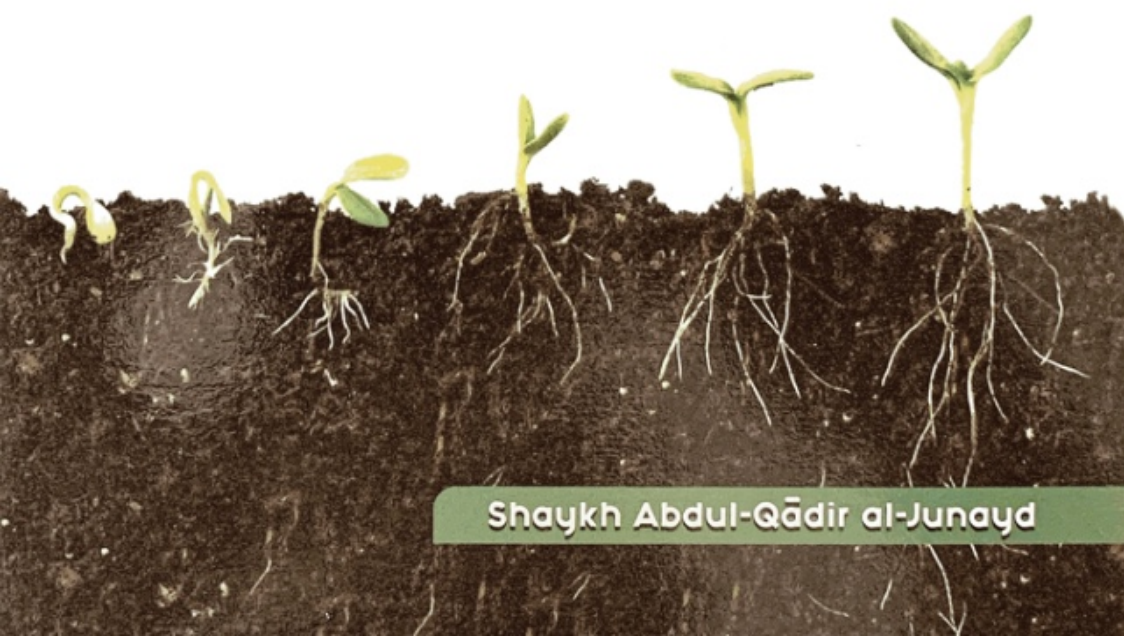


طرق تعليم الصغار التوحيد

WAYS

to Teach the Young

- TAWHĪD -



Shaykh Abdul-Qādir al-Junayd

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TAWHĪD

Shaykh Abdul-Qādir al-Junayd

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Translator's Note

All praise belongs to Allāh, and may praise and peace be upon the most noble of Prophets and Messengers, Muhammad, his family, companions and all those who follow in their footsteps until the Day of resurrection.

As to what follows, before you is a translation of shaykh Abdul Qādir al-Junayd's answer to the question, how do we teach the young Tawhīd? An answer that was transcribed by one of the attendees and presented to the shaykh, who eventually edited it, refined it and posted it amongst his collection of articles. The shaykh entitled this small speech, "Ways to Teach the Young Tawhīd and Instill it in their Hearts and Minds." Due to the length of this title,

however, we deemed it appropriate to shorten it to “Ways to teach the Youth Tawhīd.” As the title suggests, the shaykh (may Allah preserve him) addresses some of the practical ways to assist the parents in establishing Tawhīd in the hearts and minds of our children, a topic which is of paramount importance to Muslims in general and those in the west in particular at a time when shirk-related practices and beliefs have become widely rampant among the ranks of Muslims, young and old. We ask Allah to make this a benefit for the Muslims and that He aids us in fulfilling that which He has made a responsibility upon us. Abu Anas Atif Hasan 25th Ramadhan 1438/19th June 2017

Abu Anas Atif Ḥasan

25th Ramadhan 1438/19th June 2017

Introduction

All praise belongs to Allāh, The One worthy of praise in all circumstances. May praise and peace be upon the Prophet Muhammad, the one with great qualities, and upon his family, companions and followers throughout the succession of day and night. As to what follows,

I was asked the following question in a lecture of mine:

“May Allāh treat you well, O Shaykh! How are the young to be taught Tawhīd?”

So, I answered: Teaching the young Tawhīd¹ can be done in various of ways:

From these ways are the following:

¹ To make Allah One and all worship for Him alone without partners or equals

Number 1

The young – male and female - must not see or hear from their fathers, mothers or anyone who lives with them anything of *shirk*², be it major or minor *shirk*, nor (should they see or hear) the means leading to either type of *shirk*. So, if they live in this (type of) condition and this kind of environment, this will be immensely helpful in keeping them away from *shirk*, its people, its callers, and its channels. Instead, they would rather reject it if they were to hear it or witness it.



² To associate partners or equals with Allah in worship

Number 2

The young – male and female – are to be made to memorize small texts related to Tawhīd and the belief of the Salaf Sālih³ and the people of Sunnah and Hadīth, such as “the Three Principles,” “the Four Principles,” *the Book of Tawhīd*, and “the Nullifiers of Islām” (all) by the Imām Muhammad ibn Abdul Wahhāb, and the book *Usūl as-Sunnah* by Imām Ahmad bin Hanbal and the book *the Belief of Ahlus-Sunnah wal-Jamā’ah* by Shaykh Muhammad bin Sālih al-Uthaymīn, and the likes of these books which were written by the leading scholars of the people of Sunnah and hadīth who are known for their firmness in knowledge and exaltedness in

³ The first three generations of Muslims starting from the time of the Prophet and the Imams who came after them.

status and for following the Salaf-us-Salih from the first generations.



Number 3

The fathers and mothers are to teach their young children – male and female – in gradual stages and with consistency issues and matters connected to Tawhīd and the belief of the Salaf as-Salih and the people of sunnah and hadīth, and they are to examine them on those matters by way of questions and answers until they memorize them and they are firmly established in their hearts and minds and that they get older and grow up upon that. So, for example:

Tawhīd is to single out Allāh alone in all types of worship.

Meaning: that you do not pray and you do not fast except for Allāh, and you do not supplicate except to Allāh, and you do not do any act of worship except for Allāh alone.

And the evidence for this being obligatory is the statement of Allāh, the Most High:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

“And I (Allāh) created not the jinns and humans except that they should worship Me (Alone).” [Sūrah Adh-Dhāriyāt 51:56]

And His statement, the most Glorified:

﴿ * وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

“Worship Allāh and join none with Him in worship.” [Sūrah an-Nisā’ 4:36]

Therefore, the father or mother should approach the young boy or girl on a consistent basis - in the home, or the car, or

along the way, or the place of outing – and they ask him/her:

“What is Tawhīd? And what is the evidence for the obligation of Tawhīd?”

Another example:

Shirk: is to direct worship or any portion or form of it to other than Allāh.

And some cases of this are:

Supplicating to other than Allāh, such as the supplication of some people to Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by saying:

“Drive away (our worries and difficulties) O Messenger of Allāh!”

Or the supplication of some of the people to al-Hussain, the son of Ali رَضِيَ اللَّهُ عَنْهَا by saying: “Cure us O Hussain!”

Or the supplication of some of the people to Ahmad al-Badwi by saying: “Help (us) O Badwi!”

Or the supplication of some of the people to al-Jīlāni, by saying: “Rescue us O Jīlāni!”

And the evidence for its forbiddance is the statement of Allāh:

﴿ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَهُ النَّارُ ﴾

“Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the

Fire will be his abode.” [Sūrah al-Mā'idah 5:62]

And the statement of the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

“Whoever dies while invoking others as equals with Allāh will enter the fire”

Therefore, the father or mother should approach the young boy or girl on a consistent basis - in the home, or the car, or along the way, or the place of outing – and ask him/her:

“What is *shirk*? And what is the evidence for the forbiddance of *shirk*? And mention an example or two of *shirk*.

For example:

Shirk is divided into two categories:

1st: Major shirk.

And it is to direct worship or any portion or form of it to other than Allāh.

And examples of that:

Supplicating to other than Allāh, the most exalted, such as the supplicating of some people to Fātimah the daughter of Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by saying:

“Help (us) O Zahraa! or drive away (our worries and difficulties) O daughter of the Messenger of Allah!”

2nd: Minor Shirk.

And from examples of this is:

Swearing by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or by the Ka'abah or by (one's) honor or (one's) trust or covenant or any created thing.

Such as the saying of some people:

“I swear by the Prophet or the Ka'abah or by my honor that I never did this affair.”

And the evidence for its prohibition is the statement of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

“Whoever swears by other than Allāh has indeed committed *shirk*.”

Therefore, the father or mother should approach the young boy or girl on a consistent basis - in the home, or the car, or along the way, or the place of outing – and ask them:

“How many categories of *shirk* are there? What are the categories of *shirk*? Mention an example of minor *shirk*, and what is the ruling on swearing by other than Allāh, along with the evidence?

And another example:

Tawhīd is divided into three categories:

1st: Tawhīd ar-Rubūbiyyah

And this is to believe that Allāh is the (only) Creator, Provider, Arranger of all affairs of His creation and the Administrator of their affairs in the life of this world and the hereafter.

2nd: Tawhīd al-Ulūhiyyah

And this is to single out Allāh alone with all worship and not to direct any of it (to anyone) except Him.

3rd: Tawhīd al-Asmā was-Sifāt

And this is to affirm everything that Allāh affirmed for Himself or that the Messenger Muhammad ﷺ affirmed for Him from the Beautiful Names and lofty Attributes.

Therefore, the father or mother should approach the young boy or girl on a consistent basis - in the home, or the car, or along the way, or the place of outing – and ask them:

“How many categories of Tawhīd are there? And what are the categories of Tawhīd? What is Tawhīd ar-Rubūbiyyah? What is

Tawhīd al-Ulūhiyyah and what is Tawhīd al-Asmaa was-sifāt?”

For example:

Allāh جَلَّ وَعَلَا is above the heaven, over the throne.

The evidence is the statement of Allāh the Most High:

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

“The Most Beneficent *Istawa* (rose over) the throne.” [Sūrah Tāhā 20:5]

And the authentic statement of the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

“Do you not trust me while I am the one trusted to the One above the heaven!”

Therefore, the father or mother should approach the young boy or girl on a consistent basis - in the home, or the car, or along the way, or the place of outing – and ask them:

“Where is Allāh? And what is the evidence that He is above the heaven, over the throne? And so on.



Number 4

The fathers and mothers are to prevent their young children – male and female – from listening or attending or reading or watching the satellite channels and YouTube (videos) of those who are known to not give importance to Tawhīd, undermine its importance or do not warn the people from *shirk* and its callers or fall into any acts of *shirk* and innovation or hold in high esteem the callers and shaykhs of *sūfiyyah* or exalt the callers, heads, groups and parties of the people of innovation and desires.

This is because the young are quick to be affected by what they hear and by what they look at and who they mix and sit with.

These types of individuals' harm is great upon the people and the lands, especially the young in age. For they corrupt their

natural inclination, confound their Tawhīd and their belief, and they connect them with the callers of *shirk* and innovations by praising them, commending them, glorifying them, and defending them, so they (i.e. the young) will believe that these people are upon the truth and guidance and they will be carried away to acts of *shirk* and innovations because of them and they will leave the correct belief – which is the belief of the Salaf as-Sālih and the people of Sunnah and hadīth - to other falsehood and to groups, sects and parties of the people of innovation and misguidance.

And in clarifying the effect of this upon the young, some of the leading scholars of Salaf as-Salih (May Allah have mercy upon them) said:

If you see a young man in the company of the people of the Sunnah and Al-Jamā'ah from

his early youth, feel hopeful about him. And if you see him in the company of the people of innovations, give up hope on him. For indeed the youth grows up to be what he was upon in his early age.

And Imām Hammād bin Zayd (May Allah have mercy upon him) said:

“Yunus said to me: O Hammād, indeed if I see a youth upon every evil condition, then, I do not despair of his good until I see him accompanying a person of innovation; at that moment, I know that he is indeed ruined.”



Number 5

The fathers and mothers should connect their young – male and female – to the scholars of Ahlus-Sunnah and Hadīth who are known for their firmness in knowledge, pure belief, good (practice) of the religion and following of the Salaf as-Sālih and people of the first generations and they should keep mentioning their names to them until their souls are attached to these Imams and they are raised upon loving them and taking knowledge and rulings from them, their books, their cassettes or clips of their lessons and their speech on YouTube and the likes.

And examples of these Imams from our time are:

Abdul Azīz bin Bāz, Abdur-Rahmān as-Si'dī, Al-Albānī, Muhammad bin Sālih al-Uthaymīn, Muhammad Amān al-Jāmi, Abdur-Razzāq 'Afīfi, Hammad al-Ansārī, Rabī' al-Madkhalī, Sālih al-Fawzān, Sālih al-Luhaydān, Zayd al-Madkhalī, Ahmad an-Najmi, Muqbil al-Wādi', and Hāfidh al-Hakami.

From the ways of connecting the youth to them are:

1. The parents are to buy what is needed of their books, and cassettes and place them in a known location in the home so that if they want to read at home or know the ruling of an issue, they can return to them and those scholars.
2. The parents and their children are to return to their books and cassettes when they are in need of a ruling about an issue or if they

differ on an issue or if they want their children to know the ruling of something so that they may be assured and encouraged.

3. The parents are to play the recordings of these scholars at home or car so that their young will be used to them and become acquainted with them and that they are firm and well-rounded in knowledge and so they will not return except to them and because of this Allāh protects the affairs of their religion and beliefs.
4. The parents are to devote for their young some time of the day, or week, or month to reading their books, little amount of time or reading though it may be, even if it is only one ruling or one issue.



Number 6

The parents are to take their young children to the lessons, sermons, lectures and talks of those who follow the way of the Salaf Sālih and the people of Sunnah and hadīth, who are known for pure belief and methodology and diligence in following the Book and Sunnah and what the Salaf as-Sālih were upon.

This is because their lessons, sermons, and lectures discuss extensively the topic of Tawhīd and Sunnah and warning from *shirk* and innovations and clarifying the belief of the Salaf as-Sālih from the companions رَضِيَ اللَّهُ عَنْهُمْ and those who came after them from the first generations. They clarify the acts of *shirk* and innovations, and they demolish them with evidence from the Sharī'ah. They

warn against the callers of the people of innovation and desires from their thoughts, parties, groups and their sects. So, the youth benefit much because of them especially as the days go by and with much repetition.

And if the young are not able understand some what these scholars say, then there is no harm or problem (in this) because they will get used to them and to loving them, and to attending their lectures, thanks to their parent who took them to these scholars got them used to them. So, they will benefit from them and from what they say (more so) as the days pass, age progresses, and as the subjects and topics are repeated.

And in clarifying this effect upon the young, some of the Imams of the Salaf as-Sālih would say:

“And from the blessing of Allāh upon the youth and non-Arab if they fell short, is that they are guided to a person of the sunnah who impel them upon it, because the youth and the non-Arab are taken by whatever comes to them first.”



Number 7

The father and mother should reject in front of their young children – male and female – whatever mistakes that occur in their presence regarding Tawhīd and *shirk* and the whole area of belief and innovations even if the mistake is repeated and the person returns to it.

This rejection or clarification (of the error) should be done with gentleness and good speech while mentioning the evidence if needed until understanding is achieved and the situation is corrected and the souls are reconciled and no aversion remains.

For example:

If a matter of *shirk* is heard from one of the relatives such as the statement:

“Aid us O Badawi! or Aid us O allies of Allāh!”
 The ruling on that statement should be clarified to them, and it should be explained to them that it is from directing the worship of supplication to other than Allāh and that it is a major *shirk* which removes a person from the religion of Islām.

And for example:

If one of the youth or relatives is heard swearing by other than Allāh such as swearing by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or by the Ka’abah, trust, covenant, honor, life, bread and salt, or similar to this; the ruling on this should be made clear and it should be clarified that this is a type of minor *shirk*, along with the evidence if needed.

And for example:

If some action or statement of innovation occurs in a gathering in which the youth are present, the ruling on that should be clarified to them and that it is impermissible and (also) that the Prophet ﷺ used to often warn his nation against innovations. Then some of the prophetic hadīths regarding innovations should be mentioned to them.

And for example:

If there comes an occasion when an innovation is celebrated like the celebration of the migration of the Prophet or the day the Prophet ﷺ was born or of the Israa and Mi'rāj day or any other similar occasion, then the ruling of that should be clarified to them and that it is impermissible and (also) that the Prophet used to often warn his nation against innovations. Then

some of the prophetic hadīths regarding innovations should be mentioned.

To conclude, these ways will aid – by the permission of Allāh – the father and mother in teaching their children Tawhīd, instilling it in their minds and will aid them in holding on to it and loving and hold it, and its people and callers in high esteem. There are other ways but this will suffice at this point and time.

One of the listeners transcribed it and sent it to me, so I looked at it, reviewed it and added to it what Allāh allowed me to add.

Abdul Qādir bin Muhammad bin Abdur-Rahman al-Junayd

