

# Benefits from the lessons of Shaykh Muqbil Bin Haadee (may Allaah have mercy on him) - Part 3

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Taken from *Fawaaid Min Duroos Abee 'Abdir-Rahmaan Muqbil Bin Haadee Al-Waadi'ee* (Benefits From the Lessons of Abee Abdir-Rahmaan Muqbil Bin Haadee Al-Waadi'ee) <sup>1</sup> of Abu 'Abdir-Rahmaan 'Awd Bin Naasir Ad-Dagbasee Al-Wadaree

Said Abu 'Abdir-Rahmaan 'Awd Bin Naasir Ad-Dagbasee Al-Wadaree:

1. He - may Allah have mercy on him - said: *'The ahaadeeth about the Mi'raaj (ascension to the heavens) are from the totality of the proofs for the Highness of Allah, The Mighty and The Majestic. And the general people love the story of the night journey and its ahaadeeth, for they aid them in the awareness or the belief of the Highness of Allah. And they have a sound natural inclination (fitrah) which is better than those in the schools (of learning).'* (page 52)
2. He - may Allah have mercy on him - said: *'The one who kills himself believing it to be lawful, is a disbeliever. And likewise, the one who believes that the magician knows the unseen, then he is a disbeliever.'* (page 53)
3. He - may Allah have mercy on him - said: *'Ibn Taymeeyah said about the Raafidah: 'They do not understand that which is known by the intellect and nor that which is conveyed from the texts'.* (page 54)
4. He - may Allah have mercy on him - said about His Saying The Most High **'And We sent him (Yunus) to a hundred thousand or they were more'**: *'Perhaps this verse increases the doubt with the atheists about the Qur'an and they say: 'Your Qur'an comes with doubt'. However, may Allah have mercy on our scholars, for indeed they already clarified this before the atheists came across it with doubt, and they said three statements about it which are:  
**Firstly:** It (the word 'or') comes with the meaning of 'rather' (bal) i.e. rather they were more.  
**Secondly:** It comes with the meaning of 'and' (waw) i.e. and they were more.  
**Thirdly:** It comes with doubt, but not with respect to Allah, high is Allah above that with a great highness. Rather, the doubt is but indeed with the one who saw them thinking that they were a hundred thousand or more, and the doubt does not return to Allah.'* (page 53)

<sup>1</sup> Translator's note: Daar-ul-Imaam Maalik, Abu Dhabi, 1<sup>st</sup> Edition, 1428/2006

5. He - may Allah have mercy on him - said: *'Kitaab-us-Sunnah of Ibn Abee 'Aasim is from the best of the books of the Sunnah despite there being in it some weak ahaadeeth. However, it is better due to the abundance of its ahaadeeth. And after it comes Kitaab-ush-Sharee'ah of Al-Aajooree. And the best book about Tawheed Al-Ulooheeyah is the book Fath-ul-Majeed the explanation of Kitaab-ut-Tawheed.'* (page 54)
6. He - may Allah have mercy on him - said: *'It is obligatory upon Ahlus-Sunnah to learn the 'Aqeedah due to the hadeeth of Mu'aadh Bin Jabal: 'Indeed you are going to a people from the people of the book'.'* (page 55)
7. He - may Allah have mercy on him - said about 'Urwah Bin Zubair: *'The patient one who expected reward (from Allah), the one who when the news of the death of his son Yahya reached him that the horse had kicked him and he had died, that he then said: 'If Allah has taken him, then indeed, He has left other than him for us'.'* (page 55)
8. He - may Allah have mercy on him - said: *'Why did Sheikh Muhammad Bin 'Abdul-Wahhaab mention in Kitaab-ut-Tawheed the prohibition of the picture and what is its connection to Tawheed?' One of the children replied to this question and said: 'Because perhaps they (the pictures) were worshipped other than Allah'. So he, may Allah have mercy on him, said: 'You are a Sheikh' .'* (page 55)
9. He - may Allah have mercy on him - said: *'They claim that the Zaydees school of thought is the nearest to Ahlus-Sunnah, and this is not correct. Rather, they (the Zaydees) are from the people of innovation and their school of thought is built upon delusion '* (page 56)
10. Our Sheikh - may Allah have mercy on him - rebuked one of the students when he recited the verse about menstruation and began with the *basmalah*, and he directed him to seeking refuge from *shaytaan* because Allah says: *' So if you recite the Qur'an, then seek refuge in Allah from the accursed shaytaan.'* As for the *basmalah*, then it is recited at the beginning of the chapter. (page 56)
11. He - may Allah have mercy on him - said: *'It is mentioned from Al-'Awzaa'ee that shaytaan whispered to him that he had not washed his hand (during wudu), so he said: 'It is upon the claimant to bring the proof and upon the one who denies to swear an oath'.'* (pages 56, 57)
12. He - may Allah have mercy on him - said: *'If Allah had placed divorce in the hand of the woman, she would have surely divorced her husband more than twenty times in a day due to the deficiency in her intellect. However, it is from the grace of Allah, The Mighty and The Majestic, that He has placed custodianship in the hand of the man.'* (page 57)

13. He - may Allah have mercy on him - said after being asked about that which is found in the sea in the form of snakes, is it permissible to eat it? He said: *'Yes, if there is no harm or poison from eating it.'* (page 58)
14. He - may Allah have mercy on him - was asked about the prayer of the women behind the men with the presence of segregation and they (the women) do not hear the Imaam except by way of a speaker and then the sound cuts out. Is it permissible for them to put one of themselves forward, and how should it be if the sound comes back again, do they return to the Imaam or continue behind the woman? He - may Allah have mercy on him - said: *'If the sound cuts out, it is permissible for them to put forward one of themselves, and if the sound returns, they should not return back after the Imaam. Rather, they should remain with the woman.'* (page 61)
15. He - may Allah have mercy on him - was asked: *'Is it permissible to attend the funerals of the innovators, if his innovation has not reached the level of disbelief?'* So he replied: *'It is up to you to attend or not attend. However, that which is better is not to attend because it was not known from the Salaf, may Allah have mercy on them, that they attended the funerals of the innovators. Rather, Imaam Ahmed said: 'Between us and them are the funerals' i.e. they should not attend them.'* (page 61)
16. He - may Allah have mercy on him - said: *'Cleaning the teeth with a twig or a polishing cloth other than the twig of miswaak is permissible, even if it was with the intention of worship, if it does not harm the teeth, for it is said that the pomegranate twig causes harm to the teeth.'* (page 61)
17. He - may Allah have mercy on him - was asked about a man who accused (another) man of adultery and he did not have four witnesses, but he has pictures by which he establishes (the proof) of the act of illegal sexual intercourse. He - may Allah The Most High have mercy on him - said: *'This is not sufficient, and he (the man with the pictures) should be lashed with eighty lashes.'*<sup>2</sup> Then he said: *'Pay attention to the likes of this O' students of knowledge.'* (page 62)
18. He - may Allah have mercy on him - said: *'It is not permissible for the woman to pray in the garment of the man which is specific for him, and it is considered resembling men. And likewise, the garment which has a forbidden picture on it, wearing it inside or outside the prayer (is forbidden).'* (page 63)
19. He - may Allah have mercy on him - was asked about the woman who puts henna on her head, *'how does she act (with this) when making ablution?'* He - may Allah The Most High have mercy on him - replied : *'She places the headscarf on her head and then she wipes over the headscarf, just as the Prophet (sallallahu alaihi wa sallam) wiped over the turban.'* (page 63)

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<sup>2</sup> Translator's note: These eighty lashes are the punishment for the false accusation of adultery. It should be noted, that the likes of these punishments are carried out and regulated by the Muslim ruler, NOT solitary individuals living in the West or anywhere else!!

20. He - may Allah have mercy on him - was asked: *'Is it permissible to carry out an autopsy on a corpse?'* He said: *'That is not permissible, and indeed the voices of the scholars have become hoarse (from saying it so much) that the autopsy is not permissible, even if the killer was not known or the how the one who was murdered was killed, due to the hadeeth: 'It is upon the claimant to bring the proof and upon the one who denies to swear an oath' and the hadeeth: 'Breaking the bone of the deceased is like breaking it when he is alive.'*' (page 65)
21. He - may Allah have mercy on him - was asked: *'What is the age in which a male child is to be prevented from entering upon (non-related) women?'* He said: *'The rule in this is when he is able to describe her (physical charms) to other than himself, so he is to be prevented from entering upon the (unrelated) women. And before this age i.e. if he cannot distinguish (regarding her physical charms), then he should be prevented from entering at three times (of the day): Before Fajr and after Dhuhr and 'Eesha.'* (page 66)
22. He - may Allah have mercy on him - said: *'They say, indeed we prohibit eating with spoons, so we say to them: Come to us with a table with spoons and we will eat with them, despite us saying: It is better to eat with the hand.'* (page 67)
23. He - may Allah The Most High have mercy on him - was asked about the age of covering with the *hijaab* for the girl, so he - may Allah have mercy on him - replied: *'At the time of her becoming a trial (for men), and there is not an appointed age for the covering with the *hijaab*. The normal age is twelve years old.'* Then he said: *'And the bodies (of the females) differ (in the way they grow) and we, Ahlus-Sunnah, do not become too harsh and nor we do we become negligent.'* Then he gave an example: *'If a woman is ill and a female doctor cannot be found, then it is permissible for a male doctor to examine her. And likewise it is permissible for a man to be examined by a woman (if necessary). And harshness in other than its place is not permissible, and if you were the one who was sick (and couldn't find a man), you would surely look for a woman to treat you.'* (page 67)