

# The Originator: A Commentary on Surat Fatir

Lesson 2

## Verse 1

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولِي أجنحةٍ مثنى وثلاث ورباع  
يزيدُ في الخلقِ ما يشاءُ إنَّ اللهَ على كلِّ شيءٍ قديرٌ

**“Praise be to God, Originator of the heavens and the earth, Who appoints the angels as messengers, of wings two, three and four, increasing creation as He will. Truly God is Powerful over all things.”**

## Verse 1

- Imam al-Sajjad (a) in the third supplication recorded in Sahifa Sajjadiya invokes God to send blessings upon the Bearers of the Throne and every angel who is in close proximity to the Almighty.
- Why does Imam supplicate and send salutations upon the angels?

## Verse 1

اللَّهُمَّ وَ حَمَلَةُ عَرْشِكَ الَّذِينَ لَا يَفْتُرُونَ مِنْ تَسْبِيحِكَ وَ لَا يَسْأَمُونَ مِنْ تَقْدِيسِكَ ، وَ لَا يَسْتَحْسِرُونَ  
مِنْ عِبَادَتِكَ ، وَ لَا يُؤْتِرُونَ التَّفْصِيرَ عَلَى الْجِدِّ فِي أَمْرِكَ ، وَ لَا يَغْفُلُونَ عَنِ الْوَلِّهِ إِلَيْكَ

“O God, as for the Bearers of Your Throne, who never flag in glorifying You, never become weary of calling You holy, never tire of worshipping You, never prefer curtailment over diligence in Your command, and are never heedless of passionate love for You;”

## Verse 1

وَإِسْرَافِيلُ صَاحِبُ الصُّورِ، الشَّاهِدُ الَّذِي يَنْتَظِرُ مِنْكَ الْإِذْنَ، وَحُلُولَ الْأَمْرِ، فَيُنْفِثُهُ بِالنَّفْثَةِ  
صَرَخَى رَهَائِنِ الْقُبُورِ

“And Israfeel, the Owner of the Trumpet, fixed in his gaze, awaiting Your permission and the descent of the Command, that he may arouse through the Blast the hostages thrown down in the graves;”

## Verse 1

وَمِيكَائِيلُ ذُو الْجَاهِ عِنْدَكَ ، وَ الْمَكَانِ الرَّفِيعِ مِنْ طَاعَتِكَ .

'And Michael, possessor of standing with You  
and a raised up place in Your obedience;''

## Verse 1

وَ جِبْرِيلُ الْأَمِينُ عَلَى وَحْيِكَ ، الْمُطَاعُ فِي أَهْلِ سَمَواتِكَ ، الْمَكِينُ لَدَيْكَ ، الْمُقَرَّبُ عِنْدَكَ

“And Gabriel, entrusted with Your revelation,  
obeyed by the inhabitants of Your heavens,  
distinguished in Your Presence,  
brought close to You;”

## Verse 1

وَ الرُّوحُ الَّذِي هُوَ عَلَى مَلَائِكَةِ الْحُجُبِ . وَ الرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ ، فَصَلِّ عَلَيْهِمْ ، وَ عَلَى  
الْمَلَائِكَةِ الَّذِينَ مِنْ دُونِهِمْ مِنْ سُكَّانِ سَمَاوَاتِكَ ، وَ أَهْلِ الْأَمَانَةِ عَلَى رَسُولَاتِكَ

“and the Spirit who is over the angels of the veils; and the spirit  
who is of Your command.

Bless them and the angels below them: the residents in Your heavens,  
those entrusted with Your messages,”



## Verse 1

- After the Imam describes some of the unique characteristics of angels, he continues mentioning some of the most prominent angels:

وَ مَلَكِ الْمَوْتِ وَ أَعْوَانِهِ ، وَ مُنْكَرٍ وَ نَكِيرٍ ، وَ رُومَانَ فَتَّانِ الْقُبُورِ ، وَ الطَّائِفِينَ بِالْبَيْتِ الْمَعْمُورِ  
، وَ مَالِكٍ ، وَ الْحَزَنَةَ ، وَ رِضْوَانَ ، وَ سَدَنَةَ الْجَنَانِ

“and the angel of death and his helpers, Munkar and Nakir,  
Rumaan, the tester in the graves,  
the circlers of the Inhabited House,  
Malik and the guardians,  
Ridwan and the gatekeepers of the gardens,”

## Verse 2

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ

**“Whatsoever mercy God opens unto mankind, none shall withhold. And whatsoever He withholds, none shall release thereafter. And He is the Mighty and the Wise.”**

## Verse 2

- The verb **يَفْتَحِ** which means “to open” is understood to be an allusion to the treasures of God’s mercy.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“To Him belong the keys of the heavens and the earth. He outspreads and straitens provision for whomsoever He will.” Quran 42:12

- This verse provides a general principle that none can withhold what God wills to bestow or release what He withholds.

## Verse 2

- It is noteworthy that the opening of God's mercy is mentioned before the withholding of mercy.
- Hadith Qudsi states:

إن رحمتي سبقت غضبي

"My mercy precedes My wrath."

## Verse 2

- The expression of **مِنْ رَّحْمَةٍ** “whatsoever mercy...” carries a broad-ranging meaning
- There is no reason to confine the meaning to material or spiritual mercy. Thus, “mercy” in this context can refer to both.
- If God opens His mercy to you, you will be at peace even if you are in a prison. And if He withholds His mercy from you, you will be distressed even if you are in a palace.
- The two Divine attributes mentioned at the end of the verse are “The Mighty” **الْعَزِيزُ** and “The Wise” **الْحَكِيمُ** which indicates that He has the power to give and withhold and both are based on His infinite wisdom.

## Verse 2

- **Factors that elicit God's mercy:**

تَعَرَّضُوا لِرَحْمَةِ اللَّهِ بِمَا أَمَرَكُمْ بِهِ مِنْ طَاعَتِهِ

“Elicit God’s mercy through the performance of the acts of obedience that He has commanded you.”- The Prophet (s)

## Verse 2

بِذِكْرِ اللَّهِ تُسْتَنْزَلُ الرَّحْمَةُ

“God’s remembrance elicits the descent of His mercy.”- Imam Ali (a)

Source: Ghurar al-Hikam, number 3209

## Verse 2

بِبَذْلِ الرَّحْمَةِ تُسْتَنْزَلُ الرَّحْمَةُ

**“Spreading mercy [to others] elicits the descent of God's mercy.”-  
Imam Ali (a)**

Source: Ghurar al-Hikam, number 3209



## Verse 3

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا  
إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

**“O mankind! Remember God’s blessings upon you. Is there a creator other than God who provides you from the Heaven and earth? There is no god but He. How, then, are you perverted.”**

## Verse 3

- This is one of six verses in the Quran where we are enjoined to “Remember God’s blessings”:
  - Surah 2:231
  - Surah 5:7
  - Surah 5:11
  - Surah 5:20
  - Surah 14:6
  - Surah 35:3

## Verse 3

- God's blessings upon us are innumerable:

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

“And if you [try to] count the blessings you will never enumerate them.” Quran 14:34

## Verse 3

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

“Have you not seen that God has made all that is in the heavens and the earth, subservient to you and has amply bestowed upon you His apparent and unseen bounties?” Quran 31:20

## Verse 3

- Some commentators note that this verse points to two general categories of blessings.
- 1. The blessing of creation or bringing into being: **نعمة الإيجاد**
- 2. The blessing of perpetuation: **نعمة الإبقاء**

## Verse 3

- They interpret هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ “Is there a creator other than God?” to be a reference to the blessing of creation and existence.
- And they interpret the phrase يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ “who provides you from the Heaven and earth” to be a reference to the blessing of perpetuation.

## Verse 3

- In this context لَا إِلَهَ إِلَّا هُوَ “there is no God but Him” highlights that only the One who creates and sustains is worthy of your adoration, obedience and love.
- Since God has provided all of these blessings how can anyone turn away from Him and ascribe partners to Him.

## Verse 3

- The word **تُؤَفِّكُونَ** comes from the root **أَفَكَ** which refers to the act of turning towards something that has no reality.
- It also means to perpetuate or adopt a falsehood.



## Verse 3

- In Surat al-Waq'iah, God says:

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ أَفَرَأَيْتُمْ مَا تُمْنُونَ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ

“We created you. If only you would affirm it. Have you considered what that which you emit? Is it you who created it or are We the creators?

Quran 56:57-59