



# WHAT I WITNESSED IN SAUDI ARABIA

BY

SHAYKH MUQBIL IBN HAADEE AL-  
WADI'EE



QUESTION AND ANSWER SESSION

Transcribed by:

Umm Safurā As-Salafīyyah b. As-Sa'adiyyah

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Question:

Noble Shaykh what is the ruling regarding prayer behind the barelwis knowing that I am in Britain and I have no Mosque near to it and I live in my city so what should I do? Is it allowed for me to pray in this house, in this condition or not?

Answer:

All praise is due to Allāh much good and blessed prayers as our Lord loves and is pleased with, I testify that nothing has the right to be worshipped except Allah alone, and I testify that Muhammad is His slave and Messenger ﷺ to proceed:

The prayer behind a Sufi grave worshipper is not correct. Why? Because he believes Lordship in other than Allāh and the grave worshippers it is well known about them that they invoke and they call upon other than Allāh and Allāh the Mighty and Majestic says in His noble book:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ  
إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ  
الْقِيَامَةِ يَكْفُرُونَ بَشْرِكِكُمْ ۖ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

Those who may invoke besides Him, do not possess power even over a covering of a Qitmīr ( datestone) . And if you call them they could not hear you and if they could hear they could not respond and on the day of resurrection they will reject their shirk with them and none will tell you like the one who is fully aware.

Sūrah Al-Fātir verses 13 to 14

And He the Most Perfect the Most High Allāh says in his Noble Book - Al  
Qur'ān:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۚ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ  
مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

○ people an example has been given to you so listen to it those whom  
they invoke besides Allah cannot even create a fly and even if they all  
came together to do so and even if the fly were to take something from  
their food ( take something from their idols) then their idols could not  
take it back, weak is the caller and the one that is called.

Sūrah Al-Hajj verse 73

And if a person is just an innovator whose innovation does not reach the level  
of Kufr then the prayer behind him is correct - Shaykhul Islām Ibn Taymīyah  
رحمه الله said in the start of his book Manhaj As-Sunnah the Salaf differed about  
the prayer behind the innovator so some of them said praying behind them  
would strengthen him upon his innovation and the people will be mislead by  
him and others said it is all right to pray behind him as long as the one who  
prays behind him criticises him, yes. And this last saying is the one that should  
be relied upon since the Prophet صلى الله عليه وسلم said:

Pray if they lead you correctly then it will be for you and be for them, and  
if they err then their erring will be for you and against them.

Reported by Bukhārī from the Hadīth of Abu Hurayrah رضي الله عنه

And As-San'anī رحمه الله said in his book Subhul-Salām after explaining the  
weakness of the Hadīth he said:

"Pray behind whoever says Lā ilāha illallāh," after explaining the weakness  
of this Hadīth - the Hadīth which is to be quoted a weak Hadīth this Hadīth  
where it is said pray behind the one who says Lā ilāha illallāh and pray over  
who says Lā ilāha ilLallāh this Hadīth being weak he said after explaining to  
be weak and whoever is such that his prayer is correct then his leading the  
prayer will be correct, and he explained about how the Hāwīya said:

**The one who abandons the prayer behind an innovator is a Muṭtādi' an innovator himself.**

This refers to the innovator whose innovation does not leave at least the level of Kufr. Yes.

But if it reaches the level of Kufr however like that of the grave worshippers then prayer is not correct behind them since their prayer itself is not correct. What remains i.e the one who is just an innovator so if you were to pray behind him then the prayer of the people, then perhaps the people will be therefore mislead by you and think that the person ( i.e leading the prayer) is a person upon guidance but what we advise if you can replace him without causing Fitnah then do so and replace him with a person who is upon the Sunnah.

But if you are not able to replace him then I advise you to go to a Masjid upon the Sunnah where you can pray or that you build a Masjid even if it be from the trunks of date ( palm trees) and pray in that Masjid but if you are not able to do this or that and then there is no harm for you pray behind him if you are not able to do this then there is no harm that you pray behind him ( i.e. the innovator who has not reached the level of Kufr of that innovator) . Do not pray alone in the corner of the Masjid or in your house. And Allāh is the One to aid.

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Question:

Our noble Shaykh what is the ruling regarding striving to gather personal references (Tazkiyāt) that if a person comes to you requesting a reference so that it will assist me to give lectures in England and so on? So some people have started to do this a great deal, they go to scholars and they go to Mashayikh they go to their Shaykh's to obtain these Tazkiyāt these references, they go to obtain these references in order to make it easy and possible for themselves to give Da'wāh in the UK, here. So, is this practiced to be rejected or accepted, what do you say about this?

Answer:

Yes, these references are like witnesses that are given if the one who carries them deserves them, then this pertains the saying of Allāh the Mighty and Majestic in the Qur'ān:

وَنُؤَا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ

And assist upon and pious deeds and do not assist upon sins and transgression.

Sūrah Al-Mā'idah verse 2

But if he is not deserving of that then it is a case of hiding the reality and of deception and the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

Whoever deceives then he is not from us ( or he is not of us ) .

Imam Al-Nawāwī's Riyād-us-Sālihīn Chapter 276

Prohibition of Deceiving others no. 1579

And it will also be a case of helping upon sin then also these references these Tazkiyāt what is to be counted is knowledge Al-ilm knowledge is what is to be considered, yes the people have become lax in the use of Tazkiyāt or in the use of these references and Allāh the Mighty and Majestic says in the Noble Book:

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ

Do you not see those that declare themselves pure rather, Allāh declares good whoever Allāh pleases to declare good.

Sūrah An-Nisā verse 49

تَفَلَّا تُزَكُّوْا اَنْفُسَكُمْ ۚ هُوَ اَعْلَمُ بِمَنِ اتَّقَى

So do not declare yourselves pure, Allāh knows best those who fear Him.  
Sūrah An-Najm verse 32

So the affair is that, such a Tazkiyāt such a reference if it is in accordance the reality i.e. that which you know that which is reality then it is like a permission to report i.e. the Ijāzah ( permission) i.e. Hadīth and other matters. The permission to report, the Ijāzah, the early scholars used to take, the Salaf used to do. But if it is other than this then this is a case of hiding the true reality and deception and assisting upon sin. And Allāh is the One who aids and their ruling is that of case is a witness.



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Question:

○ Shaykh, is it permissible for a man who has divorced his wife, with the first or the second divorce such that she is in a state of lesser removal al-baynūna as sughrā or the lesser the removal which is lesser due to the first and second divorce, does he have the right in the Islāmic law that he may have sexual intercourse during the waiting period i.e. during the Iddah period, before the divorce comes to the end i.e. the lesser divorce? During the Iddah period is permissible for a man to have intercourse with his wife during this period?

Answer:

Yes, if he intends to return her back to being his wife i.e. he is allowed to have intercourse with her during the Iddah period if his intention is - if he intends to return her to being his wife and then that is allowed for him and Allāh ﷺ, Allāh the Perfect and the Most High says:

وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنكُمْ

And bring two just men to witness to it.

Sūrah At-Talāq verse 2

i.e. bring two witnesses to that from amongst you, that when you take her back, two just witnesses that you have taken her back then the scholars say this is something **recommended** so if the man intends by this by, by this sexual intercourse which he has with the woman that he is returning her as his wife and he wants to return her by it, then he may have intercourse with her, but if he does not intend to take her back as is his wife then it is not allowed for him to have intercourse with her, if he does not intend to take the woman back in the Iddah period, then it is not allowed for him to have intercourse with his wife. And she will be treated as if she is other than his wife and Allāh is the One who aids.

Question:

The sister says: I am a Muslim woman, Allah the Majestic and the Most high, has tried me with two parents who hate Al-Islām and they refuse that I should wear Hijāb and they refuse that I should cover properly so it correct for me now to remain along with these parents and if I live in the lands of Kufr ( land of disbelief) and they require that I must marry a man who is a grave worshipper, so what is my stance to be, and what should I do? Am I allowed in the Shar'iah to leave or what am I allowed to leave and to live in a house by myself, or with some sisters and I am from the land of Great Britain.

Answer:

Yes, it is allowed for her to go out from there it is allowed for her to go out from there, the Messenger ﷺ said:

**Obedience is just in that which is good.**

Volume 9, Book 89 Sahīh al Bukhārī no. 259 narrated  
by ' Ali رَضِيَ اللَّهُ عَنْهُ | see Hadīth no. 629, Vol. 5 |

And Allāh the Most Perfect the Most High says in His Noble Book:

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

**And do not obey those whose hearts we have closed to Our remembrance and whose affairs are in disarray.**

Sūrah Al-Kahf verse 28

And Allāh also says:

**" And do not obey those exorbitant folk who cause corruption in the land and do not bring about any good."**

( Similar verse brought forth)

So it is allowed for her to go out into live with some righteous sisters and she does not have to obey her parents in disobedience to Allāh the Mighty and Majestic then the husband will have an effect upon the wife if a woman has love for her husband, then she can become like a slave of his, if a woman has love for her husband, then she can become like a slave of his and the Messenger ﷺ said:

From the Hadīth of Abu Mūsa رَضِيَ اللَّهُ عَنْهُ:

The example of the good companion and the bad companion is that of the seller of musk and the black smith. So the seller of musk will give you some or sell you some or you will find some pleasant smell from him, but ask for the blacksmith then either he will cause your clothes to be burnt or he will find an offensive smell from him.

'Sales and Trade' of Sahīh Bukhārī Book no. 34 from Sahīh Bukhārī no. 314

And we, and others have seen righteous young women, we have seen righteous young women but when they married men who were not pious then these women begin to mock that which they used to be upon and mocking those who adhere to the book of Allāh and to the Sunnah of His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So the woman have deficiency in their intellect and deficiency in their religion as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed us in the authentic narration, and Allāh is the One who grants aid.

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Question:

What is the verdict regarding the one who says the Salafi Dā'wah can request money from the Shī'ah? The Rāfidah, those who are the ones who have rejected the companions of the Messenger of Allāh ﷺ. What do you say? What is the verdict regarding that the Salafi Dā'wah can request money from The Rāfidah ( Shī'ah) in order that they may use this money in the call to Allāh, in calling to Allāh?

Answer:

The Shī'ah will not assist except one who will compromise with the Sunnah or compromise with part of the Sunnah. And Allāh says in His Noble Book:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whoever fears Allāh then he will make a way out for him ( provide for him) from sources he did not expect.

Sūrah At-Talāq verse 2

Again, whoever fears Allāh has Taqwa of Allāh then Allāh will make for him or provide for him make a way out for him and provide for him sources from where he did not expect this help or provision to come from!

And the Prophet ﷺ said:

If you truly relied upon Allāh as you should rely upon Him then He will provide for you just as the birds are provided with provision, they go out hungry in the morning and they come back full ( and satisfied) .

Shaykh Al-Albānī's Silsilat Al-Sahīhah, no. 310

So we are not more jealous in favour of the creation than Allāh the Perfect and the Most High, so we are not more jealous in favour of the creation than Allāh the Most Perfect and Most High than He is for His creation and we are not more merciful to the creation than Allāh is to His creation! So Allāh the Most Perfect the Most High makes the affairs easy! Then the Messenger of Allāh ﷺ said:

**Whoever leaves something for Allāhs' sake then Allāh will make him  
something better than it in its place.**

Musnad Al Imām Ahmad ( 5 / 363) . Al Haythamī said in Majma ' Az-Zawā'id ( 10/296)  
" The hadīth is narrated by Ahmad with different chain of narrations and its narrators are  
the narrators of the ahadīth that were reported in the two books of authentic Hadiths. Al  
Albānī ( may Allāh bestow mercy on his soul) in his book " As-Silsilāh Ad-Da ' īfah" ( the  
series of weak Hadiths) ( 1 / 62) said: Its chain of narration is authentic according to the  
conditions of Imām Muslim.

Allāh will replace that thing with something that is better than it! So the Rāfidah  
will they assist upon good? The Rāfidah have in the past taken the side of the  
Jews and the Christians as Shaykhul Islām ibn Taymiyyah in Iqtida' As-Sirāt Al-  
Mustaqim and Imam Adh-Dhahābi he mentions in Al-Muntaqa Minhaj As-  
Sunnah and this is mentioned by Hāfidh ibn Katheer in Bidaya wal Nihaya:

**The Rāfidah, the Shee'ah who curse the companions and many other evil  
things, so the Rāfidah take the side of the Jews and the Christians  
against the Muslims!**

So they are not prepared to assist the person of the Sunnah. Yes, some  
Jamā ' ah, some groups and parties have compromised and compromised and  
compromised due to their taking wealth from the Rāfidah and likewise also  
some people have Egypt compromised those who wrote books in accordance  
with the desires of the Rāfidah! Such as Abu Raya and his like, and Allāh's aid  
is sought.

P U B L I C A T I O N S

Question:

A questioner asks, is it allowed for a woman to make a condition upon her husband in a marriage contract that he does not have the right to marry a co-wife ( to take a second wife) , and he agrees to this condition, will this condition take effect or not?

Answer:

Yes, Allāh the Most Perfect the Most High says:

أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ

O you who believe, keep to your agreement!

Sūrah Al-Mā'idah verse one

And the Prophet ﷺ said:

The condition having the most right that you should keep them of those by which you made the private parts permissible i.e. marriage rights permissible.

Sahih Muslim Chapter 8: Fulfilling of Condition in Marriage Book no. 008, no. 3302

So if he accepts that condition then he must keep to it and if he does not keep to it then he must separate from her, he must separate himself from her. As for the Hadith of Muhammad ﷺ said:

Every condition that is not in the book of Allāh then it is futile, then this is to be taken to refer to other than prescribed and allowable conditions.

Sahih Muslim - The Book of Divorce Book no. 009, Hadith no. 3587

But with regards to this then the Messenger of Allāh ﷺ criticised Alī رضي الله عنه: When he wanted to marry the daughter of Abu Jahl and he the Messenger of Allāh ﷺ then he said:

The daughter of Allāh's Messenger ﷺ and the daughter of Allāh's enemy are not to be united together; i.e. that Fātimah the daughter of the Messenger ﷺ and the daughter of Abu Jahl that they are not to be united together.

Sahih al-Bukhārī, Vol. 7, Book 62 ( Book of Marriage) , Hadith no. 4887

Transcribed with added references and slight editing for understanding by  
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So if he agrees to this condition then he must keep to this condition, and Allāh  
is the One who aids.



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Question:

Someone who says: There is a person in Britain, he delivers verdicts ( rulings) and he says that the books of Fiqh do not contain the rulings that the woman must cover her face, or even that she is recommended for her to do so, and that anyone who says this then nobody has preceded him in saying so. Nobody from the Scholars and the people of Fiqh, so is it correct? To ask/request verdicts from him? And to refer to such a man? Benefit us, may Allah benefit you.

Shaykh:

Yes, this question's a matter about which the Scholars differed, the question about the covering of the face, a question about which the Scholars have differed from the early times, if this is the only mistake he makes then there is no harm in asking him for other rulings or other verdicts and there is no Scholar from the earliest time except that he will have made mistakes. But if he is the one, if he's one who follows the same as Muhammad al-Ghazālī and Hasan Atarabi and their like then it will not be permissible to take verdicts from the like of him.

But as for the book and the Sunnah and Messenger of Allāh ﷺ said:

The woman is 'Awrah i.e. the woman is 'Awrah meaning that which should be kept covered, so when she goes out then the devil makes her alluring.

Al-Tabarānī. graded Sahīh by Shaykh Al-Albānī in Sahīh Al-Targhībī wa Al-Tarhīb Vol. 1 p84.

And Allāh the Mighty the Majestic says in the verse in the Qur' ān:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

○ Prophet! Say to your wives and your daughters and the believing women that they should wear and cause their Jilbāb to hang down upon them, that is such that they should be recognised as believing women so not to be molested.

Sūrah Al-Ahzāb verse 59

So if the person only has this one mistake then there is no harm in asking for further verdicts from him, but if he makes many and serious errors then he is a lowly person. One of the followers of desires and then it is not permissible to ask him for verdicts and it is Allāh who Gives aid.



Question:

A questioner asks: Is it allowed for me to eat in the restaurants in Britain and they are the people of the book i.e. Ahlul Kitāb, the Jews and the Christians so I eat the meat they have slaughtered, is that forbidden?

Shaykh:

If they slaughter the meat correctly and properly in the way of the people of the book, then there is no harm in eating that since Allāh the Mighty and Majestic says in the Qur'ān:

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّلٌ لَّكُمْ

And the meat of the people of the book is lawful to you.

Sūrah Al-Mā'idah verse 5

But if they do not adhere to that way and we are informed that they do not adhere to the way of sacrificing in the way of the people of the book and that most of them, and most of that which they slaughter is done by means of electric stunning (electrocute the animals) then it is not allowed. And Allāh Has given you other things in place of that, you could eat fish or other foods that can feed him sufficiently. And it is Allāh who Grants aid.

And likewise the food that is imported with us, it should be abstained so that you know that the one who sacrifices the meat for the Muslims upon the Islāmic way or a person of the book doing so and in the way of the people of the Book, otherwise you should leave it. And Allāh's aid is sought.

PUBLICATIONS

Question:

**Noble Shaykh, a questioner asks: What is your view about Jihād in Eritrea?**

**Answer:**

Concerning Jihād in Eritrea then their representative came to us here in Dammaj ( Yemen; where the Shaykh resides) and described the Jihād to us and we were pleased about that and then after that one of our brothers went out and reported that they were under orders of the Sudanese army.

**Answer:**

They cannot do anything which they wish independently. So the people differ; a student of knowledge, who is to be hoped Allāh will cause to be a benefit to Islām and the Muslims then we advise him to give full attention to seeking knowledge likewise also one who has an affect in his land, one who has responsibility whom it is hoped that Allāh will cause to be a benefit to Islām and the Muslims, why? Because the lands of the Muslims are being attacked, all the lands of the Muslims are being attacked from within they contain Bātis and Nāsirās, communists, innovations and purely superstitions so all of these Islāmic lands are being struck from within so we should give attention to our lands and the workers should give attention to their land, to their own lands but as for the person who is of no benefit to his land neither regarding knowledge or in directing or benefitting the people and he wants to go then we will not prevent him. And also we hope that they are granted victory even if we have nothing for that except the saying of Allāh the Mighty and Majestic:

P U B L I C A T I O N S  
الْمُؤْمِنُونَ يَفْرَحُونَ وَيَوْمَئِذٍ

**And on that day the believers will be joyous and the victory granted by Allāh.**

Sūrah Al-Rūm verse 4

Abū Khadijah ' Abdul Wāhid:

“ In total there were 14 questions our brother Abū Talha Dāwūd worked very hard and consistently to translate the night he translated as you can see there were a fair amount of detail so the five remaining questions that we will translate those and we will put them on the internet In shā' Allāh on al-Maktaba Salafiyyah page, you will see the answers to these questions, and the rest of the questions that were asked, so if you have access to the web page then go to that if not then find someone who has access to the webpage, and the rest of the questions are relating to issues that we have mentioned, similar issues that we have mentioned, etc.

