

Explanation of The Book of Tawheed

Class Notes – Chapter 2

بَابُ فَضْلِ التَّوْحِيدِ وَمَا يُكَفِّرُ مِنَ الذَّنُوبِ

The virtues of tawheed and what it expiates of sins.

- **Relevance of the chapter to the book:** After outlining the obligation of *tawheed* and its meaning in the first chapter, the author goes on to outline the virtues and merits of *tawheed* and its blessing in this chapter. From these merits is the expiations of sins.
- A misconception that exists is that when the virtue of something is mentioned, it is optional. This is not always the case. For example, the Prophet ﷺ said regarding the great reward of praying *salaah* in *jama'ah* (congregation) compared to praying it alone:

« صَلَاةُ الْجَمَاعَةِ أَفْضَلُ صَلَاةِ الْفَدَىِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً »

Salat in congregation is twenty-seven times more meritorious than a Salat performed individually. [Bukhari, Muslim]

- The most correct opinion regarding the *salaah* in *jama'ah* is that it is obligatory for those who are able to attend. Those who are able to attend and do not, fall into sin for not having fulfilled the obligation. Therefore, the merit mentioned in the *hadith* is attained after fulfilling the obligation.
- Similarly, in this chapter, the virtues and merits of *tawheed* come about as a result of fulfilling its obligation. *Tawheed* is in no way optional, rather it is the most obligatory of all obligations.
- (وَمَا يُكَفِّرُ مِنَ الذَّنُوبِ) – ‘And what it expiates of sins’. This is something specific mentioned after something general. The virtue of *tawheed* is general and from these virtues specifically is the expiation of sins.
- (بَاب) – ‘Chapter’. Linguistically means an entrance. In the *shar'i* context it is equivalent to a chapter, under which falls certain matters of knowledge pertaining to the heading of the chapter.
- (يُكَفِّرُ) – ‘Expiates’. Linguistically means to cover and conceal. In the *shar'i* context it is the erasing of sins until they become as if they never happened in the first instance.

وقول الله تعالى: ﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴾ [الأنعام: 82]

Allah the Almighty said: “They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided”.

- {آمَنُوا} – ‘Who believe’ - Those who have firm belief in their hearts, articulate this belief on their tongues and enact it with their righteous deeds (inwardly and outwardly).
- The word *imaan* is synonymous with *aqeedah*, meaning that they are essentially two words with the same meaning.

- *Tawheed* on the other hand is to single out Allah with everything which is specific to Him. It is included in the meaning of *imaan* (the first article of *imaan* is belief in Allah which can only be established upon *tawheed*).
- {وَلَمْ يَلْبِسُوا إِيمَانَهُمْ} – ‘Do not mix their belief ...’ Those who have true *imaan* do not mix it with anything which corrupts it.
- {يُظَلِّمُ} – ‘With oppression’. They do not mix their *imaan* with oppression (i.e. *shirk*).
- Linguistically, oppression is to wrongfully place something where it does not belong. *Shirk* is referred to as oppression because worship is being directed to where it does not belong – to someone/ something which is not deserving of it besides Allah. In other words, the right of Allah to be worshiped alone is wrongly given to what is worshiped besides Him.
- When the *sahabah* heard this *ayah*, they thought it meant falling into sin, and found it very hard because everyone falls into sins. The Prophet ﷺ clarified:

لَيْسَ ذَلِكَ ، إِنَّمَا هُوَ الشِّرْكَ ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ: ﴿ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ [لقمان: 13]

The ayah does not mean this. But that (wrong) means to associate others in worship to Allah: Don't you listen to what Luqman said to his son when he was advising him:" O my son! Join not others in worship with Allah. Verily joining others in worship with Allah is a great wrong indeed." [Bukhari]

- {الأمن} – ‘Security’. Tranquillity of mind and the removal of fear.
- {مُهْتَدُونَ} – ‘Rightly guided’. Guided to adhere to the straight path (i.e. *hidayatul tawfeeq*).
- **General meaning of the ayah:** Allah informs us that the ones who devotes their *imaan* (and thereby their *tawheed*) to Allah alone, and do not mix and contaminate it with *shirk*, they will have security from everything feared on the Day of Judgement and they will be guided to the straight path in this world; and to the Jannah in the Hereafter.
- **Relevance of the ayah to chapter:** That Allah established the virtues of security and guidance to the one who does not commit *shirk*. The one who does not commit *shirk* is a *muwahhid*.

عَنْ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْفَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ، وَالْجَنَّةُ حَقٌّ ، وَالنَّارَ حَقٌّ ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ. أَخْرَجَاهُ

Ubaadah ibn al-Saamit narrated that Allah's Messenger ﷺ said: "Whoever testifies that there is nothing worthy of worship in truth except Allah Alone, Who is without partner, and that Muhammad is His slave and Messenger, and that 'Isa is the slave of Allah, His Messenger, and His Word which He bestowed in Maryam and a spirit created from Him, and that Paradise and Hellfire are realities, Allah will admit him into Paradise, whatever his deeds might be. [Bukhari and Muslim]

- **Ubaadah Ibn al-Saamit:** He was an Ansari, Khazraji. He was from the *sahabah* who participated in the Battle of Badr. He witnessed the pledge of *al-Aqaba*. He died 43 Hijri at the age of 72.
- (شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ) – ‘Testifies that there is none worthy of worship except Allah’. A person utters this statement knowing its meaning and acting and doing what it necessitates (externally and internally). This is the essence of a *shahaadah*.
- (إِلَّا اللَّهُ) – ‘Alone’. Confirmation of the affirmation (إثبات) pillar of the *shahaadah* (إِلَّا اللَّهُ).

- (لَا شَرِيكَ) – ‘Without partner’. Confirmation of the negation (نفي) pillar of the *shahaadah* (إله).
- (وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ) – Also bears witness that the Prophet ﷺ is the slave of Allah and a messenger He sent to convey His *shari’ah*.
- (وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ) – Also bears witness that the Prophet Eisa is the slave and messenger of Allah. This is contrary to the false belief of the Christians who claim that he is god, or the son of god or one of three.
- (وَكَلِمَتُهُ) – ‘His word’. That Eisa is Allah’s word in that He created him with a single word ‘Be!’ (كن).
- (الَّتِي آتَاهَا إِلَى مَرْيَمَ) – ‘Which He bestowed in Maryam’. He sent Jibreel with His word to breathe the soul of Eisa into his mother Maryam.
- (وَرُوحٍ) – ‘A spirit’. That Eisa is in one of the souls that Allah created. A soul contained in a body, not just a soul.
- (مِنْهُ) – ‘From Him’. That Eisa was created by Allah and brought into existence by Him alone. It does not in any way mean that Eisa is a part of Allah and thereby has characteristics of Lordship. This is similar to the *ayah*:

﴿ وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ﴾ [الجاثية: 13]

**And He has subjected to you whatever is in the heavens and whatever is on the earth
- all from Him.**

- Our belief in Eisa is general. We believe in the message he came with from Allah. We are not obligated to follow his *shari’ah* unless it is confirmed in our *shari’ah*.
- There are five (شهادات) (testimonies) mentioned in this *hadith*. The reality of a *shahada* is that it must be established upon knowledge. Allah says:

﴿ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾ [الزخرف: 86]

Except those who testify to the truth [can benefit], and they know.

- (أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ) – “Allah will enter him into Paradise, whatever his deeds might be”. This has two potential meanings:
 - Allah will enter them into paradise, regardless of the sins they committed, because the *muwahid* will inevitably enter into Paradise, even if they must expiate for their sins by entering the Hellfire for a fixed period of time.
 - Allah will admit them into Paradise and their rank in it will be according to their deeds.
- **General meaning of the Hadith:** The Prophet ﷺ informs us (demonstrating the virtues and honour of *tawheed*) – that whoever:
 - Bears witness to the two *shahadas*, knowing their true meanings and acting upon what they necessitate.
 - Avoids the two ends of extremism in their belief towards the noble messengers Eisa and Muhammed ﷺ (both slaves and messengers of Allah – no more and no less).
 - Firmly believes in the existence of Paradise and Hell, and that after the *hisaab* (accountability) on the Day of Judgement the final abode will be in either one of them.

Their eventual abode will be Paradise, even though they may commit sins which do not reach the level of *shirk*.

- **Relevance of the hadith to the chapter:** That from the virtues of *tawheed* is that it will admit a person into Paradise, either initially (in the first instance) or after a period of expiation of sins in the Hellfire. In other words, the *muwahid* will never abide eternally in the Hellfire.

وَلَهُمَا فِي حَدِيثِ عِتْبَانَ: فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.

Itbaan narrated that the Prophet ﷺ said: "Indeed Allah has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth but Allah', seeking thereby nothing but Allah's Face (pleasure). [Bukhari and Muslim]

- **Itbaan ibn Maalik:** He is an Ansari from Banu Saalim. He died during the Khilaafa of Mu'awiyya.
 - He used to be the Imam of his tribe. As he grew older, his eyesight became weak and it was hard for him to go to them to lead the *salaah*. He requested that the Prophet ﷺ come to his house and pray so that he can take that place as a *musallah* (a place in the house allocated exclusively for prayer).
 - After this, they all sat down to eat with the Prophet ﷺ. The topic of conversation turned to a particular person (absent from the gathering), whom someone in the gathering accused of being a hypocrite.
 - The prophet ﷺ defended the accused with a general statement which neither absolved him nor indicted him of hypocrisy, but rather left his matter with Allah. This is because if a person comes with the outward actions of Islam, then we judge them with that and leave their internal beliefs and actions to Allah.
- (حَرَّمَ عَلَى النَّارِ) – 'Has forbidden for Hell'. Which could either mean that Allah has made the fire forbidden to touch him, or for him to be touched by the fire. With either meaning, the conclusion is the same; he does not enter Hellfire.
- (يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ) – 'Seeking thereby nothing but Allah's Face (pleasure)'. With sincerity in their hearts seeking the pleasure of Allah alone (not out of hypocrisy). This is evidence that it is not sufficient to simply utter the *shahaada* on your tongue, because when you seek something you must do everything to achieve it.
- In this case, seeking the pleasure of Allah also necessities actions and deeds. This is confirmed in various other evidences which indicate that the *shahaadah* must be accompanied with actions. If they die upon this, then the reward is forthcoming.
- **General meaning of the hadith:** That the Prophet ﷺ affirms that whoever utters the *shahaada* will be saved from the Hellfire if they are sincere in their belief and act upon this belief by worshipping Allah alone (both inward and apparent acts of worship) and avoiding all forms of *shirk*.
- **Relevance of the hadith to the chapter:** That from the virtues of pure *tawheed* is that it is a deterrent from entering the Hellfire. This is of two types:
 1. Deterrent from entering the Hellfire at all. This is for those whose *tawheed* is complete, even if they may have some sins, Allah will forgive them, thereby preventing them from entering the Hellfire.
 2. Deterrent from entering the Hellfire for eternity. For those whose *tawheed* is deficient (not completely gone) and Allah has seen it fit for them to be expiated from these deficiencies with a period in the Hellfire. They will be eventually removed and placed in Paradise.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ مُوسَى عَلَيْهِ السَّلَامُ: يَا رَبِّ! عَلِمَنِي شَيْئاً أَذْكُرُكَ وَأَدْعُوكَ بِهِ. قَالَ: قُلْ يَا مُوسَى: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: يَا رَبِّ كُلَّ عِبَادِكَ يَقُولُونَ هَذَا. قَالَ يَا مُوسَى:

لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِي، وَالْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ وَ(لا إله إلا الله) فِي كِفَّةٍ، مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ. رواه ابن حبان والحاكم وصححه

Abu Sa'id Al-Khudri narrated that Allah's Messenger ﷺ said: Musa said: 'O my Rabb, teach me something through which I can remember You and supplicate to You.' Allah answered: 'Say, O Musa, La ilaha illa-Allah'. Musa said: 'O my Rabb, all your slaves say these words'. Allah said: 'O Musa, if the seven heavens and all they contain other than Me (ghairy) and the seven earths as well, were all put in one side of a scale and La ilaha illa-Allah put in the other the latter would overweigh them'" [Reported by Ibn Hibban, and Al-Hakim declared it Sahih].

- **Note:** The correct *takhreej* (reference) for this *hadith* is that it is traced back to *Sunan al-Nasaa'i* (*al-Sunan al-Kubraa*). The *isnaad* (chain of narration) has some weak narrators thereby making the overall grade of the *hadith* as *da'eef* (weak).
- **Abu Sa'eed al-Khudri:** Sa'ad Ibn Maalik. He is an Ansari, Khazraji. From the *sahabah* who narrated many *ahaadith* (المكثرون). He died 74 Hijri
- (مُوسَى) – Musa ibn Imran, Messenger of Banu Isra'eel, whom Allah spoke directly to.
- (أَذْكُرْكَ) – 'Remember you'. I remember You and praise You with.
- (وَأَدْعُوكَ بِهِ) – 'And supplicate to You with'. Meaning I can intercede with it during my *du'aa* to you. From the permissible types of intercession.
- (كُلِّ عِبَادِكَ...) – 'All your slaves ...'. This does not imply that Musa thought this was a lightweight statement. Rather he wanted to be specified with a remembrance because this would highlight his virtue with Allah.
- (وَعَامِرَهُنَّ غَيْرِي) – 'All they contain other than Me'. The inhabitants of the heavens except Allah. Allah's presence above the heavens is unlike that of His creation. The angels need the heavens to survive, just as humans need the earth to survive. However, Allah is far removed from needing the heavens to cover and protect Him.
- (فِي كِفَّةٍ) – 'One side of the scale'. All that is in the heavens and the earth on one balance of the scale, and (لا إله إلا الله) on the other.
- (مَالَتْ بِهِنَّ) – 'Would outweigh them'. That is, (لا إله إلا الله) is heavier on the scales than the heavens and the earth and all that they contain
- This part of the *hadith* (excluding the story of Musa) has other narrations which support its veracity. Due to this being the important part of the *hadith*, we say that it is correct – not because of this *hadith*, but because of the other narrations which support its correctness.
- **General meaning of the hadith:** Musa asked Allah to teach him something by which he could invoke and praise Him with. When Allah asked him to repeat (لا إله إلا الله), Musa realised that this is a reiterated statement which most people say. He wanted an invocation which distinguished him from the people. Allah then explained to him the virtue of this great statement.
- **Relevance of the hadith to the chapter:** That '*kalimat at-tawheed*' is superior in virtue to all the creation, if all that it necessitates is fulfilled (i.e. uttering it alone is not enough).

وَلِلتِّرْمِذِيِّ وَحَسَنَهُ عَنْ أَنَسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً.

At-Tirmidhi reports (and he classified it as Hassan) from Anas: He heard Allah's Messenger ﷺ saying: Allah the Most Exalted said: 'O son of Adam, were you to come to Me with the world full of

sins, and meet Me without making anything partner to Me Shirk), I would come to you with a similar amount of forgiveness’.

- **Anas ibn Maalik:** He is an Ansari, Khazraji. He was the servant of the Prophet ﷺ for ten years. He died in the year 93 Hijri and was more than 100 years old. This was attributed to the du’aa of the Prophet ﷺ for him. “Oh Allah, increase his wealth and children and admit him into Paradise”.
- (قال الله تعالى) – ‘Allah the Exalted said’. This is a Hadith Qudsi, meaning what the Prophet ﷺ narrates off His lord. It is different to the Quran because it is attributed to the Prophet ﷺ in the transmission, whereas the Quran is not.
- (بِقُرَابِ الْأَرْضِ) – ‘Close to the entire earth’. Either by weight (وزنًا), size (حجمًا) or volume (مِلثًا).
- (لَا تُشْرِكْ بِي شَيْئًا) – ‘Without associating any partners with Me’. The mention of *shirk* is in the indefinite form meaning that it is generic, thereby covering all its forms (major and minor) – this is a very strong condition.
- (مَغْفِرَةً) – ‘Forgiveness’. To cover the sin and not be called to account for it.
- **General meaning of the hadith:** That Allah informs His servants (through the Prophet ﷺ) of His infinite bounty, in that He forgives all sins no matter how much they are, so long as they are below the level of *shirk*. This hadith is like Allah’s saying:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 116]

Indeed, Allah does not forgive association with Him (shirk), but He forgives what is less than that for whom He wills.

- **Relevance of the hadith to the chapter:** The *hadith* shows the virtue of *tawheed*, in that it is a cause of expiating and removing sins. This is as per the heading of the chapter. The one who does not come with *shirk* necessitates that they have come with *tawheed*.
- **Important issues of the Chapter**
 1. **Abundance of Allah's favour.** Because Allah will enter them into Paradise whatever their deeds may be. Also, because Allah will forgive all sins because of their *tawheed*.
 2. **The abundant reward of Tauhid towards Allah.** Because it outweighs the heavens and the earths and everything they contain.
 3. **Besides earning rewards, Tauhid recompenses sins.** A *muwahhid* may commit sins, but because of their sincerity in their obedience and worship to Allah, the *hasanah* of *tawheed* will expiate those sins.
 4. **Explanation of the verse 82 in Surat Al-An'am.** Specifically, the meaning of *thulm* (oppression) and how it means *shirk*, as per the clarification of the Prophet ﷺ to the *sahabah*.
 5. **Ponder the five points mentioned in the Hadith narrated by Ubadah bin As-Samit.**
 1. That there is no deity worthy of worship except Allah.
 2. That Muhammad ﷺ is His servant and messenger.
 3. That Eisa is also His servant and Messenger.
 4. That Paradise is a reality.
 5. That the Hellfire is a reality.
 6. **If you look at the Ahadith from Ubadah and 'Itban and what follows altogether, the meanings of La-ilaha illa Allah become clear to you along with the error of those who are the deceived ones (Al-Maghrurin).** The *hadith* of Itbaan specifically mentions ‘seeking the Face (pleasure) of Allah’ which necessitates accompanying the utterance of the *shahaadah* with actions. The

maghrooroon are those who believe that uttering it is sufficient and abandon the actions which it necessitates.

7. **Take note of the condition in Itban's Hadith.** 'Seeking the Face (pleasure) of Allah'. Not sufficient to utter it alone, as that did not avail the hypocrites who uttered it but lacked sincerity.
8. **That the Prophets needed to be apprised of the tremendous virtue of La ilaha illa-Allah.** As per the story of Musa (presuming the authenticity of the *hadith*). Those below them in status from the believers are more in need.
9. **The point of overweighing of the Kalimah in respect to all other creation, though many who enunciate it will not get the full weight in their balance.** The problem is with the person saying it, not with the statement itself. The one uttering it may have a deficiency in fulfilling its conditions, thereby reducing its weight on their scales on the Day of Judgement.
10. **The text showing that there are seven earths like seven heavens.** As per the Hadith of Abu Sa'eed al-Khudri. Also stated in the Quran, although not explicitly [al-Talaaq: 12].
11. **That the seven earths and heavens are full of creatures.** As per the Hadith of Abu Sa'eed al-Khudri.
12. **Confirmation of the Attributes of Allah, contrary to the claims of Ash'ariyah.** As per the *hadith* of Itbaan - 'Seeking the Face (pleasure) of Allah'. Confirms that Allah has a Face in a manner befitting His Majesty and Glory, in no way resembling the faces of the creation. In other publications of the book it mentions 'contrary to the claims of the *Mu'atilla (deniers)*'. This is broader in scope as it not only covers the *Ash'ariya*, but also covers other deviant groups which denied the attributes of Allah such as the *Mu'tazila* and *Jahmiyya*.
13. **Undoubtedly, if you understand the Hadith of Anas (May Allah be pleased with him) you would understand the statement in the Hadith of Itban (May Allah be pleased with him): "Indeed Allah has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allah,' seeking thereby nothing but Allah's Face (pleasure)" that it constitutes abandonment of Shirk practically and not merely confessing La-ilaha illa- Allah by the tongue.** Because seeking the pleasure of Allah (*hadith* Itbaan) necessitates leaving all forms of *shirk* (*hadith* Anas).
14. **Reflection and consideration of the shared characteristics of Muhammad (May the peace and blessing of Allah be upon him) and Iesa (May Allah be pleased with him) both as Prophets and slaves of Allah.** Reflection is from two perspectives:
 1. That both are slaves and Prophets of Allah.
 2. The fact that they are mentioned together in the same *hadith* with these two characteristics shows that they are both men and do not have any share in Lordship with Allah.
15. **Knowing the peculiarity of Jesus being created as Kalimat Allah (the Word of Allah).** Although they shared the same attributes of being slaves and Messenger of Allah, they differed in the way they were created. The Prophet ﷺ had a normal father and mother, while Eisa lacked a father in the conventional sense because He was the Word of Allah.
16. **Knowledge that Jesus is a spirit from Allah (Ruhan Minhu).** From Allah in the sense that it was Allah's command that brought him into existence, and not that he was in any way a part of Allah.
17. **Knowing the merits of belief in Paradise and Hell.** In that it is a cause for entering Paradise.
18. **Knowledge of the meaning of the statement of the Prophet ﷺ "... whatever his deeds might be."** Whatever their deeds might be, provided that there is nothing compromising the core of their *tawheed*, which will subsequently necessitate eternity in the Hellfire.

- 19. Knowledge that Al-Mizan (the Scale) consists of two sides.** No evidence to suggest that the scales mentioned in the *hadith* are the scales on the Day of Judgement used to measure the deeds of a person. Rather, the scales mentioned are representative to demonstrate the virtue of *tawheed* when compared to all the creation. This point was an oversight by the author.
- 20. What is meant by the mention of the "Face" (of Allah).** It is one of Allah's physical attributes, befitting His Majesty and Glory.