

The **25** Promises of Allaah to the believers

ان الله لا يخلف الميعاد.....

Verily Allaah will not fail His promise

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[May Allaah Preserve him]

Transcription of an audio lecture

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Alhamdulilah wassalaatu as salaam wa aala sayedana muhammad wa aala aalehi wa ashabi wa sallam tasleeman katheera.

Salaamualaykum wa rahmatuallah

The title of this lecture is "The 25 Promises of Allah to the believers"

The idea for this lecture started when i was thinking about what to talk about so an idea came to mind and that is to go to Quran and see what Allah has promised al ladhina amanu [الَّذِينَ ءَامَنُوا]. so i went to the ayat to see what did Allah promised al mumineen [المؤمنين] or al ladhina amanu whenever an ayah would mention al ladhina amanu al mumineen i would look at what would Allah promised them. I didn't look at what Allah promised al Muttaqin, i didn't look at what Allah promised al Zakireen i just looked at what Allah promised al ladhina amanu the believers and i came up with 25 promises of Allah to the believers. So Allah has promised them a lot and when Allah promises you something you have it take for granted. That if you are a believer then it will happen. And if it doesn't happen then there is a problem with my belief, problem with Imaan because Allah azzawajal does not ever not fulfill his promise wala yuqliful lahu wada [وَلَنْ يَخْلَفَ اللَّهُ وَعْدَهُ] Allah will never forsake his promise. So what did Allah promised the believers. Starting from the end now the beginning that is Jannah. A lot of promises are related to duniya but this promise is jannah. Allah subhanawatala says 2:25.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

Wabashshiri allatheena amanoo waAAamiloo alssalihati anna lahum jannatin tajree min tahtiha al-anharu kullama ruziqoo minha min thamaratin rizqan qaloo hatha allathe ruziqna min qablu waotoo bihi mutashabihan walahum feeha azwajun mutahharatun wahum feeha khalidoon.

But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever).

The promise of Allah Azzawajal to the believers of giving them jannah is sufficient. we don't need to talk about the other 24. Just this one is enough. Because when we think about what Jannah is about compared to what duniya is and compared to the other option which is jahannam. This is sufficient. Infact this is more than what you ask for and its more than what you deserve. Rasoolullah sallalahualaihiwasallam says that no one will enter jannah except with the mercy of Allah. Our deeds do not qualify us for that. If it isn't for the mercy of Allah azzawajal our deeds wouldn't even qualify us for a second in jannah because Rasoolallah sallalahualaihiwasallam says in the hadith on the day of judgement Allah azzawajal will bring the believers who suffered the most in this duniya and Allah azzawajal will dip that believer in jannah for one moment and then Allah azzawajal will ask him, o my servant did you ever feel any suffering in your life, he'll say "o Allah i have never felt any suffering at all"

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so one moment in jannah is sufficient to make him forget all of the pain and suffering in duniya while on the other hand Rasoolallah sallalahualaihiwasallam says Allah will bring the non-believer who had the best life in this world and Allah azzawajal will dip him in jahannum for one moment and tell him "o my servant did you ever had any enjoyment in your life. he will say "no". One moment in jahannum is sufficient to make him forget all of the enjoyment that he had in duniya. Rasoolallah sallalahualaihiwasallam described jannah to us and after he gave an elaborate description he said [05:09] **فِيهَا مَا لَا عَيْن رَأَتْ وَلَا أُذُن سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِهَا** think about jannah as much as you like, as much as you want you are not gonna get there. its way above all of your expectations. Watch the best Hollywood movie that talks about enjoyment and pleasure its not going to be a fraction of what you are going to get in Jannah. Rasoolallah sallalahualaihiwasallam saw with his own eyes and he tried to describe it to the best he could but he knew very well that the sahaba wouldnt be able to give it the right estimate because if you dont see it ,you cannot imagine it. The language cant even express it. Our language will fail to express what is in jannah. Even if we try to think about it you cant comprehend it for example you can understand what a million means and understand what a billion means, what does infinity means so when it says your gonna life in jannah forever, your never gonna die, there is no end, your mind cannot understand that, you know the implications of that, you know the implications of living in jannah forever .it means that if you see something that you like in janna for example your walking next to this river and you see this bird on the river and you like it you could just sit there and watch this bird for a million years, whats the problem, you dont have any appointment, do dont have any work, your free to do whatever you want, you want to stay there and watch it for a million years, its upto you.

You read about the story of Musa in Quran and you want to know more about it you can make a n appointment with syedna Musa alai salam and go and spend a few years with him it wouldnt be a few moments ,sorry I am busy I cant spend a lot of time with you, spend as much time as you want. You can go and spend time with Muhammad salallahualaihiwasallam as much time as you want, he 's not in a hurry neither are you, when you think about the territories that you'll be given in jannah. Rasoolallah sallalahualaihiwasallam talks about the lowest level in jannah and Rasoolallah sallalahualaihiwasallam says that the last man to enter jannah, just lowest level, this poor man who is at the bottom of the latter he own ten times the earth and everything in it so the lowest person in jannah is at a level where the highest person in duniya that ever lived cant even dream of because there is nobody on the face of this earth who ever ruled over the whole earth, you know all of these kings, when you look at their dominion its nothing, I mean you own a piece of property in London you think your on the top of the world. Your willing to work your whole life and dealing with interest and do haraam just to own a small plot of land whan all you have to get a mansion in jannah is to pray 12 rakat nawafil a day [08:40] two before Fajr four before Zuhr and two after Zuhr two after maghrib & two after isha gives you a palace in jannah, That's all and Allah has promised the believers jannah.

Number two Jannah is one so this one is two Allah promises you light.

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يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّتْ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah subhanawatala says one day you shall see the believing men and the believing women how their life runs forward before them by their right hand their greetings will be good news for you for this day, gardens beneath which flows rivers below them for this is indeed the highest achievement

On the day of judgement it will be dark and you'll be asked to cross over a bridge that is thinner than hair, sharper than razor blade and there is no light, so it's impossible unless you're given light by Allah, this light that Allah will give you the power of the light will depend on how much light was in your heart in duniya so this light which is not in the heart which is not a physical light, a spiritual light will come on the day of judgement in a physical form, will have a powerful beam, thousands of watts, some people will have 100 watt lamp some people will have 40, some people will have a small bulb some people will have such a small bulb that it goes on and off the circuit is so weak, the battery needs charging depending on how much imaan was in the heart, Imaan will come on day of judgement in the form of light, some people there have so much light that they could just run over the bridge like breeze, so fast, while some of them can run, some of them can walk, some of them they'll have to take a step and then stop until they get light again and they won't take another step, while some of them will see it walking on a siraah but their light is not sufficient to take them to go far, we ask Allah azzawajal to make us of those who will reach to jannah. The imaan that is in your heart today will be your light tomorrow so you make up your mind how much light you want have.

3. Allah will be with you.

.....وان تعودوا نعد ولن تغني عنكم فنتكم شيئا ولو كثرت وان الله مع المؤمنين

Allah azzawajal says for verily Allah is with those who believe. When Allah is with you what does that mean? It means you don't need anybody else. Musa and Haroon were asked by Allah to go and meet firawn. Musa alai salaam said that [ولهم على ذنب فاخاف ان يقتلون] I have committed a crime so I am afraid that they would kill me. Musa killed someone in Egypt by mistake however the injustice system of firawn sentenced him to execution they decided that he was guilty of murder so they wanted to execute Musa. Musa ran away. He fled Egypt. Now Allah is telling Musa to go back not just to go back but to go back and go to firawn, not just visit firawn, but to go back and tell firawn listen your wrong and you have to follow me so obviously was concerned alai salam so he told Allah Azzawajal [اننا نخاف ان يفرط علينا او ان يطغى] Musa and haroon said we fear he could harm us or transgress against us. What did Allah azzawajal tell them? [لا تخافا اننى معكما اسمع وارى] do not fear because I am with you, I hear and I see. I am with you why are you afraid, I will be with you [احفظ الله لا يخوف يحفظ الله تجده] be mindful of Allah, Allah will be mindful of you. be mindful of Allah and you will find Allah with you. If you think about Allah, Allah will think about you. See al jazaa al jinsil amal [الجزاء من جنس العمل] the pay back is according to the deeds. If you think about Allah, Allah will think about you, if you forget about Allah, Allah will forget about you [نسوا الله فانساهم] they neglected the zikr of Allah so Allah neglected them [تعرف الى الله فعرفك فشدوا] get to know Allah

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والذي نهتد ويمكرون امكروا الله you seek guidance and Allah will give it to you الله زادهم الهدى
wamakaru.....they are plotting so Allah is plotting against them,Allah will give
you according to what you are doing [ان شيت اليا ارجواليه] if you walk towards Allah
,Allah will run towards you,You take one step towards Allah,Allah will take
many steps towards you ,Allah will give you what you deserve and more if its
good and if its not then Allah azzawajal will punish you strictly for the thing so
Allah will be with you if you're a believer

4.The grace of Allah: walaqad sadaqa.....

ولقد صدقكم الله وعده اذ تحسونهم باذنه حتى اذا فشلتم و تنازعتم فى الامر وعصيتهم من بعد ما اراكم ما
تحبون منكم من يريد الدنيا ومنكم من يريد الاخره ثم صرفكم عنهم ليبتليكم ولقد عفا عنكم والله ذو فضل على
المؤمنين

Allah azzawajal says Allah is full of grace to those who believe,you know ,you
believe in Allah but Allah azzawajal is so generous so he gives you more than
what you worked for,he gives you much more.Musa alai salam for example he is
lost in the desert this is before he became a nabi, became a nabi.This is the
story of how he became nabi.So Musa is lost in the desert,Musa alai salaam is
trying to find his way its very cold, night and windy and suddenly he sees a
fire.Apparently only he could see the fire,his wife could'nt so he said [لعلى آتيكم
لعلكم تصطلون] I a going to go next to that fire so I could bring you
some fire [او اجد على النار هدى] towards up in this cold night [او اجد على النار هدى]
find some guidance there because when you see fire in the desert what does it
mean?most likely there is some people there,it's a bonfire and if that people
are there I could ask for direction because I am lost and I don't know where to
go,so Musa is lost,he wants to get directions,so he goes there,all what he
want,he's gonna be very happy if Allah azzawajal helps him by finding
somebody to give him some directions.So he goes to the fire and he does finds
directions but not directions to Egypt,he finds directions to jannah,he goes
there and that's where Allah Azzawajal speaks to Musa and gives him
prophethood,so Musa was looking for something and Allah gave him something
better so was Rasoolallah salallahualaihiwasallam and sahaba when they went
out for badr,they had no idea what they are
facing,rasoolallahsallalahualaihiwasallaam and sahaba they were in pursuit of a
caravan belonging to Quraish,They wanted to raid a caravan,take its belonging
to compensate for the wealth of the muhajiroon that is taken in Makkah,that's
all Rasoolallahsallalahualaihiwasallam wanted and here they are the end of
facing the army of Quraysh and it turns out to become the most important
battle with Rasoolallahsallalahualaihiwasallam.So
Rasoolallahsallalahualaihiwasallam and the sahaba wanted ghaneema they
ended up getting victory and ghaneema.So this is fazl from Allah.You wanted
something limited Allah gives you something more.Allah gives that to the
believers.Its fazl from Allah.

Number 5.the wilayah of Allah.Allahu akbar

ان اولى الناس بابراهيم للذين اتبعوه وهذا النبي والذين آمنوا والله ولى المؤمنين
Without doubt among men the nearest to kin to Ibrahim are those who follow
him, which are this Prophet[Muhammad] and those who believe with him;

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Allaah is the Protector of only those who are the believers.

Allah is saying he is the wali of the believer, Wali means friend ,protector. A believer has Allah as their wali. Therefore the believer does'nt needs anyone help besides Allah Azzawajal .If Allah is you wali who else would you need,why would a muslims seek the wilaya of al mushirikeen or al yahood wal nasara,when Allah gives you the option,who want to be my wali all what you have to do is believe.We ask Allah Azzawajal to make us of his awliya because Rasoolallahsallahualaihiwasallam says in the hadith of qudsi

من عادى لى وليّاً فقد اذنته بالحرب وما تقرب الي عبدي بشيئ احب اليّ مما افترضته عليه: وما يزال عبدي يتقرب اليّ بانوافل حتى احبه فإذا احببته كنت سمعه الذي يسمع وبصره الذي يبصره ويده التي يبطش بها ورجله التي يمشي بها ولئن سألني لأعطينه ولئن استعاذني لأعيذنه

Allah Azzawajal says in this hadith al qudsi,if anyone hates my wali as an enemy,I would wage war against them,Allah Azzawajal has only waged war twice, he has waged war against the ones who deal with interest and Allah has waged war against ones who take his friends as enemy and then it says the best thing you would do to be loved by Allah is by fulfilling the duties,the mandatory duties,the faraiz and then the more you do voluntary deeds the closer you become to Allah until you become so close that Allah becomes your eye which you see with and your ears which you hear with and your hands which you use and the foot that you walk with and if you ask Allah,Allah will give you and if you seek refude in him,he will help you,we ask Allah Azzawajal to make us of his awliya.

Number 5 The mercy of Allah.Allah is merciful,very merciful,you could have mercy but the name of Allah is ar-raheem so the mercy of Allah is on a different level and to give you an anology,for example you know so that we have right understanding of the names of Allah because some of the names of Allah are attributes that we could describe humans with so Allah is alkareem but you could also be kareem,Allah is ar-raheem,you could also be raheem but it means a different thing to give you an example lets say that you have a child and you have a friend,and you have a very wealthy friend and you also happen to be the friend of the president or the king.If your son comes upto you and half of his chocolate bar,the whole half,they say man he gave me half a chocolate bar,but if your friend's come to you and gives you have a chocolate bar then its ok,I mean you would'nt consider to be generosity,but if your friend's give you ahundred pounds you'r gonna consider to be generous,now your millionaire friend comes upto you and say and you want to borrow money from him and gives you hundred pounds your gonna think this guy is stingy,he's wealthy and he should give me a thousand pounds,now you go and he gives you a thousand pounds and you say he is alright,he is ok.so you go to the king as you say,we're so close,we're just like this,I mean I need your help,he gives you a thousand pounds,you gonna say,I mean what is this,you need to give a hundred thousand,you needs to give me huge mansion,so how come now imagine,if the king gives you,you go and asks him for some help and he gives you half a chocolate bar,how come you'll decide this be considered generosity but you did'nt considered to be with the king because the capability of the king and the ability of the king is different than your son so with your son,your son has to

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give you a chocolate bar and you consider him to be generous but the king has to give you much more,so when Allah Azzawajal tells you that he is generous that is on a level that you cant ever fast,when Allah says he is kareem ,al kareem,it means the pinnacle,the peak of karam,when Allah says he is raheem,it is the peak of rahma,mercy[لله مثل الاعلى]so Allah is merciful with the believers

فأما الذين آمنوا و عملوا الصالحات فيدخلوهم ربهم في رحمة ذلك هو فوز المبين

then as to those who believe and did righteous deeds,their lord will admit them to his mercy,that will be the achievement for all to see,and you know brothers and sisters,we have any sisters with us,sometimes at a moment you feel that your under a lot of pressure so you feel the need of having someone being merciful towards you,when you look at what does happens to muslims worldwide,you really value mercy,you want mercy,this ummah is hungry for mercy,this ummah is hungry for justice,so when Allah azzawajal tells you that I will have mercy on you that is the great achievement,that would mean a lot to the believers, Rasoolallahsallalahualaihiwasallam says that Allah azzawajal has split mercy into one hundred portions,one out of a hundred,one portion out of a hundred was distributed over the whole world and that is the mercy that a mother would have on a child,whether It is human or animal and Allah has reserved nintynine portions on the day of judgement,every act of mercy that you find on earth is part of a hundred,while ninghtynine parts are reserved for the day of judgement [اللهم ادخلنا في رحمتك] O Allah we ask you for your mercy.We are in dire need for the mercy of Allah.

Number 6

And that's something we look forward to,we always think about and we ask Allah to give to this ummah and that's victory.Allah Azzawajal says inna lana

انا لننصر رسلنا والذين آمنوا في الحياة الدنيا ويوم يقوم الاشهاد

we will without doubt help our messengers and those who believe in this world life and in hereafter and resurrection. In an another ayaah[وكان حقا علينا] and it is due from us to give victory to those who believe.this ummah wants victory and Allah azzawajal promised it to the believers so the moment we get our belief right,Allah azzawajal will give this ummah victory,it is a promise from Allah,but we should'nt be in a hurry.We should be patient,when one of the sahaba radhiallahanhu went through a lot of suffering he came to rasoolallah sallalahualaihiwasallam in Makkah and rasoolallah sallalahualaihiwasallam was kneeling of our kaba so this companion came to rasoolallah sallalahualaihiwasallam and said ya rasoolallah sallalahualaihiwasallam [الاستتصروننا؟] O Messenger of Allaah aren't you going to ask Allaah to give us victory? so rasoolallah sallalahualaihiwasallam sat straight and he was very upset and he said that the nations before you,they were persecuted,so they would bring one of them and they would place the saw on top of his head and they would cut him into two pieces and he would not give up his religion and they would bring someone and they would comb them with combs of iron that would separate within the flesh and the bone and they

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would not give up their religion in the name of Allah, this religion will be victorious until a traveler goes from sana to hadramout fearing no one but Allah, the wolf and the sheep and you are a people who are in a hurry. Allah will give this ummah victory. Now this companion whom this hadith was told to, he didn't go through some light punishment, he went through a lot. Because in the time of Umar ibn al-Khattab he was asking the sahaba and al-muhajiroon what they went through. So all of the sahabi without speaking just uncovered his back, so Umar looked at his back and said I never saw something like this, what happened to you? He said the mushrikeen of Quraysh would burn rocks over fire for a very long time and then they would throw me on my naked back over these rocks so my flesh would burn and I would smell my fat burning, so it left some very deep holes in his back and Rasoolullah sallallahu alaihi wasallam is telling him that he shouldn't be in a hurry, he should be patient. What have we went through? Allahu akbar. We're leading a very comfortable and easy life. We haven't been through anything so we shouldn't be in a hurry. We should be willing to pay the price. That's the sunnah of Allah Azzawajal so patient and victory of Allah Azzawajal is on its way. It's a promise from Allah azzawajal and we know that it will happen, if it doesn't happen in our times it will happen in our children's times. But it's gonna happen.

Number 7

Allah azzawajal will erase their evils. Allah Azzawajal says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ

"Those who believe and work righteous deeds from them shall we blot all evil that may be in them and we shall reward them according to the best deeds". you see jannah is pure so it can only admit someone who is pure. Jannah and impurity cannot go together. See in this duniya things are mixed up. Everything is contaminated. But in akhirah it's pure pure evil hellfire. So Jannah can only admit you unless you purify but the problem is there is none among us who is free of sin. We are all contaminated. Everyone of us. So how can we get cleaned up. How can we wash away these sins. Allah azzawajal promises that the believer, he will erase some of their sins. They are various ways of doing that. Tawbah is one, Istiqfar is another, illness and diseases that you go through, the suffering of the grave, sakaratul maut, the pain and suffering of the day of judgement and if all of that is not enough then a person would have to spend sometime in hell fire until there cleansed. So there must be a cleaning offer but to some people Allah Azzawajal loves them so much and Allah azzawajal wants to show them his favour on them so Allah will make some of their sins in duniya hidden and Allah Azzawajal will make these same sins hidden on the day of judgement. Rasoolullah sallallahu alaihi wasallam talks about a man who will come on day of judgement and will be given his book of deeds so this man, his knees are shaking. He knows what he did so he's flipping through the pages of his life, he goes through them one by one and he sees a lot of sins and then he reaches to the end of the book and plenty of sins in there but then he realizes that there are some big ones left out so he asks Allah Azzawajal, he says o Allah there are some sins that I did but I don't see here. Allah azzawajal will tell him, o my servant, I've concealed them for you in duniya and I am gonna

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conceal them for you today. Nobody's gonna know about it. This is between me and you. It's not gonna even show up in your account, so it's a transaction that is completely outside the book, completely. And Allah azzawajal is not even showing it to you. So Allah Azzawajal, Allah Azzawajal will make fitr on the believer as long as the believer makes fitr on himself so if you have committed a sin, a mistake and nobody knows about it don't go around speaking about it, Ask Allah to make taubah, make istiqfar and move on, as long as you make istiqfar with sincerity and your repent to Allah Azzawajal, Allah azzawajal will erase anything. What more mercy do you want. Whane a man of bani Israel who has killed 99 innocent human beings, look at this criminal, a serial killer, he kills 99 human beings but even though this man was such a criminal, a cold blooded killer, there was still some good lurk in his heart so he wanted to know if he can make tawbah but he knows that his situation is so bad that there might be even no chance to do so. So he wants to go and ask, so he says "I want to ask a question" show me somebody who has knowledge, they showed him somebody who was an abid, he wasn't a scholar, so he goes to this abid, this abid is somebody who is involved in the worship of Allah Azzawajal and he looks down upon sins and he frowns upon those major sins. This man goes to him and tells him, I've killed 99 human beings can Allah forgive me, he said what have you done, Allah can never forgive such a person, what does he do? he kills him. It shows you how terrible the situation of this man was, because he didn't like this fatwa he ended up killing the man. That's how easy killing was to him, that's how simple it was to take away a life, a sacred life of a human being and he is a abid, somebody who is close to Allah. He just killed him because he didn't like his opinion but still there is some good in his heart. He wants to try again. This time they directed him to a right person, the scholar, goes to the scholar and asks him, the scholar tells him. Who can stand between you and tawbah, who is it who can prevent you from tawbah. Allah will accept your tawbah but you'll have to leave this town because this is the town of evil and you have to go to that other town because there are good people over there who will assist you in worshipping Allah. So the scholar said "yes you have a chance, you have hope however everything in this town is reminding you with sin, you will associate these memories and that will keep out that cycle of sin going on so you have to change your environment. So this man left, he sacrificed and he made hijrah and he left. It was the Qadr of Allah Azzawajal that he dies before he reaches the other town. The angels of mercy and the angels of punishment come down and each one of these Angels is claiming his soul, the angels of punishment says he belongs to us because he did not reach the other town yet so he should go to hellfire while the angels of mercy say no he belongs to us because he came out with the intention of tawbah and they couldn't solve this dispute, so Allah Azzawajal sent down another angel to solve the dispute among them, so this angel comes and says the way you solve this problem is you measure the distance between the place where he died and his original town and he measures the distance between the place where he died and the other town. If you find him close to his town then he should go to hellfire, if you find him closer to the other town, the town of tawbah then he goes to jannah. This hadith is in Bukhari. Rasoolallah sallallahu alaihi wasallam says he was actually closer to his town, so where does he belong? He belongs to hellfire but Rasoolallah sallallahu alaihi wasallam says when the angels were measuring the

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distance Allah Azzawajal ordered the earth to change its dimensions,so the distance between him and his town was expanded and the distance between him and the other town was retracted so when they measured the distance they found him closer to the town of tawbah so he went to jannah.Allah Azzawajal could have made him die close to the other town but he could have died closer to the other town but Allah Azzawajal wants to show us how willing he is to give mercy on his servants who want tawbah,who want forgiveness that Allah azzawajal is willing to change the dimensions of the earth,the permanent dimensions of the earth,Allah is willing to change them just so that he can give,he can grant tawbah to his servant.So what can stand between you and tawbah? Nothing.Ask Allah for forgiveness and he will forgive you,make tawbah to Allah azzawajal and he will accept you,as long as you repent and you feel sorry for what you've done because Rasoolallah sallalahualaihiwasallam says innama taubatut najam that tawbah is regret.The most important element of tawbah is feel sorry for what you've done and then you ask Allah azzawajal and be assured that Allah azzawajal is merciful and forgiving.And dear brothers and sisters if you've attended my talk previously its probable that you've heard this hadith from me.I've repeated this hadith so many times but the reason is because I am delivering these talks in a western county where muslims are surrounded with evil from every direction.Where muslims feels its difficult to follow religion so what happens is sometimes is you break and you fall,there is good in your heart but the pressure upon you is too much,so you end up deep in this dungen of darkness,this endless pit and its talking you away and away from this religion until you reach to a level where you feel that you are too dirty to become a muslim.Where your too low,where your too degraded to become a servant of Allah so you kind of give up.You try to get away from the sin but its always pulling you towards it but I think that this story tells you that you should never loose hope.You never ever loose hope.keep on trying.If you loose this battle with shaytan keep on going ,you might end up loosing the second battle but the most important thing is that you don't loose the war.Keep on fighting.One day is for you,the other day is against you but Allah will reward you for that effort.Wallazina:

والذين جاهدوا فينا لنهدينهم سبلنا [وان الله لمع المحسنين]

the one who strives in our cause Allah will guide them,keep on trying,pull yourselves out of that pithole until you can stand up strong on your feet and follow the advice of the scholar,leave the environment of sin,leave it behind you,stick around with the brothers who can help you,the sisters also should support eachother ,brothers you support eachother,because you live in a difficult environment,sisters assisting sabr,brothers assisting sabr,get over,try to avoid the bickering and jealousy and all of this and animosity that shaytan tries to bring among you,because shaytan knows the value of unity and he will keep on trying to break it.Keep in mind that your in a battle with shaytan,never lay down your arms.Imam ibn Ahmed ibn hambal,when he was passing away he fell unconscious and then said not yet,not yet,not yet,his son Abdullah was amazed,because you know he might think that his father is saying he don't want to die yet,which is not good,so when his father woke up,he said "o my father why were you saying not yet .Imam Ahmed said Iblees came to me,shaytaan came to me and said o ahmed you slipped out of my hand so

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Ahmed ibn hambal was saying not yet, not until I die, the battle between me and you is not over yet, I am not going to lay down my arms until my soul leaves my body, so let's all make tawbah to Allah Azzawajal. Let's ask Allah Azzawajal to forgive us, don't delay or do it now. Ask Allah to forgive you and say Astiqfirullah al azem wa atubu elaihi [استغفر الله العظيم واتوب اليك].

Number 8. Love among themselves

ان الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن ودا

"On those who believe and work deeds of righteousness will [Allah] Most Gracious bestow Love".

Allah will make believers love each other. But it's a struggle to get there shaytan doesn't care about the enemies of Allah, he doesn't care if they are united, in fact he loves it when they are united but shaytan doesn't like it when the believers are united so he keeps on trying to cause discord among them and Allah Azzawajal says [ان الشيطان ينزغ بينهم] Allah Azzawajal says that shaytan is trying to cause disunity among them so Allah is warning us that shaytan is out there to get you, to cause disunity among you but if you are strong on your imaan, Allah Azzawajal will not give shaytan sultan over you and you find that the believers who reach that level will have so much love for al mumineen. They just love the believers, they are willing to die for their brothers. They are willing to give up the entire world for their brothers and that is one of the attributes of ayat of a surah also, this victorious set, Allah describes them in Quran " [اذنه] [اعزة على الكافرين] and [على المؤمنين] they are humble and kind with the believers and they are very harsh with the enemy of Allah. While it's a sign of nifaaq to hate the muslims and to always criticize them and to always praise the disbelievers. That's a sickness in the heart. If you feel love towards the disbelievers and if you feel some repulsion from the believers, you don't like to wear their dress, you don't like the way they look, you don't like the way they act. That's not a good sign. That could be sign of nifaaq. You should not like wrong regardless of who is doing it even if it's a believer but you should love the person because of his Imaan. You could just love the person because he wants to follow the sunnah of Rasoolallah sallallahu alaihi wasallam so if he dresses in a certain way and looks in a certain way because he wants to be like Rasoolallah sallallahu alaihi wasallam something that he should love because Rasoolallah sallallahu alaihi wasallam says [المرو مع منها] you will be with the ones whom you love. If you love the disbelievers then you'll be with them on the day of judgement. If you love the believers then you will be with them on the day of judgement.

Nine-9 No efforts is wasted: inna lazina amanu wa amalul salahiti :

ان الذين آمنوا وعملوا الصالحات انا لا نضيع اجر من احسن عملا

nothing is wasted because sometimes you feel that your effort is not paying off. You know I am a man in this dawah table and we're giving out dawah material but nobody is responding. People are not interested. I've been here for days, nobody became Muslim. You know I feel that I am wasting my time or I am giving this brother naseeha who doesn't wanna listen. You need to keep in mind that none of your efforts is wasted and you have to keep in mind that success is not about numbers. Success is not quantity because Rasoolallah sallallahu alaihi wasallam says I have seen on the day of judgement a prophet

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with ten followers, a prophet with 5 followers, a prophet with two followers, a prophet with one follower and a prophet with no followers at all. So it means that this prophet is making dawa for all of his life no one responded to his dawah so he comes on the day of judgement alone. Did this prophet failed? He succeeded even though nobody believed in him. because he did what he had to do so you continue with your work and be assured that Allah azzawajal will not waste your efforts [انا لا نضيع اجر من احسن عملا] Allah will pay you back more than what you did.

Ten

Protection from shaytan

انه ليس له سلطان على الذين آمنوا وعلى ربهم يتوكلون

“No authority has he over those who believe and put their trust in their Lord”

Put your trust in your lord and Allah azzawajal will protect you from shaytaan and the hadith that which we mentioned in khutbatul jumah we talked about how Allah Azzawajal will protect you from shaytaan when you go to sleep because you recite that ayatulkursi. So the momin, you know when we see the momin. A momin is using the weapons which Allah Azzawajal has given him audhubillahi minas shaytaan nir rajeem is a sword. The dhikr of Allah is a sword. Aytal kursi is a sword against shaytaan so when you use all these arms which Allah has provided you with it protects you from shaytaan. He has no control over you while with the kuffar [انا ارسلنا الشياطين على الكافرين تؤزهم اذا] the shayateen are in full control of al kuffar. Herding them like cattle. By the way when Allah tells the things that are happening around us that the enemies of Allah fighting the ummah some of their decisions believe it or not are made by shaytaan. Sure you assume that there is separation between shaytaan and his followers. The imaan in the camp of disbelief is iblees and we know there is shayateen al jinn and shayateen al ins. Its in Quran and sunnah, There are shayateen among jinns and shayateen among al ins [يوحى بعضهم الى بعض زخرف القول] Allah azzawajal says in Quran that they reveal to each other so it goes both ways so shaytaan reveals to them and they reveal to shaytaan so shaytaan can benefit from some human beings. Some human beings believe it or not can teach shaytan. ther's a joke. I am not going to mention the name, it's a joke that was made on an a president of an arab government. It says that shaytaan came to this president and was whispering to this president his plan. So Shaytaan is whispering to this president his plan now this president is responding back to shaytaan given him another plan. So he whispers in the ear of iblees his plan so iblees looks around and responds and says [اتقى الله] fear Allah. So the plan is so bad that even shaytaan could'nt swallow it. But it happens that like for example when Iblees came to Makkah when they were making shuarah and how to deal with Rasoolallah sallalahualaihiwasallam it was Abu jahl that gave opinion which shaytaan accepted so Abu jahl was so good in evil that even shaytaan would go along with his opinion so we need protection from these shayateen. need protection from them and only Allah Azzawajal can give you that protection. Sometimes you feel very sad that the Muslims are asleep, they don't realize whats going on around them. Brothers and sisters there is a great conspiracy against Islam. there is conspiracy against the religion. There are attempts by the enemy of Allah to make you follow watered down religion and they are spending lots of money and lots of time for that purpose and they are

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not going to do it by their own people. They're going to use Muslims to do it for them, They're going to use the fifth column among as al munafiqoon to do that and some of these munafiqeen could be men of knowledge so you have to be very aware .Just follow shaytaan. You don't have to learn the media or go through these conspiracy books. It is right there in Quran. Look at the worst statements you find by the enemies of Allah courses in the media ,the worst that they say and then remember when Allah Azzawajal says:

قد بدت البغضاء من افواههم وما تخفى صدورهم اكبر

hatred has appeared from their mouths but what their hearts conceal is worst. All of these statements are just the tip of the ice burg. You have'nt seen anything. believe it when Allah Azzawajal tells you in Quran:

وان كان مكرهم لتزول منه الجبال

Allah azzawajal says that they are plotting against you and their plotting is sufficient to move mountains out of their place. The plotting is so bad [مكر الليل والنهار]so we have to wake up. The problem is that we are put to sleep by the enemies of Allah

eleventh. Allah will give you steadfastness, you need this because your breath will, you'll have a short breath. You would'nt be able to cope with what's coming. There's a lot of trials waiting for you if you're a believer. You should expect that. So you need to after that, after that this was so concerning even to Rasoolallah sallalahualaihiwasallam. So Rasoolallah sallalahualaihiwasallam says Surat hud made my hair grey . Rasoolallah sallalahualaihiwasallam is saying that this surah concerned me so much that it changed the color of my hair . What was the ayah in hud? [فاستقم كما امرت] stay on the straight path as you were commanded. Its very easy to be on the straight path in this moment but will you have the consistency to remain on it for years and years and years without diverting in one way or the other. So Rasoolallah sallalahualaihiwasallam used to make the dua again and again: ya muqallibal qulubi wal absaar sabbit quloobana ala deenik

يامقلب القلوب والابصار ثبت قلوبنا على دينك

"o the one who overturns the hearts make our hearts steadfast on your religion because the word in Arabic comes from the word taqallab. Something that turns things upside down. If you have water boiling in a container. When water boils the bottom goes to the top and then the top goes to the bottom and the circle continues. So its going up and down [تقلب الناس] 54:17 and that was the name given to heart. Hearts can flip, they can change. If you want to see a crude manifestation of that just look at your children when they are young. They could be crying, you tickle them they suddenly laugh so they could go from the sad to happy in the spur of the moment. So the heart can change and we need to ask Allah Azzaaja to give us sabbat. And that is something that Allah promised to the believers.

يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة ويضل الله الظالمين ويفعل الله ما يشاء

Allah will establish and strength Allaah will give steadfastness to those who believes with the word that stands firm in this world and in the hereafter but Allah will leave to stray those who do wrong. Allah does what he wills. ya muqallibal qulubi wal absaar sabbit quloobana ala deenik.

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Twelve

Whats the most important part of a story? The beginning or the middle or the end? The end. the end is the most important. And Allah promises the believers with the good ending. the beginning might be sour but the end is good. Allazina amanu

الذين آمنوا وعملوا الصالحات توب لهم وحسن مآب

for those who believe and work righteousness is every blessedness and a beautiful place of final return. The end belongs to the believers:

.....ان الارض لله يورثها من يشاء من عباده والعاقبة للمتقين

the earth belongs to Allah and Allah will give it to whomever he wills and the end belongs to Al muttaqi. So Allah will give believers a good ending. Don't worry about whats happening now think long term. Finally. And be assured that the end belongs to you if you are a believer.

Thirteen

Allah will save you. In this world imagine that you are in a ocean, in the middle of a storm, high waves windy, cold and you are in a boat. See that's the ultimate image of desire for a delivery. This is even used by Allah in Quran. Allah says about Al mushrikeen that when they are in the sea and the waves are pushing them and they realize that there is no one who can save them but Allah whose name do they invoke. They invoke the name of Allah but as soon as they are delivered to safety they go back to their shirk. An experiment was done on non-muslims. Christians. And they were asked when you are in deep trouble whose name do you invoke, they invoke the name of Mary, they invoke the name of Jesus or do you say "save me lord" "save me god". Naturally the human being in that moment will go back to that fitra and would ask Allah azzawajal. But soon as they delivered to safety they would go back to shirk again. To be saved you need to believe Allah will save you and Allah Azzawajal will deliver to safety. Allah Azzawajal says: summa..

ثم ننجي رسلنا والذين آمنوا كذلك حق علينا ننج المؤمنين

In the end We deliver the messengers and those who believe. thus it is fitting on Our part that We should deliver those who believe!

With Almushrikeen in makkah. When they were in deep trouble they would'nt invoke the name of Hubal or latta or uzza because they know, you were in that difficulty, the veils of darkness are lifted and they come to terms with what they already know that these are stones and rocks and they can do us no good and somebody who believes that Jesus is his lord, how could he ask Jesus to save him from that trouble when Jesus was himself was crucified on the cross and he couldn't do anything for himself according to their belief. Infact according to the bible he made statement on the cross "o god how come you have forsaken me". But Yunus salaihissalaam who was in deep trouble and as far as we know, frankly no one was in trouble as he was. He was in the stomach of a fish under three layers of darkness. the darkness of the stomach of the fish, the darkness of the night and the darkness of the sea. Yunus salaihissalaam as it says in the tafseer ibn katheer he fell unconscious when he was swallowed by the whale. And when he woke up may be he initially thought that he is in his grave but as soon as he would touch around him. He would come to realize that he is in the stomach of the fish. Now my brothers and sisters the stomach of fish

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is not a very comfortable place. Its not five star hotel. Stomach of the fish is designed to one thing and that is to digest food. And to those of you who now about fish. the most powerful stomach are those of fish because the fish does'nt even have to chew the food, it just swallows it whole and its digestive enzymes are so powerful and strong you can give this in the stomach of the fish and it will melt. The enzymes are so powerful that the flesh just dissolves, it falls apart and left with the bone and that is exactly what happened to syedna Yunus. His skin was peeling off and the enzymes were hitting his flesh and were burning him. Because he was saved and delivered to the shore:

وانبتت عليه شجرة من يقطين

Allah grew plant of يقطين over yunus. How come? It is to protect Yunus from the light because now he is without skin and the light could burn his flesh so Allah made that plant grow over his body until he can go back again. So yunus was in a very difficult situation. He knew that only Allah can deliver him from that danger. So what did he do? He made sujood to Allah. He said o Allah I am making sujood to you in a place where no one has ever made sujood to you before then he said la ilaha illa anta inni kumtum minaz zalimeen. O Allah there is no God but you. glory be to you, I have wronged myself. I've committed wrong. The dhikar of Allah is light. Rasoolallah sallallahu alaihi wasallam says in the hadith that the angels see the halaqa of dhikr in this world like you would see a star in the heavens so that dhikr from Yunus even though it was coming from the depths of the ocean, in the darkness of the night, it was like a beam of light in the heavens and the angels could see it. Yunus had some very good connections. He had the best lawyers, who were the lawyers for yunus alai salaam? They were'nt from London or from Washington DC or from place where you have best lawyers but the angels of Allah. He had some very good connections. It was known among the people of duniya but the angels knew him and they knew him very well. Why? Because of his dhikr of Allah before. Because of his amal-e-saleha before. The Angels were familiar with him there was always light coming from Yunus aali salaam so they knew him very well so they went, the angels went and appealed from him with Allah. The angels went to Allah and said o Allah is this the sound of your servant Yunus, Allah says yes, the angels said are'nt you gonna have mercy on him so the angels were interceding, they were appealing on behalf of Yunus alai salaam. He didn't had money to pay a lawyer but he had the Angels on his side and they went and interceded with Allah. Allah Azzawajal says yes I am gonna have mercy on him and Allah tells us the reason why Allah says:

فلولا انه كان من المسبحين للبت في بطنه الى يوم يبعثون

If it was'nt because that Yunus used to make the tasbeeh before he would have remained in the stomach of the whale until the day of judgement, because of the imaan of Yunus alai salaam, because of his track record. because of his good deeds that's why Allah azzawajal helps him in this difficult moment. Be mindful of Allah, Allah will be mindful of you, Just know Allah in moments of ease, Allah will know you in moments of difficulty and memorise this dua. the dua of Yunus is so powerful, Allah mentions it in Quran la ilaha illa anta inni kumtum minaz zalimeen and this dua saved Yunus aali salaam. one of the sahaba came to Rasoolallah sallallahu alaihi wasallam and said, o Rasoolallah sallallahu alaihi wasallam o messenger of Allah is this dua special for yunus or its for every believer. Rasoolallah sallallahu alaihi wasallam says no this dua is for every believer. Don't you see after Allah mentioned the dua, Allah said [وكذلك

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[ننجي المؤمنين] and thus we saved the believers, so this dua is not only gonna work for Yunus, it's gonna work for everyone of you. When you are in trouble say *la ilaha illa anta inni kumtum minaz zalimeen* [لا اله الا انت سبحانك انى كنت من الظالمين] and comprehend its meaning. O Allah there is no God but you in other words no one can help me but you, glory be to you, I've wronged myself you need to admit your guilt. Allah loves you when you are humble in your self.

Fourteen -Allah will guide you

And you might say that this is contradicting, already believing so already guided so how come you need guidance. Well the thing is that even if you are a believer you still badly need the guidance of Allah. Infact. Your need for hidayat is so great that the only dua that is mandatory for you to repeat is *ihdinas siratal mustaqeem*. Your salah is invalid without it. O Allah guide is to the straight path, even though you are muqthadi and you are praying behind the imam, you still need to ask Allah seventeen times in salatul fardh and many more times in salatul nafl you need to ask Allah to guide you. Allah Azzawajal says:

ان الذين آمنوا وعملوا الصالحات يهديهم ربهم بإيمانهم

those who believe and work righteousness their lord will guide them because of their faith. Through your faith Allah will guide you

Fifteen-Blessings

Allah will bless you:

ولو ان اهل القرى آمنوا واتقوا لفتحنا عليهم بركات من السماء والأرض ولكن كذبوا فاخذناهم بما كانوا يكسبون

"If the people of the towns had believed and feared Allah We should have indeed open out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth) and We brought them to book for their misdeeds."

Allah has promised the people who believe barakah but this is more of a collective effort. Now when we believe we should't believe for the blessings in duniya. Rasoolallah sallalahualaihiwasallam would not promise the sahaba duniya. When the Ansar came to Rasoolallah and Rasoolallah said I want you to protect me like you protect your wealth and your family, they Ansaar said this is our duty, what is your part of the bargain. Rasoolallah sallalahualaihiwasallam says *al jannah*, I can promise you nothing but *jannah*. I am not gonna promise you government, I am not gonna promise you wealth, I can only promise you *Jannah* so when we work Islamic work we should do it for the sake of Allah and getting reward in akhirah but Allah tells us that if this earth has sins then sins take away the barakah and there's Imaan it will bring the barakah. When will this world be ruled by Islam? In the time of who? Isa alai salaam. So Rasoolallah sallalahualaihiwasallam so much barakah in those days So Rasoolallah sallalahualaihiwasallam that the milk coming from a cow will be enough for an entire tribe and one fruit will be enough for a clan, Just one fruit will be so big it will be enough for a clan and there is so much barakah on earth Rasoolallah sallalahualaihiwasallam says: [ولو القيت حنك على الصطفاك لين] if you throw a seed on a solid bedrock then it would grow, just throw it on a rock that it would grow. That much barakah and blessings is there in land. Why? because the world is governed by Islam but because of the bull the barakah is taken out. Is taken away.

ان الله لا يخلقه الميعاد.....

The **25** Promises of Allah to the believers

Sixteen-Peace and security

Everyone says they want to bring peace in the world, and we see the big liars coming on TV today saying that we're gonna promise these people peace, I am gonna free them from misery, I am gonna give them better life empty lies so many. Only Allah can give you peace. And Allah azzawajal will give the believers Aman:

الذين آمنوا ولم يلبسوا ايمانهم بظلم اولئك لهم الامن [وهم مهتدون]

"It is those who believe and confuse not their beliefs with wrong that are (truly) in security for they are on (right) guidance".

And again in the time of Isa Rasoolallah sallallahu alaihi wasallam says [ويخلق الله ملء] Rasoolallah sallallahu alaihi wasallam and all religions will perish in his times except for Islam and peace will descend on land so Rasoolallah sallallahu alaihi wasallam says that lions will play with camels and tigers will play with cows and wolves will play with sheep and children will play with snakes and nobody is harmed so the peace will transcend and go beyond the humans even to the animal world. Not only Islam benefits the life of man but it even benefits what they call the eco system and not talking about the environment. Peace surrounds the entire planet. Lions are gonna be so happy and so well fed that they could play with camels. Children can play around with snakes, I mean how much fun it would be for our children to play with snakes, I am sure all of our kids would love to do that now but it's too dangerous. I mean to play with snakes is a lot of fun especially for kids but they wouldn't be able to do that until the time of Isa. Amana tanzalul amana a'lalkhauf. Peace will come down on earth.

Seventeen-forgiveness .Allah will forgive you. Allah azzawajal says

وعد الله الذين آمنوا وعملوا الصالحات لهم مغفرة واجر عظيم

"To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward."

Eighteen-Allah will pay you in full

واما الذين آمنوا وعملوا الصالحات فيوفيهما اجرهم والله لا يحب الظالمين

"As to those who believe and work righteousness Allah will pay them (in full) their reward but Allah loves not those who do wrong".

Nineteen-No fear and no grief

Allah azzawajal says innala lazina amalu wa amilus sahilati:

ان الذين آمنوا وعملوا الصالحات واقاموا الصلاة وآتوا الزكاة لهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون

Those who believe and do deeds of righteousness and establish regular prayers and regular charity will have their reward with their Lord: "on them shall be no fear nor shall they grieve"

Disbelievers have the upper hand then what are the implications of that, there is a problem with out Iman. that's the only way you can explain it.

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Same thing with number twenty two
Allah will protect the believers, Inna:

ان الله يدافع عن الذين آمنوا ان الله لا يحب كل خوان كفور

Verily Allah will defend (from ill) those who believe: Verily Allah loves not any that is a traitor to faith or show him ingratitude.

Allah Azzawajal will protect his religion and Allah will preserve Quran and as Rasoolallah sallallahu alaihi wasallam says there will be a of my ummah who are carrying the banner of truth until the day of judgement. they will never cease to exist so don't worry about the safety of Islam its gonna happen with you or without you. What you should be concerned with is whether you will play a role or not. You should be concerned on whether you would have a share in that or not. Because the religion really does'nt needs you, you are the one who needs it. This religion is protected whether you work for it or you don't. Allah is the one who granted this protection. [وان تتولوا يستبدل قوما غيركم] if you retreat back to your religion Allah will bring some other people. So we should be very concerned of our role not necessarily the safety of the religion. What will I do, what will I give.

Twenty three-A good life
Allah azzawajal says

من عمل صالحا من ذكر او انثى وهو مؤمن فلنجزيه حياة طيبة ولنجزينهم اجرهم باحسن ما كانوا يعملون

"Whoever works righteousness man or woman and have faith verily to him will We give a new life, a life that is good and pure. [and We will betow on such their reward according to the best of their actions]"

So brothers the believers have very good life. Don't be fooled by what you see because sometimes what you see this not what you guess. Sometimes you could see this wealthy disbeliever who has duniya under his hands and he seems to be very happy but you don't really know whats going on inside and he does'nt really knows what the believers are feeling because he never felt it so he feels happy with what he has ,he does'nt knows that there is something much better than what he has. Ibn Taymiah says if the kings know the happiness and the pleasure that we have they would try to take it from us by the tip of the sword. But they never experience it. Allah azzawajal says:

ومن اعرض عن ذكرى فان له معيشة ضنكا [ونحشره يوم القيامة اعمى]

if you turn away from the remembrance of Allah you will have a very distressful life. A life of despair. Be assured that anybody who is not on the path of dhikr of Allah Azzawajal on the true path is having a life of misery even if you think otherwise and even if he thinks otherwise. While the believers who are apparently going through suffering Allah subhanawatala is giving them some feeling in their heart that could not be bought with the wealth of this duniya. Look at ibn taymiah, Ibn Taymiah says if my enemy throws me in jail that is a chance for me to make dhikr of Allah, if my enemy drived me out of my land that is siyah fe sabillilah, I will make contemplation in my travel. If my enemy kills me then killing me is shahadah so what can my enemy do with me because I carry my jannah in my heart. My jannah is right here inside my heart they cant take it away from me. They could do with this body whatever they want but they cant take away my jannah because its given to me by Allah. Allah gives them subhanallah because the believer needs help. For example when a sahaba

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was captured by quresh and they wanted to execute him Allah Azzawajal was giving him a karamah, his captive would say, the woman who was guarding him, I would see with him fruit of winter in summer and the fruit of summer in winter, he would get food from jannah .because of the difficulty that they are going through and the patience that they show, Allah subhanawataala puts a secret in the heart that only they can experience that is something that cannot be described in words, now we can talk about it but we cannot really paint it. Allah gives that to the believers. Allah promise you with the good life hayatul tayyaba

And finally number twenty five, establishment of , Allah Azzawajal says
وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الارض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذي ارتضى لهم وليبدلنهم من بعد خوفهم امنا يعبدوننى لا يشركون بى شيئا ومن كفر بعد ذلك فأولئك هم الفاسقون

"Allah has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance (of power) as He granted it to those before them; that He will establish in authority their religion. The one which He has chosen for them; and that He will change (their state) after the fear in which they (lived) to one of security and peace. They will worship Me (alone) and not associate ought with Me, if any do reject faith after this they are rebellious and wicked." Rasoolallah sallallahu alaihi wasallam says # Rasoolallah sallallahu alaihi wasallam says Allah has brought the whole world in front of my eyes and he told that the kingdom of my ummah will reach to all over. Sallallahu aala sayedana Muhammad wa aala alaihi wa sahibi wa sallim tasleem katheera. O Allah we ask you to make us of the believers and we ask you to give us the twenty promises that you promised to believers. O Allah Azzawajal we ask you to make us of the believers, to forgive our sins to accept our tawbah. We seek refuge in you from hellfire. O Allah we ask you Jannah Sallallahu aala sayedana Muhammad wa aala alaihi wa sahibi wa sallim subhana wa behamdika nashadu al lailaha illa anta nastaqhrifiruka wa natubu elai

ان الله لا يظلم الميعاد.....