



A Glimpse of the Life of Shaikh Muqbil bin Haadee al-Waadi'ee (rahimahullaah)

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All praise is due to Allaah, who has sufficed [us] and peace be upon His Servants that He chose [for prophethood].

Despite the fact that many people were expecting the death of Shaikh Muqbil bin Haadee al-Waadi'ee (rahimahullaah), and this is due to the severe pains and dangerous illnesses he underwent, whose mention was spread amongst the people, and despite the spreading of the (false) news of his death (rahimahullaah), on more than one occasion – and many people even prayed over him with the Janaazah prayer, before he even died, due to the spreading of this news by some people, may Allaah pardon them, before the time which Allaah had appointed for him!! So despite all of this taking place, the correct and true report of the Shaikh's death (rahimahullaah), caused bewilderment and confusion, dismay to the people, rather, this bewilderment and confusion fell upon those who were present by the Shaikh at the time of the departure of his soul, and I was amongst them.

And perceiving the likes of this bewilderment and dismay for the one who saw his (the Shaikh's) death with his own eyes, let alone the one who did not see that, was not except for the what is in the heart of many of deep and profound love of the Shaikh (rahimahullaah) – and this is due to his aiding the Sunnah of the Messenger of Allaah (sallallahu alaihi wasallam).

And the death of our Shaikh, Abu 'Abdur-Rahmaan, only revived the sorrows, pains and injuries that had not even healed, by the death of three of Senior 'Ulamaa, and the cream of the cream (i.e. the best of them all), the Carriers of Tawheed and the Straight Nahj (i.e. Way, Manhaj), - in only a small period of two years.

And even if we are certain that the religion of Allaah the Mighty and Majestic will be preserved and safeguarded, due to his saying, "Indeed we are revealed the Reminder and We are certainly safeguarding it" and also His saying, "And if you turn away then Allaah will replace you with another people who will not be like you", and other than that, then even though we affirm this, then there is not doubt, still, that the death of a Scholar is an irreparable loss within Islaam. So how then, with the death of numerous scholars, and how then with the death of the Senior ones around whom the Salafi Da'wah revolves in this time and era?!!

There is no doubt that the affliction by way of the death of the scholars is a mighty affliction, and that it is an affliction to everybody. For condolences for the death of a scholar are not given to his family alone, but to all the people of Islaam. And Ayyoob as-

Sakhtiyaanee when he would hear of the death of one from Ahl us-Sunnah would feel that one of his limbs had been severed.

So may Allaah be benevolent to all of our bereaved and may He forgive our dead, and may He greaten our reward, and we ask Him, the Most High that he does not prevent us their reward, and that he does not put us to trial after them.

As for the speech about the position of the Shaikh (rahimahullaah), then it would be very lengthy, because his jihaad in knowledge, teaching, da'wah to Allaah, tarbiyah and giving of direction has extended for over thirty years, and there is no doubt that speech about the life of the Shaikh in a somewhat detailed manner has its place in the detailed and lengthy biographies.

However, I will allude, in a quick manner, to some beneficial aspects from the life of the Shaikh (rahimahullaah).

So if we were to take a look at him as a Scholar...

Then we would see the strength of his memorisation (rahimahullaah) of hadeeth, and their gradations, their hidden defects, and of the narrators and their condition, and also of the principles of Arabic and its evidences.

And if were to take a look at him as a Cultivator, Nurturer...

Then we would observe his great and lengthy patience in teaching and cultivating (tarbiyah), and how he would be certain of Allaah, the Mighty and Majestic's assistance to this da'wah, at a time when we see the Ahl ul-Ahwaa (People of Desires) engaged in a dog-fight against this da'wah, and he would always say, "This da'wah, our brothers, will traverse in a manner that has no equal", alongside our observing the plot of those who plot, and its effect upon our brothers and our da'wah in every place. But then the affairs changed after that into that which the Shaikh was certain of, and to Allaah belongs all praise and benefit.

And there is no doubt that this is a mighty characteristic, for yaqeen (certainty) is a provision for establishment (tamkeen) upon the earth, as the Exalted said, "And we made them as leaders guiding by Our command, when they showed patience and had certainty in our Signs."

And how many men are there who return after having only traversed half the journey, due to losing certainty. Rather, perhaps he might even return from the place at which he was only two bow-lengths away from honour and establishment!! And from Allaah is all aid sought.

And if were to take a look at him as one who commands good and forbids evil...

Then that which is known about the Shaikh (rahimahullaah) is that he would not fear the blame and reproach of anyone, in Allaah's path. So if he believed in some matter, he would shout by it, and if his heart opened up to some matter, he would proceed upon it, regardless of whether anyone agreed with him or not. And he would give no consideration to any disputant, despite their great number. And this, overwhelmingly, is a praiseworthy characteristic, and it is a branch of certainty (yaqeen) and a clear, pure vision of the truth, and fondness of Ittibaa', without looking towards greatness of followers.

And if we were to look at him (rahimahullaah) as a Khateeb...

Then he would have words and cries that would shake the insolent hearts, and which would give taqwaa to the weak souls, alongside his calling upon what was established in the Sunnah, in an unrestricted and abundant manner, and without resorting to the stories and other narratives that the heedless ones turn their heads towards. And the light of the Prophetic Hadeeths would glimmer in his words (rahimahullaah).

And if we were to look at him (rahimahullaah) as a teacher...

Then we would have seen in his sittings with his students much sweetness and grace. For he would direct many questions to his students concerning ahaadeeth, their narrators, the principles and evidences of the Arabic language, the sayings of the poets and their meanings. And he is the one who would examine his most intelligent students with questions that would not be comprehended except those endued with understanding and intelligence amongst them. And his gatherings with them – even if they were prolonged – would not become boring or tiring. And his lessons were plentiful, abundant, and the pearls of his knowledge were widespread so may Allaah's mercy be upon him.

And if we were to look at him in the issues of ikhtilaaf (difference)...

Then we would see the greatness of his chest (i.e. the openness) towards his opposer – in that in which differing is plausible (and allowed). So you would see him issue a fatwaa, and then one of his students would have a verdict that opposed it. Rather, perhaps even one of the female students might oppose him in authenticating or weakening a hadeeth, or in a matter of fiqh, and the Shaikh would repeat often, "I do not make my view binding upon anyone, and I do not love that anyone should make their view binding upon me, except with proof". And all of this was from his knowledge and his understanding, may Allaah the Exalted have mercy upon him.

And if we were to look at him (rahimahullaah) as one who safeguarded his time...

Then we would see that he not leave anything as time passed by. So if he was sat in a gathering with guests he would ask those present with him, in accordance to their level. So he would ask the student of knowledge according to the limits of what he had studied. And as for the one whose level (of knowledge) he did not know, he would ask him, "What have you studied O my son in aqeedah, or language, or the science of hadeeth?". And if he was a common person, he would ask him after that about well-known sayings or words of

wisdom that are found amongst the people, and about their correctness, or their incorrectness. Rather, he would even ask the one who would be swimming with him in the sea about hadeeth or about the Arabic language, while they are actually in the sea, and you would not see except their heads!! And he would ask the one who would be seated with him in a car, or who would be talking to him over the phone, until even during the period of his illness!! And if a strong student of knowledge was sitting with him, he would revise with him, and would seek affirmation from him in certain matters in which a long time had passed by (since the Shaikh had addressed them). And all of this is from the Shaikh's humility with the students of knowledge and the scholars – may Allaah have mercy upon him...

End of Part 1