



Introduction to the
Subject of Tawheed

by Shaykh AbdulQadir bin
Muhammad al-Junayd

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Translated By Abbas Abu Yahya



1 - Introductions For the Explanation of Kitab at-Tawheed

Shaykh AbdulQadir bin Muhammad al-Junayid said:

'Tawheed al-Ilaheeya, it has also been called Tawheed al-Ebaada. It is called Tawheed al-Ilaheeya in respect to being ascribed to Allaah the Exalted and it is called Tawheed al-Ebaada in respect of being ascribed to the worshippers.

Its meaning is: singling Allaah Ta'ala out with all types of worship, therefore, we do not pray except for Allaah -Subhanahu- or give Zakat or Fast or turn with the worship of Dua' except to Him alone, nor do we slaughter except for Him, or make oaths except for Him. We do not make Tawaf except for Him around His House the Haram, around the honoured Ka'ba, around the sanctified ancient House. Not around the grave of one of Allaah's creation , or shrine or tomb or his dome [built upon his shrine], or at the doorstep of a shrine.

Tawheed al-Ebaada is from the different types of Tawheed and it is this for what Allaah created the creation and sent the Messengers, revealed the Books and established the stem of Paradise and the Fire and divided the creation into the believers and the disbelievers.'

[Taken from Sharh Kitab at-Tawheed first lesson, introductions before the explanation - <http://ar.miraath.net/fawaid9683/>]

2 - Subject matter of Kitab at-Tawheed

Shaykh AbdulQadir bin Muhammad al-Junayid said:

'Kitab at-Tawheed talks about Tawheed al-Ilaheeya and it is also called Tawheed al-Ebaada. The author *-Rahimullaah-* in this book explained the meaning of this Tawheed, clarified its ruling and how to implement it. He mentioned that there are some people who implemented Tawheed and they were exemplary for us. He clarified what invalidates Tawheed and corrupts it.

He presented the reasons for it becoming weak and how the reward for it can be diminished, presenting all of these things with the evidences from the Noble Qur'aan and the texts of the Prophetic Sunnah and the sayings of the righteous Salaf *-Rahimmullaah-* of this Ummah.

The Allaama AbdurRahman bin Nasir as-Saadi *-Rahimullaah-* said in the beginning of his book 'al-Qawl as-Sadeed fee Sharh Maqasid at-Tawheed' affirming what has preceded:

'This book is comprised of Tawheed al-Ilaheeya and al-Ebaada by mentioning its rulings, its limits and conditions, its excellence and evidences, its principles and explanations, its means, fruits and what it necessitates, what increases with Tawheed and strengthens it, or weakens it and makes it fragile, also with what it becomes complete and perfect'.

Allaama AbdurRahman bin Muhammad bin Qasim *-Rahimullaah-* said in 'Hasheeyat Kitab at-Tawheed':

'This book is comprehensive of the distinctions of Tawheed, its rights and what makes it complete. That what negates it from major Shirk and what it negates of the obligatory perfection due to minor Shirk, or detrimental Bida in Tawheed, or sinning which is adverse to Tawheed and clarifying the means and medium which leads to Shirk and what brings it closer to Shirk.

With irrefutable evidences from the Book and the Sunnah and the statements of the Salaf of this Ummah.'

Indeed a great number of the senior, well grounded people of knowledge indicated - and from them were Allaama Sulaymain bin Abdullaah the grandson of the author of Kitab at-Tawheed, Allaama AbdurRahman bin Muhammad bin Qasim And Allaama Sulaymain bin AbdurRahman bin Hamdan *-Rahimullaah-* they indicated that this book is unique in this subject.

No one preceded the author *-Rahimullaah-* in singling out Tawheed al-Ebaada with a book like this. This is from the Excellence of Allaah for the author *-Rahimullaah-* Allaah gave him good success, Allaah raised his remembrance, his status and Allaah *-Azza wa Jal-* had Mercy and kindness to those of the people at the time of the Imam and also those after him until the time Allaah wills.

Indeed many of the creation benefitted from this book, a great number of them benefitted, how many a student of knowledge has memorised the book, how many of the people have studied and read it, how many a scholar explained it, how many a copy of it has been printed, how many an author has written an explanation about it, how many a scholar or student of knowledge has added comments to the book, Allaah has mentioned the truth, the One who said in His revelation:

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾ [يونس: ٥٨].

« Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Quran); -therein let them rejoice." That is better than what (the wealth) they amass». [Sūrah Yūnus: 58]

[Taken from Sharh Kitab at-Tawheed first lesson, introductions before the explanation -<http://ar.miraath.net/fawaid9684/>]

3 - The Reasons for Authoring Kitab at-Tawheed

Shaykh AbdulQadir bin Muhammad al-Junayid said:

'Indeed from the success and capability which Allaah - Azza wa Jal - gave to the people of knowledge and Fiqh is that they recognised and understood faults, deficiency and shortcomings which occur by the people in their countries and times; So that they can return the people to their Lord, and cause the people to stop them from their sins, and correct their faults, in that they can recognise their deficiency, that the scholar can be excused in front of His Lord, and the evidence could be established and the straight path could be clarified; so those who were to live (i.e. believers) might live upon a clear evidence and those who were to be destroyed (for their rejecting the faith) might be destroyed upon a clear evidence, perhaps from the most important and apparent reasons which caused this well grounded Imam - *Rahimullaah* - to write this book is two reasons:

The first reason: is because he *-Rahimullaah-* lived in a time and era which was full with that which lessened and invalidated this Tawheed, and negated perfecting the amount of Tawheed which is obligatory to have and what weakens and lessens its reward. The Imam *-Rahimullaah-* wanted to benefit the people with this book. So that they understand the meaning of Tawheed al-Ebaada and adhere to it and do not fall into that which corrupts it or weakens it. What confirms this being the reason is what the Allaama AbdurRahman bin Muhammad bin Qasim *-Rahimullaah-* said in the book 'Hasheeyat Kitab at-Tawheed' 'Due to the general Fitnah in his time of worship of graves, trees etc. Of making Dua to the Prophets, Aawaliya , the righteous and other than them, this is why he turned his attention to clarify this [type of Tawheed].'

The second reason: the absence of an independent collection of this type of Tawheed. This is because this is the Tawheed for which Allaah created the creation, And sent the Messengers, and revealed the Books so it is very appropriate and beneficial that a book is single compilation which explains the meaning of this Tawheed, And highlight its excellence, and its major effect becomes manifest, and gather it's evidences, And its proofs become clear, that the doubts of the people of Bida are refuted from those of the Rafidah and Soofeeyah and others regarding Tawheed and are destroyed, So that it can be guidance for the people who want the truth, so this subject, its rulings and issues being sufficient for the common person, student of knowledge and scholar, The scholars of the people of Sunnah and Hadeeth in the east and west were extremely delighted with this book.'

[Taken from Sharh Kitab at-Tawheed first lesson, introductions before the explanation, <http://ar.miraath.net/fawaid/9685>]

4 - The distinctions of the book Kitab at-Tawheed

Shaykh AbdulQadir bin Muhammad al-Junayid said:

This is a beneficial, delightful book even though it is summarised and small in size, except that it is defined with fine, beautiful and good distinctions, of which you will hardly find in any other book:

1 - To explain the Fiqh of his chapter headings the Imam *-Rahimullaah-*relied upon the Qur'aanic Ayaat, the Prophetic Ahadeeth and the Athaar of the Salaf as-Salih - *-Rahimhumullaah .*

So you almost do not find him mentioning much except a little and if you do find a mention them it is only a few words. This book is the most precious of books authored regarding the subject of Tawheed, since this book is based upon the Book and the Sunnah .

2 - The Chapter headings are precise, the Imam's precision in what he extracted from the different issues.

The clarity of their meanings, simple wordings of the headings, beautiful summarisation, well arranged, systematic in following and comprehension. This is so much so that from the scholars there are those who resembled this to how Imam Muhammad bin Ismaeel al-Bukhari *-Rahimullaah-* arranged his chapter headings.

This distinction makes it clear for the reader how deeply rooted this Imam *-Rahimullaah-* was in knowledge. His good understanding appears, the strength of his intelligence and his well learned Fiqh and his vast research.

3 - He would generally end the chapters with a mention of a number of issues which he extracted from the Ayaat and the Ahadeeth in each chapter.

He would place them at the end with a summarised wording, clear and beneficial, not complex or difficult, this would remind you of the speech of the Salaf as-Salih *-rahimumAllah Ta'ala-* in their works .

What becomes clear for the reader and the listener by these issues which the author *-Rahimullaah-* extracted and placed them at the end of the chapters is the large amount of knowledge he had, his precision in extracting and his high level of understanding'.

[Taken from Sharh Kitab at-Tawheed first lesson, introductions before the explanation,

<http://ar.miraath.net/fawaid9686/>