



Sharh Aqeedat ul-Waasitiyyah

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Part 20:

Text:

وَقَوْلُهُ: ﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾، ﴿ وَأَقْسَطُوا
 إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ ﴾، ﴿ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
 الْمُتَّقِينَ ﴾، ﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾، وَقَوْلُهُ: ﴿ قُلْ إِنْ
 كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾، وَقَوْلُهُ: ﴿ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ
 يُحِبُّهُمْ وَيُحِبُّونَهُ ﴾، وَقَوْلُهُ: ﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا
 كَانَتْهُمْ بُنْيَانٌ مَرصُوصٌ ﴾. وَقَوْلُهُ: ﴿ وَهُوَ الْعَفُورُ الْوَدُودُ ﴾

“...and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). [Al-Baqarah 2:195] “...and be equitable. Verily! Allâh loves those who are equitable”. [Al-Hujurat 49:9] “So long, as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttaqûn (the pious)” [At-Tawbah 9:7] “Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves”. [Al-Baqarah 2:222] “Say: “If you (really) love Allâh then follow me, Allâh will love you”...” [Aali Imran 3:31] “Allâh will bring a people whom He will love and they will love Him” [Al-Ma'idah 5:54] “Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure” [As-Saff 61:4] “And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism)” [Al-Buruj 85:14]

Explanation:

When the Shaykh (rahimahullaah) mentioned the verses that indicate the affirmation of the Wish (Mashee'ah) and Will (Iraadah), he also mentioned the verses that indicate the affirmation of Love (al-Mahabbah) for Allah, the Sublime (the all perfect, free of all defects). This contains a refutation of the one who equated between the Mashee'ah and Mahabbah, and said that they are mutually binding, such that every thing that Allaah wishes, then He has loved it (by necessity).

We have already discussed previously that this (matter) requires tafseel (detail, clarification), for Allaah can wish that which He does not love, such as the disbelief of the disbeliever, or all the types of sins. And He can also wish that which He loves, such as Imaan (of the Believer) and all the acts of obedience.

And, the Most High's saying, **(...and do good...)**, this is a command from Allaah, the Most High, to Ihsaan, which is to bring an action in its best state, and in its most perfect (manner). And Ihsaan is the highest level of obedience, **(...Truly, Allâh loves Al-Muhsinûn (the good-doers)...)**, this is the reason and justification behind the command with Ihsaan, for He ordered it because He loves it and loves its people. Thus, that becomes an incentive in fulfilling the command (to abide by it).

And His, the Most High's saying, **(...and be equitable...)**, is the command to equity, and this is justice in one's dealings, and in the rulings, with both the near (relative) and the distant person, **(...Verily! Allâh loves those who are equitable...)**, this is the reason for the command to equity, for He ordered it because He loves those who are equitable, meaning those who are just. And His, the Sublime's, love for them necessitates that He will reward them with the greatest of reward.

And His, the Most High's saying, **(...So long, as they are true to you, stand you true to them...)**, meaning that so long as those Pagans remain true to their covenant, and do not contradict it, then you also remain upon fulfilment (of your covenant) to them, so do not fight them, **(...Verily, Allâh loves Al-Muttaqûn (the pious)...)**, this is the reason for the command with Istiqaamah (being upright and true) in ones covenant, for He commanded it because it is from the actions of the pious ones, those whom Allaah loves. And there is an indication within this that fulfilling one's covenant and remaining true to it is from the actions of the pious people. And piety (at-taqwaa) is to be cautious and on one's guard against disobedience, by obedience to Allaah, whilst hoping in His reward and fearing His punishment.

And His, the Most High's saying, **(Truly, Allâh loves those who turn unto Him in repentance...)**, at-tawwaabeen, is the plural of at-tawwaab, and this (morphology) is a form of exaggeration and emphasis in expression of the word at-Tawbah, which in the language means "return", and legislatively, it means "to return back, away from sin". This is the explanation of this word in relation to the servant. And as for Allaah, then at-Tawwaab is from the Names of Allaah, the Most

High. Ibn al-Qayyim said, “The servant is tawwaab and Allaah is Tawwaab. The tawbah of the servant is his returning to His Master, and the tawbah of Allaah is of two types, a) the tawbah of permission and granting success and b) the tawbah of acceptance and confidence”.

(...and loves those who purify themselves...), al-mutatahhireen, is the plural of mutatahhir, and it is the active noun derived from at-tahaarah, which is purifying and cleaning oneself from filth and impurities, both physical and spiritual. In this noble verse there is a notification from Allaah, the Sublime, of His love for these two types of His servants, the tawwaabeen (those who constantly repent) and the mutatahhireen (those who keep themselves pure and clean).

And His, the Most High’s saying, **(...“Say: “If you (really) love Allâh then follow me, Allâh will love you”...”)**, as has been mentioned by Ibn Katheer and others, the reason for the revelation of this noble verse was that a people claimed that they loved Allaah, so Allaah tried them (i.e. examined them) by way of this verse, for this verse is the judgement upon every who claimed the love of Allaah but who is not upon the way of Muhammad, that he is a liar in his claim. And His saying, **(Allaah will love you)**, meaning that you will attain more, in addition to what you sought of your love of Him, which is His love of you, and this is greater than the first (thing that you sought).

And His, the Most High’s saying **(...Allâh will bring a people whom He will love and they will love Him...)**, this is the reply to the condition in His statement (earlier in the same verse), “Whoever amongst you turns back from his religion...”, He, the Most High is saying, informing about His great power, that whoever turns away from aiding His religion, and establishing His Sharee’ah, that He will replace him with one who is better than him. And they are a people who have been described with great characteristics, from the greatest of them are that Allaah loves them, and they love Him. And those intended in this verse are Abu Bakr as-Siddeeq and his army from amongst the Sahaabah and the Taabi’een (radiallaahu anhum), those who fought the people of apostasy. And then everyone who came after them and fought the apostates up until the Day of Judgement.

And His, the Most High’s saying, **(...Verily, Allâh loves those who fight in His Cause...)** is a notification from Him, affirming and emphasising that He, the Sublime, loves those who are described with these characteristics, “those who fight in His cause”, meaning they strive with their wealth and their souls in order to raise high Allaah’s word, **(... in rows (ranks)...)...**, meaning that they arrange themselves in ranks, remaining firm, when fighting and they do not move from their places, **(... as if they were a solid structure)**, some of them fitting tightly and squeezing alongside others, and some of them clinging close one to another, such that there is no gap or space between them.

And His saying, **(...And He is Oft-Forgiving...)** meaning abundant in (granting) forgiveness, and al-ghafr (pardon, forgiveness) means the veil, covering. For He, the Sublime, forgives the one who turns to him (with tawbah) meaning that He conceals, and hides his sins and overlooks his errors. And **(..., full of love...)**, this is from al-wudd, which is a pure love, for He, the Sublime is Wadood, with the meaning that He loves the people who are obedient to Him. And there is a

subtle secret in the mentioning of these two Noble Names, which is that He loves His servant after granting Him forgiveness, for He forgives him and then loves him after that also.

The witness (point of evidence) from these noble verses is that they contain an affirmation of al-mahabbah and al-mawaddah (love) for Allaah, the Sublime, and that He loves some people and some actions and some characteristics (manners). Thus, He loves some things as opposed to others, based upon what His far-reaching wisdom necessitates, for He loves those who do good, He loves those who are just and equitable, He loves those who are pious, He loves those who follow His Messenger (sallallaahu alaihi wasallam), and He loves those who strive in His path, and He loves those who constantly repent and those who purify themselves.

And there is also an affirmation with them of al-mahabbah from two angles, the angle of the servant and the angle of the Lord, **“He will love them and they will love Him”**, and **“If you (really) love Allâh then follow me, Allâh will love you...”** Within this there is a refutation of the one who negated love from both these angles, like the Jahmiyyah and the Mu’tazilah who said, “He does not love and nor is He loved”, and they made ta’weel (false interpretation) of the love of the servants for Him to mean their love of worshipping Him and obeying Him, and (they made ta’weel of) His love for the servants to mean His beneficence to them, and making them firm, and the likes of that. This is a false interpretation (ta’weel) because His love (mawaddah and mahabbah), the Sublime and Exalted, for His servants are upon their realities, as they befit His Loftiness, just like all of His Attributes, and they are not like the mawaddah and mahabbah of the creation.