

SURAH AS A STORY



Surah Fatir

The Originator

The complete journey — the door no one can close —
told the way a loving elder shares it with a child



Surah No. 35 • 45 Ayahs • Meccan

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The Surah at a Glance

*Al-hamdu lillaahi Faatiris-samaawaati wal-ardi
jaa'ilil-malaaa'ikati rusulaa*

1. All praise to Allah, Originator of the heavens and earth, who made the angels messengers...

*Maa yaftahil-laahu lin-naasi mir-rahmatin falaa
mumsika lahaa*

2. Whatever Allah grants to people of mercy — none can withhold it.

*Yaaa ayyuhan-naasu antumul-fuqaraaa'u
ilal-laah; wal-laahu Huwal-Ghaniyyul-Hameed*

15. O mankind, you are those in need of Allah; and Allah is the Free of need, the Praiseworthy.

Innamaa yakhshal-laaha min 'ibaadihil-'ulamaaa'

28. Only those fear Allah, among His servants, who have knowledge.

Yarjoona tijaaratal-lan taboor

29. They hope for a transaction that will never perish.

Wa laa taziru waaziratunw-wizra ukhrraa

18. And no bearer of burdens will bear the burden of another.



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Wings of Two, Three and Four

Beta, this surah opens with praise and a title of Allah that appears in only a few places: 'AL-HAMDU LILLAHI FATIRIS-SAMAWATI WAL-ARD — ALL PRAISE TO ALLAH, FATIR of the heavens and the earth.'

'Fatir', beta, means the One who SPLIT them open and brought them into existence from nothing. The root carries the idea of cleaving something open — as a seed splits, or as the first crack of dawn opens the sky. And the same root gives us 'fitrah', the original nature Allah made you upon.

'JA'ILIL-MALA'IKATI RUSULAN ULEE AJNIHATIN MATHNA WA THULATHA WA RUBA' — who made the ANGELS messengers having WINGS: TWO, THREE, or FOUR — YAZEEDU FIL-KHALQI MA YASHA' — HE INCREASES IN CREATION WHAT HE WILLS.'



Beta, and lest anyone imagine that four is the limit, the ayah adds: He increases in creation whatever He wills. And the Prophet ﷺ told us he saw Jibreel in his true form with six hundred wings, filling the horizon.

'INNALLAHA 'ALA KULLI SHAY'IN QADEER — indeed, Allah is over all things competent.'

And then, beta, the second ayah of this surah — and it is one you should carry in your chest for the rest of your life:

'MA YAFTAHILLAHU LIN-NASI MIN RAHMATIN
FA-LA MUMSIKA LAHA — WHATEVER ALLAH OPENS
FOR PEOPLE OF MERCY — NONE CAN WITHHOLD IT
— WA MA YUMSIK FA-LA MURSILA LAHU MIN
BA'DIH — AND WHATEVER HE WITHHOLDS — NONE
CAN RELEASE IT AFTER HIM — WA
HUWAL-'AZEEZUL-HAKEEM — and He is the Almighty,
the Wise.'

Beta, read that twice. Every door in your life has one Hand on it.



If Allah opens something for you — a provision, a healing, a way out, a person's heart — then no committee, no enemy, no jealous relative, no economy and no government can hold it back. And if He withholds something, then no amount of pleading with people, no connection, no bribe and no scheme can release it.

Beta, think how much fear this ayah removes. We spend our lives afraid of people who, according to this ayah, have no ability whatsoever to give or to withhold. The manager who dislikes you cannot close what Allah has opened. And the friend you are counting on cannot open what Allah has closed.

So deal with people politely and honestly, work hard, take your means — and then keep your fear and your hope pointed at the only Hand on the door.

Do Not Let the Deceiver Deceive You

'YA AYYUHAN-NASU-ZKUROO NI'MATALLAHI

'ALAYKUM — O mankind, REMEMBER the FAVOUR OF



ALLAH UPON YOU — HAL MIN KHALIQIN
GHAYRULLAHI YARZUQUM MINAS-SAMA'I
WAL-ARD — is there any creator OTHER THAN ALLAH
who provides for you from the heaven and earth?'

'INNA WA'DALLAHI HAQQUN FA-LA
TAGHURRANNAKUMUL-HAYATUD-DUNYA — indeed,
the promise of Allah is TRUE, so do not let WORLDLY
LIFE DECEIVE YOU — WA LA YAGHURRANNAKUM
BILLAHIL-GHARoor — AND DO NOT LET THE
DECEIVER DECEIVE YOU ABOUT ALLAH.'

Beta, notice these are TWO separate warnings, and the
second is far more dangerous.

The first: do not be deceived by the world itself — by its
glitter, its urgency, its promises of permanence.

The second: do not let 'al-gharoor' — the great deceiver,
shaytan — deceive you ABOUT ALLAH. Beta, this is his
most sophisticated attack. He does not always tell you
Allah does not exist. Instead he sells you a distorted
picture of Him: 'Allah is Merciful, so this sin is fine.' Or



the opposite: 'Allah will never forgive you now.' Or: 'you have time, He is patient.'

Beta, both extremes — false security and false despair — are deception ABOUT ALLAH. And this ayah names it as shaytan's specialty.

'INNASH-SHAYTANA LAKUM 'ADUWWUN
FATTAKHIZOOHU 'ADUWWA — indeed, SHAYTAN IS
AN ENEMY TO YOU, so TAKE HIM AS AN ENEMY —
INNAMA YAD'OO HIZBAHU LI-YAKOONOO MIN
AS-HABIS-SA'EER — he only invites his party to be
among the companions of the Blaze.'

Beta, 'fattakhizoohu 'aduwwa' — TAKE him as an enemy. It is a command. Allah has told you who he is; the treating of him as an enemy is your job. An enemy you keep making excuses for is not being treated as an enemy.

You Are the Poor Ones



And now, beta, an ayah that puts every human being in his correct position:

'YA AYYUHAN-NASU ANTUMUL-FUQARA'U ILALLAH
— O MANKIND, YOU ARE THE POOR ONES, in need of
ALLAH — WALLAHU HUWAL-GHANIYYUL-HAMEED
— AND ALLAH IS THE FREE OF NEED, THE
PRAISEWORTHY.'

Beta, note the address: 'ya ayyuhan-nas' — ALL people. Not the poor among them. Everyone. The billionaire and the beggar are described with the same word: 'fuqara', those in need.

And it is not 'you are in need of things'. It is 'in need of ALLAH' — for the next breath, for the heart's next beat, for the neurons that let you read this sentence, for the sunlight and the rain and the soil.

'IN YASHA' YUZHIBKUM WA YA'TI BI-KHALQIN
JADEED — if He wills, He can DO AWAY WITH YOU and
bring a NEW CREATION — WA MA ZALIKA 'ALALLAHI
BI-'AZEEZ — and that is not difficult for Allah.'



And then, beta, comes the ayah about responsibility that closes every excuse: 'WA LA TAZIRU WAZIRATUN WIZRA UKHRA — and NO BEARER OF BURDENS WILL BEAR THE BURDEN OF ANOTHER — WA IN TAD'U MUTHQALATUN ILA HIMLIHA LA YUHMAL MINHU SHAY'UN WA LAW KANA ZA QURBA — and if a heavily laden soul CALLS ANOTHER to (carry) its load, NOTHING OF IT WILL BE CARRIED — EVEN IF HE SHOULD BE A CLOSE RELATIVE.'

Beta, feel the loneliness of that scene: a person staggering under his own sins, calling out to his own brother, his own father, his own son — and not one atom transfers.

'INNAMA TUNZIRUL-LAZINA YAKHSHAWNA RABBAHUM BIL-GHAYBI WA AQAMUS-SALAH — you can only warn those who FEAR THEIR LORD UNSEEN and ESTABLISH PRAYER — WA MAN TAZAKKA FA-INNAMA YATAZAKKA LI-NAFSIH — and whoever PURIFIES himself only purifies himself FOR HIS OWN BENEFIT.'



And then a series of comparisons, beta: 'WA MA YASTAWIL-A'MA WAL-BASEER — the BLIND and the SEEING are not equal — WA LAZ-ZULUMATU WA LAN-NOOR — nor are DARKNESS and LIGHT — WA LAZ-ZILLU WA LAL-HAROOR — nor SHADE and HEAT — WA MA YASTAWIL-AHYA'U WA LAL-AMWAT — and NOT EQUAL ARE THE LIVING AND THE DEAD.'

Beta, 'INNALLAHA YUSMI'U MAN YASHA' — indeed, Allah causes to HEAR whom He wills — WA MA ANTA BI-MUSMI'IN MAN FIL-QUBOOR — but you cannot make HEAR those who are in the GRAVES.'

Beta, that is a merciful release for anyone who has exhausted himself trying to guide someone. Your duty is to convey. Making someone HEAR is not in your hands, and Allah tells His own Messenger ﷺ so.

Only the Knowledgeable Fear Him

The surah then shows the variety in creation — mountains with streaks of white and red and 'gharabeeb sood', intensely black; and people, and animals, all of



varying colours. And then:

'INNAMA YAKHSHALLAHA MIN 'IBADIHIL-'ULAMA'
— ONLY THOSE FEAR ALLAH, AMONG HIS SERVANTS,
WHO HAVE KNOWLEDGE.'

Beta, notice the structure of the passage: Allah describes the variation in mountains, fruits, animals and people — and then immediately says that it is the people of KNOWLEDGE who fear Him. Because the more precisely you understand something He made, the more clearly you see the One who made it.

And beta, understand which fear is meant: 'khashyah' — the awe that comes WITH knowledge and love, not the terror of the ignorant.

So this ayah gives you a test for knowledge, beta: real knowledge produces khashyah. A person may memorise a library and, if it does not humble him and soften his heart, he has collected information, not knowledge. And a simple person who trembles when Allah's name is mentioned has arrived at what the scholars were



studying for.

'INNALLAHA 'AZEEZUN GHAFOOR — indeed, Allah is Almighty, Forgiving.' Beta, notice the two names paired: Almighty AND Forgiving. He is powerful enough to punish and He chooses to forgive.

A Transaction That Will Never Perish

And now, beta, comes one of the most beautiful business propositions in the Quran:

'INNAL-LAZINA YATLOONA KITABALLAHI WA AQAMUS-SALATA WA ANFAQOO MIMMA RAZAQNAHUM SIRRIAN WA 'ALANIYAH — indeed, those who RECITE THE BOOK OF ALLAH, and ESTABLISH PRAYER, and SPEND from what We provided them SECRETLY AND PUBLICLY — YARJOONA TIJARATAN LAN TABOOR — THEY HOPE FOR A TRANSACTION THAT WILL NEVER PERISH.'

Beta, 'tijaratan lan taboor' — a trade that will never go bankrupt, never lose value, never fail.



And look at the three items in this portfolio: reciting the Book, establishing prayer, and spending — 'sirran wa 'alaniyah', secretly AND openly. Beta, both are mentioned: secret giving to protect sincerity, and open giving to encourage others. A believer does both.

'LI-YUWAFFIYAHUM UJOORAHUM WA YAZEEDAHUM MIN FADLIH — that He may give them IN FULL their rewards AND INCREASE THEM from His bounty — INNAHU GHAFUORUN SHAKOOR — indeed, He is Forgiving, APPRECIATIVE.'

Beta, look at that Name: ASH-SHAKOOR — the Appreciative. Allah calls Himself grateful. He accepts the little we do, thanks us for it, and then adds more from His own bounty.

And then the surah divides the inheritors of the Book into three: 'THUMMA AWRATHNAL-KITABAL-LAZINAS-TAFAYNA MIN 'IBADINA — then We caused to inherit the Book those We have CHOSEN of Our servants — FA-MINHUM



ZALIMUN LI-NAFSIH — and among them is one who
 WRONGS HIMSELF — WA MINHUM MUQTASID —
 and among them is one who is MODERATE — WA
 MINHUM SABIQUN BIL-KHAYRATI BI-IZNILLAH —
 and among them is one FOREMOST IN GOOD DEEDS by
 permission of Allah — ZALIKA
 HUWAL-FADLUL-KABEER — THAT is the GREAT
 BOUNTY.'

Beta, three ranks of this ummah. The one who wrongs himself — he believes, but falls into sins. The moderate — he fulfils the obligations and avoids the prohibitions. And the foremost — who races ahead into voluntary good.

And here is the mercy, beta, that many scholars pointed out: all THREE were described as 'those We have CHOSEN of Our servants'. Even the first category — the one who wrongs himself — is included among the chosen inheritors of the Book. And what follows in the next ayah? 'JANNATU 'ADNIN YADKHULOONAH' — Gardens of perpetual residence which THEY ENTER. All



three groups.

Beta, that is not a licence to be careless — nobody would choose to remain in the lowest rank. But it is a rope of hope for the struggling believer who fears he is beyond the circle. You are still inside it. Now climb.

If He Punished Them for What They Earned

The surah then describes the people of Paradise entering and saying: 'AL-HAMDU LILLAHIL-LAZI AZ-HABA 'ANNAL-HAZAN — ALL PRAISE TO ALLAH, WHO HAS REMOVED FROM US ALL GRIEF — INNA RABBANA LA-GHAFOORUN SHAKOOR — indeed, our Lord is Forgiving, Appreciative — ALLAZI AHALLANA DARAL-MUQAMATI MIN FADLIH — who has settled us in the HOME OF PERMANENCE out of HIS BOUNTY — LA YAMASSUNA FEEHA NASABUN WA LA YAMASSUNA FEEHA LUGHOOB — no fatigue touches us therein, nor any weariness.'



Beta, look at their first words: praise for the removal of GRIEF. Of everything they could have mentioned first — the gardens, the rivers, the eternity — they thank Him for taking away the sadness. That tells you how heavy grief is in this life, and how completely it is lifted there.

And 'min fadlih' — by HIS BOUNTY. Even after entering, they attribute it to His favour, not their work.

And 'la yamassuna feeha nasabun wa la lughoob' — no tiredness, no weariness. Beta, in this world even our pleasures exhaust us. There, nothing does.

Then a warning for the deniers, and their cry from the Fire: 'RABBANA AKHRIJNA NA'MAL SALIHAN GHAYRAL-LAZI KUNNA NA'MAL — our Lord, TAKE US OUT; we will do righteousness, OTHER than what we used to do.' And the reply: 'A WA LAM NU'AMMIRKUM MA YATAZAKKARU FEEHI MAN TAZAKKAR — DID WE NOT GIVE YOU LIFE LONG ENOUGH FOR WHOEVER WOULD BE REMINDED TO BE REMINDED? WA JA'AKUMUN-NAZEER — AND THE WARNER CAME TO



YOU.'

Beta, that is a terrifying question: were you not given enough time? Every one of us has been given years — thousands of days, each one a chance. Nobody will be able to say the opportunity was too short.

And the surah's closing mercy, beta: 'WA LAW YU'AKHIZULLAHUN-NASA BIMA KASABOO MA TARAKA 'ALA ZAHRIHA MIN DABBAH — and IF ALLAH WERE TO PUNISH PEOPLE FOR WHAT THEY HAVE EARNED, HE WOULD NOT LEAVE UPON THE EARTH'S SURFACE A SINGLE CREATURE — WA LAKIN YU'AKHKHIRUHUM ILA AJALIN MUSAMMA — but He DELAYS them for a specified term.'

Beta, absorb the scale of that mercy. If justice alone were applied to human beings right now, the ayah says nothing that moves would be left alive on the surface of this earth — not even the animals, who would perish along with the people whose sins brought the punishment.



That is how much is being overlooked, every single day, for every single one of us. The fact that you woke up this morning, that the sun rose, that the earth held together — all of it is a delay granted out of mercy, not a verdict of innocence.

So use the delay, beta. That is the whole point of it.

What This Surah Teaches Us

1. Every door has one Hand on it: what He opens, none can withhold; what He withholds, none can release.
2. Shaytan's most dangerous work is deceiving you ABOUT ALLAH — through false security or false despair.
3. Take him as an enemy: an enemy you keep excusing is not being treated as one.
4. Everyone is 'faqeer ilallah' — the richest man alive needs Him for his next heartbeat.
5. Nothing transfers on that Day, not even to a close relative — and you cannot make anyone hear; only



convey.

6. Real knowledge is tested by khashyah: if it does not humble you, it was information.

7. Trade in what never goes bankrupt — recitation, prayer, and giving both secretly and openly.

Ya Allah, open for us what none can withhold, keep us from being deceived about You, and grant us a transaction that never perishes. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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