

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 15

[ ذِكْرُ رِضَى اللَّهِ وَغَضَبِهِ وَسَخَطِهِ وَكَرَاهِيَّتِهِ وَأَنَّهُ مُتَّصِفٌ بِذَلِكَ ]

وَقَوْلُهُ: ﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾ [المائدة: ١١٩]

وَقَوْلُهُ: ﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ ﴾ [النساء: ٩٣]

وَقَوْلُهُ: ﴿ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ ﴾ [محمد: ٢٨]

وَقَوْلُهُ: ﴿ فَلَمَّا عَاسَفُونَا انْتَقَمْنَا مِنْهُمْ ﴾ [الزخرف: ٥٥]

وَقَوْلُهُ: ﴿ وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ ﴾ [التوبة: ٤٦]

وَقَوْلُهُ: ﴿ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴾ [الصف: ٣]

[THE MENTION OF THE PLEASURE, ANGER, WRATH AND DISLIKE OF ALLAH, AND THAT HE IS CHARACTERIZED BY THEM]

And His saying: Allah is pleased with them, and they are pleased with Him. [al-Ma'idah: 119]

And His saying: And whoever kills a believer deliberately, his reward is Hell, remaining in it timelessly, forever, and Allah is angry with him and has cursed him. [al-Nisaa: 93]

And His saying: That is because they followed what angers Allah, and hated what is pleasing to Him. [Muhammad: 28]

And His saying: Then when they had provoked Our wrath, we took revenge on them.

[al-Zukhruf: 55]

And His saying: But Allah was adverse to their setting out and so He held them back.

[al-Tawbah: 46]

And His saying: It is deeply abhorrent to Allah that you should say what you do not do.

[al-Saff: 3]

[ ذِكْرُ رِضَى اللَّهِ وَغَضَبِهِ وَسَخَطِهِ وَكَرَاهِيَّتِهِ وَأَنَّهُ مُتَّصِفٌ بِذَلِكَ ]

[THE MENTION OF THE PLEASURE, ANGER, WRATH AND DISLIKE OF ALLAH, AND THAT HE IS CHARACTERIZED BY THEM]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which establish Allah's Attributes of *Ridhaa* (Pleasure), *Ghadab* (Anger), *Sakhatt* (Wrath) and *Karaahiya* (Dislike).
- These Attributes of Allah are related to His actions (*Af'aal*) which He does whenever He wills and however He wills. *Ahlus Sunnah wal-Jama'ah* affirm all these Attributes regarding Allah as He has affirmed for Himself and as they befit His Majesty.

وَقَوْلُهُ: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ [المائدة: ١١٩]

**And His saying: Allah is pleased with them, and they are pleased with Him.** [al-Ma'idah: 119]

- {رَضِيَ اللَّهُ عَنْهُمْ} – '**Allah is pleased with them.**' Allah is described with the Attribute of *Ridhaa* (Pleasure). Allah is pleased with both the action and the doer of the action. For example, regarding His Pleasure for the action, Allah says:

﴿وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾

**And I am pleased with Islam as your religion.** [al-Maa'idah: 3]

- As for His pleasure with respect to the doer, then this *ayah* cited by the author is an example. In the full context of the *ayah*, Allah is pleased with the *Sadiqoon* (truthfully sincere), owing to their acts of obedience they carried out sincerely for His sake.
- His *Ridhaa* necessitates that He will reward them with the greatest of rewards. In fact, His *Ridhaa* is one of the greatest pleasures in Paradise. It is a *Ridhaa* which is not preceded by anger. Allah says:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

**And Allah's pleasure which is the greatest of all.** [al-Tawbah: 72]

- {وَرِضْوَانٌ عَنْهُ} – '**And they are pleased with Him.**' Meaning, they are pleased with His blissful recompense for their deeds. They are pleased to the extent that they think that no one has been granted anything better than what they have been given.
- This *ayah* establishes Allah's Attribute of *Ridhaa* (Pleasure).

وَقَوْلُهُ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾ [النساء: ٩٣]

**And His saying: And whoever kills a believer deliberately, his reward is Hell, remaining in it timelessly, forever, and Allah is angry with him and has cursed him.** [al-Nisaa: 93]

- {وَمَنْ يَقْتُلْ مُؤْمِنًا} – '**And whoever kills a believer.**' Meaning, a believer who believes in Allah and His Messenger ﷺ. The disbelievers and hypocrites are excluded from this threat. However, whoever kills a disbeliever with whom there is a treaty or who lives under the protection of the Muslims, then they have committed a major sin, but do not warrant the threat mentioned in the *ayah*.
- {مُتَعَمِّدًا} – '**Deliberately.**' This excludes the immature and the one who lacks sense, because they do not have any recognisable intention. It also excludes the one who kills a believer mistakenly. The one who kills a believer deliberately has a tremendous recompense.
- {فَجَزَاؤُهُ جَهَنَّمُ} – '**His reward is Hell.**' *Jahannam* is one of the names of the Hellfire.
- {خَالِدًا} – '**Remaining in it timelessly.**' It is known that killing a believer, although a great sin, does not remove a person from the fold of Islam and is therefore not a cause for them to abide eternally in the Hellfire. Therefore, the word *khuloood* in the *ayah* carries the meaning of a long stay and not an eternal stay. The Arabs would say to the one condemned to prison: '*So-and-so is in prison forever*'. It is known that prison is not eternal.

- {وَعَصِبَ اللَّهُ عَلَيْهِ} – ‘**And Allah is angry with him.**’ *Ghadab* (Anger) is an established Attribute of Allah which befits His Majesty. It is an Attribute which relates to His Actions.
- {وَلَعَنَهُ} – ‘**And has cursed him.**’ Meaning, that Allah has distanced him from His expansive Mercy.
- This *ayah* establishes Allah’s Attributes of *Ghadab* (Anger) and *La’n* (Curse). The *ayah* is also a strong warning against intentionally killing a believer.

وَقَوْلُهُ: ﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ﴾ [محمد: ٢٨]

**And His saying: That is because they followed what angers Allah, and hated what is pleasing to Him. [Muhammad: 28]**

- {ذَلِكَ بِأَنَّهُمْ} – ‘**That is because.**’ This *ayah* is a continuation of the previous *ayah* in Surat Muhammad:

﴿فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ﴾

**Then how will it be when the angels will take their souls at death, smiting their faces and their backs. [Muhammad: 27]**

The angels beat them on their faces and backs at the time of death because they followed what angered Allah, and hated what is pleasing to Him.

- {أَتَّبَعُوا مَا أَسْخَطَ اللَّهَ} – ‘**They followed what angers Allah.**’ Meaning they did everything which angers Allah, from statements, actions, or beliefs. In his explanation, Sheikh Ibn Uthayeen states that the Attribute of *Sakhatt* (Wrath) is close in meaning to *Ghadab* (Anger), however, he did not mention the difference between them.
- {وَكْرَهُوا رِضْوَانَهُ} – ‘**And hated what is pleasing to Him.**’ Meaning they hated whatever He is pleased with, from actions and people. The result of this was an evil ending, whereby at the time of their death, the angels beat them on their faces and backs.
- This *ayah* establishes Allah’s Attributes of *Sakhatt* (Wrath) and *Ridhaa* (Pleasure).

وَقَوْلُهُ: ﴿فَلَمَّا عَاسَفُونَا انْتَقَمْنَا مِنْهُمْ﴾ [الزخرف: ٥٥]

**And His saying: Then when they had provoked Our wrath, we took revenge on them.**

[al-Zukhruf: 55]

- {فَلَمَّا عَاسَفُونَا} – ‘**Then when they had provoked Our wrath.**’ The context of the *ayaat* in Surat al-Zukhruf is referring to Fir’awn and his people. When they angered Allah and earned His wrath with their obstinate disbelief, He took revenge on them.
- {انْتَقَمْنَا مِنْهُمْ} – ‘**We took revenge on them.**’ This is a refutation against the *Ashaa’irah* and those like them, who interpreted Allah’s Anger to mean Revenge (*intiqam*). The fact that these two Attributes are mentioned in the same context of the *ayah* is proof that they are not the same. Allah’s Revenge is the result of His Anger, just as His reward is the result of His Pleasure.
- The word *asaf* in the Arabic language can mean either sorrow or anger. In the context of this *ayah* it means anger, because it is not befitting of Allah’s Majesty that remorsefulness and sorrow be attributed to Him.
- This *ayah* establishes Allah’s Attributes of *Ghadab* (Anger) and *Intiqam* (Revenge). The *ayah* also shows that a person should be cautious and wary of what angers Allah, as it can bring about His revenge and retribution.

وَقَوْلُهُ: ﴿وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ﴾ [التوبة: ٤٦]

**And His saying: But Allah was adverse to their setting out and so He held them back.**

[al-Tawbah: 46]

- {وَلَكِنَّ كَرِهَ اللَّهُ انْبِعَاثَهُمْ} – ‘But Allah was adverse to their setting out’. This is referring to the hypocrites who did not go out with the Prophet ﷺ on his military expeditions when they were ordered to. Allah detested them going out with the Prophet ﷺ because they lacked sincerity in their deeds, and because they are as Allah described them:

﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعَفُوا جَلَلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ﴾

**If they had gone with you, they would have only increased you in disorder, and they would have been active amongst you, seeking to cause fitnah (discord).** [al-Tawbah: 47]

- {فَثَبَّطَهُمْ} – ‘And so He held them back.’ He made them hold back from going out in the path of Allah with the believers by weakening their ambition. Allah decreed that they would be held back through His Universal Decree (*Kawniyyah*), although He ordered them through His Legislative Decree (*Shari’yah*) to set out and gave them the physical ability to do so.
- This *ayah* establishes Allah’s Attribute of *Karaahiya* (Dislike).

وَقَوْلُهُ: ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ [الصف: ٣]

**And His saying: It is deeply abhorrent to Allah that you should say what you do not do.**

[al-Saff: 3]

- {كَبُرَ مَقْتًا} – ‘Deeply abhorrent to Allah.’ Meaning, it is tremendously hateful to Allah. *Maqt* is a strong hate for something.
- {أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ} – ‘That you should say what you do not do.’ It has been narrated that the reason of revelation of this *ayah* was that a group of the believers desired that an order be given to fight in the path of Allah (before it was obligated). However, when the order came down legislating *jihad*, some of the disbelievers disliked the hardships it involved. Thereupon, Allah revealed these *ayaat* berating them for saying that which they do not do.
- This *ayah* establishes Allah’s Attribute of *Maqt* (Strong Hatred) and that it varies in degree. The *ayah* also contains a strong warning against saying something which you do not do.

#### Review questions

1. Allah’s Attributes of *Ridhaa* (Pleasure), *Ghadab* (Anger), *Sakhatt* (Wrath) and *Karaahiya* (Dislike) are related to His Essence (*Dhaat*). Is this statement true or false? Why?
2. ‘Allah is pleased with them, and they are pleased with Him.’ [al-Ma’idah: 119] - What are the two general things that Allah can be pleased with? Which of the two does this *ayah* demonstrate?
3. Why do the angels hit the faces and backs of the disbelievers at the time of their death?
4. ‘Then when they had provoked Our wrath, we took revenge on them.’ [al-Zukhruf: 55] – How does this *ayah* refute the deviant belief of the *Ashaa’irah* and those like them?
5. ‘But Allah was adverse to their setting out and so He held them back.’ [al-Tawbah: 46] – Who is this referring to and why did Allah have *Karaahiya* to their setting out?