

Surah (SC)

Mr. Pahary S. M. Yasser (Islamic Studies)

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- 1. Surah Al Faatiha (1)**
- 2. Surah Al 'Alaq (96)**
- 3. Surah Al Quraish (106)**
- 4. Surah Al Kawthar (108)**
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- 6. Surah An Naas (114)**



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- 1. Introduction Of Surah Al Faatiha**
- 2. Tafsir Of Surah Al Faatiha**
- 3. Usage Of Surah Al Faatiha**



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1. Introduction Of Surah Al Faatiha (1)

Ashaab Ul Nuzul:

- Revealed In Mecca And One Among The First Surahs Of The Qur'an To Be Revealed.
- “The Messenger Of Allah (S) Whenever He Went Out, Used To Hear Someone Calling Him 'O Muhammad!' And Whenever He Heard This, He Used To Flee. Waraqah Ibn Nawfal Advised The Prophet To Remain In His Place When The Caller Calls Him So That He Hears What He Has To Tell Him. And So When He Went Out, He Heard The Calling: 'O Muhammad!' He Said: 'Here I Am! At Your Service!' The Caller Said: 'Say: I Bear Witness That There Is No God But Allah And I Bear Witness That Muhammad Is The Messenger Of Allah'. Then He Said: 'Say (Praise Be To Allah, Lord Of The Worlds, The Beneficent, The Merciful. Owner Of The Day Of Judgement...)' And He Read Until The End Of The Opening Of The Book”.



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1. Introduction Of Surah Al Faatiha (2)

- a. Umm Ul Kitaab (Mother Of The Book)
- b. The Opener (Introduction / Prelude)
- c. Surah Al Hamd (Praise To Allah)
- d. 7 Oft-repeated Verses (Number Of Verses)
- e. Ruqya (Incantation / Prayer)
- f. Shifa (Cure / Remedy)



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2. Tafsir Of Surah Al Faatiha

Verse 1: In The Name Of Allah, The Most Merciful, The Most Compassionate

- a. Proper Name Of God
- b. Start Everything With Allah's Name
- c. Attributes Of Allah
- d. Most Merciful – For Everyone
- e. Most Compassionate – For Mu'min



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2. Tafsir Of Surah Al Faatiha

Verse 2: All Praise Be To Allah The Lord Of The Worlds

- a. Praise Only To Allah / Thanks / Gratitude For Allah
- b. Lord = Sustainer, Provider / Protector
- c. Worlds Of Insaan
- d. Worlds Of Jinn
- e. Worlds Of Angels
- f. Words Of Seen And Unseen



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2. Tafsir Of Surah Al Faatiha

Verse 3: The Most Merciful The Most Compassionate

Refer To Verse 1



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2. Tafsir Of Surah Al Faatiha

Verse 4: Master Of The Day Of Judgement

- a. Master = Judge
- b. Decision Maker And Taker
- c. Aakhirah
- d. Question And Answer
- e. Reward Or Punishment



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2. Tafsir Of Surah Al Faatiha

Verse 5: You Alone Do We Worship And Your Aid Only Do We Seek

- a. Ibaadah Is Only For Allah
- b. Sacrifice For Allah
- c. Allah Is The Helper
- d. His Help Extends In All Worlds
- e. Dependence On Allah



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2. Tafsir Of Surah Al Faatiha

Verse 6: Guide Us On The Straight Path

- a. Guidance From Allah
- b. Right Path = Middle Path
- c. Path Of Success
- d. Path Of Rasouloullaah (S)



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2. Tafsir Of Surah Al Faatiha

Verse 7: The Path Of Those Whom You Have Favoured; Not (The Path) Of Those Who Have Earned Your Anger Nor Of Those Who Have Astrayed

- a. Path Of Favour = Nabiyyin, Swiddiqin, Shu'adah, Swalihin
- b. Anger = Jews
- c. Astray = Christians



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3. Usage Of Surah Al Faatiha

- a. Swalaat
- b. Swalaat Janaza
- c. Ruqya
- d. Shifa
- e. Before Du'a
- f. Blessing



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1. Introduction Of Surah Al ‘Alaq

(Bukhari 3) Aisha (ra): ... He Used To Go In Seclusion In The Cave Of Hira Where He Used To Worship (Allah Alone) Continuously For Many Days Before His Desire To See His Family. He Used To Take With Him The Journey Food For The Stay And Then Come Back To (His Wife) Khadija To Take His Food Likewise Again Till Suddenly The Truth Descended Upon Him While He Was In The Cave Of Hira. The Angel Came To Him And Asked Him To Read. The Prophet (s) (Replied, "I Do Not Know How To Read." The Prophet (s) Added, "The Angel Caught Me (Forcefully) And Pressed Me So Hard That I Could Not Bear It Any More. He Then Released Me And Again Asked Me To Read And I Replied, 'I Do Not Know How To Read.' Thereupon He Caught Me Again And Pressed Me A Second Time Till I Could Not Bear It Any More. He Then Released Me And Again Asked Me To Read But Again I Replied, 'I Do Not Know How To Read (Or What Shall I Read)?' Thereupon He Caught Me For The Third Time And Pressed Me, And Then Released Me And Said, 'Read In The Name Of Your Lord, Who Has Created



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2. Tafsir Of Surah Al ‘Alaq

Verse 1. Read: In The Name Of Your Lord Who Has Created

- Read = Importance Of Education
- Name Of Your Lord = Allah – Dhikr
- Name Of Your Lord = Bismillaah ...
- Creation
- Biology



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2. Tafsir Of Surah Al ‘Alaq

Verse 2. Created Man From A Clot.

- Concept Of Creation
- Creator Of All Things We Know And We Don't Know
- Clot Of Blood = Insignificant Quantity
- Human Beings Are Weak
- Humility Of Insaan
- Superiority Of Allah



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Verse 3. Read And Your Lord Is The Most Bounteous

- Read = Again Importance To Education
- Your Lord = Proximity With Your Sustainer
- Bounteous = Generosity Of Allah
- Whatever We Have = From Allah
- Whoever We Are = Due To Allah



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2. Tafsir Of Surah Al ‘Alaq

Verse 4. Who Taught By The Pen

- Concept Of Teaching And Learning
- The Pen = Destiny
- The Pen = Writing And Reading
- The Pen = Education
- Knowledge Of Allah = Unlimited
- Knowledge Of Human Beings = Limited



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Verse 5. Taught Man That Which He Knew Not.

- Concept Of Education
- Teacher Of Prophets = Allah
- Bestower Of Knowledge = Allah
- Human Beings = Weak In Knowledge
- Human Beings Need Allah



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1. Introduction Of Surah Al Quraish

Ashaab Ul Nuzul

- This Surah Was Revealed About The Quraysh And The Blessings That Allah, Exalted Is He, Had Bestowed Upon Them.
- Umm Hani' Bint Abi Talib Reported That The Prophet (S) Said: "Allah Has Favoured The Quraysh With Seven Characteristics Which He Has Never Given To Anyone Before Them And Will Never Give To Anyone After Them:
 1. The Post Of The Caliph (Al-khilafah) Is Given To One Among Them,
 2. The Custody Of The Sacred House (Al-hijabah) Is Assumed By Someone From Amongst Them,
 3. Giving Water To The Pilgrims (Al-siqayah) During Hajj Is Undertaken By Someone Amongst Them,
 4. Prophethood Is Given To Someone Amongst Them,
 5. They Were Given Victory Over The [Army Of] Elephants,
 6. They Worshipped Allah For Seven Years During Which None Worshipped Him,
 7. And A Surah Has Been Revealed About Them In Which None But Them Was Mentioned (For The Taming Of Quraysh...)".



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2. Tafsir Of Surah Al Quraish

Verse 1: 1. For The Taming Of Quraish

- Command Quraysh To Be Tamed To Allah's Divine Oneness
- Mention My Blessings To Quraysh So That They Be Tamed To Allah's Divine Oneness.
- Taming = The Blessings Bestowed Upon The Quraish
- Taming = Familiarity
- Taming = Security
- Taming = The 7 Favours
- Sign To Show Gratitude To Allah



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2. Tafsir Of Surah Al Quraish

Verse 2: For Their Taming (We Cause) The Caravans To Set Forth In Winter And Summer.

- Business Trips
- Winter = Fear Of Loss (Yemen)
- Army Of Yemen Was Destroyed
- Summer = Fear Of Thieves (Syria)
- Belief In Allah's Divine Oneness Is Not Hard For Quraysh Just As Their Winter And Summer Trips Are Not Hard For Them.



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Verse 3: So Let Them Worship The Lord Of This House

- Consequence = Worship Allah
- Lord = Sustainer, Creator
- House = Ka'bah Shareef



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2. Tafsir Of Surah Al Quraish

Verse 4: Who Hath Fed Them Against Hunger And Hath Made Them Safe From Fear.

- Hunger = 7 Years
- Winter + Summer = 2 Trips A Year
- Fear = From Negus And His Host To Destroy Ka'bah
- Fear = Army Of The Elephant



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1. Introduction Of Surah Al Kawthar

- Said Ibn 'Abbas: “This Surah Was Revealed About Al-'as Ibn Wa'il. He Met The Messenger Of Allah (s) As He Was Entering The Sacred Mosque While The Prophet Was Coming Out Of It. They Met At The Gate Of Banu Sahm And Started Talking To Each Other While The Chiefs Of Quraysh Were Sitting In The Mosque. When Al-'as Entered The Mosque, They Asked Him: 'Who Were You Talking To?' He Said: 'I Was Talking To That Man Without Posterity', Meaning The Messenger Of Allah (s). The Prophet (s) Had Lost 'Abd Allah, His Son From Khadijah, And So Allah, Exalted Is He, Revealed This Surah”.
- Yazid Ibn Ruman Who Said: “Whenever The Messenger Of Allah (s) Was Mentioned, Al-'as Ibn Wa'il Al-sahmi Used To Say: 'Leave Him Be, He Is Just A Man Without Posterity; He Has No Offspring: If He Were To Die, No One Would Mention Him Again And You Will Be Rid Of Him'. And So Allah, Exalted Is He, Revealed (Lo! We Have Given Thee Abundance...) To The End Of The Surah”. 'Ata' Reported That Ibn 'Abbas Said: “Al-'as Ibn Wa'il Used To Pass By The Prophet (s) And Say: 'Indeed I Am Insulting You, And Truly You Are Without Posterity, Without No Male Offspring To Survive You'. And So Allah, Exalted Is He, Revealed (Lo! It Is Thy Insulter) I.E. Al-'as (Who Is Without Posterity) Insofar As The Good Of This World And Of The Life To Come Are Concerned”.



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2. Tafsir Of Surah Al Kawthar

Verse 1: Lo! We Have Given Thee Abundance

- Kawthar = Name Of A River In Paradise And His The Prophet's Pool Around Which His Community Shall Gather
- Kawthar = Abundant Good (Prophethood + The Qur'ān + Intercession)
- Kawthar = Offspring (After Death Of Qasim, Abdullah And Ibrahim)
- Comfort And Good News



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2. Tafsir Of Surah Al Kawthar

Verse 2: So Pray Unto Thee Lord, And Sacrifice.

- Sign Of Gratitude = Face Towards The Qiblah
- Put Your Right Hand On The Left Hand When In Prayer
- Complete Your Bowing And Prostration Such That Your Upper Part Of The Chest Is Plain
- Pray To Your Lord On The Day Of Immolation And Offer A Sacrifice.



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Verse 3: Lo! It Is Thy Insulter (And Not Thou) Who Is Without Posterity.

- Your Antagonist Who Is Cut Off
- Nothing Good In Both Abodes.
- Your Hater Who Is The Severed One Refraining From All Acts Of Good
- The Hater of Rasouloullaah (s) = The One Whose Line Of Offspring Will Be Severed



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1. Introduction Of Surah Al Ikhlaas

- Qatadah, Al-dahhak And Muqatil Said: “A Group Of Jewish People Went To The Prophet (s) And Said To Him: 'Describe To Us Your Lord, For He Has Revealed His Description In The Torah. Tell Us: What Is He Made Of? And To Which Species Does He Belong? Is He Made Of Gold, Copper Or Silver? Does He Eat And Drink? Who Did He Inherit This World From? And To Whom Will He Bequeath It?' And So Allah, Gloried And Exalted Is He, Revealed This Surah. It Is Allah's Specific Lineage.
- Ubayy Ibn Ka'b Related That The Idolaters Said To The Messenger Of Allah (s): “What Is The Lineage Of Your Lord?” And So Allah, Exalted Is He, Revealed (Say: He Is Allah, The One! Allah, The Eternally Besought Of All). The Eternally Besought Of All (Al-samad) Is Him Who (Begetteth Not Nor Was Begotten) For Anyone Who Is Begotten Will Certainly Die And Whoever Dies Will Be Inherited. Allah Does Not Die Nor Is He Inherited. (And There Is None Comparable Unto Him), He Does Not Have Anyone Who Resembles Him Or Is Like Him (Naught Is As His Likeness...) [42:11].
- Jabir Said: “The Prophet (s) Was Asked: 'O Messenger Of Allah, Tell Us About The Lineage Of Your Lord!' And So This Surah (Say: He Is Allah, The One!...) Was Revealed”.



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2. Tafsir Of Surah Al Ikhlaas

Verse 1. Say: He Is Allah, The One!

- Say = Allah – Rasouloullaah – Mankind
- Allah = Proper Name
- Ahad = One / Not In Numeral Form
- Ahad = One / Unique



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Verse 2. Allah, The Eternal

- God The Self-sufficient
- One Who Is Always Sought At Times Of Need
- He Who Does Not Eat Or Drink
- He Who Does Not Have An Interior
- The Everlasting
- He Who Does Not Have An Entrance Or Exit.



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2. Tafsir Of Surah Al Ikhlaas

Verse 3. He Begets Not Nor Was Begotten.

- He Does Not Have A Son
- No One Will Inherit His Dominion
- He Was Not Begotten
- He Did Not Inherit His Dominion.



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Verse 4. And There Is None Comparable Unto Him.

- Neither Match Nor Comparison 'To Him
- He Does Not Have An Opposite, Peer, Or Equal Nor Anyone Who May Resemble Or Begin To Resemble Him
- He Does Not Have Any Co-equal Who Would Compete With Him About Dominion And Sovereignty



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1. Introduction Of Surah An Naas

- The Commentators Of The Qur'an Said: "The Messenger Of Allah (s) Had A Jewish Servant Boy. The Jews Approached Him And Kept After Him Until He Gave Them Some Fallen Hair From The Prophet, Allah Bless Him And Give Him Peace, As Well As A Few Teeth From His Comb. The Jews Used These To Cast A Spell Of Black Magic On Him. The Person Who Was Behind This Was The Jew Labid Ibn Al-a'sam. He Then Put The Hair In A Well Belonging To Banu Zurayq Called Dharwan. The Messenger Of Allah (s) Fell Ill For A Period Of Six Month, During Which The Hair Of His Head Fell Off; He Imagined That He Slept With His Wives When He Did Not, And Was Withering Away Without Knowing The Reason. As He Was One Day Sleeping, He Saw Two Angels Coming To Him. One Of Them Sat At His Head And The Other At His Feet. The Angel Who Sat At His Head Asked: 'What Is Wrong With The Man?' The Second Angel Responded: 'A Spell Of Black Magic Was Cast On Him'. The First One Asked: 'And Who Is Responsible For This Sorcery?' The Second Angel Answered: 'It Is Labid Ibn Al-a'sam, The Jew'. The First Angel Asked Again: 'What Did He Use To Cast Black Magic On Him?' The Second Angel Said: 'He Used A Comb And Fallen Hair'. The First Angel Asked: 'Where Is It Now?' The Second Angel Said: 'It Is Inside The Spadix Of A Palm Tree Beneath The Stepping Stone Which Is Inside The Well Of Dharwan', At Which Point The Messenger Of Allah (s) Woke Up. He Said: 'O 'A'ishah, Do You Not Think That This Is From Allah To Inform Me Of The Cause Of My Illness?' He Then Sent 'Ali [Ibn Abi Talib], Al-zubayr [Ibn Al-'awwam] And 'Ammar [Ibn Yasir] Who Drained The Water Of That Well As One Would Drain The Dust Of Henna. They Lifted The Stone And Got The Spadix Out And Found Therein Some Of The Hair Of The Messenger Of Allah (s) As Well A Few Teeth From His Comb. They Also Found With It A String With Eleven Knots Knitted With Needles.



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- Allah, Exalted Is He, Then Revealed Surah Al-falaq And Surah Al-nas (Al-mu'awwidhatayn). With Each Verse That The Messenger Of Allah (s) Read One Knot Was Untied And The Prophet (s) Felt Some Lightness. When The Last Knot Was Untied, The Prophet (s) Got Up As If He Was Released From A Cord To Which He Was Tied Up. Gabriel (as) Kept Saying: 'In The Name Of Allah I Cast This Incantation On You To Protect You From Anything That Might Harm You And That Allah Heals You From The Resentful Envier And The Evil Eye'. Those Around Him Said: 'O Messenger Of Allah, Should We Not Head Toward That Evil Person And Kill Him?' He Said: 'As For Me, Allah Has Cured Me, And I Dislike Causing Evil To Other People'. This Is Of The Forbearance Of The Messenger Of Allah (s)".



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2. Tafsir Of Surah An Naas

Verse 1. Say: I Seek Refuge In The Lord Of Mankind

- Say = Allah – Rasouloullaah (S) – Mankind
- Protection / Help With And From Allah
- Sustainer Of Humanity
- Sustainer Of The Jinn
- Lord Of The Good And The Bad



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Verse 2. The King Of Mankind

- The King Of The Jinn And Humankind
- King Of The Good And The Bad Among Them

Verse 3. The God Of Mankind

- The Creator Of The Jinn And Humankind
- Creator Of The Good And The Bad Among Them



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Verse 4. From The Evil Of The Sneaking Whisperer

- He Is Referred To By The Name Of The Action Waswasa
- His Repeated Engaging In It — Who Slinks Away And Recoils From The Heart Whenever God Is Mentioned
- Satan Who Runs Away
- Hides Himself Whenever Allah Is Mentioned



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Verse 5. Who Whispers In The Hearts Of Mankind

- Satan Whispers In The Hearts Of Created Beings
- Whenever They Neglect To Remember God

Verse 6. Of The Jinn And Of Mankind

- Satan Whispers In The Hearts Of The Jinn And Mankind.
- Surah Concerning Labid Ibn Al-a'sam, The Jew, And His Daughters Who Used Black Magic
- Human Beings Also 'Whisper' In A Manner Appropriate To Them Beginning Externally Where After Their Whispers Reach The Heart And Establish Themselves In It In The Way In Which This Customarily Happens.



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