

Jewels of Guidance

Volume One

...gems from the lives of the
three imaams

Ibn Baaz, al-Albaanee, Ibn 'Uthaymeen
- may Allaah have mercy upon them all

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Compiled and Translated by
Abu 'Abdullaah Mohammed Akhtar Chaudhry

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"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

The Noble *Qur.aan* - Soorab *al-Kahf*, Aayah 110

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ



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Translator's Note

Indeed all praise is due to Allaah alone, who has allowed this book - **"Jewels of Guidance" - Volume One**, to be made available in the English language. We pray to Him to grant favour upon this effort and to make it of benefit to both Muslims and non-Muslims. May Allaah guide us all to the 'right path', the path of the Prophet, Muhammad (*sal-Allaahu 'alayhe wa sallam*), and His Companions (*radhi-yAllaahu 'anhum*).

Firstly, whoever finds any mistake in the following work; either in the translation or typesetting, then please write to me (at my email address), indicating the mistake and its location, along with the correct translation.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Lord! Punish us not if we forget or fall into error..."¹

1 The Noble *Qur'aan* - Soorah *al-Baqarah*, Aayah 286.

I thank all those who will point out any mistakes and correct the translation with the intention of seeking Allaah's Pleasure. Indeed, Allaah is Surety over what I say.

I wish to thank all those involved in this work; from the editors to the proofreaders.

May Allaah (*Subbaanahu wa Ta'aala*) reward us and all of them with *al-Firdaws - aameen*.

May Allaah humble us all to make this effort pure; seeking His Face alone - certainly to Him is our return.

رَبَّنَا قَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“Our Lord accept from us, certainly you are the All-Hearing and All-Knowing.”²

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

“Our Lord forgive me and my parents, and the believers on the Day when the reckoning will be established.”³

2 The Noble *Qur.aan* - Soorab *al-Baqarab*, Aayah 127.

3 The Noble *Qur.aan* - Soorab *Ibraabeem*, Aayah 41.

بِعَوْنِ اللَّهِ تَعَالَى، وَ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ
الصَّالِحَاتِ

With the assistance of Allaah the Most High, and all Praise be to Allaah by whose favour good works are accomplished.⁴

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al-Arbi'aa 13 Safar, 1429AH | Wednesday 20 February, 2008
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⁴ Ibn as-Sunnee in "A'maal al-Yawm wal-Laylah" and al-Haakim - he declared it *sabeeh*, 1/499. al-Albaanee declared it *sabeeh* in "Sabeeh al-Jaami" 4/201.

Scholars Biographies

***Shaykh* 'Abdul-'Azeez ibn 'Abdullaah Ibn Baaz**

***Shaykh* Muhammad Naasiruddeen al-Albaanee**

***Shaykh* Muhammad ibn Saalih al-'Uthaymeen**

***Sbaykh* 'Abdul-'Azeez ibn 'Abdullaah
ibn 'Abdur-Rahmaan ibn Baaz
1909-1999**

1. His Name and Lineage⁵

He was the noble and exemplary scholar, 'Abdul-'Azeez ibn 'Abdillaah ibn 'Abdir-Rahmaan ibn Muhammad ibn 'Abdillaah Aal Baaz - may Allaah have mercy on him. Baaz was from a family that had deep roots in knowledge, business, and agriculture. They were known for their virtues and character. *Sbaykh* Sulaymaan ibn Hamdaan - may Allaah have mercy on him - said in his book on the biographies of the *Hanbalee* scholars: "*Their origin was in Madeenah, and then one of their ancestors moved to Dur'iyah.*"

2. His Birth and Early Youth

He was born in Riyadh, the capital city of Najd, on the 12th of *Dbul-Hijab*, 1330 AH. This is where he spent his childhood, adolescence and early adult years.

Imaam Ibn Baaz was raised in an environment engrossed in knowledge; since Riyadh at that time was filled with scholars and people of guid-

5 Translated by Abu Maryam Ismaa'eel Alercon.

ance. It was also a place of security and peace; as King 'Abdul-'Azeez had re-conquered it and established justice there based on the laws of Islaam. This was after Riyadh had been a place of endless turmoil and instability.

Imaam Ibn Baaz started first by learning the *Qur.aan*; as was the custom of the *Salaf*, who would memorise and master the *Qur.aan* before moving on to other subjects. So he memorised the entire *Qur.aan* by heart before reaching the age of puberty. He then went on to study at the hands of the scholars in his area.

It is also important to note that his mother - may Allaah have mercy on her - played a large role in his path towards seeking knowledge; since she would be the one who would constantly encourage and incite him towards acquiring knowledge, as he stated towards the end of one of his lectures, "*My journey with the writers*", in which he discussed some examples of his life.

In 1346 AH *Imaam* Ibn Baaz's eyesight weakened due to an eye disease; which eventually led to him losing his eyesight completely in 1350 AH, when he was nearly twenty years of age. However, this did not prevent him from his perseverance and diligence in seeking knowledge; which he continued to do and excel in.

Remarkably, losing his eyesight was a means of benefit for *Imaam* Ibn Baaz; since he was able to attain much good as a result, of which we will only mention four:

1. Reward from Allaah: *Imaam* al-Bukhaaree reported in his *Saheeb a hadeeth qudsee* in which Allaah said:

“If my servant is tested with losing his two beloved (eyes), I will substitute them with Paradise.”⁶

2. Strong Memorisation: *Imaam* Ibn Baaz was the *Haafidh* of this era when it came to knowledge of *badeeth*. If you were to ask him about a *badeeth* found in the ‘Six Collections of *Hadeeth*’ or other collections, such as the ‘*Musnad* of *Imaam* Ahmad’, you would find him well versed in the *badeeth*’s chain of narration, textual wording, the scholars who spoke on it, its narrators, and its explanation;

3. Lack of Interest in Worldly Splendours: *Imaam* Ibn Baaz refrained from chasing after the pleasures of the worldly life; living an abstemious and humble lifestyle;

4. High Determination: Losing sight only made *Imaam* Ibn Baaz more determined and perseverant in his quest for seeking and acquiring knowledge; to the point that he became one of the senior scholars and was known throughout the world. Allaah indeed replaced the light in his eyes with light in his heart; with love for knowledge; and love of following the Prophet’s *Sunnah*.

3. His Teachers

After memorising the *Qur.aan*, *Imaam* Ibn Baaz - may Allaah have mercy on him - went on to study other Islaamic sciences under many of the scholars of Riyadh; the most prominent of whom were:

1. *Shaykh* Muhammad ibn ‘Abdil-Lateef Aal ash-*Shaykh*; the great-great grandson of *Imaam* Muhammad ibn ‘Abdil-Wahhaab;

6 Saheeh al-Bukhaaree, No. 5653.

2. *Shaykh* Saalih ibn 'Abdil-'Azeez Aal ash-*Shaykh*; the great-great grandson of *Imaam* Muhammad ibn 'Abdil-Wahhaab and the Chief Judge of Riyadh;
3. *Shaykh* Sa'ad ibn Hamad al-'Ateeq; Judge of Riyadh;
4. *Shaykh* Hamad ibn Faaris; Vice-Chancellor of the Treasury of Riyadh;
5. *Shaykh* Sa'ad Waqqaas al-Bukhaaree; one of the scholars of Makkah, from whom he learned the science of *tajweed* in 1355 AH;
6. *Shaykh* Muhammad ibn Ibraaheem Aal ash-*Shaykh*; former Chief *Mufti* of the Kingdom of Saudi Arabia. *Imaam* Ibn Baaz attended his study circles for about ten years (1347 AH-1357 AH); learning all of the Islaamic sciences from him. This teacher nominated him to be a judge. May Allaah have mercy on all of them - *aameen*.

4. His Educational Life

When *Imaam* Ibn Baaz was selected for the position of 'Judge of the Kharj District', he accepted it unwillingly as he had no desire or love for the position; but it was due to the encouragement of his teacher, *Shaykh* Muhammad ibn Ibraaheem Aal ash-*Shaykh*, and the order of King 'Abdul-'Azeez, that he took up the position.

So he went to ad-Dilam, the capital city of the Kharj District at that time, and was greeted warmly by the people. As soon as he got out of the car that transported him there, he went to the Central Mosque and prayed two *rak'ab* there; in accordance with the *Sunnab*. Then he rested for a while in the presence of the *Ameer* of ad-Dilam at that time, Naasir ibn Sulaymaan al-Huqbaanee - may Allaah have mercy on him. Thereafter the people gathered around him and so he gave them a profound admonition; from the things he told them was that he had no desire to be

the Judge of their district but that he was ordered, and so he must obey the leader.

As soon as he commenced working in his position, Allaah brought much good through his hands, and he judged the people with justice and kindness. He served in this position for a little over fourteen years. During this time, the Kharj District became a place of good and uprightnes. *Imaam* Ibn Baaz would attribute this success to the good hearts of the people and their high-esteem for virtue and justice. As the courts were in ad-Dilam, he lived there in the Judge's Residence, given to him by *Imaam* 'Abdullaah ibn Faysal ibn Turkee.

Imaam Ibn Baaz was well-known throughout the Muslim world for his religious verdicts (*fataawa*), and his beneficial books. He would preside over committees for educational seminars in Saudi Arabia, and gave various lectures over the telephone to Muslims outside of the Kingdom. He would also answer the questions from people over the radio and during the blessed times of *Hajj* and *Ramadaan*. His words would appear in Muslim newspapers, magazines, and articles throughout the world.

5. His Books and Treatises

Even though the *Imaam* was pressed for time as a result of his duties and role in educating and *da'wab*, he still made time to write books and treatises that addressed important issues; knowledge of which the Muslims were in need. Amongst his most famous works are:

1. The Obligation of Following the *Sunnah*
2. The Ideological Attack
3. The Life and Call of *Imaam* Muhammad ibn 'Abdil-Wahhaab
4. Three Treatises on the Prayer
5. The Correct Belief and What Opposes It
6. Important Lessons for the Muslim *Ummah*

7. A Criticism of Arab Nationalism
8. The Dangers of *Tabarruj*
9. Two Essays on Fasting and *Zakaat*
10. The Ruling on Pictures
11. The Ruling on Celebrating the Prophet's Birthday
12. A Warning against Innovations

There are many more books which can be read and printed at the *Imaam's* official website, www.binbaz.org.sa. This is in addition to his many *fataawa* (religious verdicts) that were collected, compiled and published, and range in numerous volumes.

6. His Educational and Religious Positions

1. He served as a Judge in the Kharj District of Saudi Arabia for fourteen years, from 1357 AH to 1371 AH;

2. He taught at the Educational Institute of Riyadh in 1372 AH, and in the College of *Sharee'ah*, after its inception in 1373 AH; covering the subjects of *Fiqh*, *Tawbeed* and *Hadeeth*. He remained in this teaching position until 1380 AH;

3. In 1381 AH, he was appointed as Vice-Chancellor of the Islaamic University of Madeenah; where he served until 1390 AH;

4. He was then appointed as the Chancellor of the Islaamic University of Madeenah in 1390 AH; after the former Chancellor, *Shaykh* Muhammad ibn Ibraaheem Aal ash-*Shaykh* died in the month of *Ramadaan*, of 1389 AH. He remained in this position until 1395 AH;

5. On the 14th of *Shawwaal*, 1395 AH, the King ordered that *Imaam* Ibn Baaz be appointed as the Head of the Council for Islaamic Research, Verdicts, *Da'wah* and Guidance; he held this position until 1414 AH;

6. On the 20th of *Muharram*, 1414 AH, the King appointed *Imaam* Ibn Baaz as the Chief *Mufti* of the Kingdom of Saudi Arabia. He held this position along with being the Head of the Council of Senior Scholars and the Head of the Permanent Committee for Islaamic Research and Verdicts.

7. Other Positions Held Were

1. Head of the Permanent Committee for Islaamic Research and Verdicts;
2. President and Member of the Founding Committee for the Muslim World League;
3. President of the Higher World League Council;
4. President of the World Supreme Council for Mosques;
5. President of the Islaamic *Fiqh* Assembly in Makkah; which is under the Muslim World League;
6. Member of the Higher Council of the Islaamic University of Madeenah;
7. Member of the Supreme Committee for Islaamic Propagation.

8. His Students

Imaam Ibn Baaz - may Allaah have mercy on him - had numerous students that would attend his classes and study circles. The most famous and distinguished among them were:

1. Muhammad ibn Saalih al-'Uthaymeen; former member of the Council of Senior Scholars - may Allaah have mercy on him;

2. 'Abdullaah ibn Hasan al-Qu'ood; current member of the Permanent Committee for Islaamic Research and Verdicts, and of the Council of Senior Scholars;

3. 'Abdullaah ibn 'Abdir-Rahmaan al-Ghudayyaan; current member of the Permanent Committee for Islaamic Research and Verdicts, and of the Council of Senior Scholars;

4. 'Abdul-Muhsin al-'Abbaad; former Chancellor and Vice-Chancellor of the Islaamic University of Madeenah;

5. Saalih ibn Fawzaan al-Fawzaan; current member of the Permanent Committee for Islaamic Research and Verdicts, and of the Council of Senior Scholars;

6. Rabee' ibn Haadee al-Madkhalee;

7. 'Abdul-'Azeez ibn 'Abdillaah ar-Raajihee.

9. His Physical Attributes and Appearance

The *Shaykh* - may Allaah have mercy on him - was of medium build, and neither tall nor short. He had a round face and was of a golden-brown colour. He had a curved nose, and a beard that was short on the cheeks but thick below the chin. His beard used to be black; but he dyed it with henna when most of it turned white. Indeed, his description resembled that of many of the scholars before him.

He had a beautiful appearance. He would always try to wear white garments; and would love loose-fitting clothes, and thawbs that would reach the middle of his shin.

10. His Humility and Piety

The *Imaam* knew his own worth and so he was very humble before Allaah. He treated people in a kind manner; with gentleness and mercy. He wouldn't transgress against anyone nor did he behave arrogantly towards anyone. He didn't give a false impression of grandness; he didn't get up to leave when in the company of the poor and needy, nor did he refrain from walking and mingling with them. He also didn't turn away from listening to the advice of those who had less knowledge than him.

His humbleness was evident from the fact that he would answer the invitations of his students and close friends; who invited him to attend their wedding gatherings. He would always arrive early and ask one of the brothers to recite some *aaayaat* from the *Qur.aan*; which he would then go on to explain to everyone present.

11. His Death

Imaam Ibn Baaz passed away on Thursday, the 27th of *Mubarram*, 1420 AH (13 May, 1999), due to heart failure; he was 89 years old at the time. Many people throughout the Kingdom of Saudi Arabia gathered to witness his funeral prayer in *al-Masjid al-Haraam* and he was buried in the 'Adl Cemetery in Makkah. Muslims throughout the world mourned his loss and it was only a few months later that the Muslim world would lose another great scholar, *Imaam* al-Albaanee - may Allaah have mercy on them both.

***Shaykh* Muhammad Naasiruddeen al-Albaanee**

1914-1999

1. His Name and Lineage⁷

He was Muhammad Naasir-ud-Deen ibn Nooh ibn Aadam Najaatee, al-Albaanee by birth, ad-Dimashqee by residence and al-Urdunee (from Jordan) due to his migration and place of death. He was born in Ashkod-
era, the capital of Albania, in the year 1332 AH (1914 CE), and it is to this country that he ascribes himself.

He was a *Mubaddith* (scholar of *Hadeeth*), a *Faqeeh* (scholar of *Fiqh*), and a caller to the *Qur.aan* and *Sunnah*, with the understanding of the '*Salaf as-Saalib*' (The Righteous Predecessors). He was also a proficient writer and an expert scholar.

His father was al-Hajj Nooh, from the major *Hanafee* scholars of his land. During the doomed secularist, Ahmad Zogu's reign of Albania, the

⁷ Written by *Shaykh* 'Alee Hasan al-Halabee and translated by Abu Maryam Ismaa'eel Alercon.

Muslims there were severely oppressed⁸; because of this al-Hajj Nooh migrated with all of his children, which included Muhammad Naasir-ud-Deen, fleeing for the sake of his religion, to the land of Shaam. He travelled to Shaam due to what was reported in the prophetic *abaadeeth* about its virtues and merits; and it is there that he and his family took residence. Fifty years later, the *Shaykh* (al-Albaanee) migrated from here to 'Amman, the capital of Jordan; and it is in this city that he remained for the rest of his life as a scholar, teacher, *Faqeeh* and educator.

2. His Educational Background and Teachers

He received his education in a school which was part of a relief shelter in Damascus, the capital of Syria. This school served as a place of refuge for seekers of knowledge for many previous generations. He benefited and learned from a number of *Shuyookh* and people of knowledge, the likes of his father al-Hajj Nooh, Sa'eed al-Burhaanee and others.

Allaah made the science of the Prophetic *Hadeeth* beloved to him during the prime of his life and the early part of his youth. During this time he would review articles written by *Shaykh* Muhammad Rasheed Ridaa in the magazine, "*al-Manaar*", in which he would criticise weak narrations that Abu Haamid al-Ghazaalee mentioned in his book, "*Ihya' Uloom-ud-Deen*."

Shaykh Muhammad Raaghib at-Tabbaakh, the historian and *Mubaddith* of Halab (Aleppo), authorised him with an '*Ijaazah*' (recognised permission) to teach his collection of narrations on trustworthy re-

⁸ I heard our *Shaykh* say many times, when mentioning this man's name: '*The one whom Allaah has caused his heart to go astray.*' You can find a biography of Ahmad Zogu in the book, "*al-Mawsoo'at-ul-'Arabiyyah al-Muyassarah*" (1/733).

porters called, "*al-Anwaar al-Jaliyyah fee Mukhtasar al-Athbaat al-Halabiyyah*."⁹ This happened when he saw the *Shaykh's* intelligence and extraordinary abilities and brightness in comprehending and understanding, as well as his strong desire to learn the Islaamic sciences and the knowledge of *Hadeeth*.

3. His Early Role in *Da'wab* and Effects on the *Ummah*

He began writing and authoring books during the first stages of the second part of his life (ie after reaching middle age). One of the first books he wrote on *Fiqh*, which was based on knowing the evidences and using comparative *Fiqh*, was his book, "*Tabdbeer-us-Saajid min Ittikhaadh al-Quboor Masaajid*" (Warning the Worshipper against Taking Graves as a Place of Worship). This book has been printed many times. Also from his first books, in which he referenced and checked *badeeth*, was his book, "*ar-Rawd-un-Nadeer fee Tarteeb wa Takbreej Mu'jam at-Tabaraanee as-Sagbeer*" (Blossoming Gardens: Arrangement and Referencing of the Book "*Mu'jam as-Sagbeer*" of at-Tabaraanee). This book is still in manuscript form and has not been printed.

The *Shaykh* was called and invited by many Islaamic universities and Muslim organisations around the world, to take high positions with them; but he turned most of them down by excusing himself due to his many preoccupations with regard to (acquiring and teaching) knowledge.

He was given the responsibility of teaching the subject of 'Prophetic *Hadeeth*' in the Islaamic University of Madeenah at the time of its inception, for a length of three years, in the year beginning 1381 AH. This

9 This is a refutation against those who claim that: '*al-Albaanee had no teachers (ie shuyookh)*', or that '*He studied the knowledge on his own!*'.

move had a great influence in bringing about a scientific and comprehensive revival of the subject of *Hadeeth* throughout the entire world - on all fronts. As for the official front, then this was by all the universities having a strong concern for that subject; such that they produced a hundred university treatises which deal specifically with the science of *Hadeeth*. As for the general nationwide front, then this was such that a large number of students of knowledge applied for studies in the science of *Hadeeth* and specialisation in that field.

One of the greatest proofs for this is the large amount of *hadeeth* books, with checked and authenticated chains of narration, and written indexes for *hadeeth* that exist today, the majority of which were not known in previous years. No one can deny this effect due to its clear and obvious nature - not even those who opposed the *Shaykh* and fought against his methodology.

4. The Scholars' Praise for Him¹⁰

The senior scholars and *Imaams* of this time praised him and they would ask him questions, go to visit him, seek religious verdicts from him and exchange letters with him; so much so that we would not be able to count them all if we tried - may Allaah preserve those of them who are living and have mercy on those who have died.

At the head of them was the noble *Shaykh* and great scholar, 'Abdul-'Azeez ibn 'Abdillaah ibn Baaz; for he had great esteem and profound respect for him - may Allaah have mercy on them both.

Shaykh 'Abdul-'Azeez al-Hudda said: "*The Shaykh, the great scholar, the*

10 Translator's Note: This section of the praise of the scholars for al-Albaanee was added from "*al-Asaalab*" magazine, Issue 23 (pg. 76-77).

ocean (of knowledge), Muhammad al-Ameen Ash-Shanqeetee (rabima-bullaah) - the one whom no one's knowledge of the science of Tafseer and the Arabic Language was comparable to during his lifetime - used to respect Shaykh al-Albaanee so remarkably to the point that when he would see him passing by, and he was giving his class in the masjid of Madeenah, he would stop his class to stand and give 'Salaam' to him out of respect for him."

The great scholar, the teacher, Muhibb-ud-Deen al-Khateeb said: *"And from the callers to the Sunnah who devoted their lives to reviving it was our brother Muhammad Naasir-ud-Deen Nooh Najaatee al-Albaanee."*

The great scholar, Muhammad Haamid al-Fiqee (*rabima-bullaah*) said: *"... the brother, the Salafi, the Scholar, Shaykh Naasir-ud-Deen."*

The former *Mufti* of the Kingdom of Saudi Arabia, *Shaykh* Muhammad ibn Ibraaheem Aal ash-*Shaykh* (*rabima-bullaah*) said: *"And he is the upholder of the Sunnah, a supporter of the truth and an opposition to the people of falsehood."*

During his lifetime, the *Shaykh*, 'Abdul-'Azeez ibn Baaz (*rabima-bullaah*) said: *"I have not seen under the surface of the sky a person knowledgeable of the Hadeeth in our current time the likes of the great scholar, Muhammad Naasir-ud-Deen al-Albaanee."*

And he (*rabima-bullaah*) was asked about the *hadeeth* of the Prophet (*sal-Allaahu 'alayhe wa sallam*): *"Indeed Allaah raises up from this ummah at the beginning of every century someone who will revive it for them (ie a mujaddid)." So he was asked who the mujaddid of this century is. He replied: "Shaykh Muhammad Naasir-ud-Deen al-Albaanee. He is the mujaddid in my opinion and Allaah knows best."*

Shaykh Muhammad ibn Saalih al-'Uthaymeen (rahima-bullaah) said: "From what I came to know of the Shaykh through my gatherings with him - and they were few - was that he was very serious about acting upon the Sunnah and fighting against the innovations. And this was, regardless of whether it was about the belief or about actions. As for through my readings of his written works, then I have come to know that about him, and also that he possesses a vast amount of knowledge of Hadeeth, in terms of reporting them and investigating them. And Allaah has benefited many people through what he has written; such as about knowledge, aspects of the Manhaj, and concern for the science of Hadeeth. And he has had an enormous influence on the Muslims, all praise be to Allaah."

Shaykh Muqbil ibn Haadee al-Waadi'ee (rahima-bullaah) said: "Indeed, there cannot be found an equal in terms of the knowledge of Hadeeth like that of Shaykh Mubammad Naasir-ud-Deen al-Albaanee. Allaah has caused benefit through his knowledge and his books numerous times more than what has been accomplished by those zealots of Islaam who act upon ignorance - those who organise reformation and revolutionary movements. And that which I sincerely believe and am convinced about is that the Shaykh Mubammad Naasir-ud-Deen al-Albaanee is from the mujaddideen (reformers/revivers) whom the Prophet (saws) spoke the truth of when he said: 'Indeed Allaah raises up from this ummah at the beginning of every century someone who will revive it for them (ie a mujaddid).' Reported by Abu Dawood and authenticated by al-'Iraaqee and others."

5. The Basis of His Da'wah

The students of the *Shaykh* - those who learned from him through the university or through his private gatherings of knowledge or through his written works - are many and widespread throughout all parts of the world, all praise be to Allaah. They are spreading the authentic knowl-

edge and calling the people to the pure methodology with strength and firmness.

The *Shaykh* spent his entire life calling to Allaah upon sound proofs and evidences, basing his call on the methodology of *tasfiyah* and *tarbiyah*, which is based on knowledge and self-purification. So he was a noble instructor and a truthful educator (enforcing *tarbiyah*). By Allaah, we were brought up and raised tremendously by his methodology (*manhaj*), his agreeable countenance, his good manners, his high morals, his elevated character and his soft heart.

6. His Characteristics

The *Shaykh* - may Allaah have mercy on him - had many praiseworthy characteristics. Among the most clear, manifest and highest of them were; his profound precision with regard to knowledge, his diligence, perseverance, his tolerance (of others), his firmness upon the truth, his quickness to return to correctness, his patience with the hardships of knowledge and *da'wah*, and his bearing with patience and consideration the insults and harms for the sake of the *da'wah*.

One of the greatest things that distinguished the *Shaykh* from many of his (Muslim) brothers amongst the people of knowledge was his strong support for the *Sunnah* and its adherents; his firmness upon the methodology of the '*Salaf as-Saalih*', his love for those who called to it, and his refutation against the deviants from all levels and various positions, with an extreme clearness and a rare clarity.

7. His Fame

The *Shaykh - rahima-hullaah* - received a tremendous acceptance from the righteous Muslims all over the world. He gained wide and vast fame and notoriety in all of the different regions of the world, even though he did not seek it nor strive for it. On the contrary, he would run away and

flee from it, and he would always repeat these words: “*Love for fame will break one’s back.*” May Allaah have mercy on him.

No one amongst mankind had a blessing or bounty over him in any of the worldly affairs. His knowledge was his mediator and his patience was his guide. He was persistent (in his efforts), perseverant, patient, always struggling, earnest and hard-working.

8. The Last Days of His Life

The *Shaykb - rahima-bullaah* - continued to be devoted to knowledge, was persistent in authoring works, and was diligent in teaching and educating until he reached the age of eighty-six. He did not stop authoring books, writing letters, referencing and checking *abaadeeth* - because of his heart’s attachment to that - until the last two months of his life, when he grew very weak. This was until Allaah took his soul and he died right before sunset (*Maghrib*) on Saturday, with eight days remaining until the end of the month of *Jumaada al-Aakhira*, in the year 1420 AH (2 October, 1999).

9. His Death and Its Effect on the Ummah

The *Shaykb’s janaazab* (funeral) prayer was performed on the evening of the same day that he died. Scores of people, whose number exceeded that of five thousand persons, prayed over him in a *musalla* (place of prayer). Despite the fact that his body was prepared, he was prayed over and then buried; his burial was completed at the earliest time possible, in compliance with his final will, in which he encouraged that the prophetic *Sunnah* be adhered to and acted upon.

The scholars, students of knowledge and common people were all affected by his loss. When the news of his death was conveyed, he was remembered and praised by the high and respected people of knowledge, such as *Shaykb* ‘Abdul-‘Azeez ibn ‘Abdillaah Aal ash-*Shaykb*; Chief

Mufti of the Kingdom of Saudi Arabia, *Shaykh* Muhammad ibn Saalih al-'Uthaymeen, *Shaykh* 'Abdullaah ibn Jibreen, *Shaykh* Saalih ibn 'Abdil-'Azeez ibn Muhammad Aal ash-*Shaykh*, and others.

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***Shaykh* Muhammad ibn Saalih al-'Uthaymeen**

1929-2001

1. His Lineage¹¹

He is Abu 'Abdullaah Muhammad ibn Saalih ibn Muhammad ibn al-'Uthaymeen al-Wuhaybee at-Tameeme.

2. His Place of Birth

He was born in the town of 'Unayzah, in the region of Qaseem, on the 27th day of the blessed month of *Ramadhaan* in 1347 AH.

3. His Early Life

He recited the Noble *Quraan* to his maternal grandfather, 'Abdur-Rahmaan ibn Sulaymaan 'Aal Daamigh (*rabima-bullaah*) and memorised it. Then he directed his attention towards seeking other knowledge and so he learned writing, arithmetic and some other subjects. *Shaykh* 'Abdur-Rahmaan as-Sa'dee (*rabima-bullaah*) used to place two of the students of knowledge that studied with him in charge of teaching the young students. The first of them was *Shaykh* 'Alee as-Salihee, and the second was *Shaykh* Muhammad ibn 'Abdul-'Azeez al-Mutawwa' (*rabi-*

11 Translated by Abu Maryam Ismaa'eel Alercon.

ma-hullaah), under whom he (Ibn 'Uthaymeen) studied, the abridged version of "*al-'Aqeedah al-Waasitiyyah*" (of Ibn Taymiyyah), written by *Shaykh* 'Abdur-Rahmaan as-Sa'dee, "*Minbaaj as-Saalikeen fil-Fiqh*"; also by *Shaykh* 'Abdur-Rahmaan, as well as "*al-Aajaromiyah*" and "*al-Alfiyyah*". He also studied the laws of inheritance and *fiqh* under *Shaykh* 'Abdur-Rahmaan ibn 'Alee ibn 'Awdaan.

Under *Shaykh* 'Abdur-Rahmaan ibn Naasir as-Sa'dee (*rahima-hullaah*) - who is considered to be his first teacher as he remained with him for a period of time - he studied the sciences of *tawbeed*, *tafseer*, *hadeeth*, *fiqh*, *usool al-fiqh*, *faraa'id*, *mustalah al-hadeeth*, *naboo* and *sarf*.

He also studied under the noble *Shaykh*, 'Abdul-'Azeez ibn Baaz, such that he came to be known as his second teacher; with him he began the study of *Sabeeh* al-Bukhaaree, some of the treatises of *Shaykh* al-Islaam Ibn Taymiyyah, and some books of *fiqh*.

4. His Precedence in Knowledge and His Work in the Field of *Da'wah*

In the year 1371 AH, he began to teach in the congregational mosque. When the educational institutes opened in Riyadh, he signed up with them in 1372 AH and after two years he graduated and was appointed as a teacher at the educational institute (*Ma'had al-'Ilmee*) in 'Unayzah. In the meantime he continued his studies affiliated with the College of Sharee'ah, as well as his studies under *Shaykh* 'Abdur-Rahmaan as-Sa'dee (*rahima-hullaah*).

When *Shaykh* 'Abdur-Rahmaan as-Sa'dee passed away, he was given the position of *Imaam* at the main congregational mosque of 'Unayzah, along with the responsibility to teach in the central library of 'Unayzah, in addition to teaching at the educational institute. He later moved on to teaching in the Faculties of *Sharee'ah* and *Usool ad-Deen* in the Qa-

seem branch of the *Imaam* Muhammad ibn Su'ood Islaamic University. In addition to this, he was appointed a member of the Council of Senior Scholars of the Kingdom of Saudi Arabia.

Shaykh Ibn 'Uthaymeen has played a large and active role in the field of *da'wah* (calling to Allaah) and teaching the Muslims. Thus the people recognised him from the various beneficial classes and impressive sermons he gave on the day of *Jumu'ah* in the Central *Masjid* of 'Unayzah, in Qaseem. They knew him from the lessons he taught in *al-Masjid al-Haraam* during the nights of *i'tikaaf* in the month of *Ramadhaan*, every year. He was also known by the firmly composed *fataawa* (rulings) he issued to the masses of Muslims from the East and the West; during the joyous occasion of *Hajj*, or in the journals and magazines, on the radio broadcast "*Light upon the Path*" (*Noor 'alad-Darb*), and through the letters he exchanged with many students of knowledge and readers. Furthermore, he was known for the rulings he gave with complete and wholesome responses to the questions that were presented to him everyday.

5. His Books on the Subject of 'Aqeedah

Shaykh Muhammad ibn Saalih al-'Uthaymeen has a vast number of valuable books from which the people gain benefit; on the subjects of '*aqeedah*, *fiqh* and its principles, admonition, advice and *da'wah*, and a large portion of which are taught by the Ministry of Education of the Kingdom of Saudi Arabia.

We will mention here the books that are related to '*aqeedah*:

1. *Fat.h Rabbil-Barriyyah Bi-Talkbees al-Hamawiyyah*: This is his first book that was ever printed. He completed it on the 8th of *Dbul-Qi'dah* 1380 AH. It is printed within a collection of essays on '*aqeedah* by *Maktabah al-Ma'aarif* of Riyadh.

2. *Nubadh fil-'Aqeedah al-Islaamiyyah* (A Brief Article on the Islaamic Creed): In this book the *Shaykh* explains the six pillars of *Eemaan*. It was assigned to the third year of secondary school in the educational institutes, for the subject of *tawbeed*. It was printed in the collection mentioned previously of Maktabah al-Ma'arif of Riyadh.

3. *al-Qawaa'id-ul-Muthlaa fee Sifaatillaah wa Asmaa'ibi al-Husnaa* (Ideal Principles Concerning Allaah's Attributes and His Beautiful Names): It is one of the most magnificent works that *Shaykh* 'Uthaymeen has written. We have provided a checking for it, as well as a commentary on the chains of narration, and it has been printed - all praise is due to Allaah.

4. *Sharh Lum'atul-'Itiqaad al-Haadee ilaa Sabeel ar-Rashaad libni Qudaamah* (An Explanation of "Sufficiency in Creed" - A Guide to the Straight Path - of Ibn Qudaamah): It is this book which was assigned to the first year of the secondary school level of the educational institutes, for the subject of *tawbeed*.

5. *'Aqeedah Ahl-us-Sunnah wal-Jamaa'ah* (The Creed of Ahl-us-Sunnah wal-Jamaa'ah): He mentions in it a summarised yet comprehensive account of the Creed of *Ahl-us-Sunnah wal-Jamaa'ah*. The Islaamic University of Madeenah printed it.

6. *Sharh al-'Aqeedah al-Waasitiyyah libni Taymiyyah* (An Explanation of the Book, "*al-'Aqeedah al-Waasitiyyah*" of Ibn Taymiyyah): It was assigned to the second year of the secondary school level of the educational institutes, for the subject of *tawbeed*. It is printed and in wide circulation.

7. *Tafseer Aayatul-Kursee* (An Explanation of *Aayatul-Kursee*): This tafseer consists of a magnificent topic on the Names and Attributes of

Allaah, discussed by the *Shaykh*. It is printed and in wide circulation.

In addition to this, there are all the fataawa of the *Shaykh* regarding *'Aqeedah* which have been printed many times over and included in his books on *fataawa*, in magazines, and in journals.

6. His Death

The *Shaykh* (*rahima-bullaah*) passed away on Wednesday, the 15th of *Shawwaal* 1421 AH (10 January, 2001), when he was 74 years of age. We pray to Allaah that the Muslims benefit from what he has left behind of his knowledge and wisdom, and to grant him due reward and forgiveness for his sins.

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Jewels of Guidance

Shaykh 'Abdul-'Azeez ibn 'Abdullaah Ibn Baaz

Shaykh Muhammad Naasiruddeen al-Albaanee

Shaykh Muhammad ibn Saalih al-'Uthaymeen

1. Introduction

The first part of the document discusses the importance of maintaining accurate records. It highlights the need for regular updates and the role of technology in streamlining the process. The second part focuses on the challenges faced by organizations in this area, such as data security and integration with existing systems. Finally, the document offers practical recommendations for improving record-keeping practices, including the use of standardized formats and the implementation of robust backup procedures.

***Shaykh* 'Abdul-'Azeez ibn 'Abdullaah ibn Baaz**

1909-1999

1. Serving the *Ummah* regardless

Shaykh Ahmad al-Qattaan narrates¹²:

'One day we visited the *Shaykh* whilst he was suffering from an ailment in his leg. The doctor stood beside the *Shaykh* for an hour seeking the *Shaykh*'s permission to begin treating him, but the continuous telephone calls from the people seeking religious answers to their questions led to the doctor standing for a long time. Even when we left the *Shaykh*, the doctor had as yet been unable to treat him.'

12 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 206.

2. Give the benefit of the doubt

Doosh bint Falaah ad-Dawsaree narrates¹³:

‘One of the people who used to regularly visit the *Shaykh* mentioned that once the *Shaykh* was extending his greetings to the people who had gathered when a man who smelt of cigarette smoke came and shook his hand. So, one over-enthusiastic person hastened to tell the *Shaykh* (about this) as if he wished for the man to be rebuked and scolded. However, the *Shaykh*, with his welcoming heart and good opinion of the people said, paraphrasing: “*Do not be hasty in passing judgement! It is possible that he was a passenger with someone who smokes and as a result some of the smell went onto him.*”

3. During the final hours of his life

Fahd ibn ‘Abdil-‘Azeez as-Sunaydee narrates¹⁴:

‘*Shaykh* Talaal ibn Ahmad al-‘Aqeel said: In the early evening of 27th Muharram 1420 AH, right after the *Maghrib salaah*, myself, *Shaykh* ‘Abdur-Rahmaan al-Ujayree and Misfir al-Moosaa, went to visit the noble *Shaykh* Ibn Baaz at his home, in Taif. As was his habit, the *Shaykh* had around him 25 people who had come to visit him. Everyone had their need; this one wants to ask for a *fatwa* and this one wants to ask a question and this one just came to visit to extend his greetings (*salaam*) to the *Shaykh*. On that day, I saw the *Shaykh*’s face was radiating with light (*noor*) and his happiness indicated how much at ease he was and his desire to

13 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 91.

14 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 95.

show love to all those who were gathered around him.

So, he asked the name of everyone who extended their greetings to him, and if he knew them, he would ask them about their affairs, their family and children. Someone came to the *Shaykh* and he gave him (enough) to satisfy his needs, and another called from one of the Arab states to ask the extent of his ability to assist him in gaining entry to the Islaamic University in Madeenah. The *Shaykh* said to him: "*Send (us) your papers and we will do what we are able to.*" Another came to ask him for a *fatwa* regarding divorce and the *Shaykh* responded to his question with much composure and wisdom.

One of the *Shaykhs* came to extend greetings to the *Shaykh* on behalf of some of the *Shuyookh*, and he asked for the *Shaykh*'s opinion regarding electric mosquito repellents. The *Shaykh* replied: "*If it is electric, then it is (a form of) fire and thus it is not permissible to strike mosquitoes with fire.*"

Then the servant of the house came with coffee, tea and *bakboor* (incense), and the *Shaykh* continued to answer the telephone, one call after another. To the right of the *Shaykh* sat *Shaykh* 'Abdul-'Azeez ibn Naasir, and to his left sat *Shaykh* Ibn Moosaa; both of them had papers with them, each one reading one after the other to the *Shaykh*.

Suddenly, the *Shaykh* raised his voice and said: "*I ask Allaah 'Azza wa Jall to grant tawfeeq to everyone with all that is good, and to purify our intentions and to accept from us (our) sincere actions and to grant Islaam and the Muslims honour.*" Then he made a long supplication while we responded by saying 'Aameen'. Then the *adbaan* for the 'Isbaa salaah was called, and we stood and bade farewell to the *Shaykh*; kissing his hands, which were warm and smooth. Again, he prayed for *tawfeeq* for us.

This is what the *Shaykh* was doing during the final hours of his life.’

4. *Khayran, insbaa.-Allaah*

Shaykh ‘Abdul-Malik al-Qaasim narrates¹⁵:

‘*Shaykh* Muhammed ar-Roomee, a lecturer at the Faculty of Teaching, and someone who was renowned and respected for interpreting dreams, mentioned to me:

“About a year ago, I met *Shaykh* Ibn Baaz and he asked me about the interpretation of a dream he had which was as follows: He saw himself on a mountain, and with him was the Messenger (of Allaah) and another man. The Messenger then descended and headed for his *masjid* (*al-Masjid an-Nabawee*) in Madeenah. There, he led the prayer and the dream ended.”

Shaykh ar-Roomee then said: “I interpreted the dream for him, that: ‘Indeed, O *Shaykh* you will attain the ranks of the *siddiqeen* and the *shubadaa*.’ This is because the Messenger was upon the Mount of Uhud (and this was understood to be the case in the dream) which then began to shake, so he said:

أَثَبْتُ أَحَدًا فَإِنَّمَا عَلَيْكَ صِدِّيقٌ وَ شَهِيدٌ

“Stand firm Uhud, for indeed upon you is a Prophet, a Siddeeq and a Shabeed.”¹⁶

15 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 97.

16 Translator’s Note: *Musnad* of Imaam Ahmad.

So, it could be the *shabaadab* (martyrdom) which we pray Allaah 'Azza wa Jall permits the *Shaykh* to achieve; since he died from a stomach-related illness, or that he prayed for the *shabaadab* of *sidq*, and so Allaah granted him both.”

Shaykh ar-Roomee said: “And when I interpreted the dream for the *Shaykh*, he lowered his head and said: '*Khayran, insbaa.-Allaah.*'”

5. Maintaining family ties

Wafaa.¹⁷ bint Muhammad al-Baaz narrates¹⁸:

‘He was always one to ask about everyone without exception.

He used to call us by telephone if he missed any of us or if he travelled to Taif or Makkah, and was not one to consider his right to be asked about even though he was more worthy of being asked about.

He would always say: “*I know you are trying to call me or visit me, while I am busy,*” and because of this, whenever he would find any time he would be sure to call and speak to us; asking us about our affairs.’

17 Translator’s Note: The *Shaykh*’s granddaughter.

18 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 79.

6. The *jinn* flee

Shaykh Badar ibn Naadir al-Mashaaree narrates¹⁹:

'One of the (*ruqyah*) reciters narrates: "That day, I read upon a man who was possessed by a *jinn* and I spoke to the *jinn* and said to him; 'Leave this man, otherwise I will take you to *Shaykh Ibn Baaz*.' The *jinn* cried out, saying: 'No! By Allaah, if we see *Shaykh Ibn Baaz* coming along a path, we (change and) go the other way!'"

7. The female *daa'iyah*

Dr. Ruqayyah bint Muhammed al-Mahaarib narrates²⁰:

'I asked him once: "What is more preferable for a female *daa'iyah* (caller to Islaam) – that she goes out for *da'wah* (purposes), or that she remains at home taking care of her children and husband?"

He responded that, "If a woman is qualified to give *da'wah* based upon (sound) knowledge of the *Sharee'ah* and good manners, then she should allocate time in exerting herself to give *da'wah* to her sisters in Islaam. This is because the callers to Islaam from amongst the women are very few and giving *da'wah* is a collective obligation (*fard kifaayah*). In this time (of ours today), *fitnah* has increased and those callers to Islaam from amongst the women are not sufficient for (all) the women in the community. Therefore, it is preferable that she concentrates on giving *da'wah*, and she should hire a woman who prac-

19 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 79.

20 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 80.

tices the religion and whom she is happy with and can trust enough to look after her children; teaching them (the good) and protecting them whilst she (herself) goes out (for da'wah)."

8. Inviting to Islaam wherever he may be

Shaykh Ahmad²¹ ibn 'Abdil-'Azeez ibn Baaz narrates²²:

'When he would attend hospital (appointments) for treatment, there was a Christian from Belgium amongst those on the medical team of specialists treating him.

The *Shaykh* noticed he would speak Arabic like a foreigner so he asked about him and we informed him as to where he was from and his religion. So, the *Shaykh* invited him over and sat him next to himself and proposed that he accept Islaam (and become a Muslim). He spoke to him about the beauty of the religion of Islaam and encouraged him to accept the truth (which the religion offered).

This man promised the *Shaykh* that he would conscientiously read about Islaam and learn more about it so that (when he accepts Islaam) his acceptance will be based upon knowledge and contentment.

From this incident I learnt of the care and attention he paid to inviting

21 Translator's Note: The *Shaykh*'s son.

22 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 84.

the non-Muslims to Islaam with wisdom and good speech²³.’

9. Enjoining the good and forbidding the evil

It was narrated²⁴:

‘When one of the Muslim leaders announced that there were fables (such as the story of the ‘People of the Cave’ and the ‘staff’ (stick) of Moosaa) in the *Qur.aan*, the *Shaykh* wrote to him, making clear that such statements were tantamount to apostatising and disbelieving. The deputy of this Muslim leader then wrote back saying the leader did not intend this (in his statement) and that he had now taken back his statement. The *Shaykh* wrote back ordering him that if (indeed) he was truthful, then he should announce his repentance to the public just as he had openly announced his disbelief (*kufir*).’

10. Concern for others

Dr. Naasir ibn Misfir az-Zahraanee narrates²⁵:

‘I came to him one day, raising the issue of the difficulty of some stu-

23 **Translator’s Note:** As Allaah (‘Azza wa Jall) says in the Noble *Qur.aan* - *Soorab an-Nabl, Aayah* 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Invite to the way of your Lord with wisdom and fair preaching

24 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz.

25 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page224.

dents of knowledge; I explained this to the *Shaykh* so that he could intercede to those in charge, as he was known to do. It appeared he was more concerned about them than me, as he said:

“Patience is beautiful, O Shaykh Naasir, we will exert ourselves immensely, and the rest is (left) to Allaah (alone). By Allaah, we will endeavour to supplicate for each one of them in the middle of the night, mentioning (each of) their names.”

11. Known by all

Wafaa.²⁶ bint Muhammad al-Baaz narrates²⁷:

‘I asked a woman, who called from Kosovo, offering condolences after the death of the *Shaykh*, how she knew *Shaykh* Ibn Baaz. She replied: *“And how would I not know him as I received my (regular) financial allowance from him?”*’

12. The disabled woman

‘Abdullaah ibn ‘Abdir-Rahmaan ad-Dawaysh narrates²⁸:

‘The issue of a disabled woman, who did not have anyone to care for her and was in need of assistance, was raised to the *Shaykh*. So, the *Shaykh*

26 Translator’s Note: The *Shaykh*’s granddaughter.

27 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 183.

28 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 183.

responded by requesting that a woman be sought to care for her, and that her salary would be met by (the *Shaykh*) himself.'

13. "I was overcome with fatigue"

One of the *Shaykhs* narrates²⁹:

'I accompanied the *Shaykh* one day from the morning to early evening, and despite being a youth and in my prime I was overcome with fatigue. However, I did not see any signs of tiredness on the *Shaykh* which I myself experienced.'

14. The limits of knowledge

Sa'd ad-Daawood narrates³⁰:

'One of his students asked him: "*Does a person (ever) reach the limits of knowledge?*"

The *Shaykh* replied:

"No. By Allaah! If the Sabaabah were (still) alive they would seek knowledge until they died, and if Shaykh al-Islaam was (still) alive he would continue seeking knowledge."

29 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 171.

30 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 175.

And the *Shaykh* used to enjoy the sweet taste (of knowledge) from his books when they were read to him.’

15. Memorisation and precision

‘Abdul-Kareem ibn ‘Abdil-Muhsin at-Turkee narrates³¹:

‘His memorisation of the texts and chains of narration, and his precision in (all) that – is something known to many scholars, and especially his students, who have witnessed this (of him) many times.

One of his students narrates that during one of his lessons before his death, one of his students read to him from photocopies of pages from Sunan ad-Daarimee and Sunan ad-Daaraqutnee. He said: “*This is from ad-Daaraqutnee.*”

So the *Shaykh* replied:

“*These are not the narrators of ad-Daaraqutnee.*”

So the student checked and found that he had (actually) read from the photocopies of pages from Sunan ad-Daarimee.’

31 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 86.

16. Helping the oppressed

'Someone told³² the *Shaykh* about a Filipino man who had embraced Islaam, and his people had begun to oppress him (because of this). They buried his well and took (all) his wealth, as a result of which he became poor.

He then wrote a letter (to *Shaykh* Ibn Baaz) and after praising Allaah and thereafter commending the *Shaykh*, he said: "*I am sending this letter to the noble Shaykh, 'Abdul-'Azeez ibn Baaz, since after Allaah ('Azza wa Jall) I do not know of anyone on the face of the earth who assists those afflicted with poverty other than yourself, O Shaykh. I therefore anticipate from Allaah, and thereafter you, (some financial) assistance.*"

So, the *Shaykh* sent him ten thousand riyals; which he loaned from the government (to be repaid) from his salary the following month.'

17. Laws of Islaam apply to all

Abu 'Abdur-Rahmaan ibn 'Aqeel ath-Thaahiree narrates³³:

'Once, an ignorant bystander offered a sacrifice by the car tyres of King Sa'ood (parked) near as-Safaa (in Makkah); rejoicing at his arrival. *Shaykh* Ibn Baaz – choking back tears and raising his voice exclaimed:

"This is baraam, baraam! It is not permissible to eat of it."

32 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 85.

33 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 32.

When King Sa'ood found out about the act of this ignorant bystander he became angry. It is assumed the sacrifice was then taken to the zoo. The King then thanked the *Shaykh* for taking such a stance.'

18. Desire for what benefits the Muslims

It was narrated³⁴:

'I said to one of the brothers (in Islaam) who was a poet: "*Why don't you write some poetry in praise of Shaykh Ibn Baaz.*"

So he wrote it and said: "*Can you arrange for me to recite it to the Shaykh?*" I replied that I would.

When we visited the *Shaykh*, I said to him: "*There is someone here who wishes to recite some poetry before you.*" So the *Shaykh* said:

"Okay, insbaa.-Allaah. What is the poem about?"

So I said: "*It is about you, O Shaykh.*" He replied:

"We don't want this, we want something which will benefit the Muslims." However those gathered around the *Shaykh* insisted (upon the *Shaykh*), so it was recited before him (*rabima-bullaah*).'

34 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 37.

19. The hungry students

Dr. ‘Abdullaah (who was the *wakeel* of the *Shaykb*) narrates³⁵:

‘As for the *Shaykb*, he was generous with everything he possessed; he would even burden himself with loans, which he would then pass over to those in need, so their needs could be met.

Once, he was informed about the students at the *Sharee’ah* Institute; who had not had lunch or supper that day. Upon hearing this, tears began falling down his face. He then ordered that his one and only car be sold in order to buy food for those students.’

20. Effect on the people

‘Abdullaah ibn ‘Abdur-Rahmaan ad-Duwaysh narrates³⁶:

‘Some years ago a group of officials (from Saudi Arabia) went to France (to visit the Islaamic Centre). When they wanted to have a look around the Islaamic Centre, the manager of the Centre suggested they visit the African woman there. The manager said to them: “*Indeed Shaykb ‘Abdul-‘Azeez ibn Baaz is held in such high esteem by this woman.*”

They asked: “*And why is that?*”

The manager replied: “*Ask her regarding him and you will see her re-*

35 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 37.

36 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 40.

sponse.”

So they went to see her and asked her regarding the *Shaykh*. When she heard the *Shaykh*'s name her eyes filled with tears and she began to cry. They asked her: “*What's the matter?*” To which the manager of the Centre replied:

“This woman washes the bodies of the deceased Muslims (women) at this Centre, and her salary comes from Shaykh ‘Abdul-‘Azeez ibn Baaz.”

21. Helping those near and far

‘Alee ibn ‘Abdullaah ad-Darbee narrates³⁷:

‘Four men, from one of the relief organisations in Saudi Arabia, went to one of the African countries to distribute some aid on behalf of the government of Saudi Arabia.

After travelling on foot for four hours and having exhausted themselves, they passed by an old woman in a tent. They extended greetings to her and gave her some (of the) aid (which they had brought with them), so she said: “*Convey my greetings to Shaykh Ibn Baaz.*” They replied:

“May Allaah be Merciful to you, (but) Shaykh Ibn Baaz does not know you as you live in this faraway place.” So she said:

“By Allaah, he sends me one thousand riyals every month; after I sent

37 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 42.

him a letter asking him for assistance – and all help is from Allaah (‘Azza wa Jall).”

22. Allaah’s Decree

Shaykh Ahmad³⁸ ibn ‘Abdil-‘Azeez ibn Baaz narrates³⁹:

‘On that night, he was in a stable condition, as he sat with the people who came to visit him. He received visitors despite being seriously ill; since he did not wish to depart from his habit (of receiving visitors). He even responded to those who had telephoned him; seeking *fatwas*.

After *‘Ishaa* he sat with his wife and children and received those from amongst them who had arrived from their journey (to see the *Shaykh*). He then lay down and slept for about 2 hours and then woke up in the middle of the night and had a little food to eat. Afterwards, he received some of his family and sat with them, and then having finished with them he turned to the remembrance of Allaah; glorifying Him.

I then entered upon him at 1:30 am in the morning and found him praying; since he was very consistent in (maintaining) his prayer at night.

When I conveyed my greetings to him, I kissed his head and (then) his forehead (out of respect) and asked about his health, whereupon he quickly asked as to the reason why I was (still) awake. I told him I was

38 Translator’s Note: The *Shaykh*’s son.

39 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 43-44.

unable to sleep and thereby he put me at ease as regards his condition. He then slept.

Later, at about 3:30 am, my mother noticed the *Shaykh* smiling, so she asked him if he would like anything, but he did not respond to her. So she called me, and when I arrived I found him to be breathing heavily and in an abnormal condition. We called the ambulance and the doctor and all the brothers came and we gathered around him trying to wake him since he had now become unconscious. Just then his breathing stopped and we felt a shock – not knowing now what to do until one of the relatives, who was a doctor, arrived and began to resuscitate him. He was then transferred to the hospital, where they tried to resuscitate him; the doctors exerting themselves in getting him to breathe through the resuscitator, yet it was Allaah’s Decree he die that night.’

23. Listening to all attentively

‘Abdul-‘Azeez ibn ‘Abdillaah al-Wuhaybee narrates⁴⁰:

‘In the summer of 1419 AH, I went to perform *‘umrah* with my family, and then for a few days we were guests at a friends house in Taif. One day we went to visit the noble *Shaykh*, Ibn Baaz (*rahima-bullaah*) at his house in Taif, and prayed the *Zubur* prayer with him in his *masjid* (*Masjid* Ibn Baaz). After the prayer, we were honoured to extend greetings (*salaam*) to him and so I said to him: “With me are my children, who want to extend greetings (*salaam*) to you, O noble *Shaykh*.” So he said:

40 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 47.

"Where are they?"

He then conveyed greetings (*salaam*) to them. The *Shaykh* asked about their memorising the Book of Allaah, and (then supplicating) asked Allaah to grant them guidance. The *Shaykh* then stopped at my youngest son, and after asking his name, he asked him:

"At what stage are you (at school)?"

So he said: *"In the fourth year of my infants (school)."* The *Shaykh* then asked him:

"Who is your Lord?"

My son said: *"My Lord is Allaah."* The *Shaykh* then asked:

"Who is your Prophet?"

So he said: *"My Prophet is Muhammad."* So the *Shaykh* asked him:

"What is your religion?"

So my son replied: *"My religion is Islaam."* So the *Shaykh* asked him:

"Why were you created (by Allaah)?"

So my son became quiet, then the *Shaykh* said to him:

"Say – for the worship of Allaah."

Then the *Shaykh* asked him:

“What is the evidence for that?”

So my son became quiet, then the *Shaykh* said:

“The saying of Allaah:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)”.⁴¹

I was surprised at (all) this, as were the people who were gathered around (the *Shaykh*) – he was giving *da’wab*, teaching, commanding the good and forbidding the evil – and all this, even with the young children – *Allaahu Akbar!*

The people were waiting for this “lesson” with this young child to finish so that they could convey their greetings (*salaam*) to the *Shaykh*; but (all along) the *Shaykh* remained with this young child, asking him and teaching him; standing outside the *masjid* by his car door, in the sun.

Then the *Shaykh* said:

“Welcome, join us for lunch.”

I was excited and surprised by the *Shaykh*; his strong memory and foresight – and this being the first time I had ever met him. So we accepted the *Shaykh*’s invitation and went to the *Shaykh*’s humble home and sat (along) with others who had come. When the *Shaykh* entered he began

41 The Noble *Qur.aan* - Soorah *adb-Dhaariyaat*, Aayah 56.

welcoming (all) the guests, and then he began his regular programme – to his right someone was reading from “Fat.h al-Baaree”, while the *Shaykh* added beneficial comments to the recitation of the text. On his left were two telephones which rang continuously; the *Shaykh* would answer them with pleasure and respond to the questions (seeking guidance on issues). *Allaahu Akbar!* Not a quiet moment; this person wants the *Shaykh* to intercede on his behalf (with those in authority), and that one needs an answer (to his question), and this one needs some assistance regarding an (important) issue and that one seeks (financial) assistance, and the *Shaykh* carefully listens to everyone as if he has known them for years!’

24. The sweetness of sitting with the poor and needy

Dr. Naasir ibn Misfir az-Zahraane narrates⁴²:

‘Some people came to the Shaykh and said to him: “O noble Shaykh, some of the noblemen (men of wealth and status) have mentioned their distaste about the fact that the people seated with you for lunch and dinner are from all walks of life; in particular that no distinction is made between the elite and the poor, the Arab and the non-Arab, etc. So, we are not suggesting that you abandon feeding the people and opening your house to them, but rather that there should be a special gathering for the poor and destitute where (only) they eat and drink, and that you and your special guests (men of wealth and status) can have your own special gathering.”

The *Shaykh*’s face changed, and he said:

42 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 48.

“Pitiful, pitiful - the person who holds this opinion has not tasted the sweetness of sitting with the poor and needy, and eating with the destitute. I will continue upon this (my way) and I offer no special treatment (to the men of wealth and status). Whoever is able to sit with me and these poor and destitute people, then he can sit, and whoever is unable, then he is not compelled to do so.”

25. Looking after the ill

Muhammad ibn Saalih az-Zahraanee narrates⁴³:

‘I once had some important work to do in the Comoros Islands, and (whilst there) I came across one of the *du’aat* (callers to Islaam), complaining of some illness. So I asked him to accompany me back to Saudi Arabia, which he did. Upon our return, we went to visit *Shaykh* Ibn Baaz (*rabima-bullaah*) who interceded on his behalf so that he may be admitted into one of the military hospitals, and it was then that he was treated for his illness. On top of this, he also took care of his daily expenses and lodgings until he returned to his country.’

26. Approachability

Muhammad ibn Ahmad al-Mansoor narrates⁴⁴:

‘Once, a large number of people came to him to ask (their) questions

43 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 51.

44 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 131.

after the *salaab* but the guard prevented them (from approaching any further). However, the *Shaykh* (*rabima-bullaab*) said:

“Leave them be!”

... and (with that) he opened the window of his car and began to listen to (each one of) them.’

27. Persistent soul

Shaykh Sa’d ibn ‘Abdillaah al-Burayk narrates⁴⁵:

‘A man from Mauritania once visited the *Shaykh* and said: “He was my host for (a number of) days. I was amazed at the perseverance of the *Shaykh* and his tolerance for the needs of the people; in writing to them, hosting them, and sitting in the circles of knowledge and teaching the students, and studying (Islamic) issues.” He said: “I then asked the *Shaykh*: *‘I ask you in the name of Allaah, O Shaykh, you are close to ninety years of age, how do you endure that which the youth of thirty and forty cannot bear?’* But the *Shaykh* turned away, ignoring my question. I then asked him a second, then a third time until I pushed him to answer the question, saying: *“I asked you in the name of Allaah, O Shaykh, how you endure all of this?”* So he said:

“O my child, if the soul persists, then the body does not become fatigued.”

45 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 93.

28. Love for his teacher

It has been narrated⁴⁶:

‘He would cry whenever he remembered his *Shaykh*, Muhammad ibn Ibraaheem ibn ‘Abdul-Lateef Aal ash-*Shaykh* (*rahima-bullaah*), such that he would praise him. It has been mentioned that *Shaykh* Ibn Baaz said about him, that he does not know anyone on the face of the earth more knowledgeable than him, and nor a better teacher than him, and that he was one who had a lot of concern for his students. This would then reduce the *Shaykh* to tears, as he would ask Allaah to have mercy upon him.’

29. Waking his children up for *Salaatul-Fajr*

Shaykh Ahmad⁴⁷ ibn ‘Abdil-‘Azeez ibn Baaz narrates⁴⁸:

‘The *Shaykh* used to call his children via the internal phone to wake them up for *Salaat al-Fajr*.

And when he called them, he would recite the (authentic and recommended) supplication:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

46 al-Ibreeziyyah fee Tis'een al-Baaziyyah – Page 97.

47 Translator's Note: The *Shaykh*'s son.

48 al-Imaam Ibn Baaz - Duroos wa Mawaaqif wa 'Ibar – Page 71.

All praise is for Allaah who gave us life having taken it from us and unto Him is the resurrection⁴⁹

As they were overcome by sleep, he would ask them to repeat this supplication until he felt sure they had woken up!

30. The palaces made of glass

A woman narrates⁵⁰:

‘Some years ago, during (the month of) *Ramadhaan*, a woman had a dream that she entered *Jannah* through a huge door and saw two palaces made of glass.

The two palaces were not completely built yet, (but) from the outside you could see what was inside. Inside the two palaces were luxurious floor coverings which were not laid out as yet, but were piled up on one side of the palace.’

She then said:

“The first palace was for Shaykh Ibn Baaz and the other was for Shaykh Ibn ‘Uthaymeen.”

49 Translator’s Note: Transmitted by al-Bukhaaree and Muslim.

50 al-Imaam Ibn Baaz - *Duroos wa Mawaaqif wa ‘Ibar* – Page 97.

31. The dream of a pious person

A student of *Shaykh* al-Albaanee (*rahima-bullaah*) narrates:⁵¹

‘One of the pious people from amongst us in Syria had a dream shortly before the death of *Shaykh* Ibn Baaz.

He saw two stars in the sky heading at great speed towards the earth. The first of the two reached the earth, whilst the other remained close to the earth.

As for the one which reached the earth, then it made a terrifying sound causing the people to panic and ask: “*What is the news?*”

He (the one who had the dream) then woke up and asked the one qualified in the interpretation of dreams about this dream.

The dream interpreter said: “*This is something which will happen, leaving the people trembling, and its effect would be grave. Then, it will be followed by that which is similar, that being the second star.*”

A short time passed and news came of the death of *Shaykh* Ibn Baaz (*rahima-bullaah*), then *Shaykh* al-Albaanee (*rahima-bullaah*) died a short while after and that was the interpretation of the second star, which was delayed in reaching the first star.’

51 al-Imaam Ibn Baaz - Duroos wa Mawaaqif wa 'Ibar – Page 98.

32. Value of time

It has been narrated that he valued his time to such an extent that:⁵²

'If he requested something from someone on the other end of the telephone, and was required to wait for a response, he would pass his time glorifying Allaah (saying: *Subbaa-nAllaah*) and seeking forgiveness from Allaah (saying: *astaghfi-rullaah*).'

33. Accuracy in memorisation

Shaykh 'Abdul-'Azeez as-Sad.haan narrates⁵³:

'I once asked him in a lesson (on Thursday): "O *Shaykh*, the *badeeth* which *al-Haaqidh*⁵⁴ mentions in *Buloogh al-Maraam* is:

نَعْمُ الْأَجْرُ يُؤْخَذُ عَلَى الْقُرْآنِ

The best of payments is received from (transcribing and teaching) the Qur.aan⁵⁵

...and I paused, and he said:

52 al-Imaam Ibn Baaz - Duroos wa Mawaaqif wa 'Ibar – Page 14.

53 al-Imaam Ibn Baaz - Duroos wa Mawaaqif wa 'Ibar – Page 125.

54 Translator's Note: Ibn Hajar al-Asqalaanee.

55 Translator's Note: Transmitted by al-Bukhaaree from the *badeeth* of Abu Sa'eed al-Khudree (*radbi-yAllaabu 'anbu*).

"This (hadeeth) is not in Buloogh (al-Maraam)."

So I replied: *"O Shaykh, I read it in Buloogh (al-Maraam)."*

So he began to think, and then said: *"This (hadeeth) is not in Buloogh (al-Maraam)."*

At this, one of the brothers indicated to me that the *Shaykh* was adamant.

So I went on: *"O Shaykh, I have read it."*

He said: *"Bring it (Buloogh al-Maraam) with you tomorrow."*

So I began to turn over the pages of Buloogh (al-Maraam), page by page, but did not come across it. After some time had passed, I would guess it was about 4 to 5 months, I found the hadeeth in Buloogh (al-Maraam), so I went to the *Shaykh* and said: *"O Shaykh, may Allaah improve your affairs, I asked you about a hadeeth, and mentioned to you that it was in Buloogh (al-Maraam) and you denied it and I have it with me now."*

So he said: *"Read."*

So I said: *"On the authority of Abu Sa'eed al-Khudree (radhi-yallaahu 'anhu), who said: The Messenger of Allaah (sal-Allaahu 'alayhe wa sal-*

lam) said:

إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابَ اللَّهِ

The most worthy thing for which you receive payment is Allaah's Book⁵⁶

He said: "Yes, however, you asked about the (*badeeth* whose) wording (was):

نِعْمَ الْأَجْرُ يُؤْخَذُ عَلَى الْقُرْآنِ

The best of payments is received from (transcribing and teaching) the Qur.aan⁵⁷

...as for this *badeeth*, then it is in (*Sabeeh*) al-Bukhaaree."

56 Translator's Note: The *badeeth* transmitted by al-Bukhaaree was actually narrated by Ibn 'Abbaas (*radhi-yAllaahu 'anbumaa*) as Ibn Hajar mentions in Kitaab al-Buyoo' (The Book of Business Transactions) in Buloogh al-Maraam – No.773. Importantly, regarding this *badeeth*, ash-Shawkaanee mentions in Subulus-Salaam: **"This Hadeeth clearly shows that accepting the wages for copying and teaching the noble Qur.aan and Hadeeth is lawful."**

57 Translator's Note: Transmitted by al-Bukhaaree from the *badeeth* of Abu Sa'eed al-Khudree (*radhi-yAllaahu 'anbu*).

34. Usage of time

Shaykh Ahmad⁵⁸ ibn 'Abdil-'Azeez ibn Baaz narrates the *Shaykh* greatly valued his time⁵⁹:

'He was so careful about how he spent his time, to the extent that every second of his time had great value; even while he was sitting in the car, he would be busy in some aspect of knowledge, either dictating (notes) or listening.'

His son, Ahmad goes on to mention that:

'A number of books were read to the *Shaykh* whilst in the car, and from amongst them were the following:

- Majmoo' Fataawa ash-*Shaykh* Muhammad ibn Ibraaheem (*rabima-bullaab*);
- Ighaathatul-Lufhaan of Ibn al-Qayyim (*rabima-bullaab*);
- al-Iqnaa' of Ibn al-Mundhir (*rabima-bullaab*)
- Kitaab Marwiyaatul-La'n fis-Sunnah.

And this was in addition to a number of other smaller texts.'

58 Translator's Note: The *Shaykh*'s son.

59 al-Imaam Ibn Baaz - Duroos wa Mawaaqif wa 'Ibar – Page 13.

35. The Chinese pilgrims

Dr. Muhammad ibn Sa'd ash-Shuway'ir narrates⁶⁰:

'During the *Hajj* of 1406 AH (1986 CE) the first official group of pilgrims came to Saudi Arabia from communist China, and along with this group came some scholars who visited *Shaykh* 'Abdul-'Azeez ibn Baaz to convey their greetings to him. The head of the group was a very old man who had studied at al-Azhar⁶¹. He led the group of scholars, who were seven in total, in order to greet *Shaykh* Ibn Baaz. After having conveyed their greetings to the gathering of people, the head of the group turned to me and asked me:

"Where is Shaykh 'Abdul-'Azeez ibn Baaz, and when will he arrive?"

So I said to him:

"There, he is the one you conveyed your greetings to just now."

But this old man did not believe me, and speaking in fluent Arabic he demanded:

"I want to see him now." So I said to him:

"There he is," firmly pointing him (*Shaykh* Ibn Baaz) out. So he stood up from his gathering and presented himself before *Shaykh* Ibn Baaz for a second time to greet him.

60 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Pages 8-9.

61 Translator's Note: University – in Cairo, Egypt.

I then informed the *Shaykh* about the eagerness of this old man, so the *Shaykh* stood to embrace him. I saw the old Chinese man affectionately cling to the *Shaykh*'s chest and cry, saying:

"All Praise be to the One Who has permitted me to see you; we used to hear about you whilst in China, that you give hope to the Muslims and are their "saviour" and support them."

Then one of his companions said (to *Shaykh* Ibn Baaz):

"Pray to Allaah, O Shaykh that He takes ten years of my life and adds it to yours, because you have benefited Islaam and its people. As for me, then I am just a (simple) human being like others from the children of Islaam."

Then, the old Chinese man began crying profusely, turning again to embrace him (*Shaykh* Ibn Baaz) and repeating:

"All Praise be to the One Who has permitted me to see you before my death, since I have longed for this (opportunity) all my life."

36. Recite a set portion everyday

Shaykh 'Abdul-'Azeez ibn Muhammad ibn Daawood narrates⁶²:

'I used to walk with the *Shaykh* (*rabima-bullaab*) from Jaami' al-Imaam Turkee ibn 'Abdullaah to his house, and he would ask me about my *Quraan* recitation. So I told him that I read it from time to time but that I

62 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 25.

didn't have a specific amount which I read everyday. So, he directed me to take a set portion from the *Qur.aan* everyday, even if it is a little; this is because whoever has a set daily portion will (in time) complete the *Qur.aan*. However, whoever does not have a set (daily) portion, could either complete the *Qur.aan* very quickly, or would not have completed it even after many months have passed.

He then gave me an example, saying:

“Whoever reads an entire juz (part) daily, then he will complete the Qur.aan in a month, and whoever reads two juz daily, will complete the Qur.aan in fifteen days, and so on.”

37. Treat everyone equally

Shaykh ‘Abdullaah ibn Saalih al-‘Ubaylaan narrates⁶³:

‘*Shaykh* ‘Abdul-‘Azeez ibn Baaz (*rahima-bullaah*) stood out from the others in the manner in which he would offer advice, and how he refuted those who differed with him.

I once asked him in a large gathering:

“There are many who differ with you, yet all of them love the noble Shaykh ‘Abdul-‘Azeez ibn ‘Abdullaah ibn Baaz. We would like to know the reason for that. What is it that Allaah has blessed Shaykh ‘Abdul-‘Azeez ibn ‘Abdullaah ibn Baaz with which causes love in their hearts for him?”

63 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 25.

So, he responded:

“I do not know of anything except that – and all praise is due to Allaah – ever since I have come to know the truth during my youth I have called/invited to it, and I remain patient at whatever befalls me in that regard. I do not favour anyone in that regard and nor do I adulate anyone in that regard. I speak the truth and remain patient at whatever presents itself to me. If it is accepted, then all praise is due to Allaah, and if it is not accepted, then all praise is due to Allaah. This is the path I have set out for myself, (both) verbally and in written form – whoever accepts it - accepts it, and whoever rejects it - rejects it. So long as I am upon clear understanding, so long as I am upon (sound) knowledge in that which I (firmly) believe, then I say (what I say), and whoever from the people differs with me, then for them is their ijtihaad. Allaah grants a mujtabid two rewards if he is correct and one reward if he errs. So I do not know of any other reason except this – that I call/invite to the truth according to my ability – and all praise is due to Allaah – and I propagate it (both) verbally and by action, and I do not admonish and nor do I cause (any) harm. If I am able, rather, I pray that Allaah grants me success and guidance – this is my way with the kings (leaders) and other than the kings.”

38. Advised others to fulfil their trusts

Dr. Muhammad ibn Sa’d ash-Shuway’ir narrates⁶⁴:

‘When I was appointed (in charge of) the girls’ schools, I had to travel to Madeenah for an important matter. Whilst there, I visited him (*Sbay-*

64 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-’Azeez Ibn Baaz – Page 28.

kb Ibn Baaz) at the Islaamic University to convey my greetings to him, whereby he offered me some advice and guidance, and encouraged me to fulfil the trust (of my position) in respect to the education of the girls; to protect them and their affairs.'

39. Allaah is Most-Giving

Shaykh Muhammad⁶⁵ ibn 'Abdullaah ibn Baaz mentioned⁶⁶ that his blood brother *Shaykh* 'Abdul-'Azeez ibn 'Abdullaah ibn Baaz used to maintain the ties of kinship with him and his parents ever since he was young.

When he used to live in the district of al-Badee'ah al-Qadeemah in Riyadh, he used to visit him regularly, kiss him on his forehead and ask about his health.

'He used to ask about my children and encourage his (own) children to visit me, may Allaah have Mercy upon Abu 'Abdullaah.

Ever since he was young he used to love knowledge and the scholars and used to be very giving towards them, such that he would always ask our mother (*rabima-ballaab*) for more during lunch and supper, so that he could take it with him for his brothers (in Islaam) amongst the students of knowledge.

We were young, and used to say to him:

"Why do you do that regularly?"

65 Translator's Note: the *Shaykh*'s brother.

66 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 29.

And he (*rabima-bullaah*) would say:

“Indeed Allaah is Most-Giving and will make easy our affairs in provision.”

40. The *Shaykh*'s humour

Fahd al-Bakraan narrates⁶⁷:

‘Many have narrated that when someone wished to leave the gathering of the *Shaykh* at night, that the *Shaykh* would invite him to stay and join them for supper and this was his manner with all who visited him. And if anyone (again) asked to be excused, then the *Shaykh* would immediately respond by saying:

“In that case, you must be scared of her (implying his wife), for certainly if you deny this, then you would remain with us for supper.”

May Allaah (*Subhaanahu wa Ta’aala*) shower His immense Mercy upon him and enter him into Paradise - *aameen*.’

41. A blessing from Allaah

Shaykh Badar ibn Naadir al-Mashaaree narrates⁶⁸:

‘I recall that (once) a letter from a Filipino woman was translated and

67 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul’Azeez Ibn Baaz – Page 13.

68 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul’Azeez Ibn Baaz – Page 13.

read to the *Shaykh*, whereby she wrote:

“I used to be a Christian and then embraced Islaam, and my family also embraced Islaam – as a blessing from Allaah and then as a result of having read your book.”

At this, the *Shaykh* became emotionally affected (by such good news) and cried.’

42. The humble *Shaykh*

Saalih ibn Raashid al-Huwaymil narrates⁶⁹ on the authority of one of the trustworthy (people):

‘One day, one of the (*hajj*) pilgrims who came from one of the Soviet States entered the dwelling of the *Shaykh* (Ibn Baaz) in Minaa, and when he saw him he said:

“Are you, Shaykh ‘Abdul-‘Azeez ibn Baaz?”

And the *Shaykh* replied in the most humble manner:

“Yes, I am ‘Abdul-‘Azeez ibn Baaz.”

Upon this, the pilgrim conveyed his *salaam* to him, embraced him and kissed his forehead and said:

69 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Pages 12-13.

“By Allaah, I used to pray that Allaah does not cause me to die until I see (meet) you.”

43. “This is so-and-so who said such-and-such about you”

‘Abdur-Rahmaan ibn Muhammad al-Baddaah narrates⁷⁰:

‘It was narrated that the *Shaykh* (Ibn Baaz) differed (in opinion) with one of the *Shaykhs* from outside Saudi Arabia regarding a few issues.

It then happened that this (non-Saudi) *Shaykh* came to Saudi Arabia and the *Shaykh* (Ibn Baaz) invited him to his house for lunch thereby honouring him. Amongst the gathering were some students, who (turned and) said to the *Shaykh* (Ibn Baaz):

“This is so-and-so, who said such-and-such about you,” (at which) the *Shaykh* (Ibn Baaz) silenced them.

He (then) continued to honour his guest and at the end of the gathering, the *Shaykh* (Ibn Baaz) escorted him to the (front) door to bid him farewell. (It was) then that the (non-Saudi) *Shaykh* said:

“If it was said to me that there is someone on the face of this earth who is from the pious predecessors, certainly I would have said it is this man (ie Shaykh Ibn Baaz),”

70 Mawaaqif Mudhee.ah fee Hayaat al-Imaam ‘Abdul-‘Azeez Ibn Baaz – Page 188.

44. The *Shaykh* didn't want to seek revenge

Dr. Naasir ibn Misfir az-Zahraanee narrates⁷¹:

'Some students of knowledge came to the *Shaykh* complaining about a particular person. They explained his mistakes and some of the errors he has. So the *Shaykh* asked his assistant to begin taking notes so he could reprimand and advise this particular person.

Whilst the assistant was taking notes, one of the students added: "O *Shaykh*, *he (even) speaks about you and slanders you.*"

At that moment, the *Shaykh* asked his assistant to stop taking notes, as he feared it may be said that the *Shaykh* sought revenge for himself.'

45. Not concerned about his salary

Dr. Naasir ibn Misfir az-Zahraanee narrates⁷²:

'*Shaykh* 'Abdur-Rahmaan ibn 'Ateeq, the one responsible for the *Shaykh*'s finances was asked: "*Has the Shaykh ever asked you about his salary and when it was due, or when it was spent, or anything about it? And has he ever asked you about how much his salary is?*"

The *Shaykh* responded: "*By Allaah! He has never asked me about it, rather he would ask about the salaries of the other people, stipulating that it must not be late.*"

71 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 204.

72 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 223.

46. The *Shaykh*'s hospitality

'Abdullaah ibn Muhammad al-Mu'taaz narrates⁷³:

'*Shaykh* Muhammad Haamid who was the president of the group "As-haab al-Yameen" in Eritrea said:

"I arrived in Riyadh on a cold night, and did not have any money with which to pay for a hotel. So I thought about going to *Shaykh* 'Abdul-'Azeez ibn Baaz's house; the time was 3 o'clock in the morning, (and) I was hesitant, but (finally) decided to go (to the *Shaykh*'s house).

I arrived outside his old mud-style house and found someone asleep by the gate. Having awoken, he opened the gate for me and I conveyed my greetings to him ever so quietly, so that no-one (else) would hear me since it was so late at night.

After a short while, I saw the *Shaykh* himself descending from the stairs with a pot of food. He extended greetings to me and gave me the food, saying:

"I heard your voice and brought this food for you, assuming you had not eaten tonight."

By Allaah, I was unable to sleep (the rest of the night) due to weeping at such noble manners."

73 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 233.

47. The *Shaykh* advises President Gaddafi of Libya

Dr. Bassaam Khidar ash-Shatee narrates⁷⁴:

'From amongst his noble actions was the time he called the President of Libya, Mu'ammarr Gaddaffi, and informed him of the prohibition of removing the word "Qul"⁷⁵ from the *Soorabs* (of the *Qur.aan*), and that pronouncing it was obligatory. The *Shaykh* did this because he had heard that the President had ordered the radio stations and the reciters in the *masaajid* to stop reciting the word, "Qul", and he had also had the official textbooks changed to that effect. As a result of *Shaykh* Ibn Baaz's call, the President was convinced and returned to that which was (Islaamically) correct.

Likewise, he called the former President of Tunisia and explained to him Allaah's Ruling regarding the *ud.biyab* sacrifice and fasting, and that both of them do not adversely affect the path of progress and development (of a nation). He gave the former President convincing evidence to prove these points.'

74 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez ibn Baaz – Page 189.

75 Translator's Note: As is the case in the beginning of *Soorabs*, *al-Kaafiroon*, *al-Ikblaas*, *al-Falaq* and *an-Naas*.

48. Spent his time wisely

Sa'd ad-Daawood narrates⁷⁶:

'The *Shaykh* was very careful in how he spent his time;

If he was to travel by car to deliver a lecture or to (simply) attend a gathering, then a number of books would be read to him, (so much so that) I don't know how many books have been read to him whereby he would make beneficial notes in them. And when he was asked about (all) this, he (simply) said:

"This is just to pass the time."

49. Love for the scholars

Dr. Naasir ibn Misfir az-Zahraanee narrates⁷⁷:

'Whenever it was mentioned to the *Shaykh* about those from the scholars who had passed away, especially those who were from amongst his close friends and scholars, he would be deeply affected. He would pray for them a lot and even cry and become upset by the news.

One day he spoke about his *Shaykh*, *al-'Allaamah* Muhammad ibn Ibraaheem (*rabima-bullaab*), but was unable to hold himself back from crying. I would sit beside him many times, whilst his assistant would

76 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Pages 194-195.

77 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 215.

read to us the *fataawa* of *Shaykh* Muhammad ibn Ibraaheem (*rabima-bullaab*), and in some instances *Shaykh* Muhammad ibn Ibraaheem (*rabima-bullaab*) would refute *Shaykh* Ibn Baaz himself, at which the *Shaykh* would smile and pray for him and ask Allaah to have mercy upon him.'

50. Implementing the *Sunnah* in all (his) affairs

Ibraaheem ibn 'Abdil-'Azeez ash-Shithree narrates⁷⁸:

'I was in the company of the *Shaykh* once, when someone telephoned the *Shaykh* seeking a *fatwa*. Just at that time, the *mu.adbdhin* began calling the *adbaan*, so the *Shaykh* said to the questioner:

"*We sball now (listen and) respond to the adbaan,*" and he placed the telephone handset down beside him.

When he finished responding to the (call of the) *mu.adbdhin* and reciting the well-known supplication⁷⁹ after the *adbaan*, he turned to speak to the questioner (still waiting) on the phone, and answered his question.

This is indicative of the *Shaykh*'s consciousness of implementing the *Sunnah* in all (his) affairs.'

78 Mawaaqif Mudhee.ah fee Hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz – Page 213.

79 Translator's Note: As narrated in the *badeeth* of Jaabir ibn 'Abdillaah (*radbi-Allaabu 'anbumaa*) and transmitted by al-Bukhaaree.

***Shaykh* Muhammad Naasiruddeen al-Albaanee**
1914-1999

1. Glad tidings for the believer

It has been narrated⁸⁰:

‘In my last meeting with him (*rabima-bullaab*), I narrated to him a dream which one of the brothers had.

In his dream the brother saw the Prophet (*sal-Allaahu ‘alayhe wa sallam*), so he (the brother) asked him: “*If I find some difficulty in any aspect of the science of hadeeth, then who should I ask?*”

The Prophet (*sal-Allaahu ‘alayhe wa sallam*) replied: “*Ask Mubammad Naasiruddeen al-Albaanee.*”

Upon completing this narration, I saw the *Shaykh* cry profusely and he was continuously repeating:

80 Safahaat baydhaa. min hayaat Shaykhinaa al-Albaanee – Page 45.

“O Allaah, do not take me to account for what they say (about me), and make me better than what they suspect (of me), and forgive me for that which they do not know (about me).⁸¹”

2. *al-Haafidh*

Shaykh ‘Asheesh narrates⁸² an incident when *Shaykh* al-Albaanee (*ra-hima-bullaah*) was explaining the different scholarly levels of *badeeth*, and *Shaykh* al-Albaanee went on to say:

“*al-Haafidh* is one who has memorised a hundred thousand *badeeth* along with their chains of narration and the text (of each *badeeth*).”

At hearing this, *Shaykh* ‘Asheesh responded: “Is it possible for me to be satisfied in the knowledge that our *Shaykh* has memorised a hundred thousand *badeeth*?”

Shaykh al-Albaanee said: “This does not concern you.”

Shaykh ‘Asheesh said: “Rather, it is from that which does concern me.”

Shaykh al-Albaanee said: “It does not concern you.”

81 Translator’s Note: This is a supplication the Prophet (*sal-Allaahu ‘alayhe wa sallam*) recommended his Companions (*radhi-yAllaahu ‘anhum*) make (as reported by ‘Adee ibn Art.ah) when they were praised by the people and feared the *fitnah*:

اللَّهُمَّ لَا تَوَاحِدْنِي بِمَا يَقُولُونَ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يَظُنُّونَ،
وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ

82 Safahaat baydhaa. min hayaat Shaykhinaa al-Albaanee – Page 40.

Shaykh 'Asheesh said: "So is it possible for me to say that our Shaykh is a Haafidh?"

So *Shaykh* al-Albaanee became quiet.

Shaykh 'Asheesh said: "So is it possible for me to take your silence as an answer?"

Shaykh al-Albaanee said: *"Have I not told you that this does not concern you?"*

Shaykh 'Asheesh said: "Yes. This is from that which does concern me. Is it possible for me to interpret (your) lack of response as an answer?"

So the *Shaykh* became quiet.

Shaykh 'Asheesh repeated his question to him a number of times.

Shaykh al-Albaanee recited:

وَمَا يَكُم مِّن نَّعْمَةٍ فَمِنَ اللَّهِ

"And whatever you have of the blessings, then it is from Allaah."⁸³

And *Shaykh 'Asheesh* quickly said: *"Can I interpret this as an answer?"*

Shaykh al-Albaanee replied: *"It is for you to interpret it as an answer and it is for you to interpret it as whatever you wish."*

83 The Noble *Qur.aan* - Soorah an-Nahl, Aayah 53.

Shaykh 'Asheesh narrates: "So I happily proclaimed: *"Allaahu Akbar!"* and jubilantly exclaimed: *"Laa ilaaha il-Allaah!"* I then said:

"al-Hamdu Lillaah, indeed the Shaykh has memorised a hundred thousand hadeeth."

So our *Shaykh* laughed; it was as if he confirmed what I was saying.

Shaykh 'Asheesh further narrates: *"From his responses from the beginning to the end there never was a clear answer from the Shaykh, so this does not imply anything except his extreme humility."*

3. Modesty

'Once, *Shaykh* al-Albaanee (*rabima-bullaah*), whilst sitting in his car, was approached by a man who asked⁸⁴:

"Are you, *Shaykh* al-Albaanee?"

At this, the *Shaykh* was reduced to tears, and when he was asked as to the reason for him crying, he replied:

"It is befitting for a person to strive hard with himself and not to feel proud as a result of the people's statements (praises)."

84 Muhaddith al-'Asr Muhammad Naasiruddeen al-Albaanee – Page 40.

4. The *Shaykh* bequeathed his entire library to the Islaamic University of Madeenah

In his will⁸⁵, the *Imaam* of *Hadeeth*, the *Shaykh* - Muhammad Naasiruddeen al-Albaanee (*rahima-bullaah*), mentioned the following:

“And I bequeath my library - all of it, whether it is (in) printed (form) or photocopy or manuscript (form); in my handwriting or the handwriting of other than mine - to the library of ‘al-Jaami’ab al-Islaamiyyah’ (Islaamic University), in al-Madeenah al-Munawwarah. This is because I have fond memories of it (the University) from the days when I was a teacher there; it calls to the Book (of Allaah) and the Sunnah, and is upon the manbaj of the Pious Predecessors.”

5. A sister from Algeria calls the *Shaykh* about a dream

It has been narrated⁸⁶:

‘Once a sister from Algeria called the *Shaykh* and said: “O *Shaykh*! I have news!”

The *Shaykh* said: “I hope Allaah has blessed you with good news.”

She said: “One of the sisters had a dream, and I shall narrate it to you.”

The *Shaykh* said: “I hope she saw (something) good.”

85 Muhaddith al-’Asr Muhammad Naasiruddeen al-Albaanee – Page 78.

86 Muhaddith al-’Asr Muhammad Naasiruddeen al-Albaanee – Page 40.

She said: "O Shaykh! Is it correct that someone can come and narrate a dream to you and you can say: 'I hope you saw (something) good and (hopefully) it is good?' Is this confirmed from the Sunnah?"

The Shaykh said: "No. This is not confirmed, however, there is no harm in using this (term) sometimes."

She said: "This sister saw herself on a balcony which overlooked a path, and upon this path she saw the Messenger (sal-Allaahu 'alayhe wa sallam) by his (known) description. Then she saw me standing in front of the Messenger (sal-Allaahu 'alayhe wa sallam) and saw the Messenger (sal-Allaahu 'alayhe wa sallam) smiling at me, and I was smiling at him.

Then I called her, and said to her: 'Come down. Come down with us.'

So when she came down she asked me: 'Who are you looking at?'

So I said: 'Look at the one, who looked at me,' and she saw the Messenger (sal-Allaahu 'alayhe wa sallam). Then the Messenger (sal-Allaahu 'alayhe wa sallam) smiled and proceeded along the path.

We then walked together along the (same) path (the sister and I), and whilst we were walking we saw a Shaykh upon the (same) path, so we extended our greetings to him by saying: 'as-Salaamu 'alaykum.'

So he replied to us: 'Wa 'alaykum as-Salaam wa Rabmatullaabe wa Barakaatubu.'

Then this Shaykh asked us: 'Did you see the Messenger (sal-Allaahu 'alayhe wa sallam)?'

We said: 'Yes, we saw him.'

So this sister asked me: 'Who is this Shaykh?'

So I said to her: "This is Shaykh al-Albaanee." [End of dream]

The sister who had called the *Shaykh*, then said: "I ask Allaah to make this good news for you, O *Shaykh*, and I wished to inform you, O *Shaykh*. Hopefully it is good news, insbaa.-Allaah and that you are upon the way of the *Sunnah*, insbaa.-Allaah Ta'aala. So what do you say, O *Shaykh*?"

Here, the *Shaykh* did not say a thing, rather, tears began pouring down (his face) and he cried profusely. He then asked those of the brothers who were in his gathering to leave.'

6. The *Shaykh* grieves upon hearing about the death of *Shaykh Ibn Baaz*

There is a narration⁸⁷ by one of *Shaykh* al-Albaanee's prolific students, *Shaykh* 'Alee ibn Hasan al-Halabee al-Atharee (*hafitha-bullaah*), concerning when he informed *Shaykh* al-Albaanee (*rahima-bullaah*) of the death of *Shaykh* Ibn Baaz (*rahima-bullaah*):

'On the same day [as the death of *Shaykh* Ibn Baaz (*rahima-bullaah*)] I met our *Shaykh* and teacher the 'Allaamah, the *Mubaddith* - Abu 'Abdir-Rahmaan Muhammad Naasiruddeen al-Albaanee (*rahima-bullaah*)

87 Mulhaq al-Asaalah fee Wafaat Mujaddid al-Qarn wa Muhaddith al-'Asr, 25 *Jumaadaa al-Aakbir* 1420 – Page 3.

- may Allaah restore his health and prolong his stay and extend his time. I informed him of the news of the death of the noble *Shaykh* 'Abdul-'Azeez ibn Baaz - may Allaah increase His favours upon him. I did not see him (the *Shaykh*), except that his eyes began to shed tears and he sighed deeply and then said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرِنِي فِي
مُصِيبَتِي وَاخْلُفْنِي خَيْرًا مِنْهَا

***To Allaah we belong and unto Him is our return.
O Allaah, recompense me for my affliction and re-
place it for me with something better***⁸⁸

7. Enjoining the good and forbidding the evil

Sameer ibn Ameen az-Zuhayree narrates⁸⁹ about how much importance the *Shaykh* placed on enjoining the good and forbidding the evil:

'I was with him once while he was ill (hospitalised) when one of the doctors (who was clean-shaven) entered (the room).

After giving the *Shaykh* his medication he hastened to leave, saying:

"Pray for me, O *Shaykh*."

88 Translator's Note: As per the *hadeeth* in Volume 2, Page 632 of Saheeh Muslim, regarding what to supplicate when one is informed of the death of another Muslim.

89 Muhaddith al-'Asr Muhammad Naasiruddeen al-Albaanee – Page 30.

So the *Shaykh* (*rabima-bullaab*) said:

*“May Allaah beautify you with that which he has beautified the man.”*⁹⁰

8. Fasting on Mondays and Thursdays

Sameer ibn Ameen az-Zuhayree narrates⁹¹:

‘From the day I knew him, he was known to fast on Mondays⁹² and Thursdays⁹³ – this was throughout the entire year, unless he was travelling or ill (and this was the case even before I knew him).’

90 Translator’s Note: It is understood the *Shaykh*’s supplication implied the seeking of Allaah’s Guidance for this man to keep a beard (which is obligatory), *wAllaahu A’lam*.

91 Muhaddith al-’Asr Muhammad Naasiruddeen al-Albaanee – Page 39.

92 Translator’s Note: Abu Qataadah al-Ansaaree narrated that the Messenger of Allaah (*sal-Allaahu ‘alayhe wa sallam*) was asked about fasting on Mondays. He said: **“On that day I was born, and on it the Revelation came to me.”** Transmitted by Muslim #1162.

93 Translator’s Note: It was narrated from Abu Hurayrah (*radhi-yAllaahu ‘anhu*) that the Messenger of Allaah (*sal-Allaahu ‘alayhe wa sallam*) said: **“Deeds are shown (to Allaah) on Mondays and Thursdays, and I like my deeds to be shown when I am fasting.”** Narrated by al-Tirmidhee #747; and it was declared *sabeeh* by al-Albaanee in Saheeh al-Targheeb #1041.

9. Praying 2 *rak'abs* until the *imaam* ascended the pulpit

Sameer ibn Ameen az-Zuhayree narrates⁹⁴:

'Whenever he entered the *masjid* on the day of *Jumu'ab*, he would pray two *rak'abs* (*naafilah*) and continue to repeat them until the *imaam* ascended the pulpit.'

10. Saving time

Shaykh al-Albaanee (*rabima-bullaah*) mentioned⁹⁵:

'I bought a piece of land because it was cheap and then began building a house and a shop (on it). As it was, the distance between my house and the Zaahiriyyah library, which I used to frequent, became further. (At the time), I used to work on a watch or two before the library opened its doors (in the morning).

I (then) bought a bicycle to ride, and it was the first time the people of Damascus saw such a sight, that a *Shaykh* wearing a turban was riding a bicycle! As a result, they were very surprised. (At the time), there was a magazine run by a Christian entitled: "*al-Mudb-bik al-Mubkee*", and it mentioned this "amazing" sight, and I was none too concerned by these small issues, since all that mattered to me was (saving) time!'

94 Muhaddith al-'Asr Muhammad Naasiruddeen al-Albaanee – Page 39.

95 Safahaat baydhaa. min hayaat Shaykhinaa al-Albaanee – Page 24.

11. “Certainly, this does not affirm it (the authenticity of the *badeeth*)”

Shaykh al-Albaanee (rahima-bullaah) mentioned⁹⁶:

“And the saying of some of the mubaddithoon (scholars of badeeth) regarding some badeeth:

‘Its rijaal (male narrators) are those of the narrators of the Sabeeh (al-Bukbaaree),’ or:

‘Its rijaal are thiqaat,’ or that which is similar, then these statements do not equate to the term:

‘Its isnaad (chain of narration) is sabeeh,’

...as this (statement) assumes the presence of all the conditions of authenticity (of a badeeth) from which include: free from any defect, which is different from the first statement.

Certainly, this does not affirm it (the authenticity of the badeeth), rather, it affirms just one condition and that is the uprightness of the rijaal. And with this, the authenticity (of the badeeth) is not affirmed, and is not bidden (from the people of badeeth).”

⁹⁶ Tamaam al-Minnah – Page 26;
ar-Rowdh ad-Daane fil-Fawaa'id al-Hadeethiyyah.

12. Waking his students up for *Salaatul-Fajr*

Shaykh Husayn al-'Awaahishah narrates⁹⁷:

'The *Shaykh* himself used to pass by the houses of his students in his car waking them up for *Salaatul-Fajr*.'

13. Humility and the dislike for being in the limelight

Abu Laylaa al-Atharee narrates⁹⁸:

'In 1405 AH, during a journey to Saudi Arabia, we were travelling in the same car as the *Shaykh* and his wife, Umm al-Fadhl. When we arrived in Makkah, we were guests of a friend of the *Shaykh*, (popularly) known as Abu 'Arab.

Whilst there, a discourse occurred between the *Shaykh* and one of the followers of 'Alawee al-Maalikee⁹⁹, regarding (celebrating) the birthday of the Prophet (*sal-Allaahu 'alayhe wa sallam*). After they finished their exchange, Abu 'Arab invited the *Shaykh* to visit Bangladesh for a period of three days; in order to give *da'wah* of *tawbeed* to the brothers from Ahlul-Hadeeth; whose number reached into millions. However, the *Shaykh* excused himself by saying: "*I cannot*." The invitation was then put to him a second time, whereupon he replied: "*I cannot*." The

97 Safahaat baydhaa. min hayaat Shaykhinaa al-Albaanee – Page 38.

98 al-Imaam al-Mujaddid al-'Allaamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee – Page 59.

99 Translator's Note: Prominent Ash'aree scholar (d.2004) from Makkah, Saudi Arabia.

invitation was put to him a third time, only this time he was requested to go to Bangladesh for just one day, whereupon the *Shaykh* replied: “I cannot.”

When we returned to the sleeping quarters, we wanted to take a little nap. So we removed a table which was in the centre of the room and I then brought a pillow for us; the *Shaykh* laid his head at one end whilst I laid my head at the other end, in the opposite direction. It was then that I put a question to the *Shaykh* which had been burning up inside me. I said: “O *Shaykh*! Why did you refuse to go (to Bangladesh)?”

He replied: “Indeed I feared for myself the fitnah!”

14. Maintaining brotherhood

‘Umar Abu Bakr narrates¹⁰⁰:

‘The *Shaykh* attached much importance to maintaining brotherhood, by visiting his (Muslim) brothers, especially those who were ill. One day one of the brothers who used to join us in the *Shaykh*’s car for the *Fajr* prayer failed to show up. So the *Shaykh* (*rabima-bullaah*) said:

“It is befitting that we go and visit him to ascertain his condition (health).”

100 al-Imaam al-Mujaddid al-'Allaamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee – Pages 61-62.

15. A follower of the *Qur'aan* and *Sunnab*

Shaykh Abu Anas Muhammad Moosaa Nasr narrates¹⁰¹:

'I once had a dream about the *Shaykh* and I consider it from amongst the glad tidings for him. I narrated some of it to him and he cried, saying: "O Allaah, make me better than what they suspect of me, and forgive me for that which they do not know (about me)."¹⁰²

I used to visit the *Shaykh* at his house, always being shy and undecided (about intruding upon him), out of respect for his precious time where he would complete his research projects which were of service to the Prophetic *Sunnab* and the *Manhaj* of the (Pious) Predecessors. Standing at the door of his house, I would say to him: "Should I enter or go away, O my *Shaykh*?" And he would reply:

"The likes of you are not told to go away, O Abaa Anas." I consider this to be a great honour which I am not worthy of.

Anyway, I saw in my dream a large gathering of people who had crowded around a stairway which led up to a balcony with a door in front of it. No one was going up the stairway; rather they were looking up at the

101 al-Imaam al-Mujaddid al-'Allaamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee – Page 67.

102 Translator's Note: This is part of a supplication the Prophet (*sal-Allaahu 'alayhe wa sallam*) recommended his Companions (*radhi-yAllaahu 'anhum*) make (as reported by al-Asma'ee) when they were praised by the people and feared the *fitnah*:

اللَّهُمَّ أَنْتَ أَعْلَمُ بِي مِنْ نَفْسِي، وَ أَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ،
اللَّهُمَّ اجْعَلْنِي خَيْرًا مِمَّا يَحْسِبُونَ وَ اغْفِرْ لِي مَا لَا يَعْلَمُونَ،
وَ لَا تَوَاضِعْنِي بِمَا يَقُولُونَ

balcony and that door. So I said to them: “*Whom are you waiting for? And what are you looking at?*” So they said: “*The Messenger of Allaah (sal-Allaahu ‘alayhe wa sallam).*”

So I entered their fold and ascended the stairway until I reached the perch of the balcony, just before the door, so I could be so fortunatate as to see the Messenger of Allaah (*sal-Allaah ‘alayhe wa sallam*). All the time, the people below were looking up towards the door when suddenly the door opened and there came forth our *Shaykh* al-Albaanee (*rabima-bullaah*).

So, I interpreted the dream to be that he was the most fortunate of people for his efforts in propagating the *Sunnah* of the Messenger of Allaah (*sal-Allaah ‘alayhe wa sallam*) and his steadfastness upon his (*sal-Allaah ‘alayhe wa sallam*) guidance. I narrated this to the *Shaykh* (*rabima-bullaah*), and it was as if the dream was saying: “*Whoever wants to tread the path of the Messenger of Allaah (sal-Allaah ‘alayhe wa sallam) then let him approach this man who has come out from behind this door to seek guidance upon the path of the Messenger (sal-Allaah ‘alayhe wa sallam).*”

16. Narrating *abaadeeth* as they have been transmitted

Sameer ibn Ameen az-Zuhayree narrates¹⁰³:

‘Once, while he was in attendance for the *Jumu’ah* prayer, the *imaam*, amongst other matters, mentioned the *badeeth*:

103 Muhaddith al-‘Asr Muhammad Naasiruddeen al-Albaanee – Page 30.

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا

A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other¹⁰⁴

...and in so doing he added the words:

“pressed tightly together”

Once the (*Jumu'ab*) prayer was over, the *Shaykh* stood up and faced the congregation and explained (to them) that the (Arabic) word (meaning), ***“pressed tightly together”*** does not (actually) exist in the narration of this *hadeeth*, and he urged them to narrate the *abaadeeth* as they occur (in the authenticated books), without adding (anything to them).

And by Allaah! His comments were better than the *khutbah* of the *im-aam!*'

17. Extending the greetings

Sameer ibn Ameen az-Zuhayree narrates¹⁰⁵:

‘Once, we were in attendance at a talk of his at one of the houses (of the brothers) and (it was noticed by the *Shaykh* that) everytime the host entered and left the room he would not extend the greetings (*as-salaa-mu 'alaykum*), thinking that this would disrupt the talk! So the *Shaykh*

104 Translator's Note: Saheeh al-Bukhaaree, Volume 1, Hadeeth No.468.

105 Muhaddith al-Asr Muhammad Naasiruddeen al-Albaanee – Page 30.

turned to him and asked him:

“Why do you not extend the greetings when you enter and leave?”

Due to this incident, the talk turned to the manners of extending the greetings upon entering and leaving, and the manners of seeking permission and the like.’

18. Modesty

Sameer ibn Ameen az-Zuhayree narrates¹⁰⁶:

‘One day I gathered with some of the students of knowledge in ‘Amman, and as was (our) habit in such gatherings, the *Shaykh* (al-Albaanee) was mentioned. It was then that one of those who had gathered (with us) let loose an offensive attack against the *Shaykh* for opposing the *Manhaj*. I could not understand the benefit of this man’s argument, primarily because of the lack of justice (afforded to the *Shaykh*), and secondly, due to his extreme anger (towards the *Shaykh*), which had taken him out of the fold of reasonableness.

So I said to him: *“If you consider the Shaykh to be like this – and he is not as you see him – then why don’t you offer him advice directly, since that is better than backbiting and slandering him?”*

He retorted: *“al-Albaanee does not accept advice!”*

So I asked: *“Have you tried?”*

106 Muhaddith al-‘Asr Muhammad Naasiruddeen al-Albaanee – Page 42.

To which he replied: *“I have never met him, however, this is (something) well-known about him.”*

It was then that I thought to myself: *Subbaa-nAllaab!* This man has been affected beyond belief by his *Shaykhs*, without personally searching for the truth (regarding the matter) or even meeting with the *Shaykh*, even though they both reside in the same city!

Thereafter, it happened that I arranged a knowledge-gathering with the *Shaykh* at my house, and I invited a large group of students of knowledge. Amongst them was this student who had previously spoken ill of the *Shaykh*; however, I had not informed the *Shaykh* of anything about that incident. This student sought to influence the gathering and began debating with the *Shaykh*, raising his voice and becoming enraged. It was then that I became angry and unsettled, and when the *Shaykh* saw this upon my face, he turned towards me – smiling, saying: *“It’s not your fault.”*

By Allaah! That smile did not leave the *Shaykh*’s face throughout his response and he did this with evidences from the *Qur’aan* and the *Sunnah*, with patience and forbearance, as was his habit (*rabima-bullaab*).

At the end of the gathering, the student stood up and said to the *Shaykh*: *“I praise Allaab (Azza wa Jall) that you have changed, and that I met you after this change!”*

So the *Shaykh* said to him: *“And have you met me before today?!”*

The student replied: *“No.”*

The *Shaykh* pointed to one of his brothers (in Islaam) from Syria, who had accompanied him in the *Salafi Da’wah* and was, in fact, a guest of

the *Shaykh* in ‘Amman, and the *Shaykh* said to the student: “*I have not changed, and this man has accompanied me for more than twenty years in the da’wab and knows this of me; however, may Allaah reward you with good. As for myself, then I ask that you pardon me if I have offended you in anyway, and I ask Allaah (‘Azza wa Jall) that He forgives me if I offended any of the Muslims.*” Then he (*rabima-bullaah*) cried.

Thereupon, the student also began to cry, and he kissed the *Shaykh*’s hand and forehead. I did not meet him after this episode but only know that he was a *Salafi* who loved the *Shaykh* and was full of respect for him.

And how many times have I, and others beside myself, heard the famous saying of the *Shaykh*: “*I am just a minor student of knowledge.*”

19. Khushoo’ in prayer

Shaykh al-Albaanee (*rabima-bullaah*) mentioned¹⁰⁷:

‘I led the prayer one morning on the day of *Jumu’ab* in one of the villages of az-Zubdaanee, and after reciting (*Soorab*) *al-Faatibah* I read that which I was able to from the beginning of (*Soorab*) *al-Kahf* because I hadn’t quite perfected the memorisation of (*Soorab*) *as-Sajdah*.

When I said “*Allaahu-Akbar*” to proceed to the *rukoo’* (bowing position), everyone behind me went straight into *sujood* (prostration position)! They had thought that I had said “*Allaahu Akbar*” for the *sajdah*

107 Hayaatul-‘Allamah al-Albaanee bi-Qalamihi – Page 45.

at-tilaawab (prostration of recitation). However, those who were immediately behind me realised that I had proceeded to the *rukoo*' so they rose (from the *sujood*) and followed me (in the *rukoo*).

As for those who were behind the *minbar* they did not see me, (instead) they continued in their *sujood* until they heard me say: "*Sami'-Allaahu liman Hamidah!*" As a result, they broke their *salaab* and caused much commotion!

After I completed the prayer, I (turned to them and) advised and reminded them with that which is obligatory upon them in terms of *khushoo*' (full concentration and contemplation) in the prayer, and of being aware of what is being recited from the verses of the *Qur'aan*, and not to allow their thoughts to wander to worldly matters.

20. Pleasure of Allaah overrides all else

Shaykh al-Albaanee (*rahima-bullaab*) mentioned¹⁰⁸:

'The obligation of spreading knowledge and the prohibition of hiding it led me to be unconcerned with the people; whether they were pleased or displeased (with me for doing so).'

21. My main goal in life

Shaykh al-Albaanee (*rahima-bullaab*) mentioned¹⁰⁹:

108 Hayaatul-'Allaamah al-Albaanee bi-Qalamihi – Page 41.

109 Hayaatul-'Allaamah al-Albaanee bi-Qalamihi – Page 28.

'In reality my main goal in life, after fulfilling that which Allaah requires of me from the obligations and the rights, is to make known to the Muslims the authentic biography of the Prophet (*sal-Allaahu 'alayhe wa sallam*) in its entirety, as much as I am able; whether it be by teaching, giving talks and/or writing. And to encourage them to take him as their only example as Allaah (*Subhaanahu wa Ta'aala*) has encouraged them also in His saying:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed in the Messenger of Allaah you have a good example to follow for him who hopes for (the Meeting with) Allaah and the Last Day, and remembers Allaah much¹¹⁰

In this is their welfare in this world and the Hereafter.'

22. Journey to *al-Masjid al-Aqsaa*

Shaykh al-Albaanee (*rabima-bullaab*) mentioned¹¹¹:

'I undertook the journey to al-Quds (Jerusalem)¹¹² for the first time on

110 The Noble *Qur.aan* - *Soorah al-Abzaab*, *Aayah* 21.

111 *Hayaatul-'Allaamah al-Albaanee bi-Qalamihi* – Page 25.

112 Translator's Note: This was at the time when East Jerusalem – where *al-Masjid al-Aqsaa* is located – was under the sovereignty of Jordan until Israel seized control of it during the War in 1967.

23rd *Jumaada al-Awwal*, 1385 AH¹¹³; when the Governments of both Jordan and Syria reached an agreement to allow their people to enter each other's country without a passport. So I took this opportunity to travel and prayed in *al-Masjid al-Aqsa* and then visited the 'Dome of the Rock' (for no other reason except) to see it. However, there is no excellence attached to the 'Rock' in Islaam – contrary to what the majority of the people believe and the subsequent support (their viewpoint receives) from the Governments.'

23. Continually fasting on water for 40 days

Shaykh al-Albaanee (*rabima-bullaab*) mentioned¹¹⁴:

'I fasted for forty continuous days towards the end of 1379 AH, without once tasting food throughout (this period), but only drinking water. I did this seeking recovery from some illnesses. As a result, I was cured of some, but not all of my ailments. Before this, I was receiving medical treatment from some of the doctors for about ten years without any apparent benefit. Upon completing this fasting, I noticed two tangible benefits:

The first is the ability of a person to sustain hunger for such a long period, contrary to the opinion of many people;

The second was that hunger assists in curing illnesses related to obesity, as Ibn al-Qayyim (*rabima-bullaab*) mentioned, just as it assists in curing

113 Translator's Note: Sunday, 19 September 1965.

114 Hayaatul-'Allamah al-Albaanee bi-Qalamihi – Pages 22-23.

other illnesses as experienced by many. However, it does not assist in curing all illnesses since everyone differs in their physical make-up, contrary to what is mentioned in the book, “at-Tatbeeb bis-Sowm”, by one of the European writers. And superior to every person who has knowledge is The Most Knowledgeable (Allaah).’

24. His Scholastic standing and praise of the Scholars for him¹¹⁵

Shaykh Muhammad ibn Ibraaheem Aal ash-*Shaykh*:

“He is a possessor of the Sunnah, and an advocate of the truth, and a combatant of the people of falsehood.”

Shaykh ‘Abdul-‘Azeez ibn Baaz:

“Shaykh al-Albaanee is known to be from Ahlus-Sunnah wal-Jamaa’ah, and from the callers to the Sunnah, and from those who strive in the path of protecting the Sunnah.”

Shaykh ‘Abdul-‘Azeez ibn Baaz:

“The Shaykh is known to us for (his) sound ‘aqeedah and character, and for his pursuit in calling to (the path of) Allaah (Subhaanahu wa Ta’aala). In addition to this, are his praiseworthy efforts in striving to protect the noble Sunnah, and clarifying the authentic, from the weak and the fabricated. Also included is what he has written regarding these matters in many books - all of these are praiseworthy efforts and of benefit to the Muslims. We ask Allaah to multiply his reward and to assist him in continuing upon this path and to crown his efforts with success.”

115 Muhammad Naasiruddeen al-Albaanee - Muhaddith al-‘Asr and Naasir as-Sunnah – Pages 32-39.

Shaykh 'Abdul-'Azeez ibn Baaz:

"And Shaykh al-Albaanee (may Allaah grant him success) is known to us for (his) sound 'aqeedah and character, and advocating the way of the Pious Predecessors and following it."

Shaykh 'Abdul-'Azeez ibn Baaz:

"He is from (amongst) our well-known, trustworthy and reliable brothers, from our good brothers, our friend and brother, the 'Allaamah Shaykh Mubammad Naasiruddeen – and he is from the mujaddideen (revivers of the religion)."

Shaykh 'Abdul-'Azeez ibn Baaz:

"I do not know of anyone under the sky (on the face of this earth) who is more knowledgeable in the field of hadeeth than Shaykh Naasir."

Shaykh Muhammad ibn Saalih al-'Uthaymeen:

"So that which I have come to know of the Shaykh during the course of my meeting with him – and that has been little – is that he is extremely observant of practising the Sunnah and waging war against innovations, whether it be in 'aqeedah or in actions."

Shaykh Muhammad ibn Saalih al-'Uthaymeen:

"As for during the course of my reading his books, then I have come to know that he is a possessor of immense knowledge of hadeeth, and that Allaah has caused many people to benefit from that which he has written in terms of knowledge, and in terms of methodology, and the approach to the knowledge of hadeeth. This is of great benefit to the Muslims, and all praise is (due) to Allaah (alone)."

Shaykh Muhammad ibn Saalih al-'Uthaymeen:

"As regards his knowledge-based verifications (tabqeeqaat), then how excellent they are!"

Once *Shaykh* Ibn 'Uthaymeen saw written on an audio cassette: "*The Mubaddith of ash-Shaam, Mubammad Naasiruddeen al-Albaanee,*" and the *Shaykh* said: "*Rather, the Mubaddith of this age.*"

The Permanent Committee for Islaamic Research and Verdicts, comprising of *Shaykh* Ibn Baaz, *Shaykh* 'Abdur-Razzaaq 'Afeefee, *Shaykh* 'Abdullaah al-Ghudayyaan, and *Shaykh* 'Abdullaah al-Qu'ood referred to him as:

"Our brother, the 'Allaamah Shaykh Naasiruddeen al-Albaanee."

Shaykh 'Abdul-'Azeez Aal ash-*Shaykh*:

"He championed the cause of the Sunnah in this age."

Shaykh Hamaad al-Ansaaree:

"He is someone who has read far and wide around the knowledge of hadeeth."

Shaykh 'Abdul-Muhsin al-'Abbaad:

"And al-Albaanee was a great scholar who served the Sunnah, and his 'aqeedah is sound, and it is not permissible to defame him." He then read the saying of Imaam at-Tabaawee in his book of 'aqeedah: "And the scholars of the (pious) predecessors and those after them from the Taabi'een are the carriers of the narrations (of the Prophet and the Companions) and they are people of understanding and foresight. They are not to be remembered except with good, and whoever remembers them with evil then they are not from the Muslims."

Shaykh 'Abdul-Muhsin al-'Abbaad:

"Certainly these two notable scholars (Ibn Baaz and al-Albaanee) are from amongst the major scholars and authorities (in Islaam), who have shown distinguished diligence and immense determination. Both

of them have exerted great efforts in 'aqeedah, and much good has been achieved at their hands; because of them, great benefits have been achieved for Islaam and the Muslims, so may Allaah reward them with the best of rewards and forgive them both and overlook their sins."

Shaykh 'Abdul-Muhsin al-'Abbaad:

"He is in truth, from the scholars of this age that compare to none, who have exerted their efforts for the service of the Sunnah of al-Mustafaa (Mubammad)."

Shaykh Hamood at-Tuwayjaree:

"al-Albaanee is now an authority on the Sunnah, and defaming him is advocating defaming the Sunnah."

Shaykh Ahmad an-Najmee:

"Shaykh Mubammad Naasiruddeen al-Albaanee, the great Mubaddith and famous scholar, author of the beneficial books and checkings; a Syrian national, and Salafi in 'aqeedah, exerted his efforts in checking (the authenticity of abaadeeth). No one compares to him, so may Allaah reward him with good."

Shaykh Saalih Aal ash-Shaykh:

"No doubt, losing the 'Allaamah Mubammad Naasiruddeen al-Albaanee is a tribulation, because he was an authority from the notable scholars of the ummah, a Mubaddith from amongst them, and with them Allaah (Azza wa Jall) protected the religion and spread forth the Sunnah."

Shaykh Saalih Aal ash-Shaykh:

"His achievements in championing the cause of the Salafi 'aqeedah and methodology of the Ablul-Hadeeth are remarkable. He has (authored) many great books in the service of hadeeth by differentiating

the authentic hadeeth from the weak. His effect on the Islaamic world is immense; he is regarded as a scholar from the scholars of this ummah, due to his remarkable and great achievements.”

Shaykh ‘Abdullaah al-Bassaam:

“Today he is from amongst the Imaams of the age; he exerted his efforts and his wealth for the service of the Sunnah.”

And in 1999 (1419 AH) the *Shaykh* was awarded the King Faysal International Award for Islaamic Studies; in recognition of his notable efforts at the service of the Prophetic *Hadeeth*.

25. His love of reading

Dr. Mahmood al-Meerah narrates¹¹⁶:

‘Once, the *Shaykh* ascended the bookshelf steps at al-Maktabah az-Zaa-hiriyyah (Damascus) to get a manuscript. Upon finding the manuscript, he began reading it, and there he remained (standing upon the bookshelf steps) reading the manuscript for a period of more than six hours!’

116 Muhammad Naasiruddeen al-Albaanee - Muhaddith al’Asr and Naasir as-Sunnah – Page 42.

26. Serving the deen right up until his death

'Abdul-Lateef¹¹⁷ narrates¹¹⁸:

'Forty-eight hours before the *Shaykh* died, he asked for his book (*Sa-beeh* Sunan Abee Daawood) to be brought to him; so he could check something in it which he had a doubt about.'

27. The family man

Muhammad al-Khateeb, who had worked in the *Shaykh's* house for six years, narrates¹¹⁹:

'Once the *Shaykh* said to me:

"O Muhammad! You do not have a car but surely your children need some sort of recreation, so prepare yourself, any day you like, so we can go out together."

So after two days we arranged our affairs and went out with the *Shaykh* and his wife to some woodland outside Amman (capital of Jordan), and we brought with us some food and different fruits. My children were overwhelmed with happiness.'

117 Translator's Note: The *Shaykh's* son.

118 Muhammad Naasiruddeen al-Albaanee - Muhaddith al-'Asr and Naasir as-Sun-nah – Page 43.

119 Muhammad Naasiruddeen al-Albaanee - Muhaddith al-'Asr and Naasir as-Sun-nah – Page 44.

28. 'Prostration of Thanks'

Muhammad al-Khateeb, who had worked in the *Shaykb*'s house for six years, narrates¹²⁰:

'There was a time that I was fixing some things on the roof of the *Shaykb*'s house; I was carrying a long pole from place to place and was overcome by it whilst at the highest point on the roof and, as a result, nearly fell off (the roof). The *Shaykb* soon found out about the incident, and praised Allaah that I was well. He then hastened in prostrating to Allaah the 'Prostration of Thanks', his eyes flowing with tears. He then took out a hundred deenars from his pocket and gave it to me.'

29. The caring employer

Muhammad al-Khateeb, who had worked in the *Shaykb*'s house for six years, narrates¹²¹:

'When I made the intention to build (myself) a house, I was in need of money. So I asked many people, but did not receive anything. I then recalled a rich man whom the *Shaykb* knew, so I said to the *Shaykb*'s wife: "*Perhaps you could mention to the Shaykb to intermeditate between me and such-and-such so he can give me a loan.*"

The following day I was sitting at my desk and the *Shaykb* said to me:

120 Muhammad Naasiruddeen al-Albaanee - Muhaddith al-'Asr and Naasir as-Sunnah – Page 44.

121 Muhammad Naasiruddeen al-Albaanee - Muhaddith al-'Asr and Naasir as-Sunnah – Page 45.

“O Mubammad! You would like me to intermediate for you with such-and-such so he can give you a loan?”

And I replied: “Yes.”

He said: *“I am more entitled than him; I will give you what you need.”*

I began to cry and said: *“O Shaykh, may Allaah reward you with good.”*

By Allaah! It had not occurred to me that my need would be met by the *Shaykh* due to what I knew about the *Shaykh*'s means. However, when he gave me the money, he said:

“This is a gift of one thousand deenaars which is not to be counted (as a loan),” and I cried once again - may Allaah reward him with much good and have mercy upon him.’

30. A millionaire

Muhammad al-Khateeb, who had worked in the *Shaykh*'s house for six years, narrates¹²²:

‘Whilst the *Shaykh* was in hospital, a woman came to him complaining that she had landed herself in trouble with the bank as she and her husband had taken out a loan from one of them to the sum of 9,000 deenaars. Now, since the death of her husband, the sum (owed to the

122 Muhammad Naasiruddeen al-Albaanee - Muhaddith al-'Asr and Naasir as-Sunnah – Page 45.

bank) had multiplied due to *riba*. So, she had come to the *Shaykh* seeking his help in ridding herself of this (loan). The *Shaykh*, as was his manner, asked me to look into this matter, and after investigating and confirming the reality of the woman's situation, the *Shaykh* agreed to loan her the sum of 7,000 deenaars. She came along with her children, and the *Shaykh* said:

"This is 1,000 deenaars - a gift, and this is the sum you requested." So the woman was elated, as were her children, and supplicated for the *Shaykh*, and so did I; that Allaah reward the *Shaykh* with good.

The *Shaykh* then turned to us and said:

"O brothers! By Allaah I hope to become a millionaire so I can (help) relieve the thousands (of people) like this woman from the shackles of ribaa."

31. Do as your *Shaykh* does

Muhammad al-Khateeb, who had worked in the *Shaykh*'s house for six years, narrates¹²³:

"The Shaykh would ask about my wife, as she was on the verge of giving birth. The day before the birth, I needed to leave his library early so he said to me:

123 Muhammad Naasiruddeen al-Albaanee - Muhaddith al-'Asr and Naasir as-Sunnah – Page 46.

“Take Umm al-Fadhl’s¹²⁴ car, perhaps you will need it in the middle of the night.”

The car remained with me for two days, and as it was, my wife began experiencing labour pains in the middle of the night. So I left the house, not knowing where to turn at this time of night! After searching around, I was unable to find a midwife. Then, I recalled the *Shaykh*’s wife had experience in childbirth, so I headed towards the *Shaykh*’s house but I became doubtful and apprehensive as I did not want to inconvenience the *Shaykh* at this late hour. Anyway, I decided to knock on his door and the *Shaykh* answered and I began to apologise profusely as I explained my need for assistance. Amused, the *Shaykh* replied:

“Why don’t you do as your Shaykh does?” So I decided to carry out the delivery myself.

He then said: *“Just a moment, let me wake up Umm al-Fadhl for you,”* who then came to help, and we were blessed with a son, ‘Abdullaah.’

32. The Zakaah due on a car

Muhammad al-Khateeb, who had worked in the *Shaykh*’s house for six years, narrates¹²⁵:

‘As for the *Shaykh*’s car, then it was as if it were a camel carrying the brothers, because the *Shaykh* used to take them from one place to an-

124 Translator’s Note: The *Shaykh*’s wife.

125 Muhammad Naasiruddeen al-Albaanee - Muhaddith al-’Asr and Naasir as-Sunnah – Page 46.

other in it. He would say to me:

“O Muhammad! My father (rahima-bullaah) used to say, there is zakaah due on everything, and the zakaah due on a car is in carrying (giving rides to) people.”

33. None compared to him

Shaykh Muhammad Moosaa Nasr narrates¹²⁶:

I heard our *Shaykh*, *al-'Allaamah* Ibn Baaz (rahima-hullaah) praise *Shaykh* al-Albaanee, (saying):

“I do not know of anyone under the sky (on the face of this earth) who is more knowledgeable than this man.” He said it like this without limiting (his statement in any way), and this is indicative of the justness of *Shaykh* Ibn Baaz (rahima-bullaah).’

34. Assisting the students

It has been narrated¹²⁷:

The *Shaykh* used to give a ride to whomever from amongst the students he would come across (on his way) to the (Islamic) University (of Madaenah) or to the centre of town. And this was always the case; his car

126 al-Imaam al-Mujaddid al-'Allaamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee – Page 52.

127 Hayaatul-'Allaamah al-Albaanee – Page 15.

would be full of students coming to the University and upon leaving.’

35. Affliction and death in Lebanon

Shaykh al-Albaanee (*rahima-bullaah*) mentioned¹²⁸:

‘Affliction and death continued without reason (in Lebanon), such that even myself and my family were about to be killed by the bullets fired by the fighters from some of the demolished buildings in Beirut, on 2 *Safar* 1399 AH. Instead, they struck my car three times but this could have been deadly (for us). However, Allaah protected us and we were not harmed in any way. And all praise is due to Allaah (alone) by whose favour good works are accomplished.’

36. The sincere and humble *Shaykh*

Shaykh al-Albaanee (*rahima-bullaah*) mentioned¹²⁹:

‘May Allaah have mercy upon whoever indicates to me a mistake or defect of mine; for certainly, from that which is easy for me - by the Permission of Allaah - is to retract my mistakes once the error has been pointed out to me. And my books which have been printed for the first time and those which have been re-printed are the biggest witness to this.’

128 Hayaatul-’Allamah al-Albaanee – Page 20.

129 Hayaatul-’Allamah al-Albaanee – Page 21.

37. Regarding the jealous and envious ones

Shaykh al-Albaanee (*rahima-bullaah*) mentioned¹³⁰ regarding those who are jealous and envious of him:

And it is not for me except that I seek refuge from their evil as our Lord has commanded in His Book:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ
شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

“Say: I seek refuge with (Allaah) the Lord of the daybreak, From the evil of what He has created; And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of the witchcrafts when they blow in the knots, And from the evil of the envier when he envies.”¹³¹

And with Allaah I entrust the distress and affliction (caused) by these oppressors, and Allaah is the Assister, and there is neither Might nor Power except with Allaah, and He is sufficient for me and He is the best Wakeel.’

130 Hayaatul-'Allaamah al-Albaanee – Page 40.

131 Translator's Note: The Noble *Qur.aan* - Soorah *al-Falaq*.

38. Persevering during extreme poverty

It has been narrated¹³²:

'He persevered in extreme poverty during his upbringing, and (likewise) he persevered upon (the path of) seeking knowledge; when he did not have a book in his library which he needed, he would go to his father's library, and if he was unable to find it there and was also unable to buy a copy, he would go to the az-Zaahiriyyah Library. Az-Zaahiriyyah is the richest of all the libraries in the world in terms of *Hadeeth* books and manuscripts, and he would study there.

If he was in need of borrowing any book to take away with him for a period of time, then he would resort to the 'Ubayd Library and the al-Qusaybaatee Library from where he would borrow books without a fee, and would then return them when he had finished with them or when he was asked to by the owner of the Library.

39. The imprisonment of the *Shaykh*

It has been narrated¹³³:

'Yet another incident which is indicative of the importance he attached to time is where the *Shaykh* himself mentions:

"Allaah decreed for me to be imprisoned in 1389 AH. (1969) with a

132 al-Imaam al-Mujaddid al-'Allamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee – Page 58.

133 Muhaddith al-'Asr Muhammad Naasiruddeen al-Albaanee – Page 28.

number of scholars without having committed any crime other than inviting to Islaam (da'wah) and teaching the people (about Islaam). So, I was taken to al-Qal'ah prison, among others, in Damascus. After a while, I was transferred a second time; (and on this occasion) I was exiled for some months to an island to carry out my sentence in one of its prisons. I regard this (time) as being spent in the way of Allaah ('Azza wa Jall).

Allaah decreed for me to have in my possession nothing but my beloved copy of "Sabeeh Muslim," a pencil and an eraser! And there I spent my time in pursuit of my ardent desire to summarise and correct it (Sabeeh Muslim). I completed this task in approximately three months; working day and night without experiencing any tiredness or boredom. And with that, what the enemies of the Ummah had intended for me (by imprisoning me) had transformed into a blessing for us. And all praise is (indeed) for Allaah (alone) who has permitted the good (works) to be completed."

40. Performed Hajj more than 30 times

It has been narrated¹³⁴:

'He (*rahima-bullaah*) would perform the 'Umrah and Hajj every year when he was able to do so, and on the odd occasion would perform the 'Umrah twice in a year. He had performed the Hajj more than 30 times; his last Hajj being in the year 1410 AH (1989).'

134 Muhaddith al-'Asr Muhammad Naasiruddeen al-Albaanee – Page 39.

41. *Shaykh* al-Albaanee, the watch repairer

It has been narrated¹³⁵:

‘The *Shaykh*’s father was very careful to teach his sons skills with which they could earn a living. Although the first job the *Shaykh* undertook was that of a carpenter, he did not continue upon this path for long as it proved unprofitable at the time.

He then took up the trade of his father – that of repairing watches, and the *Shaykh* excelled and became proficient at this; until such a time that he became famous for it. Regarding his work repairing watches, the *Shaykh* said:

“From the blessings of Allaah Ta’aala and His bounties upon me is that from a young age he (my father) guided me to learn the trade of repairing watches; because this is a trade free of any restrictions and one which did not conflict with my efforts in the knowledge of the Sunnah. I would allocate three hours of my time everyday to this trade except for Tuesdays and Fridays, and this amount (of time) sufficed in permitting me to buy the necessities for myself and my family on a basic level.”

Poignantly, the *Shaykh* authenticated the saying of the Prophet (sal-Allaahu ‘alayhe wa sallam):

خَيْرُ الرِّزْقِ الكَفَافُ

135 Muhaddith al-’Asr Muhammad Naasiruddeen al-Albaanee – Page 45.

The best of provisions are those of a basic level¹³⁶

42. The rights to his work

Sameer ibn Ameen az-Zuhayree narrates¹³⁷:

‘I asked him once regarding the rights to his written work, and he responded: *“They are from the best of (my) earnings.”*

And he (*rabima-bullaab*) would never specify the amount of money he wanted for (any of) his books, rather he would say to the publisher: *“You suggest the amount you feel is appropriate.”*

We consider the *Shaykh* to be from among those who implement the saying of the Prophet (*sal-Allaahu ‘alayhe wa sallam*):

أَطْيَبُ الْكَسْبِ عَمَلُ الرَّجُلِ بِيَدِهِ

***The best of provisions are that which a man earns
with his (own) hands***¹³⁸

136 Translator’s Note: Silsilah al-Ahaadeeth as-Saheehah, No.1834. And it is mentioned in another narration:

خَيْرُ الرِّزْقِ مَا يَكْفِي

The best of provisions are those which are minimally sufficient.

137 Muhaddith al-‘Asr Muhammad Naasiruddeen al-Albaanee – Page 46.

138 Translator’s Note: Silsilah al-Ahaadeeth as-Saheehah, No.607.

43. Characteristics of the *Shaykh*

Sameer ibn Ameen az-Zuhayree narrates¹³⁹:

‘He (*rahima-bullaab*) was white-skinned with a hint of red (his appearance was European and not Bukhaaree as some assumed), and was large in size, tall (in height) and broad-shouldered.

He had a white beard which he would not allow to grow beyond a fistful. He would sometimes apply henna to his beard, and when he did so, he would be the most beautiful of the people.

He would wear a short shirt (which would extend to his knees) and would cover his head with that which is known as a prayer cap (skull cap). He would rarely wear a scarf or that which is called a *gbutrah*, and if he wore it, then he would wear a white one and not a red one.

He would wear spectacles for reading, and if not all the time, then most of the time.

He was full of drive and energy, and when he would walk, those around him would tire as his stride was long.

I saw him many a time ascending and descending the stairs of *Masjid Sa-lahuddeen* (the light of *ad-Da’wab as-Salafiyyah* in Amman, Jordan), and though we were with him, we were unable to keep up with him!

Even during his final *Hajj* in 1410 AH, he performed the *tawaaf* and the *sa’ee* on foot and appeared as if he was the youngest from amongst us

139 Muhaddith al-’Asr Muhammad Naasiruddeen al-Albaanee – Page 9.

all!’

44. Who touched the clock?

Sameer ibn Ameen az-Zuhayree narrates¹⁴⁰:

‘I saw our *Shaykh* (*rabima-bullaab*) once in one of the *masaajid* in Amman. Some of those in charge at this (particular) *masjid* approached the *Shaykh* asking him to repair the *masjid* clock. After the *Shaykh* inspected the clock, he stood watching it for a few minutes and then said to them:

“No one should touch this clock for a period of one week; until we find out what the cause is for it going fast!”

The following week, at the very same time, the *Shaykh* entered the *masjid* and the first thing he said after seeing the clock was:

“Who touched the clock?”

Those in charge of the *masjid* were adamant that no one had touched the clock; however, the *Shaykh* insisted that someone had indeed touched the clock. When the caretaker of the *masjid* entered, he told them that it was he who had touched the clock!’

140 Muhaddith al’Asr Muhammad Naasiruddeen al-Albaanee – Page 12.

45. Time-management

Sameer ibn Ameen az-Zuhayree narrates¹⁴¹:

'I have never seen the likes of *Imaam* al-Albaanee (*rabima-bullaab*), and the importance he attached to time. He would not waste any of his time with that which did not benefit.

He would either spend his time seeking knowledge, writing, researching, giving *da'wab*, worshipping, or in the remembrance of Allaah 'Azza wa Jall.

He would spend upto 18 hours a day in his library surrounded by his books; either reading or researching!

And whoever looks at the enormous amount of work the *Shaykh* has left behind he would appreciate the extent of importance the *Shaykh* attached to his time; from handwritten works to publications, and his audio cassettes amounting to over 6,000 tapes according to the recordings of our Brother Abu Laylah al-Atharee.

In addition, the *Shaykh* had many lessons and *da'wab* trips, and discussions with the people of innovation and those who opposed him (in general), whilst maintaining his stance upon the *Sunnah*.

Whilst he was in Syria, besides his (daily) work (repairing watches) and his lessons, he would spend between six and eight hours everyday in the az-Zaahiriyyah Library.

141 Muhaddith al-'Asr Muhammad Naasiruddeen al-Albaanee – Page 25.

Indeed Allaah (*'Azza wa Jall*) blessed his time and granted him success in benefiting from his time.'

46. Commanding the good and forbidding the evil

Sameer ibn Ameen az-Zuhayree narrates¹⁴²:

'Whilst performing *Hajj* and *'Umrah* the *Shaykh* would continue to command the people upon good and forbid them from evil; even whilst making *tawaaf* and *sa'ee'*'

47. Corresponding with the scholars of India

'Umar Abu Bakr narrates¹⁴³:

'The *Shaykh* met with *Shaykh* 'Abdus-Samad Sharafuddeen, the well-known researcher, and one of the major scholars of India, and they formed between themselves a knowledge-based correspondence. On one particular occasion, *Shaykh* 'Abdus-Samad wrote to the *Shaykh*:

"Shaykh 'Ubaydullaah ar-Rabmaanee, the Shaykh of al-Jaami'ah al-Islaamiyyah, ie al-Jaami'ah as-Salafiyyah in Banares (India) has received an inquiry from Daar al-Iftaa in Riyadh, Saudi Arabia, seeking clarification regarding a hadeeth which is strange in wording and strange in meaning. The hadeeth is closely related to our current

142 Muhaddith al-'Asr Muhammad Naasiruddeen al-Albaanee – Page 31.

143 al-Imaam al-Mujaddid al-'Allaamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee – Page 29.

times. So all of the scholars who have gathered here are in agreement that (*Daar al-Iftaa in Riyadh*) should refer this matter to the greatest scholar of Prophetic *hadeeth* of our time, (namely) the great scholar, *Shaykh al-Albaanee*.”

48. In recognition of the knowledge of the *Shaykh*

‘Umar Abu Bakr narrates¹⁴⁴:

‘*Shaykh* Muhammad ibn Ibraaheem Aal ash-*Shaykh* (Grand *Mufti* of Saudi Arabia) appointed the *Shaykh* to lecture on the topic of *hadeeth*, its *fiqh* and its sciences, at the Islaamic University of Madeenah during the three-year period - 1381 AH (1960) to 1383 AH (1962). During this period, the Presidency of the University elected the *Shaykh* to sit on the Committee of the University.

Upon his departure from the Islaamic University of Madeenah, al-Jaami’ah as-Salafiyyah in Banares (India) approached the *Shaykh* requesting that he assume the role of senior lecturer of *hadeeth* there; but the *Shaykh* excused himself.

In 1388 AH (1967), *Shaykh* Hasan ‘Abdullaah Aal ash-*Shaykh* requested that the *Shaykh* undertake the role of supervising the Department of Higher Studies in *Hadeeth* at Umm al-Qura University in Makkah. However, the *Shaykh* was busy with other affairs and was therefore unable to take up this post.

144 al-Imaam al-Mujaddid al-‘Allamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee - Page 34.

During the years 1395 AH (1974) to 1398 AH (1977) King Khaalid ibn 'Abdil-'Azeez, the King of Saudi Arabia, selected the *Shaykh* to become a member of the Senior Committee at the Islaamic University of Ma-deenah.'

49. *Shaykh* al-Albaanee, the skilled debater

'Umar Abu Bakr narrates¹⁴⁵:

'The *Shaykh* was very skilled at debating, and he never entered a knowledge-based debate except that he would (always) have the upper hand; because he was well-versed in the evidences of the debater and equally versed in the evidences against his debater! Likewise he would not enter a debate unless he was well-versed in the topic of the debate.

In his time, the *Shaykh* debated with the Qaadiyaaniyyah and destroyed their false beliefs and debated with a number of innovators and exposed their misguidance. The *Shaykh* also debated with some of those who had misguided opinions and when a follow-up debate was called for they would be noticeably absent, opting to flee from the knowledge-based onslaught of the *Shaykh*!

145 al-Imaam al-Mujaddid al-'Allaamah al-Muhaddith Muhammad Naasiruddeen al-Albaanee - Page 47.

50. The *faqeeh* and the *muhaddith*

Shaykh al-Albaanee (*rahima-bullaah*) mentioned¹⁴⁶:

“It is imperative that the faqeeh (jurist) is a muhaddith (scholar of hadeeth); however, it is not imperative for the muhaddith to be a faqeeh. This is because the muhaddith is naturally a faqeeh. Did the Companions of the Prophet (sal-Allaahu ‘alayhe wa sallam) study fiqh or not? And what is the fiqh they used to study? It was that which they would take from the Messenger of Allaah (sal-Allaahu ‘alayhe wa sallam). Therefore, they would study hadeeth.

As for these fuqahaa (jurists) who study the statements of the scholars - may Allaah grant them tawfeeq!! - and they do not study the hadeeth of their Prophet who was the source of fiqh, then to them it is said: ‘It is obligatory to study the knowledge of hadeeth, since we cannot imagine a correct fiqh without knowing hadeeth, in terms of memorising, and classifying as authentic and weak, and at the same time, we cannot imagine a muhaddith who is not a faqeeh!’ So the Qur’aan and the Sunnah, they are both sources of fiqh, (rather) they are all fiqh.

As for the fiqh as understood today, then it is the fiqh of the scholars, and it is not the fiqh of the Book and the Sunnah. Yes; some of it exists in the Book and the Sunnah, and some of it consists of opinions and ijtihaad; however, in a lot of it there is opposing of hadeeth since they have not fully studied the knowledge of hadeeth.”

146 Muhaddith al-‘Asr Muhammad Naasiruddeen al-Albaanee – Page 7.

***Shaykh* Muhammad ibn Saalih al-'Uthaymeen**
1929-2001

1. The one whom Allaah accepts, gains acceptance in the world

Dr. 'Abdur-Rahmaan ibn 'Abdil-'Azeez as-Sudays narrates¹⁴⁷:

'I remember once when I was in a western country, I went to one of the Islaamic centres where there was a small library. There, I saw a group of students of knowledge who loved the *Shaykh* (Ibn 'Uthaymeen) despite not having seen him. They would take time to read his books and publications, and exert themselves in translating them into their language. I said (to myself): "*Subhaa-nAllaah, to the One who has granted the Shaykh acceptance, even in the ignorant West and the rest of the world.*" (Upon my return) I informed him (the *Shaykh*) about this and he was very pleased. He asked me about the condition of the Muslims in the countries which I would visit and strongly encouraged me to continue to do so - May Allaah reward him with the best of rewards.'

147 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 295.

2. Receiving the guests

‘Abdullaah ibn ‘Abdil-’Azeez al-Ghufays narrates¹⁴⁸:

‘He used to have a lot of concern for the (state of the) Muslim *Ummah* worldwide. One day, we were returning to the living quarters, after the lesson he used to give immediately after the *Fajr* prayer in *al-Masjid al-Haraam*. We arrived at the living quarters at about 7:30 am so the *Shaykh* could sleep (and rest) during the time of *ad-Dubaa*. He would not sleep during the last ten days of *Ramadhaan* except at this time, since he used to remain in his room in *al-Masjid al-Haraam* to respond to the people’s questions from after the ‘*Asr* prayer until the *Maghrib* prayer; answering those who came to him in person, and via the telephone for whoever called him. Then after the *taraaweeh* prayer he would sit and give a lesson until the night-prayer, whereby he would pray the night-prayer and thereafter sleep for only half an hour before (waking up and) taking the *saboor* (pre-dawn meal). He would then pray the *Fajr* prayer and sit for the lesson until sunrise. So he would not find any time to sleep except for the time of *ad-Dubaa*, and this was the case during the last ten days (of *Ramadhaan*).

So, when we arrived at our living quarters the *Shaykh* entered to sleep and asked me to wake him up at 9:30 am; so he could receive a group (of Muslims) arriving from one of the Islaamic countries. As it was, at about 9:15 am the group arrived. So I informed them that the *Shaykh* was sleeping and had asked me to wake him up at 9:30 am.

148 al-Arbi’aa (newspaper) – 29/10/1421AH;
ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-’Allaamah ibn ‘Uthaymeen
– Pages 297-298.

I suggested that they wait for another hour so the *Shaykh* could rest, and they agreed without objection. Then, just a short time after 9:30 am I found the *Shaykh* had woken up himself, and he enquired about the group. So I informed him that they had arrived, and I told him what I had suggested to them. He admonished me and said:

“May Allaah overlook your actions; it was upon me to receive them.”

3. A welcoming and humble heart

Ayman ibn ‘Abdil-’Azeez Abaanamee narrates¹⁴⁹:

‘I recall, once, I was walking with the *Shaykh* heading towards *al-Masjid al-Haraam*, and everytime we passed by someone he would convey greetings (*salaam*) upon them; even the children.

He extended greetings to one child who recognised him, and who then gave the *Shaykh* a *miswaak* (tooth stick). The *Shaykh* accepted it, smiling with complete humility and a welcoming heart.’

149 Safahaat Mushriqah min Hayaat al-Imaam Muhammed ibn Saalih al-Uthaymeen - Page 74.

4. The *Shaykh* wept profusely

Shaykh Khaalid ibn 'Abdillaah al-Hamoodee narrates¹⁵⁰:

'Before the *Shaykh*'s death, in one of the sittings, someone read out a poem about the remembrance of death. At this, the *Shaykh* wept profusely, beseeching Allaah to assist us (all) at the time of death:

اللَّهُمَّ أَعِنَّا عَلَى الْمَوْتِ، اللَّهُمَّ أَعِنَّا عَلَى الْمَوْتِ

O Allaah! Aid us at the time of death, O Allaah! Aid us at the time of death

5. Noble manners

'A child not yet six years of age, came to the *Shaykh* whilst he was amongst his students and held his hand, saying¹⁵¹:

"My father has arrived in 'Unayzah to convey greetings to you, I hope you will convey your greetings to him before you leave."

The *Shaykh* smiled at the child, as he held his hand and led him to his father. The child's father was taken aback by the *Shaykh* now in front of him, and was impressed by the *Shaykh*'s noble manners.'

150 al-Jaami' li-Hayaat al-'Allamah Muhammed ibn Saalih al-Uthaymeen – Page 39.

151 al-Jaami' li-Hayaat al-'Allamah Muhammed ibn Saalih al-Uthaymeen – Page 39.

6. All rights are not reserved

Shaykh Fahd ibn 'Abdillaah as-Sunayd narrates¹⁵²:

'As for his asceticism (*zuhd*), then it is sufficient to know that all his books which have been printed with his permission are for noble charitable causes. Additionally it has been made a condition for those who print his books that they do not hold any rights over the books should anyone wish to print them and freely distribute them.'

7. No desire for the world

Shaykh Fahd ibn 'Abdillaah as-Sunayd narrates¹⁵³:

'Once the *Shaykh* was standing by the *masjid* with some of his students who were asking him questions and were engaged in a discussion over some religious issues. Just then, an expensive luxury car pulled up and the driver got out and handed the *Shaykh* the keys (to the car), saying, "This car is a gift from such-and-such." The *Shaykh* declined, but the driver persisted until the *Shaykh* took the keys. The driver then got into another car and drove off.

The *Shaykh* continued with his students while flipping the (car) keys in his hand and (throughout) he did not turn to look at the (gifted) car. All of a sudden, a youth approached the *Shaykh* to convey his greetings to

152 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 218.

153 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 218.

him, saying: “O *Shaykh*, it is my wedding this evening so I hope you can attend.” But the *Shaykh* excused himself since he was already engaged in other issues (that evening). However, the youth insisted the *Shaykh* attend, so the *Shaykh* politely explained that his (prior) engagements did not permit him, saying:

“Take these keys to this car, as it is a present from me to you.”

The youth took the car and went, and the *Shaykh* turned (to the students) and continued with the discussion as if nothing ever happened!

8. The final abode

It has been narrated¹⁵⁴:

‘Once, King Khaalid (*rabima-bullaah*) visited the *Shaykh* at his house; as was the habit of the rulers in their high regard and respect for the scholars. When the King saw the humble home of the *Shaykh* he offered to have a new house built for him; (at which) the *Shaykh* thanked him saying:

“I am building a house in (the district of) as-Saalibiyah (a district in Unayzah, Qaseem); however, the masjid and the charitable trust are in need of (financial) assistance.”

So, after the King left, some of those sitting in the gathering said: “O *Shaykh*, we did not know that you were building a home in as-Saalibi-

154 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 218.

yyah,” (to which) the *Shaykh* replied:

“Isn’t the graveyard in as-Saalibiyyah?”

9. Ask, but don’t mention names

Sa’d ibn Matar al-Murshidee narrates¹⁵⁵:

‘He would not accept any ill speech being mentioned of anyone in front of him, and he would refuse to answer questions which would mention ill of people – (and the) names of those from amongst the scholars and the *du’aat*. He would (then) affirm (his stance) upon the questioner (saying):

“Have I not told you to ask but not to mention names of people? I will therefore not be answering your question.”

10. King Khaalid’s gift to the *Shaykh*

Muhammad Ibraaheem as-Subay’ee narrates¹⁵⁶:

‘As regards his asceticism, then I recall (the time) when King Khaalid ibn ‘Abdil-‘Azeez (*rabima-bullaab*) visited him at his simple mud-style house in ‘Unayzah, whereby he suggested the *Shaykh* move to (better)

155 Safahaat Mushriqah min Hayaat al-‘Imaam Muhammad ibn Saalih al-‘Uthaymeen – Page 115.

156 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-‘Allaamah ibn ‘Uthaymeen – Page 220.

housing or accept any sum (of money) to build an appropriate house. However, the *Shaykh* supplicated (to Allaah) for the King who insisted the *Shaykh* accept this (from him); so the *Shaykh* suggested he directs his donation to buying a building close to the *Masjid* al-Jaami' (al-Ka-beer), which could be (used as) a library for the students of knowledge. Therefore, the King bought it for 7 million riyals¹⁵⁷; in addition to (donating) sums of money for the students.'

11. Honesty is the best policy

Shaykh 'Abdul-'Azeez ibn Muhammad al-Wuhaybee narrates¹⁵⁸:

'He used to refuse the salary for the lessons he was absent from teaching at the University; (his absence being) due to his busy schedule.'

12. An ascetic

It has been narrated¹⁵⁹:

'The *Shaykh* was an ascetic (*zaabid*) in this world, and was not from those who owned property or wealth; whatever salary he received he would spend on his family. He was once given a new car but did not use it, so when it became covered in sand and dust it was towed away from

157 Approximately \$1 million at current exchange rates.

158 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 225.

159 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 217.

infront of his house (by the local authority). He was also given a large house which he then gifted to the students.

He owned an old 1980's model Toyota Cressida. Whoever observed his white headscarf (*ghutrah*) and his outer gown (*bisht*) and his shoes would realise that certainly this man was an ascetic and not concerned about (the pleasures of) this world.¹⁶⁰

13. Noble manners

Shaykh Khaalid ibn 'Abdir-Rahmaan ash-Shaayi' narrates¹⁶¹:

'From that which the *Shaykh* was blessed with was this asceticism (*zuhd*) which reminded you of the asceticism of the Pious Predecessors and their humility; this was in the humble dress of the *Shaykh* and his abstention from many of the displays of luxury which one finds in many people. The reality of the issue was that Allaah (*Subhaanahu wa Ta'aala*) had beautified the *Shaykh* with noble manners in his home, with his family, his students and the people in general.'

160 Translator's Note: When I first met the *Shaykh* back in *Ramadbaan* 1994, I noticed how he was quick to take off his *bisht* and fold it up as he sat down with the students. I then noticed he had a patch on his thobe the size of a matchbox which was sewn, and how his *ghutrah* (white scarf) was ironed but not creased diagonally down the centre, as is the custom.

161 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 220.

14. Life skills

Shaykh ‘Abdul-Muhsin al-Qaadhee narrates¹⁶²:

‘Once in one of the study circles, one of the students went to the bathroom and (whilst there) the water pipe burst. So he came to the *Shaykh* in the middle of his study circle and informed him about it. The *Shaykh* went to his house, which (at the time) was next door to the *masjid* and came back with plumbing tools with the students. They (then) gathered (in the bathroom) to repair the pipe and then returned to complete the lesson.’

15. A fair teacher

Dr. Ahmad ibn Sulaymaan al’Uraynee narrates¹⁶³:

‘One day, as he taught us *Aqeedab* at the Faculty of *Sharee’ah* in Qaseem, he made us sit an exam; the exam was on a Sunday, and the following Saturday he brought in all our (marked) papers, considering the number of students was over 80. So, he handed out the papers and said:

“Read them (over) and whoever feels I have been unjust to him in the grading whilst marking can come and see me.”

I recall one of the students went to see him querying half a mark and the

162 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al’Allaamah ibn ‘Uthaymeen – Page 236.

163 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al’Allaamah ibn ‘Uthaymeen – Page 226.

Shaykh added that for him.’

16. No one is above the law

It has been narrated¹⁶⁴:

‘Once, the *Shaykh* went to Buraydah with someone in his car for an important charitable function. The driver with the *Shaykh* was speeding, and (it just so happened) there was a speed checkpoint on the way and so they stopped the car to issue a (speeding) ticket.

The officer (approached and) looked into the car and, upon seeing *Shaykh* al-’Uthaymeen, became shy and said: “*Okay, proceed*” (letting them go).

After a short distance, the *Shaykh* turned to the driver and said:

“*Why did they stop us?*”

The driver replied: “*For exceeding the speed (limit).*” So the *Shaykh* said:

“*Turn around and return to the checkpoint.*”

So he turned around and returned as the *Shaykh* ordered.

When they arrived at the checkpoint, the *Shaykh* said to the officer:

164 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-’Allamah ibn ‘Uthaymeen – Page 226.

“Why did you stop us a moment ago?”

He said: *“I thought you were in a hurry and had (some) important issue (to attend to).”*

The *Shaykh* said: *“No! How much is the speeding fine?”*

The officer said: *“O Shaykh, there’s no need.”*

He said: *“How much is the speeding fine? Is it three hundred riyals¹⁶⁵? Okay, here are 150 riyals from me and take (the other) 150 riyals from him because he was speeding, and (as for me, then) I did not advise him (against doing so).”*

And (with that), he insisted on paying the fine.’

17. Finding a parking space

‘Abdullaah ibn ‘Abdil-‘Azeez al-Ghufays narrates¹⁶⁶:

‘Once he had a lecture (to deliver) at the Faculty of (education for) Girls in Makkah. I dropped him off by the entrance to the Administration (of the Faculty) where someone was waiting for him. I then went to find a parking space, while the *Shaykh* stood there waiting for me until I returned, and I was not even aware he was waiting for me.’

165 Approximately £50 at the current exchange rate.

166 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-‘Allaamah ibn ‘Uthaymeen – Page 237.

18. 'I do not know'

Shaykh Muhammad ash-Sharafee narrates¹⁶⁷:

'One of the brothers, his name being 'Abdus-Samad, once asked the *Shaykh* during his lesson in *tafseer*: "O *Shaykh*, may Allaah protect and preserve you, we find in the *Qur.aan* that Allaah (*Subhaanahu wa Ta'aala*) mentions "The bearing" in the singular and "The sight" in the plural, as He (*Subhaanahu wa Ta'aala*) says:

وَجَعَلْنَا لَهُمْ سَمْعًا وَابْصَرَ وَأَفْعِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفْعِدَتُهُمْ

And We had assigned them the (faculties of) bearing (ears), seeing (eyes), and hearts, but their bearing (ears), seeing (eyes), and hearts...¹⁶⁸

And His saying:

وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ

...and He gave you hearing (ears), sight (eyes) and hearts...¹⁶⁹

So why (is this the case)?"

167 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allamah ibn 'Uthaymeen – Page 237.

168 The Noble *Qur.aan* - Soorah al-Abqaaf, Aayah 26.

169 The Noble *Qur.aan* - Soorah as-Sajdah, Aayah 9.

So the *Shaykh* thought for a moment and we prepared ourselves to write his response, but the answer was much better than we expected, as the *Shaykh* said:

“I do not know.”

By Allaah! He did not give us any point of benefit greater than that point of benefit that evening.’

19. “Muhammad as-Saalih al-’Uthaymeen”

Shaykh Muhammad an-Naasir al-’Uraynee narrates¹⁷⁰:

‘From his extreme humility was that he would not write the title “*Shaykh*” before his name, rather he would (simply) write “Muhammad as-Saalih al-’Uthaymeen” as you would see from his (handwritten) *fataawa* and references of recommendation.

I (once) heard him whilst he sat in the *masjid* saying to someone:

“Go to such-and-such and say to him that Mubammad al-’Uthaymeen says such-and-such.”

170 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-’Allamah ibn ‘Uthaymeen – Page 234.

20. Prince 'Abdullaah ibn 'Abdil-'Azeez to visit the *Shaykh*

Shaykh 'Abdul-Muhsin al-Qaadhee narrates¹⁷¹:

'Once, the *Shaykh* was returning from the *masjid* to his house by foot, and along the way a police officer held the *Shaykh* back preventing him from proceeding along the path, saying: "Prince 'Abdullaah ibn 'Abdil-'Azeez is due to visit *Shaykh Ibn 'Uthaymeen*"; at which the *Shaykh* had to explain to him that he was Ibn 'Uthaymeen and that indeed Prince 'Abdullaah was due to visit him. All of this occurred whilst the police officer was (at first) unaware of whom he was.'

21. Overlooking the construction

Kamaal Ahmad Saabir narrates¹⁷²:

'During the period when the new lodgings for the students were being built, the *Shaykh (rabima-bullaah)* used to visit the work site everyday and overlook the building process himself, along with the engineers and the workers.

On one particular day whilst the *Shaykh* was inspecting the building he wanted to reassure himself regarding the underground water tank for the building; so he lifted the cover of the water tank to be certain that it was clean. This is what is indicative of the humility of the *Shaykh* and his

171 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 234.

172 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 233.

extreme concern for (the affairs of) his students.’

22. Every penny (*riyal*) counts

Shaykh ‘Aqeel ibn ‘Abdil-‘Azeez al-‘Aqeel narrates¹⁷³:

‘The *Shaykh* invited me (to join him) for lunch and there was only one type of food on the floor spread (tablespread on the floor). After finishing lunch, he gave me a bag with a large amount of money in it, which was collected in the *masjid* for charitable purposes. When I left (the *Shaykh*’s house) the *Shaykh* quickly followed me before I got into the car, calling me. I said: “*What is it, O Shaykh?*” He said:

“Be careful, there is a half a riyal (coin) in the bag.”

So I said: “*Certainly, O Shaykh (I’ll be careful).*”

So when the bag was opened we counted the money and found the half a *riyal* (coin). Such was the importance the *Shaykh* placed upon other people’s money and donations; out of fear we may forget that half a *riyal*.’

173 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-‘Allaamah ibn ‘Uthaymeen – Page 225.

23. Consideration for others

Shaykh ‘Abdullaah ibn ‘Abdil-’Azeez al-Ghufays narrates¹⁷⁴:

‘Once we were in the room in *al-Masjid al-Haraam* in which the *Shaykh* used to respond to the questions of the people; the room became packed due to a group who had come from the Soviet Union. So when the time arrived for breaking the fast, the *Shaykh* himself began serving the guests with dates. One of the students got up to bring in a water container, which was beside the door outside the room because the one inside the room was not sufficient due to the many people in the room. The *Shaykh* said to him:

“Don’t bring it into the room; because it has not been left for us inside the room, rather it is for the worshippers outside (the room).”

24. Economical

Shaykh ‘Abdullaah ibn ‘Abdil-’Azeez al-Ghufays narrates¹⁷⁵:

‘Whilst in the room (allocated to the *Shaykh* for responding to the people’s questions within *al-Masjid al-Haraam*, Makkah) he used to be economical in his use of the light. So when the lights were switched on there would be three or four, he would say:

174 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-’Allaamah ibn ‘Uthaymeen – Page 228.

175 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-’Allaamah ibn ‘Uthaymeen – Page 228.

“Only one or two are sufficient for us.”

25. Respect for his students

‘Abdullaah ibn Hamad al-‘Usaylaan narrates¹⁷⁶:

‘One of his students narrated an incident regarding the *Shaykh* which deserves mentioning, whereby the *Shaykh* said:

“There is a box in the students’ accommodation (building) and whoever needs any sum of money, then he can take it from there.”

The student (narrating this incident) said to me: “I went to this box and found it empty, and at that time I was in desperate need to travel, and this required a sum of money. So I went to the *Shaykh* and asked him for it, and with all humility and simplicity he said to me:

“Come with me outside the masjid and I shall give you what you need.”

So I went out with him and he placed his hand in his pocket and took out a sum of money – more than what I was in need of, and gave it to me. So I understood from this that the *Shaykh* did not want to cause me inconvenience (and embarrassment) in front of the students; out of concern for his student’s honour.”

176 Safahaat Mushriqah min Hayaat al-‘Imaam Muhammad ibn Saalih al-‘Uthaymeen – Page 116.

26. Simplicity

Dr. Yoosuf ibn 'Abdillaah az-Zaamil narrates¹⁷⁷:

'From the noble manners of the *Shaykh (rahima-bullaah)* was his love of simplicity. An example of which is once he got into a car with me, the type whose windows are opened manually so he opened it himself so as to respond to the questions of some of the people. Then he said, praising the car and content with it:

"What a good car this is," as he pointed to its simplicity; since he did not like cars which have electronic buttons to operate the windows.'

27. The humble *Shaykh*

It has been narrated¹⁷⁸:

'From the humbleness of the *Shaykh (rahima-bullaah)* was his displeasure at being addressed as "*al-'Allaamah*", and if this was ever recorded by one of his students on tape he would say:

"Delete (it), delete it from the tape."

I said to him once: "*O Shaykh, these issues which I asked you about, we shall gather them (together) in a book (and call it), 'Issues (answered*

177 Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-'Uthaymeen – Page 122.

178 Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-'Uthaymeen – Page 130.

by) *al'Allaamah Shaykh Muhammad ibn Saalih al-'Uthaymeen.*" So he said:

"We don't need the (title) 'al-'Allaamah' nor other than that."

In one of his monthly gatherings one of those in attendance said to him: *"O Shaykh, I have backbitten you, please forgive me."* So the *Shaykh* said:

"Who am I such that I am not backbitten? In any case you are forgiven."

Some youth sought his permission to recite (some) verses of poetry which were put together in praise of the *Shaykh* (*rabima-bullaah*), so the *Shaykh* halted the recitation a number of times in displeasure at such praise of him and asked for these words (of praise) to be changed. So everytime he heard any praise (for him) he would interrupt in disapproval, halting the (recitation of the) student until (such point) the student said: *"This will not do, O Shaykh! Either I read what I wrote or stop (reciting)."* So the *Shaykh* said:

"You halting (your recitation) is more beloved to me," as the *Shaykh* was not pleased with such praise.'

28. The gadget

Shaykh Badar ibn Naadir al-Mashaaree narrates¹⁷⁹:

179 Safahaat Mushriqah min Hayaat al-'Imaam Muhammad ibn Saalih al-'Uthaymeen – Page 133.

(Once) I saw in a newspaper a picture of an electronic gadget; (it mentioned that) this gadget kept count of the number of *raka'aat* (performed) in the *salaah*, and (claimed that) as of today (there would be) no more errors in the *salaah*.

So I wrote to the noble *Shaykh* 'Abdul-'Azeez ibn Baaz (*rahima-bullaah*) informing him about this (gadget).

(When I visited him to hand over my letter to him) I met *Shaykh* Muhammad ibn 'Uthaymeen with *Shaykh* Ibn Baaz (*rahima-humallaah*) together. So I handed over my letter to *Shaykh* Ibn Baaz. He then handed it over to *Shaykh* Ibn 'Uthaymeen to read it to him. So *Shaykh* Ibn 'Uthaymeen (*rahima-bullaah*) read it to him and *Shaykh* Ibn Baaz smiled. *Shaykh* Muhammad Ibn 'Uthaymeen then said:

*"I want to ask you a question, does this gadget clap or say 'SubbaanAllaah?!"*¹⁸⁰

180 Translator's Note: The *Shaykh* is referring to the hadeeth narrated by Abu Hurayrah in Saheeh al-Bukhaaree, Volume 2, Number 295 - which explains how a Muslim should inform another of a mistake in the *salaah*. Men are to say "*SubbaanAllaah*", whilst women are to clap the back of their hand. The Prophet (*sal-Allahu 'alayhe wa sallam*) said:

"The saying (of) "SubbaanAllaah" is for men and clapping is for women"

29. Equality

It has been narrated¹⁸¹:

'The *Sbaykb* was (once) invited to the (official) opening of a huge Islamic (audio) tapes store where he found for every *Sbaykb* a large sign with their name on it. He noticed that the sign for *Sbaykb* al-Albaanee was small, so he objected to this, ordering (those responsible for the store) to enlarge the sign for al-Albaanee or to reduce the size of (the signs for all) the other *Sbaykbs* (to that of the size of the sign for al-Albaanee).

30. The two *rak'abs*

It has been narrated¹⁸²:

'(Once) the *Sbaykb* returned to 'Unayzah (his home town) from his travels and found the *masaajid* closed, so he began going from one (*masjid*) to another until he found one (*masjid*) open, and therein he performed two *rak'abs* in accordance with the (established) *Sunnah* – when he (*sal-Allaahu 'alaye wa sallam*) entered a town he would start by performing two *rak'abs* in the *masjid*.

181 Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-'Uthaymeen – Page 164.

182 Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-'Uthaymeen – Page 117.

31. Don't delay

Dr. Ahmad ibn Sulaymaan al-'Uraynee narrates¹⁸³:

'The *Shaykh (rahima-bullaab)* was one to act with knowledge and implement it in all his affairs. So one day in *Shawwaal* we were in his lesson at the Faculty of *Sharee'ah* (of *Imaam* Muhammad ibn Sa'ood University) in Qaseem, when one of the students asked the *Shaykh* regarding some people who came to do *'Umrah* last *Ramadbaan*; when they entered *al-Masjid al-Haraam* they saw how extremely crowded it was, so they turned around and went back to their homeland without having performed the *'Umrah*.

So the *Shaykh* said: *"Do you know them?"*

The student said: *"My friend, who requested I ask you this question, knows them."*

So the *Shaykh* said: *"Go now and tell him to order them to return to Makkah to complete the rights of the 'Umrah now."*

The student said: *"Okay, I will inform him after the lesson."*

So the *Shaykh* said: *"No! Don't wait, (rather) go now and inform him."*

So the student left (the class) right away.'

183 Safahaat Mushriqah min Hayaat al-'Imaam Muhammad ibn Saalih al-'Uthaymeen – Page 115.

32. Advising the young

Su'aad bint Muhammad ibn Hamad al-'Uthaymeen narrates¹⁸⁴:

'He used to love children and joking with them, and in doing so, he would not overlook advising them or offering them guidance and teaching them.

When I was young, about ten years of age, I was playing with his (the *Shaykh*'s) daughters in the yard of his house, and I was wearing a short dress. So he held my hand and spoke to me softly and joked with me until I felt happy and at ease, and (he) then said to me:

"Certainly this dress is from the clothing of the Christians," and he commanded me to inform my mother about it. That was such beautiful advice, and by Allaah, I don't recall ever wearing such a type of dress thereafter.'

33. Concern for the *mujaabideen*

It has been narrated¹⁸⁵:

'The *Shaykh* showed much concern about affairs of *jibaaad*, and from that the *jibaaad* of the Muslims in Bosnia and Herzegovina. He would specifically allocate an hour or more from his time every week for the

184 Safahaat Mushriqah min Hayaat al-'Imaam Muhammad ibn Saalih al-'Uthaymeen – Page 109.

185 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 300.

affairs of *jibaad* in Bosnia, (whereby) they would call him and he would answer their questions and look into their needs, and hear their (latest) news and rejoice at it and (thereafter) spread it.

Once, one of the *mujaabideen* called from Bosnia and asked about the ruling regarding mistakenly killing another, and what was (now) required of the killer. (Also) another of the Muslims had mistakenly killed his Muslim brother in *jibaad*. After answering their questions as to what was (now) required of them with respect to the Law of Allaah and with respect to the rights of the family of the killed, he said:

“As regards the blood money for the killed, then that is upon me, and I will send it to you, inshaa.-Allaah.”

Likewise his concern for the *jibaad* in Chechnya, such that some of his students went there to teach (them about Islaam), and supervise the implementation of the *Sharee’ab* (law) in Chechnya.’

34. Welcoming the new Muslims

Hamood ash-Shumaymaree narrates¹⁸⁶:

‘I visited him in his tent in Minaa (during the days of *Hajj*) along with a number of new Muslims to convey greetings and put some questions (to the *Shaykh*). When we entered, we saw he was giving a lesson to a large number of people. I then quietly informed him that I had brought some American and European brothers who wished to extend their greetings

186 ad-Durr ath-Thameen fee Tarjamati Faqeehil-Ummah al-'Allaamah ibn 'Uthaymeen – Page 298.

(to him), and seek benefit (from him) regarding important issues specific to the West.

So he kindly asked one of the tent supervisors to host us (all) in the *Shaykh's* special tent until he finishes his lesson. Minutes later he entered upon us in his tent – very happy and welcoming towards the new Muslim brothers, and congratulating them upon the blessing of Islaam. He then explained to them the means to affirm (their Islaam) and their obligations towards their family, relatives and communities. He then sat and listened to their questions and happily answered them, with much concern, repeating the answers so he was satisfied that they understood them. I was responsible for translating, so he stressed upon me the importance of taking care of them and to offer them anything and everything they needed to understand their religion and to offer them (any financial) assistance they may require. He then bid them (all) farewell in the most beautiful manner and supplicated for them.'

35. Concern for his students

One of the *Shaykh's* prolific students, *Shaykh* Khaalid ibn 'Alee ibn Muhammad al-Mushayqih¹⁸⁷, narrates¹⁸⁸:

'The *Shaykh* gave much importance to (the affairs of) his students. He was keen to assist in alleviating the difficulties which came their way while being on their path to seeking knowledge. In doing so, he allo-

187 Translator's Note: Lecturer at the Faculties of both *Sharee'ah* and *Usool ad-Deen* – Islaamic University of Imaam Muhammad ibn Sa'ood, Qaseem branch.

188 al-Yawm (newspaper) - Number 10080;
Ibn 'Uthaymeen, al-Imaam az-Zaahid - Page 573.

cated free accommodation for foreign students, supplying them with all necessary comforts, from food, drink and other than these.'

36. Self-sufficient

One of the *Shaykh*'s students narrates¹⁸⁹:

'Once, in Makkah, I visited *Shaykh* Ibn 'Uthaymeen in his lodgings, during the days of *Hajj*, and I found him with a needle in his hand, sewing his *thobe* (traditional full-length shirt-type garment).'

37. The *Shaykh* was the peak of simplicity and humility

It has been narrated¹⁹⁰:

'He (*rabima-bullaab*) was the epitome of simplicity and humility; he did not like sleeping on a bed, nor on a comfortable mattress, but instead he slept on the floor or a meagre mattress or straw mat, which affected his side.'

189 Ibn 'Uthaymeen, al-Imaam az-Zaahid - Page 163.

190 Ibn 'Uthaymeen, al-Imaam az-Zaahid - Page 163.

38. Real scholars

Abu Khaalid 'Abdul-Kareem al-Miqrin narrates¹⁹¹:

'One night while we were recording the radio programme "Noor 'alad-Darb", the *Shaykh* appeared as if he were overcome by the desire to sleep, and from that which is known about the *Shaykh* is that he has much patience, tolerance and endurance towards anything within which there is benefit for the *ummah*. As such, he fought off his sleep and we continued with the recording.

Later he stopped and asked for an extension cable to the microphone so he could continue answering the questions whilst standing. So I gave him a small microphone (which he was able to attach to his clothing) with an extension cable. The *Shaykh* then continued answering the questions whilst walking to and fro within the room, in order to stay awake. He continued in this manner until we finished the (recording) session.

These are the attributes of the real scholars and the importance they attach to the affairs of the *ummah*, both with their knowledge and actions.'

191 Arba'ah 'ashar 'aam ma'a Samaahatil-'Allamah ash-Shaykh Ibn 'Uthaymeen
- Page 56.

39. The *Shaykh's* humour

Abu Khaalid 'Abdul-Kareem al-Miqrin narrates¹⁹²:

'Whilst in the studio recording the programme "Questions by Telephone", a brother by the name of Sa'd Khamees used to say to the *Shaykh* after every recording session:

"May Allaah reward you with good, O Shaykh, (and may) Allaah have mercy upon your parents."

(And on this particular occasion) the *Shaykh* said: *"Aameen! O Sa'd, and (as for) me?"*

So Sa'd said: *"(May) Allaah have mercy upon your parents."*

And (then) the *Shaykh* said: *"Aameen, and (as for) me?"*

It was then that Sa'd Khamees realised (what the *Shaykh* was saying) and (so) he said:

"(May) Allaah have mercy upon you and (may) Allaah have mercy upon your parents, and (may) He reward you with the best of rewards."

(At this) the *Shaykh* smiled and (then) laughed, and we all laughed together.'

192 Arba'ah 'ashar 'aam ma'a Samaahatil-'Allaamah ash-Shaykh Ibn 'Uthaymeen - Page 63.

40. Importance of teaching

Muhammad Raabi' Sulaymaan narrates¹⁹³:

'Last year (1420 AH), there occurred a memorable incident during the month of *Ramadhaan*, whilst *Shaykh* Ibn 'Uthaymeen was giving his daily lessons in *al-Masjid al-Haraam*, Makkah.

The specialist doctors who were supervising the *Shaykh's* condition advised that the *Shaykh's* condition necessitated rest that particular evening; rather than giving a lesson after *Salaat at-Taraaweeh*. The doctors needed to give him a blood transfusion and do some medical checks on him. In response to them, the *Shaykh* simply said:

"Do what you have to and I am going to give the lesson."

So, while he was giving the lesson, the doctors (around him) were putting a needle into him to initiate the blood transfusion process and complete the medical checkup; checking his temperature, pulse and general health.

Such was the level of importance the *Shaykh* gave to spreading knowledge and teaching the people, (right) up until the last night of *Ramadhaan* before his departure from *al-Masjid al-Haraam*.

193 al-Arbi'aa (newspaper) - date: 29 *Shawwaal* 1421 A.H.;
Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-'Uthaymeen -
Page 24.

41. The taxi driver

Ihsaan ibn Muhammad al-'Utaybee narrates¹⁹⁴:

'After having prayed in *al-Masjid al-Haraam*, the *Shaykh* left the *Har-am* wanting to go somewhere by car. So he stopped a taxi and sat in it. During the journey, the taxi driver wanted to get to know his passenger, so he asked: "*Who are you, O Shaykh?*"

The *Shaykh* replied: "*Mubammad ibn 'Uthaymeen.*"

Surprised, the taxi driver asked: "*Shaykh Ibn 'Uthaymeen?*" He thought the *Shaykh* was lying to him, since he could not believe someone like the *Shaykh* would ever be a passenger in his taxi.

So the *Shaykh* replied: "*Yes, the Shaykh.*"

So the taxi driver turned his head towards the *Shaykh* out of sheer surprise.

The *Shaykh* then asked: "*Who are you, O brother?*"

So the taxi driver replied: "*Shaykh 'Abdul-'Azeez ibn Baaz!*"

The *Shaykh* laughed, enquiring: "*You're Shaykh 'Abdul-'Azeez ibn Baaz?!*"

194 al-Madeenah ((ar-Risaalah)), number: 13788;
Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-'Uthaymeen -
Page 79.

The taxi driver replied: “*Yeab! Just like you’re Shaykh Ibn ‘Uthaymeen!*”

So the *Shaykh* said: “*But Shaykh ‘Abdul-‘Azeez ibn Baaz is blind, and does not drive a car!*”

Just then it dawned upon the taxi driver that the passenger sitting next to him was indeed the *Shaykh*, Ibn ‘Uthaymeen, and what a fine mess he had got himself into now!

42. Golden words

Shaykh Badar ibn Naadir al-Mashaaree narrates¹⁹⁵:

‘When he returned from America after (medical) treatment, he was asked as to his health and condition. So the *Shaykh* said some words worthy of being written in gold:

“Know that both illness and good health do not come before or after their (decreed) time. Indeed my time has been written and your time has been written (even) before Allaah created the heavens and the earth. So believe in this, for certainly I have believed in this.”

195 Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-‘Uthaymeen - Page 111;

Audio cassette entitled: “Ahabba Liqaa.a Rabbihi”.

43. Informing the people of his arrival

Shaykh Towfeeq as-Saa'igh narrates¹⁹⁶:

'By the time the *Shaykh* had returned from a trip abroad for medical treatment, he had spent 14 hours in the air travelling from the United States to Saudi Arabia; when he arrived in Taif he called me by telephone and said:

"If you are able to inform the people via the internet websites of our telephone number in Taif, and that we have now arrived here, then do so, so that the people are not denied the opportunity to ask questions and seek fatwa."

44. The *Shaykh* disliked attention

Abu Khaalid 'Abdul-Kareem al-Miqrin narrates¹⁹⁷:

'As is known to many Muslims, the *Shaykh* disliked attention as well as titles and positions of importance.

The *Shaykh* was a member of the Council of Senior Scholars, and as such he requested that I not mention this of him whilst hosting the radio programme, "Noor 'alad-Darb". He suggested it was sufficient I introduce

196 Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-'Uthaymeen - Page 75;

Audio cassette entitled: "Widaa'an al-'Uthaymeen".

197 Arba'ah 'ashar 'aam ma'a Samaahatil-'Allamah ash-Shaykh Ibn 'Uthaymeen - Page 34.

him as the *imaam* and *kbateeb* of al-Jaami' al-Kabeer *masjid* in the city of 'Unayzah, and a teacher at the Faculty of *Sharee'ah* and *Usool ad-Deen* in Qaseem.

So since I began hosting the programme I have adhered to the *Shaykh's* request up until his death.

And many of those who loved the *Shaykh* ask me:

"O Abu Khaalid, why is it that you do not mention that the Shaykh is a member of the Council of Senior Scholars?"

So I respond by telling them this was the *Shaykh's* personal request.'

45. Rights of the neighbours

Abu Khaalid 'Abdul-Kareem al-Miqrin narrates¹⁹⁸:

'Once while I was recording a special edition of the radio programme, "Noor 'alad-Darb" at the *Shaykh's* house, we heard the sound of workmen doing some work in a house close to the *Shaykh's* house; in fact they were the *Shaykh's* neighbours. It appeared they were breaking something in the yard, and as such this noise affected the recording.

It was then that the *Shaykh* stood up and proceeded to go to them to inform them of this, and to take a break. However, when he got to the door of the room within which we were recording, he turned around

198 Arba'ah 'ashar 'aam ma'a Samaahatil-'Allaamah ash-Shaykh Ibn 'Uthaymeen
- Page 55.

and said:

“O *Abdul-Kareem*, who started first?”

So I replied: “*It was them, O noble Shaykh.*”

So from his piety and fear (of infringing upon their rights) he left them alone. He said:

“*We will postpone our recording (session) for some time until they finish their work.*”

46. Kind to the children

Shaykh Ahmad al-Qar'aawee narrates¹⁹⁹:

‘Often, before the *Shaykh* entered the *masjid*, a little girl of 6 years would approach him asking the *Shaykh* for a *riyal*. So, the *Shaykh*, smiling, would say to her:

“*Would you like a (brand) new riyal or an old (used) riyal?*”

So she would reply: “*I would like a new riyal.*”

So the *Shaykh* would give her a new *riyal*, and then she would ask him on behalf of her sister, and the *Shaykh* would give her one (*riyal*) too.’

199 Safahaat Mushiqah min Hayaat al-Imaam Muhammed ibn Saalih al-Uthaymeen - Page 71.

47. Helping the wayfarer

Ihsaan ibn Muhammed al-'Utaybee narrates²⁰⁰:

'Some youth travelled (by car) from Jordan for *'Umrah*, and in Khaybar they had an accident whereby they hit a lamppost. The police were quick to arrive at the scene of the accident and demanded the driver pay for the damage to the lamppost, which was estimated to be at a cost of SR21,000!²⁰¹.

Neither the driver nor the youth could afford to pay such an amount! Therefore, the police confiscated the passport of the driver until such time they could arrange for payment, on their return from having performed *'Umrah*.

The students were overcome by this affair and began thinking of a way to get hold of such an amount. There was no way before them except that they present their case to some of the scholars. So, one of them travelled to meet *Shaykh* Ibn 'Uthaymeen in his room in *al-Masjid al-Haraam* in Makkah, after the *'Asr* prayer.

After the *Shaykh* was made aware of the situation, he said to him: "*Come (back) tomorrow and inshaa.-Allaah, all will be well!*"

However, the youth did not return to the *Shaykh* (the following day) because he knew how large the amount (of money) was, and moreover, the *Shaykh* did not know them and he did not know of the *Shaykh* to

200 Safahaat Mushiqaah min Hayaat al-Imaam Muhammed ibn Saalih al-'Uthaymeen - Page 75.

201 Approximately £3,000 at current exchange rates.

assist in such matters.

So the youth returned back to his friends (held up in Khaybar) believing he had carried out their request to at least having talked to the *Shaykh*.

The youth then decided to return back to Jordan but they had to pass through the checkpoint in Khaybar to collect the driver's passport - hoping that Allaah had softened their hearts and they may overlook payment for the damage caused.

When the youth entered the office, the inspector demanded payment in full (for the damage) or no travel! However, if they really wished to travel, they could do so but without the driver!

The youth and their driver became worried - what were they to do? They all turned to the youth who had met *Shaykh* Ibn 'Uthaymeen and said to him: "*Did you not go to see the Shaykh? What did he say to you?*"

He replied: "*Come (back) tomorrow.*"

So they said: "*Did you go (back) to him?*"

He said: "No."

They said: "*Call him (now) and maybe Allaah will open a way for us at his hands - we are held up here, far from our families and we are in the final days of Ramadhaan.*"

The youth called the *Shaykh* in his room, and he (the *Shaykh*) responded. The youth explained their situation.

The *Shaykh* said: "*Are you the Jordanian youth?*"

He said: "Yes, O *Shaykh!*"

The *Shaykh* said: "*Did I not tell you to come (back) tomorrow - why did you not come?*"

He said: "*I became shy.*"

The *Shaykh* said: "*Then why did you come to me? In any case, the amount was ready the same day!*"

The youth could not believe the news; they were all elated.

The youth said: "*So how do we proceed, O Shaykh?*"

The *Shaykh* said: "*I shall transfer the funds to the centre and will ask them to make your affairs easy and permit you to return to your families before 'Eed (al-Fitr).*"

So the *Shaykh* spoke to the inspector, saying: "*I have the funds, so give me the account number and I will transfer the amount to you. Let the youth and their driver go to their families.*"

The inspector responded disrespectfully, saying: "*I am sorry, O Shaykh, but it is imperative we have the funds here in cash, otherwise they will not be allowed to travel and return (to their families).*"

The *Shaykh* became angered by the inspector and said to him: "*I say to you, the funds are with me, just allow them to go to their families!*"

But, again, the inspector, refused.

The *Shaykh* then put the phone down.

Moments later the entire office was turned upside down!

The Governor of Madeenah - Prince 'Abdul-Majeed ibn 'Abdil-'Azeez - was on the phone asking for the inspector who had refused the request of the *Shaykh*, and began to threaten him with disciplinary action!

The inspector's colleagues tried hard to cover for him.

The youth just stood there (staring at them), noticing how their tone had changed from disrespect to that of respect!

The Prince ordered them to release the youth and their driver immediately and have the lamppost repaired at the expense of the state.

No one could imagine the extent of the youth's happiness at such news. They thanked the *Shaykh* for his efforts and his stance towards them; their voices rising with supplications for the *Shaykh*, and their thanks to the Prince for his respect towards the scholars and appreciation of their rank and position - all this in a situation none of them will ever forget as long as they live!

48. Gift from the Prince

'Abdullaah²⁰² ibn Muhammad ibn Saalih al-'Uthaymeen narrates²⁰³:

'Prince 'Abdul-Ilaah ibn 'Abdil-'Azeez Aal Sa'ood, the Governor of Qa-

202 Translator's Note: The *Shaykh*'s son.

203 al-Jaami' li-Hayaat al-'Allamah Muhammed ibn Saalih al-Uthaymeen – Page 23.

seem, sent a brand new car as a gift to the *Shaykh*. When the *Shaykh* arrived home, he saw the car in front of the house and was informed about it. The car remained outside the house for five days without being used, then the *Shaykh* said to his son, ‘Abdullaah:

“Take the car (back) to the Prince and thank him for his noble gesture, and inform him that I am not in need of it.”

So the car was returned to the Prince, whilst the *Shaykh* remained with his cheap, old car; not seeking much importance at the sight of it. The *Shaykh* died whilst he was still in possession of that same (cheap and old car.’

49. Students from Russia

It has been narrated²⁰⁴:

‘A member of the *Da’wah* and Guidance Centre in Jeddah narrates that during the *Hajj* of 1416 AH, he was in the company of the *Shaykh* at King ‘Abdul-‘Azeez Airport in Jeddah, surrounded by the pilgrims who were arriving for *Hajj*.

Here, the *Shaykh* undertook that which was obligatory upon him by giving *da’wah* to the arriving pilgrims. A large group of Russian pilgrims arrived and the *Shaykh* wanted to offer some words (of guidance) to them. So he asked if there was a translator amongst them. Then, the (Russian) guide for the group came forward; not knowing this was *Shay-*

204 al-Jaami’ li-Hayaat al-‘Allamah Muhammed ibn Saalih al-Uthaymeen – Page 38.

kh Ibn 'Uthaymeen.

After completing the translation, the guide asked who the *Shaykh* was. He was told that it was *Shaykh* Ibn 'Uthaymeen. At this, he turned to embrace the *Shaykh*, kissing him (on his forehead) whilst crying. He then grabbed hold of the microphone and addressed all the members of his group, informing them that this was *Shaykh* Ibn 'Uthaymeen. At this, tears began falling from the eyes of each and every member of the group, whilst the guide was repeatedly loudly calling out on the microphone, "*Shaykh Ibn 'Uthaymeen! Shaykh Ibn 'Uthaymeen! Shaykh Ibn 'Uthaymeen!*"

The members of the group then came (forward) and conveyed their greetings to the *Shaykh*, and kissed him (on his forehead).

The guide for the group then turned to the *Shaykh* and said:

"These are your students. They used to read your books in shelters under the ground during the Communist rule."

50. Those who forsake their beds

Shaykh Dr Hamad al-'Uthmaan from Kuwait, who was one of the ardent students of the *Shaykh* for more than five years, narrates²⁰⁵:

'I accompanied the *Shaykh* on a journey from 'Unayzah to Riyadh, and then headed for Makkah by car to perform 'Umrab.

205 al-Jaami' li-Hayaat al-'Allamah Muhammed ibn Saalih al-Uthaymeen – Page 39.

After completing the *'Umrah*, all those who accompanied the *Shaykh* sought leave of the *Shaykh* to go and sleep due to severe tiredness from travelling for so long and then doing the *'Umrah* (immediately upon arrival).

Shaykh Hamad then relates that he woke up sometime in the middle of the night and found the *Shaykh* standing in prayer. He said to himself:

"Subbaa-nAllaah! I am a young man and have succumbed to sleep, and here is an old man who has succumbed to prayer and worship!"

So he got up and made *wudboo* and joined the *Shaykh* in prayer. He tried hard to fight off his sleepiness, until he was finally unable to resist; falling asleep and leaving the *Shaykh* standing in prayer.'

Glossary of Arabic Terms

Aameen [آمين]

Literally means, "O Allaah! accept my/our invocation(s)."

Aayah, pl. Aayaat [آية جـ آيات]

Sign, miracle, verse from the Noble Qur.aan.

'Allaamah [علامّة]

A distinguished and recognised scholar.

Adhaan [أذان]

The call to prayer, pronounced vocally to indicate the time of prayer has entered.

Ahlus-Sunnah wal-Jamaa'ah [أهلُ السُّنَّةِ وَ الْجَمَاعَةِ]

Those who gather upon firm adherence to the Sunnah of the Prophet (sal-Allaahu 'alaybe wa sallam) and his Companions and follow their path in 'aqeedah, speech and action, and thereby stand firm and upright upon this adherence and avoid innovations.

al-Hamdu Lillaah [الْحَمْدُ لِلَّهِ]

Literally means, "All Praise is due to Allaah."

Allaahu Akbar [اللَّهُ أَكْبَرُ]

Literally means, "Allaah is the Greatest."

Allaahu A'lam [اللَّهُ أَعْلَمُ]

Literally means, "Allaah has the most (complete) knowledge (of all affairs)." Also popularly translated as "Allaah knows best."

'Aqeedah, pl. 'Aqaa.id [عَقَائِدَ ج — عَقَائِد]

Creed, belief, doctrine.

Astaghfi-rullaah [أَسْتَغْفِرُ اللَّهَ]

Literally means, "I seek forgiveness from Allaah."

'Aza wa Jall [عَزَّ وَجَلَّ]

Literally means, "the Great and Almighty"; to whom belongs Might and Majesty.

Bakhoor [بَخُور]

Incense used in the process of fumigating oneself for perfuming purposes.

Bisht [بَشْت]

A traditional flowing Arabian men's outer cloak made of wool; worn over the garments.

Da'wah [دَعْوَة]

Missionary work to invite all people to worship Allaah as One, without associating any partners with Him; in short - Islaam.

Daa'ee, pl. Du'aat [دَاعِي ج — دُعَاة]

One who engages in missionary work to invite all people to worship Allaah as One, without associating any partners with Him; in short - Islaam.

Deen, pl. Adyaan [دِين ج — أَدْيَان]

Religion, faith, belief.

Dhul-Hijjah [ذُو الْحِجَّة]

Twelfth month of the Islaamic Hijrah year.

Dhul-Qi'dah [ذُو الْقَعْدَةِ]

Eleventh month of the Islaamic Hijrah year.

Duhaa [ضَحَى]

The forenoon. Also the time for the voluntary prayer.

Eed al-Fitr [عِيدُ الْفِطْرِ]

Celebration held on the first day of Shawwaal to mark the end of the fast of Ramadhaan.

Eemaan [إِيمَان]

A firm belief in Allaah, the Angels, the Revealed Books, the Messengers. The Last Day and al-Qadar. It manifests itself in the heart, the tongue, and upon the limbs – and it increases with obedience to Allaah and decreases with disobedience to Him.

Fajr [فَجْر]

Pre-dawn prayer; the first obligatory prayer of the day.

Faqeeh, pl. Fuqahaa [فَقِيهَ جـ فَهَاءُ]

Jurist, jurisprudent, legal expert; one who is distinguished in his knowledge and understanding of fiqh.

Fareedah, pl. Faraa.id [فَرِيضَةٌ جـ فَرَائِضُ]

Prescribed shares of inheritance; Law of inheritance.

Fard Kifaayah [فَرَضٌ كِفَايَةٌ]

Collective obligation.

Fatwa, pl. Fataawa [فَتْوَى جـ فَتَاوَى]

Legal ruling based upon the Qur.aan and the Sunnah, passed by a Scholar in response to a question.

Fiqh [فِقْهٌ]

Islāamic jurisprudence.

Firdaws [فِرْدَوْسٌ]

Heaven, paradise.

Fitnah, pl. Fitān [فِتْنَةٌ جـ فِتَنٌ]

Test, affliction, civil strife, disorder, unrest, riot, turmoil, war, or satanic act.

Ghutrah [غُتْرَةٌ]

White square-shaped scarf, folded diagonally across to form a triangle; worn by men.

Haafidh, pl. Huffaadh [حَافِظٌ جـ حُفَّاطٌ]

One whose knowledge of hadeeth is more than that which he knows not; His comprehensive knowledge of hadeeth places him at a recognised level above the Muhaddith.

Hadeeth, pl. Ahaadeeth [حَدِيثٌ جـ أَحَادِيثٌ]

Literally means, "sayings" and could refer to the recorded quotes of anyone. Usually, it is the title given to the collection of recorded words, actions and tacit approvals of the Prophet Mubammad (sal-Allaahu 'alayhe wa sallam), which serve as an explanation of the meaning of the Noble Qur.aan.

Hadeeth Qudsee [حَدِيثٌ قُدْسِيٌّ]

That which the Prophet Mubammad (sal-Allaahu 'alayhe wa sallam) narrated directly on behalf of Allaah. It is considered revelation but strictly not part of the Qur.aan.

Hajj [حَجٌّ]

The "major pilgrimage". The once in a lifetime obligation (only if one possesses the means) of pilgrimage to Makkah; made up of specified rites performed between the 8th to the 13th day of Dhul-Hijjah (the twelfth month of the Islaamic Hijrah year). It is one of the five pillars of Islaam.

Hanafee, pl. Ahnaaf [حَنَفِيٌّ جـ أَحْنَافٌ]

An adherent to, or a student of the School of Islaamic Jurisprudence which is based upon the teachings of Abu Haneefah Nu'maan ibn Thaabit (died in Baghdad 150 AH / 767 AD).

Hanbalee, pl. Hanaabilah [حَنْبَلِيٌّ جـ حَنَابِلَةٌ]

An adherent to, or a student of the School of Islaamic Jurisprudence which is based upon the teachings of Ahmad ibn Hanbal (died in Baghdad 241 AH / 855 AD).

Ijtihad [إجتِهَاد]

The effort a jurist makes in order to deduce the law, which is not self-evident, from its sources.

Imaam, pl. A. immah [إِمَامٌ — أئِمَّةٌ]

A distinguished and recognised scholar; Generally recognised to be at a level above the 'Allaamah, and often referred to as a Mujaddid (reformer and reviver of the religion). Also used to refer to the one who leads the prayer.

Inshaa.-Allaah [إِنْ شَاءَ اللهُ]

Literally means, "if Allaah will."

'Ishaa [عِشَاءٌ]

Night prayer; the last obligatory prayer of the day.

I'tikaaf [إِعْتِكَافٌ]

Disconnecting oneself from daily life by spending a specific time in worship in a masjid in seclusion.

Isnaad, pl. Asaaneed [إِسْنَادٌ — أَسَانِيدٌ]

Chain of narration.

Janaazah, pl. Janaa.iz [جَنَازَةٌ — جَنَائِزٌ]

Funeral. Salaatul-Janaazah – the funeral prayer.

Jannah, pl. Jannaat [جَنَّةٌ — جَنَّاتٌ]

Heaven, paradise, garden.

Jihaad [جِهَادٌ]

To strive hard, or to fight to defend one's life, property, freedom, and religion. It can also refer to an attempt to free other people

from oppression and tyranny. Importantly, Islaam strongly opposes the kidnapping, terrorising, or hijacking of civilians, even during war.

Jinn [جِنّ]

Living beings created from fire. They can observe humans and all that is around them; however the humans cannot see them. It is both the jinn and the mankind to whom Mubammad (sal-Allaahu 'alayhe wa sallam) was sent as the final Messenger.

Jumaada al-Aakhir [جُمَادَى الْآخِر]

Sixth month of the Islaamic Hijrah year.

Jumaada al-Awwal [جُمَادَى الْأَوَّل]

Fifth month of the Islaamic Hijrah year

Jumu'ah [جُمُعَة]

The Friday prayer performed in jamaa'ah after the khutbah. This is in place of the Salaat az-Zhubr.

Juz, pl. Ajzaa [جُزء — أَجْزَاء]

Part, section, chapter of the Noble Qur.aan; which is divided into 30 chapters.

Khayran [خَيْرًا]

Fine, good.

Khushoo' [خُشُوع]

Humbleness, humility, modesty, meekness.

Khutbah, pl. Khutab [خُطْبَة — خُطَب]

A public sermon, address, speech.

Kufr [كُفْر]

Disbelief, infidelity.

Laa ilaaha il-Allaah [لَا إِلَهَ إِلَّا اللَّهُ]

Literally means, "There is none truly worthy of worship except Allaah."

Maghrib [مَغْرِب]

After sunset prayer; the fourth obligatory prayer of the day.

Manhaj, pl. Manaahij [مَنَهَج جـ مَنَاهِج]

Methodology, manner, approach, procedure.

Masjid, pl. Masaajid [مَسْجِد جـ مَسَاجِد]

The Muslim's place of worship.

al-Masjid al-Aqsaa [الْمَسْجِدُ الْأَقْصَى]

"The Furthest Masjid" in al-Quds (Jerusalem); which is the third holiest masjid in Islaam.

al-Masjid al-Haraam [الْمَسْجِدُ الْحَرَام]

"The Grand Masjid" in Makkah; which is the holiest masjid in Islaam.

al-Masjid an-Nabawee [الْمَسْجِدُ النَّبَوِي]

"The Prophet's Masjid" in Madeenah; which is the second holiest masjid in Islaam.

Minbar, pl. Manaabir [مَنْبَر جـ مَنَابِر]

Pulpit, platform, stand, rostrum,

Miswaak [مِسْوَاك]

Tooth cleanser, cleaning stick for teeth adapted from the roots of the Arak tree.

Moosaa [مُوسَى]

Arabic for Moses.

Mu.adhdhin [مُؤَدِّن]

One who calls the Muslims to salaah by pronouncing the ad-baan.

Mufti [مُفْتِي]

Interpreter or expounder of the Sharee'ah; deliverer of legal religious verdicts.

Muhaddith, pl. Muhaddithoon [مُحَدِّثٌ جـ مُحَدِّثُونَ]

A distinguished scholar of hadeeth. His level of knowledge is lesser than that of the Haafidh.

Muharram [مُحَرَّم]

First month of the Islaamic Hijrah year.

Mujaahid, pl. Mujaahidoon [مُجَاهِدٌ جـ مُجَاهِدُونَ]

Struggler; one engaged in jiháad.

Musalla [مُصَلَّى]

An allocated place for performing the salaah.

Musnad [مُسْنَد]

A book comprising a collection of Prophetic narrations listing the names of the Companions in alphabetical order. The most important and exhaustive of all the musnad works available is that of Imaam Ahmad ibn Hanbal.

Mustalah al-Hadeeth [مُصْطَلَحَ الْحَدِيثِ]

Science of hadeeth and its terminology.

Naafilah, pl. Nawaafil [نَافِلَةٌ]

Voluntary act of worship.

Nahoo [نَحْوُ]

Arabic grammar, syntax.

Noor, pl. Anwaar [نُورٌ جـ أَنْوَارٌ]

Light, illumination.

Qadr [قَدْرٌ]

Predetermined decree of Allaah.

Qur.aan [قُرْآنٌ]

Compiled divine revelations from Allaah to Prophet Muhammad; The Holy Book of the Muslims.

Radhi-yAllaahu ‘anhu / ‘anhumaa / ‘anhum

[رَضِيَ اللَّهُ عَنْهُ / عَنْهُمَا / عَنْهُمْ]

Literally means, "May Allaah be pleased with him / with the two of them / with them."

Rahima-hullaah / humullaah [رَحِمَهُ اللهُ / رَحِمَهُمُ اللهُ]

Literally means, "May Allaah have mercy upon him / upon them."

Rak'ah, pl. Raka'aat [رَكْعَةٌ جـ رَكَعَات]

A "unit" of prayer; for example, Salaat al-Fajr consists of two rak'ahs.

Ramadhaan [رَمَضَانَ]

Ninth month of the Islaamic Hijrah year.

Ribaa [رِبَا]

Interest, usury. It is of two types:

(i) Ribaa Nissee.a, ie interest on lent money;

(ii) Ribaa Fadhl, ie taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, eg dates of superior quality for dates of inferior quality in greater amount. Islaam strictly forbids all types of usury.

Rajul, pl. Rijaal [رَجُلٌ جـ رِجَال]

Literally means men; Technically it refers to the male narrators of abaadeeth.

Riyal, pl. Riyaalaat [رِيَالٌ جـ رِيَالَات]

A single unit of Saudi Arabian paper currency; currently equivalent to approximately 15 pence; whilst £1 is currently equivalent to approximately 7 Saudi riyals.

Rukoo' [رُكُوع]

The bowing posture in salaah.

Ruqyah [رُقْيَة]

The recitation of the Noble Qur.aan, seeking of refuge, remembrance and supplications - used as a means of treating black magic, sickness and other problems.

Sa'ee [سَعْي]

Walking seven times between the mountains of Safaa and Marwa during the Hajj and the 'Umrah.

Safaa [صَفَا]

One of the two mounts neighbouring to the east of al-Masjid al-Haraam. It is required to perform the sa'ee between the two mounts seven times, (beginning at Safaa) during the Hajj and the 'Umrah.

Safar [صَفْر]

Second month of the Islaamic Hijrah year.

Sahaabah [صَحَابَة]

The close companions of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam).

Saheeh, pl. Sihaah [صَحِيح - صَحَاح]

Authentic, correct.

Sahoor [سَحُور]

The recommended pre-dawn meal preceding the fast.

Sajdah at-Tilaawah [سَجْدَة التَّلَاوَة]

Prostration of recitation.

Salaah, pl. Salawaat [صَلَاةٌ جـ صَلَوَاتٌ]

Term referred to specific supplications and actions, correctly understood as prayers. The Muslims are required to perform five daily prayers. It is one of the five pillars of Islaam.

as-Salaamu 'alaykum [السَّلَامُ عَلَيْكُمْ]

Literally means, "peace be upon you." It is the expression used by Muslims to greet each other.

Salafi, pl. Salafiyoon [سَلْفِي جـ سَلْفِيُونَ]

An adherent to the Qur'aan and the authentic Sunnah as understood by the first three generations of Muslims.

Salaf, pl. Aslaaf [سَلَفٌ جـ أَسْلَافٌ]

The first three generations of Muslims. Popularly referred to as "as-Salaf as-Saalib" - the pious predecessors.

Sal-Allaahu 'alayhe wa sallam [صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]

Literally means, "May Allaah send prayers and salutations upon him." This is to be said every time reference is made to the final Messenger of Allaah, Muhammad.

Sami'-Allaahu liman Hamidah [سَمِعَ اللهُ لِمَنْ حَمَدَهُ]

Literally means, "Allaah listens to the one who praises Him."

Sarf [صَرْفٌ]

Morphology (linguistics) - the study of the structure and content of word forms.

Shahaadah [شَهَادَةٌ]

Martyrdom.

Sharee'ah [شَرِيعَة]

The Islaamic Law, in particular, what is stated in the texts of the Qur.aan and the Sunnah.

Shaheed, pl. Shuhadaa [شَهِيدَ ج — شَهِدَاء]

Martyr – a Muslim who fights in the Name of Allaah, and is killed whilst doing so.

Shawwaal [شَوَّال]

Tenth month of the Islaamic Hijrah year.

Shaykh, pl. Shuyookh, Mashaa.ikh [شَيْخَ ج — شُيُوخَ / مَشَائِخ]

Correctly referred to as a religious scholar; however, it is also referred to one who is elderly.

Siddiqueen [صِدِّيقِينَ]

Followers of the Prophets, who were first and foremost to believe in them and their message, like Abu Bakr as-Siddeeq [radhi-yAllaahu 'anhu].

Sidq [صِدْق]

Truth, trueness, truthfulness; honesty, sincerity.

Soorah, pl. Suwar [سُورَة ج — سُور]

Chapter; one of the 114 chapters of the Noble Qur.aan.

Subhaa-nAllaah [سُبْحَانَ اللَّهِ]

Literally mean: "How perfect Allaah is"; Complete meaning: "I exalt Allaah and elevate Him above having any defects or deficiencies."

Subhaanahu wa Ta'aala [سُبحَانَهُ وَ تَعَالَى]

Literally means, "How perfect He is, the Almighty"; Complete meaning: "I exalt Him and elevate Him above having any defects or deficiencies."

Sujood [سُجُود]

The prostration posture in salaah.

Sunnah, pl. Sunan [سُنَّةٌ جـ سُنَن]

Way, mode, manner; correctly referred to as the words, actions and tacit approvals of the Prophet Mubammad (sal-Allaahu 'alayhe wa sallam), which serve as an explanation of the meaning of the Noble Qur.aan.

Taabi'ee, pl. Taabi'oon [تَابِعِيٌّ جـ تَابِعُونَ]

Third generation of Muslims. Those who met the Companions of Mubammad (sal-Allaahu 'alayhe wa sallam) as Muslims and died as Muslims.

Tabarruj [تَبَرُّج]

A woman dressing up and adorning herself in a public display of her beauty, contrary to what is required of her in terms of maintaining her chastity by covering up.

Tafseer, pl. Tafaaseer [تَفْسِيرٌ جـ تَفَاسِير]

Commentary, exegesis, explanation.

Tahqeeq, pl. Tahqeeqaat [تَحْقِيقٌ جـ تَحْقِيقَات]

Verification.

Tarbiyah [تَرْبِيَّة]

Education and upbringing. Technically, it refers to educating and nurturing the people about the true understanding of Islaam, as adhered to by Prophet Mubammad (sal-Allaahu 'alay-hi wa sallam) and his Companions.

Taraaweeh [تَرَاوِيح]

Voluntary prayers offered after Salaat al-Ishaa; on the nights of Ramadhaan. These may be performed individually or in jamaa'ah.

Tasfiyah [تَصْفِيَّة]

To cleanse or purify. Technically, it refers to distinguishing the true understanding of Islaam, as adhered to by Prophet Mubammad (sal-Allaahu 'alay-hi wa sallam) and his Companions, from the false beliefs and practices attributed to it.

Tawaaf [طَوَاف]

Circumambulation of the Ka'bah.

Tawheed [تَوْحِيد]

Singling out. To single out Allaah (Azza wa Jall) alone for worship.

Tawfeeq [تَوْفِيق]

Success and good fortune granted by Allaah.

Thiqah, pl. Thiqaat [ثِقَّة جـ ثَقَات]

Trustworthy, reliable, honest.

Ud.hiyah, pl. Adhaahee [أُضْحِيَّة جـ أَضْحِي]

Animal sacrifice.

Ummah, pl. Umam [أُمَّة جـ أُمَم]
Community of Muslims.

'Umrah [عُمْرَة]

The "minor pilgrimage." It has fewer rites than the "major pilgrimage" (Hajj). In general, it may be performed at any time of the year.

Usool ad-Deen [أُصُول الدِّين]
Principles of the religion.

Usool al-Fiqh [أُصُول الفِقه]
Principles of Islaamic Jurisprudence.

Wa 'alaykum as-Salaam wa Rahmatullaah wa Barakaatuhu
[وَ عَلَيْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ]

Literally means, "And peace and the Mercy of Allaah, and Blessings be upon you too." It is the expression used by Muslims to return the greeting to each other.

Wakeel, pl. Wukalaa [وَكَيْل جـ وَكَلَاء]
Authorised representative, trustee.

Wudhoo [وُضُوء]
Ablution.

Zaahid, pl. Zuhhaad [زَاهِد جـ زُهَاد]
Ascetic; one who is withdrawn from the pleasures of this world.

Zakaah, pl. Zakawaat [زَكَاةٌ جـ زَكَوَات]

The alms tax deducted from the Muslims wealth at a rate of 2.5%, and distributed to the poor and needy. It is one of the five pillars of Islaam.

Zhuhr [ظُهْر]

After noon prayer; the second obligatory prayer of the day.

Zuhd [زُهْد]

Asceticism; the withdrawal from the pleasures of this world.