

A Brief Biography
of
Shaykh, ‘Allaama, al-Muhaddith
Hamad al-Ansaari¹

-Rahimullaah-

Translated & Compiled

By

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¹ This Biography is taken from a collection, which was compiled by the Shaykh’s son AbdulAwal bin Hamad al-Ansaari who is a teacher in the faculty of Hadeeth in the prestigious Islaamic University of Madina. The Collection is called: ‘al-Majmoo’ Fee Tarjama al-Allama al-Muhaddith ash-Shaykh Hamad bin Muhammad al-Ansaari *-Rahimullaah-* wa Seeratahi wa Aqwaalihi wa Rihlatihi’. It is a large two-volume collection of the sayings, wisdom and various biographies of the Shaykh. The statements in this translation are all from his son AbdulAwal unless stated otherwise.

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His Name & Lineage:

AbdulAwal bin Hamad al-Ansaari said:

‘Shaykh Hamad bin Muhammad al-Ansaari al-Khazraji as-Sa’adi – in lineage to Sa’ad bin ‘Ubadah al-Ansaari, the noble Companion -*Radi Allaahu anhu*.

The Shaykh left Africa, - the country of Mali- due to the humiliating colonisation over Africa at that time. This was the French colonialism which was filthy, unrelenting, and terribly violent. It had eaten up everything whether it was green and alive, or dry and dead. It prevented people from becoming religious and seeking knowledge, it demolished the rights of the people of Islaam, in addition to many other problems, difficulties and types of corruption.’²

‘The Shaykh was born in 1344 A.H. in a town called ‘Tadd Makkah’ in West Africa in the country of Mali.’³

‘The Shaykh said: I was born in 1344 A.H. and that was the year King AbdulAziz took over al-Madina an-Nabaweeyah. I came to know this while preparing for *Hijra*, I asked my mother when was I born? She replied: ‘In the year Ahl-ul-Najd⁴ took over al-Madinah.’⁵

² [vol. 1 p. 7]

³ [vol. 1 p. 30]

⁴ Najd is the central eastern region of the Kingdom of Saudi Arabia, like Riyadh & the surrounding areas.

‘The Shaykh’s father passed away when he was eight years old, so he was orphaned and lived in the shelter of his uncle, his mother’s brothers and his mother. Also those around him from amongst his relatives both on his father’s side and his mother’s side were students of knowledge, scholars, Muftis and judges.

So he grew up in a purely knowledge based environment, in an environment where there were nothing of the modern day conveniences whatsoever, such as electricity, cars and planes.

He lived in the most beautiful of surroundings, of greenery, forests, pure fresh water, beautiful breezes and clean air. I heard him say more than once: ‘Indeed no one would wish to leave it due to all the goodness that was there, which was unlimited supplies of food, drink, in addition to recreation and other things.’⁶

‘The people at the time of the Shaykh would memorise the Qur’aan using slates and boards. The Shaykh of the scribes would write one or four *Ayaat* and the students would go away and memorise them, and then recite them to the

⁵ [vol. 1 p. 410]

⁶ [vol. 1 p. 8]

teacher, then the teacher would wipe it clean and write other *Ayaat* for the students, and this is how they would memorise the whole Qur'aan.'⁷

'We in my country would share one book between a hundred men, and that was due to the absence of books. We would divide up one book into sections of papers each person would take a section read it and memorize it.'⁸

The Hijra From Mali to Saudi Arabia

'The Shaykh used to tell us that he had a book of poetry that he had to leave behind in Africa, he did not bring it with him when he migrated to this blessed land (Kingdom of Saudi Arabia). This was because he left Africa escaping with only a *Mus'haf* (Qur'aan) fearing the colonialism of the French and the British. The colonists would not allow anyone from the people of Africa to leave to go to the *Haramain* (the two major *Masajid*). The Shaykh would tell us, that when he prepared to leave with two of his relatives, they had to leave in the night riding an animal, each one of them had a camel and they left, they spent two years on their journey until they reached the port of Jeddah.'⁹

⁷ [Vol. 1 p. 8]

⁸ [Vol.1 p. 445 No. 393]

⁹ [Vol. 1 p. 9]

‘I heard my father saying: ‘My journey from my country until I reached the *Haramain* (Makkah & Madina) was an adventure.’¹⁰

I heard my father say: ‘When I exited from Mali, there were only two people with me on the journey, Shaykh ‘Amaar and Shaykh Uheed. We left from the country in the year 1365 A.H. we would walk during the night and sleep during the day – it took us a complete year for the journey.’¹¹

Nigeria

‘They passed by many countries like: ‘Niger’, ‘Nigeria’ ‘Sudan’ and others.

My father *-Rahimullaah-* met with some of the people knowledge in Nigeria, he met the Shaykh, the reviver, the scholar, as-Salafi, Abdullaah bin al-Mahmood ash-Shareef al-Hussni al-Madani, who spread the *Dawat-us-Salafeeyah* in the deserts of Mali. Allaah guided nations of people on his hands away from the misguidance of grave worship, *Tawwasul*¹² with the righteous people, superstitions and *Bida’* which had become widespread at their time in some of the African deserts.

Shaykh Abdullaah whom my father *-Rahimullaah-* met in Nigeria had come over from this blessed country (Kingdom of Saudi Arabia – may Allaah Ta’ala

¹⁰ [Vol.1 p. 434 No. 321]

¹¹ [Vol.1 p. 435 No. 329]

¹² Seeking closeness to Allaah.

protect it & honour it). Shaykh Abdullaah had from a young age spent this life in al-Madina an-Nabaweeyah, and he was the Imam of the Masjid an-Nabaweeyah ash-Shareef, and he was also a teacher there.’¹³

‘When my father met Shaykh Abdullaah al-Mahmood in Nigeria, he took many benefits and advice from him, the most important being when Shaykh Abdullaah said: ‘O my son, when you reach the land of the *Haramain*, then adhere to the books of Shaykh ul-Islam Ibn Taymeeyah and Ibn Qayyim. And it is upon you to disseminate the ‘*Aqeedah* of the *Salaf* and spread their books. It is upon you to teach the people ‘*Aqeedah* and knowledge.’

AbdulAwal bin Hamad al-Ansaari continues:

‘I heard my father say: ‘I was greatly affected by his advice, and I took that advice and it held a great status in my heart, and I decided to act upon that advice.’

Shaykh Hamad al-Ansaari said:

‘Indeed Shaykh Abdullaah bin al-Mahmood al-Madani took permission from king AbdulAziz -*Rahimullaah*- to travel to Africa for *Darwa*’, and he gave him permission. When the Shaykh arrived in Africa he opened a school for learning

¹³ [vol. 1 p. 9-10]

Qur'aan, and *Tarwheed as-Salafi*, we the younger ones benefitted from it, but the elders did not benefit from it.'

'The Shaykh gave *Dawwa*' there for thirty years and he died in 1373 A.H.'

Then my father said:

'The reason why Shaykh Abdullaah al-Madani left Madina, was because the people of Madina [at that time]. When the Shaykh would go out to lead the prayer [in the Prophet's Masjid] he would not allow the shops to be left open, he would not lead the people in the Masjid an-Nabawee until they closed their shops. So the people complained to King AbdulAziz about him, when the complaint reached him, the King AbdulAziz *-Rahimullaah-* wrote to the Shaykh and said: 'I am certain that the people of Madina are not truthful, however to prevent chaos I hope that you will resign.' So the Shaykh resigned and wrote to him and after that he went to Mali.'¹⁴

Sudan

'My father also met Shaykh Tahir as-Sowakinee in the country of Sudan, and took from him the knowledge of hadeeth and on his hands he became familiar with the books of hadeeth. Shaykh Tahir was a scholar from the scholars of

¹⁴ [Vol.2 p. 637 No. 250]

Sudan in hadeeth and other sciences; he had a great concern for the knowledge of hadeeth. Indeed I heard my father saying:

‘Indeed I was affected by Shaykh Tahir as-Sowakinee in the knowledge of hadeeth, he advised me to learn it, and to acquire its books and to follow the *Manhaj* of its people.’¹⁵

Makkah

‘My father met with Shaykh Hamid Faqeeh in Makkah, and was greatly affected by him in more than just his knowledge or spreading the ‘*Aqeedah* of the Salaf, and his love for the books of Shaykh ul-Islam Ibn Taymeeyah and his student Ibn Qayyim. Also the books of the Imams of *Darwa*’ beginning from its Imam Muhammad bin AbdulWahab at-Tameemi -*Rahimullaah*.’

Shaykh Hamad al-Ansaari said:

‘I entered Makkah and I saw the gathering of Hamid Faqeeh. I saw that he was strong in *Salafi Tawheed*, so I sat there until the *Adhan* of *Isha*. Then when I was alone with him I asked him: ‘O Shaykh how did you learn *Tawheed*?’

He said: your question is excellent.’

Then he narrated the famous story to me.’¹⁶

¹⁵ [vol. 1 p. 10]

The Shaykh also said:

‘I met with Shaykh Hamid Faqeeh once and I said to him: *Salafiyyoon* are a rarity in Egypt, and you are a *Salafi*, so how did *Salafeeyah* come to you?’

He said: ‘I had graduated from the university of Cairo or Azhar, and while I was travelling back to my village carrying my university certificate I passed by a farm and I saw an old Shaykh sitting there and I gave him Salam, so he said to me what is that in your hands?’

I said: ‘A graduation certificate.’

Next to the Shaykh was the book ‘Kitab al-Tawheed’ with its explanation of ‘Fath al-Majeed’ the Shaykh stood up and walked off to take care of something and he was away for sometime. I picked up the book to read, then later on the Shaykh returned, I asked him about this book, and I told him that I was amazed by it. He began explaining the ‘*Aqeedah* of the *Salaf*’ to me. He said: ‘O my son it is upon you to spread *Tawheed* and the ‘*Aqeedah* of the *Salaf*, because indeed you did not learn that in the university from where you graduated.’

So from then on I began calling to the ‘*Aqeedah* of the *Salaf*, and this Shaykh was a farmer in that farm.’¹⁷

¹⁶ [Vol.2 p. 539 No. 12]

¹⁷ [Vol.2 p.618 No. 157]

‘He also met Shaykh Yahya al-Muallami, the brilliant scholar of hadeeth the scholar of his time in the knowledge of hadeeth, he adhered to him and took from him love for the knowledge of hadeeth and learning it.’

Hamad al-Ansaari said:

‘My Shaykh AbdurRahman al-Mu’alami *-Rahimullaah-* would research a very great deal. He would research into more than one book at one time. I would sit with him in the library of the *Haramain*, and he would give me books and say ‘look for such and such thing.’ But I could not find it, when I would give them back he would say to me: ‘Here it is, where are you?’ This was in the year 1367 A.H. at that time I was not paying attention and being hasty.’¹⁸

‘He also adhered to Shaykh Taqi uddeen al-Hilali, sticking to him for a long time and benefitting from him in more than one science from the sciences of knowledge.’¹⁹

Riyadh

‘My father travelled to Riyadh in 1373 A.H. and met Shaykh Muhammad bin Ibraheem ‘Ala-Shaykh *-Rahimullaah-* the general Mufti of this blessed land. Shaykh Muhammad bin Ibraheem encouraged him to teach in the Jamia Masjid of Riyadh, my father would teach the books of ‘*Aqeedah*, and hadeeth to the

¹⁸ [Vol.2 p. 592 No. 8]

¹⁹ [Vol. 1 p. 11]

youngsters, as the Shaykh had ordered him to, due to what he saw from my father of knowledge, understanding, cleverness, intelligent and concern for the *'Aqeedah Salafeeyah.*'²⁰

Shaykh Hamad said:

'I came from Riyadh in the year 1385 A.H. and Shaykh at-Tayyib ibn Is'haq had died in 1365 A.H.'

AbdulAwal bin Hamad al-Ansaari said:

'at-Tayyib bin Is'haq al-Ansaari was one of the senior scholars of the *Salafeeyeen* in al-Madina an-Nabaweeyah, of those who made *Hijra* a long time ago from Mali.'²¹

Madina Nabaweeyah

'Also when my father was in Madina before he went to Riyadh he met Shaykh Ibn Turki – and he was from the scholars of Madina at that time – and my father read 'Saheeh al-Bukhari' to him and the 'Aqeedah of the Salaf and was affected by him. Shaykh Ibn Turki was very strict, and this was clear and

²⁰ [vol. 1 p. 12]

²¹ [vol. 1 p.420 No.225]

apparent to everyone. He was a scholar, a Zahid²², there were very few like him in his Zuhd in Madina Nabaweeyah at that time.’²³

‘He studied under a number of scholars of al-Madina an-Nabaweeyah in Dar al-Uloom ash-Sharia’, from them were Shaykh al-Khaleel -*Rahimullaah*- and Shaykh Abu Bakr Shareef al-Timbaktooe – who was a teacher in the Masjid Nabawee Shareef near the Rawdah.’²⁴

‘My father taught ‘Sunnan Tirmidhi’ in the Masjid Nabawee until he finished it completely, likewise he taught Arabic grammar, the study of the forms of words, and some sciences and hadeeth.’²⁵

‘The reader should know that my father utilized himself from the time he came to this blessed land, in giving service to the knowledge of hadeeth and the ‘Aqeedah Salafeeyah. He was a teacher in the Islamic University, in its institutes, faculties and in higher studies.

He would encourage students of knowledge to spread the ‘Aqeedah Salafeeyah, to learn it, and teach it and he would clarify the ‘Aqeedah Salafeeyah for them with an excellent explanation.’²⁶

²² (One who abstains from the luxuries of the Dunyaa)

²³ [Vol. 1 p. 12-13]

²⁴ [Vol. 1 p.13]

²⁵ [vol. 1 p. 14]

²⁶ [Vol. 1 p. 16]

Establishing the Islaamic University

AbdulAwal bin Hamad al-Ansaari said:

‘I heard him say: ‘When the order came to launch an Islaamic University, there was a difference of opinion of where it should be. So I suggested to Shaykh Muhammad bin Ibraheem ‘Ala-Shaykh *-Rahimullaah:* ‘It would be good if you established it in al-Madina since previously there was an Islaamic University in Madina which was none other than Abu Bakr *-Radi Allaahu anhu-* who represented the Arabs, and Bilal who represented al-Habasha etc.’²⁷

The Term ‘al-Munawarah’

Hamad al-Ansaari said:

‘I searched for the origin of what people say these days of al-Madina ‘al-Munawarah’ and I found that the first people to label it ‘al-Munawarah’ were the ‘Uthmaanyoon’. As for the Companions and the Successors and those after them, then for many centuries they called it al-Madina an-Nabaweeyah.’

AbdulAwal bin Hamad al-Ansaari commented:

²⁷ [Vol.1 p. 428 No. 290]

‘I noticed from my father *-Rahimullaah-* that if he saw a person write ‘al-Munawarah’, he would say to him to wipe out the word ‘al-Munawarah’ and write ‘an-Nabaweeyah.’²⁸

‘Indeed the people of knowledge apply the term ‘an-Nabaweeya’ to al-Madina.’²⁹

The Shaykh also said:

‘Applying the word ‘al-Munawarah’ after the word al-Madina was introduced by the non-Arabs. What was well known by the Companions and the Successors was the addition ‘an-Nabaweeyah’. Likewise, adding the term ‘al-Mukkarama’ to Makkah is not known.’³⁰

Rain in Madina

Hamad al-Ansaari said:

‘Indeed rain is good for the health, now when we have become deprived of it we have become sick.’

Then he said:

²⁸ [Vol.2 p.547-8 No. 434]

²⁹ [Vol. 2 p.549 No. 443]

³⁰ [Vol.2 p.552 No.473]

‘There used to be a lot of water springs in al-Madina an-Nabaweeyah, and there used to be a spring of water right next to the Masjid Nabawee. It had fish in it due to the large quantity of water and its great amount, and that was in the year 1369 A.H.

When I came to Madina again in 1385 A.H. I asked about it and it was said to me the water springs had lost their pressure and dried up and were taken away by people digging artesian wells.’³¹

Hamad al-Ansaari said:

‘At our time in al-Madina Nabaweeyah there used to be a well in every house, for those who used to live in houses.’³²

Manuscripts

Shaykh Hamad al-Ansaari said:

‘During my travels I brought five thousand manuscripts for the Islamic University on their account. Most of my travels which were for acquiring manuscripts and copying them were during the administration of Shaykh AbdulMuhsin al-Abbad of the university.’³³

Shaykh Muhammad Nasir-uddeen al-Albaani

³¹ [Vol.2 p.701 No. 130]

³² [Vol.2 p. 701 No. 131]

³³ [Vol.2 p.775 No.22]

Shaykh Hamad al-Ansaari said:

‘Indeed Shaykh al-Albaani made ‘al-Musnad’ easy for us, he made it really easy in an excellent manner by which he compiled lists for the Companions mentioned in ‘al-Musnad’ and before this we would have great difficulty in finding the hadeeth.’³⁴

The Shaykh also said:

‘Indeed Shaykh al-Albaani studied knowledge abundantly and sufficiently, and he took the trade of mending watches for livelihood just as the Imams in the beginning used to do so. Indeed each one of them used to have a skill for his livelihood, for example Abu Hanifa was a cloth merchant.’³⁵

The Shaykh also said:

‘When I was in Damascus I used to visit al-Albaani in his house in ‘Safha, Mount Qassiyoon’. I would stay awake the night with him after Isha until the end of the night, and that was so I could look into his books and his library was a good size. Indeed Shaam³⁶ has been deprived of the Shaykh Nasir al-

³⁴ [Vol.2 p. 617 No.151]

³⁵ [vol.2 p.623 No. 179]

³⁶ The lands of Syria, Palestine, Jordan were called Shaam.

Albaani, there is none present like him in Shaam, especially in his field of expertise.’³⁷

Shaykh Hamad al-Ansaari said:

‘Likewise I also used to phone Shaykh AbdulAziz bin Baz, there is no Muhaddith who exists like him, even though he has many duties which have come between him and being free to specialise in the knowledge of hadeeth.

In addition to this, indeed I would refer to Shaykh Albaani regarding some matters, because he posses vast research in to the knowledge of hadeeth.’

Meeting Shaykh Albaani & Muhammad al-Banna

Shaykh Hamad said:

‘We met two noble generous brothers in Casablanca (Dar al-Bayda), Shaykh Nasir-uddeen Albaani and brother Muhammad al-Banna on their way to London, dispatched to teach in London. We really enjoyed their company on Wednesday night, the following morning we were to leave the lands of Morocco. That night was sociable, pleasant, relaxed, filled with the Prophetic Ahadeeth, and splendid guidance.

We also attended, on that Wednesday evening an excellent lecture entitled: ‘Straightening the rows in the prayer is from establishing the prayer’ which

³⁷ [Vol. 2 p. 625 No. 190]

was delivered by Shaykh Nasir-Uddeen Al-Albaani in the Masjid al-Muhammadi in Casablanca.’³⁸

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) *-Rahimullaah-* said about him:

‘This is along with my awareness and appreciation of his knowledge, his excellence, and his benefitting the students especially in the Islamic University, may Allaah reward him with goodness.’³⁹

He Used to Love the Sunnah

Dr. Waleed al-Firyaanee said:

‘Shaykh Hamad al-Ansaari’s life was not one of play and uselessness or a life of being meek and lethargic, rather it was a living example for a biography of a serious scholar who turned down the enjoyments of this life and its pleasures. He sacrificed his time and effort for knowledge and teaching. He *-Rahimullaah-* would exemplify the guidance of the Salaf as-Salih in his look, in his appearance, his character, his manners, his good behaviour, his humility, and him turning away from everything, which may violate and dishonour knowledge and the prestige of the scholars. He had Islaamic awareness, he was

³⁸ [vol. 1 p.346]

³⁹ [Silsilah Ahadeeth ad-Da’eefah 3/319]

a Zahid. He possessed honesty in his tongue, and purity in the heart, and contentment. May Allaah have vast mercy upon the deceased.’⁴⁰

From His Students

Shaykh Hamad al-Ansaari was asked:

‘Is Shaykh Rabee al-Madkhali from your students?’

The Shaykh replied: ‘Yes, he is from my students.’⁴¹

Shaykh Hamad al-Ansaari said:

‘Indeed Muqbil al-Wada’iee was my student; I was the one who chose the topic [for his Master’s Degree].⁴² He would read to me in my house, the days I used to live in Sharqeeyah district. I used to advise him and say to him O Muqbil, you came from your country to seek knowledge so do not mix with those people⁴³, leave them and mixing with them, and turn towards that for which you travelled for. However he was trialled and tested and he fell into that which I warned him against – I used to say to him: ‘I hope that you will be for Yemen in our time as Shawkaani was in his time.

⁴⁰ [Vol. 1 p.72, by Dr. al-Waleed bin AbdurRahmaan al-Firyaanee – A member of the committee for teaching in the Faculty of Sharia’ in Riyadh]

⁴¹ [Vol. 2/p.679 No.29]

⁴² See: <http://followingthesalaf.blogspot.com/2012/03/part-1-ruling-of-dome-built-upon-grave.html>

⁴³ Shaykh Muqbil had left those people after their deviancy became apparent.

Muqbil was a student the like of whom I have never seen in energy and seeking knowledge.’

AbdulAwal bin Hamad added: ‘When my father said: ‘those people’ he meant those who have something against the Saudi Salafi state.’⁴⁴

AbdulAwal bin Hamad al-Ansaari said:

‘Shaykh AbdurRahman Muhiddeen narrated to me that he was the last person to gain an Ijazah from my father.’

AbdulAwal adds: ‘Ijazah for what my father had of narrations in Hadeeth and other works.’⁴⁵

‘And indeed Shaykh Ali Faqih is my student, he would adhere to me strongly. He would come to visit me in Makkah to take from me, and due to his great concern for knowledge, he would sleep in the library next to the books.’⁴⁶

‘Indeed Hafidh Hakami is my student’ – my father means the author of many works and poetry who died along time ago.’⁴⁷

Shaykh’s Death⁴⁸

⁴⁴ [Vol.2 p. 606 No. 95]

⁴⁵ [Vol. 2 p.675 No. 1]

⁴⁶ [Vol. 2 p.675 No. 3]

⁴⁷ [Vol. 2 p. 677 No. 11]

‘The reader should know that my father *-Rahimullaah-* sacrificed his wealth, time, his life from a tender age to meet Allaah Ta’ala after suffering from a medical error which led him to fall into a coma that lasted nine months, then he died [1418A.H] and was buried near the graves of the Prophet’s *-sallAllaahu alayhi wa sallam-* daughters and his wives, near the entrance of Baqia’ al-Gharqad on the left of the entrance.’

‘Also from those who are buried there near that place in that spacious graveyard is the Shaykh, the scholar Umar bin Muhammad al-Falata who used to love and revere my father, and he knew his worth, rank, his knowledge and his extensive research and his love for spreading the ‘Aqeedah of the Salaf and the knowledge of hadeeth.’⁴⁹

‘He was prayed upon in the Masjid Nabawee on Wednesday 21st of Jumada al-Aakhir 1418 A.H. – corresponding to 22nd October 1997.’⁵⁰

From the Okaz Newspaper

⁴⁸ [Footnote: The translator says: ‘The day we received the news of his death early in the morning, there was a great cloud of sadness that hung over everyone in the faculty of Hadeeth in the Islaamic University due to the loss of a scholar of the hadeeth & Sunnah.’]

⁴⁹ [vol. 1 p. 18]

⁵⁰ [vol. 1 p. 27]

‘During these past two weeks al-Madina al-Munnawara has lost two scholars from its senior scholars. Those who were known for research and deriving verdicts, high aspirations in the field of Dawa’ and a large number of the senior scholars of the Kingdom had graduated at their hands. They, who have travelled from our world are the noble Shaykh, Scholar, Muhaddith Hamad bin Muhammad al-Ansaari after suffering from an illness, and likewise the noble Shaykh, the judge, AbdulAziz bin Muhammad ash-Shibal who departed and met his Lord facing Him while he was in Sajda’ in the ‘Rawda ash-Shareef’ in the Masjid an-Nabawee ash-Shareef.

Beginning with the scholar, Muhaddith, Shaykh Hamad al-Ansaari, since indeed a number of the senior scholars of the Kingdom have spoken about him, whereby the noble Shaykh Abdullaah al-Bassam, who is a member of the committee for the Senior Scholars, said about Shaykh Hamad:

‘I have known Shaykh Hamad due to his strength of his knowledge regarding the knowledge of hadeeth whereby he was strong and sturdy in it, and a reference point for every question. I have known him to be Salafi in ‘Aqeedah upon the Manhaj of the Salaf. He made great efforts in education and teaching and researching books. I ask Allaah to forgive him and compensate the students of knowledge with other than him.’⁵¹

⁵¹ [vol. 1 p. 49]

All Praise belongs to Allaah, may His peace

and blessings be upon our final

Prophet Muhammad, his

family, his companions

and all those who

follow his

guidance.