolish to seek for it because if it is far, it will not add to your lifespan. And if it is short, it will only disorganize and disorient the person. This is absolutely true because nobody knows when he or she will die, in what land and how.

To Allah belongeth the Mystery  
Of the heavens and the earth.  
And the decision of the Hour  
(Of Judgement) is as  
The twinkling of an eye,  
Or even quicker:

For Allah hath Power  
Over all things.

Qur'an 16: 77.

Further, they say, 'When  
Will this promise (come to pass),  
If what ye say is true?'  
They will not (have  
To) wait for aught  
But a single Blast:  
It will cease them while  
They are yet disputing  
Among themselves!  
No (chance) will they then  
Have, by will, to dispose  
(Of their affairs), nor  
To return to their own people!

Qur'an 36: 48 - 50.

Narrated Anas: I heard from Allah's Messenger a narration which none other than I will narrate to you. The Prophet (SAW) said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them".

With knowledge, are those who scream what is right or who is right often establishing the course of affairs? Is the media not feeding fat to ensure the voice and opinion of who can pay? Are they not bearing the faith? Within the Ummah,

how many classes, groups, orders or sects do we not have, and both the leaders and followers at each other's throats with either arms or accusations of apostasy, disbelief or misbelieve? With illegal sexual orientation have humans not a step to the end of degradation? From same sex relationship to transformation of gender to option of baby dolls and heading to cloning of humans.

Now, polygyny is being argued to be at least discouraging. Reproduction is now for intelligent control between planned parenthood and reverting to sperm banks with rental wombs for, those who can afford. Within the Ummah sex before marriage is becoming condonable. The indicator is if the joining was done before delivery or after delivery of the first child to the family. Indeed some of them are already leaders and upholding the same tradition. The submission of women believers to non-Muslims is now gaining so much ground that, non-Muslims are asking for commitment to unity by such marriages.

In the course of unity, do Muslims not go to non-Muslims and even non-believers for prayers, to achieve their goals and programs? Do non-Muslims and even non-believers get such support from bearers of *Shahada*?

We are frightened by evident poverty and prefer the escapist option for individual safety as against collective confrontation and are now collectively being enveloped by the escapist option of the individual as the collective solution.

Narrated Abu Huraira: Allah's Messenger said, "When honesty is lost, then wait for the Hour". It was asked, 'How will honesty be lost, O Allah's Messenger?' He said, "When authority is given to those who do not deserve it, then wait for the Hour".

In our present time, where democracy is based on universal franchise, by adults determining the leaders, guidance is so limited, knowledge is abundantly confusing and discipline is in variety, what kind of leaders can we possibly elect?

Will the leader face the challenge of illiteracy or schooling, or education? Does he even know the difference or have aides to guide him? It is the root of having even those who appear to be good transforming into different creatures. The very opposite becomes their identity. They are consumed by the magnitude, power and torrent of the prevalence of evil.

Today, a believer struggles with fellow believers with resources, blackmail and threats to life, for becoming a leader. He inevitably spends more time scheming to override the competitors and his safety, than the burden of leadership. His primary responsibilities become attended to on ad hoc terms, intermittently or as a hobby. How can these agree with honesty or the guidance for believers?

May Allah help us out. Are these not very pronounced or popular now, and only awaiting completion? Is getting on course resistible? But shall we become hopeless and give up or give in? That will be most unintelligent. A good pointer is that those certified to have acquired the HIV are been encouraged to live well with it. Those battling with high blood pressure and diabetes are no different. It is therefore neither reasonable nor sensible to either commit suicide or refuse to make the best possible efforts in the present circumstance.

This is significant for the education and necessary urgent best actions of believers. And in the end, every believer will make his best efforts to achieve what is possible. This is why the knowledge, reference and direction to the orientation of the best generation is morale boosting. Without doubt, the option of a brief visit to the Hell Fire before intercession and admission into Paradise is not inviting. Every believer will prefer and strive not to have to even sight it from afar. And the first and consistent step to that is, not to wait. It is already late, with the departure of the first, second and third generations.

## THE INEVITABLE DEATH

The end of all denials or doubts about what is true and the guidance to success is the death of a person, man or woman, learned or ignorant, leader or follower, believer, hypocrite or unbeliever. And death means, leaving and never returning, for that when one properly belongs to the dead as against the living. This is because Allah has provided that no person who is due is spared a moment, and no one who proceeds will ever return. That is the standard.

Wherever ye are,  
Death will find you out,  
Even if ye are in towers  
Built up strong and high!

Qur'an 4: 78.

Nor can a soul die  
Except by Allah's leave,  
The term being fixed  
As by writing.

Qur'an 3: 145.

Those who listen (in truth),  
Be sure, will accept:  
As to the dead, Allah will  
Raise them up; then will they  
Be turned unto Him.

Qur'an 6: 36.

When anyone dies, from among mankind, his status and role ceases for impact. Narrated Abu Qatada bin Rib'i Al-Ansari: A funeral procession passed by Allah's Messenger who said, "Relieved or relieving". The people asked, 'O Allah's

Messenger! What is relieved and relieving?’ He said, “A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allah, while (the death of) a wicked person relieves the people, the land, the trees, (and) the animals from him”. Between the lines, is the teaching that one should be kind in his livelihood while preparing for success that lies in the life beyond. Then, people in the world, the land, the trees and animals will miss him. Indeed even while leaving, a child who gives the parents a helping hand is missed, when the child has to relocate. Same with children who are well catered for by the house helps of their parents. They remember and pray for them before the parents. This is stronger with children brought up by their grandparents.

The concept and experience of death is thus not a hopeless one, for the believers. Narrated Ubada bin As-Samit: The Prophet (SAW) said, “Whoever loves to meet Allah, Allah (too) loves to meet him and whoever hates to meet Allah, Allah (too) hates to meet him”. Aisha or some of the wives of the Prophet said, ‘But we dislike death’. He said, “It is not like this, but it means that when the time of the death of a believer approaches, he receives the good news of Allah’s pleasure and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah’s torment and His Requital, whereupon nothing is more hateful to him than what is before him. As a result he hates the meeting with Allah, and Allah (too), hates the meeting with him”.

Narrated Abu Sa’id Al-Khudri: Allah’s Messenger said, “When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, ‘Present me (hurriedly)’ and if he was not righteous, it will say, ‘Woe to me! Where are they taking me?’ Its voice is heard by everything except man and if he heard it he would fall unconscious”. Narrated Abu Huraira: The Prophet (SAW) said, “Hurry up with the dead body for if it was righteous, you are forwarding it

to welfare; and if it was otherwise, then you are putting off an evil thing down your necks”. Narrated Aisha: The Prophet (SAW) said, “Do not abuse the dead, for they have reached the zenith of what they have done”.

Narrated Anas: The Prophet said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: ‘What did you used to say about this man, Muhammad?’ He will say: ‘I testify that he is Allah’s slave and His Messenger’. Then it will be said to him, ‘Look at your place in the Hell Fire. Allah has given you a place in Paradise instead of it’ ”. The Prophet added, “The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say!’ It will be said to him, ‘Neither did you know nor did you take the guidance (by reciting the Qur’an)’. Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns”.

Narrated Ibn Umar: Allah’s Messenger said, “When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the Hell Fire or in Paradise, and it is said to him, ‘That is your place till you are resurrected and sent to it’ ”.

Is it then not logical, if you are to be among the righteous, to ask Allah to hasten the resurrection, so that you can be in bliss earliest? And for the unbelievers, why will they not ask for a brief return to mend their faith? But the believer must note that there are stages to cross before the final destination. The standing on the Day of Resurrection, the Questioning, the Judgement, the cleansing in crossing the bridge to Paradise are not easy.

## THE SUCCESS OF BELIEVERS

Like in the world, where physique is not a qualitative identity, all men and women shall arise like our father Adam. Narrated Abu Huraira: The Prophet (SAW) said, “Allah created Adam, making him sixty cubits tall. When He created him, He said to him, ‘Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations) of your offspring’. So Adam said (to the angels) ‘Peace be upon you’. The angels said, ‘Peace and Allah’s Mercy be upon you’. Thus the angels added to Adam’s salutation the expression – and Allah’s Mercy. Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam’s creation”.

Narrated Abu Huraira: The Prophet (SAW) said, “Whoever believes in Allah and His Messenger, offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah’s Cause or stays in the land where he was born”. They (the companions of the Prophet) said, ‘O Allah’s Messenger! Should we not inform the people of that?’ He said, “There are one hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it, gush forth the rivers of Paradise”.

Narrated Abu Sa’id Al-Khudri: The Prophet said, “The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)”. On that the people said, ‘O Allah’s Messenger! Are these lofty mansions for the

Prophets which nobody else can reach?’ The Prophet replied, “No! By Allah in Whose Hands my life is, these are for the men who believed in Allah and also believed in the Messengers”.

Narrated Sahl bin Sa’d: The Prophet (SAW) said, “Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting”. The Prophet also said, “If a person spends two kinds of something (for Allah’s Cause), he will be called from the gates of Paradise”. And Abubakar Siddiq is one of those the Messenger of Allah expressed the hope that he will be one of them.

Narrated Abu Huraira: The Prophet (SAW) said, “In Paradise there is a tree which is so big that a rider can travel in its shade for one hundred years without passing it; and if you wish, you can recite: ‘In shade long extended’ ”. Qur’an 56: 30.

Narrated Abdullah bin Qais Al-Ash’ari: The Prophet (SAW) said, “A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by others”.

Narrated Anas: The Prophet (SAW) said, “A single endeavour (of fighting) in Allah’s Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than the world and whatever is in it. And if a *houri* from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it”.

Narrated Abdullah: The Prophet said, “I know the person who will be the last to come out of the Hell Fire, and the last to enter Paradise. He will be a man who will come out of the Hell Fire crawling, and Allah will say to him, ‘Go and enter Paradise’. He will go to it but he will imagine that it had been filled, and then he

will return and say, ‘O Lord, I have found it full’. Allah will say, ‘Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world)’. On that, the man will say, ‘Do you mock at me (or laugh at me) though You are the King?’ ” I saw Allah’s Messenger (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise.

And those Foremost (in faith) will be Foremost (in the Hereafter). These will be those Nearest to Allah. In Gardens of Bliss. A number of people from those of old. And a few from those of later times. (They will be) on Thrones encrusted (with gold and precious stones). Reclining on them, facing each other. Round about them will (serve) youths of perpetual (freshness). With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains. No after-ache will they receive therefrom, nor will they suffer intoxication. And with fruits, any that they may select. And the flesh of fowls, any that they may desire. And (there will be) Companions with beautiful eyes, big, and lustrous eyes. Like unto pearls well-guarded. A reward for the deeds of their past (life). No frivolity will they hear therein, nor any taint of ill. Only the saying, “Peace! Peace”. The Companions of the Right Hand. What will be the Companions of the Right Hand? (They will be) among Lote-trees without thorns. Among Talh trees with flowers (or fruits) piled one above another. In shade long-extended. By water flowing constantly. And fruit in abundance. Whose season is not limited, nor (supply) forbidden. And on Thrones (of Dignity), raised high. We have created (their Companions) of special creation. And made them virgin-pure (and undefiled). Beloved (by nature), equal in age. For the Companions of the Right Hand. A (goodly) number from those of old. And a (goodly) number from those of later times. Qur’an 56: 10 - 40.

Then, what favour has Allah not provided for His vicegerent who follows the Guidance of right knowledge and discipline of the truth? Indeed can the favours be counted? The Prophet (SAW) was absolutely right, when he said that success

or Paradise is available for everyone except the one who refuses. That is because there is no compulsion in Islam.