سُورَةُ فَاطِر

Faatir

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra
All the praises and thanks be to Allah, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.

[faatirun] comes from the verb فَطَرْ [fatara] which means to create something and mould it beautifully and perfectly.
Ayah 2

Muhsin Khan
Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the AllMighty, the AllWise.

Some scholars of tafsir say this ayah is referring to revelation. Once the door of revelation is opened, no one can close and vice versa.

Ayah 3

Muhsin Khan
O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?
And if they belie you (O Muhammad SAW), so were Messengers belied before you. And to Allah return all matters (for decision).

O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.

[ ya-yu-nas na-asu] O People! Listen up! [ yaghur- ran- nakum] comes from the verb [ ghar- ra] which means to be deceived or deceived in the end.
Ayah 6

إن الشيطان ليكُن عدوًا فاتُخذوه عدوًا إنما يدعو أجيزة ليكونوا من أصحاب السعير.

Muhsin Khan
Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.

Ayah 7

الذين كفروا لهم عذاب شديد والذين آمنوا وعملوا الصالحين لهم مغفرة وأجر كير.

Muhsin Khan
Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
Ayah 8

Is he, then, to whom the evil of his deeds made fairseeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad SAW) in sorrow for them. Truly, Allah is the All-Knower of what they do!

Ayah 9

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

[fatuteeru] comes from the verb

[athaara] which is to lift something up.
What we say of good must appear on our limbs. Saying good things, but acting on them as well. This shows us the importance of not just actions give them a push and lift them in that ascension. The good words we say ascend up and righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

यस-आदु [yas-a3du] comes from the verb صعد [sa’i3’da] which is to ascend. The good words we say ascend up and righteous actions give them a push and lift them in that ascension. This shows us the importance of not just saying good things, but acting on them as well. What we say of good must appear on our limbs.
And Allah did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (AlLauh AlMahfuz) Surely, that is easy for Allah.

[yu’a3m-maru] is the passive present form of the verb [a3m-mara] which is to give an increase in the length of life.
And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the seawater as they sail through it), that you may seek of His Bounty, and that you may give thanks.

[3th’bun furaatun] endless sweet water
[saa’ighun] that which goes down the throat easily and gives relief.
[tareey-yun] fresh
[mawaakhiru] comes from the verb
[makhara] which is when a ship sails in the water and it cuts through the water or ice like the tearing of a cloth right down the middle. It produces a sound as it traverses through the water or ice and leaves a wake behind it.

**Ayah 13**

He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the datestone).
[yuliju] comes from the verb [awlaja] which means to stuff something inside something or enter something into something.

[sakh–khara] to subdue, domesticate.

[qit’meerun] is a shred of the peel off of a pit of a date. A similar word to this is the Quran is [naqeerun] which is when you look at a seed of a date and you see a little tiny string coming out from the top.

Ayah 14

Muhsin Khan

If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad SAW) like Him Who is the AllKnower (of each and everything).

[is’tajaaba] is to try to respond.
Ayah 15

O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.

ALLAH tells us here that the god’s that these polytheists worship don’t even own the shred of the peel off of a pit of a date and that we are bankrupt in the sight of ALLAH as well.

Ayah 16

If He will, He could destroy you and bring about a new creation.

أَدْهَبْكُمْ [yuthʼhib’kum] comes from the verb أَدْهَبْ [athʼhaba] which is to make go away.

Ayah 17

And that is not hard for Allah.
And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad SAW) can warn only those who fear their Lord unseen, and perform As-Salat (IqamatSalat). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allah is the (final) Return (of all).

In this ayah ALLAH gives us a tremendous image. In this life we are quick to help our parents, relatives, friends etc. to relieve their burdens, carry something for them, help them with something etc. However on the day of judgement we will not try to help anyone even if it was our own mother drowning in her deeds and burdens!
It’s everyone for themselves on that day.
[tazar] comes from the verb [wazara] which is to carry or bear something.

[waaziratun] is someone who bears or carries a burden.

[wiz-run] is a heavy burden. Its plural is [aw-zaarun].

[muth’qalatun] is someone buried in their deeds and burdens.

Ayah 19

Muhsin Khan
Not alike are the blind (disbelievers in Islamic Monotheism) and the seeing (believers in Islamic Monotheism).

Ayah 20

Muhsin Khan
Nor are (alike) the darkness (disbelief) and the light (Belief in Islamic Monotheism).
Ayah 21

Nor are (alike) the shade and the sun's heat.

[haroorun] is the sun's heat. Its plural is [haraa’iru]. It comes from the word [har-run] and from [haraaratun] which is heat.

Ayah 22

Nor are (alike) the living (believers) and the dead (disbelievers). Verily, Allah makes whom He will hear, but you cannot make hear those who are in graves.

[yus’mi’u3] comes from the verb [as’ma’a3] which means to make hear/listen.
Ayah 23

Muhsin Khan
You (O Muhammad SAW) are only a warner (i.e. your duty is to convey Allah's Message to mankind but the guidance is in Allah's Hand).

Ayah 24

Muhsin Khan
Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.

We learn from this ayah that ALLAH sent a messenger to the centers or capitals of every single nation at some time or another to spread Islaam.
ALLAH only informed us of a small number of the prophets and messengers in the Quran. The fact of the matter is that there are many more we don’t even know about.
Ayah 25

And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

*[az-zuburu]* is scriptures that are rolled up. It also means large pieces of metal. This is the plural of the word *[zaboorun]* which also was the book that *ALLAH* gave to Dawood *عليه السلام*.

Ayah 26

Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

*[nakeerun]* unspeakable destruction.
See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

[gharaabeebu] is the plural of غاريب [ghir’beebun] which is really pitch black like the black of a crow which is غراب [ghu’raabun].

And of men and Ad Dawab (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is AllMighty, Oft Forgiving.
These last two ayahs show us that ALLAH has created things in all sorts of different colours. These ayaat completely do away with the concept of racism.

**Ayah 29**

Verily, those who recite the Book of Allah (this Quran), and perform AsSalat (IqamatasSalat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) tradegain that will never perish.

The three things the people who try to always remind themselves of their purpose in life are displayed in this ayah. They are reciting the book of ALLAH, establishing prayer, and giving charity.

**Ayah 30**
That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is OftForgiving, Most Ready to appreciate (good deeds and to recompense).

[li-yuwaf-feehim] comes from the verb [waf-fa] which is to compensate in full.

[shakoorun] is someone who is extremely grateful and thank a lot.

When ALLAH says HE is [shakoor] then we translate it as HE is extremely appreciative of what HIS slaves do.

And what We have inspired in you (O Muhammad SAW), of the Book (the Quran), it is the (very) truth [that you (Muhammad SAW) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allah is indeed AllAware, and AllSeer of His slaves.
Ayah 32

Then We gave the Book the Quran) for inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Quran), that is indeed a great grace.

[[is’ta’fay’naa] originally [is’tafa] is to choose something specially. Usually ALLAH uses this verb when talking about the prophets HE chose.

Ayah 33

Jannat-ul-Baqi' has been made as a garden for them, with a pool and a stream, and a cloth of delight from the morning and the evening, and a garment for them of gold and a garment for them of silk. This is the reward of the akhira of those who do righteous deeds.
'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).

[hareerun] is a thick exotic form of silk.

And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed OftForgiving, Most Ready to appreciate (good deeds and to recompense).

Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us."

[al-muqaamatu] is a permanent place of residence. The word is originally written without the
ٌََﻧﺼﺐ [nasabun] is to be so tired you can’t stand up out of exhaustion.

ٌُُﻟﻐﻮب [lughoobun] is someone that has too much work and crushed under the work load.

Ayah 36

وَالَّذِينَ كَفَرُوا لَهُمُ نَارُ جَهَنَّمَ لاَ يُقَلِّصُونَ عَلَيْهِمُ الْقُلُوبَ وَلَا يَخفَفُ عَنْهُمْ مِنْ عَذَابِهِ كَذَٰلِكَ نَجِزَى كُلَّ سَكَّنِي ٥٥

Muhsin Khan

But those who disbelieve, (in the Oneness of Allah - Islamic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
Ayah 37

Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrongdoers, etc.) there is no helper."

مُعَسِّسٍ كَانَتُ الْخَيْرَةَ الْخَيْرَةَ وَلَنَّمَا كَانَ أَشْجَاعًا عَلَى الْأَمْرِ ۙ وَلَنَّمَا كَانَ مَالِكًا عَلَى الدُّنْيَا وَلَنَّمَا كَانَ مُسْلِمًا عَلَى الْاْيَنَا.*

Ayah 38

[is’tarakha] which means to cry and wail for help at the top of your lungs.
Verily, Allah is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts.

In the previous ayah the disbelievers are described as asking ALLAH for more time so they can return to this world and work righteous deeds and in this ayah ALLAH is saying that HE knows what is in the chest of every human being. ALLAH is saying here that even though these people claim they will work righteous deeds etc. HE knows exactly what they are up to and what they conceal. HE knows them better than their own selves.
Say (O Muhammad SAW): "Tell me or inform me (what) do you think about your (socalled) partnergods to whom you call upon besides Allah, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zalimun (polytheists and wrongdoers, etc.) promise one another nothing but delusions.”
Ayah 41

Verily! Allah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, OftForgiving.

\[\text{[zaala]}\] which means to cease to exist, fall apart, go away, vanish, disappear.

Ayah 42

And they swore by Allah their most binding oath, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner (Muhammad SAW) came to them, it increased in them nothing but flight (from the truth),
[nufooran] originally [nufoorun] which is extreme hatred and animosity that is based on a group mentality.

From this we get the word [nafeerun] which is an army battalion that goes out on the attack.

Ayah 43

(They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else), but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allah’s Sunnah (way of dealing), and no turning off will you find in Allah’s Sunnah (way of dealing).
Have they not travelled in the land, and seen what was the end of those before them, and they were superior to them in power? Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is AllKnowing, AllOmnipotent.
[qadeerun] is to be fully capable and have complete calculation.

**Ayah 45**

And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever AllSeer of His slaves.

Human beings and Jinn have done so many sins and caused so much corruption on this earth that if ALLAH gave them what they deserved there would be no life left on earth because of the severity of the destruction ALLAH would unleash.

[baseerun] when talking about ALLAH means that HE has full view of everything on the inside and outside. Whatever actions we have done and whatever intentions, secrets etc. lie in our hearts.