

Short Biography of Shaykh Bilāl al-Sālimī

Name and Lineage

Abū al-‘Abbās Bilāl ibn ‘Abd al-Ghanī ibn ‘Abd al-Ḥamīd ibn ‘Aṭīyah ibn Ibrāhīm Abū Hilāl al-Hilālī al-Sālimī, al-Iskandarī.

Birth and Early Life

Shaykh Bilāl al-Sālimī was born on **21 July 1970** and was raised in his father’s home in the village of **al-Sālimiyyah**.

From an early age, he had a strong inclination toward adherence to the Sunnah. Before reaching the age of twenty, he had already committed himself to following it and began regularly attending gatherings of knowledge around **1990**.

Pursuit of Knowledge

In **1997**, he traveled for ‘Umrah, eager to meet the scholars of Ahl al-Sunnah, most notably **Shaykh Muḥammad ibn Ṣāliḥ al-‘Uthaymīn** رحمه الله. He attended one of the Shaykh’s lectures in Jeddah, met him personally, and later attended his lessons in al-Masjid al-Ḥarām. These encounters greatly intensified his desire for knowledge and structured study.

In **2000**, during another ‘Umrah journey, he met **Shaykh Rabī‘ ibn Hādī al-Madkhalī**, who further clarified to him—both deeply and comprehensively—the principles of the Salafī methodology.

Studies and Formal Education

The Shaykh resided in the Kingdom of Saudi Arabia for an extended period, studying in several major centers of learning, including:

- Four years at the Grand Mosque of ‘Unayzah (al-Jāmi‘ al-Kabīr)**, studying with senior students of Shaykh Ibn ‘Uthaymīn.
- Dār al-Ḥadīth al-Makkiyyah**, where he studied under prominent Salafī scholars, foremost among them Shaykh Muḥammad ‘Alī Ādam al-Ithyūbī.
- Imām Muḥammad ibn Saud Islamic University**, Faculty of Sharī‘ah, where he completed a **Bachelor’s degree**.

His Teachers

Shaykh Bilāl studied with more than two hundred of the Mashayekh, among the most eminent and influential in his scholarly journey were:

- **Shaykh Muḥammad ibn Ṣāliḥ al-‘Uthaymīn** رحمه الله
- **Shaykh Aḥmad ibn Yaḥyā al-Najmī** رحمه الله
- **Shaykh Zayd ibn Muḥammad al-Madkhalī** رحمه الله
- **Shaykh Ṣāliḥ ibn Fawzān al-Fawzān** حفظه الله
- **Shaykh Ṣāliḥ ibn Muḥammad al-Luḥaydān** رحمه الله
- **Shaykh Rabī‘ ibn Hādī al-Madkhalī** رحمه الله
- **Shaykh ‘Ubayd ibn ‘Abd Allāh al-Jābirī** رحمه الله
- **Shaykh ‘Abd Allāh ibn ‘Abd al-Raḥmān al-Ghudayyān** رحمه الله
- **Shaykh Muḥammad ibn ‘Abd al-Waḥḥāb al-Bannā** رحمه الله

His Scholarly Commendations (Tazkiyāt)

The Shaykh Al-Allāmah Hasan Ibn Abdil-Waḥḥāb Al-Banna رحمه الله stated about the noble Shaykh; Bilāl Ibn Abdil-Ghaniyy As-Sālimī حفظه الله:

- “You are the Muhaddith of Misr.”
- “Go to the Shaykh and Muhaddith in Alexandria.”
- “We have with us the Muhaddith: Bilal...”¹

¹ During a period of confusion in Egypt during the Fitnah of Muhammad Ibn Hadee, the Musa’fiqah spread a recording by Shaykh Hassan Abdul-Waḥḥāb Al-Banna رحمه الله against Shaykh Bilāl al-Sālimī.

Seeing as Shaykh Hassan Abdul-Waḥḥāb Al-Banna praised Shaykh Bilal both before and again after this recording took place, the criticism found therein was not accepted the Mashayekh in Egypt specifically and Salafis generally as everyone knew the circumstances through which it was brought about.

Alongside this, the Shaykh has also read and received Tazkiyāt from a number of Mashayekh specifically:

1. **Shaykh Aḥmad ibn Yaḥyā al-Najmī** رحمه الله
Under whom he read the opening portions of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, and listened to the opening portions of the remaining four Sunan collections. Shaykh al-Najmī granted him ijāzah for these readings, as well as a general ijāzah in all of his narrations. He also read portions of the Shaykh's authored works to him directly. These authorizations are recorded in *al-La'ālī al-Durriyyah fī Jam' al-Asānīd al-Najmiyyah*.
 2. **Shaykh Yaḥyā ibn 'Uthmān al-'Azīm Ābādī Al-Mudarris** رحمه الله
With whom he studied *Nukhbat al-Fikar* along with its explanation. He frequently attended his well-attended gatherings in al-Masjid al-Ḥarām, including lessons on *Kitāb al-Tawḥīd*, *al-'Aqīdah al-Wāsiṭiyyah*, the two Ṣaḥīḥs, *Sunan al-Tirmidhī*, and *al-Nuzḥah*. The Shaykh granted him both a specific and a general ijāzah, documented in *al-Najm al-Hādī fī Tarjamat al-'Allāmah al-Muḥaddith al-Salaḥī al-Mudarris 'Azīm Ābādī*.
 3. **Shaykh Muḥammad 'Alī Ādam al-Ithyūbī** حفظه الله
Under whom he attended lessons and scholarly gatherings for over a year and six months at Dār al-Ḥadīth al-Makkiyyah and Masjid al-Abrār in the al-Nassāsah area of Makkah. Among the texts studied were *Ṣaḥīḥ al-Nasā'ī* and *Sunan Ibn Mājah*. The Shaykh granted him ijāzah for these studies and a general ijāzah in all narrations, recorded in *Mawāhib al-Ṣamad li-'Abdih Muḥammad*.
 4. **Shaykh Muḥammad Amīn al-Ḥarārī** حفظه الله
To whom he read the opening sections of *al-Sunnah* in the Shaykh's home in Makkah al-Mukarramah. He also attended his tafsīr lessons at Dār al-Ḥadīth al-Makkiyyah for over a year. Shaykh al-Badr granted him both a specific and a general ijāzah, recorded in *Mu'jam Shuyūkh al-Maqāsid bi-Asānīd al-Funūn*.
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His Authored Works

Shaykh Bilāl al-Sālimī has authored several scholarly works, including:

- **Al-Ḥāfil fi Fiqh al-Nawāfil**
The Comprehensive Work on the Jurisprudence of Voluntary Acts of Worship
(First volume published)
- **Khazā'in al-Asrār fi Adhkār al-Mashy wa-l-Ibkār**
Treasures of Secrets on Supplications for Walking and for Morning and Evening
(Published multiple times)
- **Abrā'u ilā Allāh min al-Jāmiyyah wa-l-Madkhaliyyah**
A Declaration of Disavowal before Allah from the Jāmiyyah and the Madkhaliyyah
(Published more than once)
- **Al-Zahr al-Maṭlūl fi al-Khabar al-Ma'lūl**
The Withered Blossom on the Defective Narration
(Unpublished; four volumes completed)
- **Bahjat al-Akhhār fi Fiqh al-Aḥādīth al-Qiṣār**
The Delight of Reports in the Jurisprudence of Short Hadiths
(One volume; currently in print)
- **Al-Fawā'id wa-l-Farā'id**
Benefits and Rare Insights
(One volume; unpublished)
- **Al-Fiqh al-Uṣūlī**
Foundational Jurisprudence
(Concise treatise)
- **Jam' al-Baḥrayn wa Multaqā al-Nahrayn fi Ḥifz al-Arba'in**
The Confluence of the Two Seas and the Meeting of the Two Rivers in Memorizing the Forty
(Two volumes, question-and-answer format)

Alongside many other works that have not yet been published.

Sources

Compiled from a question-and-answer on the Shaykh's [page](#) alongside his biography published on his [website](#).

Clarification of a Doubt

I would like to take this opportunity, as a Salafi brother residing in Egypt who was blessed by Allah to know our Shaykh, Hasan Abdul-Wahhab al-Banna رحمه الله, personally, to clarify a few important matters:

Firstly:

The criticism that was circulated against Shaykh Bilal, in the form of an audio recording attributed to Shaykh Hasan Abdul-Wahhab al-Banna رحمه الله occurred during the height of the fitnah of Muhammad ibn Hadi. After this period, the Shaykh continued to speak positively of Shaykh Bilal, and none of the Mashayekh in Egypt accepted that previous criticism due to the well-known circumstances surrounding it.

This is alongside other statements that were released during that same period which supported the position of the Musafiqah; such statements were likewise not accepted, and this is well known among the people of Sunnah, especially the mashayikh and Salafis of our land.

In this regard, Shaykh Shihab ad-Deen حفظه الله, the son of our Shaykh Hassan Abdul-Wahhab al-Banna رحمه الله stated:

“I warn against the one called Khalid Uthman, known as Abu Abdil-A’la, for taking advantage of the illness of my father, the Allamah Hasan ibn Abdul-Wahhab al-Banna, by getting him to issue statements that contradict what my father had previously stated about him. My father had already warned against him, as had the Allamah Shaykh Rabi ibn Hadi al-Madkhali. He lies, plays with words, and exploited my father’s illness and the effects of medication on his memory, deceiving him with false clarifications in order to achieve his aims.

(Written by Shaykh Shihab ad-Deen after Fajr on Friday, 23 Dhul-Qadah 1440H)

The last known position of our Shaykh and father, Shaykh Hasan Abdul-Wahhab al-Banna, was that he stood with the Kibar al-Ulama in the fitnah of Muhammad ibn Hadi and spoke well of Shaykh Bilal prior to his death. For this reason, the Mashayikh of Egypt who also stood with the Kibar, such as Shaykh Ali al-Wasify رحمه الله and others, continued to cooperate with and remained united with Shaykh Bilal al-Salimi.

Secondly:

I would like to draw attention to the clear double standards currently being witnessed in two matters:

The elevation of a deviated individual such as **Hisham al-Biyali**, despite the major fitnah and splitting he caused in our lands, the detailed and well-known criticisms against him, and his repugnant speech regarding Shaykh Hasan Abdul-Wahhab al-Banna, even after the Shaykh's death he described our Shaykh to be ignorant of the methodology of the Salaf. More than twelve years have passed without any retraction, clarification, or repentance, yet those same individuals are attempting to belittle people who are well known upon the Sunnah in our country.

The selective use of statements made during the fitnah of Muhammad ibn Hadi, specifically taking from the speech of Shaykh Hasan Abdul-Wahhab al-Banna concerning Shaykh Bilal, while deliberately ignoring the fact that during that same period recordings were also circulated in which the Shaykh spoke against others. **None** of this speech was accepted due to the circumstances already mentioned and due to the Shaykh's later clarification.

Allah is my witness that the final phone call I had with the Shaykh, may Allah have mercy upon him, regarding this matter, he clearly stated that the truth was with the Kibar and not with Muhammad ibn Hadi. I refuse to remain silent while the speech of the Shaykh and these recordings, well known to all, are used in an insincere and disingenuous manner.

The dawah in Egypt already faces severe challenges as it is!

All of the above is known to the Mashayekh of Sunnah in Egypt and the Salafis, and they can be asked about it and I conclude with **the statement of Abu Zuraa ad-Dimashqi, who said:**

“I said to Abu Abdullah Ahmad ibn Hanbal: ‘O Abu Abdullah, what do you say concerning Saeed ibn Basheer?’

He replied: ‘You are more knowledgeable of his affair.’”

(Tareekh Abi Zuraa, 1/540)

Written by Abu Sarah Ahmed Yousef Elarabi on the 29th of Rajab 1447 coinciding with the 18th of January 2026, Cairo, Egypt.