

A description of the lessons of Sheikh Muqbil Bin Haadee Al-Waadi'ee (may Allaah have mercy on him)

By Sheikh Muqbil Bin Haadee Al-Waadi'ee

Taken from *Rahalaat Da'weeyah Li-Sheikh Muqbil Bin Haadee Al-Waadi'ee Wa Muqtatafaat Min Aqwaalihi Wa Fataaweehee* (The journeys of *da'wah* of Sheikh Muqbil Bin Haadee Al-Waadi'ee and a selection from his sayings and his verdicts) Pp 16-21¹ of Abu Ramzee Naasir Bin 'Alee Muhammad Ad-Dabb Al-Waadi'ee.

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Said Abu Ramzee Naasir Bin 'Alee Muhammad Ad-Dabb Al-Waadi'ee:

The general Lessons of the Sheikh.

The lessons of the Sheikh were lessons of knowledge in truth and he used to be happy in them. And sometimes he used to have anxieties and tiredness with him and when he sat on the chair he forgot the tiredness and anxieties. And in between these lessons there used to be poems and questions, with the people either coming for a visit or them having questions with them. And sometimes he used to give a lecture on the telephone to different lands, especially in the final years of his life - and this is the Grace of Allah which He gives to whom He wills from His slaves.

From the beginning of the *da'wah* in Yemen, he used to teach *Saheeh-ul-Bukhaaree* after the 'Asar prayer, and he used to make the one reading the hadeeth memorise it and it would be heard before the lesson. Between *Maghrib* and 'Isha would be (the) *Saheeh Muslim* (lesson). And in between these lessons there would be questions, he would ask the students and they would ask him. And he would recite to us some sections of poetry and they would be memorised. From the last of the poetry which he recited to us was:

*And whosoever has patience with knowledge is successful with its attainment,
And whosoever proposes to the beautiful woman has patience with expenditure,
And whosoever does not humble the soul in the request of those things which are
the highest,
He lives a long life-time as the brother of humiliation.*

And after 'Isha he taught *As-Sunnah* of 'Abdullah Bin Ahmed, may Allah have mercy on him. And after that on the 9th of *Rabee'-ul-Awal* 1417 *hijrah* he taught the book *As-Saheeh-ul-Musnad Min Asbaab-in-Nuzool* (The authentic collection of *ahaadeeth* which go back to the Prophet [*sallallahu alaihi wa sallam*]) about the reasons of

¹ Translator's note: Maktabatus-San'aa Al-Athareeyah, San'aa, 1st Edition, 1425/2004

revelation) by him, may Allah have mercy on him. And after that he moved it to before *Dhuhr*.

And after the '*Isha* prayer the Sheikh, may Allah have mercy on him taught the book *Ash-Shifaa'ah* (Intercession) by him, may Allah have mercy on him. He began it on the 1st of *Jumaadah-al-Oola* 1417 *hijrah* (and) then the Sheikh stopped it for about four months because of the illness (he had). And Sheikh Yahyah Bin 'Alee Al-Hajooree, may Allah The Most High preserve him, finished it on the 6th of *Jumaadah-al-Oola* 1418 *hijrah*.

After that between *Maghrib* and '*Isha* the Sheikh taught *As-Saheeh-ul-Musnad Min Dalaail-in-Nubuawah* (The authentic collection of *ahaadeeth* which go back to the Prophet [*sallallahu alaihi wa sallam*] about the proofs of Prophethood) by him, may Allah have mercy on him. He began it on the 11th of *Rabee-uth-Thanee* 1418 *hijrah* and Sheikh Yahyah Bin 'Alee Al-Hajooree completed it after him on the 24th of *Jumaadah-al-Akhirah* 1422 *hijrah*.

Also, the Sheikh taught the book *Dhamm-ul-Mas'alah* (The blameworthiness of asking) by him, may Allah have mercy on him. He began it in the month of *Jumaadah-al-Oola* 1418 *hijrah* and Sheikh Yahyah Bin 'Alee Al-Hajooree completed it after him on the 26th of *Rajab* 1418 *hijrah*.

And between *Maghrib* and '*Isha*, the Sheikh taught *Ghaarut-ul-Fasl 'Ala-al-Mu'tadeen 'Ala Kutub-il-'Ilal* (The decisive attack upon those who commit aggression against the books about the hidden defects in the *ahaadeeth*) by him, may Allah have mercy on him. He finished it on the 1st of *Jumaadah-al-Oola* 1419 *hijrah*. Immediately after it on the 2nd of *Jumaadah-al-Oola* 1419 *hijrah*, the Sheikh began, between *Maghrib* and '*Isha*, the book *Al-Jaami'-us-Saheeh Fil-Qadr* (The authentic collection of *ahaadeeth* about *Al-Qadr* [predestination]) by him, may Allah have mercy on him, and the noble Sheikh Yahyah Bin 'Alee Al-Hajooree completed it after him on the 12th of *Muharram* 1423 *hijrah*.

And before these books, with the exception of *Saheeh-ul-Bukhaaree*, *Muslim*, *Tafseer Ibn Katheer* and *As-Sunnah* of 'Abdullah Bin Ahmed, the Sheikh taught the book *Ahaadeeth Mu'allatun Dhaahiruhaa As-Sihaa* (The *ahaadeeth* which are apparently authentic but have hidden defects)² between *Maghrib* and '*Isha*. He began on the 13th *Safar* 1416 *hijrah* and finished it on the 5th of *Rabee'-ul-Awal* 1417 *hijrah*.

And before this, the Sheikh taught (the book) of Ibn Khuzaimah on *tawheed* for two or three nights and then left it. After this the Sheikh, may Allah The Most High have mercy on him, taught *Al-Mustadrak 'Alaa Saheehain of Al-Haakim*³, may Allah The Most High have mercy on him. And indeed, the Sheikh passed away and Sheikh Yahyah Bin 'Alee Al-Hajooree was still teaching it up until a recent time.⁴

² Translator's note: This was another of the Sheikh's books.

³ Translator's note: The Sheikh also has his notes on this work published.

⁴ Up till the date of the 4th of *Muharram* 1424 *hijrah*.

And these books, every time he finished a lesson (from them) he would start the next one (book) except *Saheeh-ul-Bukhaaree* and *Saheeh Muslim*, for indeed every time he finished them he would return to teaching them anew. And likewise (for) *Tafseer Ibn Katheer*, he would return to it anew and he used to teach it after *Dhuhr*.

And after this the Sheikh taught *As-Saheeh-ul-Musnad Mimma Laysa Fis-Saheehain* (The authentic collection of *ahaadeeth* which go back to the Prophet [*sallallahu alaihi wa sallam*] which are not in the two authentic compilations [of *Al-Bukhaaree* and *Muslim*]) by him, may Allah have mercy on him. So, he would be on *Tafseer Ibn Katheer* for a day and a day on *As-Saheeh-ul-Musnad*. And after this *Al-Jaami-us-Saheeh Mimma Laysa Fis-Saheehain* (The authentic collection of *ahaadeeth* which are not in the two authentic compilations [of *Al-Bukhaaree* and *Muslim*]) by him, may Allah have mercy on him. And Sheikh Yahyah Bin 'Alee Al-Hajooree is still teaching it, may Allah The Most High preserve him.

Sometimes the Sheikh would stand up during the lesson and walk in the mosque asking (questions) to one (person) after another, and he would pursue those who were hidden behind the pillars. And if he asked about anyone and they said to him: *he is in the mazra'*⁵, either as a guard or other than that, he would say: *We will ask him (the question from the lesson) over the loud speaker with the loudest of voice*. And if he was in the *mazra'* listening to the question of the Sheikh, he would answer it the next day.

Sometimes from the mosque, he would ask the women during the lessons by way of the loud speaker and they would reply on (pieces of) papers and give them to his family. Then he would look at them when he would enter his house. And sometimes he would make a competition between the men and the women i.e. a shared question (between them)

Sometimes he would leave after the prayer to look for those who were absent from the lesson. One time he went to the shop of Mu'awwad and to the restaurant next to it, and those who were inside the restaurant did not notice that he was with them. And when they saw the Sheikh with them at that time, and it was the time of the lesson, they were not able to speak. And likewise he went to the valley (to look for the students who hadn't come).

Sometimes after the lesson which was between *Maghrib* and *'Isha*, he would get up and give the call to prayer by himself.

And sometimes he would initiate a contest on poetry between himself and some of the students during the lesson.

Sometimes he would say: *Tonight is the night of the reciters* i.e. those whose voices were beautiful with respect to the Qur'an. He (one of the reciters) would recite for about ten minutes or less and then other than him would come (and do

⁵ It is the abode of those who have families

the same). And indeed An-Nawawee has given the chapter heading in *Riyaadh-us-Saaliheen*:

Chapter: The desirability of beautifying the voice for the Qur'an and requesting recitation from the one who has a beautiful voice and listening to him.

And he then mentioned ahaadeeth (about this) of which is from the hadeeth of Abu Musa Al-Ash'aree (may Allah be pleased with him) that the Messenger of Allah (*sallallahu alaihi wa sallam*) said to him:

*'Indeed, you have been given a wind-instrument from the wind-instruments of the family of Daawud.'*⁶

And from Ibn Mas'ood (may Allah be pleased with him) who said: The Messenger of Allah (*sallallahu alaihi wa sallam*) said to me: *'Recite the Qur'an to me.'* He said: So I said: O' Messenger of Allah, I recite to you and to you it was revealed. He said: *'Indeed, I love to hear it from other than myself.'* So, I recited to him Surah An-Nisaa until I reached:

"So (how will it be) then when We bring from each nation a witness and We bring you (O' Muhammad) as a witness against these people" he said:

'Enough now.' So I turned towards him and his eyes were overflowing with tears.'⁷

Sometimes he would entrust some of the brothers who were strong in the Qur'an to carry out a test (in the Qur'an) and he would say: *I will be the first to recite, answer me back (when I recite) O' such and such.*

And his whole life was calling to the Book of Allah and the Sunnah of His Messenger (*sallallahu alaihi wa sallam*). Allah, The Mighty and The Majestic says:

"Say (O'Muhammad): This is my way; I call to Allah with sure knowledge, I and those who follow me, and free is Allah from all imperfection and I am not from amongst those that associate partners with Allah."

And if he saw someone sleeping⁸ he would say: *Get up O' such and such* and he would leave him standing until sleep left him and would say: *Has the sleep gone?* He (the person) would say: *Yes*, and he (the Sheikh) would say: *Sit down.*

And he would ask (the students) and say: *Faatimah Bint 'Imraan, what is the name of her father? Or: Such and such the son of such and such, what is his father's name?* Then the students would say, especially if a student had come recently: *I do not know.* Then the Sheikh would say: *Such and such the son of such and such, you do not know* and the Sheikh would laugh, may Allah have mercy on him, and the student would take heed from this...

And he used to have specific lessons, and indeed, he used to teach *Sharh Ibn 'Aqeel* after *Saheeh-ul-Bukhaaree* in the mosque and then in the library. And when

⁶ Agreed upon

⁷ Agreed upon

⁸ i.e. in the lesson

he became ill, he left it. And he taught *Al-Baa'ith-ul-Hatheeth* and he revised *Tadreeb-ur-Raawee* and he taught *Jaami'-ut-Tirmidhee*, *Tuhfatus-Saneeyah* and other than them from the lessons, and it (*Tuhfatus-Saneeyah*) is (learnt) before *Sharh Ibn 'Aqeel*.