



*The Life of
'Allaamah Muhammad Taqiuddeen al-Hilaalee*

Shaykh Mashhoor Hasan Aal Salmaan

**The Life of
'Allaamah Muhammad
Taqiuddeen al-Hilaalee
(*raheemahullaah*)**

**By
Shaykh Mashhoor
Hasan Aal Salmaan
(*hafidhahullaah*)¹**

Translated by 'AbdulHaq al-Ashanti

¹ This lecture is dated 19 July 2005 CE and was held in 'Ammaan, Jordan. It can be heard here:
<http://www.mashhoor.net/inside/Lectures/misc1.htm>

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

To proceed:

Tonight our lecture is about a senior Moroccan *Salafee* 'Allamah who was a star in the heavens, choose as you like how to classify him, is he a *Mubaddith*? Is he specialist in *'aqeedah*? Or is he a specialist in *fiqh*? Is he a specialist in the science of *hadeeth*? Or is he a specialist in the science of syntax?² Or is he a specialist in the science of *'arood* (Arabic prose)?³ Or is he a traveler? Or is he a specialist in the science of philology?⁴ Or is he a traveler? Or is he a specialist in history? Or is he a specialist in journalism? And if we say that he reached a high rank in just these sciences it still would not be accurate. And I have to mention that he is a news reporter also. This scholar is an Imaam from the people of al-Maghrib (i.e. North-West Africa, more specifically Morocco) who inherited knowledge from a scholarly home with a father, mother, grandfather and grandmother; he benefited others and benefited from the respected scholars of the lands. As a child he lived in Morocco yet his grandparents were originally from Algeria yet when he saw the French and Spanish occupation of Morocco, when France occupied northern Morocco and Spain the south, he was not able to establish and carry forth the *da'wab* as required he went to Egypt as a result. In Egypt he met the senior scholars of the country such as 'Allaamah az-Zamkaloonee an Egyptian *Salafee* who said to him **“Do not take from anything which you do not find affirmed in the science of hadeeth.”** He then met Shaykh Muhammad Rasheed Ridaa, Shaykh Abee Samh, who later became the Imaam of the Haram al-Makkee. Then he went on an amazing *da'wab* trip to spread the correct *'aqeedah* which he narrated and mentioned in his book *ad-Da'wab il Allaah*. After his time in Egypt he went to Saudi where he met its scholars and seniors and benefited

² That which deals with the relationship of some meanings to others, and the requirements of this relationship, as embodied in and indicated by the vowel on the end of each word.

³ That which deals with the metres of poetry.

⁴ That which deals with the meanings and connotations of words, and the vowelings of the words (on all but the last letters).

them and they benefited him. He was the Shaykh of Muhammad ibn Ibraaheem Aal ush-Shaykh in the science of 'arood (prose) and his student in *tawbeed*. He often met Shaykh 'Abdul'Azeez ibn Baaz (*rabeemabullaah*) and said about him **“He is my shaykh in tawheed.”**

The 'Allaamah who is being spoken about is *al-'Allaamah* Muhammad Taqiuddeen al-Hilaalee, the Imaam, artisan, poet, literary writer, linguist and traveler. He died not so long ago in Daar ul-Baydaa' (Casablanca) in Morocco in 1408AH/1987CE. The sources which speak about him are rare and few and may Allaah make it easy for me to find the time to follow more reports about him from his books and articles which have been written and disseminated in Arabic and other languages, all of his books are taken from articles that he wrote. The most important biography of his life are from his books wherein he mentions much of his stories and experiences especially in his compilation of poetry *Minbat al-Kabeer al-Muta'aalee fee Shi'r Muhammad Taqiuddeen al-Hilaalee* which has not been distributed yet and is on the printing presses but I was recently able to get a copy of it by the virtue of Allaah. A Moroccan researcher, Mukhlis as-Samtee, singled him out in a book entitled *The Salafee Wabhaabee of Morocco: Muhammad Taqiuddeen al-Hilaalee*⁵ and it consists of 163 pages and is deficient, as there are many observations about the book. His biography has also been followed by some of the students of knowledge in light of the praise from the senior scholars, and some of their words will soon reach you inshaa'Allaah about the importance of this scholar's education. Our brother, the respected researcher Khaalid bin Sa'd az-Zahraanee wrote a Master's thesis for the *Islamic University of Madeenab* on Muhammad Taqiuddeen al-Hilaalee entitled *Muhammad Taqiuddeen al-Hilaalee wa Juboodahu fee Da'wah il-Allaah* [Muhammad Taqiuddeen al-Hilaalee and his Efforts in Da'wah to Allaah]. Also our brother 'AbdurRahmaan al-Lumaysaan wrote a treatise on Muhammad Taqiuddeen al-Hilaalee which was also presented as a Master's thesis at the *Islamic University of Madeenab* entitled *Muhammad Taqiuddeen al-Hilaalee wa Juboodahu fi'l-'Aqeedab* [Muhammad Taqiuddeen al-Hilaalee and his Efforts in Creed]. These are the main sources for the biography of this Imaam, there are other biographies most of which are from academic journals and books which I will not refer to at the moment as there is much about him. Before I explain about Muhammad Taqiuddeen al-Hilaalee I will mention a very interesting biography which was

⁵ Morocco: al-Majallat al-Maghribiyyah li'l-'Ilm il-Ijtimaa as-Siyaasee, 1993.

published in the journal *Buhooth al-Islaamiyyah*, no.8, Dhu'l-Qa'dah/Dhu'l-Hijjah 1403 AH and Muharram/Safar 1404 AH/1983CE:

Dr Muhammad Taqiuddeen al-Hilaalee, former Professor of the *Islamic University of Madeenah*, and an Islamic *da'ee* from the city of Daar ul-Baydaa' (Casablanca) in al-Maghrib al-'Arabee (Morocco), was born in 1911 CE and gained a doctorate in literature from the *University of Berlin* and then taught as an Associate Professor and then Professor at the *University of Baghdaad*. He was at the *University of Bonn* in Germany then went on to be Professor at the *University of Baghdaad*; then he was a Professor at the *Muhammad Khaamis University* in Morocco; then Professor at the *Islamic University of Madeenah al-Munawwara*. Now the Shaykh works on calling to follow the Qur'aan and Sunnah in the *masaajid* of Daar ul-Baydaa' in Morocco.

His publications are many and the article mentioned some of his articles, and so that we realize the value of this scholar we will quickly mention something about him and I say: I did not hear of or see anyone like Muhammad Taqiuddeen al-Hilaalee except for our Shaykh (i.e. Imaam al-Albaanee, *rabeemabullaah*). Between him and our Shaykh, Imaam al-Albaanee, are many similarities. Muhammad Taqiuddeen al-Hilaalee was a scholar of the prayer times and safeguarded the prayer times and authored a book on the principles of the prayer times wherein he explained that the times of prayer are wrong⁶ and our Shaykh (i.e. Imaam al-Albaanee) praised him in this issue, he met him and praised him over this. There was also correspondence between them and I acquired some reports of Shaykh Albaanee about the correspondence of Muhammad Taqiuddeen al-Hilaalee to some of the scholars of their era. He authored a summarized book entitled *ad-Daleel al-Qawi' fi's-Sifaat as-Salaah an-Nabee al-Kareem* [The Strong Evidence in Regards to the Description of the Noble Prophet's Prayer] wherein he mentioned the description of the Prophet's prayer. He also has a book concerning the woman's face not being *'Awrab*. What I also saw, and when I came across it I was amazed, the copy of the Qur'aan that the Muslims today mainly rely upon and which hundreds of millions of copies are taken from in the English language, is based on his translation! *The Noble Qur'aan Printing Complex* in Madeenah an-Nabawiyyah prints his translation of the Noble Qur'aan. What is also surprising is that he spoke German, Spanish, English, Hebrew and Berber. Then he became blind and began using Braille towards the end of his life. If any praise is due then I will mention to you the words of our noble brother

⁶ For more on this see Imaam Muhammad Naasiruddeen al-Albaanee, *Tamaam al-Minnah fi't-Ta'leeq'alaah Fiqh is-Sunnah* (Riyadh, KSA: Daar ur-Raayah, 1419AH/1998CE), pp.140-41. It has been also been translated by Moosaa Richardson here: <http://www.bakkah.net/articles/eshaa.htm>

Professor 'AbdulAwwal ibn 'Allaamah Shaykh Hammaad al-Ansaaree. He mentioned in his book which was published recently in two volumes entitled *al-Majmoo' fee Tarjamatil 'Allaamah al-Mubaddith ash-Shaykh Hammaad al-Ansaaree (rabeemabullaab) Wa Seeratibi Wa Aqwaalibi Wa Riblaatibi* [A Compilation of the Biography of al-'Allaamah Shaykh Hammaad al-Ansaaree (*rabeemabullaab*): His Life, Sayings and Travels]. He mentioned within it what he heard and benefitted from his father and in his sessions. I'll mention to you briefly a report about Shaykh al-Hilaalee from 'Allaamah Shaykh Hammaad al-Ansaaree (*rabeemabumullaab*), Shaykh Hammaad met the senior scholars of his time, the senior *mubadditheen* of the era and met the major and senior Imaams. Let's listen to what he says about Shaykh Taqiuddeen al-Hilaalee:

I heard my father say:⁷ "Taqiuddeen al-Hilaalee was expelled from Madeenah by its leader Ibn Ibraaheem because he used to command to good and forbid the evil with severity. He mentioned in his book *ad-Da'wah il-Allaah* that he used to reject watering down his *da'wah* around the vicinity of the *haram*. He used to go out to the Bedouins who had a corrupted *'aqeedah* and he used to spread *tawbeed* among them, but it was feared that he would effect them and as a result he was expelled from Madeenah and then went on to study at a Saudi Institute in Makkah al-Mukarramah. After being expelled from Madeenah he lived in 'Iraq for 35 years and got married there,⁸ in Basra he met Shaykh Muhammad al-Ameen ash-Shanqeetee.⁹ I said to him once the people will benefit from your knowledge but the Moroccans complain about your harshness so if you ease up a bit it will be more befitting. But he became angry with me and said "the matter will not be easy with me except by being stern."¹⁰ He lost his sight towards the end of his life and then could not see. He knew Hebrew, German, English and Spanish all alongside Arabic. It is true to say that if he was in the time of al-'Asmaa'ee then it would be accepted that he'd be the Imaam of the Arabic language! When Muhammad Rasheed Ridaa and Prince Shakeeb Arsalaan,¹¹ the master of *bayaan*, used to differ over the eloquence

⁷ Shaykh 'AbdulAwwal (*hafidhahullaah*) is saying this.

⁸ 'Ali Tantaawee stated in his memoirs that when he visited the city of Zubayr which is close to Basra, he found a praiseworthy influence among the students of Shaykh Taqiuddeen al-Hilaalee.

⁹ This is not the same Muhammad al-Ameen ash-Shanqeetee al-Jaknee al-Mauritaanee al-Afreeqee who authored *al-Adwaa' al-Bayaan*, even though the author of *Dhayl alaa'Alaam az-Ziriklee*, by our brother, the researcher Ahmad al-Alawee (*hafidhahullaah*), mentioned that Muhammad Taqiuddeen al-Hilaalee married the daughter of Muhammad al-Ameen ash-Shanqeetee the one in Basra is not the same as the author of *Adwaa ul-Bayaan*.

¹⁰ He was stern in the *deen* of Allaah but was also gentle when it was necessary.

¹¹ 1869-1946 CE, he was a Lebanese Druze prince who became a Muslim religious reformer. He edited *Hadher Al-'alam Al-Islami* [The Muslim World Today] by the American author Luthrop. Trans. A'ajjad

of a word, Muhammad Taqiuddeen al-Hilaalee would judge between the two. I obtained some correspondence of Muhammad Taqiuddeen al-Hilaalee wherein he analyzes the issues between Muhammad Rasheed Ridaa and Shakeeb Arsalaan.” I heard my father also say: “Muhammad Taqiuddeen al-Hilaalee used to be in the industrial area of Madeenah and then travelled to Sweden, and he did not leave a country except that he would have travelled its eastern and western parts. He travelled to China and within his travels witnessed strange and wonderful things that he told me about. He travelled to Norway for example where the sun does not set for four months, calling people to Allaah.

Listen to what his student al-Hajj Ahmad Haaroon from Tetwaan (Tetouan) said who was with him during this journey:

The Shaykh never used to waste his time in a place, he used to read and write poetry when we were in the car travelling throughout Norway. He used to spend the morning to the evening in knowledge, teaching, remembrance of Allaah and authoring. He had a strong desire to see a place where the sun does not go down and I was with him on the journey to northern Norway, a place known as Narvik precisely, where it is dark for three consecutive months.¹² Our teacher was distinguished in that he had a connection with the people and anyone, young or old, was able to stop him in the street and talk to him. In the same way, his house was always open and people in numbers would go to his house and he would not tire from hospitality and respect. He used to fetch his own water to make *wudoo* with for *Salat us-Subh*. He used to memorise the Book of Allaah, recite it precisely and he could recite it according to all readings. He knew the correct and variant readings of the Qur’aan.

Nuihid, (Beirut: Dar Al-Fikr, 3rd edition, 1971). He was a renowned writer and an expert in Arabic calligraphy and would occasional write in an-Naskh script. Fakhree Nashashibi (one of the founders of *al-Hizb al-Watane* in Palestine in November 1923 CE) was accused of forging some letters in the name of Shakeeb Arsalan. He was one of the founding members of the Institute for Islamic Documents in 1830 CE in Germany. He had been expelled from Syria and Lebanon by the French Mandate Authorities and was living in Germany at the time. See William L. Cleveland, *Islam against the West: Shakib Arslan and the Campaign for Muslim Nationalism* (Austin, 1985). [TN]

¹² In Narvik the sun is below the horizon from late November until mid-January; when there is only a bluish light for a few hours around *dhuhr* time. The mountains surrounding the town in reality extend this period from early November until the end of January. The light is often intense in March and April, with long daylight hours. The (midnight) sun is above the horizon from around May 25 to July 18, and the period with continuous daylight lasts a bit longer, from approximately May 10 to the end of July. In Longyearbyen on Svalbard in the Arctic Ocean (Svalbard is between the North Pole and Norway) the sun is also below the horizon for four months and then is above the horizon for another three months. [TN]

Let's go back to Shaykh Hammaad al-Ansaaree and remember he met the major and senior scholars of the Ummah such as Shaykh Muhammad ibn Ibraaheem, Shaykh 'Abdul'Azeez ibn Baaz, Shaykh Muhammad ibn Saalih al-'Uthaymeen and our Shaykh al-Albaanee. I also apologise if there is any ill feeling when I transmit this in regards to the right of our Shaykh al-Albaanee and I seek Allaahs forgiveness, but I am only transmitting: **“In reality I did not meet a man who relayed many disciplines in numerous arts like Dr al-Hilaalee. Now 45 years have passed and I still have not seen the like of him.”** Shaykh Hammaad al-Ansaaree also said: **“Shaykh Taqjuddeen al-Hilaalee¹³ was wasted by his students”**, meaning: they did not spread his *'ilm* and this is true. I have contacted some of his students in India, Morocco, Algeria, Germany and elsewhere in order to find out more facts about this Shaykh and found that most of his students have *'ilm* and virtue. Listen to what Shaykh Hammaad also says: **“Shaykh Muhammad was an Imaam in Arabic language and Dhaahiree in his madhhab.”** No! He used to stop at the *daleel*. It is apparent that anything in the mind of a man or a scholar cannot be taken from except with a strong proof. Knowledge is nothing but stopping at the narrations and the confirmed texts and combine between them and their meanings and to know when to stop and when to transcend them. Shaykh Hammaad continued: **“He is my Shaykh, I benefitted greatly from him, he was Salafee in 'aqeedah. If you were to read a book of his on tawheed you would know that there was no scholar who knew about the *tawheed* in the Qur'aan like him.”** His book is entitled *as-Sabeel ur-Rashaad fee Hadyi Khayr il-'Ibaad* [The Right Path from the Guidance of the Best of Servants], which was published in Morocco in 6 parts within 3 volumes. In his book he went through the *tawheed* in the Qur'aan, beginning with *Tawheed ur-Ruboobiyyah* from *Soorah al-Faatihah* to *Soorah an-Naas*. Then *Tawheed ul-'Uloobiyyah*, then *Tawheed Asmaa wa's-Sifaat*. Under the *ayaat* he mentions *badeeth*, narrations, statements of the recognised Imaams and verifying scholars such as Ibn ul-Qayyim, Ibn Taymiyyah, Shaykh Muhammad Ibn 'AbdulWahhaab and others. Shaykh Hammaad says: “I was with him during his studies and lectureship.” From the students of the Shaykh are major senior scholars and in reality if I was able to mention everything about him and what was said about him in all sciences it would need numerous lectures. But as I am unable to do this I will only choose and select what I am able due to Shaykh Khaalid al-'Anbaree having to travel and thus not

¹³ His name “al-Hilaalee” is from his eleventh ancestor and not from Bani Hilaal, no! Rather he is, and this we will get to this *inshaa'Allaah*, originally from Husayn (*radi Allaahu 'anhu*), a Qurashee.

being able to conduct his lecture. As a result, I came immediately without having arranged the primary facts and these documents that I have with me are just a mere portion of Shaykh Muhammad Taqiuddeen al-Hilaalee's biography.

As for his name then it is al-'Aalim al-Maghribee (the Moroccan scholar), the *da'ee*, supporter of the *sunnah* and suppressor of innovation, *al-Mujaahid*, ash-Shaykh, Dr Muhammad at-Taqi' Ibn 'AbdulQaadir Ibn Muhammad Ibn Tayyib Ibn Ahmad Ibn 'AbdulQaadir Ibn Muhammad Ibn 'AbdunNoor Ibn 'AbdulQaadir Ibn Hilaal Ibn Muhammad Ibn Hilaal Ibn Idrees ibn Ghaalib Ibn Muhammad al-Makkee Ibn Ismaa'eel Ibn Ahmad Ibn Muhammad Ibn Abi'l-Qaasim Ibn 'Ali Ibn 'AbdulQawi' Ibn 'AbdurRahmaan ibn Idrees Ibn Moosaa ibn Ismaa'eel Ibn Moosaa al-Khaadhim Ibn Ja'far as-Saadiq Ibn Muhammad al-Baaqir Ibn 'Ali Zayn al-'Aabideen Ibn Husayn Ibn 'Ali and Faatimah, the daughter of the Messenger of Allaah (*sallallaahu alayhi wassallam*). Shaykh Muhammad Taqiuddeen al-Hilaalee said in his own writing "Our relation to Husayn ibn 'Ali has been mentioned and affirmed by many who are experts in the origins and descendents of the Ahl ul-Bayt in Morocco. The *sultaan*, Hasan I, also affirmed and recognized this when he took control of Morocco in 1311AH/1894CE." The *nisba* "al-Hilaalee" goes back to one of his ancestors Hilaal Ibn Idrees. He is also known as "Taqiuddeen" because his father saw in a dream that someone was saying to him "You will have a son, so name him Muhammad at-Taqi'" so he did just that. He also said "Some of the scholars of India¹⁴ asked me my name and I said 'it's Muhammad at-Taqi'.' Then a Shaykh said to me that 'there is no one who is "Taqi'" except with the *deen!* So you are Muhammad Taqiuddeen.'" His *kunyah* is Aboo Shukayb or Aboo Shakeeb because he used to like the Prince Shakeeb Arsalan who had zeal for the *deen* during a period wherein he saw much corruption and *istidmaar* (destruction) and I will not say "*Isti'maar*" (colonialism).

The Shaykh was born in a village called al-Farkh in Morocco in 1312 AH/1895 CE and his grandparents came from Algeria and his father was a *faqeeb* and Imaam in the village of al-Farkh and he was also the assistant *qaadee*. Now if we look at his family then we see that they also followed him in knowledge, for his daughter Khawlah currently resides in Baghdaad and what is also surprising is that Shaykh Taqiuddeen al-Hilaalee married nine times throughout his life. He died leaving three wives, he had married 'Aa'ishah bin Shaykh

¹⁴ Muhammad Taqiuddeen al-Hilaalee lived there for some time.

Muhammad Ameen ash-Shanqeetee al-'Iraaqee al-Basriyyah and married in Germany because from 1946 to 1951 CE he lived in Germany wherein he gained his Doctorate for editing the book of al-Bayroonee¹⁵ *al-jamabir fi ma'rifat al-jawabir* and refuted the Orientalists within it and the Germans were fascinated with the work. During that time was the Second World War and a radio station was set up in Italy, Germany set up a radio station about the attacks of France and Spain and the Shaykh was responsible for the Arabic language section for covering the attack of France and Spain from Germany. He was responsible for that Arabic language station, in Germany he married and also in Algeria, also in Saudi, in Morocco and one wife in 'Iraaq. His children are many he has a daughter named 'Aa'ishah who lives in Qunaytarah in Morocco and she is the wife of one of his students 'AbdulKabeer al-Bakree and she has a daughter. Recently it reached me that this daughter is completing her Master's degree in Algeria about her grandfather, meaning: the father of her mother who is: our Shaykh, Taqiuddeen al-Hilaalee. However, I have not been able to find this thesis. He also had a daughter named Safiyyah who was the director of a school in the Eastern Province of Saudi and now she is in Riyadh. He also has an aunt in Saudi and another aunt who is a Professor of Arabic literature who studied at the *University of Baghdaad* and has a book published in two volumes. As for the sons then the oldest one is Shakeeb who was born in 'Iraaq in 1930 CE/1349AH and is now in Riyadh, a son called 'AbdulMu'min who was born in 1940 CE/1359 AH and was residing in Germany and now is in Spain.

¹⁵ Sometimes spelt "al-Biruni". He is Aboo Rayyaan Muhammad bin Ahmad al-Bayroonee (973-1048 CE), born in Khawarazm (now in Khiva, Uzbekistaan) who was a scientist, mathematician, astronomer, physicist, traveller, historian, pharmacist and teacher. Al-Bayroonee wrote his books in Farsi and Arabic but also knew Greek and Sanskrit as well as Syriac and Berber, he also spoke his native language of Khawarazm. The "al-Bairuni crater" on the moon was coined after him and it is also said that he was the first Muslim to study the Brahminical tradition of India. His maths works were on: arithmetic, ratio theory, geometry, combinatorial analysis, algebraic definitions, the rule of three, Archimedes' theorems et al. His other works are *A Critical Study of what India Says: Whether Accepted by Reason or Refused; Astrolabe; The Remaining Signs of Past Centuries; History of Khawarazm; History of Mahmood Ghaznee and his Father; Pharmacy; Understanding Astrology; The Mas'oodee Canon*, which was a book on engineering, geography and astronomy which he dedicated to Mas'ood ibn Mahmood Ghaznee. Mahmood Ghaznee was the ruler of the Ghazanid Empire which included what is now Afghanistan, Pakistan, most of Iran and north-West India, he was the first ruler to carry the title "Sultaan" splitting off from the authority of the Caliph. The book which Shaykh Taqiuddeen al-Hilaalee edited is regarding geology, minerals and gems and is dedicated to Mawdood ibn Mas'ood ibn Mahmood Ghaznee. [TN]

Shaykh Taqiuddeen al-Hilaalee began studying since he was young and memorized the Qur'aan in childhood. He said, speaking about himself:

I read the Qur'an to my father and grandfather when I was 12 years old and my father used to get me to spend time with Shaykh Ahmad ibn Saalih so that I would complete the Qur'aan to him with *tajweed*. My mother used to send me to him and I recited the entire Qur'aan to the aforementioned Shaykh with *tajweed*. I used to write on a *lawb* (board) a part of the Qur'aan to memorise and take it to him and he would correct it. Then he would recite and I would listen, then I would recite and he would listen and if I erred he would correct my mistakes. Then I remained for a period without studying as I traveled to Algeria in 1330 AH/1912 CE

The first scholar whom he met was Shaykh Muhammad ibn Habeeb ash-Shanqeetee whom he had come to know about during his travels in Toonis or Algeria and the Shaykh asked him to stay with in order for him to learn the principles of Arabic grammar and “then after you have done this travel to study at Islamic high schools”. Shaykh al-Hilaalee said **“So I read with him Mukhtasar al-Khaleel and studied the science of Arabic grammar until I fully comprehended it.”** The Shaykh used to like him greatly and stayed with him for seven years and praised al-Hilaalee when he was young saying **“I have not seen the likes of him in zuhd (abstinence), tawqaa (God consciousness) and good manners.”**

In the beginning Shaykh Taqiuddeen al-Hilaalee was *Soofee* following his father and grandfather and was a *Tijaanee Soofee* until its falsehood and true facts reached him at which he authored a book about them entitled *al-Hadiyyab al-Haadiyyab fee Rad 'ala Firqah at-Tijaaniyyab* [The Gift of Guidance in Refuting the Tijaanee Sect] and Shaykh Bin Baaz (*rabeemabullaah*) oversaw its printing, publishing and distribution. After his time in Morocco, Shaykh al-Hilaalee was not able to stay there due his lack of freedom and thus traveled to Egypt and stayed there for a year wherein he met Shaykh Muhammad as-Salafee, Muhammad ar-Ramaalee, Shaykh Hasan 'AbdurRahmaan, Shaykh Muhammad 'AbdurRazzaaq Hamza and attended the lectures of the higher level at *al-Azhar University*. Shaykh Taqiuddeen states: **“When I was in Egypt I read 'Awn al-Ma'bood Sharh Sunan Abee Daawood which was printed in India and then it emerged to me that there are still some scholars of hadeeth in India, therefore I traveled to India.”** He explains the story in his book *ad-Da'wah il-Allaah fee Aqtaar il-Mukhtalifah* in Egypt which is worth reading, the Shaykh traveled to India and stayed with the scholars of *hadeeth* and studied in their schools and stayed there for fifteen months wherein he gained knowledge and *ijazab* in the

science of *hadeeth* from the best of those who were present there at the time who was Shaykh 'AbduRahmaan ibn 'AbdurRaheem al-Mubaarakfooree to whom he read a part of the six books of *hadeeth*. Likewise, he read to Shaykh Muhammad ibn Husayn ibn Muhsin al-Ansaare al-Yamaanee who was Yemeni that was residing in India.

After that the Shaykh traveled to 'Iraq and stayed there for three years and met Shaykh Muhammad al-Ameen who had been there as Shaykh Tantaawee mentioned. When he wanted to return to Saudi he informed Shaykh Rasheed Ridaa, Shaykh al-Hilaalee states:

Shaykh Muhammad Rasheed Ridaa wrote a letter for me to King 'Abdul'Azeez Aal Saud saying within it that 'Muhammad Taqiuddeen al-Hilaalee al-Maghribee is the best who has come to you from the scholars so I hope that you will benefit from him'.

So Shaykh al-Hilaalee stayed under the hospitality of King 'Abdul'Azeez and was appointed as an Imaam in *Masjid an-Nabawee* where it was made as a condition for him to make 11 *subhabs* in each *rukoo'* and *sujoor* and he rejected this and being Imaam, despite the coolness of his eye being the *salab*. He was then appointed as a teacher, then a supervisor of the teachers in *Masjid an-Nabawee* in 1946 CE. Shaykh al-Hilaalee mentions some stories with the scholars of Hijaz and what is amazing is that Shaykh Muhammad ibn Ibraaheem (*raheemabullaah*) used to say **“Shaykh al-Hilaalee is my Shaykh in 'Arood¹⁶ and I am his Shaykh in tawheed.”** When Shaykh al-Hilaalee was in India he traveled to Afghanistan in the summer time and saw many superstitious practices over there, and while he was in India he tried to learn the English language. He said “I was as a teacher in the *Kulliyah Nadwat ul-'Ulama* of India¹⁷ on the invite of Sayyid Sulaymaan an-Nadwee¹⁸ and I viewed that I must study a foreign language as it is difficult to know the culture without it and the easiest language in India is English so I began to learn it from my students and others.” A student of knowledge is not exalted until he takes from whoever is above him, like him and below him. The students of Shaykh al-Hilaalee in India had the English language and yet the

¹⁶ Which deals with the metres of poetry

¹⁷ It was established in 1311 AH/1893 CE in Kanpur and wanted to teach classical and traditional Islamic principles but with modern methods and systems. It was headed by Maulana Luftullaah Saheb of Aligargh who was its first president. [TN]

¹⁸ 1884-1953 CE, he was an eminent Pakistani writer, historian and biographer his main works being the six volume *Sirat un-Nabi* and also *Khutbat -e-Madras*. He studied in Patna and then in 1901 studied at *Daar ul-Uloom* in Lucknow where he remained for seven years and then in 1905 along with Abu'l-Kalaam Azad of Calcutta, studied with Maulana Shiblee becoming his literary assistant in *Seerah*. In 1908 he was appointed professor of Modern Arabic and Theology at *Daar ul-Uloom Nadva*. [TN]

Shaykh did not have English so he studied the English language from his students. Shaykh al-Hilaalee continues:

It became apparent to me at the beginning that the English of the people in India did not agree with the pronunciation and eloquence of the English and it did not please me. So I asked about and found out that there was an Egyptian Christian mission in India headed by a Canadian, so I went to him and asked him if he could teach me English if I pay. He rejected this and said “I will teach you for free. But if you stay and listen to the Christian preaching aswell you will become much better in your English.” I said to him that I am still a beginner and I do not understand preaching and admonition and he said “Come and I will give you three lessons a week, each lesson lasting for half an hour.” I went to the lessons and he was a mature man who had passed 50 years of age and had no real activities or involvement in the Christian *da'wah*, he was rather concerned with easy-living and only a few responded to him. Only three people used to go to his admonitions and I was the fourth and when it was the New Year (Gregorian) they would talk about the life-story of 'Eesaa (*alayhi salaam*) and many people would attend until the mission became a church.

Shaykh al-Hilaalee would debate and refute them and during this time he saw the translation of meanings of the Qur'aan into the English language by George Sale¹⁹ and mentioned that within it were baseless things along with distortion. Shaykh al-Hilaalee authored a book entitled *al-Baraabeen al-Injeeliyyah fee Ithbaat anna 'Eesaa Bari'un min al-'Uloobiyyah* [Gospel Proofs in Affirming that Jesus is Free from Worship], wherein he mentioned the gospel in a variety of languages and confirmed that Jesus is not a god based upon the gospel and that Jesus was rather a servant of God after long discussion with the missionaries and he also mentions that his English improved during all this in the book *al-Baraabeen al-Injeeliyyah* [Gospel Proofs].

Shaykh Muhammad Taqiuddeen al-Hilaalee travelled to Germany and visited Shakeeb Arsalan in Geneva, Switzerland. Arsalan wrote to one of his friends at the Foreign Ministry at Berlin saying “A young Moroccan writer has visited me and wants to study at one of the

¹⁹ Born in Kent in 1697 CE, George Sale was an Orientalist and solicitor and was author of *The General Dictionary* which is ten volumes. He was a member of the *Society for Promoting Christian Knowledge* (SPCK) and his personal library included many rare manuscripts in Arabic, Turkish and Persian, this is now in the *Bodleian Library* in Oxford. It is said that he spent 25 years in Arabia where he studied Arabic, Sale's translation of the meanings of the Qur'aan was published in 1734 CE which he dedicated to John Lord Carteret. “Voltaire” praised Sale's translation of the meanings of the Qur'aan. Sale died in 1736. [TN]

universities wherein he can study Arabic literature” they agreed to this and this was in 1936 CE. Shaykh al-Hilaalee gives his reasons for going to Europe and says

I lived with the Europeans next to them in their cities and villages for many years and I only went to Europe after I was 40 years of age in order to obtain²⁰ a university doctorate which would establish me in a university in the African and Asian lands so as to be able to spread the *da'wah* amongst the teachers and students, because the Africans and Asians go to extremes with having higher level certificates and those who have them to the extent that having one becomes everything! So I decided to get one so that my speech would be accepted by them...

And his speech was accepted by them and he became a scholar for them even though he could have been more ignorant than the donkeys of the land, as the poet says,

*If a donkey was to wear clothes,
The people would still say “you are not donkey!”*

The Shaykh stayed in 'Iraq for a period and studied at a number of colleges there and gained teaching positions in some of them and stayed in 'Iraq for a total of 35 years altogether, but not continuously as he travelled in-between that time. He gained 'Iraqee nationality and wanted to stay with that nationality and returned to Morocco after 'AbdulKareem Qaasim spread terror and fear throughout 'Iraq and let the socialists do whatever they wanted to in 'Iraq after they had been imprisoned during the rule of the monarchy.²¹ 'AbdusSalaam 'Aarif came into power and was the ruler of 'Iraq for a period

²⁰ Pay attention here!

²¹ 'AbdulKareem Qaasim (born 1914 CE) became ruler of 'Iraq in 1958 after the coup to topple the King of 'Iraq at the time. His father was a Sunni Arab who died whilst fighting for the Ottomans during World War 1, his mother was a Kurdish *Shee'eeah*. In 1951 he completed a Senior Officer's course in Britain and then returned to 'Iraq as a military man and serving in a variety of places in the Middle East including the Suez crisis wherein he formed several opposition groups against the 'Iraqee government of the day. On 14 July 1958, Qaasim and his troops took control of Baghdaad and overthrew the monarchy and killed the royal family by executing them at gun point in their palace. Qaasim ruled from July 1958 to February 1963 CE and 'AbdusSalaam 'Aarif became the Interior Minister and Deputy Prime Minister, and during Qaasim's rule he established friendly relations with the Soviets and ended relations with the British. Political prisoners were freed along with the Kurdish prisoners who took part in the 1943-45 CE Kurdish uprisings. Qaasim lifted the ban on the *'Iraqee Communist Party* and demanded the annexation of Kuwait. During his term in office he is known for paving the way for the Iraan-'Iraq war claiming that the Ottomans gave al-Ahwaz and Mohammereh (Khorramshahr) to the Iranians. Furthermore, the Kurds were given more space to air their claims for a separate state when Qaasim declared that Kurdistaan “is one of two 'Iraqs”. Assassination attempts were made against him in 1959 by Arab nationalists including Saddam Husayn and in 1963 backed by British and CIA support of pan-Arab nationalists and state control over the petroleum sector. He was

and wanted Shaykh Muhammad Taqiuddeen al-Hilaalee to return to 'Iraq after he had left for Morocco.²² Shaykh Muhammad Taqiuddeen al-Hilaalee says in his book *ad-Da'wab il-Allaab*, pp.116-117:

The leader 'AbdusSalaam 'Aarif is from our *Salafee* brothers, he and his group staged a revolution and 'AbdulKareem Qaasim did not participate with them in that except with his permission. 'Aarif (*rabeemabullaah*) erred by participating in that revolt. Qaasim was the first to be executed, imprisoned and punished, 'Aarif became the leader and wrote to me in his own handwriting when I was in Morocco saying "We are your students and we are putting into action what we benefitted from your lessons and the doors of 'Iraq are open in front of you so come to us." I thanked him for that but did not accept his invite and I don't know how our *Salafee* brother Shaykh Mahmood Mahdee al-Istanboolee felt about that because he wrote to me saying "I have found out that 'AbduSalaam 'Aarif is from your students, and this is an opportunity not to be missed, as the *Ummah* needs that which will benefit Islaam and the Muslims." But I apologized to him for my heart was not open to that because I did not anticipate any success.

His Shuyookh are many and from the teachers of 'Allaamah al-Hilaalee are Muhammad ibn 'Arabee al-'Alawee who was the reason for Shaykh Taqiuddeen al-Hilaalee to leave the *Tijaanee Soofees*. In his book *al-Hadiyyah al-Hadiyyah* [The Gift of Guidance] he had a long and important discussion with this Shaykh of his which resulted in him returning to the truth. Also Shaykh al-Faatimee ash-Shiraawee and Shaykh Taqiuddeen states: **"I have other Shuyookh in Morocco but their 'aqeedah was not pleasing to mention and I am not pleased with any of the Moroccan scholars in regards to 'aqeedah except for Shiraazee and al-'Alawee."** His scholars outside of Morocco are:

- ❖ Muhammad al-Habeeb ash-Shanqeetee whom he studied with for six years;
- ❖ Shaykh Ahmad Sookraj and taught the Shaykh and his son 'AbdulKareem and his nephew 'AbdusSalaam;

executed after a show trial in February 1963 CE and his body was found in July 2004 by a news team associated with Radio Dijla in Baghdaad. [TN]

²² 'AbdusSalaam 'Aarif was President of 'Iraq from 1963-66 CE and played the leading role in the coup to overthrow 'AbdulKareem Qaasim in 1963. He first supported the Ba'athists and then withdrew support for them after an anti-Ba'ath coup in 1963 which toppled 'AbdulKareem Qaasim. He was killed in a helicopter crash in 1966 and his brother 'AbdurRahmaan 'Aarif replaced him. His daughter Sana bint 'AbdusSalaam 'Aarif was executed along with her husband by unknown assailants in July 2004 during this current 'Iraqee crisis at their home in Baghdaad. [TN]

- ❖ In Egypt he benefitted from Shaykh Muhammad Rasheed Ridaa;
- ❖ In Yemen he benefitted from Shaykh Muhammad ibn Husayn al-Ansaaree al-Yemenee;
- ❖ He also benefitted in 'Iraq from his wife's father the Shaykh, *al-'Allaamah, al-Muhaqqiq*, Muhammad al-Ameen ash-Shanqeetee, he married his daughter in Zubayr and wrote a good article about them in the magazines *al-Manaar* and *al-Fath*, both of Egypt.

From the most important of his *Shuyookh* who he used to love and praise a lot is Shaykh, *al-'Allaamah*, 'AbdurRahmaan ibn 'AbdurRaheem al-Mubaarakfooree the author of *Tubfah al-Ahwadbee bi-Sharh Jaami' at-Tirmidbee*. When Shaykh Taqiuddeen al-Hilaalee was asked about the people who have influenced the most in his life he said "Firstly, the Messenger of Allaah (*sallallaahu alayhi wassallam*)..." and then mentioned a number of people and Shaykh al-Mubaarakfooree was one of them. His students are many and the most famous of his students is Abu'l-Hasan an-Nadwee²³ who was sent a number of treatises by the Shaykh and

²³ Born in Muharram in 1333AH/1914CE in Takia Kalan (Daira Shah Alamullah) Raibareily, his mother and older brother began to teach him as his father Hakeem Sayyid 'AbdulHayy died when he was 9 years old. In 1926 CE when he was 12 years old he was admitted to the *Nadwatul-'Ulama* and used to guide the Arab visitors to the Institute. In 1927 he studied at *The University of Lucknow* wherein he studied Urdu literature, from 1927-30 he focused on learning English and then focused on studying *tafseer* from Shaykh Khaleel Ahsan and Shaykh 'Alee Lahooree, he completed his *tafseer* studies in 1932 CE. Then he focused on learning *hadeeth* from Shaykh Husayn Madanee with whom he studied Tirmidhee and Bukhaaree. In 1934 he began teaching *tafseer*, Arabic, history, *hadeeth* and logic at the *Nadwatul-'Ulama*. Circa 1939 CE he met Muhammad Ilyas Kandahlawee and continued to maintain close contact with him and others of similar persuasion. He established the *Anjuman Taleemat-e-Deen* in 1943, founded the Payam e-Insaiyat movement in 1951, edited the Arabic journal *al-Baas* in 1955, founded the *Academy of Islamic Research and Publications* in 1959 and in the same year was the editor for the Arabic journal *ar-Rayd*. He became the general secretary of the *Nadwatul-'Ulama* after the death of his brother in 1961. In 1963 he edited the Urdu language journal *Tameer-e-Hayat* and also the *Nida-e-Millat*. In 1968 he was invited by the *Minister of Education* of Saudi Arabia to participate in the critical study of the curriculum and the system of the department of *Sharee'ah*. He was on the editorial board of the Arabic journal *az-Zia* of the *Nadwatul-'Ulama* and the Urdu journal *an-Nawaa* in 1940, he also published an Urdu journal entitled *Tameer* and was also on the editorial board of another Arabic journal in Damascus in 1959. He travelled all around India and his first overseas trip was his journey to Hajj in 1947 and then in 1951 went to Egypt and Palestine, while in 1963 he travelled to Europe and visited Spain, Geneva, London, Paris, Cambridge and Oxford. In 1965 he travelled to Turkey, Kuwait, Iraan, Afghaanistaan and Lebanon. He went to Algeria in 1976, America in 1977, Belgium in 1985, Malaysia in 1987, Burma in 1990, and in 1993 he went to Samarqand and Tashkent (in Uzbekistaan). With regards to the *Nadwatul-'Ulama* then they like to emphasise how many "elites" they

engage with?! This is something that is particularly noticeable. Shaykh Shamsuddeen as-Salafee al-Afghaanees says in *Juhood al-'Ulama al-Hanafiyah fee Ibtal 'Aqaa'id al-Qubooriyyah* [The Efforts of the Hanafee Scholars in Refuting the Creed of the Grave-Worshippers] states:

He is *al-'Allaamah* 'Ali ibn al-Fahaamah 'AbdulHayy bin Fakhruddin al-Husaynee al-Hindee al-Hanafee al-Maatureedee an-Naqshbandee ad-Deobandee an-Nadwee. Known as being an Islamic thinker and also described as being a great *da'ee*, he was the head of *Nadwatul-'Ulama* of India, he was a beneficial writer of Urdu literature, an expert in Arabic prose and eloquent in both languages. He gained world renown due to his books in defending Islaam and manifested the *Salafee 'aqeedah* and dedicated the second volume of his book *Rijal ul-Fikr wa Tareekh id-Da'wah* to Shaykh ul-Islaam Ibn Taymeeyah despite the noses of all the different types of people of innovation. He challenged the grave-worshippers when he translated *Taqwiyatul-Eemaan* of Imaam al-Mujaahid Shaah Ismaa'eel ad-Dehlaawee (d.1246AH), the grandson of Imaam Waleeullaah (d.1176AH) and entitled his treatise *Risalat ut-Tawheed* which suppressed the grave-worshippers. However, he was confused and contradicted himself, as he praises al-Ghazzaalee of the *Soofiyyah*, *Qubooriyyah*, *Jahmiyyah* and *'Ashaariyyah* (d.505AH) as being "Hujjatul-Islaam", see *Taareekh ud-Da'wah*, vol.1, pp.130-199. Indeed, he even exalted Jalaal ar-Roomee (d.672AH), see *Taareekh ud-Da'wah*, vol.1, pp.335-400 and *Rijal ul-Fikr*, vol.1, pp.261-301. Even though ar-Roomee was from the *Soofiyyah*, the *Qubooriyyah*, the *Wujoodyyyah* (pantheists), the *Hulooyyyah*, the *Wathaniyyah* and was an Imaam of the *Hanafee Naqshabandiyyah*, look at some of statements of *kufr* in the book *Kashf 'an Haqeeqatis-Soofiyyah* by Mahmood 'AbdurRa'oof al-Qaasim, pp.152-54. It is enough heresy to see what ar-Roomee wrote in his book *al-Mathnawee*. Just as an-Nadwee dedicated the fourth volume of his book *Taareekh ud-Da'wah* and the third volume of *Rijal ul-Fikr* to the biography of Ahmad as-Sirhindee who is regarded by some of them as being the *Mujaddid* of the second (Islamic) millennium (he was born in 971 AH/1563 CE) and founder of the *Naqshabandiyyah Mujaddiyyah* (d.1034AH). An-Nadwee glorified him greatly, even though Sirhindee was one of the major senior people of *Wahdat ush-Shuhood* which is the same as *Wahdat ul-Wujoood* (pantheism aka 'unity of all existence') but in a refined form. See for example Sirhindee's *ad-Durar al-Makoonaat: Tarjama Maktoobaat* by al-Munzawee, vol.2, pp.5-7; *al-Muntakhabaat min al-Muktawiyaat*, p.10; also see Sirhindee's biography in *Nuzhat ul-Khawaatir*, Vol.5, p.54. 'Allaamah al-Khajnadee al-Ma'soomee has some important statements in his book *Miftaah ul-Jannah* (pp.80-1) in regards to some of the superstitious beliefs and *shirk* of Sirhindee. Even though I know that Imaam as-Sirhindee did some good things to help Islaam and waged jihad (a struggle) against the great *taaghoot* Akbar bin Hamaayoon at-Taymooree, one of the great kings of India (d.1014 AH/1605CE). See for example *Nuzhat ul-Khawaatir*, Vol.5, pp.75-81 to read about what Akbar did and some of his false actions that distorted Islaam and strengthened the idol worshippers and grave worshippers.

Also from another angle, we see that Shaykh an-Nadwee, when he manifested the *Salafee 'aqeedah* praised the condition of Abi'l-Hasan al-'Ash'aree (d.324AH) and stated that he followed the path of the *hadeeth* scholars and claimed that *al-Ibaanah* was the first book Abu'l-Hasan authored after his return from *T'tizaal*. See the introduction of the book *al-Ibaanah* (p.11 of the Daar ul-Bayaan edition and p.34 of the Jaami'ah al-Islaamiyyah edition); also see *Taareekh ud-Da'wah*, vol.1, pp.105-114 and *Rijal ul-Fikr*, vol.1, pp.117-129. In the same way though, he exalts Aboo Mansoor al-

then compiled them and all praise is due to Allaah. Yet when some aspects of the *Soofiyyah* were manifested by Abu'l-Hasan an-Nadwee Shaykh al-Hilaalee refuted him in the book *as-Siraaj al-Muneer* wherein Shaykh al-Hilaalee refuted the *Tablighi Jamaat*. There is much speech about his students and they are now widespread throughout the world, some are in Saudi and some are in India, his student, the Shaykh 'AbdulHameed ar-Rahmaanee of India spoke to us and amazingly we heard from him a story of what took place between Shaykh Taqiuddeen al-Hilaalee and Shaykh Mahmood Shaakir, the well-known '*Allaamah*. Many of the Shaykh's students are still alive such as the Moroccan students like Shaykh Nooruddeen Ahmad who said

The first thing that I heard the Shaykh say to me before I started to study with him was *"If you want to seek knowledge for the dunya then you have destroyed your deen and your dunya. But if you want to seek knowledge for the sake of Allaah then you have profited in your dunya and in your Hereafter."* When he used to ask me about an issue and I would not know the answer he would say **'I Seek refuge in Allaah! This is an error like zinaa, stealing or killing one's self!'** But if I answered correctly he would say **'Excellent! Very good! May Allaah have mercy on the noble teacher.'**

Also from his contemporary students are Ahmad Muhammad al-Hamzaawee who wrote an article in the newspaper *al-Madeenah* no. 10, 320 dated: Friday 13 Rabee' al-Awwal 1421 AH wherein he greatly defended his Shaykh al-Hilaalee.

Maatureedee (d.333AH) the Imaam of the *Hanafiyyah*, *Maatureediyah* and *Jahmiyyah* and prefers him over al-'Ash'aree, Imaam of the '*Ashar'irah Mu'attilah*. See *Taareekh ud-Da'wah*, vol.1, pp.114-15 and *Rijaal ul-Fikr*, vol.1, pp.127-28. Therefore, you see that Shaykh an-Nadwee praised and exalted the major and senior *soofee* Imaams, like for instance again Khwaajah Mu'eenuddeen Hasan bin ul-Hasan as-Sijzee al-Chistee Imaam of the *Chistee Soofees* (d.627AH), see *Taareekh ud-Da'wah*, vol.3, p.24. an-Nadwee also praised Khwaajah Qutbuddeen Bakhtiyaar (d.633AH) see *Taareekh ud-Da'wah*, vol.3, pp.31-36; Khwaajah Fareeduddeen Jang Shukr, Mujaddid of the *Chistiyyah* (d.664AH) see *Taareekh ud-Da'wah*, vol.3, pp.36-42; "Sultaan ul-Mashaykh" Khwaajah Nidhaamuddeen Awliya Muhammad bin Ahmad bin 'Ali al-Husaynee (d.725 AH) see *Taareekh ud-Da'wah*, vol.3, pp.52-174; the master of the king Sharafuddeen Ahmad bin Yahyaa al-Muneeree (d.782AH), see *Taareekh ud-Da'wah*, vol.3, pp.175-312. Even though these are the ones who spread Sufism in India, which had disastrous effects in the land, their "good" does not cover their calamities and their "greatness" does not clear them, their innovations and superstitious beliefs cannot be overlooked."

From Shaykh, Dr Shamsuddeen as-Salafee al-Afghaanee, *Juhood ul-'Ulama al-Hanafiyyah fee Ibtal 'Aqa'id al-Qubooriyyah* (Riyadh: Daar us-Samee'ee, 1416AH/1996CE), vol.1, pp.72-4. [TN]

The Shaykh called to Allaah in numerous scenarios like for example in the sphere of teaching, he taught in many places and his first teaching position was when he was young! When Shaykh Muhammad al-Habeeb ash-Shanqeetee was going to be absent he would say, **“All the knowledge that I have is with this boy and more.”** Shaykh al-Hilaalee used to be present in the gatherings of the Shaykh when he was young and used to teach instead of Shaykh al-Habeeb ash-Shanqeetee if he was away. He taught at the *Kulliyah* (College) *Nadwat ul-'Ulama* in India and stayed there for almost three years and Abu'l-Hasan Nadwee states in his book *Masfi al-Hayaat* in the first volume: **“When Shaykh Muhammad Taqiuddeen al-Hilaalee came to India it was a great event which changed the course of knowledge in India.”** The students of al-Hilaalee up to today are the strongest that exist in the Arabic language. He taught at:

- ❖ *Muhammad Khaamis University* in Morocco;
- ❖ *Daar ul-Hadeeth al-Hasaniyyah* in Morocco;
- ❖ the *University of Baghdaad*;
- ❖ the *Univeristy of Berlin* in Germany;
- ❖ the *University of Ali Khan* in Delhi;
- ❖ the *University of Basrah*;
- ❖ the *Saudi Institute* in Makkah
- ❖ and finally taught at the *Islamic University of Madeenah* on the invitation of the Director of the university at that time the noble Shaykh 'Abdul'Azeez ibn 'Abdullaah ibn Baaz (*rabeemabullaah*) to be a Professor in 6/7/1388AH (1968CE).
- ❖ As mentioned before he taught in *Masjid Nabawee* and supervised teaching.

As for the administrative posts that he held:

- ❖ He was responsible for the Arabic language reports in Berlin and was the Arabic language reference point for broadcasting.
- ❖ At the *Institute of Research* in Spain he was responsible for the Arabic books;
- ❖ Director of *Mawla Hasan Library* in Tetwaan (Tetouan);
- ❖ Supervisor of learning in *Masjid Nabawee*;
- ❖ President of Professors of Literature at *Kulliyah Nadwat ul-'Ulama* in India;
- ❖ Founded the journal *ad-Diya* in India and his students used to use Arabic and were responsible. I managed to obtain a part of this journal after some ease and difficulty.

❖ He founded a journal in Tetwaan entitled *Lisaan ud-Deen*

His reports and articles are widespread in many Egyptians journals such as *al-Fath* which used to be visited by Shaykh *al-'Allaamah* Muhibuddeen al-Khateeb, the uncle of Shaykh at-Tantaawee and some of our bothers have sat with him. He has many articles, numbering 500 that are in Arabic and English, Spanish and German and cover various issues. From the things that he called to Allaah through was as an Imaam, giving *kbuthabs* and admonitions. He taught in 'Iraq at the *University of Dabaan* and used to prayer *jumu'ab* at the Masjid of Dabaan and used to call the students and those presents with admonitions. He taught *Misbkaat ul-Masaabeeh*, *Za'd ul-Ma'd*, and the old and young would attend and many would also for the *jumuah* and the two 'Eeids. This *masjid* them came to be attached with the *sunnah* and aiding the true *deen*. His student Muhammad Zuhail says that **“The lessons of our Shaykh, Dr Muhammad Taqiuddeen al-Hilaalee in Meknes were the greatest influence in spreading the Salafee 'aqeedah and quashing innovation.”** The Shaykh lived for a long time in Meknes in the area called *Hayy Nuzhab*.

He had a strong influence in serving the truth and *da'wab* via poetry. He has a *Deevaan* (poem) which is still in manuscript form or is with the publisher and has not yet been distributed. I will mention some of his poetry to you which is abundant and it includes all the poetic principles and there are many things to say about his poetry but now is not the time as I am not able due to the time being short. But one of his main poems is about being called a “Wahhabee”²⁴ which he wrote in the city of Meknes. Also from his efforts besides poetry was translation and I mentioned to you that translation is what he has contributed to greatly and he translated many books and I have here Shaykh Ibn Baaz's praise of him for his translation of the meanings of the Qur'aan into English which has been printed with footnotes taken from the commentaries of Ibn Jareer, Ibn Katheer and al-Qurtubee,

²⁴ **Translator's note:** To appreciate this poem listen to Shaykh Mashhoor recite the poem in Arabic as when translated it does not capture the eloquence of the poem at all. One of the main reasons is that Shaykh Muhammad Taqiuddeen al-Hilaalee used a variety of words that rhymed with “Wahhaabee”, such as: 'Ansaabee', and 'nabzun min kulli Mu'attilat in wa Kadhaabee' and 'salakat mahajatan sunnat in wa Kitaabee'. Like the following for example:

*hiya ma qasad Rasullullaahi bi Qawlihi, hiya ma alayhi anna wa kulli Sahaabee,
wa kadhak Aslaafun lahum min qablu kam, nasaboo li-ahli'l-Haq min Alqaabee,
Hum Hizbullaahi wa Junoodahu, Allaah yarziqahum bi-ghayri Hisaabee,
wa yuneelahum Nasran min 'A'daaihim, fa Huwa Muhayminu Haazimu Ahzaabee*

translating *Sabeeh al-Bukhaaree*, translating *al-Lulu wa'l-Marjan* into English. His voluminous translation of *Sabeeh al-Bukhaaree* into English was printed in abridged form. He has many books which he translated and he wrote many articles in languages other than Arabic which have featured in journals in English and German. From the books that he translated are *The Arab City in Andalus* by Joseph McCabe²⁵ wherein the history of the Christians is also mentioned and there are many observations about this book.²⁶ Also from the books that he translated is *al-'Uyoon az-Zulaliyyah* but I have not come across it yet, it is in German and

²⁵ 1867-1955 CE, McCabe was an English writer and speaker on free-thought after having been a priest through his youth, he became disillusioned with Christianity due to what he had witnessed within the Church. He at first became an agnostic and then an atheist. He authored a number of works against Christianity in particular and also works promoting rational thought. He wrote a pamphlet on his experiences, *From Rome to Rationalism*, published in 1897, which he then expanded to book length as *Twelve Years in a Monastery* in 1897. He then wrote prolifically on science, religion, politics, history and culture, writing nearly 250 books during his life. Many of his books and pamphlets were published by E. Haldeman-Julius, both as 'Little Blue Books' and 'Big Blue Books'. Over 100 'Big Blue Books' by McCabe were published. McCabe was also respected as a speaker, and gave many lectures during his lifetime. In about 1947, McCabe accused the *Encyclopaedia Britannica* of bias towards the Catholic Church. He claimed that the 14th edition, which had been published in 1929, was devoid of the critical comment about the church that had been in the 11th edition. McCabe similarly accused the *Columbia Encyclopedia* of bias towards the Catholic Church in 1951. He was a founding board member in 1899 of the *Rationalist Press Association of Great Britain*. McCabe's free thought stance grew more militant as he got older, and he joined the *National Secular Society* in the year before he died. Some of the books that he authored were: *Lies and Fallacies of the Encyclopedia Britannica* (Girard, Kansas: Haldeman-Julius Publications, 1947), *The Columbia Encyclopedia's Crimes Against the Truth* (Girard, Kansas: Haldeman-Julius Publications, 1951), *The Story of Evolution*, *The Story of Religious Controversy*, *The Human Origin of Morals* (1926, Little Blue Book no.1061), *Why I Believe in Fair Taxation of Church Properties* (1930), *Is the Position of Atheism Getting Stronger?* (1936), *The True (Hi)Story of the Roman Catholic Church* (1930), *The Existence of God* (1913 and 1933). As for the 'big blue books' then they include: *How the Cross Courted the Swastika for Eight Years*, *The Church: The Enemy of the Workers*, *The Totalitarian Church of Rome*, *The Artistic Sterility of the Church*, *The Tyranny of the Clerical Gestapo*, *The Vatican's Last Crime*, *How the Pope of Peace Traded in Blood*. McCabe is blindly followed by those behind the website 'infidels.org' who present many of his works. McCabe, as can be seen, did not hold the church in high regard and his own personal experiences no doubt affected some of his views. What is also apparent is that he did not attack Islaam in the same way and held Islamic civilisation, such as that in Spain, in quite high regard due to its progress, art and sophistication throughout the medieval period. [TN]

translated. I'll mention to you, may Allaah bless you, the statement of Shaykh ul-Islam in *al-Jawaab us-Sabeeh*, vol.1, p.166:

A man may write a book of knowledge about medicine, grammar or accounting in the language of his people and then translate the book into other languages so that other people can benefit from it, just as the books of medicine and accounting have been translated from non-Arabic languages into Arabic so that the Arabs can benefit from those books. If the aim is to clarify matters which are not related to the Hereafter or salvation from Allaah's punishment then how can it be prohibited with regards to knowledge which is related to the Hereafter and salvation from the punishment to transmit from one language to another, so that the people of another language understand it who were not directly addressed in the first language?

Then Shaykh ul-Islam Ibn Taymiyyah states on p.191:

The proof has to be established on the creation so that they be guided with what has been transmitted from the Messenger of Allaah. As a result, it is permissible to transmit and translate the meanings of the *hadeeth* and the Qur'aan to whoever does not know Arabic by agreement (of the scholars).

Shaykh Muhammad Taqiuddeen al-Hilaalee's books are many, besides the ones that he has translated, he checked the book *al-Futoowah*, checked *al-Haashiyah li-Kashf ush-Shubuhaat* and *al-Haashiyah li-Kitaab it-Tawheed*. He put the author of these two books to be in the name of "Muhammad ibn Sulaymaan ad-Dir'aawee" when it was printed in Morocco. Shaykh Taqiuddeen stated:

I attributed him to be from "Dir'a" and this is true because this was his region of origin however he is not well known from being from there.²⁷ Also in Morocco there is place known as "Dir'a" and its *nisba* (relational adjective) is "Dir'ee". I printed a thousand copies of the book in a short space of time and yet nobody was aware of it (that it was by Imaam Muhammad ibn 'AbdulWahhaab)! Until Shaykh Ahmad ibn Siddeeq al-Ghumaaree²⁸ known

²⁶ Shaykh Muhammad Taqiuddeen's translation was published in Baghdaad in 1369AH/1950CE. Joseph McCabe's book in English that the Shaykh translated from was most probably *The Splendour of Moorish Spain* (London: Watts and Co., 1935). [TN]

²⁷ Imaam Muhammad ibn 'AbdulWahhaab (*raheemahullaah*) was from Dir'iyyah, Riyadh. [TN]

²⁸ According to Shaykh, Dr Shamsuddeen as-Salafee al-Afghaanee: He is Ahmad ibn Muhammad Siddeeq al-Maghribee who was occupied with *fiqh* and *hadeeth* however he was from the Imaams of the *Soofee* grave-worshippers who used to make *tafweedh* of the Attributes of Allaah and was severe against those who made *ta'weel*, see his *Ta'leeqaat of at-Tadhkaar* by al-Qurtubee, pp.13-14. He had many classifications however he combines between the good and the bad in his books and you will see that his books are insignificant as they are full of superstitious *Soofee* grave-worshipping beliefs, such as his book *al-Burhaan al-Jalli fee Tahqeeq*

for his efforts in research and access to a huge reserve of books, was perplexed as he researched the history of the scholars who were from the Moroccan area of “Dir’a” and did not find mentioned anyone with the name “Muhammad ibn Sulaymaan ad-Dir’aawee” with a book with this title. So he looked for me to ask me who the author is and so I told him the truth. When the noble dignified scholar, the *Muftee* of the Kingdom of Saudi Arabia, the Shaykh of its Shuyookh, Shaykh Muhammad ibn Ibraaheem (*rahmatullaahi alayhi*) heard about this he approved of it. I only did this because the later people from the Ottoman Empire encouraged Muslim scholars in all countries to damage the reputation of Shaykh Muhammad ibn 'AbdulWahhaab and to lie against him and his followers, saying that they have come with something new.

Also from Shaykh Taqiuddeen al-Hilaalee's important works is *as-Sabeel ar-Rashaad* [The Guiding Path] about which Shaykh Hamaad al-Ansaaree said “The likes of it has not been authored in Islaam.” Also Shaykh al-Hilaalee authored:

Intisaab as-Soofiyyah ilaa 'Alee which is full of lies. For a lengthy biography of him see Mahmood al-Misree, *Tashneef al-Asmaa'*, pp.71-85. Many of the people of *sunnah* and their Imaams have exposed his falsehood, our Shaykh al-Albaanee stated:

He calls to *ijtihaad* and opposing *taqleed* yet he supports and assists desires and its people, he is a *Khalafee Soofee* who opposes the people of *tawheed* and supports the people of innovation just as the *mujtahid Shee'ah* Imaams do. A proof of that unto you is the book entitled *Ihya' al-Maqboor min Adilah Istihbaab binaa' al-Masaajid wa'l-Qabaab 'alaa Quboor*.

Shaykh Muhammad Naasiruddeen al-Albaanee, *Tahdheer as-Saajid*, pp.80-1

Translator's note: See *al-'Allaamah al-Muhaddith* Muhammad Naasiruddeen al-Albaanee (*raheemahullaah*), *Tahdheer as-Saajid min Ittikhaad al-Quboor Masaajid* (Riyadh, KSA: Maktabah al-Ma'aarif, 1422AH/2001CE), pp.74-5. Shaykh Shamsuddeen as-Salafee al-Afghaane continues:

The writer of the people of *sunnah*, Bakr ibn 'Abdillaah stated: **“He is severe in arguing against Shaykh ul-Islaam Ibn Taymiyyah and Ibn ul-Qayyim and whoever traversed their way from the scholars of the *Salaf*.”** See *at-Taqreeb li-Fiqh Ibn ul-Qayyim*, vol.1, p.31, ft.2. I say (i.e. Shaykh Shamsuddeen): He is one of the friends of al-Kawtharee and indulged in many of the same innovations as him, however he exposed his falsehood in a treatise, see *Tashneef ul-Asmaa'*, p.216. His brother 'Abdullaah al-Ghumaaree stated: **“Our brother (i.e. Ahmad ibn Siddeeq al-Ghumaaree) wrote a refutation against him (al-Kawtharee) and compiled his knowledge-related errors and contradictions in which he began his hateful partisanship. For al-Kawtharee is the one who he (Ahmad ibn Siddeeq al-Ghumaaree) nicknamed ‘majnoon for Abee Haneefah’ (crazy for Abooo Haneefah).”** *Bida' at-Tafaaseer*, pp.180-81.

See Shaykh Dr Shamsuddeen as-Salafee al-Afghaane, *Juhood ul-'Ulama al-Hanafiiyyah fee Ibtal 'Aqa'id al-Qubooriyyah* (Riyadh: Daar us-Samee'ee, 1416AH/1996CE), vol.2, pp.639-640. [TN]

- ❖ *Dawa' ash-Shaakeen wa Qaami' ul-Mushakikeen fee Radd 'alaa Mulbideen* which was distributed in a lengthy series in the Moroccan journal *ad-Da'wat al-Haqq*.
- ❖ *At-Tareeq il-Allaah* [The Path to Allaah]
- ❖ *Al-Barabeen al-Injeeliyyah 'alaa anna 'Eesaa Dakbilan fee 'Uboodiyyah wa Bari'un min 'Uloohiyyah* [Gospel Proofs that Jesus is Included in Servitude and is Free from Worship]
- ❖ *Al-Hadiyah al-Haadiyah li't-Taafah at-Tijaaniyyah* [A Gift of Guidance to the Tijaanee Sect]
- ❖ *Hawaasiyin Shattaa 'alaa Injeel Mattaa* which was published in the journal *Shu'ban al-Muslimeen* in Basra. I (i.e. Shaykh Mashhoor) tired in trying to find it, I have asked about it but did not find it at all.
- ❖ *Al-Hisaam al-Maabiq li-Kulli Mushbrikin wa Munaafiq* [The Decisive Sword for Every Polytheist and Hypocrite], which is a good book on *tawbeed*.
- ❖ *Sabb al-Qadyanieen fi'l-Islaam* [The Qadiyani Abuse of Islaam] wherein Shaykh Taqiuddeen al-Hilaalee refutes them and was distributed in the journal *al-Fath* in two parts.
- ❖ *Al-Qaadee al-'Adl fee Hukm Binaa' 'alaa'l-Quboor* [The Fair Judgement Regarding Building on Graves] which was published in seven parts by the journal *al-Manaar*
- ❖ *Munaadharataan* [Two Debates] between Shaykh Muhammad Taqiuddeen al-Hilaalee al-Husaynee and two *mujtahid Shee'ah* Imaams
- ❖ *Qaseedah fi'l-Asmaa Illaabi'l-Husnaa'* [Poem about the Beautiful Names of Allaah]
- ❖ *Al-'Ilm al-Ma'thoor wa-'Ilm al-Mashhoor wa'l-Liwaa' al-Manshoor fee Bida' al-Quboor* [Reported and Well-Known Knowledge and the General Explanation about the Innovation with Graves]. I researched for it and all praise is due to Allaah I found out that it was published by the journal *al-Hadi an-Nabawee* of *Ansaar us-Sunnah al-Mubammadiyyah* 1385AH in seven parts.
- ❖ *Az-Zanad al-Waaree wa'l-Badr us-Saaree fee Sharh Sabeeh al-Bukhaaree* in *badeeth*. I tired in trying to find it and I did not find it at all.
- ❖ *Abl ul-Hadeeth* and I found four articles from this book
- ❖ *Qabsab min Anwaar ul-Wahy* [A Touch of the Light of Revelation] on Uloom ul-Qur'aan and I obtained some booklets of it.
- ❖ *Tafseer Soorah Faatihah*

- ❖ *Ilbaam wa'l-In'aam fee Tafseer Soorat il-An'aam* [Inspiration and Blessings in the Tafseer of Soorah al-An'aam] – this is published in journal *Majallat as-Salafiyah al-Hindiyyah* in numerous parts.
- ❖ *Siraat ul-Mustaqeem fi's-Sifaat as-Salaah an-Nabee al-Kareem* [The Straight Path Regarding the Description of the Noble Prophet's Prayer].
- ❖ *Dhawl as-Siraat ul-Mustaqeem* which is the evidences.
- ❖ *Hukm Taarik is-Salaah* [The Ruling on the One Who Abandons Prayer]
- ❖ *Anwaar ul-Muttabba'ab fee Tabqeeq Sunnati'l-Jumu'ab* [Lights of Following in Affirming the Sunnah of Jumu'ah] wherein he affirmed some of the innovations related to *Jumu'ab*.
- ❖ *As-Subh as-Saafir fee Hukm Salaati'l-Musaafir*
- ❖ *T'laam al-Khaas wa'l'-Aam li man yansa ar-Rak'ab wa li-man Faatat al-Faatibah wa'l-Qiyaam*
- ❖ *Jaysh ul-Jarraa min hadeeth in-Nabi' il-Mukbtaar*
- ❖ *Al-Isfaar 'an al-Haq fee Mas'alat as-Sufoor wa'l-Hijaab* which was published in the journal of the *Islamic University of Madeenah*, no.19. It is a refutation of Abu'l-Fath al-Baynanonee including the issue of the women's face not being part of the *'awrah* and I tired in trying to find the article and may Allaah bless the one who helped be obtain it.
- ❖ *Abkaam ul-Kbul' fi'l-Islaam* [Regulations of Consensual Divorce in Islaam]
- ❖ *Daleel ul-Hajj fee Manaasik il-Hajj*
- ❖ *Tataawul-Hilaaliyyah* this is a work which I have been asked about and I found out later that it is with Shaykh Taqiuddeen's son who may explain it.
- ❖ *'Uqood ud-Diri'yyah fee Mana' Tabdeed id-Dhurri'yyah* which was published in three parts in the journal *Da'wat ul-Haqq*.
- ❖ *Aal ul-Bayt: Ma La hum wa Ma 'alayhim* and I found it published in the Egyptian journal *al-Hadi' an-Nabawee* of *Ansaar us-Sunnah al-Muhammadiyyah* before they had the journal *at-Tawbeed*.
- ❖ *Ta'leem ul-Inaath* [Educating Females]
- ❖ *Tamasuk al-Hijaab: Ghuloo wa'l-Inbiraaf* this and the one above have been published in many journals.

As for the other books that Shaykh Muhammad Taqiuddeen al-Hilaalee has are travels and memoirs such as *Ribla ila'l-Almaaniyyah* [Journey to Germany] which was published by the journal of *Jamiyat as-Salafiyyah al-Hindiyyah*. He also has a published book entitled *ad-Da'wah il-Allaah fee Aqtaar al-Mukhtalifah* [Calling to Allaah in Different Countries]. He also has an amazing book which I will stop at here with for a while and mention to you entitled *as-Siraaj al-Muneer fee Tanbeeh Jamaat ut-Tableegh 'alaa Akhtaa'ihim* [The Glowing Torch Warning Tablighi Jamaat About their Errors].²⁹ Within this book he mentioned the history of *Jama'at ut-Tableegh* along with its beginnings, personalities and notables, he also mentions the issues of *kalaam* and *fiqh* that affected them. It is a summary of the book by Muhammad Aslam al-Baakistaanee, *Jama'at ut-Tableegh: 'Aqeedatubaa wa Afkaarubaa wa Mashayaaikubaa* [Tablighi Jamaat: Its Creed, Thinking and Scholars], (Madenah: Islamic University, 1396AH). Shaykh al-Hilaalee stated: **“I came across some issues about them and I read what they said in their books and found that whoever refers to it Allaah will benefit.”** He mentioned many things about the *Tablighis* and the speech about them is abundant and I found some words in *as-Sabeel ur-Raashaad*, vol.3, pp.141-4 wherein he has very beautiful words warning against the *Tablighis* and explains their mistakes. Shaykh Muhammad Taqiuddeen also had many literary and poetic works. This is a simple portion at the biography of Shaykh Muhammad Taqiuddeen al-Hilaalee.

What remains now is the scholars praise of him, Shaykh Albaanee (*rabeemabullaab*) stated about 'Allaamah Hilaalee, after mentioning him with good, said that he has not seen the likes of the following five in the science of *tabqeeq*: Shaykh Bin Baaz, Shaykh Taqiuddeen al-Hilaalee, Safiur-Rahmaan al-Mubaraakfooree, Badee'uddeen as-Sindee and Muhammad Ameen ash-Shanqeetee. I found the handwriting of Hilaalee to Shaykh Bin Baaz saying, “...a gift from the author, the upright Imaam, the caller to the path of Allaah with insight, the respected teacher Shaykh 'Abdul'Azeez bin Baaz.” Shaykh Bin Baaz stated **“Shaykh Muhammad Naasriuddeen al-Albaanee is our Shaykh in hadeeth and Shaykh Muhammad Taqiuddeen al-Hilaalee is our Shaykh in 'aqeedah.”**³⁰ Muhammad Shatu one of the students of Shaykh Bin Baaz stated “This saying of Shaykh Bin Baaz is famous

²⁹ 'Ammaan, Jordan: Jam'iyat 'Ummaal al-Mataabi' at-Ta'awuniyyah, 1973CE

³⁰ Shaykh Bin Baaz (*raheemahullaah*) also included him as being one of the *Mujaddideen* of the era, listen here: <http://www.alhilali.net/qalo.php>

with us.” As for the praise from Shaykh al-Hammaad then you have heard it before, Shaykh 'AbdulHameed ibn Badees³¹ also praised Shaykh al-Hilaalee and mentioned him with good and said:

The Western Arabic lands despite the ignorance and racism from the eastern brothers had some descendents famed for the sword and the pen and who reminded and called in its name which caused the sight of their eastern brothers to look at what is present there from *'ilm*, virtue, honour, masculinity and Islamic exploits.

He then mentioned Shaykh Muhammad Taqiuddeen al-Hilaalee as part of this. Shakeeb Arsalan praised him and affirmed his strength in the Arabic language and grammar. As for Shaykh Muhibuddeen al-Khateeb then he said about al-Hilaalee:

The virtuous is virtuous wherever he is, just as the sun is the sun in the east and the west, the Professor 'Allaamah Sayyid Muhammad Taqiuddeen al-Hilaalee is a man of delightful explanations and magnificent research in the paper *al-Fath*. Our virtuous people have agreed and admitted his virtue east and west, Arabs and non-Arabs, Muslims and non-Muslims. In the Hijaz he is a famous and virtuous scholar and in India he contributed to a learning centre in one of its universities and in 'Iraq he is well known for his continued service to this *ummah* and safeguarding its goodness. Currently he is in Germany in the *University of Bonn* wherein he studied, Professor Muhammad Taqiuddeen al-Hilaalee is an international man who is broad-minded and looks at the conditions of both the East and the West therefore what he reaches in his studies are realities which have resulted in delightful benefits. And all what Professor al-Hilaalee brings in *al-Fath* is of great benefit and Allaah is the one who brings success.

His friend and student 'Abdullaah Kannon who is still alive in Morocco and his associate in the journal *Insaan ud-Deen*. His other student Abu'l-Hasan an-Nadwee also praised him, you have heard the praise of Professor Ahmad Haaron of him during his travels with him. You have also seen the praise of Professor Nooruddeen Ahmad. At-Tantaawee stated in *adb-Dhikrayaat*, no.446: “I found in the city of Zubayr (in 'Iraq) the effects of Muhammad

³¹ He is Shaykh 'AbdulHameed bin Badees, born in Qastantiyyah (Constantine) the biggest city in Eastern Algeria in 1306 AH/1889 CE. He graduated from the *Zaytoonah University* of Toonis (Tunisia) in 1912 CE after which he travelled to Makkah. When he returned to Algeria he began a programme of *tasfiyah* and *tarbiyah* of the people who had been confused by the paternalistic French colonial policies which had closed down Arabic and Islamic schools. Along with Shaykh Basheer al-Ibraaheemee he founded the *Association of Algerian Muslim Scholars* in 1930 CE and formulated a programme which emphasised teaching Arabic, Islaam and *tafseer*, and Ibn Badees' *tafseer* classes lasted for twenty five years in total. Bin Badees died in 1359 AH/1940 CE. [TN]

Taqiuddeen al-Hilaalee and some of his students.” An Egyptian poet named Muhammad an-Najmee in a poem published in the journal *al-Fath*, no.383 praised Shaykh al-Hilaalee. Speech concerning the Shaykh is abundant and I apologise due to the lack of time from one angle and also due to the lack of complete research from another angle. It may be that the sources about this scholar are still in the hearts and minds of the men who are widespread throughout many different countries.

I ask Allaah to grant me and you good and guidance, and to make it easy for us to complete the manifestation of knowledge of this scholar as well as his virtue, da'wah, safeguarding and poetry.

May peace and blessings be upon Muhammad, his family and his companions.