

## I. The Name of Allah Al-Fatah (The Opener, the Reliever).

### الْفَتْاحُ - خَيْرُ الْفَاتِحِينَ

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## A. Meaning of the Names of Allah Al-Fatah and Its Derivatives.

### i. Language wise:

- Al-Fatah means The Opener. فَتَحَ الْبَابَ key. الْمِفْتَاحُ opened the door.  
Visual or physical Fateh is to open a closed door.
- The root is Fataha (فَتَّحَ)

### ii. The name Al-Fatah mention in the Quran.

- In Surat [Saba'a, 34:26] قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْعَلِيمُ الْفَاتِحُ الْعَلِيمُ

Say, "Our Lord will bring us together; then He will do **FATEH** between us in truth. And He is the All-Knowing **FATAH**."

In this Ayah, the verb Fataha means judging with the truth. Allah is Al-Fatah because he judges with the truth.

### iii. The derivatives of the root Fataha (فَتَّحَ) mentioned in the Quran.

- Khayr Al-Fatehin (خَيْرُ الْفَاتِحِينَ) is a derived name for Allah that means the best Fatah (فَتَّاحُ).
- Many derivatives of the Name Al-Fatah mentioned in the Quran about 36 times, such as فَاتِحٌ، فَتَّاحٌ، مِفْتَاحٌ، يَسْتَفْتِحُ، مَفَاتِيحَ، فَاتِحِينَ، مُفَاتِحٍ، فَتَّحَ، تَفْتِئُحُ، إِفْتِئُحُ.....

## B. Quranic Meanings of the Name of Allah Al-Fatah and its Derivatives.

### i. Fatah is opposite to being stuck in need or become desperate.

We get stuck and Allah ﷻ opens the doors of relief to us. We get stuck in need of something and Al-Fatah, The Opener or The Reliever, comes to rescue us. He opens the closed doors to us, He grants us victory over our enemies, He judges between us and He is the one and the only one who decreed the laws for us to govern our life and the universe around us.

### ii. (First meaning) Al-Fatah means The One Who opens the closed doors.

- We are stuck and desperate in need of something that is behind closed doors. The relief comes from Al-Fatah.
- Allah Al-Fatah has the keys of all that is hidden, he chooses to give and he chooses to keep, and no one knows the hidden other than him.
- Allah Al-Fatah gives you what you need by giving you the key and opening the door for you.

- Allah Al-Fatah decrees how you will get it, where you get and in it what procedure you will get it.
- Allah Al-Fatah is the one who chooses which door to open, at what time, and how much. How much to give of these keys that unlock the treasures.
- Allah Al-Fatah opens the doors of mercy
- Allah Al-Fatah opens the doors of Rizq
- Allah Al-Fatah opens the doors of forgiveness
- Allah Al-Fatah opens the doors of wealth
- Allah Al-Fatah opens the doors of peace and tranquility
- Allah Al-Fatah opens the doors of happiness.

### iii. Mention of the opener of the doors of mercy in the Quran

- Allah ﷻ opens the doors of Rahma and no one can stop his Rahma. Allah ﷻ choses what to give his creation. When Allah ﷻ opens a door, nothing can get between you and what is behind that door. When Allah ﷻ shuts the door, no one would be able to reach to what is behind.

Surat [Fatir 35:2]

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

What Allah **opens** of His Mercy to mankind there is none can withhold: what He does withhold, there is none can grant, apart from Him: and He is the Exalted in Power, Full of Wisdom.

We invoke this name when we need to ask for Rahma. When we enter the Masjid, we say اللَّهُمَّ افْتَحْ لِي ابوابَ رَحِمَتِكَ

O' Allah **opens** the doors of mercy to me.

### iv. Mention of the opener of the doors of provision (Rizq) in the Quran

- وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن [الأعراف - الآية 96] كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

And if only the people of the cities had believed and feared Allah, We would have **opened** upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."

- Opening the doors of provisions is not always good. It could be due to Allah's anger. We need to be careful that Allah might open the doors that we might think it is mercy but it is not mercy. We think it is a benefit, but it is a test (Fitnah). They got wealth, power,

status, ...etc. They became deceived of what Allah has given them. Like the Pharaoh and others. Allah is also Fatah here but not the Fatah we want. Allah opens the doors as a test and as a punishment.

[Al-An3am, 6:44] فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

So when they forgot that by which they had been reminded, We **opened** to them the doors of every good thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were then in despair.

v. Mention of Allah ﷻ has keys of knowledge of the seen and the unseen.

[Al-An3am 6:59] وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf that would fall but with His knowledge: there is not a grain in the darkness of the earth, nor anything fresh or dry (green or withered), but is written in a clear record.

vi. (Second meaning) Al-Fatah means he is the one who grants victory

Al-Fatah is the one who grants victory over the enemy, which is called Fateh فَتَحَ (Opening the Land). When you are surrounded by the enemy you are trapped or stuck. The relief comes from Allah Al-Fatah. This meaning is mentioned in the Quran as follows:

1. Victory in a battle or peace treaty. Allah said about the peace treaty of Hudaibiah

[Fateh 48:1] إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Verily We have granted you a clear Victory.

2. [Fateh 48:18] لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

3. [Fateh 48:27] لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

4. [Saff 61:13] وَأُخْرَىٰ تُحِبُّونَهَا تَصَرُّ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِيرٌ لِّلْمُؤْمِنِينَ

Allah said about the reward of the believers if they do Jihad for his sake would be Jannah and something else dear to them, which is Fateh (victory).

5. [Maeda 5:52] فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصِيحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ تَادِمِينَ

The ones who have disease in their heart will establish alliance with the enemy and give as an excuse that we are afraid of them. Indeed, Allah will bring Fateh (victory) to you and they would then regret what they did.

vii. (Third meaning) Al-Fatah is the one who judges with the truth.

The Day of Judgment is called the day of Fateh because victims, prophets and good people are suffering in this life. The relief comes in the day of Fateh, which is the day of judgement.

- [Sajda 32:28-29] وَيَقُولُونَ مَتَىٰ هٰذَا الْفَتْحُ ۖ إِن كُنْتُمْ صَادِقِينَ  
قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ

The disbelievers when they are warned about the day of Fateh, the day of judgement, they ask when is this Fateh if you really saying the truth. Allah ﷻ replies that when the day of Fateh comes, they would believe but too late. Their beliefs are no longer accepted and there is no extension given to them.

- In Surat [Saba'a 34:26] قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ  
Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

viii. Al-Fatah is used at every time of difficulty

- every time we feel surrounded, every time we are scared and our hearts are trembling and we don't know how to get out, the Fatah will open the doors of relief to us.

In Surat [Al-A3raf 7:89] the people of Prophet Sho3yb were threatening him and his followers to return back to their sinful way of life. He replied by saying.

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا ۖ إِن عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, make Fateh between us and our people in truth, which means decide between us, and You are the best of those who make Fateh, which means give decision.

Prophet Sho3yb and his followers were facing difficulty and they were praying to Allah Al-Fatah to perform Fateh

- In the story of Prophet Noah. His people rejected him, ridiculed him and attempted to kill him, he made Du3a to Allah in Surat\_ [Al-Shu3ra'a 26:117-118]

قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ {117}

He said: "O my Lord! My people have rejected me.

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ {118}

Open between me and them, which is judge between us, and save me and those of the Believers who are with me.

As a result, for his Du3a, Allah said in Surat [Al-Qamar 54:11-12].

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ {11}

So, We opened the gates of heaven, with water pouring down.

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ {12}

And We caused the earth to gush with springs. So both waters, the one from heaven and the one from earth, met and rose to the extent decreed.

Allah opened the doors of heaven with water that humanity has never been seen. And Allah opened the doors of earth gushing water that the humanity has not seen. All of this is because Prophet Noah invoked the name of Al-Fatah asking him to open these doors against my enemies.

ix. (Fourth meaning) Al-Fatah means the one who decrees.

- When you don't have a decree, you are stuck. Allah ﷻ then provides a decree to relief us from being stuck.
- Allah ﷻ is the one who open up the doors of his decree on us  
Allah ﷻ is Fatah because both decrees belong to him.
- Types of Allah's Decree or Fateh:
  1. The first decree is the religious decree (شرعي). For example, Allah decreed that he should to be worshiped alone. People have freedom of choice to obey or not to obey. These are the Islamic laws.
  2. The second decree is the decree regarding the universal physical laws of nature (كوني). No one has the choice to disobey.
- Allah decreed both the laws of nature and decreed the laws of Islam. He made them compatible and fit together. If we break the laws of religion, you end up in trouble with the laws of nature.

x. How to believe in the name of Allah Al-Fatah:

- The name Al-Fatah should increase our dependence on Allah and hope. Al-Fatah is the one who can help when no one else can help. Al-Fatah can grant when no one else can grant. Allah has the keys that no one has. There is no impossibility for Allah Al-Fatah. He can open ways out for us.
- We invoke Al-Fatah in every trouble situation, for every worry. Al-Fatah can make the impossible possible and can make every difficulty easy.
- In the Bukhari the story of a Sahabi that was stuck in a very difficult predicament he was going to be punished for something he didn't do. He made Du3a to Allah that (أَلْهِمْ إِفْتِحَ عَلَيَّ) Oh Allah open the doors of mercy to me. As a result of his Du3a, Allah ﷻ revealed Ayat in Surat Al-Noor that cleared him from the charge and he became free and not stuck with accusations.

### C. Stories about The Name of Allah Al-Fatah

i. The great intercession on the Day of Judgment<sup>1</sup>

The reality of this great intercession is that it will be granted to all creatures when Allah delays the reckoning, and they await in a land. When the situation becomes intense, they will be inspired to seek intercession through the prophets. Some people will say to others, "Don't you see what we are going through? Don't you realize what has befallen us? Don't you see who will intercede for us with our Lord?"

Then they will say, "Let's go to Adam." They will come to Adam and say, "O Adam, you are the father of all humans. Allah created you with His own hands, breathed His spirit into you, and commanded the angels to prostrate to you. Intercede for us with your Lord. Don't you see our situation? Don't you see what we have reached?" Adam will reply, "My Lord is angry today in a way He has never been before, and He will not be angry like this again. He forbade me from the tree, but I disobeyed. Myself, myself! Go to someone else. Go to Noah."

They will go to Noah and say, "O Noah, you are the first messenger to the earth, and Allah named you a grateful servant. Intercede for us with your Lord. Don't you see our situation? Don't you see what we have reached?" Noah will respond, "My Lord is angry today in a way He has never been before, and He will not be angry like this again. I had a supplication that I made against my people. Myself, myself! Go to someone else. Go to Abraham."

They will go to Abraham and say, "You are the Prophet of Allah and His close friend from the people of the earth. Intercede for us with your Lord. Don't you see our situation? Don't you

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<sup>1</sup> Book Name: Sahih al-Bukhari, Chapter Name: The Great Intercession, Chapter Number: 97, Section Name: The Great Intercession on the Day of Judgment, Section Number: 1, Hadith Number: 744

see what we have reached?" Abraham will say, "My Lord is angry today in a way He has never been before, and He will not be angry like this again. He mentioned my lies. Myself, myself! Go to someone else. Go to Moses."

They will go to Moses and say, "O Moses, you are the Messenger of Allah, favored with His messages and direct communication with Him. Intercede for us with your Lord. Don't you see our situation? Don't you see what we have reached?" Moses will reply, "My Lord is angry today in a way He has never been before, and He will not be angry like this again. I killed a soul without being commanded to do so. Myself, myself! Go to someone else. Go to Jesus."

They will go to Jesus and say, "O Jesus, you are the Messenger of Allah, and His Word that He bestowed upon Mary and a spirit from Him. You spoke to people while still in the cradle. Intercede for us with your Lord. Don't you see our situation? Don't you see what we have reached?" Jesus will say, "My Lord is angry today in a way He has never been before, and He will not be angry like this again. He did not mention any sin. Myself, myself! Go to someone else. Go to Muhammad."

They will come to me, and they will say, "O Muhammad, you are the Messenger of Allah, the Seal of the Prophets. Allah has forgiven your past and future sins. Intercede for us with your Lord. Don't you see our situation? Don't you see what we have reached?" I will go to the Throne and prostrate to my Lord. Allah will inspire me with praises and commendations that He has not given to anyone before me. Then it will be said, "O Muhammad, raise your head and ask, you will be given, and intercede, your intercession will be accepted." I will raise my head and say, "O Lord, my nation, my nation!" Allah will say, "Enter from the right gate of Paradise, and they will share with the people in other gates." By the One in whose hand is the soul of Muhammad, the distance between the two door wings of Paradise is like the distance between Mecca and Hajar (a place near Medina) or even shorter.

ii. The story of the man who owned the two gardens with a river in between.

In Surah Al-Kahf ([The Cave, 18:32-43](#)) is a parable where Allah tells us about two men: one was a believer and the other one was a disbeliever that was blessed with two lush gardens filled with grapevines, surrounded by date palms, and irrigated by a flowing river running in between. These gardens yielded abundant fruits, leaving nothing unproductive. The disbeliever, proud of his wealth and prosperity, boasted to his companion that he was superior in riches and had a stronger party. His argument was that he must be right and the believer must be wrong because he has more wealth and strong party. However, his companion, the believer, responded with wisdom. He reminded the man of his origin, saying, "Do you disbelieve in the One who created you from dust, then from a sperm drop, and formed you into a man? Rather, it is Allah who is my Lord, and I will never associate anyone with Him" ([The Cave 18:37-38](#)). The believer emphasized monotheism and trust in Allah's sovereignty.



The man with the gardens, blinded by his wealth, said that his prosperity would never fade away. He even denied the concept of the Day of Judgment, thinking that if he were to return to his Lord, he would find something even better than his gardens. His thinking was rooted in materialism and arrogance. His logic was that Allah loves me in this life and he demonstrated his love by granting me all of this wealth and strength, and certainly, in the next life, if any, He will give me even better than that because He loves me. The believer's response was "If only you had entered your garden and said, 'Whatever Allah wills. There is no might, except in Allah ﷻ.' Perhaps my Lord will give me something better than your garden" ([The Cave 18:39](#)). Allah's ﷻ punishment came down and the man's gardens faced calamity, becoming barren and sunken, leaving him helpless. His wealth vanished, and he regretted associating partners with Allah.

The story is related to the Name of Allah Al-Fatah because it shows that wealth and power are not an indication to the love of Allah ﷻ, and Allah ﷻ gives wealth and power to whom he loves and to whom he dislikes, but He grants faith only to the ones who loves. In addition, the story highlights the fact that Al-Fatah opens and closes doors according to His wisdom. He can transform abundance into scarcity and vice versa. He owns all keys of everything and He chooses who is given what at what time and at what location.

### iii. The story of Qarun (also known as Korah)

The story shows that Allah Al-Fatah opened the doors of provisions on Qarun from heaven and he is the one who opened the earth to swallow him and his treasure. The story is mentioned in the Quran in [[Al-Qasas, 28:76-82](#)], as follows:

- Qarun's Background:
  - Qarun belonged to the clan of Prophet Moses (peace be upon him).
  - Despite being part of Moses' people, he oppressed them.
- Wealth and Treasures:
  - Allah ﷻ had bestowed upon Qarun immense wealth and treasures.
  - The keys to his treasure chests were so heavy that even a group of strong people would struggle to lift them.
- Exhortation from His People:
  - Qarun's people advised him not to exult in his riches.
  - They reminded him that Allah ﷻ does not love those who exult in their wealth.
- Qarun's Arrogance and Consequences:
  - His arrogance led him to transgress against his own people.

- Despite the warnings, Qarun's arrogance grew. He flaunted his wealth, displaying it ostentatiously.
- His people were dismayed by his behavior and reminded him that true success lies in righteousness and humility, not in material possessions.
- But Qarun remained defiant, believing that his wealth was a sign of his superiority.
- The Earth Swallows Qarun:
  - Allah ﷻ decided to teach Qarun a lesson. The earth suddenly opened up and swallowed him and his treasures.
  - His wealth, which he had once boasted about, became his downfall.
  - The people who had envied him were now filled with awe at this divine intervention.
- Lessons from Qarun's Story:
  - The story of Qarun serves as a powerful reminder:
    - Material wealth is temporary. It can vanish in an instant.
    - Arrogance and pride lead to destruction. No matter how much we accumulate, our true worth lies in our character and deeds.
    - Gratitude and humility are essential. We should recognize that all blessings come from Allah ﷻ and use them wisely.
    - Relationship to the Name of Allah Al-Fatah is that the story shows that wealth and power are not an indication to the love of Allah ﷻ, and Allah ﷻ gives wealth and power to whom He loves and to whom He dislikes, but He grants faith only to the ones who loves. In addition, the story highlights the fact that Al-Fatah opens and closes doors according to His wisdom. He can transform abundance into scarcity and vice versa. He owns all keys of everything and He chooses who is given what at what time and at what location.

## Appendix A: Arabic Version



الفتاح هو الذي يفرج الكرب عن الناس

Verily with hardship is ease <https://youtu.be/B-Ix7cifEGQ>

يوم القيامة يكون فرجا على المؤمنين والمظلومين والأنساء والصالحين - الحكم العادل -  
الحكم بين الخصوم

1. ابراهيم - الآيه 15 **وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ**
2. الشعراء - الآيه 118 **فَاَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ**
3. السجدة - الآيه 28 **وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ**
4. السجدة - الآيه 29 **قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ**
5. سبا - الآيه 26 **قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَاتِحُ الْعَلِيمُ**

فتح أبواب الرحمة للناس.

1. فاطر - الآيه 2 **مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ**

فتح أبواب الرزق بالخير

2. الأعراف - الآيه 96 **وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ**

فتح أبواب الرزق لا يكون دائما خيرا للإنسان

1. **الأنعام - الآية 44** فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

### مفاتيح الغيب التي لا يعلمها إلا الله

1. **الأنعام - الآية 59** وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

### النصر على العدو

2. **النساء - الآية 141** الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ وَتَمْنَعَكُم مِّنَ الْمُؤْمِنِينَ ۗ فَاَللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

3. **المائدة - الآية 52** فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۗ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصِيحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَادِمِينَ

4. **الأنفال - الآية 19** إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ۗ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ۗ وَإِنْ تَعُدُّوا نَعْدًا وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

5. **الفتح - الآية 1** إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

6. **الفتح - الآية 18** لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

7. **الفتح - الآية 27** لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۗ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

8. **الحديد - الآية 10** وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

9. **الصف - الآتة 13** وَأَخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِيرٌ لِّلْمُؤْمِنِينَ
10. **النصر - الآتة 1** إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

### ما بشر الله به اليهود

1. **البقرة - الآتة 76** وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغُضُفٍ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۗ أَفَلَا تَعْقِلُونَ
2. **البقرة - الآتة 89** وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۗ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

### الشفاعة العظمى يوم الدين

- وحقيقة هذه الشفاعة هي أن يشفع لجميع الخلق حين يؤخر الله الحساب فيطول بهم الانتظار في أرض حتى إذا عظم الخطب، واشتد الكرب ألهموا أن يستشفعوا بالأنبياء فيقول بعض الناس لبعض: ألا ترون ما أنتم فيه؟ ألا ترون ما قد بلغكم؟ ألا تنظرون من يشفع لكم إلى ربكم؟
- فيقول: بعض الناس لبعض: اتنوا آدم. فيأتون آدم فيقولون: يا آدم أنت أبو البشر، خلقتك الله بيده، ونفخ فيك من روحه، وأمر الملائكة فسجدوا لك.
- اشفع لنا إلى ربك. ألا ترى ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟ فيقول آدم: إن ربي غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإنه نهاني عن الشجرة فعصيته، نفسي نفسي!! اذهبوا إلى غيري. اذهبوا إلى نوح. فيأتون نوحا فيقولون: يا نوح! أنت أول الرسل إلى الأرض، وسماك الله عبدا شكورا، اشفع لنا إلى ربك. ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإنه قد كانت لي دعوة دعوت بها على قومي، نفسي نفسي!! اذهبوا إلى إبراهيم.
- فيأتون إبراهيم فيقولون: أنت نبي الله وخليله من أهل الأرض، اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم إبراهيم: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، وذكر كذباته، نفسي نفسي!! اذهبوا إلى غيري، اذهبوا إلى موسى. فيأتون موسى فيقولون: يا موسى أنت رسول الله، فضلك الله برسالاته وبتكليمه على الناس، اشفع لنا إلى ربك ألا ترى إلى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم موسى: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإني قتلت نفسا لم أوامر بقتلها، نفسي نفسي!! اذهبوا إلى عيسى. فيأتون عيسى فيقولون: يا عيسى أنت رسول الله، وكلمته ألقاها إلى مريم وروح منه، وقد كلمت الناس في المهد اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم عيسى: إن ربي قد غضب اليوم غضبا لم يغضب قبله مثله، ولن يغضب بعده مثله، ولم يذكر ذنبا، نفسي نفسي!! اذهبوا إلى غير اذهبوا إلى محمد.

- قال : ((فيأتون فيقولون: يا محمد أنت رسول الله، وخاتم الأنبياء، وغفر الله لك ما تقدم من ذنبك وما تأخر، اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فأنطلق فآتي تحت العرش فأقع ساجدا لربي، ثم يفتح الله علي ويلهمني من محامده وحسن الثناء عليه شيئا لم يفتحه لأحد قبلي، ثم يقال: يا محمد! ارفع رأسك، سل تعطه، واشفع تشفع. فأرفع رأسي فأقول: يا رب أمي أمي. فقال: يا محمد! أدخل من أمتك من لا حساب عليهم من الباب الأيمن من أبواب الجنة، وهم شركاء الناس فيما سوى ذلك من الأبواب. والذي نفس محمد بيده إن ما بين المصرعين من مصاريع الجنة لكما بين مكة وهجر أو كما بين مكة وبصرى)).

## المشرع The one who decrees

- النوع الأول من التشريع هو التشريع الديني، على سبيل المثال، قضى الله أنه يجب أن يعبد وحده. وجعل الله للناس حرية الاختيار بين الطاعة أو عدم الطاعة. هذه هي القوانين الإسلامية الشرعية.
- النوع الثاني هو التشريع الكوني المتعلق بقوانين الطبيعة. لم يجعل الله لأحد خيار بين الطاعة والعصيان.

## العبر في قصة قارون

- ﴿إِنَّ قَلْرُونَ كَانُوا مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُورُ بِالْعَصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ (٧٦) وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (٧٧) قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي أُولَئِكَ يَعْلَمُ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْئَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ (٧٨) فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَلْرُونَ إِنَّهُ لَدُونَ خَظِّ عَظِيمٍ (٧٩) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلِكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ (٨٠) فَحَسَنَّا بِهِ ءَوْبَدَارِهِ الْأَرْضِ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ (٨١) وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَآنَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ ءَوَيْقَدِرُ لَوْلَا أَن مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَآنَهُ ءَوَيْفَلِحَ الْكٰفِرُونَ (٨٢)

## العبرة في قصة صاحب الحنتن

❖ وَأَضْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا (٣٢) كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا (٣٣) وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا (٣٤) وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا (٣٥) وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لِأَجِدَنَّ خَيْرًا مِمَّنْهَا مُنْقَلَبًا (٣٦) قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا (٣٧) لَلَّكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا (٣٨) وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقْلَ مِنْكَ مَالًا وَوَلَدًا (٣٩) فَعَسَىٰ رَبِّي أَنْ يُوتِيَنَّ خَيْرًا مِمَّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا (٤٠) أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا (٤١) وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرْوِشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا (٤٢) وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا (٤٣) هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا (٤٤)