

Chapter 16

Chap 16 Box 1/3

The statement of Allaah, the Most High:

**Until the fear is removed from their hearts they (the angels) say:
What is it that your Lord has said?
They say: The Truth – and He is *al 'Alee* and *al Kabeer*.¹**

1) What is the relevance of this chapter to the book 'Kitaab ut Tawheed'?

This chapter explains the condition of the angels, who are the strongest and most tremendous of the beings who are worshipped besides Allaah. So if their condition with Allaah is the one of awe and reverence of Him as mentioned here, how then can they be called upon along with Allaah? And this is all the more true for those other than the angels. So this contains a refutation of all the *mushrikoon* (people of *shirk*) who call on others (besides Allaah) who are not equal to the angels.

With regards to the words to be explained, what is the meaning of the following words used in this aayah:

- 2) fear is removed from their hearts** – the fear (of the unconsciousness which strikes the angels when they hear the Speech of Allaah being revealed to Jibreel) is removed from the hearts of the angels
- 3) they (the angels) say** - i.e. some of the angels say to other angels by way of rejoicing: '**What is it that your Lord has said?**'²
- 4) They say: The Truth** - i.e. Allaah has spoken the Truth.
- 5) al 'Alee** – He is the One having '*uloow* (being High and Exalted) in terms of His *qadr* (His Status), His *qahr* (His supremacy over having any opposites or rival) and His *dhaat* (His Self which is High over the Creation).
- 6) al Kabeer** - i.e. the One, whom there is no one greater or more tremendous than Him.

With regards to the general meaning of this aayah:

7) What is the effect on the angels when they hear the revelation being conveyed by Allaah to Jibreel?

They have fear when this happens, glorifying Allaah, having awe and trembling, until something resembling unconsciousness strikes them.

¹ Soorah Saba (34) aayah 23

² Soorah Saba (34) aayah 23

When the fear is removed from their hearts, start to ask each other '**What is it that your Lord has said?**'

With regards to benefits of this aayah, fill in the missing words or phrases:
This aayah shows:

8) A refutation of all the sects of the *mushrikoon* who worship along with Allaah these beings who do not equal the **angels** and are not on the same level as them in any of their attributes.

9) An affirmation of the **Speech** for Allaah, the Perfect, in a way that befits His Majesty.

10) That the Speech of Allaah, the Perfect and Most High, is not **created**, because they say: *What is it that your Lord has said?*
And they did not say: *What is it that your Lord has created?*

11) An affirmation of the '**uloow** (highness) for Allaah, the Perfect, above the beings which He created.

12) An affirmation of the '**adhamah** (tremendous greatness) for Allaah.

In the Saheeh from Aboo Hurairah *radi Allaahu ‘anhu* from the Prophet *sall Allaahu ‘alaihi wa sallam* that he said:

When Allaah decrees a matter in the heavens, the angels beat their wings out of humility to His Statement, which sounds like a chain upon a safwaan, it reaches them so they fear – until the fear leaves their hearts, when they say:

What did your Lord say?

They say: The Truth and He is al ‘Alee and al Kabeer.

So the shaytaan who tries to snatch at this speech of the angels hears this...

- and the shayaateen who try to snatch at this speech are like this one on top of the other (and Sufyaan demonstrated this by tilting his palm and spread his fingers out)

...so he hears the word and conveys it to the one who is below him, then this other one conveys it to the one below him until it is conveyed to the tongue of a saahir or a kaahin.

Sometimes the shooting star strikes him before he can convey it on, and sometimes he conveys it before it strikes him, so he adds a hundred lies along with it.

So it is said: Did he not tell us that such and such would happen to us on that Day?

And so this person is believed because of this word which was heard from the heavens.³

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

- 1) **Sufyaan** – he is Sufyaan ibn ‘Uyaynah ibn Maymoon al Hilaalee, the reliable narrator, the great memoriser, the *hujjah* (the one by whom the proof is established), who was from the greatest of the scholars. He died in 198AH.
- 2) **in the Saheeh** - i.e. in the Saheeh of al Bukhaaree.
- 3) **when Allaah decrees a matter** – i.e. when Allaah speaks with the matter.
- 4) **out of humility** – i.e. out of humility and obedience.
- 5) **to His Statement** – i.e. to the Statement of Allaah, the Most High.
- 6) **as if it** - i.e. the voice which is heard.
- 7) **safwaan** – i.e. a smooth stone.
- 8) **(Sufyaan) demonstrated this** - he demonstrated the shayaateen being mounted one on top of the other until they reached a location where they could hear the speech of the angels about the matter which Allaah decrees.

³ Reported by al Bukhaaree (no 4701).

9) **saahir** - meaning 'sorcerer' and he is the one who practises *sihr* (sorcery). And *sihr* is an expression of that which is hidden and subtle; it is based upon using knots and incantations and other than these.

10) **kaahin** – meaning 'soothsayer' and he is the one who informs about events which will occur in the future and claims to have secret knowledge.

11) **the shooting star strikes him** – i.e. the shooting star strikes the shaytaan who tries to snatch the speech. So he is hit by it before he can convey the speech on and the shooting star burns him.

12) **he adds one hundred lies** – meaning the sorcerer or the soothsayer adds one hundred lies.

13) **along with it** – i.e. along with the speech which he is conveying.

With regards to the general meaning of this hadeeth:

14) Why do the shayaateen snatch some of the speech of the angels?

They do this in order to convey it to the sorcerers and the soothsayers from amongst the people.

15) Is there any of this mischief which the shayaateen perform which Allaah is unaware of?

No, Allaah is aware of all of this. However He permits this to happen for a wisdom which is known only to Him.

16) What effect does it have on the people when the *kaahin* or the *saahir* tells them of that which has been heard from the heavens?

The people attest to the truthfulness of everything which the *kaahin* and the *saahir* say on the basis of this speech which was heard from the heavens.

17) What is the relevance of this hadeeth to this chapter of Kitaab ut Tawheed?

This chapter contains a refutation of the *mushrikoon*.

For if this is the condition of the angels upon hearing the Speech of Allaah, despite the strength which Allaah has given them, then a person will know that it is not permissible to direct any aspect of worship to them – so what about (directing worship to) those beings who are lesser than the angels?

**With regards to benefits of this hadeeth, fill in the missing words or phrases:
This hadeeth shows:**

18) A refutation of the **mushrikoon** who worship the angels, the prophets and the righteous beings.

19) A glorification of **Allaah** the Perfect, and that He alone is the One deserving of worship, with no partners for Him.

20) An affirmation of Allaah's attribute of 'uloow (being high) above His creation and an affirmation of His speaking with a Speech that is heard.

21) The false and futile nature of sorcery and fortune telling even if the fortune teller and the sorcerer say something truthful occasionally.

And from an Nawaas ibn Sim'aan *radi Allaahu 'anhu* who said:
The Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* said:

When Allaah wishes to reveal a matter, He speaks with revelation. The heavens are struck with trembling...

Or he said:

...a severe shuddering, out of fear of Allaah, the Mighty and Majestic.

So when the inhabitants of the heavens hear that, they faint or fall prostrate, and the first one to raise his head is Jibreel.

Allaah tells him that which He wishes of His revelation.

Then Jibreel passes by the angels; every time he passes through a heaven, its angels ask him:

What did our Lord say, O Jibreel?

So Jibreel says:

He spoke the Truth – and He is al 'Alee and al Kabeer.

So all of them say the like of what Jibreel said.

Then Jibreel finally takes the Revelation to where Allaah the Mighty and Majestic commanded him.⁴

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

1) **an Nawaas** - he is an Nawaas ibn Sim'aan ibn Khaalid al Kulaabee, the noble Companion *radi Allaahu 'anhu*.

2) **revelation** – the Speech of Allaah which is revealed to one of His prophets.

With regards to the general meaning of this hadeeth:

3) **What is the effect upon the angels of hearing the Speech of Allaah the Mighty and Majestic?**

They faint and go down in prostration, glorifying Allaah and out of fear of Him.

4) **What is the relevance of this hadeeth to this chapter of Kitaab ut Tawheed?**

This chapter contains that which was mentioned in the previous texts in terms of explaining the tremendous greatness of Allaah and the fear that the angels and the heavens have of Him.

⁴ Declared 'weak' by al Albaanee *rahimahullaah* in his checking of ibn Abee 'Aasim's 'as Sunnah' (no 515).

So this contains a refutation of those who worship other than Allaah.