

سورة الصف

SURAH AS SAFF

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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Surah As Saff (سورة الصف)

Introduction

- Hadith: قال رسول الله صلى الله عليه وسلم : (كان لا ينام حتى يقرأ المسبحات ويقول فيها آية) (خير من ألف آية) ("The Messenger of Allah (صلى الله عليه وسلم) didn't sleep until he recited the Musabbihaat (starting with the praise of Allah) and said in them is a verse better than 1000 verses." (At Tirmidhi, Hadith #2712)) - رواه الترمذي وصححه الألباني / 2712 -
- The surahs that begin with tasbeeh are : Surat Al Isra'a (The Night Journey), Surat Al Hadeed (Iron), Surat Al Hashr (Gathering), Surat Al Saf (Ranks), Surat Al Juma'a (Friday), Surat At Taghabun (Mutual Loss and Gain), Surat Al A'ala (The Most High) (الإسراء ، الحديد ، الحشر ، الصف ، الجمعة ، التغابن ، الأعلى)
- Tasbeeh is to negate all imperfection from Allah (سبحانه وتعالى), and we need to accepting of Allah's decrees. There is a story of a sheikh who told the town to write down the problem they have and put it

in a bucket. Then he told them to take out their paper, as they're searching for theirs they opened others' papers and said 'alhamdulillah' they don't have that problem. If you knew the possibilities of all decrees, you will pick exactly what Allah (سبحانه وتعالى) has picked for you, subhan Allah.

- When Allah (سبحانه وتعالى) decrees for us, He knows our nature and knows that this decree will elevate us and at the same time He will bring help with it.
- The word 'Saff' means 'rows', it makes you think of unity, discipline, similar actions. It is said that the theme for Surah As Saff is unity, and to feel belonging (دعوة للانتماء و الوحدة). You feel that you belong to Islam. When someone is happy, you're happy.
- Ayah 4 mentions the name of the surah 'saff' → **إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ (فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَّرْصُومٌ** (Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure). When you pray, you are in rows, etc.
- This surah is Medaniah, and the reason for revelation of this surah happened when Abdullah abu Salam (may Allah be pleased with him) said what is the best deed with Allah (سبحانه وتعالى) so that we can do it. So the hadith was revealed which is to struggle for the sake of Allah (سبحانه وتعالى). Some people did it and others didn't, and that's why in ayah 2 it says why do you say will you do things and you don't.

Breakdown of the surah (محاوِر السورة):

- Ayat 1 to 4: Speech and actions should be in agreement (مطابقة القول العمل)
- Ayat 5 to 9: Position of the disbelievers with the invitation of the messengers (موقف الكفار من دعوة الانبياء)
- Ayat 10 to 14: Winning trade (التجارة الرابحة)
- O you who believe (يا أيها الذين آمنوا) is mentioned 3 times despite the surah being 14 ayat, so this is significant.

Ayah 1 – (سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ) (Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise)

- The theme of Surah As Saff is about unity and the first breakdown is about your speech and actions being in agreement, and this shows unity. Notice that Surah As Saff begins with tasbeeh, and this should remind you that everything around you in this universe is in harmony, in unity, because they are all doing tasbeeh, subhan Allah.
- (سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ) (Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh.): everything in the heavens and the earth are doing tasbeeh, and not you? Subhan Allah. (سَبَّحَ) shows absolute tasbeeh, it means the entire universe is thinking positively about Allah (سبحانه وتعالى), but we don't understand their glorification. Those who disbelieve in Allah (سبحانه وتعالى) are attributing imperfection to Allah (سبحانه وتعالى) by saying He has a son,

gets tired, etc, astaghfar Allah – and this is odd and disturbing the harmony. So this ayah is indirectly telling us look at the universe glorifying Allah (سبحانه وتعالى), so what about you? When you don't think negatively about Allah (سبحانه وتعالى), then it shows true faith. But if you find yourself complaining, getting angry, etc, then you are thinking bad about Allah's decree, subhan Allah. In Surah Al Hadid, it says (سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ), and this is to show balance; whereas in this Surah it is similar but to emphasize more about the earth, subhan Allah. What's glorifying Allah (سبحانه وتعالى) in the heavens? The angels, heavens, stars, sun, moon. What's glorifying Allah (سبحانه وتعالى) on the earth? Mountains, trees, seas, animals, objects, etc – everything on the earth. Though they are not rewarded for it. This is to show you that these great creations are doing tasbeeh and they're not rewarded, so what about you and you get rewarded? Subhan Allah. If you want anything, then ask Allah (سبحانه وتعالى), the One Who is Ever-Lasting. Don't be attached to something that will perish and go away.

- (وَهُوَ الْعَزِيزُ الْحَكِيمُ) (And He is the All-Mighty, the All-Wise): no one can resist Allah (سبحانه وتعالى), whatever He wants then no one can stop Him, and His might is connected with His wisdom. People might force others to do things but it's out of desire and not wisdom. Especially with children, we can be very contradicting with them, we tell them to not eat chocolates, and we eat chocolates, subhan Allah.

Ayah 2 – (يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ) (O you who believe! Why do you say that which you do not do?)

- (يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ) (O you who believe! Why do you say that which you do not do?): Allah (سبحانه وتعالى) is addressing the believers, saying why do you say what you don't do? And it's posed as a question to show 'be careful because you're doing it'. The believer is at another level now, and their test is how they deal with each other. The believers already believe in Allah (سبحانه وتعالى), but their test is the outer which is what's apparent – their dealings and manners with others.
- This is also being addressed in the present to show it's happening all the time. Why are you talking about good things, advertising what's good, to be patient, be pleased, etc while you don't do it yourself? And this is happening. We don't like it when people are over our heads telling us do this, do that, so if you want them to listen, you do it and they will follow you. Ayah 2 is showing if you're truthful or not – you're truthful when you do what you say. Don't be busy talking without doing. The best is when you speak little, and do a lot. Don't say I want to do so and so good deeds because the shaitan will hear you and mess it up for you. When you want to do something, do it with silence, don't announce it to all, in the hadith: (استعينوا على قضاء حوائجكم بالكتمان) (Seek help in Allah in doing things without speaking it about it to others). When you announce to everyone that you're building a house, or you're starting a project, etc you will find nothing happens. Either you get discouraged, or someone

affects your tawakul, etc. People think you need to tell them everything, but you shouldn't until everything is set and ready, especially worships, don't say I'm going to wake up for fajr, or do this book, or go to umrah, etc.

Ayah 3 – (كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ) (Most hateful it is with Allâh that you say that which you do not do)

- (كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ) (Most hateful it is with Allâh that you say that which you do not do): when you do what you say it should be for the sake of Allah (سبحانه وتعالى), not because of your picture in front of the people. And we do this especially with children telling them don't do this in front of the people, don't open other people's fridge, etc. We are worried about their picture in front of the people, rather than in front of Allah (سبحانه وتعالى), astaghfar Allah. And one of the tricks of the shaitan is to tell you don't learn then you won't tell others or have to act on it. And this is wrong, you need to seek Allah's help in doing and acting – this is balance. It is hated with Allah (سبحانه وتعالى) to say you do something and you don't.

Ayah 4 – (إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُيُوتٌ مَّرصُومَةٌ) (Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure)

- (إِنَّ اللَّهَ يُحِبُّ) (Verily, Allâh loves): Allah (سبحانه وتعالى) is telling us that He loves, and whatever He loves, we need to love, and love is an attribute of Allah (سبحانه وتعالى), but His love is not like anyone else. Our love is emotional and moody, but the love of Allah (سبحانه وتعالى) is perfect. So before you even hear what Allah (سبحانه وتعالى) loves, you love it regardless. It is important to know this as it's part of faith. That's why we need to know faith before the Qur'an because the faith is our foundation.
- (الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا) (those who fight in His Cause in rows (ranks)): we don't fight, so now we have acquiring knowledge. And this requires belief because without correct belief a person can be misled, subhan Allah. When you do any deed, you have to do it for the sake of Allah (سبحانه وتعالى) and this is inner. And what is it the outer? (صَفًّا) – in rows. For example, what impression do you get when you see an assembly of children all in rows at school? It shows you that it's a very organized and disciplined school. In the battlefield, similarly their outer appearance was important to show their unity. Imagine at the time of jahiliyah, this was unheard of. By being in a row, it shows that you're all equal, no one is better than the other. And this encourages other and puts fear in the hearts of the enemy. For example, when you're acquiring knowledge and doing it for the sake of Allah (سبحانه وتعالى), then you're all in a row

together, and this scares who? The shaitan. When there are no rows, when you're not standing together, then you're either disorganized and random, or you're just alone and separated from others. Both ways it gives power to the shaitan. Another example, when we pray in congregation, you have to stand together, feet to feet, shoulder to shoulder, no gaps, one full line. You can't pray however you want. Also, when you're organized and arranged, your mind is clear and you can be focused in what you do, in your studies, writing, etc. The universe is organized and it's in harmony. Allah (سبحانه وتعالى) is telling us in order to do the same. When the Prophet (صلى الله عليه وسلم) would place them in rows, he would delegate a job to someone and no one would object. If you don't have a delegation, then everyone would assume the other person is getting the job done. And when each person is delegated a job, then everyone will be focused on what he's doing and will be productive. So the job will get done, and you will have perfection. When you're (صَفًّا) then there is no jealousy, it's not like someone is there to take over the others.

- (كَأَنَّهُمْ بِنِينَ مَرَصُومٌ) (as if they were a solid structure): their description is like a building, that is (مَرَصُومٌ) meaning all fitting together with no gap. As if they're all one piece. Imagine a brick, it's valueless on its own, but when you put the bricks together, then you have a 'house'. When you are together, then there is unity.

Ayah 5 – (وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَفْقَوْمِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا) (And (remember) when Mûsa (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are Fâsiqûn (the rebellious, the disobedient to Allâh).)

- (وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَفْقَوْمِ) (And (remember) when Mûsa (Moses) said to his people: "O my people!): Allah (سبحانه وتعالى) chooses messengers that are from their own communities. Musa (عليه السلام) is from the people of Banu Israel, and you would think that when someone is from your own people, you would accept the message, but still different nations didn't accept their messengers because it's a matter of belief or not, subhan Allah. Musa (عليه السلام) was sent to Banu Israel to take them out from the slavery of firaoun and the humiliation they were facing. Musa (عليه السلام) is addressing them with (يَفْقَوْمِ) – O my people, to show he's with them, he's a part of them too, this shows belonging. This way of addressing is so kind and gentle.
- (لِمَ تُوذُونَنِي) (Why do you annoy me): Musa (عليه السلام) is asking them, why are you harming me? This can mean emotional harm, or not doing what you're being told. For example, students can harm the teacher by disrespecting, interrupting, raising the voice, or not studying. Musa (عليه السلام) is not only a teacher, but a messenger of Allah (سبحانه وتعالى) as well. Musa (عليه السلام) brought many things to

them, but they're not following it. It is said that Musa (عليه السلام) was being harmed by words that are disrespectful and by being wrongly accused about his body. Musa (عليه السلام) was very shy, and he would cover himself when he would take a bath and they started a rumor about his body, until Allah (سبحانه وتعالى) showed them contrary to what they believed. The theme of the surah is to be united and in rows, when you're in rows, you have a leader, and you need to respect the leader. Wherever you may be, you are to respect the leaders and to not talk negatively about anyone, this is what the Prophet (صلى الله عليه وسلم) told us. This is important for the unity and safety of the society.

- ﴿وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾ (while you know certainly that I am the Messenger of Allâh to you?): while they know for sure that he is their messenger. (علم) is to know with evidence, not just to know information. Musa (عليه السلام) is a messenger sent by Allah (سبحانه وتعالى) to Banu Israel and no one else – he is sent for them especially. You are supposed to respect the messenger and save him from your harm. The Muslim saves people from his harm – from his tongue, actions, and behavior. The Muslim is not only not harming the people, but even the animals, the ants. This hadith is telling you if you're a Muslim or not: يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الْمُسْلِمُ مَنْ سَلِمَ مِنْ أَيْدِيهِ وَيَدِهِ " (It is narrated on the authority of Jabir that he heard the (Prophet (صلى الله عليه وسلم)) say: A Muslim is he from whose hand and tongue the Muslims are safe.) - Sahih Muslim 41. So they

are harming their messenger which is contradicting unity, what is their punishment?

- (فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ) (So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path).): a messenger is sent to guide us, and we are to follow him. But if they're harming the messenger, can they be guided? Subhan Allah. For example, if students are not respecting the teacher, will they be able to learn? No. So because they're harming their messenger, they're not being guided. (زَاغٌ) and (أَزَاغَ) are both past tense verbs, but the second is to have something done on you. Their action is (زَاغُوا) and what is the consequence of their action? (أَزَاغَ). (زَاغٌ) is to harm and disrespect the messenger, and these are outer actions. As a result Allah (سبحانه وتعالى) changed and turned away their hearts. For example, students might be making fun of the teacher, and as a result, their hearts will be turned away from learning, or they won't benefit – their heart is not there, subhan Allah. May Allah (سبحانه وتعالى) protect us. Ameen. That's why we ask Allah (سبحانه وتعالى) – (يا مقلب القلوب ثبت قلوبنا على دينك) and (ربنا لا تزغ قلوبنا بعد إذ (هديتنا (هديتنا (O Turner of the Hearts, keep our hearts firm on Your deen) and (Our Rabb do not deviate our hearts after You have guided us). Sheikh As Sa'ady said after having been turned away from guidance, their hearts were turned towards doubts and confusion. Allah (سبحانه وتعالى) knows the intentions of everyone and deals with us accordingly.

- (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ) (And Allâh guides not the people who are Fâsiqûn (the rebellious, the disobedient to Allâh).): Allah (سبحانه وتعالى) does not guide the fasiqeen and in this surah, the fasiqeen are the ones doing (زَاغٌ) – the ones disrespecting and harming their messenger. If there is no guidance then it's misguidance. They might have knowledge, but there is no application, that's why Allah (سبحانه وتعالى) is (مغضوب عليهم). What is the point of having all of the means of knowledge and there is no application, may Allah (سبحانه وتعالى) protect us. Ameen. That's why it's important to not make fun of each other and not make fun of any who is responsible and in charge. Surah As Saff is an invitation to stop following your desires. What makes unity not happen and everyone disconnected? Desires. When Allah (سبحانه وتعالى) turned their hearts it's justice for them because of their actions; they did it to themselves.
- Also this ayah was revealed on the Prophet (صلى الله عليه وسلم) to show if you are being harmed by the hypocrites, etc, then Musa (عليه السلام) was also harmed by his people and he remained patient. The Prophet (صلى الله عليه وسلم) went through every situation to show us if he went through out, then what about us?

Ayah 6 – (وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ) (And (remember) when 'Isā (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he (Ahmed i.e. Muhammad (صلى الله عليه وسلم)) came to them with clear proofs, they said: "This is plain magic.")

- (وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ) (And (remember) when 'Isā (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you): Notice in ayah 5, it is said 'o my people' with Musa (عليه السلام) but with Eisa (عليه السلام), it's said 'o Banu Israel' because Eisa (عليه السلام) does not have a father, so he does not say 'my people'. The lineage is through the father. Musa (عليه السلام) says while you know I am a messenger, but with Eisa (عليه السلام) he says I am the Messenger of Allah. This shows that Banu Israel are greatly connected to Musa (عليه السلام) and the Tawrat, so when another messenger came to them, Eisa (عليه السلام) in this case, he is introducing himself to them because they were so unaccepting of him. When you believe in Allah (سبحانه وتعالى), then you will believe in any messenger He sends. You have unity when you are connected because of Allah (سبحانه وتعالى). What else did Eisa (عليه السلام) say?
- (مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ) (confirming the Taurât [(Torah) which came] before me.): he said I am confirming what is in the Tawrat, and the Tawrat is specifically mentioned because Banu Israel is so attached

to it and at the same time, he is telling them of the future. Notice Surah As Saff is about unity to show that all of the messengers are coming to believe in Allah (سبحانه وتعالى), but how did the division happen? I follow this messenger and no one else. Know that when Allah (سبحانه وتعالى) takes something away, the replacement is always better – this is the way of Allah (سبحانه وتعالى), you need to believe this. Allah (سبحانه وتعالى) sent the Prophet Mohammed (صلى الله عليه وسلم) and the Qur'an and there is no replacement after that. All of the messengers are brothers supporting each other like a solid building (بنيان مرصوص). Eisa (عليه السلام) didn't bring anything contrary to what they have, it's supporting all they know. The belief is the same for all of the messengers, but legislations might be different.

- (وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ) (and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed.): to give glad tidings of another messenger named 'Ahmed' is to prepare them for the coming of the Prophet Mohammed (صلى الله عليه وسلم), it's not for him. This is already mentioned in the Injeel. One of the names of the Prophet Mohammed (صلى الله عليه وسلم) is Ahmed, which is to praise. Hadith: ("أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا ("المَاجِي الَّذِي يُمَحَى بِي الكُفْرُ وَأَنَا الحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى عَقِيبي وَأَنَا العَاقِبُ (Jubair b. Mut'im reported on the authority of his father that he heard Allah's Messenger (صلى الله عليه وسلم) as saying: I am Muhammad and I am Ahmad, and I am al-Mahi (the obliterator) by whom unbelief would be obliterated, and I am Hashir (the gatherer) at whose feet mankind will be gathered, and I am 'Aqib (the last to come) after

whom there will be no Prophet.) - Sahih Muslim 2354 There was a long period between Eisa (عليه السلام) and Mohammed (صلى الله عليه وسلم) with no messenger and this is to show them, 'don't think that there will not be another messenger'. Eisa (عليه السلام) was preparing them of the coming of the last and final messenger, Mohammed (صلى الله عليه وسلم).

- (فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ) (But when he (Ahmed i.e. Muhammad (صلى الله عليه وسلم)) came to them with clear proofs, they said: "This is plain magic."): when the clear signs came to them, and this can mean both with Eisa (عليه السلام) and Mohammed (صلى الله عليه وسلم), they said this is 'clear magic', subhan Allah. Why? Because it's separating between the people. Magic is something that's not visible, but they're saying 'clear' magic and this shows confusion from their side. They are getting so many proofs, but their hearts are not accepting the guidance.

Ayah 7 – (وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)
(And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers and disbelievers) folk.)

- (وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ) (And who does more wrong than the one who invents a lie against Allâh,): there are people doing dhulm, and dhulm to not put things in its correct place. Allah (سبحانه وتعالى) is telling us to worship Him alone and you're worshipping something else, then this is dhulm. When you're hurting others, when you're backbiting, then you're actually hurting yourself. And the one who fabricates lies against Allah (سبحانه وتعالى) is dhulm. (افْتَرَىٰ) is to make up something and say it's the truth, astaghfar Allah. Eisa (عليه السلام) did not say he is the son of God, but people fabricated this. There is strong evidence that he is the messenger of Allah (سبحانه وتعالى) but there is no evidence that he is the son of God. Truth will reform you, not lies and fabrications. For someone to lie against Allah (سبحانه وتعالى) is the worst of lies. And notice the name of Allah (سبحانه وتعالى) is mentioned, with all of the perfection of Allah (سبحانه وتعالى) and His knowledge about you, and still you're fabricating lies. For example, a mother knows when her child is lying to her. So what about lying about Allah (سبحانه وتعالى) and His knowledge is all-encompassing, subhan Allah. What is the condition of the one fabricating lies?
- (وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ) (while he is being invited to Islâm?): while he is being invited to Islam. He is getting messages day and night to

submit to Allah (سبحانه وتعالى) alone and stay away from shirk, yet he's still lying, subhan Allah. It's not like someone is lying without guidance – there is guidance coming to him day and night. Imagine even while you're on your bed you're getting messages about Islam and you're getting more and more. When you have more ayat and signs are coming to you then more is required of you, subhan Allah.

- (وَأَللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) (And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers and disbelievers) folk.): before it was fasiqeen, but know it's dhalimeen. Allah (سبحانه وتعالى) will not guide those who are dhalimeen. Dhulm are darkneses on the Day of Judgement. This means anyone who is unfair and unjust will be in darkneses in the duniya and akhira. Guidance will not change them, even if you bring the best of scholars. Fasiqeen and dhalimeen, who are stamped with dhulm, will have not guidance. So what is the opposite in order to not be of these groups? Accept and submit the guidance coming to you and be fair and don't fabricate lies.

Ayah 8 – (يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ) (They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad (صلى الله عليه وسلم)) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).)

- (يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ) (They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad (صلى الله عليه وسلم)) with their mouths.): Allah (سبحانه وتعالى) is giving a picture of what they're trying to do. There's a light lit, 'Light of Allah' and they're trying to put it off with their lies, subhan Allah. What is (نُورَ اللَّهِ) – the Light of Allah? This includes tangible light such as the sun, the veil of Allah, the light of Allah and the intangible light which is the faith, deen, Qur'an, the Sunnah. Allah (سبحانه وتعالى) is so mighty, no one can affect His light. No matter how much people talk bad and fabricate lies, Allah (سبحانه وتعالى) will not be affected and rather they will get tired, subhan Allah. When a person doesn't want to do something, like not praying, he will complain and talk bad about it so that others will do the same because he doesn't like to be the odd one out. They're trying to put off the Light of Allah with their mouths but it's impossible. And it actually has a contrary effect because when you talk bad about something then it makes people curious to know what it really is. The Light of Allah includes knowledge, faith, and guidance. People will say if you learn then you have to act. Or you are guided and you're not talking badly about others, you're very boring to the people, you're trying to make taqwa and be patient and people are making fun of you.

What should you do? Don't judge them or fight them, just do your work and make tasbeeh. You might be doing good and people want to discourage you and put off that 'light', but Allah (سبحانه وتعالى) is telling you that they can't do it, subhan Allah.

- (وَأَللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ) (But Allâh will bring His Light to perfection even though the disbelievers hate (it).): Allah (سبحانه وتعالى) will take charge of keeping His Light going and it's important to know that Islam is not spread by the sword but by good dealings with others, well-manners and by knowledge. It's not by harshness, but by gentleness because Allah (سبحانه وتعالى) resembled the truth as 'noor' which is a gentle and subtle light. The more people speak badly about it, the more the Light of Allah spreads. Without even knowing, they are serving and spreading the Light of Allah, subhan Allah. All of the surahs of musabbahat are about tasbeeh, of pushing away the negativity, even when people are talking badly, just make tasbeeh. The Light of Allah is protected. No matter how much the disbelievers talk, it's artificial because the Light of Allah is real.

Ayah 9 – (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ) (He it is Who has sent His Messenger (Muhammad (صلى الله عليه وسلم)) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammed (صلى الله عليه وسلم)) hate (it))

- (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ) (He it is Who has sent His Messenger (Muhammad (صلى الله عليه وسلم)) with guidance): Allah (سبحانه وتعالى) sent His Messenger (صلى الله عليه وسلم) with guidance and the religion of truth. What is the guidance? Beneficial knowledge and righteous good deeds. All the knowledge that the Prophet (صلى الله عليه وسلم) brought to us is beneficial, it's not something unimportant. And everything that the Prophet (صلى الله عليه وسلم) did are righteous good deeds because it's following his Sunnah. This is the guidance that will lead us to paradise and the pleasure of Allah (سبحانه وتعالى). Any good deed you do has so much effect on your life. When you change, everything else changes in your life. When your focus is knowledge and righteous good deeds, then all other affairs in your life are done quickly without struggle such as cooking, housework, etc, subhan Allah.
- (وَدِينِ الْحَقِّ) (and the religion of truth (Islâmic Monotheism)): the true religion is Islam, to surrender to Allah (سبحانه وتعالى). Deen means religion, and in the Arabic it comes from (دين) – something you will be asked about it and recompensed. The deen with Allah (سبحانه وتعالى) is Islam, it's not for us to choose what we need, Allah (سبحانه

(وتعالى) will choose for us and He will choose the best way of life for us. Allah (سبحانه وتعالى) is perfect so of course He will choose the perfect deen for us. Deen is a way of life and the true deen has no faults or cracks in it. We don't change it. You will find stories of reverts who have tried different religions and in the end they choose Islam because there are no faults. We have to be happy that Allah (سبحانه وتعالى) chose Islam for us. The commands of Islam are nourishment for the heart and body. And the prohibitions are safety from all evil. Why is the deen al haqq sent?

- (لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ) (to make it victorious over all (other) religions): to make it apparent over all of the religions. How? With knowledge and good deeds. It is very important to understand this because people think deen has to be harsh and with wars but this is not correct. Islam is apparent with truth and guidance, not with fabrication and lies. Nothing can defeat the deen because it has strong evidence – quiet yet strong. It is firmly rooted. How was Islam spread to the Far East? With their good dealings with people. With your knowledge and good behavior is how you will give victory to the deen.
- (وَلَوْ كَرِهَ الْمُشْرِكُونَ) (even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammed (صلى الله عليه وسلم) hate (it))): Mushrikeen is part of kafireen. Kafireen is broad and shirk falls under it. The opposite of mushrik is mukhlis. The mushrikeen don't like the true deen – deen al haqq – to be apparent. This goes back to the theme of the Surah

which is to be saff, in unity, and how can you be united if the sources are different? The sources are the Qur'an and Sunnah.

Ayah 10 – (يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُجِيبُكُمْ مِّنْ عَذَابِ أَلِيمٍ) (O You who believe! Shall I guide you to a trade that will save you from a painful torment?)

- Ayat 10 to 14 are about the winning trade.
- (يَا أَيُّهَا الَّذِينَ ءَامَنُوا) (O You who believe!): Allah (سبحانه وتعالى) is addressing the believers, but it's posed as a question, as an invitation. Sheikh As Sa'ady said this manner is from the Most Merciful of the Merciful as advice and guidelines to His believing servants. This shows you that we need to show mercy to everyone, not only to those not in the deen, but even those on the guidance because they need encouragement as well.
- (هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ) (Shall I guide you to a trade): imagine doing business with Allah (سبحانه وتعالى), subhan Allah. And what will you get from this business?
- (تُجِيبُكُمْ مِّنْ عَذَابِ أَلِيمٍ) (that will save you from a painful torment?): to be saved from a painful torment. And to be saved from a painful torment means to win and be rewarded with paradise but the torment is emphasized to show to not be a loser. If you're not a loser then you're a winner. Imagine in business, you don't want to show a loss. This is encouraging us to want a winning business, we don't like to lose. Imagine when you start a business, you don't want to open a business that will lose. And what is this business?

Ayah 11 – (تُوْمِنُونَ بِاللّٰهِ وَرَسُوْلِهِۦٓ وَتَجٰهِدُوْنَ فِى سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ) (That you believe in Allâh and His Messenger (Muhammad (صلى الله عليه وسلم) (الله عليه وسلم)), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives, that will be better for you, if you but know!)

- (تُوْمِنُونَ بِاللّٰهِ وَرَسُوْلِهِۦٓ) (That you believe in Allâh and His Messenger (Muhammad (صلى الله عليه وسلم) (الله عليه وسلم))): to believe in Allah (سبحانه وتعالى) and His messenger (صلى الله عليه وسلم) and to struggle for the sake of Allah (سبحانه وتعالى) – so both inner and outer actions. To believe in Allah (سبحانه وتعالى) without seeing Him, is to believe in His names and attributes, to believe in His perfection and greatness. And to believe in His Messenger (صلى الله عليه وسلم), how? By following him and believing in all that he brought from news.
- (وَتَجٰهِدُوْنَ فِى سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ) (and that you strive hard and fight in the Cause of Allâh with your wealth and your lives,): After talking about the faith theb comes the application. This is the highest and includes all other worships. Imagine when you are at home, how can you struggle for the sake of Allah (سبحانه وتعالى)? With knowledge, by teaching your children. If you're a doctor, by taking care of others, etc. You're winning when you're struggling for the sake of Allah (سبحانه وتعالى), not for the sake of the people. When you believe in Allah (سبحانه وتعالى), you will do it for His sake. For example, two people might be giving charity, both are struggling, but one for the sake of Allah (سبحانه وتعالى) and one not, who is engaged in the winning trade? Or two people are fasting, one for the sake of Allah

(سبحانه وتعالى) and one for losing weight, both are struggling, but who is engaged in the winning trade?

- (ذَالِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ) (that will be better for you, if you but know!): when you participate in this winning trade, then it's good for you. And the good is undefined to show it's open and includes goodness both in the duniya and akhira. If you have knowledge, if you know, then you will do it because it's good for you.

Ayah 12 – (يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ) (الفوز العظيم (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in Adn (Edn) Paradise; that is indeed the great success)

- Ayat 12 to 13 are about goodness in the akhira first and then duniya.
- (يَغْفِرْ لَكُمْ ذُنُوبَكُمْ) ((If you do so) He will forgive you your sins,): this is goodness in the akhira, your sins will be forgiven and you will enter paradise. In order to get this goodness there must be belief in Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) and struggling to do good deeds, to stay away from sins, etc. When Allah (سبحانه وتعالى) forgives your sins it means you will not be affected by the evil consequence of your sins, subhan Allah. When you are making dhikr – subhan Allah, alhamdulillah, la howla wa la quwata ila billah etc – then it increases your trees and treasures in paradise. The Prophet (صلى الله عليه وسلم) spoke to Ibrahim (عليه السلام) only once. Imagine Ibrahim (عليه السلام) is the Father of the Prophets (صلى الله عليه وسلم) and he is speaking to his son/offspring, he is limited on time, so what did he say? Hadith: (عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لقيت إبراهيم صلى الله عليه وسلم ليلة أسري بي، فقال: يا محمد أقرئ أمّتك مني السلام، وأخبرهم أن الجنة طيبة التربة، عذبة الماء، وأنها قيعان، وأن غراسها: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر") (Ibn Mas'ud (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "I met Ibrahim (صلى الله عليه وسلم) on the Night of Ascension (Al-Asra), and he said to me: 'O Muhammad, convey my greetings to your Ummah, and tell them

that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest).") – At Tirmidhi Book 16, Hadith 1440 – this hadith shows us the importance of dhikr. Sins being forgiven include both major and minor sins as long as you believe in Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) and struggle for His sake.

- (and admit you into Gardens under which rivers flow, and pleasant dwellings in Adn (Edn) Paradise); entering paradise is an honor, and under the gardens are rivers. Imagine the gardens and rivers are mentioned before the houses, what does this show us? It shows us the emphasis of the accessories and additions in paradise before the essentials. So what will the essentials will be like? It will be beyond our imagination. For example, Allah (سبحانه وتعالى) tells us about the dress and jewelry of the dwellers of paradise, so what about the dwellers of paradise themselves? Subhan Allah. O Allah we ask You for paradise, O Allah we ask You for paradise, O Allah we ask You for paradise. Ameen. In this life, you can't enjoy what you have, there is something that comes up, distractions, etc. Homes in paradise are stress-free, you don't have to deal with an architect, interior designer, cleaners, etc. Building a house in this life is not about money, but the time and energy you have to spend on it. In paradise, you don't have to worry about building, maintenance,

cleaning – it's all customized according to your taste – this is the real life. May Allah (سبحانه وتعالى) grant us firdaous. Ameen. Notice the description of the homes are (طَيِّبَةً) – meaning there are no faults in it, no stress, all delights, and all happiness. In this life, you might have a house but there's no happiness in it, subhan Allah. Don't say if I get married, I'll be happy, or if I have children, I'll be happy, or if I get a house I'll be happy. Don't make your happiness conditional because you will find misery in it when you get it. Put the akhira in front of you, not the duniya. (عَدْنٍ) means eternal, no one will take you out of your home, no one will sell it, no one will destroy it, no one will take it over. Why is Allah (سبحانه وتعالى) telling us all of this? To show us that this life is temporary, it's not permanent, this is not the real life – the hereafter is the real life, so put your hope in the akhira, not the duniya.

- (ذَلِكَ الْفَوْزُ الْعَظِيمُ) (that is indeed the great success): Allah (سبحانه وتعالى) mentioned the akhira before the duniya because your goal should be the akhira before the duniya.

Ayah 13 – (وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ لِّلْمُؤْمِنِينَ) (And also (He will give you) another (blessing) which you love, help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad (صلى الله عليه وسلم)) to the believers)

- (وَأُخْرَىٰ تُحِبُّونَهَا) (And also (He will give you) another (blessing) which you love.): as if you get something extra with it which is just a sample, it's the duniya. The reward of the duniya is nothing compared to the reward of paradise, but we haven't seen paradise so Allah (سبحانه وتعالى) gives us reward in the duniya to give us comfort. The duniya is less than a mosquito wing in the eyes of Allah (سبحانه وتعالى) – it's so low. So what is this reward in the duniya?
- (نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ) (help from Allâh (against your enemies) and a near victory.): when you believe in Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) and struggle for His sake, then you will get support from Allah (سبحانه وتعالى) and a near victory. When you get any honor, don't attribute it to yourself or to your goodness or because of your struggle. Victory comes from Allah (سبحانه وتعالى) but you need to take the means. After we are done with the duniya, then there is no fitna, but as long as you're alive there's still fitna – you don't know how pride, arrogance, or riyâ'a can enter your heart. And notice Allah (سبحانه وتعالى) says 'support from Allah' – not 'support for you', in order to keep you grounded and balanced. For example, Sheikh As Saady had five students and then one student in his lifetime. But after his death, people are students of his tafsir and translating it. Did Sheikh As Saady ask them to do this? No.

Did he get to see the fruits of his struggle in his lifetime? No, but this is all victory from Allah (سبحانه وتعالى). The near opening means the opening of Mecca, opening of other places and that Islam would be spread. And this can be seen with the spreading of knowledge about Islam.

- (وَبَشِّرِ الْمُؤْمِنِينَ) (And give glad tidings (O Muhammad (صلى الله عليه وسلم)) to the believers): give the believers glad tidings of the reward of the duniya and akhira according to their level of faith. The greater your faith, the greater your glad tidings in the duniya, at the time of death, in the grave, on the Day of Judgement, and in paradise. May Allah (سبحانه وتعالى) increase our faith. Ameen.

Ayah 14 – (يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى)
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ فَآمَنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ
عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ (O you who believe! Be you helpers (in the Cause)
of Allâh as said 'Īsā (Jesus), son of Maryam (Mary), to the Hawârîyyun
(the disciples) : "Who are my helpers (in the Cause) of Allâh?" The
Hawârîyyun (the disciples) said: "We are Allâh's helpers" (i.e. we will
strive in His Cause!). Then a group of the Children of Israel believed
and a group disbelieved. So We gave power to those who believed
against their enemies, and they became the victorious (uppermost).)

- (يَا أَيُّهَا الَّذِينَ ءَامَنُوا) (O you who believe!): the name of the surah is 'as saff' and it's related to the beginning and end of the surah. The beginning of Surah As Saff begins with tasbeeh, which is to negate all imperfection from Allah (سبحانه وتعالى) with your behavior. For example, when you're disrespecting the messengers, then this is not tasbeeh. When doing dhulm, then this is not tasbeeh. Surah As Saff is about unity and you need to make tasbeeh in order to remain together. The end of Surah As Saff is about victory, so with unity you will have victory. You will not understand this ayah unless you go through the entire surah. This is addressing the believers who believe in Allah (سبحانه وتعالى) and the messenger (صلى الله عليه وسلم).
- (كُونُوا أَنصَارَ اللَّهِ) (Be you helpers (in the Cause) of Allâh): you cannot command anyone to be a 'great title' before preparing them. You need to believe in order to be 'saff', otherwise there's no point. 'Ansar' means those giving victory. If someone reads this ayah without having the proper foundations of faith then they will think

that Allah (سبحانه وتعالى) needs helpers or needs to be given victory, astaghfar Allah. Allah (سبحانه وتعالى) doesn't need anyone. How can you be 'ansar Allah'? By your speech and actions. And we are already told this in the beginning of surah, 'why do you say what you don't do?'. And this shows us that your speech and actions should be the same. Don't talk with no application because that is the trait of the hypocrites. So when you're truthful, then you will give victory to the deen – you cannot give victory with lies, subhan Allah. Where do you get the correct speech and actions? With knowledge and knowledge is 'noor Allah' – the light of Allah (سبحانه وتعالى). You need to have knowledge of what is right and wrong and what you need to do. Then you will have no contradictions and then you can give victory to the deen. Allah (سبحانه وتعالى) says be 'ansar Allah' – and this shows belonging. One of the tafsirs said another name for Surah As Saff is 'Al Hawariyoon' because it's mentioned twice in the Surah. And the 'Hawariyoon' are the followers/companions of Eisa (عليه السلام).

- (كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ؟) (as said 'Īsā (Jesus), son of Maryam (Mary), to the Hawārīyyun (the disciples) : "Who are my helpers (in the Cause) of Allāh?"): this is giving an example to be like the 'hawariyoon' when it was revealed on the Prophet (صلى الله عليه وسلم). Allah (سبحانه وتعالى) is telling the Muslims to be like the 'hawariyoon' as in example. The hawariyoon are already companions but why is Eisa (عليه السلام) asking them again? Because some people are companions for the sake of the person and for

the sake of Allah (سبحانه وتعالى). So Eisa (عليه السلام) is asking them again to make it clear to them. Notice Surah As Saff has many questions, why do you say what you don't do? Why do you harm me? Shall I lead you to a winning trade? Who are my 'ansar to Allah'? Meaning who will help me for the sake of Allah (سبحانه وتعالى) in order to give victory to the deen of Allah (سبحانه وتعالى). Sheikh As Saady said they go in and leave together, and this shows obeying the leader, no person stays behind.

- قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ (The Hawârîyyun (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!)): they answered immediately because there is no conjunction, they immediately said 'we are ansar Allah'. There is no hesitation or cut in between. How can you be 'ansar Allah' today? When you're helping others for the sake of Allah (سبحانه وتعالى), whether as a mother, teacher, student, doctor, etc. And when they spoke, they applied as well though it's not mentioned because as soon as they said it, they did it. Next we see the consequence of their actions.

- فَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ (Then a group of the Children of Israel believed and a group disbelieved.): their mission is only for Banu Israel, but Islam is for everybody. At that time, it was only for Banu Israel. The invitation/dawah of Eisa (عليه السلام) and the hawayroon was to spread the religion and some from Banu Israel believed and some didn't; they denied. The group that believed accepted him as a Messenger of Allah. The group that denied him are two groups. One group out rightly rejected him (جحدوا) and said

he was born to a mother engaged in an illicit relation, astaghfar Allah. And the other group denied him by over-exalting him (غلو) by making him son of God, astaghfar Allah. You cannot have balance or unity like this. So you have three groups just as Surah Al Fatiha mentions three groups in this life. Those who rejected are (مغضوب عليهم) and those who over-exalted are (ضالين) and those who believed are (أنعمت عليهم). That's why you ask Allah (سبحانه وتعالى) to be on the Straight Path.

- (فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ) (So We gave power to those who believed against their enemies, and they became the victorious (uppermost).): Allah (سبحانه وتعالى) supported the group that believed and they became visible, and when you say you're Muslim it needs to show with your actions. It needs to show with your good manners, good speech and good behavior with others. Don't think Allah (سبحانه وتعالى) needs support, it's He Who's supporting you. The way you behave and act will bring victory. Don't be harsh and rude. A person might look beautiful from the outside, but when they speak and shout at others, then that beauty is gone. It's the behavior that talks. And the opposite is true, some people might not look appealing from the outside but their speech and behavior is beautiful.

May Allah (سبحانه وتعالى) increase us in faith and make our manners the Qur'an. Ameen.

This is the end of Surah As Saff. All praises are due to Allah (سبحانه) that by His favor good deeds are completed. May Allah (سبحانه) forgive us and accept from all. Ameen.

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