Chapter IV

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My advice to the students of knowledge is not to proceed to preach to the people something that may lead them to great misguidance [dalâl]. He should check it with the people of knowledge before he jumps to conclusion. It is one of the disasters of the Muslim youth today that they quickly adopt opinions without looking into the opinions of the Salaf and Khalaf regarding these issues.¹

(Shaykh Muḥammad Nāṣir al Dīn al Albâni)

Shaykh al Albâni’s views in some particular matters or his opinions on some controversial issue is actually based on the Qur’ān and the authentic hadîth. His views and opinions are actually an unparallel contribution in the field of hadîth literature in the recent past. He has a peculiar way of deduction from the huge corpus of hadîth literature. He derives the conclusion with the vehement references from the old and rare manuscripts and discusses a single hadîth from various forgotten sources. He forcefully uses the sayings of earlier and skilled scholars of ’ilm al Qur’ān, ’ilm al hadîth, ’ilm al uṣūl (jurisprudence) etc. and he has unusual views in some particular matters which are commonly know as his tafarrudât (uniqueness).

¹ "A Clarification of the Requirements of Jihad" from the tape Munāzarah ma’u Tanzîm al Jihad al Islāmî.
His views and opinions have always caught him into the controversies, but instead of that, he did not retreat in most of his opinions. In contrary to it, he came out with the books and booklets and put his views more clear and more explicit which can be taken not only as an excellent contribution in the Islamic religious sciences and thought in general, but also as a qualitative addition to the hadîth literature, in particular. The reason for this is his great reliability on the religious sciences and hadîth corpus. Some of his views and opinions on different issues and matters are as under:

1. Taqlîd (Imitation)

Taqlîd (lit. to hang around the neck), originally, it meant a practice, now extinct, of designating an animal destined for sacrifice by hanging a marker around its neck so that it would not be used for any purpose that could render it ritually unsuitable. A related meaning was to appoint persons to a public duty by hanging a badge or chain of office around the necks; from this there evolved now the more general meaning of "public acceptance", "tradition", or the received way of doing things in human affairs, from crafts to religion. In religious matters, it is the opposite of ijtihād, the pursuit of original solutions to questions; in law, it is the reliance upon the decisions and precedents set in the past. In many modernizing Islamic societies today, the word
has become pejorative, implying what is old-fashioned and retrogressive.²

As discussed in chapter two, Shaykh Nasīr al-Dīn al-Albānī was born in a staunch Ḥanafī family. His father, al-Ḥāj Nūḥ Najātī al-Albānī, was a great and staunch Ḥanafī scholar. Shaykh al-Albānī got his fundamental religious education from his father and from his father's friends who used to teach him the fundamental books of Ḥanafī school of thought. But with the influence of al-Manār magazine and the articles of Sayyid Rashīd Riḍā, he got inclined towards the science of ḥadīth and adopted the way of pious predecessors, as he himself declared it.³ To carry his research and studies further in ‘ilm al-ḥadīth, he had to visit the Zāhiriyyah Library of Damascus where he came in direct contact with the books and manuscripts of the great scholars of Islam like Aḥmad ibn Ḥanbal, Ibn Taymiyyah, Ibn Qayyim, Ibn Ḥazm, Jalāl al-Dīn al-Suyūṭī, Ibn al-Ṣalāḥ, Imām Dhahabī, Imām Shafīʿī etc. This is what influenced the Shaykh most and he denounced the taqlīd of al-aʿimmah al-arbaʿah (four Imāms of the fiqh) in an intellectual and balanced way. His refutation of taqlīd is reasonable and contains some scholarly and salient features. The great fact to be noticed is that he supports his opinion by the excerpts from the

³ Al Shaybānī, op. cit., vol. i, p. 401.
books of both, pro-\textit{taqlīd} and anti-\textit{taqlīd} scholars and maintains a balance in his view without going to the extremes. Shaykh al Albānī says about his methodology and himself:

It is enough for me that I believe that this is the most upright way, which Allāh has commanded the believers to take; which our Prophet Muḥammad, Chief of the Messengers, has explained. This is the path which was trodden by the Pious Predecessors \textit{[al sālīf al sālīh]}: the Companions, their Followers and those after them, including the four \textit{a'immah} to whose \textit{madhāhib} the majority of Muslims today attribute themselves. All of them were agreed on the obligation to stick to the \textit{Sunnah} and to refer to it; to ignore every view contradictory to it, no matter how great the holder or proponent of that view is, for the status of the Messenger of Allāh is far greater, and his example is far truer. Because of this, I have acted on their guidance, followed their footsteps and carried out their commands to stick to the authentic \textit{hadīth}, even if this opposes their view. These commands of theirs have influenced me greatly in my perusal of this path, and my rejection of blind \textit{taqlīd}. I ask Allāh, the Exalted to reward them greatly.\footnote{\textit{Sīfah Sallāh al Nabi}, p. 45.}

He quotes from all the four \textit{a'immah}—Imām Abū Ḥanīfah, Imām Mālik ibn Anas, Imām al Shāfī‘ī and Imām Aḥmad ibn Ḥanbal—that the \textit{taqlīd} of any one of them is not permitted. He proves by their sayings that it is necessary to follow the \textit{Sunnah} and ignore their views if contradictory to it.\footnote{\textit{Ibid}, pp. 45-55.} The Shaykh further adds that due to this reason the disciples of the \textit{a'immah} would
not accept all of their Ima'm's views; they actually ignored many when they found them to be clearly against the Sunnah. Even the two a'immah, Muḥammad ibn al Ḥasan and Abū Yūsuf differed from their teacher, Abū Ḥanīfah in about one third of the madhhab.⁶

**Difference of Opinion among Ummah**

Shaykh al Albānī rejects a famous hadīth, "the difference of opinion (ikhtilāf) among my Ummah is a mercy (rahmah)" which is often quoted by the muqallidūn scholars. He says this hadīth is not authentic; in fact, it is false and without foundation. Shaykh al Albānī refers 'Allāmah Subkī who says, "I have not come across any authentic or weak or fabricated chain of narration for it", i.e. no chain of narrators exists for this "hadīth."⁷

He says further that this hadīth also contradicts the holy Qur'ān, for the verses forbidding division in the Din and enjoining unity are too well known to need reminding. Allāh says:

". . . and fall into no disputes lest ye lose heart and your power depart."⁸

". . . and be not ye among those who join gods with Allāh, those who split up their Religion and become [mere] Sects each party rejoicing in that which is with itself!"⁹

". . . but they will not cease to dispute, except those on whom

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⁸ *Al Qur'ān*, 8 : 46.
⁹ *Al Qur'ān*, 30 : 31-32.
He hath bestowed His Mercy."^{10}

In this context, Shaykh al Albānī says if those upon whom Allāh has bestowed His mercy do not differ and the people of falsehood differ. Then how is this differing a mercy?

It is for this reason Shaykh al Albānī himself did not joined any of the organizations or the groups of the Muslim world. He says that this grouping has divided the Jamā‘ah, shattered our union and departed our strength.^{11}

**Misconceptions of Muqallidān**

Shaykh al Albānī says that all that he is calling to is to stop treating the *Madhhab* as a *Dīn*, placing it in the position of the Qur‘ān and the Sunnah, such that it is referred to in the case of dispute or when extracting a new judgment for unexpected circumstances. He accuses that the so-called jurists of his age do the same when they set new rules for personal matters, marriage, divorce, etc, instead of referring to the Qur‘ān and the Sunnah to distinguish the right from the wrong, the truth from falsehood—all of this on the basis of their "Differing is a mercy" and their idea of pursuing every concession, ease and convenience!^{12}

Accepting the views of *a‘immah* on some conditions balances the view of Shaykh al Albānī about *taqlid*, he says:

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^{11} *Silsilah al Ahadith al Sahihah*, vol. vii, p. 541.

^{12} *Sifah Salah al Nabi*, p. 69.
As for referring to the *a'immah’s* views, benefiting from them, and being helped by them in understanding the truth where they have differed and there is no text in the Qurʾān and the *Sunnah*, or when there is need for clarification, we do not reject it [*taqlid*]. In fact, we enjoin it and stress upon it, for there is much benefit expected in this for whoever treads the path of being guided by the Qurʾān and the *Sunnah*.

According to the Shaykh there exists some common misconception among *muqallidūn* which bars them from practicing the *Sunnah* in which it is apparent to them that their *madhhah* is different to it in that issue; they think that practicing that *Sunnah* entails faulting the founder of the *madhhah*. To them, finding fault means insulting the *Imām*; if it is not allowed to insult any individual Muslim, how can they insult one of their *a’immah*?

Shaykh al Albānī refutes this view as totally fallacious, and borne of not understanding the *Sunnah*. He says that the Messenger of Allāh has himself said, "When the one making a judgment strives his utmost and arrives at the correct result, he has two rewards; but if he judges, striving his utmost and passes the wrong judgment, he has one reward."[^14] He claims that this *ḥadīth* refutes the above mentioned argument and explains lucidly and without any obscurity that if someone says, "So-and-so was wrong", its meaning under the *Shari‘ah* is "so-and-so has one

[^13]: *Idem.*
reward." The Shaykh say that there is a doubt that this type of accusation is baseless and anyone who makes it must retract it, otherwise, it is he who is insulting Muslims, not just ordinary individuals among them, but their great a'immah among the Companions, Successors the subsequent mujtahid a'immah and others. The Shaykh says that this is because we know for sure that these illustrious personalities used to fault and refute each other; He quotes a hadith where it is reported that the Messenger of Allâh himself faulted Abû Bakr in his interpretation of a man's dream, saying to him, "You were right in some of it and wrong in some of it." So the Shaykh raises the question that did he insult Abû Bakr by these words?

Therefore, it seems that Shaykh Nasir al Din al Albâni neither blindly rejected and nor blindly accepted the taqlîd. His view is the balanced one. He gives the due respect to the a'immah and accepts their views whenever he feels that there is no clear text in the Qur'ân and hadith about any problem, he takes the explanation of the great scholars as a guide in the better understanding of the Qur'ân and the hadîth.

14 Al Bukhâri and Muslim quoted in Sifah Salah al Nabi by Muhammad Nasir al Din al Albâni, pp. 70-71.
15 Al Bukhari and Muslim and Silsilah al Ahâdîth al Sahîbah. vol. i, p. 240, h. 121.
16 Sifah Salah al Nabi, p. 71.
2. *Jihād in Present Times*

Shaykh Muḥammad Naṣir al Dīn al Albānī was bitterly criticized by the different groups and organization, which are involved in the armed struggle against the different rulers in different countries, for his views about *jihād* in present times and the its conditions. He was many times dubbed as an anti-*Jihād* and was labeled as an “agent” of the different tyrant rulers. But a deep study of his views reveal that there is a logic in the Shaykh’s stand. Shaykh al Albānī says that *Jihād* is, without any doubt the pride and among the basis (*arkān*) of Islam; and the āyāt of the Qurʾān and *ahādīth* regarding this are known to everybody. However, this *jihād* has its own conditions.

In his *Silsilah al Aḥādīth al Sahihah*, Shaykh al Albānī urges and binds the hope of the Muslims and says that indeed, there is no doubt that the Muslims will return to spiritual, material and armed strength, so that they are able to overcome the might of *kufr* (disbelief) and suppression.¹⁷

Shaykh al Albānī says that without *Amīr* Muslims do *jihād* in a big disorganized mess. Muslims cannot imagine *jihād* without an *Amīr*. It is also impossible to have an Islamic banner without an

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¹⁷ Almost all the portion dealing with the *Jihād* has been taken from the discussion between the Shaykh and a *Mujāhid* from *al Jihād al Islāmī*. This discussion is recorded on an audio cassette. The title of the cassette is:

"A Clarification of the Requirements of *Jihād*" from the tape *Munāẓarah ma’a Tanzīm al Jihād al Islāmī*
Amīr. He further says that jihād is of two kinds, Fard Kifāyah, which only a small group of Muslims can do, and if a group performs it, the rest of the Muslims are not questioned about it. The individuals on their own can do this kind of jihād. That jihād becomes Fard ‘Ayn, which all the Muslims have to do in a specific area. To do this kind of jihād, Muslims need an Amīr to lead them.

The Shaykh adds further that in a case of jihād Fard al Kifāyah it is allowed for a small group to gather and do it. For Fard al ‘Ayn Muslims need the whole group. He asks how can Muslims move the whole group if they do not have a unified leadership!

It is worthy to mention here that Shaykh Nāṣir al Dīn al Albānī refuted the existence of parties or groups in Islam and believed only in Jama‘ah and Khilāfah. He establishes a complete chapter in Sahīḥah where he discusses this issue.\(^{19}\) He quotes a long ḥadīth from different channels in this chapter. Here, only the gist of the ḥadīth is given:

Hudhayfah ibn al Yamān says when people were asking the Prophet about the goodness, I was asking about the evil in fear that it may get to me, so I asked, “Oh Prophet of Allāh we were in jāhiliyyah then Allāh brought this goodness, will there be any evil after it?” The Prophet said, “Yes there will be”, I

\(^{18}\) Idem.

\(^{19}\) Silsilaḥ al Ahādīth al Sahīḥah, vol. vii, pp. 539-547.

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said, “Will there be goodness after it?” He said, “Yes and it has some impurities.” I asked, “What are its impurities?” He [the Prophet] said, “People who guide without my guidance, you know of them and deny.” I asked, “Is there evil after this goodness?” He said, “Yes, there will be preachers who preach for the doors of hellfire, whoever answers them they throw him into hellfire.” So I said, “Oh Prophet of Allāh, describe them for us.” He [the Prophet] said, “They are from you and they speak from our language.” So I asked, “What should I do if I witness that?” The Prophet said, “Stick with the group of Muslims and their leader [Imām].” I asked, “What if they had no leader?” He said, “If they had no leader or Imām, then leave all these groups even if you had to bite on a tree until your death.”

From this hadith he wishes to prove that the Prophet answered that he (Hudhayfah) must stick to the Imām of the group, if there is no Imām then let him stay away from every jamā’ah. The Shaykh further says that these conditions apply today. There are the people who claim to be Muslims yet they are callers to hellfire.

He further discusses the present political situation of the Muslim world. He says that he is in agreement about calling for jihād. He agree that jihad is an obligation (Fard ‘Ayn) today, what he disagrees is that Muslims need a Khalīfah first. He stresses the need of a Khalīfah to start it.

This is what Shaykh al Albānī calls for. Jihād is fard, but right now it is not the time for it. He says Muslims need the Imām first
and that the Prophet ordered Muslims to follow and stick with his group. The Shaykh claims that as per Islam Muslims have only one banner, one group and one leader (Imām). Muslims do need this one group to start the fard al ‘Ayn jihād.

The Shaykh further says that there are many groups that fight like the Afghānis or those in Syria, if they want to fight they must be under the leadership of one Amīr. He denounces that it does not mean that Syrians fight in Afghanistan and Afghānis' in Syria. It means that both fighting groups must be under the supervision of one Imām and one Khalīfah. If there was no single Imām and no single jamā‘ah (not in the meaning of two fighting groups, but in the meaning of one group in their unity of leadership, but could be more than one group of fighters each fighting in a part of the Islamic world), both groups would be operating on their own. He says that to do this fard ‘Ayn jihād the Muslims need unity, the unity needs a Khalīfah. To establish Khalīfah Muslims must start with purification and education (al Tasfiyyah wa al Tarbiyyah). They cannot start with jihād right now.

Shaykh al Albānī further explains his theory he says that history repeats itself. Everybody claims that the Prophet is his or her role model. The Prophet spent the first half of his prophethood in making Da‘wah, and he started with it and not with jihād. The Prophet first raised his Companions' Islamic education, for
example, he educated them to say the truth and not be afraid of it.

The Shaykh advises to Muslims to study the issues that concern the *jihād* groups. He says that the group that performs it must agree to return to the Qur'ān and the *Sunnah* in its rulings (*ahkām*). This in fact needs education, purification and the association of scholars and preachers, as the Prophet educated his Companions. He claims that he noticed that *Mujāhidūn* call for every Muslims to join in the fight, and when they go to fight they find disagreement among themselves in the matters of their faith. He expresses surprise and says how do these people get ready to go for *Jihād* when they are yet to understand what is obligatory on them, i.e. ‘*Aqīdah*! This leads Muslims to understand that *Jihād* is not to be discussed, but Muslims must discuss its conditions.

Shaykh al Albānī says if the *Umarā* (sing. *Amīr*) exist today and the bond he talked about (common understanding of Islam) does not exist among them then they (*mujāhidūn*) will turn against one another and fight each other. They must follow one methodology and should have one understanding. He, therefore, advises every Muslim to work in the light of the *hadith* of Ibn al Yamān, leave all the groups and stay by yourself. Moreover he clears that this is not to mean to live in isolation but it means not to join one or another group.
In short, the Shaykh says that the *jihād* in present times is obligatory but due to the absence of the *Khalīfah* one has to work to establish the institution of the *Khilāfah* first. This absence of the *Khalīfah* makes a void in the Ummah and there is no one who can declare *jihād*. Therefore, the *jihād* going on in the world is a *Fard Kifāyah* and needs a *Khalīfah* to convert it in *Fard 'Ayn*.

3. *Al Taṣfiyyah wa al Tarbiyyah*  
*Purification and Education*

It is the gist of the whole activities and works of Shaykh al Albānī. According to the Shaykh, a very important question, which many of the groups and parties neglect is how one obtains the knowledge of understanding and the practical application of the *Sunnah*.

The Shaykh himself answers to this question that there is no way in obtaining this knowledge, except by returning to ‘*ilm al hadīth*, ‘*ilm al mustalah* and the science of *al Jaraḥ wa al Ta‘ḍil* – applying its principles and its terms so that the scholars are able to distinguish authentic from unauthentic.

The Shaykh says who wish to bring back to Islam its honour, strength, supremacy and rule must carry out two works:

1. To bring back to the minds of the Muslims the knowledge of the *Sharī‘ah* (Law) of Islam; purified from all the
deviations that have crept into it, which were not a part of it upon the day when Allah completed His Din.

2. It is necessary that this purified knowledge be coupled with constant and steadfast action. Thus, when the Muslims will return to act upon this purified Islam they will rejoice at the help of Allah and His victory.

Therefore, according to the Shaykh, the key to return the glory of Islam is implementation of beneficial knowledge and establishing righteous and correct actions, and this is a very great affair which the Muslims cannot reach except through the manhaj (methodology) of tasfiyyah (purification or correction) and tarbiyyah (education and cultivation). These are two very great obligations.21

According to the Shaykh, the Tasfiyyah means to present Islam to the young Muslims free from all those things, which have crept into it for the long centuries from the different creeds, khurāfāt, deviations and misguidings. Some of which entered from the backdoor of fabricated aḥādīth. So it is must to work for this tasfiyyah because with out this it is totally impossible to live up to

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the aspirations of those Muslims who take them (Dā'īs) as the selected people in the vast Muslim world. So the tasfiyyah means to give the remedy or solution, and that treatment is only Islam. It is this Islam, which cured the same diseases when the Arabs were downtrodden and were subjugated by the powerful people like Persian, Romans, and Abyssinians etc.²²

The Shaykh argues that this Islam is the only remedy for the salvation of Arabs as they are entangled in the evil. It is said that the history repeats itself; therefore, the remedy is same that was in previous times, because the problem is same as was in the past. Therefore, the remedy is only Islam. This is the point on which all the Muslim organizations never disputed and are unanimous.²³

Shaykh al Albānī further says that in the present times the Muslim organizations disputed greatly in the domains of the reformations, efforts of restoring the Islamic life, returning back to Islamic living and establishing the Islamic state.²⁴ He expresses his concern over this grave dispute and refutes the views of all the organizations on this point and stresses that it is must to begin with tasfiyyah and tarbiyyah simultaneously. The Shaykh says that the Muslims start with the political affairs and those who indulge in the politics are sometimes weak in their ‘aqā'id and their behavior remains far from Shari‘ah (law). They keep

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²³ Idem.
²⁴ Idem.
themselves busy in gathering the people around them and generally bring them together on the Kalimah of Islam. But they have no clear understanding of the Islam like the present Du’āh (preachers). Therefore, this Islam shows not influence on their lives.

The Shaykh says that in this time these people call that the Ḥukm (Judgment) rests with none but Allāh, and it is must that the judgment should rest with the Qur’ān and it is the Truth (al Haqq). In the present times, there are the Muslims who do not establish Allāh’s Ḥukm on their lives but ask the others to establish it in their states. They never made themselves capable for it and in the meantime they are deprived from it because these rulers are among this Ummah. Thus, the Shaykh says that it is a duty of the rulers and the ruled to know the causes of this weakness in which they are entangled. The Shaykh asks that before asking others to establish Islam in your own lands, it is obligatory to know first why not the Muslim rulers today judge according to Islam? Why do not these du’āh implement Islam on their own lives?

The Shaykh himself answers these questions and says that there is only one reason that is either they do not know Islam, they do

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24 Ibid., pp. 378-379.
25 Ibid., p. 379.
26 Idem.
not understand it except in a general fashion or they do not have command of this Islam on their lives, morals, actions etc.\textsuperscript{27}

After this, Shaykh al Albānī quotes a ḥadīth and says that this is all because of love of the world and dislike of the death:

The Prophet said, “The people will soon summon one another to attack you as people when eating invite others to share their dish.” Someone asked, “Will that be because of our small numbers at that time?” He replied, “No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last 

\textit{Wahn} [enervation] into your hearts.” Someone asked, “What is \textit{Wahn}?" He replied, “Love of the world and dislike of the death.”\textsuperscript{28}

Therefore, to guide the Muslims in general and bring out them from the slumber and miserable conditions Shaykh al Albānī calls for \textit{tasfiyyah} and \textit{tarbiyyah}.\textsuperscript{29} By the first of these two terms the following\textsuperscript{30} is intended:

1. Purifying the Islamic \textit{'Aqidah} (creed) from that which is alien to it, such as \textit{shirk}, \textit{taʾīl}, \textit{taʾwil}.

2. Purifying the Islamic fiqh from erroneous judgments, which are contrary to the Qurʾān and the \textit{Sunnah}, freeing the

\textsuperscript{27} Idem.
\textsuperscript{28} Silsilah al Ahādīth al Sahīhah, vol. ii, p. 647, h. 958.
\textsuperscript{29} Al Shaybānī, \textit{op. cit.}, vol. i, p. 381.
minds from the fetters of blind-following (taqlīd) and the
darkness of sectarianism and party spirit.

3. Purifying the books of tafsīr, fiqh and raqāʿiq (matters
concerning the heart) from those ahādīth which are weak
and fabricated, or the unsupported narrations from the
people of the Book.

According to the Shaykh the Sunnah which has an important
role on Islamic law is only the Sunnah confirmed by scientific
channels (al turuq al ‘ilmiyyah). It is not the one that is found in
different works of Tafsīr (sing. Tafsīr) and Islamic jurisprudence
(fiqh), and in different writings of al targhīb wa al tarhib,
advises, and admonitions etc.31

The Shaykh claims that these books contain weak, spurious,
and fabricated ahādīth, of which Islam absolves, like the story of
Hārūt and Mārūt, and the story of Gharānīq.32 He makes it
obligatory on the learned, especially those who spread the
knowledge of fiqh and legal opinions among the public that they
should not dare to argue with a hadīth unless it is well attested.
Books of jurisprudence, which they refer to, are normally filled
with ahādīth which are not well-attested.33

32 Idem.
33 Idem.
In case of jurisprudential books he himself tried to analyze the \textit{ahādīth} used in major fiqh works of different \textit{fiqhī} schools. Moreover, he started to work on this project under the title \textit{al Ahādīth al Da‘ifah wa al Mawdū‘ah fī Umahāt al Kutub al Fiqhiyyah} but could not complete it. The major jurisprudential books in his view are:

1. \textit{Al Hidayah} by al Marghinānī, in Hanafi fiqh
2. \textit{Al Mudawwanah} by Ibn al Qāsim, in Mālikī fiqh
3. \textit{Sharḥ al Wajīz} by al Rāfi‘ī, in Shafi‘ī fiqh
4. \textit{Al Mughnī} by Ibn Quddāmah, in Ḥanbalī fiqh
5. \textit{Bidāyah al Mujtahid} by Ibn Rushd al Andalusī, in comparative fiqh.\textsuperscript{34}

As \textit{‘Ilm} is a medium of \textit{‘amal} (action),\textsuperscript{35} therefore, these sources of \textit{‘ilm}, according to the Shaykh, should be purified and this purification is called \textit{tasfiyyah}.

Regarding the second obligation—\textit{tarbiyyah}—Shaykh al Albānī meant cultivating the young generation upon this purified Islam, providing them correct Islamic education from the start—without any influence from the disbelieving Western education.\textsuperscript{36}

\textsuperscript{34} Idem.
\textsuperscript{36} Shaykh Muhammad Nāṣir al Dīn al Albānī, \textit{Fiqh al Wāqi‘}, pp. 49-51 quoted in \textit{The Creed of The Imam of Hadeeth: Abu ‘Abdullaah}
Shaykh al Albānī says that the education of Muslims should be on the bases which does not seduce them. He quotes a hadīth in which the Prophet has said:

I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them.

The Shaykh says that for this reason the young Muslims especially those who have been greatly bestowed with the Bounties and Blessings by Allāh must be fortified from this disease i.e. 'Love of the world and dislike of the death.' It is must to educate and cultivate the people so that they can be rescued from this disease.

Coming to the first part of it i.e. al Tasfiyyah, the Shaykh insists on its importance. He says that it is must to begin with al Tasfiyyah coupled with al Tarbiyyah. He quotes a hadīth and claims that this hadīth points towards the Tasfiyah:

When you enter into the 'inah transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting
jihād. Allāh will make disgrace prevail over you, and will not withdraw it until you return to your Religion.42

In this above quoted hadīth, Shaykh al Albānī claims that there is the description of the disease and also its remedy.43 That is, when disgrace prevails Muslims them it will not be cleared unless and until they return to their religion.44 The Shaykh further says that there is no way for the salvage and that is the Qur'ān and the Sunnah and al Tasfiyyah wa al Tarbiyyah are the ways towards it.45 It, therefore, can be summed up as the purified education (al Tarbiyyah al sahihah) on the authentic knowledge (al 'Ilm al sahih).46

Shaykh al Albānī accepts that there is no doubt that bringing these two obligations require huge efforts and sincere cooperation between all Muslims, individuals and groups.47

He cites a famous saying, "establish the state of Islam in your hearts it will establish it on your lands." He refutes those who say that it is not the time for al tasfiyyah and al tarbiyyah but the time for getting together and united. Shaykh al Albānī asks how is the

42 Silsilah al Aḥādīth al Sahiḥah, vol. i, p. 42, h. 11.
43 Al Shaybānī, op. cit., p. 382.
44 Ibid., p. 383.
46 Al Tasfiyyah wa al Tarbiyyah, p. 31.
unity possible when there is discord in *al Usūl* and *al Farū'*. He claims that it is the weakness and dispute which spread dangerously in the Muslims and there is only one remedy which can save one from the failure of faultless return towards authentic Islam and that is *al tasfiyyah wa al tarbiyyah*.

4. **Tafarrudāt al Shaykh**  
(Uliqueness of the Shaykh)

No one except prophets and is infallible. However, in case of *mujtahiddūn* the matter is different. When a *mujtahid* making a judgment strives his utmost and arrives at the correct result, he has two rewards; but if he judges, striving his utmost and passes the wrong judgment, he has one reward.

Shaykh al Albānī like other great scholars errs in some matters and in some matters, he has a unique opinion. These unique opinions are called *Tafarrudāt* of the Shaykh. Some of the famous and most controversial unique opinions of the Shaykh are:

1. The circular golden ornaments are prohibited for women folk.  
This is the most controversial issue raised by the Shaykh. He has quoted those rare *ahādīth* in his support, which he had come across in different rare manuscripts and books in his fifty years study career.

48 **Al Shaybānī**, *op. cit.*, p. 391.
Many of the great scholars tried to refute the view of the Shaykh but all of them were unable to convince the Shaykh. The most famous refutation of the Shaykh in this controversy was that of the Saudi *hadith* scholar Shaykh Ismā‘īl ibn Muḥammad al Anṣārī. However, the Shaykh refuted the arguments of Shaykh al Anṣārī in a humble and scholarly manner. Books and views of both the *shayūkh* are discussed in chapter five.

2. Face of women is not included in the *awrah* and, therefore, it is not *wājib* (obligatory) to veil it. Shaykh al Albānī has based his argument on an authentic *ḥadīth* narrated by Asmā’ bint Abū Bakr. Shaykh Ḥamūd al Tawījirī has refuted this opinion in his book, *al Ṣārim al Mashhūr ‘alā Ahl al Tabarruj wa al Sufūr*.

3. Men can trim beard after leaving one handful untouched.

4. It is prohibited to offer *Janāzah* and bury the dead in the night.

5. To stress on the line or the word in writing, Shaykh al Albānī insists to over-line that portion of the writing instead of underlining it. He says that it is the methodology adopted by the ‘*ulamā‘’ and *muḥaddithūn* of early times and needs to be followed by the present generation of the Muslims. While

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49 *Al Bukhārī* and *Muslim* quoted in *Ṣifah Salāh al Nabi* by Muḥammad Nāṣir al Dīn al Albānī, pp. 70-71.
criticizing the underline method he called it the way of Western writers and urges the Muslims to go against them.\textsuperscript{50}

6. Shaykh al Albanī used colon (:) to separate two reporters in a chain of a ḥadīth. In the way he introduced a new method of punctuating the ahādīth chains. The earlier scholars used nothing between the two reporters in a single chain, while as the later scholars use coma (,) instead of colon.\textsuperscript{51} Therefore, this is the uniqueness of the Shaykh in writing down the chains of the ahādīth.

7. Shaykh al Albanī used to say "al Salām ‘alā al Nabī" instead of "al Salām ‘alayka Ayyuhā al Nabī" in the tashahhud of ṣalāh. He preached the same in his different works and particularly in his famous book Sīfah Ṣalāḥ al Nabī.\textsuperscript{52} The Shaykh quotes ‘Ā’ishah and Ibn Mas‘ūd in his support and also claims to ascribe the same from Imam al Subkī, ‘Allāmah Ibn Ḥajar al ‘Asqalānī, ‘Allāmah al Qaṣṭalānī, ‘Allāmah al Zarqānī, ‘Allāmah ‘Abd al Ḥayy of Lucknow etc.

\textsuperscript{50} Al Shaybānī, \textit{op. cit.}, vol. ii, p. 465.
\textsuperscript{51} \textit{Ibid.}, pp. 465-466.
\textsuperscript{52} Sīfah Ṣalāḥ al Nabī, pp. 161-164.
5. **Five major Principles of Shaykh al Albānī's Da‘wah**

Almost all the books and lectures of the Shaykh are revolving round the five basic principles of his da‘wah. These five basic principles of Da‘wah of the Shaykh⁵³ are:

1. Return to the Qur‘ān and the authentic Sunnah and base the understanding of the both on the methodology of the pious predecessor (al Salf al Şālih). In his support, Shaykh al Albānī, produces a Qur‘ānic āyah and discusses it in the light of a couple of ahādīth.⁵⁴

2. Introducing the true Dīn to the Muslims and call them towards ‘amal (actions) on its teachings and rulings. Embellish this Da‘wah with its virtues (fadā‘il) and properties (ādāb) which guarantee them the favour of Allāh and make them eligible for bliss (sa‘ādah) and honour (majd).

3. Cautioning the Muslims from Shīrkh with reference to its various manifestations like deviations (bid‘ah), ideologies, munkar and mawdū‘ ahādīth, which distorted the face of Ummah and stopped the advancement of the Muslims.

4. Restoration of the free Islamic thought in the limits of Islamic principles, and dispelling of stagnation of thought, which has

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⁵³ Al Shaybānī, *op. cit.*, pp. 491-492.
seized the thinking power of many of the Muslims, and has taken them far from the pure fountainhead of Islam.

5. Launching a struggle towards returning to the Islamic way of life, establishing the Islamic community and applying Allāh's rule on earth.

These are the basic five principles of Shaykh al Albānī's *Da'wah* and all of his energy was utilized to move towards them.

6. Future for Islam

Shaykh Muḥammad Nāṣir al Dīn al Albānī is the first muḥaddith in the history of Islam who has introduced new jurisprudential chapters in his books of *aḥādīth*. In his famous two separate series on authentic and weak *aḥādīth* he has introduced many new chapters, which were unknown to the world prior to him. *Al Mustaqbal li al Islām* (Future for Islam) is one of such novel chapters, which is the first opening chapter of *Silsilah al Aḥādīth al Ṣaḥīḥah*. It can be said that it was the out come of the miserable political and social conditions of the Ummah during few centuries which influenced the Shaykh and he began to rethink and reinterpret the huge corpus of *ḥadīth* literature so that its applicability can be ascertained in the practical world.

While discussing an āyah of the holy Qurān—"It is He Who has sent His *al Rusūl* with Guidance and the *Dīn* of Truth that he

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55 *Silsilah al Aḥādīth al Ṣaḥīḥah*, vol. i, p. 31.
may proclaim it over all religion even though the Pagans may detest (it)"—Shaykh al Albānī says that the Ummah is given the good tiding in this āyah that the future is for Islam, which will gain dominance, ascendancy and rule over all other religions. Some people may think that this was fulfilled in the time of the Prophet and the rightly guided khulafā' (sing. Khalīfah) and the righteous kings but that is not the case. Rather, only a part of this true promise was fulfilled then as the Prophet has indicated it:

The Prophet said, "Night and day will not pass away until al Lāt and al 'Uzza are worshipped." So ‘Ā'ishah asked, "O Messenger of Allāh! I thought that when Allah sent down, 'it is He Who has sent His al Rasūl with Guidance and the Dīn of Truth that he may proclaim it over all religion even though the Pagans may detest [it]," that it would be complete."’ He [the Prophet] said, "There will be of that what Allāh wishes." The Shaykh claims that there are other aḥādīth which show how far Islam will reach and dominate and how far it will spread, such that there is no doubt that the future is for Islam.

Therefore, the shaykh quotes, what he was able to collect from these aḥādīth, to strengthen the determination of the workers for Islam; and be a proof against those who are indifferent and those

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60 Silsilah al Ahādīth al Sahihah, vol. i, p. 31.
armed strength, so that they are able to overcome the might of 
kufr (disbelief) and suppression.65

iii. This good tiding is given in one more hadith:

From Abū Qabīl who said, "We were with ‘Abd Allah ibn ‘Amr ibn al ‘Āṣ and he was asked which city will be conquered first Constanti

nople or Rome? So ‘Abd Allah called for a sealed trunk and he said, 'Take out a book from it.' Then 'Abd Allah said, 'Whilst we were with the Messenger of Allāh writing, The Messenger of Allāh was asked, 'Which city will be conquered first, Constantine or Rome? So Allāh's Messenger said, 'the city of Heracilius will be conquered first' meaning Constantinople."66

Shaykh al Albānī explains the contents of this hadith and writes that the first conquest mentioned above occurred at the hands of Muḥammad al Fātiḥ al ‘Uthmānī as is well known and it occurred more than eight hundred years after the Prophet foretold it. Therefore, the second conquest will take place, by the permission of Allāh and it is certain, and you will hear of it after a time. There is also no doubt that the fulfillment of the second conquest necessitates the return of the rightly guided Khilāfah to the Muslim Ummah, which is what the Prophet foretold.67

iv. The hadith of this above-mentioned subject is:

Prophethood [al Nabuwwah] will remain amongst you for as long as Allāh wishes it to, then Allāh will raise it up when He wishes to raise it up. Then there will be Khilāfah upon the manhaj of Prophethood and it will remain amongst you for as

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65 Silsilah al Ahādith al Sahīḥah, vol. i, p. 32.
66 Ibid., p. 33, h. 4.
67 Ibid., p. 33.
who awaits it.\textsuperscript{71} He asks the Muslims to be optimists and quotes an āyah in the rejection of the pessimism—"truly no one despairs of Allāh's Soothing Mercy except those who have no faith."\textsuperscript{72}

7. \textit{Hadīth Āhād as an Authority in 'Aqā'id and Āhkām}

It is a well-known fact that among the earlier scholars some held the view that \textit{hadīth āhād} (single report) is a \textit{hujjah} in Āhkām only and not an authority in the field of 'aqā'id, faith. They came out with the view that it is incorrect to base the faith on such a \textit{hadīth} which has no support by any other narrator despite of the fact it is an authentic one. They projected their view as the authentic one and dubbed the one who goes against this view as \textit{Fāsiq} and sinner. Ibn Hazm and Ibn Qayyim strongly criticized this view in their books, \textit{al Ihkām fī Usūl al Ihkām} and \textit{Mukhtāsar al Šawā'iq al Mursalah 'alā al Jahmiyyah wa al Mu'attalah} respectively. Similarly, Shaykh al Albani wrote a strong refutation on the above mentioned views and held that \textit{hadīth āhād} is an authority in both āhkām and 'aqā'id. He has few booklets on this issue which are in print, as discussed in chapter II of this research work.

The Shaykh says that Islamic \textit{Sharī'ah} is not the Qurān only, but it encompasses both the Qurān and the Sunnah. Therefore a

\textsuperscript{71} \textit{Ibid.}, p. 36.
\textsuperscript{72} \textit{Al Qurān}, 12:87.
long as Allah wishes it to, then Allah will raise it up when He wishes to raise it up. Then there will be harsh kingship, which will remain amongst you for as long as Allah wishes it to, and then Allah will raise it up when He wishes to raise it up. Then there will be tyrannical kingship and it will remain amongst you for as long as Allah wishes it to, then Allah will raise it up when He wishes to raise it up. Then there will be Khilāfah upon the manner of Prophethood [Khilāfah ‘alā Minhāj al Nabuwwah].

Shaykh al Albānī says that from the good tidings of the return of strength to the Muslims, and having the ability to utilize the earth to attain their goals, and that they have a bright future even in the economic and agricultural spheres, is the Prophet's prediction.  

v. The fifth ḥadīth which also gives the good tidings of the renascence of Islam is:

The Hour [al Sā‘ah] will not be established until the land of the Arabs returns to being pastures and rivers.

The Shaykh comments on this ḥadīth and says that the first signs of the fulfillment of this ḥadīth have begun to appear in some parts of the Arab lands, upon which Allah has poured forth His blessings and great favors such that plentiful water is extracted from the desert, and tomorrow is very near for the one

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68 Ibid., p. 34, h. 5.
69 Ibid., p. 36.
70 Ibid., p. 36, h. 6.
person who takes only one of them as applicable is the denier of
the both, as both of them instruct to follow the duo.\textsuperscript{73} He further
says that it is impossible to understand the Qur'ān on the basis of
Arabic language and one cannot escape from the need of the
ahādīth.\textsuperscript{74} He further rules out the opinion of some of the scholars
that the Qur'ān should be first explained by the Qur'ān and then by
the ahādīth.\textsuperscript{75} He calls it as a duty of all Muslims not to make
difference between the Qur'ān and the Sunnah in the field of itiḥād
(following), istidlāl (deduction) and in the establishment and
foundation of the Sharīʿah\textsuperscript{76} because the Qur'ān and the Sunnah is
a single source and to divide them is bāṭil.\textsuperscript{77}

Defending Aḥād, Shaykh al Albānī says that the Prophet sent
many teachers to different areas to teach and preach the people.
He quotes the name of a famous teacher who was sent to Yemen
to teach the populace. He was the single teacher to go to Yemen.
He taught them both 'aqā'id and aḥkām. If it would have not been
permissible the Prophet would have not sent Maʿādh only.\textsuperscript{78} From
this argument the Shaykh arrives on two hypotheses which would
have been acceptable only to those who do not accept the
Shaykh's argument:

\begin{footnotesize}
\begin{enumerate}
\item[\textsuperscript{73}] Allāmah Muḥammad Nāṣir al Dīn al Albānī et al, Ḥujjīyatī Ḥadīth. Varanasi, 1405/1985, p. 10.
\item[\textsuperscript{74}] Ibid., pp. 12-13.
\item[\textsuperscript{75}] Ibid., p. 13.
\item[\textsuperscript{76}] Ibid., p. 14.
\item[\textsuperscript{77}] Ibid., p. 17.
\item[\textsuperscript{78}] Idem.
\end{enumerate}
\end{footnotesize}
1. One should either say that the preachers of the Prophet were not imparting the knowledge of 'aqā'id as the Prophet had not ordered them to impart it. They were allowed to preach ahkām only. But this hypothesis contradicts with the episode of Ma'ādh.

2. Or one should say that they preached 'aqā'id also including this 'aqīdah that the Khabr Ahad does not prove the 'aqā'id. They would call people to accept the 'aqā'id taught by them, and would also tell them to reject these 'aqā'id as they were Khabri Ahad.\textsuperscript{79}

The Shaykh insists that the 'aqā'id deal with the personal life of a Muslim while as the ahkām have a direct influence on the society. Therefore, the Shaykh supposes it would have been "better" if someone says that the Ahad are not authority in ahkam than the 'aqā'id.\textsuperscript{80} The Shaykh claims that the ahād have been accepted by the Ummah, they provide the knowledge and if the matter is so it also proves the 'aqīdah.\textsuperscript{81}

\textsuperscript{79} Ibid., pp. 30-31.
\textsuperscript{80} Ibid., pp. 41-42.
\textsuperscript{81} Ibid., p. 48.
Chapter V

Evaluation of the Criticism of Shaykh al Albānī's Works
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When I adopted these principles for myself—i.e. to adhere to the authentic Sunnah—and to implement them [in my books]..., I knew for sure that this would not satisfy every group of people or sect; in fact, it would result in some, if not most of them, insulting or criticizing me. This does not matter to me, for I also know that to please everyone is an unattainable notion, and that, as the Messenger of Allāh has said, 'He who pleases the people by angering Allāh, Allāh will entrust him to the people.'1...'Nor could I ever escape from abuse, even were I in a cave in a rugged mountain; for who can escape from the people unharmed, Even if he hides behind the eagle's wings?²

(Shaykh Muḥammad Nāṣir al Dīn al Albānī)

Like many other 'ulamā', Shaykh al Albānī was also criticized by some of the contemporary scholars of the Muslim world, in general, and from the Arab states in particular. Most of the criticism depicts the sectarian bias and displays the polemical approach. However, some scholars have done justice with their job and have checked the Shaykh on some crucial issues. Shaykh al Albānī has many times changed his views and adopted the views of his opponent. The best example of this approach of the Shaykh can be seen in his most famous book, Ṣifah Ṣalāh al Nabī, where the Shaykh thanks Shaykh al Tawjīrī

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1 Silsilah al Ahādīth al Sahīhah, vol. v, p.392, h. 2311.
2 Ṣifah Ṣalāh al Nabī, pp. 44-45.
for criticizing and revealing four issues to him in which Shaykh al Albānī had mistaken earlier. Similarly, in the same book he blesses Shaykh Bakr ibn ‘Abd Allāh Abū Zayd for cautioning him to correct a mistake in a hadīth quoted by him.

**Misconceptions about the Shaykh**

There were some people particularly in Arabia who tried hard to tarnish the image of Shaykh al Albānī. These people troubled the Shaykh most. He was often caught into controversies. Many a times Shaykh al Albānī was imprisoned and was sent on the exile but the Shaykh continued his research and Da‘wah programme in every worst condition.

Many a times he had to migrate from one place to another, which affected his studies to a great degree, and many of his manuscripts were lost. Once, during his migration in 1399/1979, he along with his few family members narrowly escaped the bullets from a sniper. Some of his opponents used to create ripples into the minds of the people so that they may not attract towards his books and lectures. To carry out their programme they aired rumors and misquoted the Shaykh. They many a times over highlighted his tawhīdic views and left no stone unturned to dub

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5 *Al Shaybānī*, *op. cit.*, vol. i, pp. 55-56 & vol. ii, p. 774.
him as a "Wahhābī." Some of the famous confusions created about the Shaykh, which entangled many in misunderstandings, and provided the reasons for the Shaykh's malevolent criticism, are:

1. **Jihād in Afghanistan and the Shaykh**

   It was widely circulated that Shaykh al Albānī decreed Muslims not to donate and contribute in the Afghan Jihād against Russia. Reacting to this rumor the Shaykh cleared his stand and stated that he has been misquoted in this issue. He reaffirmed that the Muslims should pay their donations for the dislodged and oppressed Mujāhidūn of Afghanistan. He further added that it is not commendable to include all types of philanthropic enterprises in the meaning of the Qur'ānic command, *wa fī sabīl Allāh* (Ṣadaqāt are for...those in the cause of Allāh.). He suggested the Afghan Mujāhidūn to uphold the unity.

2. **Shaykh as an ʻĀlim and a Faqīh**

   Some of the opponents claimed that the Shaykh is only an ʻĀlim of hadīth and not a jurist and tried to undermine the fast spreading influence of Shaykh al Albānī in the field of fiqh also. This seems absurd because the Shaykh has already proven his metal in the

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8 *Al Qur'ān 9: 60*
field of fiqh. The books of the Shaykh, like *Tamām al Mannah fī al Ta‘līq ‘alā Fiqah al Sunnah, Sīsilah al Ahādīth al Sahīhah wa Shay‘ min Fiqhihā, Aḥkām al Janā‘īz, al Thamr al Mustatāb fī Fiqh al Sunnah wa al Kitāb, Šifah Ṣalāh Nabī* etc., on different juristic subjects are enough to refute the claim.

3. **Holy Relics and the Shaykh**

It has been widely highlighted that the Shaykh held the view not to preserve the relics and the monuments of the holy Prophet. No doubt, it is true but this was so much hyped that it created confusion and chaos in many innocent minds and they misunderstood the Shaykh and rejected his research without giving a serious thought to it. It was not the Shaykh alone in this matter but prior to him Shaykh Imām Ibn Taymiyyah, Shaykh Ibn Qayyim, and many other great Muslim scholars held the same view. Similarly, the contemporaries of the Shaykh like ‘Allāmah ‘Abd al ‘Azīz ibn ‘Abd Allāh ibn Bāz, Shaykh Ibn ‘Uthaymayn and Shaykh Ibn Ḥamīd etc. also shared the Shaykh's views. It was widely circulated by the critics of the Shaykh that he claims repeatedly that among the deviations in religion is the persistence of the Prophet's grave in the mosque. In at least five of his books—*Aḥkām al Janā‘īz wa Bid‘atuhā, Talkhīṣ Aḥkām al Janā‘īz,*
4. *Ijāzah in Hadīth and His non-Arab Genealogy*

The people who criticized the Shaykh tried to make propaganda that the Shaykh is neither formally educated in any Islamic Seminary nor has he acquired *Ijāzah in hadīth* from any of the scholars of the Islamic world. In addition to it, they tried to raise questions on his command on Arabic language as by genealogy the Shaykh was a non-Arab.

However, the reality is not so. As has been mentioned earlier in the second chapter of this Research Work, Shaykh initially studied fundamental books of Islamic sciences from his father, Shaykh al Hāj Nūh Najātī al Albānī, who was the great Ḥanafī scholar of his times and also from the friend of his father, Shaykh Sa‘īd al Burhānī. Among his other teachers Shaykh Rāghib al Ṭabbākh, Shaykh Ṭāhir al-Hāfiz, Shaykh Ahmad Shakir, Shaykh Hasan al Banā are worthwhile to mention here. He had the *Ijāzah in hadīth* from Shaykh Rāghib al Ṭabbākh (1877-1951) of Aleppo. Similarly, his non-Arabic genealogy cannot question his credibility because he wrote hundreds of books in Arabic and delivered thousands of lectures in Arabic.

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the same language. It is a proven fact that the great scholars of Islam were mostly non-Arabs. Some of them are:

- Shaykh Ibn Fāras
- Shaykh al Zijājī
- ‘Allāmah al Zamakhshirī
- Imām al Ghazālī etc.

5. Shaykh's View about Aḥnāf

It was widely propagated that the Shaykh declares Aḥnāf (sing. Ḥanafī) as Kāfir (nonbelievers) and did not make any difference between Aḥnāf and Christians and Jews. The charge is based on a sentence present in the footnote of Mukhtasar Sahīh Muslim, where the Shaykh explains the meaning of a hadīth which describes the descend of Ḥisā (Jesus), son of Maryam, from the heavens and the establishment of the Qur'ān and Sunnah of Prophet Muḥammad by him. The Shaykh writes:

This is evident that Ḥisā, upon him be the blessings of Allāh, will order according to our Shari‘ah and will judge in accordance with the Book and the Sunnah and not by other than these two like Injīl [the Gospel] or Ḥanafī Fiqh etc.\(^\text{12}\)

It is clear enough that actually the Shaykh did not meant to put the Ḥanafī fiqh and the Christian Gospel at a par but he only meant to make it clear to the biased sectarianst hat the sects have no value in comparison to the Qurān and the Sunnah. He further tried to refute a fable that ʿĪsā will reestablish Islam by reviving the fiqh of Ḥanafī school of thought, as the books of this school would be preserved in a box in river Jayhūn. This fable has been recorded in many Ḥanafī books including in the preface of al Durr al Mukhtār. However, in later editions the Shaykh removed the above-quoted phrase to reduce the pressure created by his criticizers.

6. Shaykh's Stand on Political Issues

The controversies around the Shaykh piled up very seriously with his statements on political armed struggles against the tyrannical Muslim rulers. It was rumored that the Shaykh did not support the political activities and did not dissent from the tyrannical rulers.

About the armed uprising, Shaykh al Albānī had his own view. He says that it is not a single way for establishing the Law on earth, and stresses more on al Tasfiyyah wa al Tarbiyyah (Purification and Education). He says that one has to purify his faith and thought first, as many of the deviations have crept into
Shaykh al Albānī stresses on ʿSabr (patience) and says that the Muslim organizations, not to speak of persons, are void of this quality. He rejects the shortcuts followed by the Muslims to establish the rule of Islam, and says that these shortcuts lead to the devil and quotes a famous ḥadīth in his support. Shaykh al Albānī did not approve the Guerilla warfare tactics and says that this sort of uprising is the outcome of the impact of the West on Muslims. But at the same time he is worried about the future of the Islam and Muslim Ummah. He writes on the restoration of the Ḳhilāfah and believes in its restoration. He asks Muslims to make themselves ready in both, material and arms.

7. Shaykh as an Anti-Taqlīd

Shaykh Nāṣir al Dīn al Albānī was dubbed as an anti-ʿAʾīmmah and the total denouncer of taqlīd. This earned a bitter hostility for the Shaykh and was labeled as a Ghayr Muqallīd.

If seen meticulously, one comes to know that the Shaykh highly regards not only the four Aʾīmmah but he also gives due reverence to other Aʾīmmah and scholars of the Islam. This can be depicted by the scholarly preface of the ʾSifah ʾṢalāḥ al Nābī, where he vehemently quotes not only the views of four Aʾīmmah but also the opinion of other scholars of Islam. He did not totally denounce the

13 Al Shaybānī, op. cit., p. 515.
14 Ibid., pp. 522-523.
15 Ibid., p. 524.
taqlīd, as is said by his criticizers, but he only rejects it in the presence of nuṣūṣ (texts) of the Qurʾān and Ḥadīth. Shaykh al Albānī says:

As for referring to the Imām's views, benefiting from them, and being helped by them in understanding the truth where they have differed and there is no text in the Qurʾān and the Sunnah, or when there is a need for clarification, we do not reject it. In fact, we enjoin it and stress upon it, for there is much benefit expected in this for whoever treads the path of being guided by the Qurʾān and the Sunnah.¹⁷

8. Tafarrudāt of the Shaykh

The bitterness against the Shaykh was highly fanned by his contrary views on some debatable issues like veil of women, use of golden rings and other ornaments by them etc. These views of the Shaykh are known as Tafarrudāt al Shaykh. Shaykh al Albānī has tried to his views by quoting the Qurʾān, Ḥadīth and the views of other scholars in his support. Nevertheless, his opponents worked hard to highlight them, which resulted in the grave criticism of the Shaykh. These issues are discussed thoroughly in chapter four.

Some more accusations, charges and out of context quotations cited by the detractors of the Shaykh led to the unexpected and unneeded bitterness and grave criticism of the Shaykh. Some of these accusations are given below without any comment. These

¹⁶ Silsilah al Ahādīth al Sahihah, vol. i, p. 32.
¹⁷ Sifah Salāh al Nabī, p. 69.
charges are taken from different polemical or imbalanced criticism works against the Shaykh, which are found either baseless or out of context, hence no further critical evaluation of these charges is needed. Some of the most absurd and out of context charges against the Shaykh are as follows:

1. He claims that 2.5 percent zakāh is not due on money obtained from commerce, i.e. the main activity whereby money circulates among Muslims.
2. He absolutely prohibits fasting on Saturdays.
3. He claims that it is lawful to eat in Ramaḍān before Maghrib as defined by the Law, and similarly after the true dawn.
4. He calls people to imitate him rather than the a’immah of the Salaf such as the founders of the Four Schools, and his followers invalidate the aḥādīth that contradict his views.
5. He prohibits the make-up performance of ṣalāh missed intentionally.
6. He claims that it is permissible for menstruating women and those in a state of major defilement (junub) to recite, touch, and carry the Qur'ān.
7. He claims that whoever travels intending to visit the Prophet or to ask him for his intercession is a “misguided innovator.”
8. He claims that whoever carries dhikr-beads (rosary) in his hand to remember Allāh is “misguided and innovating.”
9. He "invented" a location to Allāh, Most High, above the...
Throne, which he named *al Makān al 'Adami*\(^\text{18}\) (the non-existent place).

10. He claims in *Tamam al Mannah* that masturbation does not annul one's fast.

11. He published "corrected" editions of the two *Ṣaḥīḥān* of Imām al Bukhārī and Imam Muslim, which he deceitfully called "Abridgments" (*mukhtasar*) in violation of the integrity of these mother books.

12. He published "newly-styled" editions of the Four Sunan, Imām al Bukhārī's *al Adab al Mufrad*, al Mundhirī's *al Targhib wa al Tarhib*, and al Suyūṭī's *al Jāmi' al Saghīr*, each of which is split into two parts, respectively prefixed *Ṣaḥīḥ* and *Daʿīf* in violation of the integrity of these mother books.

13. He said, "Many of those who interpret figuratively [the Divine Attributes] are not heretics [*zanādiqah*]."\(^\text{19}\)

14. He denies that the name of the Angel of death is ‘Azrāʾīl and claims that such a name has no basis other than Israelite reports, although ‘Īyāḍ reports the consensus of the Ummah on it in *al Shifā*.

15. Like the rest of "Wahhābī" and "Salafi innovators" he declares

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\(^{19}\) Ibid., p. 23.
Ash’arīs, Māturidīs, and Sufis to be outside the fold of Ahl al Sunnah and even “outside the fold of Islam.”

16. He states, "I have found no evidence for the Prophet's hearing of the salām of those who greet him at his grave" and "I do not know from where Ibn Taymiyyah took his claim\(^\text{20}\) that he hears the salām from someone near."

17. He considers it a deviation to visit relatives, neighbors, or friends on the day of ‘Īd and prohibits it.\(^\text{21}\)

18. He gave the fatwā that Muslims should exit Palestine en masse and leave it to the Jews as it is a part of the Abode of War (Dār al Ḥarb).\(^\text{22}\)

19. He considers it an innovation to pray four units between the two adhāns of Jumu‘ah and before Salāh, although it is narrated "the Prophet prayed four units before Jumu’a and four units after it."\(^\text{23}\)

20. He declares it prohibited (ḥarām) and a "deviation" to lengthen the beard over a fistful's length although there is no proof for such a claim in the whole Law and none of the

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\(^{21}\) Fatāwā, pp. 61-63.

\(^{22}\) Ibid., p. 18.

21. He revived Ibn Ḥazm’s anti-*madhhabi* claim that differences can never be a mercy in any case but are always a curse on the basis of the *āyah*—If it had been from other than Allāh they would have found therein much discrepancy.\(^{25}\) Imām al Nawawī long since refuted this view in his commentary on *Sahīh Muslim* where he said, "If something is a mercy, it is not necessary for its opposite to be the opposite of mercy. No-one makes this binding and no-one even says this, except an ignoramus or one who affects ignorance." Similarly, al Munāwī said in *Fayḍ al Qadīr*, "This is a contrivance that showed up on the part of some of those who have sickness in their heart."

**Criticizers and Supporters of the Shaykh**

Based on these above discussed irrational reasons, unauthentic, baseless and out of context quotations many of the writers in the Muslim world bitterly criticized the works of the Shaykh without going through them completely. Even most of the contemporary writers warned of Shaykh Naṣīr al Dīn al Albānī’s "heresy" and many of them wrote pamphlets or full-length works against him, among which only few are commendable and most of them depict

\(^{24}\) *Fatāwa*, p. 53.

\(^{25}\) *Al Qur’ān*, 4:82. & *Silsilah al Aḥādīth al Daʿīfah*, vol. i, pp. 141-144.
the sectarian bias of their respective authors. Here we evaluate some of the scholarly and polemical criticisms against the Shaykh Nasir al Din al Albani along with their respective authors:

1. **Shaykh Ḥabīb al Raḥmān al Aʿẓamī**

   The Indian hadith scholar Ḥabīb al Raḥmān al Aʿẓamī was born in India in 1319/1901. He was a staunch follower of the Hanafi School of thought and wrote a good number of books on hadith. Some of his most famous books are as follows:

   - *Musnaf `Abd al Razāq*, eleven volumes
   - *Al Maṭālib al `Āliyyah bi Zawā'id al Masānīd al Thamāniyyah*, four volumes
   - *Musnad al Imām al Ḥumaydī*, two volumes
   - *Kitāb al Zuhd*, single volume
   - *Sunan Saʿīd ibn Manṣūr*, two volumes
   - *Talkhīṣ Khawātīm Jawāmiʿ al Uṣūl li Ibn al Athīr*, single volume
   - *Fatḥ al Mughīth*, single volume
   - *Mukhtaṣar al Targhīb wa al Tarḥīb*, single volume
   - *Thiqāt Ibn Shāhīn*, single volume
   - *Nuṣrah al Ḥadīth*, single volume (Urdu)
   - *Al Ḥāwī li Rijāl al Ṭahāwī*, single volume
   - *Musnad Ishāq ibn Rāhūyah*, two volumes etc.
Besides these marvelous scholarly endeavors he has written few critiques, among which his criticism on the great muḥaddithūn Shaykh Aḥmad Shākir and Shaykh Muḥammad Nāṣir al Dīn al Albānī are worthwhile to mention here. The former included his criticism in the 15th volume of his book Musnad Aḥmad which also contains the footnotes by Shaykh Aḥmad Shākir. As far as the book written in the refutation of Shaykh al Albānī is concerned, it is titled as al Albānī Shudhūdhuḥ wa Akhta’uhū (al Albānī's Aberrations and Errors) and is in four small volumes.

Al Albānī Shudhūdhuḥ wa Akhta’uhū

In 1398/1978 Shaykh Ḥabīb al Raḥmān al Aʿzamī visited Damascus and stayed in the house of Shaykh Muḥammad Nāṣir al Dīn al Albānī as a guest. Shaykh al Albānī treated him well, showed him the manuscripts of al Maktabah al Zāhiriyah, and arranged his meetings with different shayūkh of Damascus. However, when Shaykh al Aʿzamī returned to India he wrote al Albānī Shudhūdhuḥ wa Akhta’uhū in his refutation. When the Shaykh was asked about his comments on the book he told that during Shaykh al Aʿzamī's stay at his house, it was tried to discuss some of the controversial issues with him but he preferred to be tight-lipped which made the Shaykh to take him as less-
speaking, elderly and exhausted with the journey.  

The book was first published in India, then in Egypt and then reprinted in Beirut and Amman. However the name of the author, Shaykh Ḥabīb al Raḥman al Aẓamī, was concealed and published under the pseudonym "Arshad al Salafī." In 1404/1984 the book was republished by Maktabah Dār al ʿUrūbah, Kuwait with an excuse that in the former prints the name "Arshād Salafī" was actually the name of the kāṭīb (scribe) to whom Shaykh al Aẓamī had dictated it.  

Shaykh al Albānī wrote a refutation of the book under the title al Radd ʿalā Risālah Arshad Salafī. The reason why Shaykh al Albānī titled his critical evaluation as “the refutation of the booklet of Arshad al Salafī,” is its pseudonym, discussed above. This booklet of Shaykh al Albānī is incorporated into the refutation of Salīm al Hilālī and ʿAlī Ḥasan, entitled al Radd al ʿIlmī ʿalā Ḥabīb al Raḥmān al Aẓamī al Muddah bi annahū Arshad al Salafī fi Raddihī ʿalā al Albānī wa Iftīrāʾihī ʿalayhī. Dr. ʿĀṣim al Quryūṭī wrote an article in two parts in al Majallah al Salafīyyah titled as "Naẓrah ilā al Shaykh Ḥabīb al Raḥmān fī Kitābihī al Albānī Shudhūdhuḥū wa Akḥṭāʾuhū" in which he has

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critically evaluated the book of Shaykh al A‘żamī.  

The refutation of Shaykh Ḥabīb al Raḥmān is divided into four small volumes. The first volume has four chapters including the introduction by the publisher on four pages.

The second volume of the book contains four chapters, which discuss the tafarrudāt of Shaykh al Albānī. The Shaykh has answered these tafarrudāt many a times in his different writings.

The third volume again contains four chapters while as the last volume is not divided into any chapter, but is completely in the defense of a great Imām of the Ummah, Nu‘mān ibn Thābit commonly known as Imām Abū Ḥanīfah. The total number of pages of the four volume book is 172.

**Opening of the Book**

The book opens with the discussion on the amount of ʿilm of Shaykh al Albānī. It discusses briefly the sources of the ʿilm of the Shaykh and highlights that the Shaykh is only the expert in repairing the watches. After mocking at the Shaykh, Shaykh Ḥabīb al Raḥman makes a question mark on Shaykh al Albānī’s expertise in Arabic language. He refers to a quote from Silsilah al Ahādīth al Sahīhah of the Shaykh and tries to prove his claim.

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29 *Ḥabīb al Raḥmān* op. cit., p. 9.
The beginning of the book appears to be unscholarly and need not to be discussed further.

**Ṣīghah al Tamrīd and the Shaykh**

Shaykh al A‘ẓamī further claims that Shaykh al Albānī has little knowledge about the *ʿilm al ḥadīth*. According to him Shaykh al Albānī insists on the weakness of all those *ahādīth* which are reported with the *ṣīghah al tamrīd*. He claims that the Shaykh has taken it in the general sense. He denounces this claim of the Shaykh vehemently and says that there are many *ahādīth* which are reported with the *ṣīghah al tamrīd*, but they are sound and authentic. To prove his claim he quotes 23 *ahādīth* from *Ṣaḥīḥ al Bukhārī* and *Jāmiʿ Tirmīdī* which are reported with *ṣīghah al tamrīd* and according to Shaykh al A‘ẓamī are *Ṣaḥīḥ.*

After quoting these 23 examples Shaykh al A‘ẓamī says that one should be careful while writing *ṣīghah al jazam* and *ṣīghah al tamrīd*. He insists that one should not report a weak *ḥadīth* with the *ṣīghah al jazam* and a sound one with the *ṣīghah al tamrīd*. However, he further says that the authors, jurists and *muhaddithīn* did not maintain the proper care in this matter as

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reported by Ibn Ḥajar al ‘Asqalānī.\textsuperscript{32}

As per Shaykh al Aʿẓamī, the passive verbs are for the ailment but whenever these passive verbs are used they do not always mean weakness unless and until any author, like al Mundhirī in \textit{al Targhib}, makes it specific for the weakness of the \textit{ahādīth}. Similarly, Imām al Bukhārī sometimes uses the \textit{sīghah al tamrīd} which does not always mean the weakness of the \textit{ahādīth}. It can be either weak or \textit{hasan} or \textit{sahīh} as said by Ibn Ḥajar. At last Shaykh al Aʿẓamī says that the reporting with the \textit{sīghah al tamrīd} does not in any way mean that the \textit{hadīth} is sound but at the same time it does not mean the weakness of the \textit{hadīth}.\textsuperscript{33} As far as Shaykh al Albānī's view in this matter is concerned, it has been thoroughly discussed in chapter three of this research work.

**Inconsistency in Shaykh al Albānī's Methodology**

As per Shaykh al Aʿẓamī, Shaykh al Albānī has weakened all those \textit{ahādīth} which establish the \textit{sunan salāh} before the Friday prayers. While dealing with this issue Shaykh al Aʿẓamī charges Shaykh al Albānī of hiding the truth and quotes all those six \textit{ahādīth} among which according to him some are \textit{Sahīh}, some are \textit{Hasan}, some are \textit{Daʿīf} and only the last one is a \textit{Daʿīf} but an 

\textsuperscript{32} \textit{Ibid.}, p. 19.

\textsuperscript{33}
Shaykh al A‘zamī insists that even if it is supposed that these *ahādīth* are weak then by the rule of strengthening these weak *ahādīth* will strengthen each other as Shaykh al Albānī himself practiced it in many cases.\(^{34}\)

After quoting many excerpts from the different books of Shaykh al Albānī which prove the strengthening of weak *ahādīth* in view of Shaykh al Albānī, Shaykh al A‘zamī claims that there is much contradiction in the views of the Shaykh. He says that there are many cases where in *al Sahīlah* the Shaykh declares a *hadith* an authentic and in *al Da‘ifah* he denounces the same. Similarly, in *al Sahīlah* he follows one set of rules while as he declares the same set unreliable in *al Da‘ifah*. He further claims that this contradiction is only because Shaykh al Albānī always follows his own view and self in declaring the *ahādīth* weak or sound. When he makes himself to authenticate any of the *ahādīth*—so that he can contradict the *Mujtahidūn* and deviate from the path of the Masters—he uses any of the rules and when he wishes to declare any *hadīth* weak he neglects them out rightly.\(^{35}\)

**Clearance of Jahālah**

In case of a *hadīth* which according to Shaykh al A‘zamī is declared weak by Shaykh al Albānī on the basis that its one of the


narrators—al Haytham—is majhūl in view of Khaṭīb al Baghdādī, he says that this narrator has been mentioned by Imām al Bukhārī in his book, Tarīkh. Besides this, he has also been mentioned by Ibn Abū Hātim in his book. Shaykh al Aʿẓamī further says that both of them declare that the other two narrators have reported on his authority. According to Shaykh al Aʿẓamī any shaykh on whose authority two more narrators make a report, his jahālah is cleared.\(^{36}\)

Shaykh al Albānī has cleared his position on this issue in the preface of Tamām al Mannah and is discussed thoroughly in chapter three of this work.

**Dispute among ṬUlamā'**

Shaykh Ḥabīb al Raḥman says that Shaykh al Albānī has quoted Ibn Ḥazm in his famous book Silsilah al Aḥādīth al Ḍaʿīfah saying that it is our duty to act on the Qurʾān and the sayings of the Prophet. Ibn Ḥazm further quotes the Qurʾānic āyah in which Allāh forbids the dispute (Ikhtilāf) and orders "not to fall into disputes."\(^{37}\)

According to Shaykh al Aʿẓamī, Shaykh al Albānī says that it

\(^{35}\) Ibid., pp. 27-30.

\(^{36}\) Ibid., p. 20.
is impossible that the Rāsūl Allāh would order to follow all the Companions as there are contradictions among them. One of the Companions permits a particular thing and the other prohibits the same.  

As per the quotes of Shaykh al Aʿzāmī it is evident that he wants to prove that Shaykh al Albānī views 'the Companions as a cause for increase in the disagreement', while as the pursuing of the Qurʾān and the Sunnah will put an end to the disagreement. Therefore, Shaykh al Aʿzāmī raises the question of the disagreement between Shaykh al Albānī and Imām Ibn Hazm. At the same time, he highlights the dispute among Imām Ibn Taymiyyah, Imām Ibn Qayyim and the Shaykh on different issues.  

Shaykh al Aʿzāmī vehemently contradicts the Shaykh, and says that the cause of the dispute is not the deviation from the Qurʾān and the Sunnah of the Prophet and insists that no one deviates from these fundamental sources. He provides the cause for the dispute as under:

There is only one cause for the dispute and that is the difference between the people in their reason and understanding. They differ from each other as they vary from each other in the deepness of insight, swiftness of the mind and

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38 Ḥabīb al Ṭāhāwī op. cit., vol. ii, p. 75.
39 Ibid., pp. 75-78.
the availability of the conditions of *Ijtihād*. This variation is
the *fitrah* of Allāh, and the people are created on this *fitrah* and
it cannot be changed. Allāh knows the interests of his servants
better.\(^{40}\)

**Visit to the Prophet's Grave**

Shaykh al Aʿẓamī quotes a statement of Shaykh al Albānī's
first volume of *Silsilah al Ahādīth al Daʿīyah* which states that
ʿAllāmah Ibn Taymiyyah accepts the lawfulness and appreciates
the visit to the Prophet's grave, unless there is nothing against the
*Sharīʿah*. The reason for this restriction is the general saying of
the Prophet, "You should not undertake a special journey to visit
any place other than the three Mosques...."\(^{41}\)

Shaykh al Albānī says that the exception is not limited only to
the mosques but all those place are included in it where one visits
for the sake of *taqarub*, whether that is a mosque or a grave or
anything else.\(^{42}\) Shaykh al Aʿẓamī says to call the visit to the
grave of the Prophet as *bidʿah* is a new trend. He says that it is
among those opinions of Imam Ibn Taymiyyah which are called
as his *shadhūdḥ* and *tafarrudāt*. He further denounces the opinion
of the Imam and declares him erroneous in this matter. He also
deprecates all those who, according to him, follow Ibn Taymiyyah

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\(^{41}\) *Ibid.*, vol. iii, p. 113.

\(^{42}\) *Silsilah al Ahādīth, al Daʿīyah wa al Mawdūʿah*, vol. i, p. 124, quoted in
*al Albānī Shadhūdḥu wa Akhtaʿūhū* by Ḥābib al Raḥmān al Aʿẓamī,
vol. iii, p. 113.
Shaykh al A‘żamī says that it is completely against the reason to suppose the specific orders in the general sense. If this would have been the case then the journey taken for education, jihād or to visit friends should have been prohibited. But it is categorical that the journey for these objectives is either simply permissible or awardable. He quotes some aḥādīth in his support and declares that the meaning of the restriction taken in general sense, as supposed by Shaykh al Albānī, is not correct.

Quoting few more aḥādīth he tries to prove that journey towards any other mosque except these three mosques is not void of the blessings even if to visit these three mosques is more preferable.

There are also other topics in the book of Shaykh al A‘żamī some of which are either directly based on the difference between the school of thought of the two shayukh and are hence avoided or are the critique of Shaykh al Albānī’s tafarrudāt which are already discussed in chapter four. In short, this critique as compared to other refutations of Shaykh al Albānī is of good merit but, to some extent exhibits the sectarian bias of the author.

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43 Habīb al Rāhmān op. cit., vol. iii, pp. 113-114.
44 Ibid., p. 114.
46 Ibid., p. 116.
2. **Shaykh Ḥasan ibn ‘Alī al Saqqāf**

The Jordanian scholar Shaykh Ḥasan ibn ‘Alī al Saqqāf, is a contemporary Shafi‘i scholar of *ḥadīth* and fiqh. He has been given the written *ijāzah* in *ḥadīth* by Shaykh ‘Abd Allāh ibn Muḥammad ibn al Ṣiddīq al Ghumārī (1328/1910 to 1413/1993) of Tangiers. Shaykh al Saqqāf presently teaches a circle of students in Amman and has published over forty-five books and treatises on *ḥadīth*, tenets of faith and fiqh.⁴⁷

He wrote *Qāmūs Alfāz al Albānī* (lexicon of al Albānī’s words) and a two-volume *Tanāqūdāt al Albānī al Wādiḥāt fimā Waqa‘a lahū fī Tashīḥ Al Ḥādīth wa Taḍ‘īfīhā min Akhtā’ wa Ghalītāt* (Albānī’s Patent Self-Contradictions in the Mistakes and Blunders he Committed while declaring *Ahādīth* to be Sound or Weak) in the refutation of Shaykh al Albānī. The first one was rebutted by Shaykh ‘Alī Ḥasan al Ḥalbī who wrote *Al Iqāf ‘alā Ṭaṭā Ṭal Qāmūs Shatā‘īm al Saqqāf* published by Dār al Aṣālah.

The later two-volume refutation of Shaykh al Saqqāf was published by Dār Imām al Nawawī, Amman Jordan in 1413/1993, and got much fame. The first volume of the book contains 250 *aḥādīth* which Shaykh al Albānī has declared as *ṣaḥīḥ* in one of

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his books and then, according to Shaykh al Saqqāf, contradicted himself by saying ِDa'īf to the same in another book. The second volume contains 652 ahādīth of the same nature as mentioned above. The book was widely circulated in Jordan and Saudi Arabia where the first volume has seen not less than six reprints in a year only.

Shaykh Muḥammad Nāṣir al Dīn al Albānī has not taken him seriously and mentioned him as a pseudo-scholar in the preface of his book, Tahrīm al Ālāt al Ṭarb.\textsuperscript{48} In the preface of Silsilah al Sahīhah, the Shaykh discusses his other books and calls him very near to the Muʿtazillah and finds him to be a sūfi.\textsuperscript{49} The selected portions from the first two volumes of Shaykh al Saqqāf's book have been edited and abridged by Sayf ad-Din Ahmed Ibn Muhammad [Sayf al Dīn Aḥmad ibn Muḥammad] of London. The abridged version clearly exhibits its unscholarly essence, sectarian bias and speaks ill of the great scholars like Muḥammad Rashīd Riḍā.\textsuperscript{50}

**Weakening of al Bukhārī and Muslim's Ahādīth**

Shaykh al Saqqāf quotes eight ahādīth from ِDa'īf al Jāmi' al Ṣaghīr wa Zayādatuh of Shaykh al Albānī and tries to prove that

\begin{footnotes}
\item[48] Tahrīm al Ālāt al Ṭarb, p.31.
\item[49] Silsilah al Ahādīth Sahīhah, vol. i, part I, pp. 4-11.
\item[50] Sayf ad-Din Ahmed ibn Muhammad, op. cit., p. 3.
\end{footnotes}
the Shaykh has weakened the authentic and sound *ahādīth* of *Ṣaḥīḥ al Bukhārī* and *Ṣaḥīḥ Muslim*. For example, he refers to a *hadīth* of *al Bukhārī* which is declared weak by Shaykh al Albānī in his *Da‘īf al Jāmi‘ al Saghīr wa Zayādatuh*:

The Prophet said, "Allāh says, 'I will be against three persons on the Day of Resurrection:

1. One who makes a covenant in My Name, but he proves treacherous.
2. One who sells a free person [as a slave] and eats the price,
3. And one who employs a laborer and gets the full work done by him but does not pay him his wages.'"

He mocks at Shaykh al Albānī and says that little does Shaykh al Albānī know that this *hadīth* has been narrated by Imām Aḥmad and Imām al Bukhārī from Abū Hurayrah. Similarly, he quotes a *hadīth* from *Ṣaḥīḥ Muslim*, which has been labeled as weak by the Shaykh:

The most wicked among the people in the eye of Allāh on the Day of Judgment is the man who goes to his wife and she comes to him, and then he divulges her secret.52

If evaluated critically, it is evident that Shaykh al Albānī has followed his predecessors in the opinion about these *ahādīth*. He has discussed the reasons of declaring these *ahādīth* weak in his

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different books, other than *Jāmi‘ al Ṣaghīr*, and has referred them
to the books of great scholars like Imām Ibn Ḥajar al ‘Asqalānī.\(^{53}\)
It seems unjust to neglect the other books of the Shaykh and
evaluate him critically only on the basis of the single book, which
is very brief in case of *takhrīj*.

**Inadequacy in Research**

Shaykh al Saqqāf has very acrimoniously highlighted Shaykh
al Albānī’s methodology in all his books in general and in *Irwā‘ al
Ghalīl* in particular, where Shaykh al Albānī has clearly declared
that he could not find the *sanad* of few *ḥadīth*. He uses
unscholarly words, ridicules the Shaykh, and comes out with the
chain, which the Shaykh could not find.\(^{54}\)

‘Abd al ‘Azīz ibn Marzūq al Ṭarīfī has recently published a
book entitled *al Tahjīl fī Takhrīj mā lamYakhruju min al Ḥadīth
wa al Āthār fī Irwā‘ al Ghalīl*, which includes the *takhrīj* of all
those *ḥadīth* which were included by Shaykh al Ṭawwān in his
book *al Manār al Sabīl*, and were skipped by Shaykh al Albānī in
his book *Irwā‘ al Ghalīl*.\(^{55}\) This addition to *al Irwā‘* is based on
600 pages. Similarly, those *ḥadīth* about whose chains Shaykh al
Albānī has declared unawareness, most of it are discussed by the

\(^{53}\) *Da ‘if al Jāmi‘ al Ṣaghīr wa Ziyādatuh*, p. 289.


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Contradictions of Shaykh al Albānī

In this bāb Shaykh al Saqqāf discusses the contradictions of the Shaykh and quotes the tafarrud of the Shaykh in prohibiting women to use golden rings and earrings. This issue is dealt and discussed in chapter four.

He further quotes those opinions of the Shaykh about a particular hadīth from which he had later retreated. For example, he mentions the opinion of the Shaykh about a hadīth referred to Sunan al Nasā’ī. According to Shaykh al Saqqāf, in Mishkāh al Masāḥīḥ the Shaykh declared this hadīth Da’if58 while in Ghāyah al Marām the same hadīth is declared saḥīh.59

There is a salient feature in the books of Shaykh al Albānī, which has been neglected by most of the critics of the Shaykh. Shaykh al Albānī sometimes retreats his previous judgments on any particular hadīth and mentions the reasons for his retrieval. This exhibits the courage of the Shaykh and his sincerity and


\[56\] Ibid., p. 8.


\[59\] Ghāyah al Marām, p. 133, h. 261.
honesty in his research. He knew that this retreat can open the floodgate for his detractors and they can slander and criticize him, he did not cared for it, declared it as his religious duty, and hoped for the reward in the Court of Allâh. He provides many reasons for his retrievals, some of which are as under:

- The 'ilm does not accept stagnation. It is a binding upon a Muslim that when he gets aware about his fault he should turn back. It is among the practices of a'immah not to insist on a fault.

- Appearance of some new publications and books of the hadîth, which were not in knowledge before few years. These sources open new horizons for the Shaykh. These new sources provided many channels, shawâhid, and mutâbi'ât for many ahâdîth.

- As far as the opinion and thought of a man is concerned, he is created weak. He tends to increase in gains (al khayr). For this reason, he renews his thought and adds to his knowledge. Among the 'ilm there is also 'Ilm al Hadîth which is based on the biographies of the thousands of the narrators. There are thousands of the chains and channels. There is no surprise if one hâfîz differs from the other in his

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61 Muhammad Nâsîr al Din al Albâni, Sahîh Targhib wa al Tarhîb, ed. 1. Riyadh, Maktabah al Ma’ârif, p. 4.
view on a particular narrator in a single hadith.  

The retraction is not only present in his decisions on the aḥādīth, but also in explanations of the words of aḥādīth, views about the different hadith narrators and about the Shaykh’s contemporaries. Recently a new two-volume book compiled by Abū al Ḥasan Muḥammad Ḥasan al Shaykh entitled Ṭarājū’ al ‘Allāmah al Albānī has appeared in print. This book contains those decisions and views of Shaykh al Albānī on different aḥādīth and persons respectively from which the Shaykh has later retreated.

As far as the above-mentioned hadith is concerned, which Shaykh al Saqqāf has quoted in his book, Shaykh al Albānī has retreated from this decision in his other book Daʿīf Sunan Nasāʾī and has declared this particular hadith weak, but Shaykh al Saqqāf, like other criticizers of the Shaykh, is unaware about it.

Similarly, there are other quotations from Shaykh al Albānī’s books in Shaykh al Saqqāf’s refutation but most of them are the retractions of the Shaykh.

The criticism of Shaykh al Saqqāf on Shaykh al Albānī has been rebutted by Khālid al ‘Anbarī in his book entitled, Iftirā’āt al

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63 Sahih Tarqihīb wa al Tarqihīb, p. 4.
64 Idem.
66 Muḥammad Nāṣir al Dīn al Albānī, Daʿīf Sunan al Nasāʾī, Beirut, al Maktab al Islāmī, p. 122, h. 221.
Saqqāf al Athīm 'ulā al Albānī Shaykh al Muḥaddithīn.

Some of the scholars of the present times have denounced the works of Shaykh al Saqqāf and have written rebutts to his other polemical works. Some of these scholars and their books are:

i. Shaykh Sulaymān Naṣīr al ‘Ulwan
   - *Iḥtīāf Ahl al Faḍl wa al Inṣāf bi Naqīd Kitāb Daf‘ Shubah al Tashbiyyah wa Ta‘līqāt al Saqqāf*.

ii. Shaykh ‘Alī Ḥasan al Ḥalabī

iii. Shaykh ‘Abd al Karīm ibn Šāliḥ al Ḥamīd
   - *Al Iḥtiḥāf bi ‘Aqīdah al Islām wa al Taḥdhir min Jahmiyyah al Saqqāf*.

   The Moroccan ḥadīth scholar Shaykh ‘Abd Allāh ibn
Muḥammad ibn al-Ṣiddīq al-Ghumārī (1328/1910 to 1413/1993) of Tangiers, was an ex-professor of hadīth at al-Azhar University, Egypt. He is the author of almost 150 works. He wrote Irghām al Mubtadī‘ al-Ghabī bi Jawāz al-Tawassul bi al-Nabī fī al-Radd `ala al-Álbañî al-Wābī (The Coercion of the Unintelligent Innovator with the Licitness of Using the Prophet as an Intermediary in Refutation of al-Álbañî, the Baneful), al-Qawl al Muqni‘ fī al-Radd `ala al-Álbañî al-Mubtadī‘ (The Persuasive Discourse in Refutation of al-Álbañî the Innovator), and Itqān al-Sun`a fī Taḥqīq Ma`nā al-Bid`ah (Precise Handiwork in Ascertaining the Meaning of Innovation). He also wrote Bayān Nakth al-Nakith al-Mu`tadī (The Exposition of the Treachery of the Rebel). Among his refutations al-Qawl al-Muqni‘ is the famous one and is briefly evaluated below:

Al-Qawl al-Muqni‘ fī al-Radd `ala al-Álbañî al-Mubtadī‘

This book is actually the refutation of Shaykh al-Álbañî’s criticism on Bidāyah al-Sūl fī Tafsīl al-Rasūl authored by Shaykh al-Izz ibn ʿAbd al-Salām. Al-Ghumārī uses polemical approach to discuss some juristic issues with Shaykh al-Álbañî like the omission of word sayyidana from al-Ṣalawāt al-Ibrāhīmiyyah. He calls Shaykh al-Álbañî harsh, ignorant, stupid, rude etc. He dubs him as a biased Wahhābī and charges him that he divides the
Muslim Ummah. He also accuses the Shaykh that he had decreed Muslims not to pay zakāh to the Afghan Mujāhidūn. In short, this book is an unscholarly work by the writer and need not to discuss further.

4. Ismā‘īl ibn Muḥammad al Anṣārī

The Saudi ḥadīth scholar Shaykh Ismā‘īl ibn Muḥammad al Anṣārī wrote Ta‘aqqubat ‘alā Silsilah al Ahādīth al Da‘ifah wa al Mawdū‘ah li al Albānī (Critique of al Albānī’s Book on Weak and Forged Ahādīth), Taṣḥīḥ Ṣalāḥ al Tarāwīḥ ‘Ishrīna Rak‘atān wa al Radd ‘alā al Albānī fi Taq‘īfih (Establishing as Correct the Tarāwīḥ Salāh is Twenty units and the Refutation of its Weakening by al Albānī), and ʿIbāḥah al Taḥallā bi al Dahh al Muḥallaq li al Nisā‘ wa al Radd ‘alā al Albānī fi Tahrīmih (The Lawfulness of Wearing Golden Jewelry for Women Contrary to al Albānī’s Prohibition of it). Shaykh Nāṣir al Dīn al Albānī has refuted the last one in a humble and scholarly manner. The title of his refutation is al Radd ‘alā ʿIbāḥah al Taḥallā bi al Dahh al Muḥallaq.

As discussed in chapter II, this is actually the refutation of Shaykh Ismā‘īl ibn Muḥammad al Anṣārī’s above-mentioned
book, *Ibāḥah al Tahallā bi al Dāḥb al Muḥallaq li al Nisā‘ wa al Radd ‘alā al Albānī fī Taḥrīmih*. This book of Shaykh al Anṣārī critically deals with the arguments of Shaykh al Albānī which the later has presented in his book, *ʿĀdāh al Zifāf* that all those golden ornaments are forbidden for women folk which are in circular shape e.g. bracelets, bangles, necklaces, rings etc. Shaykh Ismā‘īl ibn Muḥammad refutes these arguments of Shaykh al Albānī. In its response, Shaykh al Albānī wrote a treatise and critically evaluated the arguments of his critic. Shaykh al Albānī left his manuscript unpublished for a long time, and when he migrated from Syria to Amman, he lost a portion of it in the migration. However when in 1407/1987 Shaykh al Albānī’s student Shaykh Muḥammad ibn Ibrāhīm al Shaybānī compiled a descriptive biography of his teacher he incorporated this manuscript in the first volume of his book from page number 117 to 228.

The refutation of Shaykh al Anṣārī revolves round two factors:

1. The *ahādīth* used by Shaykh al Albānī in his favour are all weak.

2. If these *ahādīth* are supposed to be authentic then these are *Mansūkh* or can be interpreted in a different way.

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67 *ʿĀdāh al Zifāf fī Sunnah al Mutaharah*, p. 175.
68 Al Shaybānī, *op. cit.*, vol. i, pp. 117-228.
In the rebut on Shaykh al Anṣārī, Shaykh al Albānī tries to argue about his stand and discusses the authenticity of all these *ahādīth* which the former has referred as weak. He discusses those interpretations, which were given by Shaykh al Anṣārī about those *ahādīth* which seem to support Shaykh al Albānī's view. This refutation also contain some of the vital related issues. Shaykh al Albānī has used the humble tone while refuting Shaykh al Anṣārī and completed this refutation in Damascus on 22/02/1379.

5. **Abū ‘Abd Allāh Muṣṭafā ibn al ‘Adawī**

Abū ‘Abd Allāh Muṣṭafā ibn al ‘Adawī is an Egyptian scholar and is very much impressed by Shaykh Nasir al Din al Albānī. He wrote a small booklet of 63 pages about the lawfulness of golden rings and other ornaments for women folk. The title of this booklet is *al Mu‘annaq fi Iḥāḥah Taḥallā al Nisā‘ bi al Dhahab al Muḥallaq wa Ǧhayr al Muḥallaq*, and is published from Maktabah al Ḥarmayn li al ‘Ulūm al Nāfī‘ah, Cairo in 1409/1989.

In the preface of the book, the author expresses his concern on the "strange *fatwā*" of Shaykh Nasir al Din al Albānī about the use of the golden round-shaped ornaments by women folk. He says that he do not know any one among the earlier scholars and
'ulamā‘ and anyone among the Companions who support this view. The writer hopes that the Shaykh may rethink about his verdict and will retreat from this strange view.

The writer of this book uses those ahādīth for the refutation of Shaykh al Albānī’s view which were already declared sound by the Shaykh. The writer quotes the views of different ‘ulamā‘ in his favour with long footnotes. In these footnotes the writer proves that the other ‘ulamā‘ have also discussed these ahādīth which were discussed by the Shaykh but they did not derived from them what the Shaykh has derived. The writer has also listed in brief the views and the sayings of different scholars in this matter.

In short, the booklet is a balanced critique of Shaykh al Albānī’s view in the above-discussed problem and is comparatively sound in its arguments. The writer has gone through the refutation written by the other scholar, Shaykh Ismā‘īl al Anṣārī and appreciates his book with some reservations.

6. Shaykh Maḥmūd Sa‘īd Mamdūh

The Egyptian hadīth scholar Shaykh Maḥmūd Sa‘īd Mamdūh al Shāfī‘ī al Miṣrī wrote Wusūl al Tahānī bi Ithbat Sunnīyyat al

70 Ibid., pp. 25-49.
71 Ibid., p. 5.
Shaykh al Albānī has briefly evaluated the last book of Shaykh Maḥmūd Sa‘īd in his book Ādāb al Zifāf. In it Shaykh Maḥmūd has criticized the weakening of few aḥādīth by Shaykh Albānī, which were reported with the chain of Abū al Zubayr from Jābir and others. There are many books which rebut the refutation of Shaykh Maḥmūd Sa‘īd Mamdūḥ some of which are:


- **Dirāsāt ‘Ilmiyyah fi Ṣaḥīh Muṭḥammad or Kāshaf al Mu‘allim bi Abāṭīl Kitāb Tānbiḥi al Muslim** by Shaykh ‘Alī ibn Ḥasan ibn ‘Abd al Ḥamīd al Ḥalabī. The book is published by Dār al

All these above-mentioned books and others which are not mentioned here, prove that Shaykh Maḥmūd Saʿīd Mamduḥ's approach is void of the scholarly research and his book is full of abuses and accusations. These books stress that Shaykh Maḥmūd Saʿīd Mamduḥ has a poor way of discussing the chains and the texts of *ahādīth* and has a poor knowledge about the biographies of the narrators.

7. **Ahmad ‘Abd al Ghufur ‘Attar**

Ahmad ‘Abd al Ghufur ‘Attar is not considered among the worthy writers in the academic circles. He wrote a book *Kitāb Waylaka Āmin, Taflīd Baʿd Abātīl Naṣir al Albānī* in the refutation of Shaykh al Albānī. The book has 117 pages which was published by Dār Thaqīf, Ta’īf. This book is full of abuses and void from the knowledge. The book charges many false accusations on the Shaykh and dubs him as the refuter of the Companions in general and the rightly guided caliphs in particular.

8. **Shaykh ‘Abd al Fattāḥ Abū Ghuddah**

The Syrian *ḥadīth* scholar ‘Abd al Fattāḥ Abu Ghuddah who wrote *Radd ʿalā Abātīl wa Iṣṭirāʿat Naṣir al Albānī wa Ṣāhibihī Sabīqan Zuhayr al Shāwīsh wa Muʿazirihima* (Refutation of the Falsehoods and Fabrications of Naṣir al Albānī and his Former
I friend Zuhayr al Shāwish and their Supporters).

*Kashf al Niqāb ‘Amāfi Kalimāt Abū Ghuddah min al Abāfīl wa al Iftirā‘āt* is a book which is a critical response to the accusations of Abū Ghuddah who had criticized Shaykh al Albānī without any sound reason. Many times Shaykh al Albānī tried to have a dialogue with Shaykh Abū Ghuddah, but every time Shaykh Abū Ghuddah turned down the proposal. The book was written in 1395/1975.

9. **Samīr Islāmbūlí**

The Syrian scholar Samīr Islāmbūlí wrote *al Ahād, al Ijmā‘, al Naskh*. In this book he discussed the views of the Shaykh about these three subjects discussed in the title of the book and evaluates them critically.

Almost all other scholars who have criticized the Shaykh's works seem to safeguard the identities of their respective schools and most of the contemporary criticizers of the Shaykh are jealous of the fame and the works of the Shaykh. This is the reason that the books of the Shaykh are not evaluated in the way in which these need to be evaluated. It seems necessary to mention here that the books of the Shaykh must be taken in collection and evaluated as a whole rather than picking up a sentence from the multi-voluminous book and building the edifice of rejection of the Shaykh on the single sentence and ignoring the main and
principal works of this great legendry scholar. One finds that these rebuts and their counters have contributed largely to *hadīth* literature and have also helped to explore the new dimensions of the Shaykh's contribution.