



**Shaykh Ahmad Nasīb Al-Mahāmīd 1330-1421=1912-2000 (Syria)**

Ahmad ibn Muhammad Saʿīd ibn Hasan Al-Ali Al-Mahamīd was from a famous tribe in the Houran region in southern Syria.

He was a great *muhaddith*, *faqīh* and an exceptional orator.

He was born in the village of Nasīb in 1912 (1330). His father was one of the officials and elders in the family and in the village.

*Shaykh* Ahmad was raised with pure and refined character. In addition, he was a good equestrian. He learnt reading and writing at the village mosque, before completing his primary schooling at the town of Dar'a. There, he attended lessons in the mosque that were conducted by *Shaykh* Ali Al-Daqar.

Often when we read the biographies of some of the illustrious scholars of the past we learn that some righteous scholar observed signs of brilliance and then advised the parents to direct their child towards acquiring '*ilm*'. This was the case with *Shaykh* Ahmad.

*Shaykh* 'Abd al-Wahhāb Al-Kināni who was the private barber for *Shaykh* Badr Al-Dīn Al-Hasani and *Shaykh* Ali Al-Daqar saw the young Ahmad frequenting the mosque and he observed his intelligence, invited him to accompany him to Damascus to acquire knowledge. *Shaykh* Ahmad agreed but his father initially did not permit him because he was grooming him to follow him in business and continue with his trade. After some deliberation, his father agreed and *Shaykh* Ahmad left for Damascus when he was seventeen years old.

In Damascus he attended the lessons of a number of '*ulama* in different Islamic sciences. They included:

- *Shaykh* 'Abd al-Karīm Al-Rifāie (d. 1972=1393). Under his supervision and guidance he read *Al-Ajrumiyah* and *Al-Azharīyah* in Arabic Grammar. This was his first teacher since *Shaykh* 'Abd al-Karīm was a student of *Shaykh* Ali Al-Daqar.
- *Shaykh* Jamīl ibn Khalīl Al-Khawwām (d. 1994=1415). With him read and studied the rules of Tajwīd.
- *Shaykh* Ahmad ibn Ali Al-Daqar (d. 1977=1397). With him, he read *Sharh Ibn Aqīl* and *Qatr Al-Nada*.
- *Shaykh* Ahmad Al-Miqdād Al-Basrawi Al-Shafi' (d. 1964=1383). With him, he read the text of *Al-Ghayat wa Al-Taqrīb* in the Shafi' *madhhab*.
- *Shaykh* 'Izz Al-Dīn Al-'Irqūsī. Under his supervision he read some Surah's of the Quran.
- He memorized the entire Quran under *Shaykh* Muhammad Abi Al-Hasan Al-Khabbāz, a student of *Shaykh* Al-'Irqūsī.

\* *Shaykh* 'Ali ibn 'Abd al-Ghani Al-Daqar. He attended his public lessons and studied the following books:

- *Jawharat Al-Tawhīd* with its commentaries by *Shaykh* ‘Abd al-Salīm and *Shaykh* Ibrahim al-Bājuri.
  - *Hashiyat Al-Sāmi ala Al-Jalalayn* (Tafsīr)
  - *Al-Targhīb wa Al-Tarhīb* by Imam Al-Munziri
  - *Al-Sīrah Al-Nabawiyah* by Ibn Hisham
  - *Hashiyat Al-Bajuri ala Ibn Al-Qasim* (Shafi’ Fiqh)
  - *Fanat Al-Tālibīn* (Shafi’ Fiqh)
  - *Al-Bajarami ala al-Khateeb* (Shafi’ Fiqh)
  - *Al-Jowhar Al-Maknūn fi Thalathat Funūn*
  - *Ihya Ulūm Al-Dīn* by Imam Al-Ghazali
  - *Isaghuji* in Logic
  - The commentary of Al-Zarqani on *Al-Bayquniyah* in Mustalah Al-Hadith.
- Shaykh* Ali granted him a general *Ijazā* (warrant of approval).

- *Shaykh* Badr Al-Dīn Al-Hasani (d. 1935=1354). With him he read *Al-Sanusiyah Al-Kubrah* in Tawhīd and *Al-Rīda ala Al-Kafiyah* in Grammar. He read a portion of *Sahib Al-Bukhari* and *Sahib Muslim* and the first volume of *Al-Kashaaf* by Imam Al-Zamakhshari and the text of *Al-Minhaj* by Imam Al-Baydhawi in Usul-Fiqh. He also read *Shaykh* Badr Al-Dīn’s commentary on *Qasidah Gharami Sahib* in Mustalah. He heard the famous *Hadith Al-Rahmat* and the narration that has only Shafi’ narrators. *Shaykh* Al-Hasani granted *Shaykh* Ahmad a general *Ijazā*.
- *Shaykh* Amīn Suwayd (d. 1937=1355). With him he read *Al-Manaar* in Usul-Fiqh by Imam Al-Nasafi, a book that *Shaykh* Amīn had memorized. He too granted *Shaykh* Ahmad *Ijazā*.
- *Shaykh* Mahmūd ibn Muhammad Rashīd Al-Attār (d.1942=1362). Under his guidance he read *Minhaj Al-Usul* by Imam Al-Baydawi and *Nazhm Al-Sulam Al-Muawriq* in Mantiq, *Musnad Al-Imam Al-Shafi’* and *Isaghuji*. He received *Ijazā* from him as well.
- *Shaykh* ‘Abd al-Jalīl ibn Salīm Al-Darra (d. 1947=1366). He was a renowned public speaker and orator. After having once heard *Shaykh* Ahmad addressing people in the mosque he was so pleased to appoint him as his assistant with a small salary for him. *Shaykh* ‘Abd al-Jalīl even spoke to *Shaykh* Ali Al-Daqar about the talk he heard with a great amount of praise. *Shaykh* Ahmad received *Ijazā* from him as well.
- *Shaykh* Abul Khair Al-Maydāni (d. 1961=1380). With him he read *Al-Balaghat Al-Tatbiqiyah* and regularly attended the *Shaykh*’s lessons after Fajr. He received *Ijazā* from him as well.
- He read from the beginning of the Quran till Sura Al-Anfāl to *Shaykh* ‘Abd al-Hamīd ibn Ibrahim Al-Madani Al-Qabuni who also granted him *Ijazā*.
- He read the entire Quran to *Shaykh* ‘Abd al-Wahhāb Dibs wa Zayt who also granted him *Ijazā*.
- *Shaykh* Salih ibn Ahmad Al-Aqqād, the *Shaykh* of the Shafi’s in Damascus (d. 1971=1390). With him he read and studied *Al-Bahjat* by Imam Zakariya Al-Ansaari. He too granted *Shaykh* Ahmad *Ijazā*.
- *Shaykh* Ahmad al-Basrawi
- *Shaykh* Ahmad also exchanged *Ijazā* with *Shaykh* ‘Abd al-Fattāh Abu Ghudah, *Shaykh* ‘Abd al-Rahman ibn Abi Bakr Al-Ahsa’iy, *Shaykh* Muhammad Nimr Al-Khatīb and *Shaykh* Muhammad Taysīr Al-Makhzumi.

Positions held:

- He was the Deputy Imam of Jami' Tenkiz.
- Imam and teacher at Jami' Al-Towbah.
- Delivered Khutbah's in various other mosques.
- He taught in the Ma'had of the Jamiyat Al-Ghara and the Shariah Secondary School in Maydaan.
- A teacher at the General Fatwa Administration.

*Shaykh* Salih al-Aqqad described him as the speaker and scholar of the '*ulama* because of his exceptional skill as an orator and his wonderful command of the Arabic language and his unique literary style. *Shaykh* Ahmad was a scholar who truly loved '*ilm* and even at the age of eighty was still reading and researching. The other amazing thing about him is his vast and extensive knowledge. He read in all subjects and was even familiar with various journals, magazines and periodicals.

He was deeply concerned about the state of the Muslims and particularly the plight of Masjid al-Aqsa and the Zionist plot. He was very vocal and outspoken in this regard from the pulpit when he addressed the crowds during the Friday lecture.

He never missed the opportunity to share valuable advice with students and among his advices to those involved in calling people towards Islam is the following:

1. To maintain a high degree of sincerity in all of their efforts and to ensure that they are practical examples.
2. It is the duty of the '*ulama* to avoid utilizing and substantiating matters with weak narrations because our Dīn has more than sufficient authentic and acceptable narrations together with the corpus of narrations from the life of the Prophet Muhammad, the *Sahāba* and the lives of the illustrious scholars. And if a person is to use a weak narration then he must ensure that it does not contradict the principles of Islam.

His books: (All of which are published and available)

- *Qabasaat Hadifah*
- *Rawaai' min Al-Adab Al-Arabi*
- *Min Wabiy Al-Minbar* (a compilation of some of his Jumua' lectures that extended over a period of thirty years)
- *Al-Hub bayn Al-Abd wa Al-Rab*
- *Al-Amanah wa Al-Umanaa*

He died in Damascus in the year 2000 (1<sup>st</sup> Sha'bān 1421). Thousands attended his funeral and the renowned and righteous scholar, *Shaykh* Adīb Kallās led the Janāza Salāt. He was buried at the famous Dahdāh graveyard in close proximity to *Shaykh* Abu al-Khayr al-Maydani and *Shaykh* Muhammad al-Hāshimi. This is a graveyard wherein many *Sahaba* are buried. He is survived by his wife and three sons.

(Prepared by Shoayb Ahmed from the writings by *Shaykh* Muhammad ibn 'Abd Allah al-Rashīd and *Shaykh* Muhammad Yāsir al-Qadmāni).