



## 20. Allaah's Name al-Fattaah

Delivered by His Eminence  
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...Understanding Allaah's sublime names is an important area of knowledge. In fact, it is the most important type of understanding to have. Knowing about Allaah leads to having love for Him, having reverence for Him, recognizing His majesty, fearing Him, hoping in Him, and sincerely devoting one's deeds to Him. As that knowledge becomes stronger within a person, it leads him to grow in devotion to Allaah, submission to Allaah's directives, fulfilling Allaah's commands, and avoiding Allaah's prohibitions.

One of Allaah's sublime names mentioned in the Qur'aan is al-Fattaah. It is mentioned in two passages of the Qur'aan. One is:

﴿ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴾

**“Tell them: Our Lord will assemble all of us together on the Day of Resurrection. Then, He will judge between us with full justice, and He is al-Fattaah and the Completely Knowledgeable.”<sup>1</sup>**  
The other is:

﴿ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا ﴾

﴿ رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴾

**“Our Lord encompasses all things in His Knowledge. In Allaah alone we put our complete trust. Our Lord, we implore You to judge with justice between us and our people, for You are Khayr al-Faatiheen.”<sup>2</sup>**

The scholars of Islaam have provided elaboration about the meanings of Allaah's name al-Fattaah. Ibn al-Qayyim (may Allaah have mercy upon him) commented that al-Fattaah conveys two meanings.

One meaning has to do with giving judgment and settling matters between His servants in this world and the hereafter by rewarding those who obey Him and punishing those who disobey Him.

The other meaning has to do with opening for His servants the gates to all forms of goodness. Allaah, the Most Exalted, stated,

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ﴾

**“The mercy that Allaah opens to people cannot be held back by anyone.”<sup>3</sup>** Thus, Allaah opens to His servants various realms of benefit for them in this world and the hereafter. By His special favour and care, He also opens the locks upon people's hearts. He blesses them with an abundance of knowledge that comes from Him and He strengthens their sound beliefs, in such a way that matters are set right for them and they are guided to follow His straight path. He also opens to His servants who are beloved to Him various facets of knowledge, sound understanding, and light for their souls. He also opens to His servants the gates of provision and the means to attain it. He grants unanticipated means

<sup>1</sup> Soorah Saba' (34):26.

<sup>2</sup> Soorah al-A'raaf (7):89.

<sup>3</sup> Soorah Faatir (35):2.



and provisions to His servants who observe taqwaa by fulfilling His commands and avoiding His prohibitions. He also grants those who genuinely place their reliance upon Him more than they ask or hope for, He makes difficulties easy for them to deal with, and He opens for them doors that were previously closed.

My dear brothers, having correct beliefs about Allaah being al-Fattaah leads an individual to devote himself to Allaah alone so that Allaah would open for him the gates to guidance, gates to provision, gates to mercy, and also open his heart so that it accepts what is good and correct. Allaah, the Most Exalted, said,

﴿أَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ﴾

**“Could someone whose heart Allaah has opened and guided to accept Islaam, and he then proceeds directed by light from his Lord, ever be considered the same as someone else who is not like that?”<sup>4</sup>** The opening referred to here has no limit. Each person of eemaan has a share of it, and Allaah does not bar anyone from it except those who wilfully reject Him.

Servants of Allaah, it is indeed crucial for us to know about Allaah’s name al-Fattaah, contemplate its meanings, and call upon Him using it since He is the One who responds to our prayers and actualizes our hopes.

We must unwaveringly believe that Allaah being al-Fattaah entails that He is the supreme judge of all matters, the One who raises and lowers, the One who uncovers realities, and the One who removes obscurities. With that belief, we should not feel disturbed about anything we encounter. If anyone is ever insolent or wrongful towards us, we should not feel fear or sorrow. That is because Allaah – al-Fattaah – is the One who grants us support.

When it is firmly established within our souls that Allaah being al-Fattaah entails that He is the One who opens for us doors that are closed, and facilitates matters that may seem insurmountable, we should not feel anxiety about things. If we ever feel that people’s doors are closed to us and we have been obstructed from what we seek, we should not become irritated or impatient. Rather, we should take recourse to al-Fattaah since He is the One who is ultimately in control of all things.

Servants of Allaah, do we understand who al-Fattaah is? He is the One who opens to His servants all mundane and religious matters that are in their best interests. He opens for them the gates to all goodness. He opens for His servants the doors that may have been closed to them as a result of various problems and difficulties. When these meanings take root within our hearts and we worship Allaah according to them, our willpower would outdo that of others and we would find tranquility in knowing that we are with al-Fattaah. When we worship Him, we must humble ourselves to Him and beseech Him for our needs by invoking Him with words such as, “O Allaah, you are al-Fattaah. I beseech You open for Me the gates to Your mercy and provision.” We should invoke Him with words such as, “O Allaah, none controls all of my affairs and none can dispel my sorrows except You, al-Fattaah. Thus, I beseech You to open for me what appears closed and facilitate for me what appears difficult.” We must remember that Allaah is the only One who can open for us the gates to guidance, sustenance, knowledge, and facilitation. We must call upon Him alone with sincerity, certainty, and trust in the fact that only He provides for us from channels we do not anticipate. Hence, we must resort to none besides Him, call upon none besides Him, and place hope in the mercy and favour of none besides Him. All of our hopes should be directed to only Allaah, who is perfect in every way.

Dear Muslims, the doors that Allaah opens for His servants are many. Thus, we must be among those who seek their opening from the One who has full control of those doors.

<sup>4</sup> Soorah az-Zumar (39):22.



Among them is the door to repentance. The Prophet (may Allaah grant him commendation and protection) said, “Allaah, the Almighty and Most Majestic, indeed extends His hand in the night so that those who sinned during the day can repent, and He extends His hand in the day so that those who sinned during the night can repent. That will continue until the sun rises from its point of setting.” This was collected by Muslim.<sup>5</sup> Ibn al-Qayyim (may Allaah have mercy upon him) commented that if Allaah wants good for His servant, He opens for that person the door to repentance, remorse, humility, recognizing his need for Allaah, seeking Allaah’s assistance, genuinely taking recourse to Allaah; constantly being humble towards Allaah, invoking Him, and seeking nearness to Him by whatever righteous deeds are feasible; and recognizing his own faults as well as his Lord’s favour, kindness, mercy, and generosity.

Allaah, who is perfect in every way, also opens the gates of the heavens so that blessings descend and supplications are answered. Allaah, the Most Exalted, said,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ  
وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

“If only the people of the towns to whom We sent Our Messengers had sound beliefs, performed righteous deeds, fulfilled Our commands, and avoided Our prohibitions, We would have granted them blessings from both the heavens and the earth. However, they belied the Messengers, so We took them to account for what they had done.”<sup>6</sup>

Allaah also opens for His obedient servants the door to performing righteous deeds before they pass away. Allaah’s Messenger (may Allaah grant him commendation and protection) said, “If Allaah, the Almighty and Most Majestic, wants good for a servant of His, He grants that person a certain sweetness.” The Companions present asked, “What sweetness is that?” He replied, “Allaah, the Almighty and Most Majestic, opens for the person the gates to righteous deeds before his death, and then causes him to pass away while engaged in them.” This was collected by Ahmad.<sup>7</sup>

On a similar note, Ma’roof (may Allaah have mercy upon him) stated, “If Allaah wants good for a servant of His, He opens for him the gates to performing deeds and closes for him the gates to argumentation; and if Allaah wants evil for a servant of His, He closes for him the gates to performing deeds and opens for him the gates to argumentation.”

Servants of Allaah, it is imperative for us to have necessary reverence for Allaah in our souls; and for us to know that none can withhold anything that Allaah opens to a servant of His, and none can open to someone anything that Allaah withholds. “Whatever mercy Allaah opens to people cannot be withheld by anyone, and whatever Allaah withholds from people cannot be granted by anyone besides Him.”<sup>8</sup> He is the only One who opens the doors to all forms of mercy and sustenance. Out of His generosity, He opens for them the gates of the riches and resources that only He controls.

When a person’s heart grasps these meanings, his ideas and feelings would be entirely transformed throughout his life. This would lead him to always be attached to Allaah, recognize his need for Allaah from all perspectives, not call upon anyone besides Allaah, and not direct fear or hope to anyone except Allaah...



<sup>5</sup> Saheeh Muslim (2759).

<sup>6</sup> Soorah al-A’raaf (7):96.

<sup>7</sup> Musnad al-Imaam Ahmad (17784). Graded saheeh by al-Albaanee in as-Saheehah (1114).

<sup>8</sup> Soorah Faatir (35):2.



...Servants of Allaah, contemplate the previously cited statement of Allaah, **“Whatever mercy Allaah opens to people”**<sup>9</sup> and remember that none can withhold any of the mercy that Allaah grants you. When you invoke Allaah using His sublime names – including al-Fattaah – by Allaah’s permission, no door ahead of you would remain closed. Place your trust in what lies with Allaah, and do not be concerned with how people may gauge matters. If a severe illness befalls a person, people tell him, “This illness will kill you and there is no hope for successful treatment.” If a person has certain channels to provision closed off from him, people tell him, “Do not even try anything. You will not succeed, so there is no need to fatigue yourself.” However, we must ask ourselves a serious question: who could possibly ever come between a person and his Lord’s mercy? Cure lies in the hand of Allaah alone. There are many instances when a person may be on the brink of perishing, and relief then comes to him from Allaah and he is cured of what befell him, as though he had not been ill to begin with. There are many instances when a person strives to attain provision by taking all the necessary means and Allaah then grants the person much sustenance and blessing after he was previously poor. People cannot obstruct any goodness that Allaah wants to reach you. Thus, keep your heart attached to Allaah, al-Fattaah. He is the One who can facilitate matters for you, fulfil your needs, take care of all that concerns you, and provide you with goodness and relief from where you never anticipated. His control of all things is above that of everyone besides Him, and His ability is limitless. All he has to say is “Be” and whatever He wills comes into being. The resources that belong to Him cannot be depleted, all provision lies in His hand, and He is the bestower of indescribably abundant blessings.

Be mindful of the counsel given by the Prophet (may Allaah grant him commendation and protection) to a man whom he told to keep his heart attached to Allaah, not to what people have. He told the man, “Remove from your heart any hope of attaining what lies in the hands of people.”<sup>10</sup> This means you must not hope to attain anything from people themselves, or by way of them. Rather, you must only put your complete hope in Allaah alone. The people who will end up forsaken in the worst way are those who remain attached to other than Allaah.

We must never be heedless of these meanings. Additionally, we must also bear them in mind when we enter and exit the masjid. The Prophet (may Allaah grant him commendation and protection) said, “When any of you enters the masjid, he should say,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

‘O Allaah, I implore You to open for me the gates of Your mercy’, and when exiting he should say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

‘O Allaah, I beseech You for Your bounty.’” This was collected by Muslim.<sup>11</sup> From this, we understand that all mercy, bounty, and goodness lie in the hand of Allaah and He is the One who opens their gates for whomever He wills.

All the preceding are effects and manifestations of Allaah’s name al-Fattaah. Allaah, who is perfect in every way, supports the truth and its people. He also defeats falsehood and its people, and He eventually punishes them.

Dear Muslims, another noteworthy detail about Allaah’s name al-Fattaah is that He opens to whomever He wills among His servants the gates to all forms of obedience and drawing nearer to Him. For some, that comes in the form of reading and contemplating the Qur’aan; for others, performing

<sup>9</sup> Soorah Faatir (35):2.

<sup>10</sup> Sunan ibn Maajah (4171). Graded hasan by al-Albaanee.

<sup>11</sup> Saheeh Muslim (713).



many prayers; for others, supplicating much; for others, fasting; for others, upholding ties of kinship; for others, assisting the needy and those in adverse conditions; for others, encouraging people to do right and forbidding them from wrong; for others, reconciling matters between people or speaking on their behalf; for others, knowledge and understanding; and so on. Therefore, servants of Allaah, if you find that certain gates have been opened to you, and you find the inclination within yourself to seize the opportunity, take advantage of that as much as you can. Al-Hakeem ibn ‘Umayr stated, “If the gate to any form of goodness is opened for a person, he must seize that opportunity because he does not know when it will be closed.”