

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 13

- [إِثْبَاتُ مَحَبَّةِ اللَّهِ وَمَوَدَّتِهِ لِأَوْلِيَائِهِ عَلَى مَا يَلِيقُ بِجَلَالِهِ]
- وَقَوْلُهُ: ﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ [البقرة: ١٩٥]
- وَقَوْلُهُ: ﴿ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ [الحجرات: ٩]
- وَقَوْلُهُ: ﴿ فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴾ [التوبة: ٧]
- وَقَوْلُهُ: ﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ [البقرة: ٢٢٢]
- وَقَوْلُهُ: ﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾ [آل عمران: ٣١]
- وَقَوْلُهُ: ﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾ [المائدة: ٥٤]
- وَقَوْلُهُ: ﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانٌ مَرْضُوضٌ ﴾ [الصف: ٤]
- وَقَوْلُهُ: ﴿ وَهُوَ الْعَفُورُ الْوَدُودُ ﴾ [البروج: ١٤]

[AFFIRMING ALLAH'S LOVE AND AFFECTION FOR HIS RIGHTEOUS SERVANTS IN A MANNER BEFITTING HIS MAJESTY]

And His saying: And do good, Allah loves those who do good. [al-Baqarah: 195]

And His saying: And be just; Allah loves those who are just. [al-Hujurat: 9]

And His saying: As long as they are upright towards you, be upright towards them. Allah loves those who have taqwa. [al-Tawbah: 7]

And His saying: Allah loves those who are constantly repentant and He loves those who purify themselves. [al-Baqarah: 222]

And His saying: Say: 'If you love Allah then follow me and Allah will love you.' [aal-Imran: 31]

And His saying: Allah will bring forward a people whom He loves and who love Him. [al-Maa'idah: 253]

And His saying: Allah loves those who fight in His Way in ranks like well-built walls. [al-Saff: 4]

And His saying: He is the Ever-Forgiving, the All-Loving. [al-Burooj: 14]

[إثباتُ محبةِ اللهِ ومودتهِ لأوليائهِ على ما يليقُ بجلالهِ]

[AFFIRMING ALLAH'S LOVE AND AFFECTION FOR HIS RIGHTEOUS SERVANTS IN A MANNER BEFITTING HIS MAJESTY]

- After the Sheikh mentioned the evidences from the Quran which affirm Allah's *Mashee'ah* and *Iraadah*, he mentioned the evidences from the Quran which affirm the Attribute of *Mahabba* (Love) regarding Allah. This arrangement is to refute those who claim that His *Mashee'ah* and *Mahabba* are the same, and that whatever Allah wills, then He certainly loves it.
- As detailed in the previous lesson, this claim is falsehood, for Allah may will something He does not love, such as the disbelief of the disbelievers or the sins of the sinners. He may also will that which He loves, such as the belief of the believers and their obedience to Him.

وَقَوْلُهُ: ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [البقرة: ١٩٥]

And His saying: And do good, Allah loves those who do good. [al-Baqarah: 195]

- {وَأَحْسِنُوا} – ‘**And do good.**’ This is an order from Allah; therefore, it is either obligatory or recommended. Whatever is necessary for the fulfilment of an obligation, then it is obligatory, and whatever is additional to that is recommended. For example, worshipping Allah with sincerity and compliance is a level of *Ihsaan* which is obligatory. However, to worship Allah as if you see Him is a level above this which is recommended.

There is also *Ihsaan* in dealing with the creation, such as being generous, refraining from harming them, having a cheerful face, and in transactions with them, such as buying and selling, renting, marriage and contracts in general.

- {إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ} – ‘**Allah loves those who do good.**’ This is the reason (*ta'leel*) why a person should strive to achieve *Ihsaan* in their acts of worship and in their dealings with people. Allah recommended it because He loves it and He loves those who do it. This is high motivation towards fulfilling the given order. Achieving the love of Allah is an exalted level. Many may claim the love of Allah, but how many of them does Allah love? Allah loving you is higher than you loving Allah!
- This *ayah* affirms the names of Allah, and affirms from His Attributes His *Uloohiyya* (Divinity) and *Mahabbah* (Love).

وَقَوْلُهُ: ﴿وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [الحجرات: ٩]

And His saying: And be just; Allah loves those who are just. [al-Hujurat: 9]

- {وَأَقْسِطُوا} – ‘**And be just.**’ This is another order from Allah. Being just is obligatory in all matters where equality is compulsory. For example, being just with Allah. He grants you favours; therefore, it is from justice that you are grateful to Him. Similarly, Allah makes the truth known to you, therefore it is from justice to abide by it.

Also dealing with the creation with justice is included in the order. For example, justice between children, and justice in the inheritance. Also, justice with yourself, so that you do not overburden yourself with something beyond your capacity. Allah has a right upon you and your body has right upon you.

- {إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ} – ‘**Allah loves those who are just.**’ His loving them necessitates that He grants them the best of rewards. This is also high motivation towards fulfilling the order to be just.
- The Names and Attributes of Allah which are established in the previous *ayah*, are also established in this *ayah*.

وَقَوْلُهُ: ﴿فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ [التوبة: ٧]

And His saying: As long as they are upright towards you, be upright towards them. Allah loves those who have taqwa. [al-Tawbah: 7]

- {فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ} – ‘As long as they are upright to you, be upright towards them.’ Meaning, if the *mushrikoon* (polytheists) are true to you regarding the pacts and covenants between you and not violating them, then it is obligatory to fulfill and comply with them as well, and not to attack them. The conditional statement (مَا) implies that if they break the covenant, then as Muslims we should also not stand true to them.
- {إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ} – ‘Allah loves those who have taqwa.’ Again, this is the reason (*ta’leel*) for the command to comply with the pacts and covenants. It is from the actions which the *mutaqoon* (righteous) abide by, and which Allah loves them for. Those who have true *taqwa* will always fulfill their covenants. The meaning of *taqwa* is to seek protection from the punishment of Allah by doing what He has ordered, and refraining from that which He has forbidden.
- The Names and Attributes of Allah which are established in the previous two *ayaat* are also established in this *ayah*.

وَقَوْلُهُ: ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ [البقرة: ٢٢٢]

And His saying: Allah loves those who are constantly repentant and He loves those who purify themselves. [al-Baqarah: 222]

- {إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ} – ‘Allah loves those who are constantly repentant.’ The word *tawaab* is the excessive form of *tawbah*. Allah loves those who constantly turn to Him in repentance after having disobeyed Him.
The conditions of a sincere *tawbah* is that it is done sincerely for the sake of Allah, that a person regrets the sin they committed, that they leave the sin or fulfill the obligation if it is still possible to be fulfilled, that they have determination not to return to it and that they repent in a time that repentance is still accepted.
From the *ayah* we understand that no matter how many sins a person has, if they sincerely repent for each sin, Allah loves them and forgives them.
- {وَيُحِبُّ الْمُتَطَهِّرِينَ} – ‘And He loves those who purify themselves.’ Allah also loves those who purify themselves from ritual impurities (*hadath*) and purify their bodies from the different types of filth (*najaasa*).
- In this *ayah*, Allah combines between outward and inward purification. The inward purification is the seeking of repentance from sins, while the outward purification is that of the body.
- The Names and Attributes of Allah which are established in the previous *ayaat* are also established in this *ayah*.

وَقَوْلُهُ: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: ٣١]

And His saying: Say: ‘If you love Allah then follow me and Allah will love you.’ [aal-Imran: 31]

- {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي} – ‘Say: If you love Allah then follow me.’ The scholars of the *salaf* called this *ayah* The *Ayah* of Trial (*Ayatul Imtihaan*), because when some people claimed that they loved Allah, Allah commanded His Messenger ﷺ to say to them: ‘If you love Allah then follow me.’

Therefore, anyone who claims to love Allah, then innovates in the religion then they are liars regarding their proclaimed love. If they were sincere in their love, they would follow the Prophet ﷺ in everything he came with.

- {يُحِبُّكُمْ اللَّهُ} – ‘Allah will love you.’ The one who follows the Messenger ﷺ the most, then they are the most beloved to Allah.
- The Names and Attributes of Allah which are established in the previous *ayaat*, are also established in this *ayah*.

وَقَوْلُهُ: ﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾ [المائدة: ٥٤]

And His saying: Allah will bring forward a people whom He loves and who love Him. [al-Maa'idah: 253]

- This is the response to the conditional phrase (*shart*) at the beginning of the *ayah*:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ﴾

'O you who believe, whoever from you turns back from his religion ...' [al-Maa'idah: 54]

- {فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ} – ‘Allah will bring forward a people whom He loves and who love Him.’ Allah informs us of His great Ability in that whoever abandons the support of His religion and apostates from it, Allah will replace them with those better than them. He has no need of them. They are people who have a number great and noble attributes as mentioned in the *ayah*. The best of these attributes is that Allah loves them and they love Him.
- This is referring to Abu Bakr and his soldiers who fought against the *murtadoon* (apostates). It is also general to all those who come after them of those who fight the apostates till the Day of Judgement.
- This *ayah* affirms the Names and Attributes of Allah that have preceded, with the addition that Allah is beloved (*mahboob*).

وَقَوْلُهُ: ﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ ﴾ [الصف: ٤]

And His saying: Allah loves those who fight in His Way in ranks like well-built walls. [al-Saff: 4]

- {إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ} – ‘Allah loves those who fight in His way.’ Allah emphasises His love for those who sacrifice their wealth and selves to fight in the way of Allah, so that His word and religion are raised and high.
- {صَفًّا} – ‘In ranks.’ Meaning, they arrange themselves in rows during the fighting and never flee from their positions.
- {كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ} – ‘Like well-built walls.’ They are connected closely, fighting as one unit, strengthening one another, and not leaving any space or gaps for the enemy.

Those whom Allah attached His Love to have several qualities.

1. They fight, they are not indifferent and inactive.
 2. They are sincere.
 3. They support one another.
 4. They are like a building which is an impenetrable fortress.
 5. Whatever can harm them cannot penetrate them.
- This *ayah* also affirms the Names and Attributes that have preceded.

وَقَوْلُهُ: ﴿وَهُوَ الْعَفُورُ الْوَدُودُ﴾ [البروج: ١٤]

And His saying: He is the Ever-Forgiving, the Affectionate. [al-Burooj: 14]

- {وَهُوَ الْعَفُورُ} – ‘**He is the Ever-Forgiving.**’ Meaning, Allah covers and hides the sins of His servants and does not call them to account for them.
- {الْوَدُودُ} – ‘**The Affectionate.**’ This Name of Allah is derived from the word *wudd* (ود) which means pure love (*khaalisul mahabba*). The Name carries the meaning that Allah both loves and is beloved. Allah loves His *Awliyya* and His *Awliyya* love Him. They love to reach Him, they love His Paradise and they love His Pleasure.
- This *ayah* and the *ayah* in Surat al-Maa’idah contain a refutation against the *Jahmiyya* and the *Mu’tazilah*, who reject love from both sides and claim that Allah neither loves nor is He beloved. They misinterpret the servants love for Allah to mean their love for worshipping and obeying Him and His love for them to mean His granting favours upon them and rewarding them.
- This is falsehood, as Allah’s Love for His *Awliyya* is real and actual, in a manner befitting His Majesty. This is the case for all His other Attributes, as explained by the Sheikh in the beginning of his treatise.

Review questions

1. Explain the arrangement of the Sheikh whereby he mentioned the evidences of Allah’s *Mashee’ah* then followed this with the mention of the evidences for His *Mahabba*.
2. Allah Loves the *Muhsineen*, *Muqsiteen* and the *Mutaqeen*? What do these praiseworthy characteristics mean?
3. ‘Allah loves those who are constantly repentant and He loves those who purify themselves.’ [al-Baqarah: 22] – How does Allah combine between the mention of outward and inward purification in this *ayah*?
4. ‘Say: If you love Allah then follow me and Allah will love you.’ [aal-Imran: 31] – What name did the scholars give this *ayah* and why did they give it this name?
5. What two meanings can Allah’s Name al-Wadood carry?