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All praise is due to Allah, the Most Gracious, the Most Merciful, who has granted me His help and His forgiveness. We seek refuge in Him from the evils of our souls and our misdeeds. Whomever He leads astray, no one can lead astray, and whomever He leads aright, no one can guide aright.

I testify that there is none worthy of worship except Allah alone, without any partner, and I bear witness that Muhammad is His slave and messenger. May Allah's peace and perfect blessings be upon him, his household, his companions and those who follow them in goodness.

To proceed

We had previously mentioned that all praise and favor - done as an expression of Kinah at-Taqwa by Sheikh al-Islam Muhammad bin Ahmad was due to Allah, the Lord of the worlds. May His peace and blessing be upon our Prophet Muhammad and his household and his entire companions.

Our noble brother, Dr. Khalid 'Abd Al-Mahaynee took on the task of transcribing the original statement regarding this at-Taqwa. It was previously published. It stated that the recorded tapes of the lecture. Thereafter, it underwent essential revision including additions and deletions.

Here, we are publishing the book anew for the first time after its review at Dar al-Farooq. Therefore, this should be the only reliable version, hence the comment: A Halqah grants success.

Dictated by the one in need of Allah, Dr. Muhammad bin 'Abd Al-Farooq. It was previously published in the third issue of the journal.

THE EXCELLENCE OF TAWHEED & WHAT IT EXPIATES OF SINS

COMMENTARY:

The author had said *Kitaab at-Tawheed* i.e. the obligation of *Tawheed* and that it is absolutely essential and that the meaning of the saying of Allah the Exalted:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

‘And I have not created the jinn and the men but that they may worship Me’ (*Dhaariyaat: 56*)

is that: acts of worship are not acceptable except with *Tawheed*. Here, the author mentioned the excellence of *Tawheed*.

The fact that an excellence is established for a thing does not mean that it is not compulsory; in fact, the excellence is from its results and outcomes. For example, the congregational prayers; its excellence is established in his statement; ‘The prayer observed in congregation is 27 times more virtuous than the prayer observed alone’ Agreed upon.⁽¹⁾ That its virtue is established does not necessarily mean that it is not obligatory because, (for example,) *Tawheed* is most compulsory of all deeds; and deeds are not accepted nor does a servant seek nearness to Allah except with it. Yet, it has virtues.

His statement: ‘What it Expiates of Sins’ is coupled with ‘the Excellence’ such that its full meaning is: ‘The Chapter on the Excellence of *Tawheed* and Chapter on What It Expiates of Sins’. Thus, the recurring pronoun (, *Baab*, ‘Chapter on’) was omitted (in the Arabic structure).

The author has established this chapter for two reasons:

Firstly: to explain the excellence of *Tawheed*.

Secondly: to explain the sins it expiates because from the results of the virtues of *Tawheed* is expiation of sins.

1 From the hadeeth of Ibn Umar (رضي الله عنه) reported by Al-Bukhaaree (*Book of Call to Prayer, Chapter of The Excellence of Congregational Prayer; 1/ 216*) and Muslim (*Book of Mosques, Chapter of The Excellence of Congregational Prayer; 1/450*).

From the virtues of *Tawheed* are:

- 1- That it is mainstay of the zeal to obey Allah. This is because the monotheist performs his deeds for the sake of Allah Glorious is He and Most High as will therefore act appropriately in the secret and open. As for the non-monotheist, such as the one who shows off, he would give charity and observe the prayer and remember Allah only when there is someone around watching him. Thus, one of the pious predecessors would say: "I strongly wish to seek nearness to Allah with an act of obedience not known to anyone except Him."
- 2- That the monotheist are the secured and guided as Allah the Exalted says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ اُولَٰئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُهْتَدُونَ﴾

"Those who belief and mix not up their belief with injustice - it is they who shall have security, and who are rightly guided." (Al-An'aam: 82).



Allah the Exalted says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ اُولَٰئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُهْتَدُونَ﴾

"Those who belief and mix not up their belief with injustice - it is they who shall have security, and who are rightly guided." (An'aam: 82).

COMMENTARY

His saying: '*and mix not up*' i.e. they do not combine.

His saying: '*with injustice*': Injustice here refers to the opposite of *Eemaan* which is *Shirk*. When this verse came down it was hard on the companions, so they said: 'Who among us is not unjust to himself?' Then the Prophet (ﷺ) remarked: "The issue is not as you think; it rather means *Shirk*. Don't you hear the statement of a righteous man - that is Luqmaan:

﴿اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ﴾