



The  
**AUTOBIOGRAPHY**

of the noble Shaykh,  
the *Muḥaddith*,

Abū 'Abd al-Raḥmān  
Muqbil b. Hādī al-Wādī

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The AUTOBIOGRAPHY  
Of the *Muḥaddith* of Yemen  
Muqbil bin Hādī al-Wādī'ī (رحمة الله)

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Translated by Abū al-Ḥasan Mālik al-Akhḍar



**Al-Rahmāniyyah  
Press**

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“To me, reading the *Ṣaḥīḥayn* (of al-Bukhārī and Muslim) is the sweetest pleasure in the world. When I open *Bukhārī* and read: ‘Abd Allāh b. Yūsuf narrated to us: Mālik narrated to us...’ or I read *Imām Muslim* say: ‘Yaḥyá b. Yaḥyá narrated to us...’ I forget all the concerns of the *dunya* (world) and its problems.”

—*Al-Imām Muqbil, Al-Ṣaḥīḥ al-Musnad*

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## Translator's Foreword



“**W**HERE IS Mālik?” the *Shaykh* called out. I was sitting near the middle of the *muṣallá* among hundreds of other students in the *Ṣaḥīḥ al-Bukhārī* class after ‘*Asr*. I raised my hand. “I’m here, O *Shaykh*.” “Stand!” he said. I put down my notebook and stood up preparing myself for the *Shaykh*’s question. He paused for a moment and smiled. “How many narrators named Wakī’ can be found in *Taqrīb al-Tahdhīb*? I thought hard, but could only recall one name. “Wakī’ ibn al-Jarrah,” I said, and looked up. “Is he alone?” he said. I shook my head, uncertain. “There are three: Wakī’ ibn al-Jarrāḥ, Wakī’ ibn ‘Udus, and Wakī’ ibn Muḥriz. Sit!” he said. The benefits of this method of teaching—questions and answers—are widely known, and anyone even remotely familiar with our *Shaykh* is well aware that this was his way. He would constantly quiz the students, and not only during the lessons. Whether sitting at lunch,

walking through the *wādī* (valley), or standing by the road, the *Shaykh* would question those he encountered on almost any subject: *ḥadīth*, the names and lineages of narrators, *fiqh*, *Aqīdah*, Arabic language, history, etc.

This is just one example of the *Shaykh's* desire to follow the *Sunnah*, for this, too, was the teaching etiquette of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Al-'*Allāmah* Muḥammad b. Ṣālīḥ al-'Uthaymīn mentions that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used this method to gain the listener's attention and to make him ponder his answer carefully. It also helps to plant the answers firmly in the respondent's mind. For close to eighteen years later, I have never forgotten that there are three people named *Wakī* in *Taqrīb al-Tahdhīb*. And some years after leaving Dammāj, there came another question and answer I have not forgotten.

We were informed that our *Shaykh* was in California receiving treatment for a liver ailment, so we traveled to see him. When I entered his hospital room, after greeting him, I said in Arabic: "May Allah heal you completely, O *Shaykh*." He replied: "Ameen." He then asked: "What is the *Irāb* (grammatical inflection) of that



supplication?” Knowledge was indeed paramount to our *Shaykh*, and even in the days of his sickness, it remained his focus.

RECENTLY, I was invited to give a series of lectures on the life of our *Shaykh* in Pittsburgh, PA. I thought it would be most beneficial to read to the students from his autobiography, as I remembered how it strengthened my resolve to seek knowledge many years ago. It was my hope that hearing of the *Shaykh's* experiences in his own words would have the same profound effect on the listeners as it once had on me. In this book, the *Shaykh* chronicles his tribe's history, his first efforts at seeking knowledge, his travels to the Kingdom of Saudi Arabia—where he studied in the Islamic University of Madinah and sat with some of the greatest scholars of the day—and, finally, his homecoming to Dammāj to establish his *masjid* and center. From that center, *Dār al-Ḥadīth*, the *Salafī* call would spread to every region of his land, and beyond.

This moving account touches upon the tremendous life of the noble scholar of Islam, the *Muḥaddith* of the land of Yemen, our *Shaykh*, Abū 'Abd al-Raḥmān, Muqbil b. Hādī al-Wādī. I pray to Allah that it benefits and inspires all who read it. May Allah have mercy on its author, and grant him the highest reaches of Paradise.

Written by one in need of his Lord's Pardon,

Abū al-Ḥasan Mālik al-Akhḍar

28<sup>th</sup> of *Ṣafr* 1438 *Hijrī*  
Camden, NJ USA

## THE AUTOBIOGRAPHY



**T**HIS LETTER IS FROM Muqbil b. Hādī b. Wādī, to his brother for the Sake of Allah, *al-Shaykh*, *al-‘Allāmah*, the historian, the noble beloved, Muḥammad b. ‘Alī al-Kū’. *Al-Salām alaykum wa Raḥmatullah wa Barakātuḥu*.

After greetings: Welcome to you and your valued letter! By Allah, more than one person has requested from me [to write my life story], but I declined due to my many preoccupations, and my dislike of publicizing it. However, *Shaykh* Muḥammad, whose discourse is sweeter than honey, has a place of love in my heart, so I could not refuse him.

I am from *Wādī‘ah*, east of Sa‘dah from the valley of *Dammāj*; and you—may Allah preserve you—have described this valley in one of your commentaries—I believe it was in *Ṣifah Jazīrah al-‘Arab*—and its gardens, trees, and vegetation with that which suffices, and perhaps Allah will make it easy for you to visit the

students of knowledge in Dammāj, and you will see, Allah willing, that which will delight you.

I am Muqbil b. Hādī b. Muqbil b. Qā'idah al-Hamdānī, al-Wādīī, al-Khallālī, from the tribe of Ālī Rāshid. Our elders say that the *Wādī'ah* are from Bakīl<sup>1</sup>; however, you, may Allah preserve you, are more knowledgeable of lineage than me and others, because this is your field of study, in which you have no rival among contemporary [scholars].

### *The Wādī'ah Tribe*

THE *Wādī'ah* can be found throughout the different areas of Yemen, but most them, as far as I know, live in the district of Sa'dah<sup>2</sup>. They reside in Dammāj, east of Sa'dah, and in Saḥwah<sup>3</sup> above Dammāj beneath the mountain of Barāsh; and in al-Darb, Ālī Hajjaj, and al-Tulūl between the south of Sa'dah and its east. North of Sa'dah, they dwell in al-Zūr, Ālī Na'il, and Ālī Riṭās, and al-Razamāt, in the valley of Nushūr<sup>4</sup>, and in Ḥāshid, west of al-San'āniyyah'. The *Wādī'ah* are called "*Ḥāshid*" because they live in the areas of Ḥāshid.

And there are *Wādi'ah* who live in Najrān at the top of Najrān Valley, as well as in Ḍahrān South. One year, a group of our tribesmen passed through *al-Qarārah* Center, north of Ḍahrān, and when they handed their passports over to the authorities there, they called out their names. They said: "Whoever is Wādi'ī, stand to the side." So they did so, and said to themselves, "What do they want from us?" So when [the authorities] finished calling out the names, the soldiers shook their hands and said, "We are from the *Wādi'ah* of Ḍahrān, and it is a must that we invite you to be our guests." So our companions promised to visit them upon their return from *Hajj*, if Allah willed. On their way back, they visited them, and [the *Wādi'ah* of Ḍahrān] hosted them and were extremely generous to them. They yearned to get to know the *Wādi'ah* of Sa'dah, as it is considered the [tribe's] origin.

And the *Wādi'ah* are like other Yemenī tribes who were not given proper religious instruction, but from them there are a good group of about forty youth who constantly attend the lessons. We will mention some of them, Allah willing, in the list of students.

And indeed I praise Allah, for most of the *Wādi'ah* who live next to Sa'dah defend me and defend the *da'wah*; some in defense of the Religion, and some in defense of tribal zealotry, and if it were not for Allah first and foremost, then them, the enemies of the [*Salafī*] *da'wah*, the *Shi'ites* in particular, would not have allowed any trace or sign of us to remain.

I will now mention some of [my tribe's] stances for which I pray Allah will reward them with good. One instance was when I faced severe opposition in *al-Hādi* Mosque, due to me diverting people from the [*Shi'ite*] call in [the *masjid*]. The men of *Wādi'ah* and others stood with me, until Allāh rescued me at their hands. The *Shi'ite* desired to do away with me. This was during the time of President Ibrāhīm al-Ḥamdī<sup>5</sup>. The people of evil from the communists and the *Shi'ites* raised their heads, and they imprisoned me for eleven days during the month of *Ramaḍān*. Some nights in the prison around fifty youth would visit me; and on some nights, around one-hundred and fifty men from the *Wādi'ah* would enter upon the [prison] authorities, annoying them, until they released us from the prison, and all praise is for

Allah. Another such instance is when the enemies of the [Salafī] *da'wah* would sometimes come to Dammāj with weapons, and the people of Dammāj would drive them out in humiliation. Another example is during journeys; if I said “We wish to travel,” they would vie with one another—may Allah preserve them—to see who would accompany me and guard me, and on some trips, perhaps we would travel in around fifteen vehicles.

In these days, the *da'wah* was progressing in the best of manners because, praise be to Allah, I had grown in age, perhaps reaching the age of sixty-two. So it was the experiences and advices from those who love the *da'wah* that drove me to have gentleness and not keep up with enemies, who have nothing but curses and insults.

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)” [al-'Arāf 7:199].

[And Allah says]:

﴿ عَلَيْكُمْ لَا تَبْتَغِ الْجَاهِلِينَ ﴾

“Peace be to you. We seek not the ignorant” [*al-Qaṣaṣ* 28:55].

Moreover, busying myself with teaching, writing, and propagating [the *da'wah*] did not leave me any time to follow them up. So let them say what they will, for my sins are many, and perhaps [because of their insults] they will lighten my burden and shoulder my offenses.

And how excellent is the saying: “Allah has not left anyone from his creation unharmed, not even His Prophet of Guidance, so how about me?”





## MY TEACHERS AND STUDIES



I STUDIED FROM the [school's] texts until I completed the curriculum. Then Allah willed that some time passed without me seeking knowledge, as there was no one there to encourage me or to aid me in that. I used to love to seek knowledge, and went to study in *al-Hādī* Mosque<sup>6</sup>, but I was not given support. Then, after some time, I traveled to the land of al-Ḥaramayn (The Two Sacred Mosques) and Najd. I would listen to the preachers, and their exhortations amazed me. So I sought the advice of some of the preachers concerning beneficial books to buy, and they directed me to *Ṣaḥīḥ al-Bukhārī*, *Bulūgh al-Marām*, *Riyāḍ al-Ṣaliḥīn*, and *Fath al-Majīd Sharḥ Kitāb al-Tawḥīd*. They also gave me copies of the materials for the *Tawḥīd* courses. I was a guard in a building in [the neighborhood of] al-Ḥujūn in Makkah, and I engaged myself with those books, and they stuck in my mind, because the practice of my

country contradicted what I found in them, most specifically *Fath al-Majīd*.

And after some time, I returned to my land, rejecting everything that I saw that opposed what I found in those books, including sacrificing [animals] for other than Allah, the building of mausoleums over the graves, and supplicating to the dead. This reached the *Shi'ite*, and they repudiated what I was upon, one of them stating: "Whoever changes his religion kill him." And another one sent a letter to my relatives saying: "If you do not prevent him [from doing this], we will lock him up." After this, they decided to allow me to enter *al-Hādī* Mosque so that I could study with them, with the purpose of removing these *doubtful matters* that had clung to my heart. And some of them repeated the statement of the poet: "Desire came to me before I knew of it. So it encountered an empty heart and took hold."

Thereafter, I began studying with them in *al-Hādī* Mosque, and the headmaster was the judge Muṭahhir Hanash. I studied *al-'Aqd al-Thamīn*<sup>7</sup> and *al-Thalāthīn al-Mas'alah* and its explanation by Ḥābis<sup>8</sup>. One of our teachers there was Muḥammad b. Ḥasan al-

Mutamayyiz. Once, we were studying the issue of *al-Ru'yah* (seeing Allah in the afterlife), and he began to ridicule Ibn al-Khuzaymah and others from the *Imāms* of the people of *Sunnah*. I concealed my creed; unable to put my right hand on my left hand in prayer, I placed them at my side. We studied *Matn al-Azhār*<sup>9</sup> up to the book of *al-Nikāh* (marriage) and the explanation of *al-Farā'id*, a large tome that was above our level, so I did not benefit from it.

When I saw that the school's texts were not beneficial, save *al-Nahw* (grammar), I settled on studying *al-Ājurrūmiyyah*<sup>10</sup> and *Qaṭar al-Nadā*<sup>11</sup>. I then asked the judge Qāsim b. Yaḥyá Shuwayl to teach me *Bulūgh al-Marām*. We started; however, [the *Shi'ite*] objected to this, so we abandoned [the lessons]. Seeing that the course texts were *Shi'ite* and *Mu'tazilite*, I decided to focus on grammar and studied *Qaṭar al-Nadā* a number of times with Ismā'īl Ḥaṭbah—may Allah have mercy upon him—in the masjid in which I lived and in which he prayed, and he used to show the greatest concern for us. At that time, Muḥammad b. Ḥūriyyah came to the *masjid*, and I advised him to leave off

astrology. Consequently, he advised [those over the *masjid*] to expel me. But some of them interceded on my behalf, and he remained quiet. Some of the *Shi'ite* used to pass by us while we were studying *Qaṭar* [*al-Naddā*] and say that my studies would not do me any good, but I would remain quiet and benefit in *al-Naḥw* (grammar).

This continued until the revolution<sup>12</sup>, and we left the country, settling in Najrān. I studied with Abū al-Ḥusayn Majd al-Dīn al-Mu'ayyid and benefited from him, specifically in the Arabic language. I remained in Najrān for about two years, and when I was certain that the war between the Republic and the King's government was over worldly matters, I decided to travel to al-Ḥaramayn (Land of the Two Sacred Mosques) and Najd, and I stayed in Najd for close to a month and half in the institute of Qur'anic memorization, under *al-Shaykh* Muḥammad b. Sinān al-Ḥadā'ī—may Allah preserve him. He was very generous to me, due to what he saw from my benefit, and advised me to continue until he could send me to the Islamic University, but the conditions changed for me in Riyāḍ, and I decided to travel to Makkah. I would work—if I

could find work—and would seek knowledge at night, attending the lessons of *Shaykh* Yaḥyá b. 'Uthmān al-Pakistānī in *Tafsīr Ibn Kathīr*, [Ṣaḥīḥ] *al-Bukhārī*, and [Ṣaḥīḥ] *Muslim*. I studied the different works and met the two noble *Shaykhs* from the scholars of Yemen: The first was al-Qāḍī Yaḥyá al-Ashwal, with whom I studied *Subul al-Salām* by al-Ṣan'ānī. In addition to this, he would teach me whatever I asked of him. The second was *al-Shaykh* 'Abd al-Razzāq al-Shāḥidhī al-Maḥwītī, and he, too, would teach me whatever I requested.

Thereafter, the *Ma'had al-Ḥaram al-Makkī* (Institute of the *Ḥaram* in Makkah) opened, and I applied to take the exam with a group of students of knowledge, and passed—all praise is due to Allah.

From the most distinguished of our teachers there was *Shaykh* 'Abd al-'Azīz al-Subayyil<sup>13</sup>. I also studied along with a group of students from the institute under *Shaykh* 'Abd Allah b. Muḥammad b. Ḥumayd—may Allah have mercy upon him—in *al-Tuḥfah al-Saniyyah*<sup>14</sup> after 'Ishá prayer in the *Ḥaram*. He would bring beneficial points from *Sharḥ Ibn 'Aqīl*<sup>15</sup> and other works. This was above the level of my classmates, so they

slipped away, and he abandoned the lesson—may Allah have mercy upon him. And I studied some things in *al-Farā'id* (laws of inheritance) along with a group of students under *Shaykh* Muḥammad al-Subayyil—may Allah preserve him.

After settling in at the institute, I went to get my family from Najrān and brought them to live in Makkah during my six years of study at the institute, where the lessons were held in the *Haram* itself. And the blessing of studying in the *masājid* is well-known. Do not even ask about the comfort and friendly atmosphere we experienced. The Messenger [of Allah] (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke truthfully when he said: “No group of people gather in one of the houses of Allah to recite the Book of Allah and to study it together except that tranquility descends upon them, angels surround them, mercy engulfs them, and Allah mentions them to those who are with Him.”<sup>16</sup>

During the day, we studied in the institute. Every lesson serving the [correct] creed and Religion. From 'Asr prayer until after 'Ishá, we drank *Zamzam* of which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Indeed, it is a drink

that satiates, and a cure for ailment.”<sup>17</sup> And we would listen to the preachers who had come from all over the country to perform *Hajj* or *‘Umrah* (the lesser pilgrimage).

One of the teachers in the *Haram* between *Maghrib* and *‘Ishá* was *Shaykh* ‘Abd al-‘Azīz b. Rāshid al-Najdī, author of *Taysīr al-Wahyayn fī al-Iqtiṣār alá al-Ṣaḥīḥayn*. He committed errors in the book with which we did not agree. He would say, May Allah have mercy upon him, that the authentic narrations that are not collected in the *Ṣaḥīḥayn* [of al-Bukhārī and Muslim] could be counted upon one's fingers. I continued to reject this statement of his until I decided to write *al-Ṣaḥīḥ al-Musnad mimma laysa fī al-Ṣaḥīḥayn*, and I was assured of the invalidity of his speech, may Allah have mercy upon him.

And he was—may Allah bestow His mercy upon him—a man of *Tawhīd*, and possessed strong knowledge of the science of *Hadīth*: its authentic from its inauthentic, its sound from its defective. His rejection of *al-Taqlīd* (blind following) amazed me, to the point of him authoring the treatise entitled *al-Tawāghīṭ al-*

*Muqanna'ah*. Some of the people of knowledge said: “Did you intend us and the authorities [in this treatise]?” He said: “If you feel that what is mentioned in the book describes you, then it includes you. If you do not, then it does not include you.” Subsequently, the book was banned from entering the Kingdom. One night, he was asked to give a lesson, and perhaps it was a test. He began his lesson with the Statement of Allah:

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا

تَذَكَّرُونَ ﴿٧٣﴾

“Follow that which has been revealed to you from your Lord, and do not follow other than Him any *Awliya*. Little do you remember” [*al-A'raf* 7:3].

He went on to cite several verses that evince the prohibition of blind following, and some of the noble scholars were present. Afterward, he was barred from teaching in the *Haram*, and Allah's aid is sought.



And from my teachers who I benefitted from in the *Haram* in Makkah was *al-Shaykh* Muḥammad b. ‘Abd Allah al-Sumālī. I attended his lessons for close to seven months or more, and he was—may Allah have mercy upon him—an *ayah* (marvel) as it relates to knowledge of the narrators of the two *Shaykhs* (al-Bukhārī and Muslim), and I benefitted from him immensely in the science of *Ḥadīth*. Praise be to my Lord, from the beginning of my studies, I only loved the knowledge of the Book and *Sunnah*.

After completion of the intermediary and secondary levels of the *Haram’s* institute, exclusively in religious studies, we moved to *al-Madinah*, to the Islamic University. Most of us transferred to the College of *Da’wah wa Usūl al-Dīn* (Propagation and Fundamentals of the Religion). From the most distinguished of our teachers there were the two Egyptians, *Shaykh* al-Sayyid Muḥammad al-Ḥakīm and *Shaykh* Maḥmūd ‘Abd al-Wahhāb Fā’id.

When summer vacation came, I was afraid of wasting time, so I applied to the College of *Sharīah* (Legislative Studies) for two reasons: 1) to increase in

knowledge, and 2) the lessons were very similar, some of them identical, so it was considered a review of what we had already taken in the College of *Da'wah*. Praise be to Allah, I finished both colleges, and was awarded a dual degree. However, Allah be praised, I do not concern myself with degrees. In my view, what deserves recognition is knowledge.

In the year I finished the two colleges, the university established an advanced studies program; what they call a masters [degree]. So I applied for the interview, and all praise is due to Allah, I passed. [The degree] was a specialization in the science of Ḥadīth, and praise be to Allah, I benefitted from that which I love. From the most prominent of our teachers there were *Shaykh* Muḥammad al-Amīn al-Miṣrī, may Allah have mercy upon him, and *Shaykh* Muḥammad al-Ḥakīm al-Miṣrī, and towards the end of the program, *al-Shaykh* Ḥammād al-Anṣārī. Some nights, I would attend *Shaykh* 'Abd al-Azīz b. Bāz's *Ṣaḥīḥ Muslim* lesson in the Ḥaram. I also attended some of *Shaykh* al-Albānī's private sittings with the students of knowledge to benefit.

When I was in the *Ḥaram* in Makkah, I would teach some of the students of knowledge *Qaṭar al-Nadā* and *al-Tuhfah al-Sanniyyah*. In Madinah, I taught some of my brothers *al-Tuhfah al-Sanniyyah* in the *Ḥaram*, and promised some of my brothers for the Sake of Allah to teach them from *Jāmi' al-Tirmidhī*, *Qaṭar al-Nadā*, and *al-Bā'ith al-Ḥathīth* in my home after 'Asr prayer.

From Madinah, the *da'wah* spread far and wide, filling the *dunya* in a period of six years. Some of the people of good supported [the call] financially, and Muqbil b. Hādī and some of his brothers [in Islam] are the ones who took up the task of teaching their brethren. As for the *da'wah* trips to every part of the Kingdom, it was a joint effort between all the brothers: the students of knowledge, so they could increase their learning and benefit others, and the common folk so that they could learn. Due to this, many of the common folk benefited and began to love the *da'wah*.

One of our brothers from the students was the *imām* of a *masjid* in Riyāḍ, and some of the people of knowledge censured him for taking a *sutrah*. He said: "We are unable to convince you. By Allah, only a

common person could stand and teach you the *ahādith* of the *sutrah*. So he called one of the common brothers from those who love the *da'wah*, who had memorized the narrations related to the *sutrah* from *al-Lu' Lu' wa al-Marjān fīmā Ittafaqá 'alayhi al-Shaykhān*<sup>18</sup>. He stood and began to relate those narrations. After this, those who had previously opposed him were ashamed and fell silent. Following this, the blind followers and evil scholars began to stir, and the reason for this rousing of the blind followers, who were considered scholars in the eyes of the people, was that when [these blind followers] encountered one of our small students, and [the blind followers] cited a *ḥadīth*, the [small student] would ask them: "Who collected it?" This was something they were not accustomed to. Then [the small student] would ask them: "What is the condition of the *ḥadīth*?" They were not accustomed to this either. So they were embarrassed in front of the common folk. Sometimes the student would say to them: "This narration is not authentic. So-and-so and so-and-so is in the chain of transmission, and so-and-so has graded it weak." Thus, the earth narrowed in on them [notwithstanding] its

vastness. They began to [falsely] spread that these [students] were from the *Khawārij*; except the brothers were not from the *Khawārij*, those who make the blood of the Muslims lawful and excommunicate them from *Islam* due to sin. Nevertheless, errors occurred from some of the new brothers, because often the beginner has excessive zeal.

At that time, I was studying for my master's thesis, and one night, before I knew it, I was arrested along with about one-hundred and fifty other people. Some escaped. The earth shook between those who supported us and those who did not. We remained in the prison for close to a month and half. After this, we were set free. Thereafter, there appeared some treatises from Juhaymān<sup>19</sup>, and a group of us were arrested. During the interrogation, they said to me: "You wrote [these treatises]. Juhaymān is unable to write." I disavowed this [allegation], and Allah knows that I did not write them, nor did I help write them. After being imprisoned for three months, the edict was given for the foreigners to be deported.

When I arrived in Yemen, I returned to my village and remained there teaching the children the *Qur'ān*. I felt as if the *dunya* was assailing me; it was as if I was out to destroy the country, Religion, and the rulership. At the time, I did not know anyone in authority or any tribal leader. I would say: "Allah is sufficient for me, and the best of protectors." When things became difficult, I traveled to San'ā or to Ḥāshid or to Dhimmār, and likewise to Ta'z, Ib, and al-Ḥudaydah for *da'wah* or to visit my brothers for the Sake of Allah.

Days later, one of the people of good sent my library from Madinah. They sought five-hundred Saudi riyals from him at *Markaz Kadam*. However, he refused, believing it was a bribe. But he was unaware that it was a bribe as it relates to them. As for him, it was not a bribe, because bribery is that which is given to validate a wrong or to invalidate a right.

Some of our companions went to get the books, and [the official] told them: "Allah willing, come back after the *Zuhr* prayer. But after *Zuhr*, they discovered that the *Shi'ites* had mobilized and asked the authorities

not to release them, because they were “*Wahhābī*” books.<sup>20</sup> And do not ask about the fines, hardships, and injustices I suffered. Many of the brothers from my land exerted great efforts in following up on that, including *Shaykh* ‘Abd Allah b. Ḥusayn al-Aḥmar and *Shaykh* Hazā’ Dab‘ān, and those who were responsible for the Office of Counseling and Guidance, from them the judge Yaḥyá al-Fasayyal, may Allah bestow Mercy upon him, and the brother ‘Ā’id b. ‘Alī Mismār. So after long difficulties, the people of Sa’dah sent a telegram to President ‘Alī b. ‘Abd Allah b. Šāliḥ, and he turned the matter over to the judge ‘Alī al-Samān. He sent me a letter promising that he would release the books, and said: “Indeed, the people of Sa’dah are harsh. They make *takfir* of the scholars of San‘ā.” It was decreed that when the books arrived in San‘ā that the judge ‘Alī al-Samān was abroad. So the brothers went to the head of the Ministry of Endowments [concerning the matter], and he said to them: “The books need to be inspected.” So some of our brothers in Islam went to the Office of Counseling and Guidance, and they went to retrieve the books. They said: “This is our domain. We will inspect

them. Whatever is satisfactory, we will give them to al-Wādiī, and whatever violates the Religion, we will confiscate.” And since they knew that the books were purely religious, they gave them to us without inspection. May Allah reward them with good. So I took [the books] home, and all praise is for Allah. My relatives then built a small library and *masjid*, may Allah reward them with good. They said: “We will pray here to prevent issues and problems.” On some occasions, we would pray there with only around six people present.

At that time, the governor Hādī al-Hashishī called upon me, so I went to *Shaykh* Qā’id Majlī, may Allah bestow Mercy upon him, and he called [the governor]. “What do you want with al-Wādiī?” he said.

“Only to make his acquaintance,” the governor said.

“We will go up to see him at his institute,” *Shaykh* Qā’id said.

In another instance, someone else from the authorities asked for me. So Ḥusayn b. Qā’id Majlī entered with me, and he spoke about the *Shi’ite*. He explained to him that we call to the Book [of Allah] and



the *Sunnah*, and that the *Shi'ite* resent us because of this, fearing that their true reality will be made known. So the person in authority said: "Indeed, the *Shi'ite* have blackened the history of Yemen, and as long as your *da'wah* is as you have mentioned, then call to it, and we are with you." After this, I remained in my library and after only a few short days, some Egyptian brothers arrived and began lessons from the books of *Ḥadith* and Arabic language. Students continued to come from Egypt, Kuwait, al-Ḥaramayn and Najd, from Aden, Ḥadarah-Mawt, Algeria, Libya, Somalia, Belgium, and from many of the Islamic lands and non-Islamic lands.

Presently, the number of the students is between six-hundred and seven-hundred, among which are around one-hundred and seventy families. Allah provides for them from His Bounty. None of this is from our own might or power, nor from any abundance of knowledge we possess, nor from our bravery or eloquence in speech; instead, it is something Allah decreed, and all praise is due to Him Who has granted us this.



## THE LESSONS



OUR classes:

1. *Tafsīr Ibn Kathīr* after *al-Zuhr*
2. *Ṣaḥīḥ al-Bukhārī* after *al-‘Asr*
3. *Ṣaḥīḥ Muslim* followed by *Mustadrak al-Ḥākim* between *Maghrib* and *‘Ishá*
4. *Al-Ṣaḥīḥ al-Musnad mimma laysa fī al-Ṣaḥīḥayn* before *al-Zuhr*
5. *Al-Ṣaḥīḥ al-Musnad min Dalā’il al-Nubuwwah*
6. *Al-Jāmi’ al-Ṣaḥīḥ fī al-Qadr*
7. Previously, I was teaching *Sharḥ Ibn ‘Aqīl*, but fell ill and had to leave it.

As for our brothers [in Islam], they establish lessons for their brothers in all areas of study, per the level of the students, in *al-Tawhīd*, *‘Aqīdah* (creed), *Fiqh* and its fundamentals, *Ḥadīth* and its fundamentals, *al-Farā’id* (laws of inheritance), grammar, handwriting, dictation, and everything the student needs from the religious sciences. When the *masjid* and living quarters become

overcrowded, the lessons take place in the valley under the trees: beneficial knowledge and a pleasant atmosphere, and the Favor is from Allah alone.





*One of Shaykh Muqbil's old rooms*



*The Shaykh's masjid in Dammāj*

## APPENDIX I

### THE SCHOLARS' PRAISE OF SHAYKH MUQBIL



THE NOBLE SCHOLAR OF ISLAM, *al-'Allāmah Rabī' b. Hādī al-Madkhalī* said: "He is the '*Allāmah, al-Muḥaddith, al-Mujāhid*, reviver of the *Salafī* call in Yemen, *al-Shaykh Muqbil b. Hādī b. Qā'idah al-Hamdānī, al-Wādī'ī* from the tribe of *Āli Rāshid*.

He was an unsheathed sword against the people of falsehood, from the *Rāfidis*, communists, *Sūfis*, and deviant sects. He established the *Salafī* call in the best of manners, and founded a scholarly *Salafī* school he named *Dār al-Ḥadīth*, attended by students from all over Yemen—nay, from various nations, Arab and Islamic, European and American...He was a beautiful example for [his students], that upright, modest, ascetic, mountain, Muqbil b. Hādī al-Wādī'ī who reminds us of the biographies of the *Salaf*, most specifically *Imām Aḥmad*."<sup>21</sup>

At the end of *Shaykh* Muqbil's biography, *Shaykh* Rabī' states: "Indeed, I knew this man for truthfulness, sincerity, modesty, abstinence from worldly things, the correct creed, the sound *Salafī* methodology, and reversion to the truth at the hands of the young or old. Allah blessed his *da'wah*; thus, the people favored it. He and his students were a great influence on the people of Yemen. This is witnessed by every person of intellect, religion, and justice."<sup>22</sup>

Shortly after *Shaykh* Muqbil's death, *al-'Allāmah* Rabī' b. Hādī stated in some advice to the people of Yemen: "We express our condolences concerning the flagbearer of the *Sunnah* and *Tawḥīd*, that caller to Allah, the reviver in the land of Yemen, in truth. The effects of his call reached many regions of the earth. I say to you what I hold to be true, that your land, after the best generations, came to know the *Sunnah* and the *Salafī* Methodology at different times and with varying strength. With that said, I do not know of a period that equals this one, in which Allah blessed you and the people of Yemen, at the hands of this righteous man, the

*muḥaddith*, the *zāhid* (ascetic), the pious, who stomped the *dunya* and its adornments beneath his feet.”<sup>23</sup>

THE MUḤADDITH, IMĀM Muḥammad Nāṣir al-Dīn al-Albānī stated: “As for *al-Shaykh* Muqbil, the people of Makkah are more knowledgeable of its mountains, and the reports that you have brought us [concerning him] are the greatest testimony that Allah has granted him success; and perhaps he is without equal among the contemporary callers throughout the earth.”<sup>24</sup>

THE IMĀM, AL-FAQĪH, ‘Abd al-Azīz Ibn Bāz was asked by a person from Yemen: “Where should I go to seek knowledge?” The *Shaykh* replied: “Go to *Shaykh* Muqbil.”<sup>25</sup>

*Shaykh* Muqbil related: “At that time, a person had fled to Riyāḍ, he went to *Shaykh* Bin Bāz and said: ‘O *Shaykh*, I am from the people of *Sunnah*; however, I do not have any documents.’ The *Shaykh* said: ‘Prove to me that you are from the people of the *Sunnah*.’ The man took out a piece of paper with a reference from me. Upon that, the

*Shaykh* wrote a letter for him with which he could travel.”<sup>26</sup>

THE IMĀM, *al-‘Allāmah* Muḥammad b. Ṣāliḥ al-‘Uthaymīn stated: “Indeed, I hold *Shaykh* Muqbil to be an *Imām*.”<sup>27</sup>

THE IMĀM, *al-‘Allāmah* Aḥmad b. Yaḥyá al-Najmī stated: “Praise be to Allah for His Divine Decree. This necessitates patience, since every person will die. However, whoever leaves behind the likes of this is not considered dead, since he established [the call], reformed, propagated, and exerted himself in an admirable fashion. We regard him as being from the noble upright people; this is how we regard him, and Allah will take account of us all. Nevertheless, we see all of this with our eyes and perceive it with our senses. We know, praise be to Allah, that he did much good. Few have achieved what he has. And these centers spread throughout Yemen are nothing but a goodness from his good works—rather, a portion of his good deeds...”<sup>28</sup>



THE NOBLE SHAYKH, *al-'Allāmah Ṣāliḥ al-Fawzān* said: “Yes, *Shaykh* Muqbil, may Allah grant him Mercy, studied here in this country, in the Islamic University. He learned *al-Tawḥīd* and went to Yemen. He called to Allah and to *Tawḥīd*. His *da'wah* is upon good from what I have heard, and as far as [what can be seen] from the fruits of that call. May Allah have Mercy upon him.”<sup>29</sup>



## APPENDIX II

### SELECTED BIBLIOGRAPHY OF THE SHAYKH'S WORKS



#### *Tafsīr:*

1. A verification and examination of the chains of narration in [*Tafsīr*] Ibn Kathīr up to *Sūrah al-Mā'idah*, in two volumes; the rest of the work was completed by a group of the *Shaykh's* students.
2. *Al-Ṣaḥīḥ al-Musnad min Asbāb al-Nuzūl* (*Authentic Musnad of the Reasons for Revelation*): The *Shaykh* states that it was the “conjoining of the two great disciplines: The *Tafsir* of the Book of Allah and the *Sunnah* of the Messenger of Allah” that prompted him to pen this work. He also states that “knowing the reason for the revelation of a verse aids one in understanding its meaning.”<sup>30</sup>

*Al-Aqīdah* (Creed):

3. *Al-Shafā'ah* (The Book of Intercession): In the introduction to the third edition, the *Shaykh* writes: "This book is considered a refutation of the innovators. The introduction contains an integration of [*Qur'ānic*] verses and the distinction between the accepted and unaccepted intercession. Within the book there is also a refutation of those who seek intercession from those who do not possess it, like the *Sūfis*, extreme *Shi'ites*, *Rāfidis*, etc."<sup>31</sup>
4. *Al-Jāmi' al-Ṣaḥīḥ fī al-Qadr* (*Authentic Jāmi' Regarding the Divine Decree*): This book is comprised of hundreds of evidences establishing the correct belief in Allah's Decree. In the book's introduction, the *Shaykh* states: "Indeed, Allah decreed good and bad. So I sought help with Allah in the collection of some *Qur'ānic* verses and Prophetic traditions, and titled it *Al-Jāmi' al-Ṣaḥīḥ fī al-Qadr*. I ask Allah to make it a benefit to Islam and the Muslims."<sup>32</sup>
5. *Al-Ṣaḥīḥ al-Musnad min Dalā'il al-Nubuwwah* (*Authentic Musnad of the Proofs of Prophethood*):

Concerning this book, the *Shaykh* stated: “Indeed, the study of the proofs of Prophethood increases the believer in faith, and would perhaps cause a person [to accept] Islam, if Allah wills.”<sup>33</sup>

6. *Rudūd Ahl al-‘Ilm alá al-Tā‘imīna fī Ḥadīth al-Sihr* (*The Scholars’ Refutation of Those Who Reproach the Ḥadīth of Magic*): This book repudiates those who reject the authentic tradition of our mother A’ishah, in which she relates the story of a spell being cast on the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The *Shaykh* states: “When I was in the city of the Messenger of Allah, it reached me that some people were rejecting the veracity of the Ḥadīth of magic. I mentioned to the person who informed me [of their statement] that the narration is in Bukhārī and Muslim. He replied: ‘They still reject it.’” The *Shaykh* goes on to say that this is what prompted him to pen this clarification: “I do not claim that I am the one who authenticated [this tradition], for it was authentic before I came to be.”<sup>34</sup>
7. *Al-Makhrāj min al-Fitnah* (*The Escape from Tribulation*): This work refutes a number of the

deviant sects and their false ideologies. The *Shaykh* also stresses the importance of the Muslim *Ummah* unifying upon the Book and *Sunnah*, and warns from the plot of *al-Shayṭān* to plant the seeds of separation and fanatical partisanship.<sup>35</sup> In earlier editions of this treatise, the *Shaykh* made some remarks about the Kingdom of Saudi Arabia. However, as *al-Shaykh*, *al-‘Allāmah* Rabī b. Hādī points out in his biography of our *Shaykh*: “He retracted his [earlier] opinion of the Saudi government in an article entitled ‘*Bara’ah al-Dhimmah*.’” [See Appendix III]

8. *Hādhihi Da’watuna wa Aqīdatuna* (*This is our Call and Our Creed*): This concise treatise is a clarification of the *Shaykh’s* *da’wah* in Yemen, covering matters of *al-Tawḥīd*, Divine Decree, love of the Prophet’s Companions, hatred for rhetoric and its people, etc. He states in the treatise: “Our call and creed is more beloved to us than our own selves, our possessions, and our children. We are not prepared to sell it for gold or silver. We state this so that no one will have any hopes of buying us with the *dirham* and *dinar*.” [See Appendix V]

9. *Īdāḥ al-Maqāl fī Asbāb al-Zilzāl* (*Clarification of the Causes of Earthquakes*): This treatise establishes the reasons for earthquakes, as found in the Book of Allah and the authentic *Sunnah*. It also refutes those from the heretics and disbelievers who attribute these occurrences to “natural disasters.”

*Hadith* and its Sciences:

10. *Al-Ṣaḥīḥ al-Musnad mimma laysa fī al-Ṣaḥīḥayn*: In the introduction, *Shaykh* Muqbil states: “To me, reading the *Ṣaḥīḥayn* (of al-Bukhārī and Muslim) is the sweetest pleasure in the world; and when I open Bukhārī and read: ‘Abd Allah b. Yūsuf narrated to us: Mālik narrated to us...’ or I read *Imām* Muslim say: ‘Yaḥyá b. Yaḥyá narrated to us...’ I forget all the concerns of the *dunya* (world) and its problems.”
11. *Al-Jāmi’ al-Ṣaḥīḥ mimma laysa fī al-Ṣaḥīḥayn* (*Authentic Jāmi’ of Traditions That are not in the Ṣaḥīḥayn*): The *Shaykh* arranged and chaptered this collection according the *Ṣaḥīḥ* of *al-Imām* al-Bukhārī.

12. *Shar'iyyah al-Ṣalah fī al-Ni'āl* (*The Legality of Performing Prayer in Shoes*)
13. *Tuḥfah al-Shabāb al-Rabbānī*: This treatise is a refutation of *al-Imam al-Shawkānī* concerning the issue of masturbation.
14. *Taḥrīm Taṣwīr Dhawāt al-Arwāḥ*, (*The Prohibition of Depicting Animate Beings*): In this work, the *Shaykh* states: "And from those *fitan* (tribulations) that the Muslims have been tested with are pictures. For indeed there is not a home absent of them. Rather, they have even reached the Bedouins in the ravine and on the mountain top. The reason for this is the Muslims' neglectfulness of their Religion."
15. *Dhamm al-Mas'alah* (*The Dispraiseworthy Nature of Begging*)



### APPENDIX III

#### WHAT I WITNESSED IN THE KINGDOM OF SAUDI ARABIA



**A**LL PRAISE IS DUE TO Allah, Lord of the worlds; and may the peace and blessings be upon our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his family, and all his companions. I testify that nothing has the right to be worshipped besides Allah, and I testify that Muḥammad is His servant and Messenger.

To proceed: I have been reluctant for some time to speak about the subject I am now about to address. However, my resolve grew stronger, as I feared I might die before freeing myself from this.

It had been suggested to me more than once to seek permission from *Amīr Aḥmad*, the vice minister of Internal Affairs [in the Kingdom Saudi Arabia], to make *Ḥajj* and *‘Umrah*. But I replied to the brothers that I have no need of that, and told myself that I would not allow myself to be belittled, since I was at ease in my own country among my students, and praise is for Allah.



Then, Allah decreed that I would become sick, and I received treatment in the hospital called '*Mustashfā al-Thawrah*' in San'ā. Afterward, the doctors decided that I needed to travel abroad. One of them said: "We advise you to travel to Saudi, because they are advanced in medical care."

I would be going to Saudi, after having spoken out against them on more than one recording. And I agreed to go there because despite what lies between us, it is better than going to the adversaries of Islam. So after this, permission was sought on my behalf, and the noble *Shaykh, al-'Allāmah* Muḥammad b. Ṣāliḥ al-'Uthaymīn interceded for me, and his intercession was accepted for me to enter [the country] for treatment. Praise be to Allah; all my affairs were prepared by the Saudi Embassy.

Thereafter, we arrived in Riyāḍ and were received by officials from the Ministry of Internal Affairs, who had paid for a hotel for us, may Allah reward them with good. This was more than we had expected, and they were extremely generous to us. They then quickly had me admitted to the hospital. I witnessed their great generosity towards us. Our brothers used to

sit with us—Allah be praised—and we would have knowledge-based discussions without touching upon any other matter.

And praise be to Allah, I am not one of those who repays good with bad, nor generosity with injury. Allah be praised; brothers would come and ask me about *ahādith*, and I would question them in return. At that point, I was admitted to the hospital and stayed there for about ten days. They then said: “O Abū ‘Abd al-Raḥmān, you must travel abroad.” So I said: “*Khayran*, Allah willing.” We arrived in Jeddah and were received in a hotel called ‘*Funduq al-Hamrah*.’ May Allah reward *Amīr Nāyif*, the Minister of Internal Affairs, with good, since we were received and treated so hospitably. May Allah grant him good.

After this, I requested an audience with him, and praise be to Allah, it was indeed a delightful meeting, a meeting with a man of intelligence. If you were to revise issues of knowledge with him, you would find that he has a good share of learning, praise be to Allah. He then said to me: “Whatever country you would like to go to, Allah willing, we will arrange everything you need

there.' But since I had no experience with that, I said to him: "You choose." So he chose America, because they are more advanced than other countries in treating liver ailments.

Afterwards, I was amazed when I went to Makkah. In Yemen, I used to have about four guards by the door, and with that I still was not safe in my own home, neither during the day or night. However, when I was in Makkah, I stayed in a hotel called 'Dār al-Azhar,' and some nights I could not sleep, so I would go out to the *Haram* in the middle of the night by myself. And nothing can compare to the *ni'mah* (blessing) of the repose and delight I felt. I would go out all by myself, and I would make *tawāf*, and *ṣalāt* and stay as long as I could, then return to the room.

This was a sense of security that I have not witnessed in any other country. The reason for it is *Istiqāmah* (steadfastness) upon the Book of Allah and the *Sunnah* of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by the authorities and many of the citizens. And our Lord spoke truthfully when He said in His Noble Book, concerning the people of the Scripture:

﴿ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِمَّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴾ ﴿٦٦﴾

“And if they had only established the *Tawrah* and the *Injil* and that which has (now) been sent down to them from their Lord, they would surely have gotten provision from above them and from beneath their feet” [*al-Mā'idah* 5:66].

And He says:

﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَىٰءِ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ ﴾ ﴿٦٧﴾

“If the people of the towns had only believed and had *taqwa*, we would have indeed opened up for them blessings from the heavens and the earth” [*al-'Arāf* 7:96].

And He says about *Quraysh*:

﴿ وَقَالُوا إِنْ نَتَّبِعِ الْهُدَىٰ مَعَكَ نَتَّخِظَ مِنْ أَرْضِنَا ۗ ﴾

“And they said: ‘If we were to follow the guidance with you, we would be snatched away from our land” [al-Qaṣaṣ 28:57].

And He says:

﴿ أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّنْ لَّدُنَّا ۗ ﴾

“Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Us?” [al-Qaṣaṣ 28:57]

And He says:

﴿ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَّخِظُ النَّاسُ مِنْ حَوْلِهِمْ ۗ ﴾

“Have they not seen that We have made [Makkah] a secure sanctuary, while the people all around

them are being snatched away?” [*al-‘Ankabūt* 29:67]

And He also said in His Noble Book:

﴿ وَالْوَّاسِقُونَ عَلَى الطَّرِيقَةِ لَأَسْقِيَهُمْ مَاءً غَدَقًا ﴿١٦﴾ ﴾

“And if they had only remained upright upon the Path, We would have given them water (rain) in abundance” [*al-Jinn* 72:16].

And our Lord spoke the truth when He said in His Noble Book:

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ  
بَعْدِ حَوْفِهِمْ أَمَنًا يُعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ﴿٥٥﴾ ﴾

“Allah has promised those amongst you who believe and work righteous deeds that He will indeed grant them authority in the earth, the

way He gave authority to those before them. And He will establish for them their religion that He has chosen for them. And He will exchange their fear with security, so that they can worship Me and not ascribe any partners with Me” [*al-Nūr* 24:55].

And He says in His Noble Book:

﴿ لِإِيْلَافِ قُرَيْشٍ ۝١ إِهْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ۝٤ ﴾

“It is a great Grace and protection from Allah for the protection of the *Quraysh*. We cause the *Quraysh* caravans to set forth safe in winter and in summer. So, let them worship Allah, the Lord of this House, Who has fed them against hunger and has made them safe from fear” [*Quraysh* 106:1-4].

Thus, safety and security is a tremendous *ni'mah* (blessing) from Allah, and its cause is *al-Istiqamah*

(steadfastness) upon the Book of Allah and upon the *Sunnah* of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And as this country has upheld this *Istiqamah*, Allah established them, and all praise is due to Allah.

And we ask Allah to bestow upon them righteous advisors and to protect them from evil associates who beautify falsehood; and that they strive to associate with people of goodness and virtue, even if they were to hear from them some words that may be hard upon them. Because as it is said: 'Your friend is the one who speaks the truth to you, (i.e. when you are in the wrong), and is not the yes-man; this one is your enemy.'

So we must praise Allah, just as it is obligatory upon the people of this country to praise Allah, for there are certain people in the country, perhaps, who are lecherous, who seek licentiousness. But may Allah reward the authorities with good. I saw in the newspaper that *Amīr* Nāyif was asked to allow women to run for office. He answered them: "Do you want that the men should remain in the house, and the women go out and handle things? No, don't even bother trying it." Also, he was asked to implement elections, and he said: "We have



not seen it succeed in the neighboring countries; rather, those who succeed are the wealthy and influential.” And he spoke the truth. Moreover, [elections] came to us from the adversaries of Islam. The Human Rights Society was received by many people, despite what it is upon from falsehood: calling the *ḥudūd* (prescriptive punishments) barbaric, banning the Book and the *Sunnah*, and exchanging them with systems from the adversaries of Islam.

The Saudi government, may Allah give them success towards all good, only received [the Human Rights Society] on the condition that it comply with Islam and the Book [of Allah] and the *Sunnah*, and likewise [comply with] the establishment of the *ḥudūd*, as our Lord says in His Noble Book:

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَوَةٌ ﴾

“And in the establishment of the *Qisās* (the Law of Equality in punishment) there is life for you” [*al-Baqarah* 2:179].

Yes, murder is infrequent in this country, theft as well. You can leave your car by the *masjid* or by your front door, and no thief or anything like that will come and take it. However, in other countries, you may leave it, and when you come out, you won't see it. In fact, they might take a person's car while he is still in it. So, this is the reason for the establishment of the *ḥudūd*. May Allah reward them with good.

And as you heard previously in the *ayah*, "And in the establishment of the *Qisās*, there is life for you." So if the thief knows that if he steals, his hand will be cut off, this will prevent him from stealing; and if the fornicator knows that he will be lashed if he is a virgin, or will be stoned if he is or has been married, then fornication will decrease. I am not saying that it would not exist, but it would be a rarity.

In addition to this, the formation the Committee of the Promotion of Virtue and the Prevention of Vice, for I read in the newspaper that King Fahd gave the Committee about three-hundred vehicles and said to them: "You are the committee of restraint, and you are

responsible in front of Allah.” By doing this, they have done well by their country and themselves.

Indeed, it is an obligation upon every Muslim in all the Islamic lands to cooperate with this government, even if it be by uttering a good word about it. For certainly its enemies are many, both from within and without. There are also people of desires and libertines within it, but Allah suppressed them by establishing this blessed state, and all praise is due to Allah. So it is obligatory upon every Muslim to assist this government.

The *Qiṣāṣ*, as well as other *ḥudūd*, is a *niʿmah* (blessing) from Allah upon the society. Some seek to criticize us if we establish a *ḥadd* from amongst the *Ḥudūd* of Allah, while they themselves completely wipe out nations. These *ḥudūd* are in actuality a benefit for both the individual and the society. As for the individual, then it is an expiation for him, as related in the *Ṣaḥīḥayn*, on the authority of ʿUḇādah b. Ṣāmit. As for the society, then it is a protection for their property, blood, and honor. If you were to go out to the seashore or any other place, you would see that a man and his wife do not have to fear for themselves from anyone. Thus, these *ḥudūd*

are of benefit, and when they were abandoned in many of the Islamic countries, its people were unable to combat theft, to combat crime, to combat intoxicants and drugs. The reason for this is leaving off the *ḥudūd*. Allah *al-musta'ān*.

Along with this, their building *masājid* in the Islamic and non-Islamic countries. However, I do advise them that if they build a *masjid*, then they should give it to *Ahl al-Sunnah*. Because if they give it to a *Sūfī*, he will insult them and base his sermons on disparaging them. Likewise, if they give it to a *ḥizbī* (partisan), then he will utilize it for *ḥizbiyyah*. So we advise them to hand over the *masājid* to *Ahl al-Sunnah*, who love this government and those who run it.

Next, we have the issue of what I previously wrote and said on recordings, of which I have been asked about more than once. I have instructed the brother who is responsible for printing my books not to allow any of my previous speech against Saudi to remain in them. Allah says in His Noble Book:

﴿ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴾

“Should the reward for good be anything else but good?” [*al-Raḥmān* 55:60]

They have indeed been good to me and have treated me very generously. And we are not from those who return a good deed with an evil one. And this is from the favors of Allah.

Let me also say, no one has pushed me nor forced me to say this. Rather, I myself consider it an obligation to free myself from it.

Yes, I indeed spoke, and I do believe that I was wrongly expelled from the Kingdom. Yet, *La ilāha illa Allah*, how often have I been in arguments with people who make *takfir* of the Saudi rulers and would say to them: “The Saudi government is not a disbelieving government.” And I used to teach lessons which did not touch upon any of these issues, praise be to Allah. But one must have patience and forgiveness. And since they—may Allah reward them with good—have pardoned me, I must do so as well.

Also, they give great importance to the affair of the *Hajj* pilgrims and the expansion of the Two Sacred Mosques, as the Messenger of Allah (ﷺ) said: "Whoever builds a *masjid* for the Sake of Allah, Allah will build for him the like of it in *Jannah*"<sup>36</sup>; and also their caring for the affairs of the *Hajj* pilgrims and preserving their safety by having security at the door of the *Haram*. Also, when the fires broke out recently, they began to provide non-flammable tents. So may Allah reward them with good, for they show the greatest of concern. When we were at Mina, the aircrafts would circle overhead in order to watch over the pilgrims. May Allah reward them with good for this care.

I say: if you were to read in the books of the early scholars and the history of Makkah, you would see that Abū Ṭāhir al-Qarmaṭī killed about thirty-thousand people in total, in the *Haram* and its surrounding areas. And you would find that in some years the pilgrims of Egypt were barred, and at other times the pilgrims of al-'Irāq, and Yemen were excluded. However, when the Saudi government was established—Allah be praised—we find that they protected both friend and foe who

came to make *Hajj*, and considered them the guests of *al-Raḥmān*, and their own guests as well. May Allah reward them with good.

They should be thanked for that, since no other government is able to perform this, but they are doing it, and praise is for Allah. [You find] the soldiers spread about, as well as the people in authority. May Allah reward them with good. And praise be to Allah, some of them wear official clothing and some do not, in order to observe the situation of the people, and all praise is for Allah. This is a *ni'mah* (blessing) from Allah upon these rulers.

I have written some of these incidents in my book *Ilḥād al-Khumaynī fī Ard al-Ḥaramayn*. By this, I mean the commotion that *Hajj* pilgrims underwent in the past. Al-Ḥākim Bi'amrillah al-'Ubaydī, al-Bāṭinī dispatched one of his slaves [to the *Ka'bah*], and he smote the black stone with a mace. He then stood by the black stone and killed whoever tried to stop him or grab him, while saying: "No Muḥammad and no 'Alī!"—until two men from Yemen were able to kill him.

So, as it was said previously, it is obligatory upon each Muslim in every Islamic land to support this government, because Allah says in His Noble Book:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ ﴾

“And help one another in deeds of righteousness and *taqwa*, and do not help one another in deeds of sin and transgression” [*al-Mā'idah* 5:2].

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has said: “The believer to another believer is like a building, one part of it strengthens the other,” which is agreed upon on the authority of Abū Mūsá.<sup>37</sup> Also, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “The likeness of the believers in their love, compassion, and mercy is like the body. If one part of it suffers, the rest of the body becomes affected with fever and sleeplessness.”<sup>38</sup>

Also [from their virtues] is their honoring of the scholars. And this is what their father ‘Abd al-‘Azīz enjoined upon them. So they elevate the scholars and



greatly respect them. However, there are also evil scholars who speak ill of the Saudi government and perhaps make *takfir* of them. So a distinction is necessary with regards to the people of knowledge: whoever is upon the correct creed of *al-Tawḥīd*, then he should be respected, and whoever is upon innovated creeds or *ḥizbiyyah*, should not. These *ḥizbis*, O my brothers, are evil. They are preparing themselves to take over the government as soon as they are able. So it is imperative not to allow them do so, or to aid them in any of their falsehood, except to try to win them over, if it is believed that they will repent.

So their honoring of the scholars is one of their virtues and a good towards their country and their father (i.e. ‘Abd al-‘Azīz), who enjoined this upon them.

So may Allah reward them with good. They received us and treated us graciously, and they fulfilled our every need with respects to my treatment, etc. May Allah reward them with good for what they have done for us, and I ask Allah to bless them, to protect their country, to establish them, and to provide them with good and righteous advisors, since Allah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ حَبَالًا وَدُّوْا مَا عَنَتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۗ ﴾ (١١٨)

“O you who believe! Take not as your advisors those outside of your Religion, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the *Ayāt*, if you understand” [Āli ‘Imrān 3:118].

So, may Allah grant them good advisors and protect them from evil companions. For indeed the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) says: “The likeness of the good companion and the bad companion is the likeness of the seller of musk and the blacksmith. As for the seller of musk, then either you will buy some from him or he will give you some for free, or you will find from him a

pleasant scent. As for the blacksmith, then either he will burn your clothes, or you will find from him a bad smell.”<sup>39</sup>

However, the topic at hand is not to continue citing the *ayāt* and the *ahādith* concerning the evil companion, nor the virtues of the good companion. Nevertheless, we advise them to sit with righteous companions who want good for them and the Islamic countries, since this country is considered the stronghold and place of refuge for all Muslims. And I praise Allah, for they have indeed welcomed many travelers from various countries. So we praise Allah, *wallah al-musta’ān*.

Finally, I repeat that the reason for this statement is that I see it to be an obligation upon me to speak the truth. This is compulsory. For, by Allah, no material thing or any person has pushed me to do this. And praise be to Allah, I am not amongst those who are deceived by people’s speech; rather, I take from their actions, and I have seen praiseworthy and good actions here, so may Allah reward them with good. This is what moves me. *Wallah al-musta’ān*.”<sup>40</sup>



## APPENDIX IV

### THE FINAL DAYS



THE NOBLE BROTHER Abū Ziyād Khālid Baqays relates: “I recall the night of the *Shaykh*’s trip to Germany. I was with him in the VIP section of the airport in Jeddah. We sat for a few minutes, then the *Shaykh* asked me: “Where is your car?” I told him that it was near the door of the lounge. “Let us go there and rest,” he said. I took the *Shaykh* by the hand and walked him to the car. He stretched out in the back seat and began reciting some lines of poetry, and he was in very good spirits. An employee came to inform us that the flight was about to take off. The *Shaykh* exited the vehicle repeating some verses of poetry. I bid him farewell at the exit of the lounge.

As my brothers know, the *Shaykh* went first to America for treatment, then returned to Saudi and Yemen, with the plan to go back to America to complete

the treatment; however, they refused to give him a return visa, so the next choice was Germany. I would like to mention an anecdote here that I heard from the *Shaykh*. He said: "A woman ambassador from America came to Yemen and wanted to visit Dammāj. So when they arrived, I said: 'Tell her to go to the women's section, and the men to the men's section.' She was not pleased with this and became angry, swearing that no *Salafī* would enter America. I would later travel there." The *Shaykh* then said—laughing: "It is upon her to expiate for her vow."

When the *Shaykh* arrived in Germany, they found that his condition was so grave there was nothing they could do for him. With that, they advised the *Shaykh* to return to his land. The *Shaykh* sensed something from this and wrote his last will and testament in the hospital in Germany.

After several days, Ṣālīḥ b. Qāyid informed me of the *Shaykh's* arrival, so I went to the airport to meet them. However, [when I arrived] they informed me that *Shaykh* was very ill and was taken to the hospital in an ambulance.

When I arrived at the hospital with one of the brothers, I asked about the *Shaykh* and was informed that he was in the emergency department. When I entered upon him, I found him there alone in the room. When he saw me and my companion, he called out in a loud voice: “*Ḥayya Allah hādhihi al-wujuh* (May Allah preserve these faces),” repeatedly, and began to cry. I felt as if the *Shaykh* realized that he had arrived in Saudi when he saw us. I took his hand and kissed it and his forehead. The *Shaykh* was elated to see us. At this time, one of his companions entered, and the *Shaykh* began to say: “I have wearied you with travel, and distanced you from your family.” Then the brothers left, and I sat with him, holding his hand and talking to him. Then, suddenly, he slipped into a coma.

I would visit him every day at the hospital while he was in the coma. On one occasion, I was there holding his hand and reading, when someone behind me gave *salāms*. I looked, and it was our *Shaykh* Rabī’ b. Hādī, who began to cry when he saw *Shaykh* Muqbil. This caused everyone in the room to cry. He supplicated for the *Shaykh*, then left.

*The Shaykh's Death*

**A** GROUP OF US were in the *Shaykh's* room around his bed, and he was still in his coma. Then, suddenly, he began to clench his teeth, his eyes fixed upward, and he passed away.

I want to take the opportunity here to caution from what some have circulated that during the *Shaykh's* burial, when we were in the graveyard, he raised his forefinger, uttered the testimony of belief, and smiled. All of this is false, and the *Shaykh* is not in need of such tales. His actions, Allah willing, testify to a good end. Perhaps some consider the clenching of his teeth a smile. This is incorrect, as I was standing directly in front of him, and I testify to what I saw. May Allah bestow Mercy upon him.<sup>41</sup>



## APPENDIX V

### THIS IS OUR CALL AND OUR CREED



[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

[2]: We believe that calling upon the dead and seeking aid from them, and similarly with the living, in that which no one besides Allāh is capable of, is *Shirk* with Allāh. Likewise, believing that charms and amulets can bring about benefit along with Allāh, or without Allāh is *Shirk*, and carrying them without that belief is superstition.

[3]: We take from the apparent meaning the Book and *Sunnah*, and we do not interpret anything except with an evidence from the Book and *Sunnah* requiring interpretation.



[4]: We believe that the Believers will see their Lord in the Hereafter, without inquiry into the modality. And we believe in the Intercession (*al-Shafā'ah*) and in the people of *Tawhīd* being taken out of the Fire.

[5]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*.

[6]: We love the people of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*.

[7]: We despise *'ilm al-kalām* (theological rhetoric, and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[8]: We do not accept anything from the books of the *fiqh* (jurisprudence), nor from the books of the *tafsīr* (exegesis), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have

rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[9]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān* and the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of the false stories and weak and fabricated *aḥādīth*.

[10]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of the Prayer, or apostasy. We seek refuge with Allāh from that.

[11]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[12]: We hold co-operation with any Muslim upon the truth to be obligatory and we declare ourselves free in front of Allāh from the calls of *al-Jāhiliyyah* (pre-Islāmic times of ignorance).

[13]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about rectification. Rather, they corrupt the society.

[14]: We hold that this multiplicity of present day parties is a reason of the division of the Muslims and their weakness.

[15]: We hold that the *da'wah* (call) of the *Ikhwān al-Muslimīn* is not an upright and righteous *da'wah* that brings about the rectification of the society. Indeed, their *da'wah* is political, not religious. It is also a *da'wah* of innovation, because it is a call to making unknown allegiance and *da'wah* of *fitnah* (trial, tribulation) founded upon innovation, and all of it is built upon innovation.

[16]: We advise the brothers who work amongst them to abandon them, until nothing of their time is afforded to that which does not benefit Islām and the Muslims. And it is upon the Muslim that his priority be to Allāh in aiding Islām and the Muslims upon the hand of any Muslim under any *Jamā'ah*.

[17]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to society that which Allāh has prohibited.

[18]: We believe that politics is a part of the Religion, and those who attempt to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos. Likewise, what has been spread in some of the Islāmic countries that, 'The Religion is for Allāh, but the state is for the people,' is a call of *jāhiliyyah*. Rather, everything must be for Allāh.

[19]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[20]: We hate the present day parties: the apostate Communist party, and the apostate *Ba'thī* party, and the apostate *Nāṣirī*, and the apostate Socialist party, and the apostate *Rāfiḍī* party. And we believe that all of the people are divided into two parties: the party of Allāh, and they are those who establish the pillars of Islām and the pillars of *īmān* (faith). And there is the part of

*Shayṭān*, and they are those who wage war against the *Sharī'ah* of Allāh.

[21]: We oppose those who divide the Religion up into trivialities and important issues. And we know that this is a destructive *da'wah*.

[22]: We oppose those who belittle the knowledge of the *Sunnah* and say that this is not the time for it. Likewise, we oppose those who belittle acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[23]: We hold that the most important affairs must be given precedence over others. So it is obligatory upon the Muslims that they give importance to '*aqīdah* (creed), then to thwart the efforts of the Communists and the *Ba'th* party. So this cannot occur, except by holding fast to the Book and the *Sunnah*.

[24]: We hold that no *Jamā'ah* has the ability of facing the enemies, whether it be the *Rāfiḍī*, or the *Shī'ite*, or the *Ṣūfī*, or the *Sunnī*; up until they have true brotherhood and unity upon this '*aqīdah*.

[25]: We oppose those who are arrogant and claim that the callers to Allāh are *Wahhābiyyah* agents. And we know that their filthy intention is that they wish to place

an obstruction between the common-folk and the people of knowledge.

[26]: Our *da'wah* and our *'aqīdah* are more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope of buying out our *da'wah*, nor should anyone think that it is possible for them to purchase it from us for *dīnār*, nor *dirham*. Since the politicians already know this about us, they have despaired of buying it from us with granted positions or wealth.

[27]: We love the governments in accordance to what they have of goodness, and we hate them for what they have of evil. And we do not permit revolting against them, except if we have seen clear disbelief from them about which we have a proof from Allāh, with the condition that we are capable of that, and that there not be any civil strife between the Muslims and their opponents. Since the rulers portray those who revolt against them as spies causing corruption. And thereupon, other conditions come in, refer to our other books.

[28]: We accept direction and advice from wherever it comes and we know that we are students of knowledge, we are correct sometimes and we are incorrect at other times. We are ignorant at times and knowledgeable at times.

[29]: We love the present-day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them.

[30]: We do not accept a *fatwá*, except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[31]: We oppose those who visit graves and other than them from amongst those who allege heresy in praise.

[32]: We oppose the calls of *jāhiliyyah*, such as nationalism and Arab-nationalism. We oppose them and we name them calls of *jāhiliyyah* and we hold that they are reasons for the downfall of the Muslims.

[33]: We are awaiting the reviver that Allāh revives this Religion with. Abū Dāwud (d.257H) - رَحِمَهُ اللهُ - related in his *Sunan* from Abū Hurayrah (رَضِيَ اللهُ عَنْهُ), from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said, "Indeed, Allāh send at the

head of every one hundred years a reviver for this *Ummah* who revives its Religion.”

[34]: We firmly believe in the misguidance of the one who rejects the *ahādīth* pertaining to the *Mahdī*, the *Dajjāl* (anti-Christ) and the descent of ‘Īsá Ibn Maryam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). And we do not mean the *Mahdī* of *Rāfiḍah*. Rather, we mean the leader from the Family of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), from the people of the *Sunnah* filling up the earth with justice and fairness, just as it was filled with oppression and injustice before. And we say that he is from *Ahl al-Sunnah*, because cursing the noble Companions is not from justice.

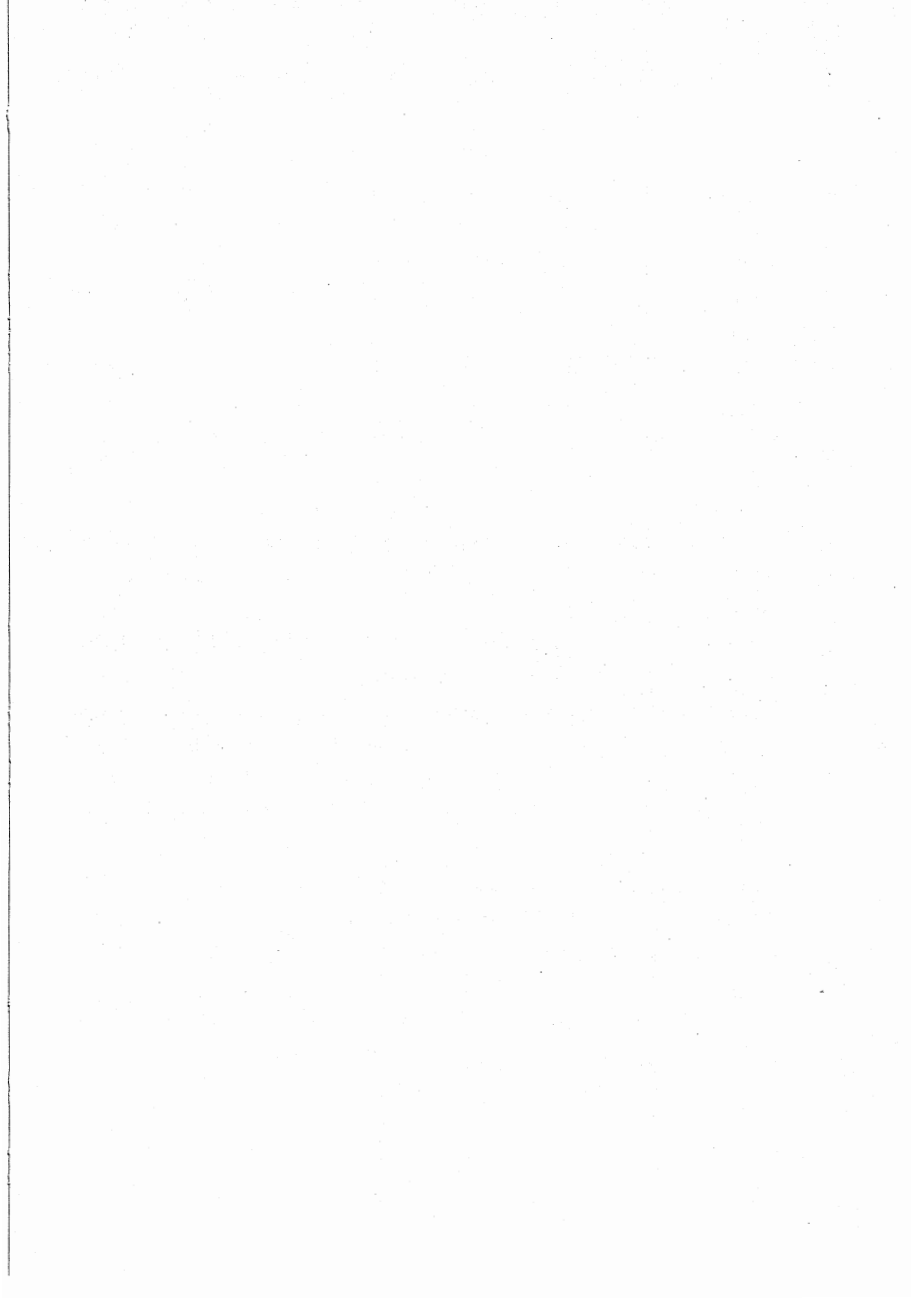
[35]: These are glimpses into our *‘aqīdah* and our *da‘wah*. And mentioning them with their proofs would lengthen the book. Indeed, I have mentioned their proofs in *al-Makhrāj min al-Fitnah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

So let it be known that this has not fully covered our *da‘wah* and our *‘aqīdah*, since our *da‘wah* is from the Book and the *Sunnah*, to the Book and the *Sunnah*, and



our *'aqidah* is likewise. And Allāh is sufficient for us, and He is the best of those who are trusted. And there is no might, nor power, except with Allāh.<sup>42</sup>





## NOTES

<sup>1</sup> One of the oldest and largest tribes in Yemen; the name derives from their forefather Bakīl b. Hamdān.

<sup>2</sup> The capital city of the *Sa'dah* Governorate in north-western Yemen

<sup>3</sup> A village in the *Sa'dah* Governorate

<sup>4</sup> Located in *al-Ṣafra*, a district of the *Sa'dah* Governorate

<sup>5</sup> Lieutenant-Colonel Ibrāhīm al-Ḥamdī was the leader of a military *coup d'état* in Yemen that overthrew the regime of President 'Abd al-Raḥmān al-Iryānī on June 13, 1974. After the revolt, al-Ḥamdī was President of the Military Command Council that governed the country. He was assassinated on October 11, 1977.

<sup>6</sup> Also known as "Imām Hādi Mosque." The *masjid* is located in the *Sa'dah* Governorate and was built around 897 CE. It was named after Yaḥyá b. al-Ḥusayn who was nicknamed "*al-Hādi ilá al-Ḥaqq*" (Guide to the truth) by the *Zaydī* branch of the *Shi'ites*. He was one of the founders of the *Zaydī* state.

<sup>7</sup> Entitled *Al-'Aqd al-Thamīn fī Tārīkh al-Balad al-Amīn* by Taqī al-Dīn Muḥammad b. Aḥmad al-Ḥusnī al-Fāsī al-Makkī; this book contains the biographies of the narrators, scholars, rulers, callers to pray, et al who lived in Makkah.

<sup>8</sup> Entitled *al-Idāḥ 'alá al-Miṣbāḥ* by Aḥmad b. Yaḥyá Ḥābis al-Ṣa'dī

<sup>9</sup> *Matn al-Azhār fī Fiqh al-A'imma al-Athār* by Aḥmad b. Yaḥyá al-Murtaḍá, an *imām* of the *Zaydī* sect in Yemen

<sup>10</sup> A treatise of Arabic grammar and inflection, written by Abū 'Abd Allah b. Dāwud, also known by Ibn Ajurrūm. He was a scholar of *Fiqh* and Arabic grammar. He died in 723 *Hijrī*

<sup>11</sup> A treatise of Arabic grammar and inflection, written by Jamāl al-Dīn Abū Muḥammad 'Abd Allah b. Hishām al-Anṣārī, from the *imāms* of the Arabic grammarians. He died in the year 761 *Hijrī*.

<sup>12</sup> A civil war in Northern Yemen fought between royalist supporters of the Mutawakkilite Kingdom and the supporters of the Yemen Arab Republic. The war began in 1962 with a *coup d'état* led by 'Abd Allah al-Sallāl and ended eight years later in 1980 with a republican victory after dethroning King Muḥammad al-Badr.

<sup>13</sup> *Shaykh* 'Abd al-'Azīz b. 'Abd Allah b. Muḥammad b. 'Abd al-Azīz al-Subayyil, from the *Ḥanbalī* scholars of Najd. He was born in the area of Qasīm in 1321 *Hijrī* and died on the 21<sup>st</sup> of *Ṣafr* 1412 *Hijrī*.

<sup>14</sup> Explanation of *al-Ājurrūmiyyah* by Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd

<sup>15</sup> A book of Arabic grammar, inflection, and morphology, authored by Bahā' al-Dīn 'Abd Allah b. 'Aqīl al-Hamdānī, al-Miṣrī. The book is an explanation of *Alfiyyah Ibn Mālik*.

<sup>16</sup> Collected by Muslim in his *Ṣaḥīḥ* (no. 2699), on the authority of Abū Hurayrah.

<sup>17</sup> See *Ṣaḥīḥ al-Jāmi'* (no. 3572) of *Shaykh* al-Albānī

<sup>18</sup> Compiled by Muḥammad Fu'ād 'Abd al-Bāqī in which he collects the narrations that are agreed upon by the two *Imāms*, al-Bukhārī and Muslim, in their *Ṣaḥīḥayn*. The book contains a total of two-thousand and six (2,006) Prophetic traditions.

<sup>19</sup> Juhaymān b. Muḥammad b. Sayf al-‘Utaybī, a *Kharijite* insurgent who on November 20, 1979, led hundreds of dissidents in a siege of the *Haram* in Makkah. After more than two weeks, Saudi Special Forces took back the *masjid* and ended the siege. On January 9, 1980, Juhaymān was publicly executed in Makkah.

<sup>20</sup> *Shaykh* Muqbil was asked: “Who is a *Wahhābī*? Have they in fact changed the Religion and come with a new way?”

He answered: “As for [for the term] *Wahhabism*, it is an ascription from the plot of the adversaries of Islam, since the call of Muḥammad b. ‘Abd al-Wahhāb was the call of pure Islam, and the adversaries of the Islam hate to see this pure call. *Shaykh* Muḥammad b. ‘Abd al-Wahhāb and his students obliged themselves to follow the Book and the way of the Prophet...There were those who worshipped Zayd b. al-Khaṭṭāb, and those who slaughtered [in the name of] date trees and believed in them. There were also people who fell into innovations and superstitions. Then, praise be to Allah, Muḥammad b. ‘Abd al-Wahhāb stood up against this, and was aided by the family of *Sa‘ūd*. It should be known that we, as callers to Allah, do not accept being called *Wahhābī*, as we do not blindly follow Muḥammad b. ‘Abd al-Wahhāb, and if we were to blindly follow, we would have blindly followed Abū Bakr or ‘Umar or ‘Uthmān or ‘Alī.” [*Ijābah al-Sā‘il* (p. 52)]

<sup>21</sup> Rabī’ Al-Madkhalī, *Tadhkīr al-Nābihīn* (Cairo: *Dār al-Minhāj*, 1429 AH/2008 CE), pp. 390–391.

<sup>22</sup> *Ibid* 397

<sup>23</sup> Rabī’ Al-Madkhalī, *Naṣīhatuhu ilá Ahl al-Yemen*; see: <http://www.sahab.net/forums/index.php?showtopic=19199>

<sup>24</sup> Al-Albānī, *Silsilah Hudá wa al-Nūr* (no. 851)

<sup>25</sup> Ibn Bāz, *Faḍl Ṭalab al-‘Ilm* recording

<sup>26</sup> Al-Wādi ī, *Rithá Shaykhiná Ibn Bāz* (p. 16)

<sup>27</sup> See: <http://www.sahab.net/forums/index.php?showtopic=53985>

<sup>28</sup> See: <http://www.ajurry.com/vb/showthread.php?t=20363>

<sup>29</sup> <http://www.sahab.net/forums/index.php?showtopic=60121>

<sup>30</sup> Muqbil al-Wādi ī, *Al-Ṣaḥīḥ al-Musnad min Asbāb al-Nuzūl* (San‘ā: *Maktabah San‘ā al-Athariyyah*, 1425 Hijrī/2004 CE), p. 9.

<sup>31</sup> Muqbil Al-Wādi ī, *Al-Shafā‘ah* (San‘ā: *Dār al-Athar San‘ā*, 1420 AH/1999 CE), p. 1.

<sup>32</sup> Muqbil al-Wādi ī, *Al-Jāmi‘ al-Ṣaḥīḥ fī al-Qadr* (San‘ā: *Dār al-Athar San‘ā*, 1427 AH/2006 CE), p. 10.

<sup>33</sup> Muqbil al-Wādi ī, *Al-Ṣaḥīḥ al-Musnad min Dalā’il al-Nubuwwah* (Cairo: *Dār al-Ḥaramayn*, 1423 AH/2002 CE), p. 7.

<sup>34</sup> Muqbil al-Wādi ī, *Rudūd Ahl al-‘Ilm alá al-Ṭā’inīna fī Hadīth al-Siḥr* (San‘ā: *Dār al-Athar San‘ā* 1420 AH/1999 CE), pp. 3,4.

<sup>35</sup> He states: “Certainly, from the greatest calamities to befall the Muslims is the division of the callers to Allah. Indeed, the opponents of Islam are determined to break them up. Rather, what is worse still is that they are persistent in pitting one against the other.

If only the callers to Allah would reflect and return to the history of their *Salaf*, they would find that they differed in some [subsidiary] issues, but that was not a reason to attack one another. They understood certain matters differently, as they did with the statement of the Messenger of Allah: “Whoever believes in Allah and the Last Day, then he should not pray *al-‘Asr* until he reaches Banū Qurayzah.” Some of them applied a literal

interpretation to the *ḥadīth* and did not pray until they reached Banū Qurayzah. Others took it to mean that they should hasten to Banū Qurayzah, but when they feared the time for *al-ʿAsr* would expire, they prayed on the way, and the Prophet did not reprimand either party.

Rather, what is even greater is that the Prophet stated that if the *mujtahid* makes a ruling and is mistaken, he receives a reward. He stated: “If a judge makes a ruling and is correct, he receives two rewards, and if he is incorrect, then one.”

The *Salaf* differed in matters for which there was more than one text, like their differing over the various wordings of the *Tashahhud*. One choosing one wording, another choosing a different one. Yet, they never found fault in one another for doing so.

The differing that the *Salaf* rejected was *al-Taḍād* (opposition), when a person rejects an authentic *ḥadīth* without explanation.

The *Salaf* did not divide into groups and schisms, each group taking an ignorant leader who misguides others. Instead, they were one *Ummah*, unifying and separating for the Sake of Allah, just as their Lord has directed them in His Statement: “Indeed, your *Walī* is none but Allah, His Messenger, and the believers—those who perform the prayers, give the *Zakāt*, and they are the *Rakīʿūn* (those who bow down to Allah in prayer)” [*al-Māʿidah* 5:55].

Certainly, we do not find the differing of worldly people a strange thing, but what breaks the heart is the differing of the callers to Allah, fulfilling their adversaries’ desire to see them divided.

We do not call on any group to leave off their opinions for the opinions of others. Rather, we say: let each group leave off their opinions and refer back to the Book of Allah and the *Sunnah* of the Messenger of Allah. As Allah said, "And in whatsoever you differ, the decision thereof is with Allah" [*al-Shūrā* 42:10].

And His statement: "O you who believe, obey Allah and His Messenger and those in authority over you. And if you differ in anything, refer it back to Allah and His Messenger, if you believe in Allah and the Last Day. That is better and more suitable for final determination" [*al-Nisā* 4:59].

Indeed, I am aware that a number of the followers of the groups only desire the truth, and if they understood that this division was not permissible in the Religion, they would have abandoned their blind, fanatical leadership.

He says later: "Certainly, this division and partisanship has weakened the Muslims, and we have all witnessed this. Rather, I swear by Allah that we are fearful that this partisanship will end up as *al-Tāghūtiyyah* if some of the partisans unite and divide solely for the sake of their group, and call only for its sake." [See *al-Makhrāj min al-Fitnah*, *San'ā: Maktabah al-San'a al-Athariyyah*, 1422 AH/2002 CE, pp. 5-6, and 7.]

<sup>36</sup> Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 439) and Muslim in his *Ṣaḥīḥ* (no. 533), from the *ḥadīth* of 'Uthmān b. 'Affān.

<sup>37</sup> Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 467) and Muslim in his *Ṣaḥīḥ* (no. 2585), from the *ḥadīth* of Abū Mūsā al-Ash'arī.

<sup>38</sup> Collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 5665) and Muslim in his *Ṣaḥīḥ* (no. 2586), from the *ḥadīth* of al-Nu'mān b. Bashīr.



<sup>39</sup> Collected by Abū Dāwud in his *Sunan* (no. 4829), on authority of Anas b. Mālik. It has been authenticated by *Shaykh* al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 3214).

<sup>40</sup> Muqbil al-Wādi, *Mushāhdātī fī al-Mamlakah al-'Arabiyyah al-Sa'udiyyah*, (San'ā: *Dār al-Athar San'ā*, 1426 AH/2005 CE), pp. 9-25.

<sup>41</sup> See: <http://www.sahab.net/forums/index.php?showtopic=139667>

<sup>42</sup> Taken from *Tarjamah Abī 'Abd al-Raḥmān Muqbil b. Hādī al-Wādi* (p. 135-142), slightly adapted. It was translated by Maaz Qureshi.