

*Scholars are the
Inheritors of
Prophets: A
Biographical Series*

حياة
عبد العزيز بن باز

THE LIFE OF IMĀM 'ABDUL-'AZĪZ

IBN BĀZ

Al-'Allāmah 'AbdulMuhsin Al-'Abbād Al-Badr





**The Life of Imām
'Abdul-'Azīz bin Bāz**

We accept any practical feedback, which might lead to improvement of the book ; perfection is important and is solely for Allah alone.

Method of translation:

Translate by one translator and [two] proofreaders from our party, may Allah preserve them, grant them success and increase their perseverance.

© 2013 MAKKAH AL-MUKARRAMAH

N.11 Fraikin Street
Schaerbeek 1030
Brussels (Capital of Europe)
Belgium

Sales, Distribution and Publishing Department:

N.11 Fraikin Street
Schaerbeek 1030
Brussels (Capital of Europe)
Belgium
Tel: 00 322 241 8011
Fax: 00 322 241 8011
Site: www.makkahpublishing.com

All rights reserved ; no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying recording or otherwise, without the prior written permission of the copyright holders.

**The Life of Imām
'Abdul-'Azīz bin Bāz**

**Al-'Allāmah
'AbdulMuhsin al-'Abbād al-Badr**

Contents

Introduction	9
His Lineage, Birth and Upbringing	15
His Teachers from whom he Acquired Knowledge	17
The Work He Conducted.....	20
His Knowledge	22
His General Benefitting.....	26
His Worship.....	31
His Works.....	33
My Special Relationship with Him	36
His Death.....	39
Wishes and suggestions.....	44

Introduction

In the Name of Allah, the Beneficent, the Merciful

Verily, all praise is for Allaah, we praise Him and we seek His assistance and we ask for His forgiveness. And we seek refuge from Allaah from the evils of our selves and from the evils of our actions.

Whomsoever Allaah guides, none can lead him astray, and whomsoever is lead astray, none can guide him. I bear witness that there is no deity that has the right to be worshipped except Allaah alone and with no partner, and I bear witness that Muhammad is His slave and messenger (Peace & Blessings of Allaah be upon him, his family, and his Companions).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who believe, fear Allaah as He ought to be feared and do not die except as Muslims.”

{Aali-‘Imraan (3): 102}

يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
 مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ
 عَلَيْكُمْ رَقِيبًا

“O mankind, fear Allaah who created you from a single soul (Adam), and created from that, its mate (Eve). And from both of them, He brought forth many men and women. And fear Allaah to whom you demand your mutual rights. Verily, Allaah is an All-Watcher over you.”

{An-Nisaa’ (4): 1}

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١٠٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
 وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe, fear Allaah and speak a word that is precise (i.e. Truthful). He will rectify your deeds for you and forgive you your sins. And whoever obeys Allaah and His messenger has indeed achieved a great success.”

{Al-Ahzaab (33): 70-71}

To proceed:

O brothers, my discussion with you on this night¹ is about an individual known to the masses and the elite, known to the Islamic and non-Islamic worlds, a man who I consider the greatest scholarly personality of this age.

He is someone who reminds us of what the Salaf of this Ummah traversed, from the scholars of action and guidance and rectifiers.

He possessed abundant knowledge and kind character, was well-read and was known for his general assistance and advice to Islam and to Muslims.

He was truly a model from the first generation. He is the esteemed Imaam, al-'Allaamah, the Muhaddith, the Faqeeh, Shaykh ul-Islam, the people's Mufti, the reviver of the 15th century, Shaykh 'Abdul Azeez bin Abdillah bin Baaz, may Allah have mercy on him and forgive him.

I will not bring anything new, which is not known to the masses, to this lecture because the subject of the lecture is well-known and those of special interest. However, I want to highlight and remember some matters related to

¹ This was a lecture that was given on the night of Safar, 6, 1420 AH [16th May 1999 CE] at the Islamic University of Madeenah'a Masjid. It has been transcribed and slightly altered.

this great man, so that the information about him can be found in one place.

I have summarised this information under ten headings:

- 1) His lineage, birth and upbringing
- 2) His teachers and students
- 3) The work he was responsible for
- 4) His knowledge
- 5) His general benefit
- 6) His worship
- 7) His works
- 8) My special relationship with him
- 9) His death, his children and those who survived him
- 10) Some wishes and suggestions

These are the headings which the lecture will revolve around regarding this great Imaam, may Allah have mercy on him.

His Lineage, Birth and Upbringing

I say, as preceded:

He is the Imaam, al-'Allaamah, the Muhaddith, the Faaqeeh, Shaykh ul-Islaam, the people's Mufti, the reviver of the 15th century, Shaykh 'Abdul Azeez bin Abdillah bin Abdir Rahmaan bin Muhammad bin Abdillah Aal Baaz.

He was born in the city of Riyadh on the twelfth, of the twelfth month 1330 AH [10th November 1912 CE].

He was brought up in a noble household with a family of knowledge and virtue.

He was, may Allah have mercy on him, from his early years, an individual with a high level of motivation and a strong commitment to seeking knowledge, which he excelled in.

He memorised the Qur'aan before puberty and was, may Allah have mercy on him, sighted before being afflicted with an illness at the age of 16 that weakened his vision. The weakness continued, until his vision completely left him at the age of 20.

Allah substituted his loss of sight with vision, light and faith in his heart. So, he was raised on knowledge and excellence and was serious in his endeavour to seek knowledge, until he quickly became a genius.

His Teachers from whom he Acquired Knowledge

From them:

Shaykh Muhammad bin Abdil Lateef bin Abdir Rahmaan bin Hassan bin Shaykh Muhammad bin Abdil Wahhab – may Allah have mercy on them all.

- Shaykh Saalih bin Abdil Azeez bin Abdir Rahmaan bin Hassan, a Qaadi of Riyadh.
- Shaykh S’ad bin Hamad bin Ateeq, a Qaadi of Riyadh.
- Shaykh Hamad bin Faaris, the trustee of Bait ul-Maal.
- Shaykh S’ad Waqqas al-Bukhaaree, from whom he learnt tajweed in Makkah in, 1355AH.
- Shaykh that he accompanied for many years and benefited from his knowledge, the esteemed Shaykh Muhammad bin Ibraheem bin Abdil Lateef bin Abdir Rahmaan bin Hassan bin Shaykh Muhammad bin Abdil Wahhab – may Allah have mercy on them all. He studied various branches of knowledge under him and benefited tremendously from his knowledge. He would, may Allah have mercy on him, hold his Shaykh in high esteem, praise him and pray for him often.

These were his most outstanding teachers - may Allah have mercy on them all.

As for his students:

They are many, so it would be difficult to enumerate them, but I can say:

That the vast majority of judges and teachers at universities in the faculties of Shariyah, and also in many colleges and schools, are either his students, students of his students or students of students of his students.

The first five classes to have graduated from the Faculty of Shariyah in Riyadh learnt directly from him, so they are his direct students. The first class graduated in 1376 AH [1957 CE] and the last in 1380 AH [1961 CE], which was the year before he left to teach in the Faculty of Shariyah in the Islamic University of Madeenah. They graduated and either began teaching or took positions as judges, and those who took knowledge from them are the students of his students. This is the case with the four following years that graduated.

This is also the case with the majority of judges and teachers in universities and other educational institutes, with regards to the departments teaching the Shariyah Sciences. They are either his students, students of his students, or students of students of his students. It was

from Allah's favour upon me that I was from the students of the fourth class, of the five that learned from him, may Allah have mercy on him and forgive him.

After he came back to Riyadh from Madeenah, he used to have lessons in the masjid of Imaam Turki bin Abdillah and in one of the Masjids near his home. Many university teachers and others learned from him in these circles, so they are to be counted among his students who took knowledge from him.

The Work He Conducted

The first job he had was as a judge in Kharj, a job he obtained in Jumaadee al-Aakhir in 1357 AH [1938 CE], when he was 27. He remained a judge there, until the end of 1371 AH [1951 CE].

After this post, he began teaching at the Riyadh Educational Institute, in the Faculty of Shariyah, after it had been founded. He continued this work to the end of 1380 AH [1961 CE], when the Islamic University was established shortly after, at the beginning of the year, 1381 AH [June 1961 CE]. He was present for its founding, as the deputy head to the esteemed Mufti, Shaykh Muhammad bin Ibraheem. He continued at the University, from the 10th of Rabee al Awwal, 1381 AH [Tuesday 22nd August 1961 CE] to the 14th of Shawwal, 1395 AH [Monday 20th October 1975 CE], working there for a total of about fifteen years.

He then moved to the role of director of the Institution of knowledge-based research, religious rulings, propagation and guidance. In the year 1414 AH [1994 CE], he was appointed the position of General Mufti of Saudi Arabia and the head of the Council of Senior Scholars and the President of the Administration of Scholarly Research and Religious Verdicts.

In addition to this, he used to head the Constituent Assembly of the World Muslim League, head the Higher Worldwide Council for Masjids and head the Fiqh Assembly of the Islamic world. After he left the university, he also became a member of the Higher Council, whose main head was the servant of the Haramain, may Allah preserve him. When he was absent, the esteemed Shaykh, ‘Abdul Azeez bin Baaz, would stand in for him.

His Knowledge

He was, may Allah have mercy on him, a great scholar, as was well known to the masses and also to the elite. He was from the Rabbaani scholars. Al-Haafith Ibn Hajar relates in *Fath ul-Baari* that Ibn al-A'raabi said:

It is not said that a scholar is rabaani, until he is knowledgeable, puts this into practice and teaches.

Imam Bin Baz was such a scholar, someone who acted and a teacher and caller to Allah using insight, may Allah have mercy on him. He was an Imaam in the religion. Regarding this, Shaykh ul-Islam Ibn Taymiyyah said:

“With patience and conviction² the station of Imaam in the religion is attained.”

He was, may Allah have mercy on him, a scholar in hadeeth and fiqh. He was meticulous when it came to evidences, firmly held to them and encouraged this methodology. He was deeply involved in hadeeth, knowledge of the authentic and weak, and those who had been spoken about [disparaged]. In his fatwa and lessons, he would mention such things saying, **“Such-and-such a hadeeth is authentic”** or **“weak, the reason being that**

² Literally ‘Yaqeen’ [TN].

in its chain is so-and-so” or that it was Munqati’ or Mursal, or that it was this or it was that.

He had deep involvement in fiqh as well, may Allah have mercy on him. He was the authority in giving religious verdicts within the Kingdom, and outside it. He was the Mufti for people, as I previously said. People would refer to him, asking him about all sorts of matters.

He used to take care to cite a saying or ruling coupled with the evidence and explain its relevance, whether it was from the text or the intellect. He, may Allah have mercy on him, used to have the best etiquettes when critiquing an opinion of someone of knowledge when he thought it was an incorrect view. He would say:

“This view is disputable and the correct opinion is such-and-such.” Whoever reads his footnotes on the first three volumes of *Fath ul-Baari*, will see this clearly. When he criticises a view of al-Haafith Ibn Hajar or anyone he quotes in a particular issue, he begins by saying:

“This view is disputable and the correct opinion is such-and-such” and then follows it by citing the evidence. As for when the opinion is blatantly false, at odds with the truth and in contradiction to the evidence, he would say,

“This opinion is clearly falsehood” or “This opinion is incorrect” or “It is an incorrect opinion” and similar expressions.

He attained prestige in knowledge, a high position and status known to the general masses and those involved in knowledge, which he did not attain by wasting his time and resting. Rather, he attained it by hard work and striving from a tender age. He was a serious man of action with great motivation. As the poet says:

*If the souls are great,
Bodies tire from their aims*

He did not achieve what he did except due to success granted by Allah and except through perseverance, striving, effort, hardship and using his efforts and health in busying himself with knowledge and benefiting people, may Allah have mercy on him. As Yahya bin Abi Katheer said, as Imaam Muslim reported in his *Saheeh*, **“Knowledge is not attainable with a relaxed body.”**

The poet said:

*Were it not for hardships, all people would be masters
Generosity makes one poor and boldness kills*

He was, may Allah have mercy on him, patient and expectant of the reward from Allah and steadfast in all the stages of his life, up until Allah caused him to pass

away. He was working in an official capacity, as well as in the masjid, when he went places and at home. He never rested, except for a little. His door was always open to those seeking fatwa, and to those seeking help, assistance, advice and anything else from the affairs in which people are in need. He attained this rank and lofty station with seriousness, striving and exerting all his efforts – may Allah have mercy on him and forgive him.

His General Benefitting

He was, may Allah have mercy on him, a source of benefit for Muslims through his knowledge, advising, recommending the good and forbidding of evil, calling to what is good, and by helping people using his status and with his wealth. All of this is how he helped the masses, in a general sense.

He was a caller to Allah with wisdom and good admonition in his lectures, words and books and he used to make visits outside the Kingdom calling to Allah, funded by those seeking to do good [deeds].

From his general assistance were the many fatwa he would give, whether by meeting someone directly, or via the phone or by letter. The esteemed Shaykh used to do this to benefit people. When he would come across mistakes made in journals and periodicals, he would correct them by writing replies published in journals, or in pamphlets that would be printed separately.

His lessons were full of knowledge, advice, benefit for the masses and goodness towards them. They were lessons in which the angels were present, for they were full of the remembrance of Allah, beneficial knowledge and benefiting general Muslims.

He adhered to helping the needy and helping to organise the affairs of Masjids– both inside and outside the Kingdom. His private study had a register that recorded the names of people who requested his assistance, these people were either destitute or Islamic preachers, from places inside and out of the Kingdom.

He was a kind and generous person and would host his guests well. If someone from another country would come and visit him, he would hasten to offer them lunch or dinner. He would ask about their health, their parents' health, if they were still alive, or how their relatives were.

He would ask about the condition of notable people of knowledge of the land. This was all from his kind character, virtue and nobility, may Allah have mercy on him. The poor and needy would visit his house, as would those seeking help or a fatwa. They would join him for lunch or dinner, which was prepared to be enough to satisfy all the guests he had, may Allah have mercy on him.

During the Hajj of 1419 AH [April 1999 CE], having been unable to perform it in the latter stages of his life, under medical advice, he appointed a representative to open the doors of his house in Mecca and tent in Madeenah.

He gave them the responsibility of making food for people who would visit him. He would phone the representative to ensure this had been done. He used to use his status to help people achieve what they wanted and meet their needs.

He facilitated my visit to him in his house in Mecca and his tent in Mina. In the year in which he did not perform Hajj, I went to Mecca while he was there, two days before he left for Ta'if, on Thursday the 19th of Dhul Hijjah [April 1999 CE].

I went with some of my sons, especially to visit him. When we met him and gave him salaam he asked, as was his habit, about how we were and our parents and invited us to share his food. I told him we had come from Madeenah, especially to visit him, dine with him and then return. He said, may Allah have mercy on him, that Allah said,

“My love is established for those who love and visit for my sake.”

In that meeting, there were sixty needy people; the number of people was mentioned by one who used to read the requests to him. We arrived there at ten in the morning and from that time, until the athaan for Thuhr, he had two readers, each with a number of requests and taking turns to read them to him.

If the phone rang, he would lift the receiver and give the fatwa to the person seeking it.

When the athaan for Thuhr was made, he asked how many people had requests remaining.

Someone said there were eight people left and he said that, by the Will of Allah, after the prayer, he would answer their requests. After prayer, he did so, and waited for lunch to be brought.

All of those people present stayed to have lunch with him, and there was plenty of food, as usual, as there were plenty of people. People sat around six large plates of food.

It was not enough for him to exert effort in benefiting the masses and helping them, he wrote to one of the senior scholars on the eighth day, of the third month of 1418 AH [Sunday 13th July 1997 CE] and said:

It pleases me to tell you that for a considerable time I have helped many of the needy inside and outside the Kingdom and organised the affairs of Masajid, inside and outside the Kingdom, under the financial support of the servant of the two noble harams and various leaders, people of virtue and traders.

**Everlasting life however, is for Allah alone,
“Every soul shall taste death”**

**So, if death overtakes me, I hope to hand this
responsibility over to you and for you to anticipate the
reward from Allah.**

His Worship

He was, may Allah have mercy on him, someone who acted on his knowledge, and indeed action is the fruit of knowledge. He often made remembrance of Allah and supplicated to Him. He actively performed Hajj, having done it 47 times. I came to know of this when he visited Baha in 1400 AH [1980 CE] and was asked a question. One of the attendees told me that in his answer, he mentioned that he was 70 years old and had performed Hajj 28 times. After this, he performed Hajj every year, until the year before he died in 1418 [1998 CE]. If you add the nineteen to the 28, you get the number he did in his lifetime was 47.

I have come across something that shows his great involvement in, and dedication to, knowledge. In the year 1397 AH [October 1977 CE], at the end of Dhul Qa'da, I went on an errand from Madeenah to Makkah. Since I was his stand-in at the Islamic University, I stayed at his house that night. In his home, he had a rectangular area in which he would walk and recite Qur'aan, he wanted to move and recite the Qur'aan.

I also remember one year when he was at the Islamic University, that I went to Masjid an-Nabawi with him after the Thuhr athaan. I was at his side, and he prayed four raka'at, while I prayed two; and it is well-known

that the regular sunnah is ten raka'at³ and that the more complete is 12. When he finished, he turned and said that I had only prayed two. I replied in the affirmative, to which he said,

“Twelve is the most complete and best.” So, he strove, may Allah have mercy on him, for what was the most complete and that which was the best. He would note, guide and advise to that which was best and most complete.

I also recall when he went to al-Qaseem in 1385 AH [1965 CE] to get married. I was with some of the Mashayaikh who went with him. While we were on the journey there, in a valley full of trees, in the middle of the day, there was a solar eclipse. We stopped and lead us in the eclipse prayer in that very valley.

³ [TN: Two Sunnah before, four Fard of Thuhr and four Sunnah afterwards]

His Works

His works, may Allah have mercy on him, are many. They consist of beneficial and great treatises which have started to be collected together, along with his fataawa, of which twelve volumes have now been printed. The first nine volumes relate to Aqeedah and calling to Allah, and the tenth, eleventh and twelfth relate to Fiqh, starting with, *The Book of Purification*, to the end of The Chapter of Jumuah, from the *Book of Prayer*.⁴

⁴ [TN: Work on the Shaykh's fataawa, rahimahullah, has continued.

There are presently thirty volumes on his website:

<http://www.binbaz.org.sa/books/list&page=1> .

Volume 13: The Book of the Eid Prayers to The Book of Funerals

Volume 14: The Book of Zakaah

Volume 15: The Book of Fasting

Volume 16: The Book of Hajj

Volume 17: The Book of Hajj (continued)

Volume 18: The Book of Hajj to The Book of Jihaad

Volume 19: The Book of Sales

Volume 20: The Book of Waqf to The Book of Marriage

Volume 21: The Book of the Prohibited Actions Relating to Marriage to The Book of Divorce

Volume 22: The Book of Divorce to The Book of Punishments

Volume 23: The Book of Food to The Book of Knowledge

Volume 24: The Book of Knowledge to The Book of Tafseer

Volume 25: The Book of Hadeeth (Sciences and fiqh of)

Volume 26: The Book of Hadeeth (Supplications, weak ahadeeth and fabricated ahadeeth)

Volume 27: The Book of Calling to Allaah and Ordering the Good and Forbidding the Evil

From his books:

- *Al-Fawaa'id ul-Jaliyah fi Mabaahith al-Fardiyyah* [Tremendous Benefits in the Studies Related to the Obligations]
- *At-Tahqeeq wa'l-Idaah li Katheerin min Masaa'il il-Hajj wal 'Umrah wa'z-Ziyyarah 'ala Daw' il-Kitaabi wa's-Sunnah* [A Study and Clarification of Many Issues Relating to Hajj, 'Umrah and Visiting [the Holy lands] in Light of the Book and Sunnah]. This was printed during the time of King Abdul Azeez, may Allah have mercy on him, who himself had it printed in many different languages, to the extent that millions of copies were printed.
- *A Rebuttal of Arab Nationalism in Light of Islam and Reality*. He wrote this when this fitnah occurred and discussions of this were on the radio and in the papers. So, he authored an amazing, beneficial book about the subject, first printed in 1385 AH [1965 CE]. Some of the youth of today speak ill of the people of knowledge, accusing them of not being aware of current affairs! This book was printed before those who say they are aware of current affairs were even born! Whoever

Volume 28: Supplement to The Book of Aqeedah

Volume 29: Supplement to The Book of Purification and Prayer

Volume 30: Supplement to The Book of Prayer

reads it will see the fiqh and understanding in light of the *Book*, Sunnah and reality.

- He wrote three treatises relating to prayer.

His works warnings against innovations are four:

- *The Innovation of Celebrating the Prophet's Birthday*
- *The Fifteenth of Sha'baan*
- *The Night of Ascension*
- *A Rebuttal of the Claimed Testimony of Ahmad Khaadim al-Hujurah an-Nubuwwah.*

My Special Relationship with Him

I first knew the Shaykh in the year in which he came to Riyadh, from al-Kharj. He came in the year, 1372 AH [1953 CE] and began teaching at the Riyadh Educational Institute, when I began my studies there. However, he did not teach us at that time as he was teaching lower level classes at the institute. I never had the opportunity to have him as a teacher, until my last year, in 1379 AH [1960 CE]. He taught the students who were in their final year, those in the fourth year in the Faculty of Shariyah.

I first saw him in 1372 AH [1953 CE] when a number of the major scholars gave lessons in the masjid of Shaykh Muhammad bin Ibraheem, may Allah have mercy on him, between Maghrib and Isha. They were: Shaykh Abdul Azeez bin Baaz, Shaykh Muhammad al-Ameen ash-Shanqeeti, Shaykh Abdur Rahmaan al-Ifriqi and Shaykh Abdur-Razzaaq al-Afeefi, may Allah have mercy on them all. At the time the masjid was teeming with students of knowledge, and I recall that the Shaykh was giving tafseer lessons explaining Surah Maryam.

After this period, I had more contact with him, by attending his lessons and in the masjid. I would also visit him in his house. In 1381 [1961 CE], I was, all praise unto Allah, nominated for lecturing at the Islamic

University, having asked Shaykh Muhammad bin Ibraheem if I could be considered for a teaching role at the end of 1379 AH [1959 CE]. He agreed and wanted me to teach at the Islamic University when it opened, to which I said I was very ready [to do]. When the University opened in 1381 AH [1961 CE], and I learnt that Shaykh Abdul Azeez bin Baaz was going to head the administration as a stand-in for the head, Shaykh Muhammad ibn Ibraheem, I was very happy due to the stature this great man had in my soul. I had accompanied him for fifteen years, from the beginning of 1381 AH [1961] to the end of 1395 AH, the middle of Shawwal that year [October 1975 CE], when he was the substitute for the head for ten years. He was directly in charge of the administration and management of the institution. After this he was himself, the dean of the university.

At that time, I used to be with him at university meetings and he had appointed me to the meetings from the time the university was founded. In 1393 AH [1973 CE], I was given the role of proxy dean by his nomination and the consent of King Faisal, may Allah have mercy on them both. I was in close contact with him at work, calling him regularly and stopping by his house for short periods of time, before heading to the University. Shaykh Ibraheem al-Husayyan, may Allah have mercy on him, used to sit with him and recite Mu'aamalaat to him from Fajr, until the sun rose.

One day he told me that he had a vision in which he saw himself riding a camel, while I was steering it. He said that he interpreted it as representing the Islamic University. This happened, all praise unto Allah. I was with him for two years as an assistant dean and then was the head of administration for four years, in which great benefit was attained for the University, all praise is due to Allah.

My connection with the Shaykh ran deep and after he went to head the knowledge-based research [council] his affiliation with the University continued, since he was a member of its higher assembly. He would chair the meetings if the Custodian of the Haramain was not present, as the senior dean of the University was the Custodian.

His Death

He passed away on the morning of the 27th of Muharram, a Thursday, minutes before the athaan of Fajr [13th May 1999 CE]. The congregation performed the funeral prayer for him after Salaat ul Jumu'ah, and he was buried in the Adan Cemetery in Makkah. The prayer was attended by a number of people that Allah alone can enumerate. This was due to the great stature the Shaykh had and the great love people had in their souls for him. I hope he was from those about whom Allah has mentioned,

“Verily, those who believe and do good deeds, the Most Merciful will grant love for them”

and from those mentioned in the hadeeth, *“Indeed, when Allah loves one of His slaves, He calls to Jib'reel and says, ‘Verily I Love so-and-so, so love him’. Jib'reel then calls to the people of the heavens, ‘Verily, Allah loves so-and-so, so love him.’ So the people of the heavens will love him and he will have acceptance upon the earth.”*

Were I a poet, I would write an elegy about his death. However, I am not and only quote poetry.

When he was being placed in his grave, I remembered the opening verses of a poem by Shaykh Muhammad bin

Abdillah bin Uthaymeen⁵, who died in 1363 AH [1944 CE], in which he elegises Shaykh S'ad bin Ateeq, one of the teachers of Shaykh bin Baaz, who died in 1349 AH [1930 CE] when Shaykh bin Baaz was 19,

Is this how the great light of the moon is put out,
and knowledge is lost without source or trace?

When I returned to Madeenah I looked up the poem,
entitled,

'The Precious Contract of the Poem of Shaykh Muhammad bin Uthaymeen'. It comprises 43 verses, from which I have chosen some that are wholly relevant to Shaykh bin Baaz:

*Is this how the great light of the moon is put out,
and knowledge is lost without source or trace?
And the lamps we used to seek radiance from fade away,
And the bright stars rapidly set,
The strangeness of Islam intensifies and
the lamp of knowledge by which people were guided
eclipses,
the righteous, those guided by it, die,*

⁵ [TN]: Not to be confused with Muhammad bin Saalih al-'Uthaymeen, the contemporary of Shaykh bin Baaz, may Allaah have mercy on them both.

I recall that Haafith Ibn Hajar, may Allah have mercy on him, mentioned in his book *al-Isaabah* under the biography of Qays bin Aasim al Munqari at-Tameemi, one of the companions of the Messenger of Allah (sall Allaahu ‘alayhi wa sallam) and a leader of his people, that his servant elegised him in a poem. One of the verses stated,

*Qays’s death was not simply the death of one,
but the death of the edifice of a people.*

This is exactly true for Shaykh bin Baaz, may Allah have mercy on him. He was not a loss to just a family, a town, or even a city. Nor was he a loss simply to a state, or region, rather he was a loss to the Islamic world, may Allah have mercy on him and grant him forgiveness.

He was survived by four sons and six daughters. One of his sons, Ahmad, is a student of knowledge. May Allah guide his children, bless them and forgive the Shaykh, and us. These were not the only children he left behind, for he left behind thousands of children who benefitted, and continue to benefit, from his knowledge and pray for him. The Prophet, sall Allaahu ‘alayhi wa sallam said,

“When a son of Adam dies, his actions are severed, except three: continual charity he gave, knowledge that can be benefited from and a righteous child that prays for him.”

So his descendents, and his descendents in knowledge, and Muslims as a whole in fact, pray for him, may Allah have mercy on him and grant him forgiveness.

He was succeeded in his position as the Grand Mufti of the Kingdom, head of the Council of Senior Scholars, and head of the Administration of Scholarly Research and Iftaa by his deputy, Shaykh ‘Abdul Azeez bin Abdillah bin Muhammad Aal-Shaykh, may Allah preserve and bless him.

He is a virtuous successor for a virtuous predecessor, and is well-known for his seriousness in busying himself in knowledge, as well as his beneficial khutbas in the Imaam at-Turki Masjid and the Namra Masjid, in Arafat.

The person responsible for the duties of head of the research, iftaa and da’wah before the death of the eminent Shaykh, may Allah have mercy on him was Shaykh Ibraheem bin Muhammad bin Ibraheem Aali Shaykh. We are very happy indeed when we see people of knowledge from [the family of] Aali Shaykh. I maintain that it is from the good actions of the leaders of this land that they take care [to maintain ties with] the family of, Aali Shaykh, and strive to put them in positions, wherein they carry out important work.

The very foundations of this state [i.e. Saudi Arabia], from which much benefit arose two centuries or more

ago, came through the meeting of two great Imaams – Imaam Muhammad bin Saud and Imaam Muhammad bin Abdil Wahhab, may Allah have mercy on them both, through their guiding to Allah and championing His religion.

Wishes and suggestions

I conclude these words with some wishes and suggestions, which are:

Firstly – Shaykh ‘Abdul Azeez bin Baaz was a reference point for the scholars. If problems arose, he would be referred to explain them and spread knowledge of their rulings. He has gone, and the knowledge that was in his chest has gone with him. However, the knowledge that he wrote in papers, treatises and religious verdicts remain.

We hope those who remain behind take care to carry on the work that has begun, by collecting his treatises and fatwa and print and distribute them, so that people can benefit from them. As I have previously mentioned, twelve volumes have been printed thus far and what remains would fill many [more] volumes.

We ask Allah to make their collection and printing easy and that the students of knowledge benefit from them.

Secondly – Advice to myself, and the students of knowledge as a whole, is that they strive on the path of seeking knowledge, try their utmost to attain knowledge and take care in gaining it, spreading it and sacrificing for it, just as the Shaykh was in learning, acting on it, teaching it, calling to it and advising using it.

Thirdly – I advise those highly motivated students of knowledge to work towards preparing knowledge-based treatises and research that show the different aspects of the efforts of the Shaykh in 'aqedah, tafseer, fiqh, da'wah to Allah and all other topics.

Fourthly – It is widely known that the Islamic University of Madeenah is a global benefit and that Shaykh Bin Baaz was a person of global benefit, being one of those who founded it and worked there for 15 years. The university's name, the Islamic University of Madeenah, is beautiful name that would increase in beauty were it to change to 'The Islamic University of Shaykh Bin Baaz.' I have tried to make efforts to this end, may Allah benefit it.

These are some wishes and proposals I have in my mind, may Allah make their passing easy.

I ask Allah, the Most High, to forgive the esteemed Shaykh, to reward him with the best reward; to bless his knowledge; reward him for the things that have proceeded, such as the continuing charity he gave; to increase his reward; to give us success to that which He is pleased with and to give us success for those things that allow us to gain beneficial knowledge and action on it.

Indeed, He is the exalted and Most High, the Generous and Benign.

May Allah send salutations and blessings upon His slave and messenger Muhammad and upon his family and companions.