



Sharh Aqeedat ul-Waasitiyyah

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Part 22: The (Attributes of) the Pleasure of Allaah, His Anger, And His Hate (Dislike) in the Qur'aan and that He is Described With That

Text:

قَوْلُهُ: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾، ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ﴾، وَقَوْلُهُ: ﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ﴾، ﴿فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ﴾، وَقَوْلُهُ: ﴿وَلَكِنْ كَرَهُ اللَّهُ انْبِعَاتِهِمْ فَتَبَّطَهُمْ﴾، وَقَوْلُهُ: ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ .

“Allaah is pleased with them and they are pleased with Him” [Al-Ma'idah 5:119] “And whoever kills a believer intentionally, his recompense is the (Fire of) Jahannam, he will remain therein for a very long time, and Allaah’s anger and curse will be upon him...” [An-Nisa 4:93] “That is because they followed that which angered Allâh, and hated that which pleased Him” [Muhammad 47:28] “So when they angered Us, We took revenge from them” [Az-Zukhruf 43:55] “But Allâh disliked their being sent forth, so He made them lag behind” [At-Tawbah 9:46] “Most hateful it is with Allâh that you say that which you do not do” [As-Saff 61:3]

Explanation:

His saying, **(Allaah is pleased with them and they are pleased with Him)**, meaning that He is pleased with them on account of the pure and sincere actions of obedience they have performed, and they are pleased with Him due to the bliss that He has rewarded them with. And receiving the pleasure of Allaah, the Sublime is the greatest of the levels of bliss. Allaah the Most High said, **“And pleasure from Allaah is the greatest...”** (at-Tawbah 9:72). And their pleasure with Him is the pleasure of each one of them with his rank (reward in Paradise), such that he does not think that anyone has been given better than what he has been given.

And His saying, **(And whoever kills a believer intentionally...)**, pay attention to His saying, “a believer” (and His distinguishing it) from the killing of a disbeliever, and also His saying, “intentionally”, (and His distinguishing it) from accidental killing. And the “muta’ammid” is the one who kills the one whom he knows is a person whose life has been protected (by the Sharee’ah) using (means) that is known overwhelmingly to lead to his death. And His saying, **(...his recompense...)** meaning, his punishment in the Fire **(...is the (Fire of) Jahannam...)**, this is a level from amongst the levels of the Fire, **(...he will remain therein for a very long time...)** meaning, he will remain in Jahannam and “al-khulood” is a lengthy habitation (in a place), and the statement **(...and Allaah’s anger... will be upon him...)**, is joined to the (judgement) that has been decreed (prior to it in the verse), this is indicated by the arrangement of the verse, (with the) meaning that He will make his recompense to be Jahannam and will also be angry with him, **(.. and (His) curse will be upon him...)**, meaning He will repel him from His mercy, and “al-la’an” (curse) means, repelling, and distancing (someone) from the mercy of Allaah.

And His saying, **(That is because...)**, meaning, (in reference) to what has been mentioned in the verse before it, of the severe way in which the Angels will take the souls of the Disbelievers (upon their deaths) because they, **(...they followed that which angered Allâh...)** of being engrossed in sins and forbidden desires, **(...and hated that which pleased Him...)**, meaning that they hated that which pleases Him of Imaan (faith) and righteous actions. And His saying, **(...So when they angered Us...)**, meaning caused us to become angry, **(...We took revenge from them...)** meaning, “We punished them”, and “al-intiqaam” is the severest form of punishment.

And His saying, **(...But Allâh disliked their being sent forth...)**, meaning that Allaah hated them going out with you for the battle expedition, **(...so He made them lag behind...)**, meaning that He prevented them from going out with you, and He abandoned them (in His) pre-decree and ordainment, despite Him having ordered them to fight legislatively. He made them capable of going to it physically, but He did not aid them in it (i.e. enable them to embark upon it), due to a wisdom that He knows. And He mentioned this in the verse that comes after it in His saying, **“Had they marched out with you, they would have added to you nothing except disorder”** to the end of the verse (At-Tawbah 9:47).

And His saying, (**...Most hateful it is...**) meaning that it is (that matter) is great in the hatred (towards it), and this is “al-bughd”. And the word hateful (maqtan) is in the accusative form (**...that you say that which you do not do**) meaning that you promise goodness from yourselves but you do not fulfill what you have promised. And concerning the cause of revelation of this verse, it has been reported that a group of people amongst the believers, before Jihaad was made incumbent, they said, “We love that Allaah should inform us of the best of deeds so that we can perform it”, so Allaah informed His Prophet (sallallaahu alaihi wasallam), that the best of deeds is Imaan in Allaah that contains no doubt, and Jihaad against the people of disobedience who opposed Imaan and did not affirm it. So when the (ordainment) of Jihaad was revealed those people amongst the believers disliked it, and it made their affair difficult for them, so Allaah said, “**O you who believe! Why do you say that which you do not do?**” (as-Saff 61:2).

The witness (point of evidence) from these verses is that they contain a description of Allaah with al-ghadab (anger) and ar-ridaa (pleasure) and al-la’an (cursing), and al-intiqaam (severe punishment), and karaahiyyah (dislike, hatred), and al-asaf (anger) and al-maqt (hate). And all of these are amongst the attributes of action that Allaah does when He wills, if He wills, however He wills. And Ahl us-Sunnah affirm all of that for Allaah, just like He affirmed it for Himself, in the manner that befits His Loftiness.