

THE STRIVING

MUSLIM ACADEMY

Islamic and Academic Education

ISLAMIC EDUCATION · TEXTBOOK

Tafseer
Semester One

How the Qur'an is explained, and then al-Fatihah with the short surahs of refuge, sincerity, victory, separation, consolation and accountability.

WHAT IS INSIDE

- How this book is used beside the workbook
- Four units, twelve lessons, each one taught in two pages
- Worked examples, and the words of every lesson
- What the workbook asks of you, week by week
- The curriculum this book is built on, in full

The Striving Muslim Academy

Built on the Academy's own Islamic Education Curriculum, and keyed to the workbook of the same semester, week for week.

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4 WEEK FOUR

an-Nas and al-Falaq

Surah an-Nas and al-Falaq, and the reason for their revelation

The two surahs

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ مِن شَرِّ مَا خَلَقَ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

AL-FALAQ 113:1-5

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ مَلِكِ ٱلنَّاسِ إِلَٰهِ ٱلنَّاسِ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ٱلَّذِى يُوَسْوِسُ فِى
صُدُورِ ٱلنَّاسِ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ

AN-NAS 114:1-6

What each seeks refuge from

Al-Falaq: from the evil of what He created, from the darkness when it settles, from those who blow on knots, and from the envier when he envies.

An-Nas: from the whisperer who withdraws, who whispers into the breasts of people, from among the jinn and from among mankind.

So the first is mostly about external harm and the second about what is whispered inwardly. They are recited together for that reason, and the last clause of an-Nas is worth sitting with: the whisperers include people.

The reports on their revelation

There are reports that they were revealed concerning a specific incident, and reports of the Prophet ﷺ reciting them for protection, including over himself in illness, and instructing their recitation after each prayer and at night.

Ask your teacher for these narrations with their collections and gradings. Asbab an-nuzul أَسْبَاب النُّزول is an area where weak reports are repeated confidently, so this is the week to form the habit of asking.

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5 WEEK FIVE
al-Ikhlas

Surah al-Ikhlas, and what it denies as well as affirms

The surah

قُلْ هُوَ ٱللَّهُ أَحَدٌ ٱللَّهُ ٱلصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ

AL-IKHLAS 112:1-4

Four verses, and your Aqeedah course treated them as a creed. Here you take them as tafseer.

Affirmation, then three denials

Verse one affirms: He is One, ahad.

Verse two affirms: as-Samad, which the mufassirun explain with more than one sense, the self sufficient upon whom all depend being the commonest. Ask your teacher which this school gives and whether more than one is accepted, because this is a good early example of a word the scholars read in several defensible ways.

Verses three and four deny: He did not beget and was not begotten, and there is none comparable to Him.

So most of the surah is denial, which is how the Qur'an most often protects the subject of tawhid: by excluding likeness.

A third of the Qur'an

There are reports that the Prophet ﷺ described this surah as equivalent to a third of the Qur'an. In **al-Bukhari** and **Muslim**; get the references.

The scholars explain this as referring to subject matter: the Qur'an's subjects being broadly tawhid, rulings, and reports of the past and the future, and this surah being wholly the first. Ask your teacher. And note what it does not mean: that reciting it three times substitutes for reciting the Qur'an, which the scholars have addressed.

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10 WEEK TEN
al-Ma'un

Surah al-Ma'un, and worship that is rejected

The surah

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ۝ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ۝ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۝ فَوَيْلٌ
لِّلْمُصَلِّينَ ۝ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝ ٱلَّذِينَ هُمْ يُرَآءُونَ ۝ وَيَمْنَعُونَ ٱلْمَاعُونَ

AL-MA'UN 107:1-7

Worship that is rejected

The surah begins with one who denies the recompense, describes him by two acts, repelling the orphan and not feeding the needy, and then turns to those who pray.

And of those who pray it says: woe to them, who are heedless of their prayer, who make a show of it, and who withhold small kindnesses.

So the surah moves from the one who denies the hereafter to the one who prays, and does not treat the second as safe. That movement is the surah, and it is uncomfortable by design.

Three faults in a praying person

Heedlessness of the prayer, which the mufassirun explain variously and which your teacher will set out. Showing off in it, which your Aqeedah course named as lesser shirk. And withholding al-ma'un, which the mufassirun explain as small items of use, or as zakah, with reports from the Companions for more than one reading.

Three faults and none of them is leaving the prayer. The surah addresses a person who is praying.

Why it is in a syllabus for the religious

Because the people most likely to read this surah are people who pray.

A student in a religious school is in the surah's described group. Taking that seriously, rather than reading the surah as being about somebody else, is the only way it does any work.

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SAMPLE PAGES

You have read a few pages. The book is longer.

What you are holding is a short sample, taken from different parts of the book so that you can see the teaching, the exercises and the standard of the Arabic before you decide.

The complete book, and the rest of the set, are on our website. Nine subjects, four semesters each: a textbook that teaches the week and a workbook that examines it.

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Islamic and Academic Education

If your child studies with us, you do not buy these.
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Our Islamic Education classes are free. These books are what pays the teachers who teach them.