

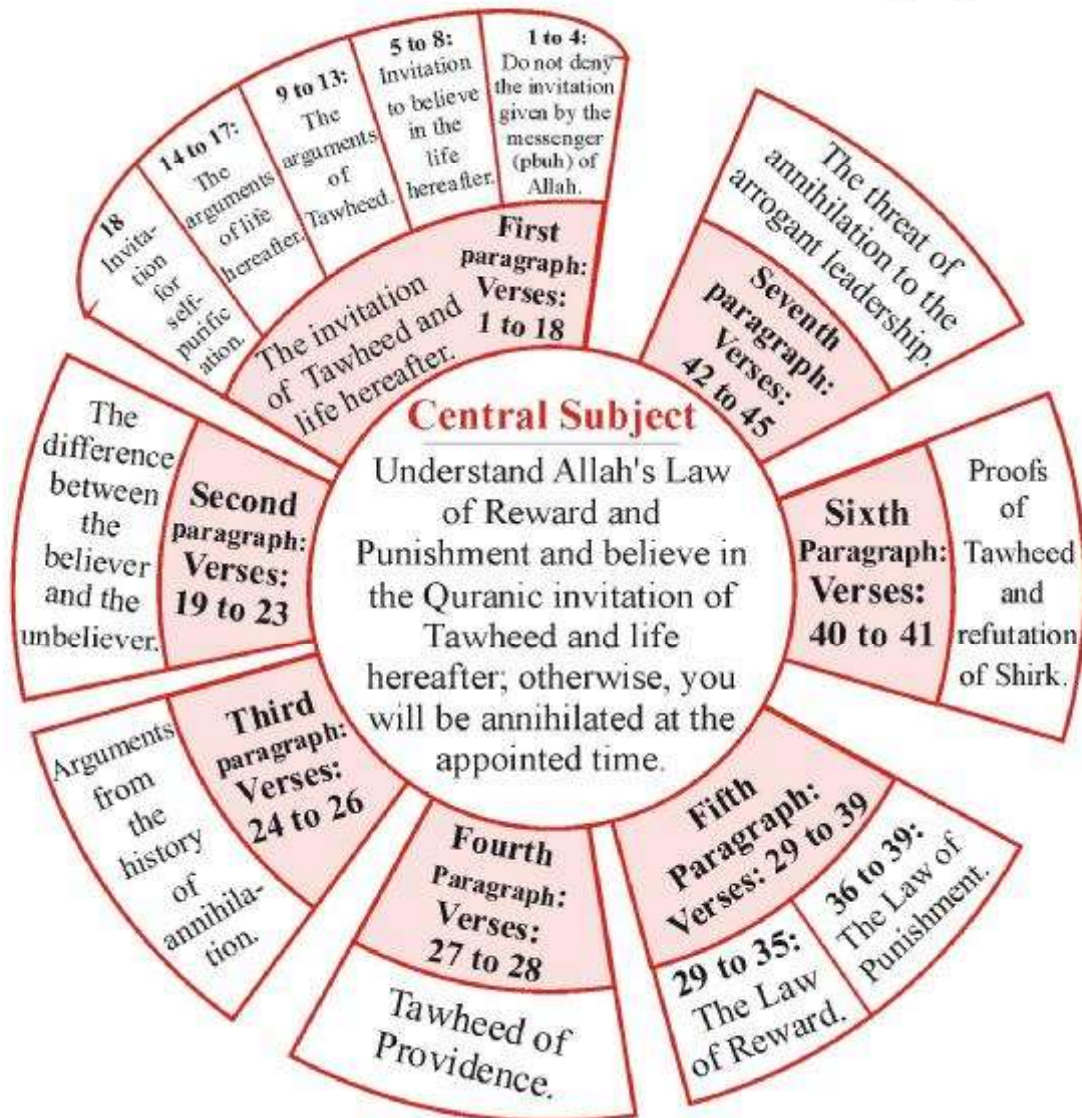
## Flow Chart of Macro-Structure of Soorah Faatir

# 35 - Soorah Faatir

Makkan

Verses: 45

Paragraphs: 7



### • Period of revelation:

Soorah Faatir was revealed during the third phase of prophet's stay in Makkah (6 to 10 prophet hood), when conspiracies were being planned against the messenger (pbuh) of Allah because of intense enmity. The law of reward and punishment was explained to the arrogant leadership of Quraish and they were threatened with annihilation.

### The relationship of soorah Faatir with the Book

- 1- In the previous soorah (Sabaa), the worship of Jinns was negated. In this soorah (Faatir), the worship of angels has been negated. In both the soorahs, the negative attitude of Quraish based on arrogance and pride has been pointed out.
- 2- In the next soorah (Yaa-Seen), there is expression of Allah's Glory against those who commit Shirk, and detailed explanation of His Authority and Power. There is threat of annihilation in both the soorahs.

### Important key words and subjects

#### 1- The arguments of Tawheed have been stated forcefully in soorah Faatir.

- (a) Allah's blessings have been mentioned and the demand for gratitude has been made. It has been told that the sweet water and the sour water are not alike; but Allah provides man with sea-food and the pearls that become part of jewellery from both of them. The ships with which you seek Allah's blessings also run in these waters.

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فَرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَمَّا ظَرَبْنَا  
وَلْتَسْتَعْرِجُونَ جَلِيَّةً تَلْبَسُوهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

“The two bodies of water, of which one is sweet and pleasant to drink and the other is salty and bitter, are not alike. Yet from each kind of water you eat fresh meat and extract ornaments which you wear; and you see the ships plough their course through them to seek the bounty of Allah, that you may be grateful.” (Verse: 12)

- (b) **The universal arguments of Tawheed:** Invitation has been given to think about the water that helps grow the fruits of different colours and tastes. Invitation to think about the mountains of different colours has been given. So the God who has such great power to create and control them should Alone be believed in.

﴿الَمْ تَرَ أَنَّ لِلَّهِ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ م بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ  
أَلْوَانُهَا وَغَرَابِيبُ سُودٌ﴾

“Do you not see that Allah sends down rain from the sky with which We bring forth fruits of various colours? Similarly, in the mountains there are streaks of various shades including white, red, jet-black rocks.” (Verse: 27)

(c) **Universal argument:** In order to establish the Power of Allah, this reality has been clarified that He is the One Who is holding the heavens and the earth from slipping away. If they slip away none except Allah can hold them back. Allah is Most Forbearing and Oft-Forgiving Who, in spite of His Power, gives respite to those who commit Shirk and does not punish them immediately.

﴿إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ﴾ “It is Allah Who keeps the heavens and the earth from slipping out of their places. Should they ever slip, none can hold them back besides Him.” (Verse: 41)

(d) Invitation has been given to think about men, animals and cattle that they have got different colours. However, only those arrive at the right conclusion after reflection who have the fear of Allah.

﴿وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ “Likewise, men, beasts and cattle have their different colours. In fact, only those among His servants who possess knowledge fear Allah.” (Verse: 28)

(e) The Tawheed of Authority has been explained that the blessing is only in the Hand of Allah; if He gives it to someone, nobody can stop it and if He withholds it, no one can give it. He is the All-Mighty and the All-Wise.

﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ “None can withhold the blessings which He bestows on people, and what He withholds, none can award it thereafter. He is the Mighty, the Wise.” (Verse: 2)

(f) **Tawheed of Authority:** The Power and Authority of Allah have been explained that He can annihilate the whole mankind and replace them with a new creation. ﴿إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾ “If He wants, He can destroy you and replace you with a new creation.” (Verse: 16)

(g) **The argument of Tawheed from man's self:** Mankind have been told that they need Allah; while Allah does not need them and their wealth or their praise. He is the Rich, the Praiseworthy. ﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

“O mankind! It is you who stand in need of Allah, and it is Allah Who is free of all wants, Worthy of all praise.” (Verse: 15)

(h) **The Power and Wisdom** of Allah has been explained that if He started punishing people for their sins, none would survive on the face of earth; but He postpones the punishment till an appointed time, and when that appointed term is completed, He Himself will decide the fate of His servants.

﴿وَلَوْ يَؤُوجِدُ اللهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمْ صَاحِبًا وَمَنْ دَابَّةٌ وَلَئِن يَؤُوجِرْهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَوَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا﴾  
(آيت: 45)

“If it was Allah's Will to punish people for their misdeeds, he would have not left any living creature around them on the surface (of the earth), but He is giving them respite for an appointed time; when their appointed time will come, they shall realise that in fact, Allah has been watching His servants all along.” (Verse: 45)

## 2- Shirk has been refuted forcefully in soorah Faatir.

- (a) Man must remember the blessings of Allah. They have been asked if there is any other god besides Allah who gives them their sustenance? So the Creator should be accepted as the Only God.

﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا لِلَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يُرِزُّكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآلَىٰ تُؤْفَكُونَ﴾  
(آيت: 3)

“O mankind! Call to mind the favours of Allah on you; is there any creator other than Allah who provides for you from the heavens and the earth? There is no god but He. How then are you being deceived?” (Verse: 3)

- (b) The gods other than Allah have been scorned, and they have been challenged to show what has been created by them. Are they partners in the creation of heavenly system?

﴿أَرَأَيْتُمْ شُرَكَاءَ كُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ﴾

“Have you ever considered your partners whom you call upon besides Allah, (can you) show me anything that they have created in the earth! Or what is their share in (the creation of) the heavens.” (Verse: 41)

- (c) The polytheists were told clearly that no honour belongs to the gods other than Allah. All the honour belongs to Allah Alone.

﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلْيَلِ اللَّهَ الْعِزَّةَ جَمِيعًا﴾ “If anyone is seeking honour (let him know) that all honour belongs to Allah Alone.” (Verse: 10) Only the good sayings and the good deeds are acceptable to Allah.

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ “Good words ascend to Him and good deeds are exalted by Him.” (Verse: 10) Those who conspire, will be severely punished and their conspiracies will surely fail.

﴿وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ﴾ “Those who plan evil deeds, they shall have severe punishment and their plots will be brought to nothing.”

(Verse: 10)

(d) The comparison between Allah and the gods other than Allah has been made and it has been told that Allah brings the day after the night and the night after the day. He has subjected the sun and the moon to His Law. He provides sustenance to mankind, and for Him is the kingdom of the universe. Those other than Allah do not have any authority; therefore, only Allah should be called upon and prayed to.

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾ “Such is Allah, your Lord; His is the Kingdom; and those to whom you pray besides Him do not even own a thread of a date-stone.” (Verse: 13)

(e) The self-made concept of intercession has been negated. Even the close relatives will not be of any help on the Day of Judgement. Everyone will have to bear his own burden. ﴿وَلَا تَتْرُوقُ وَاوْرَثَةٌ وَتُزْرَأُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جُنْدٍ مِنْهُمْ لَا يَخْلُقُ مِنْهُمْ شَيْئًا وَكَانَ ذَا قُرْبَىٰ﴾

“No bearer of a burden will bear another's burden, and if a heavy laden person cries out for help, none will come forward to share the least of his burden, even though he be a close relative.” (Verse: 18)

(f) **Warning to the polytheists:** The arrogant leaders have been warned to learn a lesson from the history. Their disgust and conspiracies were increased after the arrival of the messengers; but they became the prey of their own moves and conspiracies. Eventually, they were annihilated and this is the Way of Allah. Are they also waiting for the Punishment?

﴿مَا زَادَهُمْ إِلَّا تَفَوُّرًا سِتًّا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ وَلَا يَحِيقُ الْبَأْسُ إِلَّا بِأُولَئِكَ فَهَلْ يَنْظُرُونَ﴾

“They have increased in nothing but aversion, behaving arrogantly in the land and plotting evil, whereas the plotting of evil recoils none but the authors of it. Are they waiting for that end which overtook the former nations?” (Verses: 42,43)

### 3- A universal argument for the life hereafter in soorah Faatir:

The clouds are sent through the winds to irrigate the dead land. Similarly, the dead will be raised to life again.

﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثَوِّبُ سَحَابًا فَأَسْقِيَنَّهَا إِلَىٰ بَلَدٍ مَمِيَّةٍ فَأَحْيِيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ﴾

“It is Allah Who sends forth winds to raise up the clouds, then drives them to a dead land and therewith revives the earth after its death. Similar will be the resurrection of the dead.” (Verse: 9)

#### 4- The difference between the believer and the non-believer has been explained in soorah Faatir.

The believer is alive. He listens to the invitation of the Quran; while the non-believer is dead. He does not listen to the Truth because of his stubbornness and arrogance. He is deaf in spite of having ears.

﴿وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يُشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ﴾ “The living and the dead are not alike. Certainly Allah can make anyone hear if He so wills; but, you cannot make those who are in the graves hear you.” (Verse: 22)

#### 5- Three kinds of attitudes have been explained regarding the caliphate and inheritance in soorah Faatir.

- (a) The Jews were deposed from the leadership and the last prophet Muhammad (pbuh) was raised among the children of Ismaa'eel. Now they are divided into three groups. The first group is doing wrong to themselves, the second group is following moderation and the third group is superseding in virtues. This is the most excellent group.

﴿ثُمَّ آوَرْنَا الرِّيبَ الَّتِي نَافَا فِيهَا الْكُفْرَ الَّذِي كَفَرُوا بِآيَاتِنَا وَمَنْ يَكْفُرْ فَإِنَّ اللَّهَ لَهُ الْعَذَابُ الْأَلِيمُ﴾ (آيت: 32)

“Then We gave the Book (the Quran) as an inheritance to those of Our servants (Muslims) whom We have chosen, among them there are some who wrong their own souls, some follow a middle course and some, by Allah's leave, excel in good deeds; which is indeed the supreme virtue.” (Verse: 32)

- (b) Allah has made men His vicegerents on the earth. If a man denies, he will suffer the consequences of his denial. His disbelief will add only to his own loss.

﴿هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا حَسْرًا﴾ (آيت: 39)

“It is He Who has made you vicegerent on earth. Whoever disbelieves bears the burden of his disbelief; and for the disbelievers, their disbelief does not increase anything except the Wrath of their Lord and the disbelievers do not gain anything except an increase in their loss.” (Verses: 39)

#### 6- The advice to consider Iblees as your enemy has been given in soorah Faatir:

It has been made clear to the mankind that Iblees is their enemy. He and his followers want to lead the human beings to Hell; therefore, they must consider

him their enemy. ﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾  
 “Surely, Satan is your enemy: so take him as an enemy. He is inviting his adherents towards his way so that they may become companions of the blazing fire.” (Verse: 6)

7- The messenger (pbuh) of Allah was consoled that the prophets were rejected in the past. It is not a new thing. However, all the decisions return to Allah.

“O prophet! If they deny you, so were the messengers denied before you. All affairs shall ultimately be presented before Allah.” (Verse: 4)

### Macro-structure of soorah Faatir

Soorah Faatir consists of seven paragraphs.

**1- Verses: 1 to 18: In the first paragraph, the invitation of Tawheed and the invitation of life hereafter have been described.**

Allah is the Creator of the heavens and the earth. Authority belongs to Him and in His Hand is the Mercy.

Those other than Allah have no authority at all. They have not created anything. Allah is the One Who gives sustenance; therefore, He should be accepted as the only God. The prophet (pbuh) was given the consolation that he should not grieve at being rejected; because every messenger in the past was rejected.

**Iblees and his party:** The mankind are warned that they should not be deceived by life of this world and should not be trapped by Iblees. He is their enemy; therefore, they should take him as their enemy. He and his party want to lead people towards Hell.

- The messenger (pbuh) of Allah was consoled that he should not grieve for those whose evil deeds seem pleasant to them. Allah Knows what they are doing. ﴿أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ. فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ. إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾ (آيت: 8)

“(Can that person be guided) whose evil deeds are so fair seeming to him that he considers them good? The fact is that Allah leaves to stray whom He wills and and guides whom He pleases. Therefore, (O prophet), let not your soul expire in sorrow on their account. Allah is aware of all their actions.” (Verse:8)

The argument for the life Hereafter has been provided from the winds, the clouds and the rain. The Shirk has been refuted and it has been told that there is no honour with the gods other than Allah; rather all the honour belongs to Allah Alone. ﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾ “If anyone is seeking honour, (let him know) that all the honour belongs to Allah Alone.” (Verse:10)

Only the good words and the good deeds are acceptable to Allah. ﴿الَّذِينَ يَضَعُوا الْقَلَمَ الطَّيِّبَ وَالْعَمَلُ الصَّالِحَ يَرْفَعُهُ﴾ “Good words ascend to Him and good deeds are exalted to Him.” (Verse: 10) Those who conspire against the messenger (pbuh) of Allah will be punished. Their conspiracies will not succeed. ﴿وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ. وَمَكْرُ أُولَئِكَ هُوَ يُبْذَرُ﴾ “Those who plan evil deeds, they shall have severe punishment and their plots will be brought to nothing.” (Verse: 10) Arguments about Allah's Power and Knowledge have been given from man's own creation.

- **The universal argument of Tawheed:** Two reservoirs of water are not alike. One is sweet and extinguishes the thirst, while the other is bitter, salty and sour. Both provide the fresh meat to eat and the ornaments (pearls) to wear. The ships provide the sea-food. All these are the blessings of Allah for which He must be thanked. Allah strings the day into the night and the night into the day. He has subjected the sun and the moon to His Law. For Him is the Sovereignty. Those other than Allah have no authority at all.
- **Tawheed of Prayer:** Those other than Allah cannot hear your prayers and even if they may hear, they cannot answer them. The human beings have been told that they are in need of Allah; while Allah does not need them. He is the Self-Sufficient and the Self-Praised.
- **Tawheed of Authority:** Allah has the Power and Authority to replace the nations. It is not difficult for Him to annihilate a nation and raise another. ﴿إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۗ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾ “If He wants, He can destroy you and replace you with a new creation and this is not at all difficult for Allah.” (Verses: 16, 17)
- On the Day of Judgement, no one will bear the burden of anyone else, even if he is a close relative.  
The messenger (pbuh) of Allah can only warn those who believe in the Unseen and establish the prayer. Self-purification is good for man himself.



**2- Verses: 19 to 23: The difference between the believer and the non-believer has been described in the second paragraph.**

The believer can see and the non-believer cannot see. The messenger comes to warn. He cannot make the dead hear. The stubborn people who are blind and deaf cannot benefit from the wealth of Islam.

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ وَلَا الظُّلُمُتْ وَلَا النُّورُ ۗ وَلَا الظُّلُّ وَلَا الْحَرُورُ ۗ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۗ وَمَا أَنتَ بِمُسْمِعُ مَن فِي الْقُبُورِ﴾

“The blind and the seeing are not alike; nor the darkness and the light; nor the shade and the heat; nor the living and the dead. Certainly Allah can make anyone hear if He so Wills; but, O prophet, you cannot make those who are in graves hear you.” (Verses: 19 - 22)

**3- Verses: 24 to 26: In the third paragraph, the arguments have been provided from the annihilation of nations.**

There is threat of annihilation in the the third paragraph like the last paragraph. Allah punished those who denied His messengers.

﴿ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ﴾ “But in the end, I seized the disbelievers, and behold, how terrible was My disapproval.” (Verse: 26)

**4- Verses: 27 to 28: There are universal arguments of Tawheed of Providence in the fourth paragraph.**

The unbelievers have been invited to think about the water, the fruits of trees, the mountains and animals of different shades and colours, the cattle and the human beings and should fear Allah. He Alone has the Authority to forgive.

**5- Verses: 29 to 39: The Law of Reward and Punishment has been described in the fifth paragraph.**

Those who establish the prayer and spend in the Way of Allah cannot suffer the loss in their trade. After the Jews, the descendants of Ismaa'eel are in the field of examination now. After the prophet-hood of Muhammad (pbuh), some people are committing Shirk, some are waiting and some are preceding in the virtues. They are the successful. There is Paradise for them where they will have no grief, no affliction, no labour and no fatigue.

On the contrary, those who deny will be thrown in the Hell-fire. They will cry to be given another chance, but it will never happen. These wrong-doers will have no one to help them. Man has been made vicegerent on the earth and he

has been given some power and authority. But if he adopts the attitude of denial and ingratitude, he will surely be in the loss.

**6- Verses: 40 to 41: There are arguments for the establishment of Tawheed and refutation of Shirk in the sixth paragraph.**

Those who committed Shirk were challenged to show what is created by the gods other than Allah in the earth. Have they got any share in the kingdom of the heavens? Allah is the One Who holds the heavens and the earth. None else besides Allah has got any power and authority.

﴿أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ﴾ “Show me anything that they have created in the earth! Or what is their share in the heavens?” (Verse: 40)

**7- Verses: 42 to 45: In the seventh and last paragraph, there is threat of annihilation to the arrogant leadership.**

They used to declare on solemn oaths that if a Warner comes to them, they will prove themselves to be better guided. But when a Warner came to them, their disgust against the truth, their arrogance in the land and their conspiracies against the prophet (pbuh) increased. The Quraish should learn a lesson from the history. The previous nations were much stronger than them. They were annihilated.

﴿وَكٰنُوْا اَشَدَّ مِنْهُمْ قُوَّةً﴾

“They were far superior in strength than these people.” (Verse: 44) It is not the way of Allah to punish immediately. If it were, no living being would have survived on earth. He grasps at the appointed time. He is watching His servants.

### Central subject

The veracity of Tawheed has been established in the light of the solid reasons and the Shirk has been refuted. Islam should be accepted; otherwise, Allah annihilates the nations at their appointed time.

