

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 36

## [ إِبْتِثَاتُ أَنَّ اللَّهَ يَفْرَحُ وَيَضْحَكُ وَيَعْجَبُ ]

وَقَوْلِهِ ﷺ: «لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ التَّائِبِ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ». [مُتَّفَقٌ عَلَيْهِ]

وَقَوْلِهِ ﷺ: «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَفْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ». [مُتَّفَقٌ عَلَيْهِ]

وَقَوْلِهِ ﷺ: «عَجِبَ رَبُّنَا مِنْ قَنُوطِ عِبَادِهِ وَقُرْبِ غَيْرِهِ، يَنْظُرُ إِلَيْكُمْ أَزْلِينَ قَطِينِ، فَيَظَلُّ يَضْحَكُ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ». [حَدِيثٌ حَسَنٌ]

## [AFFIRMING THAT ALLAH BECOMES JOYOUS, LAUGHS AND IS AMAZED]

And like his saying ﷺ: Allah shows more joy at the repentance of His believing and penitent servant than any one of you when (he finds his lost) riding beast. [Bukhari, Muslim]

And like his saying ﷺ: Allah laughs at two men, both of whom kill each other, yet both enter Paradise. [Bukhari, Muslim]

And like his saying ﷺ: Our Lord is amazed at the despairing of His servants (at some harm) when His changing (his circumstances) is at hand. He looks at you when you are in a state of hardship and despair, and keeps laughing, knowing that your relief is close. [Ahmad and Ibn Majah - Hassan]

## [ إِبْتِثَاتُ أَنَّ اللَّهَ يَفْرَحُ وَيَضْحَكُ وَيَعْجَبُ ]

## [AFFIRMING THAT ALLAH BECOMES JOYOUS, LAUGHS AND IS AMAZED]

- In this part of his treatise, the Sheikh mentions three *ahadeeth* from the *Sunnah* of the Prophet ﷺ which affirm that Allah becomes joyous (*yafrah*), laughs (*yadhhak*) and is amazed (*ya'jab*). These three Attributes are from those that are related to His actions (*Af'aal*), which He does whenever He wills, and however He wills, in a manner befitting His Majesty.
- It is obligatory to establish them in their real sense (*haqeeqah*) because Allah has affirmed and established them for Himself, and the Prophet ﷺ has informed us of this.

وَقَوْلِهِ ﷺ: «لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ التَّائِبِ مِنْ أَحَدِكُمْ بِرَاحِلَتِهِ». [مُتَّفَقٌ عَلَيْهِ]

And like his saying ﷺ: Allah shows more joy at the repentance of His believing and penitent servant than any one of you when (he finds his lost) riding beast. [Bukhari, Muslim]

- The complete *hadith* is that a man had his riding camel while travelling, upon which was his food and drink. The camel strayed from him, and he frantically began to search for it, but could not find it. He gave up all hope of living and lay down under a tree awaiting death.
- Suddenly, he looked up and saw the rein of the camel tied to the tree. He quickly took hold of the camel's rein and from his excessive joy he mistakenly said: 'O Allah you are my servant, and I am your Lord'.
- Allah is more joyous with the repentance of His servant than this man was with his riding camel when it returned to him. Allah is not in need of our repentance, rather we need Him in all our situations. It is because of His generosity and kindness that He is joyous with His Joy of which there is no comparison.
- This *hadith* affirms the Attribute of Joy (*al-Farah*) for Allah. This joy is real (*haqeeqi*) and the strongest of all joys. It is unlike the joy experienced by His creation. We do not misinterpret His joy to mean His reward, like the people of *tahreef* (distortion) do. They say: 'Allah is never joyous, what is intended by joy is His reward to the repentant.'
- From the behavioural benefits that can be derived from this *hadith*, is that it encourages us to strive to repent when we fall into sin and turn back to Allah. If you are aware that Allah is joyous with your repentance, the joy that does not have an equal, there is no doubt you will strive to repent to Him.

**وَقَوْلِهِ ﷺ: «يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ». [مُتَّفَقٌ عَلَيْهِ]**

**And like his saying ﷺ: Allah laughs at two men, both of whom kill each other, yet both enter Paradise. [Bukhari, Muslim]**

- The Prophet ﷺ explained this situation in the continuation of the *hadith*.  
**«يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهِدُ ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسَلِّمُ فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَيُسْتَشْهِدُ»**  
**One fought in the path of Allah and was martyred. Allah then accepted the repentance of the killer, who later accepts Islam, fights in the path of Allah and is also martyred.** [Bukhari, Muslim]
- In this *hadith* there is an affirmation of Allah's laughter, and that it is real laughter (*haqeeqi*), however, it does not resemble that of His creation. It is laughter that befits His Majesty.
- Those who reject the attribute of laughing for Allah claim that to affirm it would mean resembling Him to His creation (*tamtheel*). This is a false assumption, because the one who said 'He laughs' also said:

**﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾**

**There is nothing like Him, and He is the All-Hearing, the All-Seeing.** [al-Shura: 11]

- Also, the Prophet ﷺ would never speak concerning these matters except that it was revealed to him, because it is from the matters of the unseen (*ghayb*).
- From the behavioural benefits that can be derived from this *hadith* is that once we know that Allah laughs, we will hope for all forms of goodness from Him. This is because when a man asked the Prophet ﷺ if Allah laughs and the Prophet ﷺ affirmed that He does, the man replied:

**«لَنْ نَعْدِمَ مِنْ رَبِّ يَضْحَكُ خَيْرًا»**

**We shall never be deprived of good by a Lord who laughs.** [Ibn Majah – Hassan]

وَقَوْلِهِ ﷺ: «عَجِبَ رَبُّنَا مِنْ قَنُوطِ عِبَادِهِ وَقُرْبِ غَيْرِهِ، يَنْظُرُ إِلَيْكُمْ أَرْلَيْنَ قَنِطِينَ، فَيَظَلُّ يَضْحَكُ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ». [حَدِيثٌ حَسَنٌ]

**And like his saying ﷺ: Our Lord is amazed at the despairing of His servants (at some harm) when His changing (his circumstances) is at hand. He looks at you when you are in a state of hardship and despair, and keeps laughing, knowing that your relief is close. [Ahmad and Ibn Majah - Hassan]**

- (عَجِبَ رَبُّنَا مِنْ قَنُوطِ عِبَادِهِ) – ‘Our Lord is amazed at the despairing of His servants.’ Qunut (despair) is the worst of all forms of hopelessness. Allah is amazed at how severe hopelessness enters the heart of a person.
- (وَقُرْبِ غَيْرِهِ) – ‘When His changing is at hand.’ Meaning; Allah is amazed at how we are pessimistic and feel hopelessness when He can change things quickly. He changes a situation to another situation with just one word: ‘Be’ and it is. He changes from difficulty to ease.
- (يَنْظُرُ إِلَيْكُمْ أَرْلَيْنَ قَنِطِينَ) – ‘He looks at you when you are in a state of hardship and despair.’ Allah looks at us with His Eyes. A person who is *azil* is someone in a very difficult situation, while a person who is *qanit* has despaired of relief and despaired of the removal of difficulty.
- (فَيَظَلُّ يَضْحَكُ) – ‘And keeps laughing.’ Allah continues laughing at this amazing and strange situation. How does a person despair from the Mercy of the Most Merciful?!
- (يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ) – ‘Knowing that your relief is close.’ Allah laughs at this amazing situation because He knows that the removal of the severe situation is near.
- This *hadith* affirms three Attributes of Allah that are related to His Actions (*Af’aal*): Amazement (*al-Ajab*), Laughter (*al-Dhahik*) and Looking (*al-Nathar*). These Attributes befit Allah’s Majesty and in no way resemble the amazement, laughter and looking of the creation.
- From the behavioural benefits that can be derived from this *hadith*, is that when a person understands that Allah can easily change difficult situation into easy one, and that His relief is close, they will avoid despairing from His Mercy. In fact, despairing from Allah’s Mercy is from the major sins.

﴿ وَمَنْ يَقْنَطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴾

**And none despairs of the mercy of his Lord except those who are astray. [al-Hijr: 56]**

- It is obligatory upon a servant to have good thoughts (*husnul dhann*) about his Lord. If they fall into a difficult situation, they remain hopeful that Allah will soon remove it.

### Review questions

1. Are Allah’s Attributes of *Farah*, *Dhahik* and ‘*Ajab* related to His Actions or to His Essence? What is the correct methodology of establishing them?
2. Briefly narrate the story of the man who lost his riding beast. What association does this story have with Allah’s *Farah* (Joy)?
3. Why does Allah Laugh (*Yadhak*) at two men who kill each other, yet both enter Paradise?
4. Why is Allah Amazed (*Ya’jab*) at the despairing of His servants?
5. What are the behavioral benefits of knowing and believing that Allah becomes Joyous, Laughs and is Amazed?