



What I Witnessed in Saudi Arabia

Shaikh Muqbil's Last Tape

Translated by Abu Bilaal Abdul-Haleem as-Suedee (Student of Shaikh Muqbil)

Transcribed by Abu and Umm Mariam for SalafiPublications.Com

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is the full text of the recantation of Shaikh Muqbil bin Haadee from his previous statements concerning the land of Saudi Arabia, that was made during Jumada al-Ula, 1422H, only a month or so before his death (rahimahullaah).

This recantation is a clarification of some statements he had made, in some of his works, in criticism of Saudi Arabia. Having spent a long time in Saudi Arabia during his illness which led to his death over the last year or so of his life, he witnessed many things directly that led him to make the following clarification, in which he took back all of what he had previously stated. The clarification is itself a refutation of hizbiyyoon and the thawriyyoon who intend evil and also of the hizbiyyoon who would utilise the Shaikh's previous statements in order to cause confusion amongst Ahl us-Sunnah, by justifying their innovated ways and methods by way of the previous ijtihaad of Shaikh Muqbil in this matter.

SalafiPublications

14th August 2001

The Text

The translator: Bismillah Hir-Rahmaanir-Raheem. All praise is due to Allah, Lord of the worlds. And I bear witness that none has the right to be worshipped except Allah alone and I bear witness that Muhammad is His Slave and Messenger (sallallahu alaihi aalihi wassallam). To proceed:

The person who gave the introduction started by saying: “And in this blessed day of Al-Khamees, the 15th of the month of Rabi Al-Awal, in the year 1422 (AH) – our noble Shaykh and Allama and Muhaddith of Yemen and the Islamic world, the Shaykh Muqbil ibn Haadee al-Waadi’ee will deliver this talk with the heading ‘What I have witnessed in the Kingdom of Saudi Arabia’. So I am going to let him start (hafidhullahu wata’ala).”

The Shaykh (rahimahullah wata’ala) said, after praising Allah (subhana wata’ala) and sending peace and blessings on the Prophet Muhammad (sallallahu alaihi wa aalihi wassallam), he said:

“I have been reluctant for some time to speak about the issue that I am now about to speak about. But then my determination became stronger although I was ill, but I feared that I might die before clearing my position regarding this. And it had been suggested to me a number of times that permission should be sought from the Emir Ahmad, the vice minister of Internal Affairs in Saudi Arabia, in order to make Hajj and Umrah. But I replied to the brothers that I am in no need of that and I said to myself that I won’t fall into being belittled since I am completely comfortable in my own country amongst my students.

And Alhamdulillah (all praise is due to Allah) – then Allah (subhana wata’ala) had decreed that I was to become sick and received treatment in the hospital called ‘Mustashfa Thawra’ in San’aa and there the doctors decided that I need to travel abroad. And one of them said: ‘I advise you to travel to Saudi, because they are advanced in medical care.’

Then – barakallahu feekum – I went to Saudi. After having spoken out on more than one tape. And I agreed to go there because despite what lies between us, then that is better than going to the enemies of Islaam. So after that permission was sought for me and the Shaykh al-Allamah Muhammad ibn Saleh al-Uthaimen (rahimullah wata’ala) interceded for me and his intercession was accepted, so that I could go there for treatment. And Alhamdulillah all my affairs were prepared by the Saudi Embassy, then after that I arrived in Riyadh and was received by the officials from the Ministry of Internal Affairs, who had paid for a hotel for us, may Allah (subhana wata’ala) reward them with good. And this was more than we had expected and they treated us very generously, Jazahamullahu khair. Then they hurried for me to be admitted to the hospital.

And also in addition to their great generosity, our brothers used to gather around us and Alhamdulillah we would have sessions discussing knowledge without touching upon any other issue. And Alhamdulillah I am not one of those who repay a good deed with a bad one, nor generosity with harm. And Alhamdulillah brothers would come and ask me

about ahadeeth and I would ask them also, then I was admitted to the hospital and stayed there for about ten days. Then they said: 'Ya Aba Abdur Rahmaan, you must travel abroad.' So I said: 'Khairan inshaAllah.' And we arrived in Jeddah and were received in a hotel called 'Funduk-ul-hamrah' and may Allah reward the Emir, the Minister of Internal Affairs, with good, since we were received and treated very generously, so Jazahallahu khair.

Then I requested to have a meeting with him. And Alhamdulillah it was indeed an interesting meeting. A meeting with an intelligent man, and if you were to revise issues of Ilm with him, you would find that he has a fairly good share of knowledge Walhamdulillah. Then – hafidhu kumullah – he said to me: 'Whatever country you would like to go to, then we will InshaAllah wata'ala prepare everything you need over there.' But since I wouldn't know, I said to him: 'You choose.' So he chose America. Because America is ahead of other countries in medical treatment of the liver.

Then I must say that I was amazed when I went to Makkah, because in Yemen I used to have about four guards by the door and with that I was still not safe in my house, neither during the night nor during the day. But when I was in Makkah, I was in a hotel called 'Daar-ul-Azhar' and some nights I couldn't go to sleep so I would go out to the haram in the middle of the night by myself. And nothing can be compared to the ni'mah of the calmness and the sweetness that I felt within me. I would go out all by myself and I would make tawaaf then I would stay and make salaah as long as I could and then I would return to the hotel. And this was a sense of security that I have not witnessed in any other country. And the reason for it is the Istiqamah on the Book of Allah and the Sunnah of the Messenger of Allah (sallallahu alaihi wassallam) by the ones in authority and by many of the countries inhabitants.

And our Lord (azzawajal) spoke the truth, when He said, in His Noble Book in his reference to the people of the Book: **“And if they had only established the Torah and the Injeel and that which was sent down to them from their Lord, then they would have indeed been able to eat from above them and from beneath their feet.”**

And He (subhana wata'ala) says: **“If the people of the towns had only believed and had taqwa. We would have indeed opened up for them blessings from the heavens and the earth.”**

And He (subhana wata'ala) says in reference to the Quraish: **“And they said: ‘If we were to follow the guidance with you we would be snatched away from our land.’”**

And He (subhana wata'ala) says: **“Have we not granted them authority over a secure sanctity to which the fruits of all things is being brought as a provision from Us?”** And He (subhana wata'ala) says: **“So do they then not see that we have given them a secure sanctity while the people around them are being snatched away?”**

And He, the Lord of All Might and Glory, also said in His Noble Book: **“And if they only had remained upright upon the Path, We would have given them water abundantly.”**

And our Lord spoke the truth when He said in His Noble Book: **“Allah has promised those amongst you who believe and work righteous deeds that He will indeed give them authority in the earth, the way He gave authority to those before them. And He will establish for them their religion that He has chosen for them. And He will exchange their fear with security so that they can worship Me and not ascribe any partners with Me.”**

And He (subhana wata'ala) says in His Noble Book: **“It is a great Grace and protection from Allah for the taming of the Quraish. We cause the Quraish caravans to set forth safe in winter and in summer. So let them worship Allah, the Lord of this House who has fed them against hunger and has made them safe from fear.”**

So safety and security is a very great ni'mah from Allah (subhana wata'ala). And that it is caused by having Istiqaamah upon the Book of Allah and upon the Sunnah of Allah's Messenger (sallallahu alaihi wassallam). And also – hafidhu kumullah – the fact is that when this country upheld this Istiqaamah, Allah established them and all praise is due to Allah. And we ask Allah (subhana wata'ala) to supply them with righteous advisors and to protect them from evil associates who beautify the falsehood. And that they strive to associate with people of goodness and virtue, even if they were to hear from them some words that might be hard upon them. Because as it is said: 'Your friend is he who is sincere to you, (meaning he lets you know how he feels about you). And not the one who always lets you know that you're right, rather he is your enemy.'

So – hafidhu kumullah – it is a must that we praise Allah (subhana wata'ala), just as it is obligatory upon the people of this country to praise Allah (subhana wata'ala) because there are certain people in the country who might be people of desires, some of them might be anarchists or free-thinkers etc., who might demand certain things from the government. But may Allah reward the ones in authority with good.

Because I saw in the newspaper the Emir Naaif (hafidhullah wata'ala) was requested to allow women as candidates for election. So he answered them as saying: “Do you want that the man should be kept to remain in the house and the woman - she's the one who goes out to do things? No, don't even bother trying it!”

And also he was asked to implement voting and said: “In our opinion we haven't seen it successful in the neighbouring countries, rather the ones who derive success are the people of influence and the rich.”

And this is true. And also voting came to us from the enemies of Islaam and the Organisation of Human Rights was received by a large amount of people. Despite all the

falsehood that it contained. Why is this, because what it means is that establishing the Hudood, the punishment legislated by Allah (subhana wata'ala) is barbaric and cruel. But also it means banning the Book and the Sunnah and exchange them with the systems of the enemies of Islaam.

The Saudi government, may Allah give them success towards all good, only received it, meaning the organisation of Human Rights, with this condition, that it submits to Islaam and the Book and the Sunnah. And also, barakallahu feekum, the establishment of the Hudood, as our Lord (azzawajal) says in His Noble Book: **“And in the establishment of the Qisaas there is light for you.”**

Na'am (yes). The murders are few in this country. And also theft. You can leave your car by the masjid or by your house door and no thief or anything like that will come for it. But in other countries you may leave it and when you come out you won't even see it. In fact they might thief someone's car while the owner is in it! So all this we have mentioned earlier is because the implementation and establishment of the Hudood. So may Allah reward them with good.

And as you heard before in the ayah - and in the establishment of the Qisaas, there is life for you. So if the thief knows, that if he steals his hand will be cut off he will prevent himself from stealing. And if the fornicator knows that he will be lashed if he is a virgin, or will be stoned if he is or has been married, then the fornication will decrease. I am not saying that it won't exist, but it will be rare.

And also from the reasons mentioned earlier, it's forming the organisation, which commands the good and forbids the evil. Since I read in the newspaper that the King Fahad (hafidhullahu ta'ala) gave the organisation about 300 vehicles and said to them: 'You are the organisation of control and you are responsible in front of Allah (subhana wata'ala).' ”

Then someone corrected the Shaykh in the background saying that the King said: 'You are the committee of commanding the good and we are the committee of control.' And the Shaykh said that he thinks he was informed of it the way he said it.

“But anyway – barakallahu feekum – by doing this they have done well to their country and themselves. Verily it is an obligation upon every muslim in all Islaamic lands to cooperate with and assist this government, even if it be by uttering a good word about it. Because surely its enemies are many, both from within it and from outside of it. And there are people of desires, anarchists/free-thinkers within it, but Allah (subhana wata'ala) made them firm in establishing this blessed country and all praise is due to Allah (subhana wata'ala).

So it is obligatory upon every muslim to assist this government. And also – barakallahu feekum – the Qisaas as well as other Hudood is a ni'mah from Allah (subhana wata'ala) upon the society. They seek to criticise us if we establish a Hadd from amongst the

Hudood of Allah while they themselves completely crush and annihilate their own nations. And these Hudood are in actuality a benefit for both the individual and the society.

As for the individual, then it is an expiation for him of the crime that he committed, as related by the two Shaykhs, Bukhaari and Muslim, on the authority of Ubaadah ibn Samit (radiallahu anhu). And as for the society then it is a protection for their money, blood and honour. Now if you were to go out to the seaside you would see that a man and his wife don't have to have no fear for themselves from anyone. So – hafidhu kumullah – these Hudood are of benefit. And when they were abandoned in many of the Islaamic countries, it's people were not able to prevent and fight theft, nor crimes like alcoholic beverages and drugs, and the reason being that they don't establish the Hudood, wallahu musta'an.

And also we have the issue of building masaajid in the Islaamic and non-Islaamic countries. But I do advise them, that if they build a masjid, then they should give it to Ahlus-sunnah. Because if they give it to the sufi, then he will insult them and base his khutba's on insulting them and if they give it to a hizbi, then he will utilise it for the hizbiyyah. So we advise them to hand over the masaajid to ahlus-sunnah, who likes this government and those who run it.

Then we also have the issue of what I have previously written and said on cassettes. Which I have been asked about more than once. And I have commanded the brother who is responsible for printing my books not to have anything of what I have previously said against Saudi remain in them.

And Allah (subhana wata'ala) says in His Noble Book: **“Should the reward for good be anything else but good?”**

And they have indeed been good to me and treated me very generously. And I am not of those who return a good deed with an evil one. And this is from the favours of Allah (subhana wata'ala).

And let me say this, no one has encouraged me nor forced me to say this. Rather I myself hold that it is a must for me in order for me to clear my conscience and position. Although I do believe that I was expelled from the Kingdom wrongfully.

Yet, La ilaha ill Allah, so many times I have been in arguments with the people who make takfeer of the Saudi government. And I would say to them: 'The Saudi government is not a kaafir government.' And I used to teach lessons which did not touch upon any of these issues, walhamdulillaah, but one must have patience and forgiveness.

And since they themselves – Jazahamullahu khairan - have pardoned we'll all pardon one another also.

And also one of the things is that they give great importance to the affairs of the Hajeej, the people who come to make Hajj. And also in expanding the two sacred masjids. And

the Messenger (sallallahu alaihi wassallam) said: 'He who builds a masjid for the sake of Allah, Allah will build him the like of it in Jannah.'

So their caring for the affairs of the Hajeej and preserving their safety by having security at the doors of the Haram, and also when the Fire broke out recently, they have now started to provide non-flammable tents. So may Allah (subhana wata'ala) reward them with good, they show major concern. When we were at Mina, the planes and the helicopters would circle over at Mina in order to watch over the Hajeej.

So Jazahamullahu khaira for this care. And I'll hear say if you were to read in the books of the early scholars and the history of Makkah you'll see that (then he mentioned the name of a historical character that I wasn't able to catch), you'll find that he killed in the Haram and its surroundings about 30,000 people. And you'll find that some years the Hajeej of Missa were prevented from coming in. And other times the Hajeej of al-Iraq and al-Yemen.

For when the Saudi government, with the praise of Allah, became established, we find that they preserved both the friend and the enemy who came to make Hajj and considered them the guests of Ar-Rahmaan and then their own guests also. So Jazahamullahu khairan – and this is something that they should be thanked for since no other government – NO OTHER GOVERNMENT – is able to perform this. But they are doing it and Alhamdulillah, the soldiers are unique and also the ones in authority and Jazahamullahu khairan walhamdulillah, some of them have official clothing and some don't. In order to analyse the situations of the people and Alhamdulillah this is a ni'mah from Allah (subhana wata'ala) upon these rulers.

I have written some of these incidents in my book 'Ilhaadal Khumaynee fee Ardal Haramain.' Meaning some of the commotion that the Hajeej had to go through in past times, since the ruler, Bi'amrillah al-Ubaydee al-Baatinee sent one of his slaves to beat the Black Stone and the Ka'bah with one of his sticks. Then he stood by the Black Stone and killed whoever tried to stop him or grab him, while saying, 'No Muhammad and no Ali' – until two men from Yemen were able to kill him.

So what was said previously, it is obligatory upon each muslim in every Islaamic land to support this government because Allah (subhana wata'ala) says in His Noble Book: **“And help one another in deeds of righteousness and taqwa and do not help one another in deeds of sin and transgression.”**

And the Prophet (sallallahu alaihi wassallam) has said: “The believer to another believer is like a building, one part of it strengthens the other.” Which is agreed upon on the authority of Abu Musa. And the Messenger (sallallahu alaihi wassallam) said: “The likeness of the believers in their love, compassion and mercy, is like the body, if one part of it suffers, the rest of the body becomes affected with fever and sleeplessness.”

And also another thing is their honouring of the scholars. And their noble elder, Abdul Azeez (rahimullah wata'ala) enjoined this upon them. So they uplift the scholars and

respect them very much. But there are also evil scholars around who speak ill of the Saudi government and might make takfeer on them. So a distinction is necessary with regards to the people of knowledge. Whoever is on their Aqeedah, which is Tawheed, then he should be respected. And whoever is upon Aqeedah of Bid'ah or Hizbiyyah, should not.

The Hizbi's O my brothers are evil. They are preparing themselves to take over the government as soon as they get a chance to. So it is important not to let them do so. Nor to aid them in any of their Baatil, except from the aspect of winning them over, if it is known that they will repent.

So their honouring of the scholars is one of their virtues and a good thing for their country. And towards their noble elder, meaning Abdul Azeez ibn Baaz (rahimullah wata'ala) who enjoined this upon them and which they are practising. So may Allah reward them. They received and treated us very well and they fulfilled all our needs with respects to my treatment etc.

(So the Shaykh went on to say:) So Jazahamullahu khaira for what they have done for us. And I ask Allah to bless them and protect their country and establish them and to provide them with good and righteous advisors, since Allah (subhana wata'ala) says: **“O you who believe! Take not as your advisors those outside of your religion. Since they will not fail to do their best to corrupt you. They desire to harm you severely, hatred has already appeared from their mouths. But what their breasts conceal is far worse. Indeed We have made plain to you the ayaat, if you understand.”**

So may Allah grant them good advisors and protect them from evil companions because the Prophet (sallallahu alaihi aalihi wassallam) says: “The likeness of the good companion and the bad companion is the likeness of the seller of musk and the blacksmith. As for the seller of musk then either you will buy some from him or he will give you some for free or you will find from him a pleasant scent. As for the blacksmith then either he will burn your clothes or you will find from him a bad smell.”

(Then the Shaykh continued to say:) But the topic in hand is not to keep mentioning the ayaat and the ahadeeth about the evil companion, nor the virtues of the good companion, but we advise them to sit with the righteous companions who want good for them and the Islaamic countries. Since this country is considered the centre-point and the place of refuge for all Muslims. And I praise Allah, for they have indeed welcomed many travellers from various countries. So we praise Allah (subhana wata'ala) wallahu must'aan.

And finally I repeat that the reason for this time is only that I see it to be an obligation upon me to speak the truth. For, by Allah, no material thing has encouraged me nor any person. And Alhamdulillah I am not amongst those who are deceived by people's speech, but rather I take from their actions. And I have seen praiseworthy and good actions here, so Jazahamullahu khaira, this is what affects me, wallahu must'aan.

And we ask Allah to grant us tawfeeq to what He loves and is pleased with. And the question keeps being repeated 'Have you retracted the statements about all the governments?' I have retracted my statements about the Saudi government, so Jazahamullahu khairan. As for the other governments, then laa (no)."

The questioner says: "Jazakamullahu khairan, ya Shaykh. It is said that you wrote an introduction to a book by Al-Maqdisee [Isaam Barqawi] which deals with the issue of takfeer on this country. Is this authentic?"

The Shaykh says: "This is a lie, I was in Medinah. And then in the prison in Medinah. And in Riyadh and when I came out I wasn't making any takfeer on the government, so then how can I make takfeer of it? And the Prophet (sallallahu alaihi wassallam) said: "Whoever says to his brother 'O Kaafir', then indeed one of them has it attributed to him." So it is not allowed for us to make takfeer upon them since they are a muslim country – wallahu musta'an."

Then another speaker says: "May Allah reward you ya Shaykh."

And all praise is due to Allah, Lord of the Aalamin (mankind, jinn and all that exists). And this took place in the city of Jeddah on the 15th day of Rabi al-Awal 1422. And all praise is due to Allah the Lord of the Aalamin. And we ask Allah to benefit us by our Shaykh's speech, the Allamah Muqbil ibn Haadee al-Waadi'ee - hafidhullah wata'ala, which is now sadly rahimullah wata'ala. And to relieve him from his condition and allow him to return safely and to preserve him as a treasure for Islaam and the muslims – wAlhamdulillah hir-Rabbil Aalamin.

Then the questioner asks: "And another question ya Shaykh is about this man Abu Muhammad al-Maqdisee, what is your opinion of him, is he a scholar or what?"

The Shaykh (rahimullah wata'ala) answered: "This man writes some books which have many mistakes in them, and once he sent me a book, I am not exactly sure of its title, but it wasn't 'Al-Khwaashid al-Jaleeyah' – because he never used to attribute that book to himself. So I looked into it but I didn't have much time so I gave it to the brother Abdul Azeez al-Bura'ee who has great insight in criticism. And he clarified the mistakes in it, and when it reached back to him he wanted to refute Abdul Azeez al-Bura'ee.

So I said to him, this is an ignorant and arrogant man, just leave him and we shouldn't busy ourselves with him, wallahu musta'aan. But it is the people who saw that he had some enthusiasm so they thought him to be from the people of knowledge. And how many people are there who are thought to be from Ahlul-Ilm, but in actuality are not. And this man is not."

Then the questioner asked for some clarification from the Shaykh about the books title and the Shaykh basically repeated what he had just said about the issue and of how our brother Shaykh Abdul Azeez al-Bura'ee (hafidhullah wata'ala) had refuted this al-Maqdisee and the issue and so forth.

Then the speaker said: “As we have previously mentioned the Shaykh – Jazahallahu khairan – did this talk in Jeddah and this is while he was lying down on his bed from his sickness but he wanted to do this to clear his conscience as he mentioned himself – so Jazahallahu khairan – this was his own view. And we ask Allah (subhana wata’ala) to benefit him and us with this speech and all praise is due to Allah, the Lord of the Aalamin.”

The Shaykh went on to say (rahimullah wata’ala): “We forgot to mention something which is that in some newspapers it states that the Emir Salmaan (hafidhullah) publicly said the ‘four British citizens were lashed in the country’ and then he said ‘we will implement the Shariah of Allah, regardless of whoever might be upset or angry about it.’ So this boldness is a very good thing from him and also from the rest of the government. Especially in these times when many governments are scared and fear things like the London Broadcasts, which they say is a world-wide broadcast. And they fear Jareedutal Haya, which they say is a world spread newspaper. As for those, meaning the Saudi government, then Jazahamullah khairan, they established the Shariah of Allah and I ask Allah (subhana wata’ala) to protect them and their country.

And another thing also is the issue of their hospitals, in which I saw things that pleased me. Such as that on every floor they have a masjid, one for the men and one for the women. And they should be thanked for this concern of theirs, and Jazahamullahu khairan. And also they build other hospitals in various countries. Like in my own country Yemen, they built a big hospital in Sa’daa, called Mustashfaa Salaam and another one as well in the province of Hajja. But I don’t recall its name. But all medication is free as well as the x-rays and surgeries, may Allah reward them with good for this extraordinary work that they take upon themselves to do. Wallahu must’aan. And with this we end it. Walhamdulillaah hir-Rabbil Aalamin, wa la hawla wa la quwatta illa billah. And if any mistakes were made, the one who is sick, always has an excuse. Wallahu must’aan.”

Then the speaker added: ‘Jazakamullahu khairan and may Allah heal you.’

And then the Shaykh went on to say (rahimullah wata’ala): “And after this I add, that if someone was to ask, ‘why didn’t you wait with what you had to say until you returned to your own country?’ Then my answer is that I cannot be sure of any such return. Since Allah (subhana wata’ala) might decree for other things to happen and Alhamdulillaah hir-Rabbil Aalamin. Also the ones in authority here in the Kingdom, Jazahamullahu khairan, have preceded me in their pardoning and their excellence. But not only in the virtue of pardoning but also in their generosity, so Jazahamullahu khairan.

And as the poet has said: ‘If you were to treat a noble person generously then you will be able to possess him. But if you were to treat a mean person generously, then he would behave rebellious to you.’

Because there are some rulers, if you were to sit with them, they might appear to agree with what you say to them about changing the munkar etc. And when you leave you will feel at rest, but you can't trust him in that.

And his situation is like the one described in this piece of poetry: 'So I woke up this morning after the night like someone who tried to grab onto some water. But the spaces between his fingers deceived him.' "

The Shaykh (rahimullah wata'ala) continued to say: "And I also forgot something which should have been a priority when looking at the order in which things took place. And that is what was done for me by the brother Muhammad ibn Abdullah ibnu Saaleh, who is the brother of the President of Yemen. Who received us and prepared everything for us in the hospital in San'aa and who encouraged the doctors to do everything that they could. So may Allah have mercy upon him and reward him with good. And he should be thanked for what he did, may Allah have mercy on him. And I will always remember the good deed that he did, so Jazakamullahu khairan. And the Prophet (sallallahu alaihi wassallam) said: "He who doesn't thank the people doesn't thank Allah."

So I thank him for that and also for the care that he showed – so Jazahallahu khairan and may Allah have mercy on him and give him the Paradise of al-Firdous. And he is considered a loss for the people in all of Yemen, wallahu musta'an and Qadar Allahu mashaa fa'al. And when we were informed of his death, me and all of the brothers were sad, since we knew the real Muhammad ibn Abdullah and the goodness within him, Jazahallahu khairan. Such as helping the orphans in Dar ul Shawkaanee, which he is thanked for. And with this he did great good to himself, he was a honest man without desire of possession, nor any deceiving and lying methods of politics, rather he said what he would feel at the right time.

And Alhamdulillah, this is what I wanted to do add and will mutually encourage each other to having taqwaa and hold fast to the Book of Allah and the Sunnah of His Messenger (sallallahu alaihi wassallam), since holding fast to them will raise you, o you Muslim. As Allah has said to His Prophet (sallallahu alaihi wassallam): **"And verily it is a reminder for you and your people and you will be asked."**

Meaning you will be asked about this Book of Allah that He has sent down to you and you will also be asked about this great Shariah that Allah (subhana wata'ala) has given you as a gift, through a Book that falsehood cannot enter into, neither from the front, nor from the back.

And as stated previously, I recorded this cassette without anyone forcing me to and if I was forced to, I wouldn't have been able to speak for ten minutes. Nor have I been induced by money and Alhamdulillah, people know the dawah that I am upon and my concern for it and that I don't care anything about what I am offered of the dunyaa – and this is from the favours of Allah (subhana wata'ala).

I ask Allah to make us all of those referred to in the Prophet (sallallahu alaihi wassallam's) statement, collected by Bukhari and Muslim, on the authority of Abu Hurairah: "Richness lies not in accumulating material things. But rather richness is the richness of the soul."

And the Messenger (sallallahu alaihi aalihi wassallam) says: "He who seeks to be modest, Allah will make him modest. And he who seeks to be independent of the people, Allah will enrich him. And he who tries to keep himself patient, Allah will make him patient."

So we ask Allah to suffice us from His Bounty and make our richness in our hearts. Wallahu must'aan, walhamdulillaah hir-Rabbil Aalamin wa sallalla humma sallamma ala nabiyeena Muhammad wa ala aalihi wa sahabihi ajma'een. Wa la hawla wa la quwatta illa billah. And I ask Allah to heal me and return me to my students and brothers for the sake of Allah, while in a good condition. So that we can enjoy those benefits of knowledge which journeys are being made to with the praise of Allah and this is due to His Favours.

Even though they do have the brother and noble Shaykh Yahyaa al-Mooree, Jazahamullahu khairan for what he is doing. And I ask Allah to bless him and to bless his knowledge. WALhamdulillaah hir-Rabbil Aalamin."

The speaker said: "May Allah reward our Shaykh and noble elder, the Allamah, the Muhaddith, Ash-Shaykh Muqbil ibn Haadee al-Waadi'ee - hafidhullah wata'ala (which is now rahimahullah wata'ala). And he said these words while lying down on his bed due to his illness. And he said them because he felt this is the right time for it, as he said himself, without seeking any object of the dunyaa.

And Alhamdulillaah the Shaykh's biography and history is known. Such as his zuhud and abstinence from this dunyaa and what has he taken from it ever since we knew him, up until this day. And we ask Allah (subhana wata'ala) to bless him in his age and to make him a good example for his brothers and students and all of the muslims. WALhamdulillaah hir-Rabbil Aalamin."

And this addition was made on the 25th of Rabi al-Awal, by the Shaykh (rahimullah wata'ala). Wa Jazahamullahu khairan wAlhamdulillaah hir-Rabbil Aalamin. And the last words of the Shaykh on this tape was his response to the brother, "wa Jazakamullahu khairan."

The speaker then goes on to say: "We also want to remind the listeners of some of the things that we know and have seen from our Shaykh (rahimullah), as far as zuhud in the dunyaa. Which can be seen from his clothes and his house, which also bears witness to this. And his cars, there is no valley, mountain or level ground in Yemen specifically, except that they went up and down it, fee sabeel lillah, for the sake of the dawah to Allah (subhana wata'ala). And also outside of Yemen, in the seasons of Hajj, they carry the students to Hajj, these cars are well known, they almost don't run for about a hundred kilometres except that something goes wrong with them. And most of them have been crashed by the students. As some of the students have actually been injured in them. But

Alhamdulillah this shows the reality of the dawah and what gives the Shaykh pleasure, (rahimullah wata'ala) in his institute amongst his students.”

END TAPE

The translator: Bismillah hir-Rahmaan nir-Raheem, Alhamdulillah wa salaatu wassallam wa ala rusoolillah wa ala aalihi wa ashaabihee wa man waala. Wa ashadu an la ilaha illallah wah daho la shareek alahu wa ashadu anna Muhammadan abdooh wa rasulooh. Amma ba'ad:

Then the tape ends, and Alhamdulillah what the brother mentioned is something that myself and other students of Shaykh have all witnessed, plus much more that could be mentioned and talked about.

And we hope now after our Shaykh's death (rahimullah wata'ala), that his students from all over the world that represent the da'watus salafiyyah, da'watul ahlus sunnah wa jamaa'ah, called to by our Shaykh can come together and compile both written and spoken material, reminiscent of the life of our Shaykh (rahimullah). As well as translations of his books and tapes into English. As the Muslims in the West never really got their due share of the Shaykh's Ilm and works during his life-span.

And Alhamdulillah our good brother, and a student of the Shaykh Abul Hasan Maalik al-Akhdaree al-Amrikee (hafidhullah wata'ala) has translated a number of books by our Shaykh (rahimullah). And recently finished a translation of Al-Makhray minnal fitnah with the deletion of the statements made by our Shaykh in previous prints against the government of Saudi Arabia. Which the Shaykh personally requested from him.

May Allah (subhana wata'ala) allow it to be printed soon as well as the rest of the Shaykhs works that we have translated and are ready for printing. And may Allah (subhana wata'ala) expose the vain efforts of the people who follow their own desires make, in trying to defame the Shaykh (rahimullah) and his true students. Or distort the dawah that he called to and is upheld by his true students. The da'watus salafiyyah and da'watu ahlus sunnah wal jamm'ah.

Whether they be from people who sat with him (rahimullah) while yet their chest were filled with dhakhan, and shubah, and hasad of his true students. Or from other than them who don't want to recognise the fact that the Shaykh retracted his previous statements and position against the Saudi government on this tape. And who suffers from various other diseases in their hearts that clearly display in their manhaj and in their speech and action.

And I ask Allah (subhana wata'ala) to shower His Mercy on our Shaykh and to place him in gardens, beneath which rivers flow. And to reward him with the best of rewards for what he has given for myself and the rest of his students, past and present and the whole of this ummah. And I ask Him (subhana wata'ala) to preserve the Shaykh's successor in Yemen – Muhammad ibn Abdul Wahhaab al- Abdilee al-Wassaabee (hafidhullah wata'ala). And also to preserve his successor at his own institute 'Dar ul Hadeeth' in Dammaj. Our

Shaykh Abu Abdur Rahman Yahyaa ibn Ali ibn Ahmad al-Hajuree. And all of the Shaykh's prominent students who are carrying and giving the fruits of his Ilm, Akhlaaq and his dawah in their various institutes throughout ad-Diyaar al-Yemeneeyah.

Then the brother translating supplicated for all of the mashaykh and sent peace and blessings on the Prophet (sallallahu alaihi wassallam) and his family and companions – ameen.