

Allah's Most Beautiful Names

Allah's Most Beautiful Name

{Al-Fattah}

The Just Arbitrator, The Benefactor, The Most Trustworthy Judge, The Bestower of Blessings, The Magnanimous Granter

Allah, The Almighty, says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾ [الأعراف: 180]

✚ *"And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do." (Surat Al-A`raf, 180)*

This is a Quranic truth that opens up for the worshipper all locked gates to his Lord. Thus, he should invoke Allah with His Most Beautiful Name Ar-Razzaq {The Provider} if he seeks His provisions, and he should invoke Him with His Name Ar-Raman {The All-Merciful}, Ar-Raheem {The Ever-Merciful} if he seeks His mercy.

Allah's Most Beautiful Names are divided into:

- a) Names of Grandeur and Magnificence (Asmaa Al-Jalal), and
- b) Names of Beauty (Asmaa Al-Jamal).

- a) **As for The Names of Grandeur and Majesty:** these are the Names that bear the attributes that raise in the heart fear from Allah. They force him to exalt and glorify Allah, The Almighty. These include the epithets of strength, power, and the overwhelming subduing power.
- b) **As for The Names of Beauty:** these are the Names that bear the attributes that raise in the heart the love for the Creator and the hope for His favours and graces. These include the epithets of mercy, forgiveness, and compassion.

☰ It makes you embellished and beautified to be characterized with the epithets of beauty. Conversely, you will be disgraced and debased if you are characterized with epithets of Grandeur and Majesty. Thus, whoever is characterized with the attributes of beauty, will be chosen by Allah and elevated to the highest levels in this world and the hereafter, and whoever is characterized with the attributes of grandeur and majesty will be vanquished and subdued by Allah, Exalted be He, in this world and the hereafter.

قال الله عز وجل: (الكبرياءُ ردائي، والعظمةُ إزاري، فمن نازعني واحداً منهما، قذفته في النار) صحيح أبي داود

It was narrated that the Messenger of Allah (Allah's blessings and peace be upon him) said: "Allah, Glorified be He, says: 'Grandeur is My attire and Greatness is My garment, so whoever competes with Me on any of them, I shall throw into Hell.'" [Sunan Abi Dawud is a collection of hadith compiled by Imam Abu Dawud]

- ☒ Sheikh Saleh Aal Al-Sheikh, may Allah preserve him, said: "These Sublime Attributes of Greatness are called "The Attributes of Grandeur and Majesty" (Sifat Al-Jalal), and The Attributes and Epithets of Mercy and Love are called "The Attributes of Beauty" (Sifat Al-Jamal). These terminologies were coined by Sunni scholars and they are perfectly correct.

⇒ The eminent scholar Sheikh of Islam Ibn Taymyyah said in one of his sermons:

(صدق الله العظيم الذي لا إله إلا هو المتوحد في الجلال بكمال الجمال تعظيماً وتكبيراً)

(Allâh, The Great, has spoken the truth, none has the right to be worshiped but Him; to Whom alone belong all epithets of majesty with all-perfect beauty, in exaltation and greatness).

✉ Today, we will deal with the meanings of One of Allah's Most Beautiful Names that combine The Attributes of Grandeur and Majesty and The Attributes of Beauty with All-Perfect Perfection. It is Allah's Most Beautiful Name:

{Al-Fattah}: The Just Arbitrator, The Benefactor, The Bestower of Blessings, The Magnanimous Granter Who Grants Generously Endowments.

⇒ This Beautiful Name Al-Fattah (The *Most Trustworthy Judge* Who decides matters and opens what is locked) belongs to Allah, Exalted be He. It is He Who opens up to His slaves the benefits of the life of this world and divine benefits. He opens up the locks of hearts to whomsoever He has chosen and endowed with His divine kindness and care, bestowing on them the divine knowledge and the truths of faith what rectify and set aright their affairs and make them follow the right path. *In fact, Allah opens up for them gates of livelihoods and their means thereto. Allah endows the pious worshippers His sustenance from sources they never could imagine and provides them with what they need from where they do not expect. It is He, The Almighty, Who bestows to those who put their trust in Him His lavish endowments, more than what they requested or expected. Allah, Exalted be He, eases for them all difficult things and opens up all locked doors before them.*

✉ All praises be to Allah, *The Superb Arbiter, The Ever- Knowing*, Who blesses whomsoever He wills of His slaves with conquest and understanding, so He guides them, and opens up all locked gates to them.

Indeed, Allah is The Superb Arbiter,

Al-Fattah (The *Most Trustworthy Judge* Who decides matters and opens what is locked)

The Ever-Knowing,

Whose knowledge encompasses

All lands and heavens.

⇒ Allah's Most Beautiful Name "Al-Fattah" (*The Superb Arbiter, The Most Trustworthy Judge* Who decides matters and opens what is locked) is mentioned once in the Holy Quran in Surat Saba'. Allah says:

{قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ} [سبأ: 26]

✚ *"Say, "Our Lord will gather us together; (Literally: "between" us) thereafter He will arbitrate between us with the Truth, and He is The Superb Arbiter, The Ever- Knowing." (Surat Sabaa', 26)*

📖 At-Tabari said: Allah is Al-Fattah Al-Aleem, The Most Trustworthy Judge, The Superb Arbiter, The Ever- Knowing Who decides matters and judges between His slaves in those matters about which they have differed. Not a secret of you will be hidden from Him, nor will He need a witness to decide affairs and firmly establish the truth and wipe out falsehood.

⇒ *This Most Beautiful Name is mentioned also in the plural form Surat Al A`raf as Allah, Exalted be He, says:*

{رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ} (الأعراف: 89)

"Our Lord embraces everything in (His) knowledge. On Allah we have put our trust. Our Lord! Arbitrate with the truth between us and our people, and You are The Most Charitable of arbiters." (Surat Al-A`raf, 89)

The eminent scholar At-Tabari commented on this verse and said: "It means: Our Lord! Judge between us and them with Your truth and justice."

Ibn Katheer also commented on this verse by saying: "You are The Most Just of all judges and arbiters."

📖 Allah is The Just Arbitrator (Al-Fattah): **The Most Trustworthy Judge Who decides** between His slaves with truth and justice, adjudicating on all issues they are differing on. Allah, Exalted be He, relates to us in the holy Qur'an the story of Prophet Noah, Allah's peace be upon him:

{قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ * فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ} [الشعراء: 117-

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"He said: "My Lord! Verily, my people have belied me. Therefore, judge You between me and them, and save me and those of the believers who are with me." (Surat Ash-Shu`ara, 117-118)

At-Tabari said: "In this verse, Noah invoked his Lord, saying: "O Allah! Judge and arbitrate between me and them a conclusive arbitration that destroys the infidels, and takes revenge on those who disbelieve in you and deny the belief in Your Oneness your monotheism, and disbelieve Your messenger."

📖 Az-Zajjaj said: "Indeed, Allah, The Almighty, has arbitrated between truth and falsehood, so He clarified the truth and refuted falsehood and brought it to nothing, for He is **Al-Fattah, The Most Trustworthy Judge, The Superb Arbiter Who decides matters and judges between His slaves.**

📖 Al-Khattabi, may Allah have mercy on him, said:

- "Allah is **Al-Fattah Who judges between His slaves.**"
- **Possibly Al-Fattah also means The One Who** open up the gates of guidance, subsistence and mercy to His slaves. He opens and eases all affairs and matters, and opens their hearts to His guidance and all goodness, and reveals His truth to their souls and insights, enabling them to see the truth and divine light.
- In addition, Allah's Most Beautiful Name {Al-Fattah} can mean as well: {The Conqueror} as Allah says:

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ) [الأنفال: 19]

✚ **"If you desire a conquest, then the conquest has come to you" (Surat Al-Anfal, 19)**

📖 **Sheikh Al-Saadi said: "Allah is Al-Fattah Who judges between His slaves with His divine legislations, destinies and recompense. It is Allah Who opens up and guides, with His all-perfect Kindness, the insights of the pious believers, and has enabled their hearts to come to know Him, love Him and turn penitently to Him. Indeed, He has opened wide for His worshippers all gates of mercy and livelihoods with their various types. He has ordained for them the means with which they could get all good things, benefits and goodness in the life of this world and the hereafter."**

📖 Allah is Al-Fattah {The Just Arbitrator (Al-Fattah), The All-Knowing, Who opens wide the doors of mercy}: "It is He who eliminates the distresses that His slaves are suffering from, hastening to inundate them with His relief, remove their

afflictions, clear up their ignorance, eradicate calamities, deluging them with His mercy, opening up for them the gates of livelihood.

📖 Al-Fattah, Exalted be He, reveals to His slaves the secrets of things and enables them to discover the laws of nature, and the means to enable them to harness them easily, and the modern technologies that the slaves benefit from.

📖 Allah is Al-Fattah Who opens for His believers the gates of victories. Allah, The Almighty, says:

﴿فَعَسَى اللَّهُ أَنْ يَأْتِيَّ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ﴾ (المائدة: 52)

✚ *"Perhaps Allâh may bring a victory or a decision according to His Will..."
(Surat Al-Maidah, 52)*

Abdullah Bin Abbas, may Allah be pleased with him, commented on Allah's saying: *"Perhaps Allâh may bring a victory or a decision according to His Will..."* by saying:

[*"Allâh may bring a victory"*: it refers to the Conquest of Mecca and the victory of His Messenger Muhammad, Allah's blessings and peace be upon him and his companions.]

Allah, Exalted be He, says:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ (الفتح: 1)

✚ *"Surely, We have given you an evident conquest, (Literally: conquered for you; or: opened for you) (Surat Al-Fath, 1)*

Sheikh Al-Saadi said: "This aforementioned conquest is the Treaty of Hudaibiya (Al-Ḥudaybiyah). It is the Conquest that Allah, The Almighty, endowed His Messenger (Allah's blessings and peace be upon him) with. After this conquest, all goodness and victories were bestowed on the Muslims throughout the whole earth, and the divine call of Islam propagated after the demise of the Messenger (Allah's blessings and peace be upon him) during a quarter of a century and extended east and west.

📖 **One of the meanings of The Most Beautiful Name of Allah: {Al-Fattah}**: It is He Alone Who possesses the five keys of the Unseen; none knows them but He. He has neither informed the angels near [to Him] nor a sent prophet.

He opens for whomsoever He wills of His slaves the gates of subsistence and mercy, fulfilling their needs and relieving their distresses. Whatever mercies and livelihoods Allah, Exalted be He, has inundated His slaves with none (no matter who he is) can withhold. **Allah, Exalted be He, says in the verse of Surat Fatir:**

{مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ} (فاطر: 2)

✚ *"Whatever mercy Allah opens for mankind, then none can be holding it back; and whatever He holds back, then none can be sending it forth after Him; And He is The Ever-Mighty, The Ever-Wise." (Surat Fatir, 2)*

This could be interpreted by the saying of Allah's Messenger (Allah's blessings and peace be upon him):

قال رسول الله ﷺ: "اللهم لا مانع لما أعطيت، ولا معطي لما منعت...". رواه البخاري
"O Allah, none who can withhold what You have given, and none can give what You have withheld!" (Narrated by Al-Bukhari)

Ibn Katheer said: [Allah, The Almighty, has stated that whatever Allah has willed [has occurred], and whatever He did not will, has not occurred; *none who can withhold what Allah have given, and none can give what Allah has withheld.*]

Thus, if Allah, Exalted be He, opens his lavish endowments and ordains rain to fall on people's land, who can withhold it from them?! and if Allah had kept and withheld rain from falling on people and vegetations, none would have been able to open what He had withheld. **Allah, Exalted be He, says:**

{وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} [يونس: 107].

✚ *"And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful." (Surat Yunus, 107)*

📖 Sheikh Al-Saadi said: **[Allah, Glorified be He, has mentioned that none except Him alone could dispose of affairs, withhold or grant things and endowments. Allah, Exalted be He, says:**

{مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ} (سورة فاطر: 2)

✚ **"Whatever mercy Allah opens for mankind, then none can be holding it back; and whatever He holds back" (i.e. of His mercy from them) "then none can be sending it forth after Him; And He is The Ever-Mighty, The Ever-Wise." (Surat Fatir, 2)**

This requires and necessitates that all His slaves adore and love none but Allah alone, The Almighty; their hearts should be attached to none but Him, and to feel more impoverished before Him, standing in need of none but Him; none should be invoked but Him, none should be feared but Him. Allah's slaves should hope for the endowments of none but Him.]

✉ Allah, Exalted be He, opens up all "closed" gates of all good things, affairs and means to the pious people. Allah, Exalted be He, says:

{وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ...} [الأعراف: 96]

"And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth" (Surat Al-A`raf, 96)

[This verse means: "If they have obeyed our commands and submitted to our destinies in secret and in public, then they would have been rewarded, and would have been endowed with Our mercy; they would have had Our abundant livelihood inundated them.]

Sheikh Al-Saadi said: **[When Allah, The Almighty, has mentioned that those who deny the Messengers' messages are tried with calamities, as an admonition and warning, and with prosperity to draw them to divine punishment and scheme. He mentioned that if the people of the towns had sincere faith in their hearts, this would have been manifested in their deeds. They would have devoutly and piously implemented their Lord's commands, outwardly and inwardly, by abandoning what He forbade them to do, thus Allah would have opened for them**

blessings from the heaven and the earth. He, the Almighty, would have opened to them the blessings of heaven and earth and would have sent down on them (rain) from the heaven plentifully, and would have brought forth from the earth vegetations for the sustenance of them and their livestock, so that they could live in the most fertile and richest livelihood, without trouble or fatigue, without toil or weariness, but they did not believe in their Lord nor feared Him. Allah, The Almighty, says:

[وَلَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ] [الأعراف: 96]

✚ *"And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes)." (Surat Al-A`raf, 96)*

Allah seized them with punishment, and calamities, and by depriving them of His blessings, and showering them with pests, which were but part of the recompense for their deeds.]

☰ **We are dealing with One of Allah's Most Beautiful Names: Al-Fattah (The Most Trustworthy Judge Who decides matters and opens what is covered):**

It is He Who opens up the doors of mercy that we seek in our lives and which we cannot dispense for a twinkle of an eye. If it had not been for the gates of mercy that Allah has been opening for us, we would not have been able to live for a second, we would not have proceeded in our lives. With the mercy of Allah, we manage to earn the morsel we feed on; with the mercy of Allah the gates of goodness are sought and endowed. With the the mercy of Allah, evils and pests are warded off from us, distresses and calamities are relieved; with the mercy of Allah, we are shaded under the shades of His divine blessings and clemency, so we go on, in our way in life, by virtue of His kindness, graces and favours. Indeed, the gates of Allah's mercy are widely opened; surely the closing of any of them means pain, grief, distress, agony and weariness.

O Allah, open the gates of Your mercy to us, *indeed, (You are) The All-Merciful and The Ever-Merciful (Lord) of the heavens and the earth.*

📖 **Allah, Al-Fattah, Exalted be He, opens up the gates of trials; He tests and tries His worshippers. Allah, The Almighty, says:**

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿الأنعام: 44﴾

✚ **"So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, We took them (away) suddenly; then lo, they were dumbfounded." (Surat Al-Ana'am, 44)**

Ibn Katheer said:

[Allah, Glorified be He, says:

- **{So, when they forgot (the warning) with which they had been reminded}: It means, "turned away from that warning, forgot it and put it behind their backs".**
- **{We opened for them the gates of every (pleasant) thing}: It means: "We have opened the gates of sustenance livelihood for them from whatever they choose." This was a temptation from Allah, The Almighty, to draw them to punishment.]**

At-Tabari said: "The saying of Allah, Exalted be He, means: "We have changed their misery into prosperity and turned their diseases into good health and wellness to tempt them therewith.]

So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until, in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.

☰ **Ibn Al-Qayyim said: ["There is a transient pleasure in some sins and acts of disobedience, yet this pleasure is similar to eating delicious poisoned food. The person eating it enjoys it, yet it leads to his annihilation and perdition. Sins will be inevitably punished. However, Allah might delay this punishment to lead the sinner to destruction. Allah, Exalted be He, says:**

﴿سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ * وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ﴾ [الأعراف: 182-183]

✚ **"Those who reject Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways**

they perceive not. And I respite them; certainly My Plan is strong." (Surat Al-A`raf, 182-183)

Our pious predecessors said: "The more they sinned, the more We inundated them with graces."

قال رسول الله صلى الله عليه وسلم: ((إِذَا رَأَيْتَ اللَّهَ يُعْطِي الْعَبْدَ مِنَ الدُّنْيَا عَلَى مَعْاصِيهِ مَا يُحِبُّ فَإِنَّمَا هُوَ اسْتِدْرَاجٌ))، ثم تلا قوله عز وجل: ﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ﴾ [الأنعام: 44]. السلسلة الصحيحة

It was reported that Allah's Messenger (Allah's blessings and peace be upon him) said: "If you notice that Allah continues to endow an individual with that which he loves of this world, while he persists to indulge in sin, know that this is meant to lead him to his destruction." Then he (Allah's blessings and peace be upon him) recited Allah's saying:

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ﴾ [الأنعام: 44]

"So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, We took them (away) suddenly; then lo, they were dumbfounded." (Surat Al-Ana'am, 44) [The Series of Authentic Hadith (Al-Silsila Al-Sahihah by Sheikh Al-Albani)]

📖 Imam Ibn al-Qayyim, may Allah have mercy on him, said: [Sins still remove (the sinners') favours, one by one, until all favours are taken away from him.]

📖 The scholar Ibn al-Qayyim, may Allah have mercy on him, said:
[Some of the pious predecessors stated: "If you notice that Allah continues to endow you with His favours while you persist to indulge in sin, beware Him for it is meant to lead you to your destruction.

Another pious predecessor said: "Perhaps a person who is showered with Allah's graces, is enticed by them to lead him to his destruction, without his knowledge, and perhaps a person is deceived by Allah's generosity and concealment of his

faults and mistakes, without his knowledge! So be on guard and beware of Allah's expedited and delayed punishment, and know that punishments differ. Sometimes punishment is hastened, sometimes it is delayed.]

Moreover, Ibn al-Qayyim, said: [He, may Allah have mercy on him, said: "If a person loses his Lord's high regards, and is disgraced by Him, He eases for him means to sins, and whenever he commits a sin he endows him with a favour. That conceited person thinks that this is because Allah highly regards him, and does not realize that this is an exact abasement as Allah is drawing him to severe torment and punishment.

It was reported that Allah's Messenger (Allah's blessings and peace be upon him) said:

في الحديث المشهور: ((إذا أراد الله بعبده خيراً عَجَّلَ له عقوبته في الدنيا، وإذا أراد بعبده شراً، أمسك عنه عقوبته في الدنيا، فيرد يوم القيامة بذنوبه))

"If Allah wills well for His slave, He readily hastens to punish him for his sins in this life, but when Allah doesn't will well for His slave, He delays his punishment until he is called into account for his sins on the Day of Judgment."

Imam Ibn Al-Jawzi, may Allah have mercy on him, said: "One of the greatest trials and temptations is to be lured by your safety after committing sins, because Allah's punishment might be delayed."

☒ This is the punishment for those who do not obey or fear their Lord. Although they are reminded over and over by successive messages of Allah, The Almighty, they do not take advice. Indeed, Allah, Exalted be He, sends you a message in every second of your life, either you understand or neglect it. If you neglect it, you will be punished by being afflicted with more calamities and trials so that you be mindful and receive admonition. A person might be tried in all aspects of life to force him to recover from his negligence; he is tried in his family, in his work and in his livelihood, even in his mental or inner peace to the extent that he feels desolated. He remains in that state until he repents and returns to the right path. Possibly, part of these trials comes in the form of lavish endowment with abundant favours and graces in order establish argument against him, so when he rejoices in these endowments, he is suddenly seized with punishments. Allah, Exalted be He, says:

{...حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ} [الأنعام: 44]

✚ "So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, We took them (away) suddenly; then lo, they were dumbfounded." (*Surat Al-Ana'am, 44*)

✉ Let's raise a question here: "What if we abandon sins and obey our Lord's commands? Shall we not be exposed to punishment anymore?
The Answer is: Of course, yes!

📖 In fact, Ali bin Abu Talib, may Allah be pleased with him, said: [No affliction has come down except due to a sin, and no affliction is eliminated except one repents and turns to Allah penitently.]

📖 Ibn al-Qayyim said:

[Allah, The Almighty, said:

{ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ} (سورة الأنفال: 53)

✚ "That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower." (*Surat Al-Anfal, 53*)

So, Allah, The Almighty, has informed us that He does not change His grace which He bestowed upon anyone until he changes what is in his own self. Thus, when he changes His obedience to his Lord by disobeying Him, and stops being thankful to Him by disbelieving in Him. This is an appropriate recompense for him, and your Lord is not at all unjust to (His) slaves. If someone changes his attitude toward his Lord and repents to Him and becomes obedient to Him again, Allah changes His punishment into divine satisfaction and turns his humiliation into honor.]

📖 The eminent scholar Ibn al-Qayyim, may Allah have mercy on him, said: "When one abandons sins, he gains virtuousness and has his chastity preserved. His money that Allah, The Almighty, has made him a guardian on for one's interests

of this world and the hereafter, is maintained as he gains people's love, the strength of the heart, the relief of the soul, the bliss of the heart, being cured from worries, griefs and sadness, gaining self-esteem from the endurance. The light of the heart is conserved as he is praised by people, and has his supplications answered by his Lord, with Whom he has a cordial bond. He gets closer to the angels, and gets remoter from the devils of mankind and the jinn, as people compete to serve him and fulfill his needs. Moreover, he does not fear death, but rather rejoices in it, for then he will come to his Lord, meet with Him, as his fate is in His Hand.

✉ Ibn Al-Qayyim composed one of his poems to explain Allah's Most Beautiful Name. He said:

**“Verily, Allah’s Name is Al-Fattah,
As He opens up all gates of goodness, and
Arbitrates with all fairness.
Truly, His grants have two connotations:
Divine opening by revealing the divine judgment
And legislations,
And Divine opening through His destinies and fates.
Our Lord is Al-Fattah as per these two denotations,
With all justice, magnanimity
And benevolence from Allah, The All-Merciful!”**

📖 Allah's "**Fateh**" {arbitrating and deciding matters, arbitrating justly as per the divine revelation and opening gates of victory} is divided into two aspects:

- 1) "**Fateh**" (i.e. deciding matters and opening gates of victory) according to the divine judgment and legislations in addition to Allah’s penalties and divine discipline.
- 2) "**Fateh**" (i.e. ordaining His divine destinies and fates).

❶ As for Allah’s "**fateh**" with His legislations, this means the divine legislations with which His Messengers were sent to demonstrate to Allah’s servants what they need for their duties and obligations to be able to pursue the Straight Path.

❷ As for Allah’s "**fateh**" with His disciplinary or penalizing judgments, it, according to Sheikh Al-Saady, refers to Allah’s arbitration between his messengers and prophets on the one hand and their enemies and the

polytheists of their peoples on the other hand. Allah, Exalted be He, honors and saves the prophets and their followers, and insults and punishes their enemies. He, The Almighty, as well, arbitrates between them on the Day of Resurrection when He gives them, in full, their rewards and penalizes the disbelievers.

- ② Allah's second type of "**Fateh**", it refers to Allah's preordainment of people's destinies, whether good or bad, benefits or losses, granting or withholding.

Allah, Exalted be He, says:

(مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ) (سورة فاطر، الآية 2)

✚ *"Whatever mercy Allah opens for mankind, then none can be holding it back; and whatever He holds back, then none can be sending it forth after Him; And He is The Ever-Mighty, The Ever-Wise."(Surat Fatir, 2)*

✚ Our Lord, Allah, is The Just Arbitrator (Al-Fattah), The All-Knowing Who opens up to His obedient worshippers the safes of His benevolence and lavish endowments, and opens the opposite of all this goodness to His enemies, as per Allah's graces and justice.

The Impacts of Believing in This Most Beautiful Name:

1- Allah, The Almighty, is the Arbiter among His slaves in this world and the hereafter; He arbitrates between them with all fairness and justice. In addition, He judges between them in this world with the divine legislations with which His Messengers were sent to demonstrate to Allah's slaves what they need for their duties and obligations to be able to pursue the Straight Path. This includes all the attributes closely related to divine arbitration. As Allah, Exalted be He, arbitrates and judges among them, this necessitates that He, Glorified be He, is All-Wise and All-Just in addition to other divine attributes that befit Him, the Almighty. It indicates the all-perfect just recompense for the deeds of the limbs and the hearts. Allah is Aware about the secrets and mysteries of matters, and He punishes for the sins of hearts as He punishes the sins one commits with his limbs. It is He alone Who decides between them and judges among them with all fairness

and justice, for He is The Arbitrator, Glorified be He. If anyone does not judge by that which Allah has revealed, then, surely, he is a wrong-doer.

Allah, The Almighty, says:

{...وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ} [المائدة: 45]

✚ "Allah, The Almighty, says: "And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree)." (Surat Al-Maidah, 45)

2- Allah is The Just Arbitrator (Al-Fattah): **The Most Trustworthy Judge Who decides** between His slaves with truth and justice, adjudicating on all issues they are differing on in the life of this world and the hereafter. That is why the messengers invoked their Lord, Al-Fattah **The Most Trustworthy Judge** to open between them and their stubborn disbelieving people in what happened between them in terms of quarrels and arguments. This is a message to the preachers to follow the approach of the prophets and messengers in the dealing with their peoples.

When anyone of them felt that his calling to his people is of no avail, he keeps supplicating to his Lord, The Just Arbitrator (Al-Fattah) as Prophet Noah, Allah's peace be upon him, did:

{قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ} [الشعراء: 117-118]

✚ "He said: "My Lord! Verily, my people have belied me. Therefore, judge You between me and them, and save me and those of the believers who are with me."" (Surat Ash-Shu`ara, 117-118)

📖 **Sheikh Al-Saadi commented on this verse:**

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ) (سورة الأعراف: 89)

""Our Lord! Arbitrate with the truth between us and our people, and You are The Most Charitable of arbiters."" (Surat Al-A`raf, 89)

[That is: "O our Lord, help the oppressed over the oppressor".

"and You are The Most Charitable of arbiters.":

There are two types of "fateh" opening:

First: "fateh with divine knowledge by demonstrating the truth from falsehood, guidance from misguidance, and distinguishing between the true believers and diverted infidels.

Second: "fateh with recompense and punishment, by punishing the disbelievers and saving and honouring the believers. So, they asked Allah to arbitrate between them and their peoples with the truth and justice, and to demonstrate to them His revelations and all signs that arbitrate between the two parties.]

3- Allah, The Almighty, is Al-Fattah, on the Day of Resurrection, for It is He, Glorified be He, Who decides between His slaves on That Day in the matters wherein they used to differ during their lives. Not a secret of His creations is hidden from Him, and never will He, Exalted be He, need witnesses to be able to arbitrate between His creations for nothing whatsoever in the life of this world is concealed for Him.

Allah, The Almighty, says:

{فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ} [الأعراف: 7]

✚ *"Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent." (Surat Al-A`raf 7)*

{وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ} [يونس: 61]

✚ *"Neither you (O Muhammad صلى الله عليه وسلم) do any deed nor recite any portion of the Qur'ân, - nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record." (Surat Yunus, 61)*

All your deeds and thoughts are recorded, but Allah, The Almighty, does not hold you accountable except for what you have already done. That is why, Allah calls the Day of Resurrection, "the Day of Al-Fateh (i.e. the Decision and Arbitration)" in His saying:

{قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ} [السجدة: 29]

✚ "Say, "On the Day of Al-Fateh (i.e. the Decision and Arbitration), the belief of the ones who have disbelieved will not profit them, and they will not be respited." (Surat Al-Sajda, 29)

4- It is Allah alone Who possesses the keys of the Unseen; Allah, Exalted be He, says:

{وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ...} [الأنعام: 59]

✚ "And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record." (Surat Al-An`am, 59)

Allah, Glorified be, enlists them in the following verse:

{إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ} [لقمان: 34]

✚ "Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)." (Surat Luqman, 34)

5- Conquest and victory are granted by Allah, The Almighty: for It is He Who renders victorious whom He wills and humiliates whom He wills. Allah, Exalted be He, has attributed bestowment of conquest and victory to Himself to warn his slaves to seek victory and conquest from anyone except Him. That is why, Allah, Glorified be He, says:

{إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا} [الفتح: 1]

✚ "Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory." (Surat Al-Fath, 1)

{...فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ..} [المائدة: 52]

- ✚ **"Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves." (Surat Al-Maidah, 52)**

{وَأُخْرَى تَحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ} [الصف: 13]

- ✚ **And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers." (Surat As-Saff, 13)**

So, we should strive hard and use all means; as for the attainment of victory, it is bestowed by Allah, The Almighty.

- 6- To Allah belong the keys of the treasures of the heavens and the earth. Allah, The Almighty, says:**

{لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} [الشورى: 12]

- ✚ **"To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily He is the All-Knower of everything." (Surat Ash-Shura, 12)**

⇒ **It is Allah, Exalted be He, alone Who opens up gates of livelihoods for all his creations: mankind and jinn, cattle and lions, and birds in their dens, insects, worms and whales. He, The Almighty, provides sustenance for the fetus in its mother's womb, the ant in its hole, and whales in the depths of the sea.**

Let us all be rest assured that It is Allah, The Lord of the Throne Who guarantees the sustenance of our bodies; thus we should fear not any reduction or withholding of this subsistence.

In addition, we must be keen to provide our hearts and souls with its "sustenance" and invoke Allah, Al-Fattah, to grant us the greatest share of it, because It is He Who opens up for His beloved ones and pious

worshippers the gates of divine knowledge, and spiritual states, revealing for them resplendent lights and understandings, enabling them to imbibe from divine springs of sincerity.

7- Allah, Exalted be He, might grant people various kinds of blessings and bestowments as a lure for them, so if they abandon what they are commanded to do, and commit forbidden deeds, they will be punished by *lures to be led to destruction*.

8- Wisdom, knowledge and deep understanding of Islam are among the things that Allah, The Almighty, opens up to whomever He wills of His slaves. Allah, The Almighty, says:

{...وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ..} [البقرة: 282]

✚ *"So be afraid of Allâh; and Allâh teaches you..." (Surat Al-Baqarah, 282)*

{أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلنَّاسِيَةِ قُلُوبُهُمْ مَنْ ذَكَرَ اللَّهَ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ} [الزمر: 22]

✚ *"Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!" (Surat Az-Zumar, 22)*

⇒ Students seek knowledge, study their studies, learn, memorize, and read. Edifices of knowledge and its institutes are established, as these students get absorbed in their studies and Allah, Glorified be He, grants knowledge and divides it among people as He has divided livelihoods among them.

☞ As we have previously said, It is Allah, The Almighty, Who opens up all gates of benefits and goodness of the life of this world and the True Religion. Allah, Exalted be He, opens up, with His divine gentleness, the locks of hearts. Hence, the general grant is given to all people by opening up for them all benefits of this world and the True Religion. As for the pious worshippers, they will get special endowments. Allah, Exalted be He, opens up to them locks of hearts. That is why we find students of Islamic sciences, endowed with divine knowledge. The more they delve deep in their studies with patience and assiduity, the more they find them comprehensible and facilitated. They are inundated with divine knowledge

as their locked hearts are opened up to grasp studies and gain knowledge. That is why people usually invoke Allah by saying: "O Allah! Open up my heart to Your religion!"

Allah endows His slaves with all divine knowledge and faith-laden facts that set their affairs right and make them follow the Straight Path. So, this is the special treatment the pious worshippers get. They grasp divine knowledge and imbue from religious teachings.

The more you read the verses of the Holy Qur'an, and peruse them more and more, the more you get more divine knowledge and lights. In a more specific way, Allah opens up to His patrons the gates of spiritual understanding, showing them resplendent lights and truthful comprehensions. Moreover, Allah, Exalted be He, endows His worshippers with means of subsistence, giving the devout slaves lavish grants and provisions. The persons who entrust their souls to their Lord are endowed with abundant endowments from Him that exceed what they have aspired for as their Lord facilitates to them all hard affairs and unfastens for them all locked doors.

☞ How does Allah treat the righteous believers whom He has chosen and endowed with His divine kindness and care? How does He open up their locked hearts for His guidance?

- ✓ He opens up the locks of their hearts.
- ✓ He endows them with divine knowledge.
- ✓ He guides them to what **sets aright their affairs and makes them follow the right path.**

☞ More specifically, Allah, Exalted be He, opens up for His beloved ones and pious worshippers the gates of divine knowledge, and spiritual states, revealing for them resplendent lights and understandings, enabling them to imbibe from divine springs of sincerity. Allah, The Almighty, says:

{أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ} (سورة الأنعام: 122)

"Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus, it is made fair-seeming to the disbelievers that which they used to do." (Surat Al-An`am, 122)

The divine light granted by Allah to His worshippers is but a divine endowment and a kind of "fateh" (victory and grant). Similarly, Allah says:

{اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ} (سورة النور: 35)

✚ **"Allah is the Light of the heavens and the earth." (Surat Al-Nur, 35)**

It is Allah's Light that lights up the believer's heart. He, The Almighty, sets forth a parable for this by the end of the verse and says:

{نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ} (سورة النور: 35)

✚ **"Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything."(Surat An-Nur, 35)**

This means that this "Light" is a form of "divine endowment" as all locks and gates of divine enlightenment and knowledge are opened up for the pious. This is a bestowment of Allah that inundates your heart, hence you can elevate your divine rank, live among your fellows and deal with them by virtue of that "divine light" bestowed upon you. The more you strive hard in the way of Allah, the more your heart will be inundated with Allah's light.

The eminent scholar and interpreter Al-Qurtuby said: [This "fateh" and expansion of hearts to divine guidance is endowed to Allah's slaves without measure. Each of Allah's slaves has been endowed with his share thereof, yet the prophets were granted the highest and most sublime share thereof. Then after them, came His patrons, then Muslim scholars, then common people of the believers. Surely, the disbelievers were doomed to loss and destruction.]

✉ **The Fruits We Gain from Believing in This Exalted Name {Al-Fattah}:
Believing in This Most Beautiful Name makes the believers:**

- 1- Continuously entrust their souls and affairs to Allah, relying on Allah, Glorified be He, alone before using the means, for whoever knows that Allah, The Almighty, is Al-Fattah, The Arbitrator, The Conqueror in Whose Hands the kingdom of everything, will adore none but Him. Our hearts should not depend on anyone other than our Lord, Glorified be He, and

must trust none except Him for It is He Who opens for His slaves many and various gates of sustenance.

Allah, The Almighty, says:

{وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ} (الطَّلَاق: 3)

✚ "And whosoever puts his trust in Allâh, then He will suffice him."
(Surat At-Talaq, 3)

{مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا} (فاطر: 2)

✚ "Whatever mercy Allah opens for mankind, then none can be holding it back; and whatever He holds back, then none can be sending it forth after Him; And He is The Ever-Mighty, The Ever-Wise." (Surat Fatir, 2)

If things get difficult for you, and you find the earth getting tight and narrowed for you, resort to your Lord, Al-Fattah, and say with your heart and tongue: "O my Lord, You are Al-Fattah, open for me all gates of Your mercy! Open for me all gates of sustenance!" Only then, Allah, The Almighty, will open all closed gates for you, and will facilitate to you every hardship, and provide you with the good of this world and the hereafter.

2- Always seek to be a key to goodness and relief for people as much as you can.

فَعَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ هَذَا الْخَيْرَ خَزَائِنٌ، وَلِتِلْكَ الْخَزَائِنُ مَفَاتِيحُ، فَطُوبَى (كُلِّ) مُسْتَطَابٍ فِي الْجَنَّةِ) لَعَبْدٍ جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مِفْتَاحًا لِلْخَيْرِ، مِغْلَاقًا لِلشَّرِّ، وَوَيْلٌ لَعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلشَّرِّ، مِغْلَاقًا لِلْخَيْرِ) رَوَاهُ ابْنُ مَاجَةَ وَحَسَنَهُ الْأَلْبَانِيُّ.

It was reported by Sahl bin Sa'd that the Messenger of Allah (Allah's blessings and peace be upon him) said: "There are safes of goodness and these safes have keys. So, bliss (all kinds of happiness and felicity in Paradise) is for the slave whom Allah makes a key to goodness and a lock for evil, and woe to the one whom Allah makes a key to evil and a lock for

goodness." [Narrated by Ibn Majah and and classified as hasan (good) by Al-Albani]

You have to be blessed wherever you are, and keep thinking all the time of ideas and ways to guide the people around you, and open the doors of goodness before them.

3- Believe in the Oneness of Allah, obeying and following all commands of Allah's Messenger (Allah's blessings and peace be upon him): These are the greatest keys to goodness and endowments.

يقول النبي: "«ما منكم من أحد يتوضأ فيبلغ أو فيسبغ الوضوء، ثم يقول: أشهد أن لا إله إلا الله وأن محمداً عبده ورسوله»، وفي رواية: «أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله، إلا فتحت له أبواب الجنة الثمانية يدخل من أيها شاء» (رواه مسلم)

The Messenger of Allah (Allah's blessings and peace be upon him) said, "Whoever of you performs ablution perfectly and carefully and then says: 'I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger and slave of Allah [in another narration he (Allah's blessings and peace be upon him) said: 'I bear witness that there is no god to be worshiped but Allah alone, no partner has He, and I bear witness that Muhammad is the Messenger and slave of Allah'] will have the eight gates of paradise opened for him. He may enter through whichever of these gates he desires (to enter)."
[Narrated by Muslim]

و عن أبي هريرة رضي الله عنه قال: قال رسول الله: «ما قال عبد لا إله إلا الله قط مخلصاً، إلا فتحت له أبواب السماء حتى تفضي إلى العرش ما اجتنب الكبائر» (رواه الترمذي، وحسنه الألباني).

Moreover, Abu Hurairah [may Allah be pleased with him] reported that the Messenger of Allah (Allah's blessings and peace be upon him) said: "No slave has ever said: 'none has the right to be worshipped but Allah (La Ilaha Ila Allah)' sincerely, except that the gates of heaven are opened for him, until they reach to the Throne, so long as he avoids the major sins."

It should be underscored that the greatest cause of deprivation of Allah's pleasure and endowment is sins, especially major sins.

📖 Imam Al-Qushayri said: "When you know that It is Allah is Al-Fattah, *The Most Trustworthy Judge Who decides matters and opens* the locked gates, The One Who facilitates all means, Who is Sufficient to His slaves, and rectifies affairs, then your heart will cling to none but Him, and you will be preoccupied by none but Him. So, when you are afflicted with any calamity, your trust in Him and hope for His mercy will increase. Know for sure that It is Allah, The Almighty, Who opens up for the souls the blessings of success, and enables hearts attain degrees of piety and fulfillment. Thus, souls strive more and more to attain His pleasure, and the hearts seek more to imbibe from divine lights.

When the slave knows that his Lord is Al-Fattah, *The Most Trustworthy Judge Who decides matters and opens* the closed doors, he becomes more hopeful of His abundant generosity, constantly aspiring to His kindness and subtle endowments, being in a tranquil state regardless of the calamities that he is exposed to, knowing that there is no advancement for whatever Allah delays and there is no delay for whatever He has advanced.

✉ Thus, Allah's Most Beautiful Name **{Al-Fattah}** combines The Attributes of Grandeur and Majesty and The Attributes of Beauty with All-Perfect Perfection. This is because It is Allah Who opens up the gates of guidance, subsistence and mercy to His obedient slaves, and opens gates of annihilation and calamities before the disbelievers.

☰ **How to supplicate to Allah with His Most Beautiful Name {Al-Fattah}:**

⇒ We should ask our Lord, Al-Fattah, to open up for us all the means and matters that are closed to us, and to open up for us the gates of knowledge, forbearance, sustenance, and mercy, and to open to you all doors guidance by expanding your heart to faith.

⇒ ***One of the supplications mentioned in the holy Quran is:***

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ... (سورة الأعراف: 89))

✚ *“Our Lord embraces everything in (His) knowledge. On Allah we have put our trust. Our Lord! Arbitrate with the truth between us and our people, and You are The Most Charitable of arbiters.”
(Surat Al-A`raf, 89)*

The slave invokes his Lord with this supplication if there is someone who deserves to be punished by Allah, as happened to the prophets who called upon Allah to punish their peoples when they disbelieved and fought them. Otherwise, one should not invoke his Lord with that supplication.

⇒ We should invoke our Lord with the supplications mentioned in the Sunnah (Prophetic traditions) : one should say: "O Allah! Open for me the doors of Your mercy! upon entering the mosque:

عند دخول المسجد، قال رسول الله: «إذا دخل أحدكم المسجد فليقل: اللهم افتح لي أبواب رحمتك، وإذا خرج فليقل: اللهم إني أسألك من فضلك» (رواه مسلم).

It was reported that the Messenger of Allah (Allah's blessings and peace be upon him) said: "When any one of you enters the mosque, he should say: "O Allah! open for me the doors of Your Mercy" and should say when he steps out of it: 'O Allah! I ask of You Your Grace.'" (Narrated by Muslim)

☞ Whenever the earth gets narrow for you, and the doors closed before you, and you find no way out, remember that there is an open gate, that is, the gate to heaven. You only have to raise your hands to your Lord **{Al-Fattah}: The Just Arbitrator, The Benefactor, The Bestower of Blessings, The Magnanimous Granter Who Grants Generously Endowments.** Only your Lord can open to you the gates of relief.

We believe that all the doors of life will not be opened except by Allah, Exalted be He. We believe that no matter how many ways we take in the paths of life, we will not reach our goal without the permission of our Lord {Al-Fattah}. Even in the Hereafter, the gates will be opened with his mercy to enter a paradise as

wide as the heavens and the earth, so that we can rejoice in a well-pleased and pleasing and contented life, in a high paradise only with Allah's permission, Glorified be He, {Al-Fattah}.

Thus, all our affairs, in the life of this world and in the hereafter are in The Hands of our Great Generous Lord {Al-Fattah}. So, let us supplicate to Allah, from the bottom of our hearts, and raise our prayers to Him, and sincerely invoke Him to open to us all the good of this world and the hereafter, for He is the Guardian of us all, our sole Supporter and Protector, The Only One Capable of it.

We ask Allah and entreat Him; we call upon Him with this Great Name {Al-Fattah} The Most Trustworthy Judge, The Conqueror, and *The Most Charitable of arbiters* to inundate our hearts with true faith, complete guidance and firm certainty, and to open for us the safe and treasuries of His mercy, the gates of His generosity, graces, bounties and blessings!

**O Allah, open to us the gates of Your mercy and
Open to us the doors of Your favours and
Ordain us to be among Your righteous worshippers.**