



ALBĀNĪ'S METHODOLOGY ON THE ADMISSIBILITY  
OF *KHABAR ĀḤĀD* IN '*AQĪDAH*: AN ANALYTICAL  
STUDY

BY

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## ABSTRACT

*'Aqīdah* is central pertinent issue in Islam. Among the central points debated among the scholars is whether *khavar āḥād* can be accepted in matters of *'aqīdah*, or only *mutawātir ḥadīth* can be used in this matter. This study explains the stand of one of the most prominent contemporary *ḥadīth* scholars, Muḥammad Nāṣir al-Dīn al-Albānī on this issue. It explores the methodology used by Albānī in dealing with *khavar āḥād* and analyses whether he has special requirements in dealing and accepting *khavar āḥād* in *'aqīdah*. This study also examines the similarities of Albānī's method compared to the methodology of other scholars. It assesses the interpretational implications of the different opinions regarding this issue. This study relies on library research as well as comparative analyses resulting in several research findings. The study shows that the methods used by Albānī in admissibility of *khavar āḥād* in *'aqīdah* did not contradict the methods of other prominent scholars of *ḥadīth*. This work provides a major contribution to the understanding of the reasons why the scholars have different opinions regarding the issue of *khavar āḥād* in *'aqīdah* and the implications resulting from these differences.

## ملخص البحث

العقيدة هي من أهم المسائل في الإسلام. ومن جوانبها التي ناقشها العلماء عنها هي هل خبر الآحاد مقبول في مسائل العقيدة، أو الخبر المتواتر فقط يمكن استخدامه في هذه المسألة. توضح هذه الدراسة موقف أحد من أبرز علماء الحديث المعاصر في هذا الصدد. وتستكشف هذه الدراسة المنهجية التي يستخدمها الألباني في التعامل مع خبر الآحاد بشكل عام، وتحلل ما إذا كان الألباني لديه الشروط والمتطلبات في التعامل وقبول خبر الآحاد في العقيدة، بالمقارنة مع المسائل الأخرى في الإسلام. تدرس هذه الدراسة أيضا أوجه تشابه طريقة الألباني بالمقارنة مع منهجية غيره من العلماء. هذه الدراسة تقدر الآثار المترتبة على الاختلاف بين العلماء فيما يتعلق بهذه المسألة. تعتمد هذه الدراسة على البحوث المكتبية وكذلك على التحليلات المقارنة مما أدى إلى عديد من النتائج البحثية. وتؤكد هذه الدراسة أيضا أن الأساليب التي استخدمها الألباني في قبول خبر الآحاد في العقيدة لا تتعارض مع أساليب العلماء البارزين في الحديث. باختصار، يقدم هذا العمل مساهمة كبرى في فهم أسباب اختلاف العلماء فيما يتعلق بمسألة خبر الآحاد في العقيدة والآثار الناتجة عن الاختلافات.

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# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY

The Qur'an and the *sunnah* are the two main sources of Islamic law. Allah sent down the Qur'an and promises to protect it, as He states; *We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).*<sup>1</sup> The entire text of the Qur'an has come down to us through continuous testimony (*tawātur*), it was recorded in writing from beginning to end during the lifetime of the Prophet (pbuh), who ascertained that the Qur'an was preserved as he received it through divine revelation. Thus, the authenticity of Qur'an is decisive (*qaṭ'ī*).<sup>2</sup> Whereas the *sunnah* has in the most part been narrated and transmitted in a solitary form, or *āḥād* reports, with only a small portion of the *sunnah* having been transmitted in the form of *mutawātir*. According to the majority of the scholars, the authority of *ḥadīth mutawātir* is equivalent to that of the Qur'an, universal continuous testimony (*tawātur*) engenders certainty (*yaqīn*) and the knowledge that it creates is equivalent to knowledge that is acquired through sense-perception.<sup>3</sup> *Ḥadīth āḥād*, which is reported by a single person or by odd individuals from the Prophet (pbuh), does not impart positive knowledge on its own unless it is supported by extraneous or circumstantial evidence. This is the view of the majority of the scholars, but according to Imām Aḥmad ibn Ḥanbal and others, *ḥadīth āḥād* can engender *yaqīn*.<sup>4</sup>

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<sup>1</sup> The Qur'an, *al-Hijr*: 9.

<sup>2</sup> Abū Ishāq Ibrāhīm ibn Mūsā ibn Muḥammad al-Shāṭibī, *al-Muwāfaqāt* (Cairo: Dār ibn 'Affān, 1997), vol. 4, 3.

<sup>3</sup> Ibn al-Najjār, *Sharḥ Kawkab al-Munīr* (Riyadh: Maktabah al-'Abīkān, 1993), vol. 2, 324-325.

<sup>4</sup> Muḥammad 'Alī al-Shawkānī, *Irshād al-Thiqāt ilā Itfāq al-Sharā'i' 'alā al-Tawḥīd wa al-Ma'ād wa al-Nubuwwāt* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1984), 48-49.

The proof-value (*hujjiyah*) of *khavar āḥād* in *'aqīdah* and *aḥkām* is a prominent issue discussed by the scholars. Some scholars have said that *khavar āḥād* provides certainty both in matters of *aqīdah* and *aḥkām*, while others consider *khavar āḥād* as conjecture (*ẓann*) which does not provide certainty (*'ilm*) in *'aqīdah*. Each position supports its views with evidence.

Albānī is one of the scholars who considers that the acceptable *khavar āḥād* provides certainty both in matters of *aqīdah* and *aḥkām*.<sup>5</sup> This study aims to discuss the method of Albānī, a contemporary *ḥadīth* scholar, on the admissibility of *khavar āḥād* in *'aqīdah*. It observes whether his method in accepting *khavar āḥād* is different with his method of accepting *khavar āḥād* in *aqīdah* matters, and whether he adds stricter and distinctive conditions in accepting *khavar āḥād*. The study also examines whether or not his method is dissimilar to those of other scholars.

## 1.2 STATEMENT OF THE PROBLEM

From the narrative aspect, *ḥadīth* is divided into two main divisions; the recurrent or *ḥadīth mutawātir* and the solitary or *ḥadīth āḥād*. Pertaining to *ḥadīth āḥād*, some scholars accept *ḥadīth āḥād* as *hujjah* only in matters of *aḥkām*, they do not accept *ḥadīth āḥād* as *hujjah* in matters of *'aqīdah*, if it establishes new article.<sup>6</sup> Albānī, one of the greatest contemporary *ḥadīth* scholars, contradicts this view. According to him,

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<sup>5</sup> Muḥammad Nāṣir al-Dīn al-Albānī, *al-Ḥadīth Hujjah bi Nafsih fī al-'Aqā'id wa al-Aḥkām* (Riyadh: Maktabah al-Ma'ārif li al-Nashr wa al-Tawzī', 2005), 49.

<sup>6</sup> Al-Nawawī, *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī* (Cairo: al-Maṭba'ah al-Miṣriyyah, 1929), vol. 1, 20; 'Abd al-Malik ibn 'Abdullah ibn Yūsuf al-Juwaynī, *al-Burhān fī Uṣūl al-Fiqh* (Cairo: Dār al-Anṣār, n.d.), vol. 1, 599. Muḥammad ibn Muḥammad al-Ghāzālī, *al-Mustasfā* (Beirut: Dār Kutub al-'Ilmiyyah, 1413H), 116; Abū 'Umar Yūsuf ibn 'Abdullah ibn Muḥammad ibn 'Abd al-Barr ibn 'Āṣim al-Namirī al-Qurṭubī, *al-Tamhīd li mā fī al-Muwāṭṭa' min al-Ma'ānī wa al-Asānīd* (n.p.: Mu'assasah al-Qurṭubah, 1967), vol. 1, 7; Ṣafī al-Dīn 'Abd al-Mu'min ibn Kamāl al-Dīn 'Abd al-Ḥaq al-Baghdādī al-Ḥanbalī, *Qawā'id al-Uṣūl wa Ma'āqid al-Fuṣūl* (Mecca: al-Jāmi'ah Umm al-Qurā, 1988), 41; Ibn Qudāmah al-Maqdisī, *Rawḍah al-Nāzir wa Junnah al-Munāzir* (n.p., n.d.), 41; Tāj al-Dīn 'Abd al-Wahhāb ibn 'Alī al-Subkī, *Jam' al-Jawāmi' fī Uṣūl al-Fiqh* (Beirut: Dār Kutub al-'Ilmiyyah, 2003), 66; Muḥammad al-Amīn ibn Muḥammad al-Mukhtār al-Jaknī al-Shanqīṭī, *Sharḥ Marāqī al-Su'ūd* (Jeddah: Dār 'Ālam al-Fawā'id, n.d.), vol. 1, 344.

accepting *khābar āḥād* only in matters of *aḥkām* is an innovation which was not known in the era of the *al-salaf al-ṣāliḥ*,<sup>7</sup> we have to accept *ḥadīth āḥād* as *ḥujjah* in matters of *‘aqīdah* as well. This is an important issue to be studied as *‘aqīdah* is a fundamental concern in Islam. Hence, this study aims to analyse and examine the methodology of Albānī on the admissibility of *khābar Āḥād* in *‘aqīdah*.

### 1.3 RESEARCH QUESTIONS

Based on the problems stated above, this study tries to answer the following questions:

1. Who is Albānī and what is theological school of thought (*madhhab*) that he belongs to?
2. How did Albānī deal with *khābar āḥād* related to theological discourses in Islam?
3. How did the classical *ḥadīth* scholars deal with *khābar āḥād* related to theological discourses in Islam?
4. What are the implications of Albānī’s methodology in dealing with *khābar āḥād* and its criticism by other Muslim scholars?

### 1.4 OBJECTIVES OF THE STUDY

The following are the main objectives of the study:

1. To highlight the biography of Albānī identify the right intellectual and theological school of thought (*madhhab*) that he belongs to.
2. To analyze Albānī’s main textual (*naqlī*) and rational (*‘aqlī*) justifications and arguments in accepting the authority of *khābar Āḥād* as a source of knowledge and *sharī‘ah* rulings on matters related to *‘aqīdah*.

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<sup>7</sup> Muḥammad Nāṣir al-Dīn al-Albānī, *Wujūb al-Akhdh bi Ḥadīth al-Āḥād fī al-‘Aqīdah wa al-Radd ‘alā shībh al-Mukhālifīn* (n.p.: n.d.), 6.

3. To ascertain the scientific objectivity and validity of Albānī's methodology in accepting the authority of adopted by many renowned scholars of *ḥadīth*.
4. To study the major implications of Albānī's stringent methodology of *ḥadīth* criticism on many *khābar āḥād* considered authentic by many scholars of *ḥadīth* and its impact on the Muslim fundamentals of belief that have been adhered to by the Sunnī Muslims throughout the world.

### **1.5 SIGNIFICANCE OF THE STUDY**

This research is important since no comprehensive and thorough study has been done with regard to Albānī's methodology on the admissibility of *khābar āḥād* in '*aqīdah*. Since Albānī is a great contemporary scholar whose contributions and influences are significant in the Islamic world, it is very important to study his methodology regarding this matter, as '*aqīdah* is a principal issue in Islam. Throughout this study, the researcher will also try to examine the factors that cause disputes among the scholars regarding the acceptability of *khābar āḥād* in '*aqīdah*, as well as the different concepts and beliefs that arise as a result of their different methodologies and understanding on this subject.

### **1.6 SCOPE OF THE STUDY**

This study seeks to highlight the methodology used by Albānī on the admissibility of *khābar āḥād* in '*aqīdah* through his books on this issue. The second focus of this study is to evaluate other scholars' views, pertaining to the acceptability of *khābar āḥād* in '*aqīdah*, and analyse the similarities as well as the differences of Albānī and the other scholars' methodologies concerning this issue.

## 1.7 RESEARCH METHODOLOGY

The qualitative method (library research) will be adopted in this study. It will be the primary method used in sourcing for information and data relevant to the study via books, articles, journals, newspapers, magazines, websites, etc.

It also uses the analytical methodology in observing the method of Albānī on the admissibility of *khobar āḥād* in *‘aqīdah*, by analysing his method in his books. A comparative methodology is also employed to identify the similarities and differences of methods of the scholars regarding the acceptability of *khobar āḥād* in matters of *‘aqīdah*.

## 1.8 LITERATURE REVIEW

This literature is selected from relevant writings pertaining to the writings of Muslim scholars on Albānī’s methodologies in the field of *ḥadīth*.

‘Amrū ‘Abd al-Mun’im Salīm wrote *Al-Manhaj al-Salaḥī ‘ind al-Shaykh Nāṣir al-Dīn al-Albānī*<sup>8</sup> and provide further information about the methods used by Albānī. In this book, he explains the basic principles of *salaḥī da’wah*; a) adhering to the Qur’an and *sunnah*, b) referring to *tawḥīd*, c) seeking useful knowledge, d) *al-tasfiyyah* and *al-tarbiyyah*, and e) rejecting the *madhhab*. He also talks about the method of Albānī in advancing the *athar* of the *ṣahābah* as a pretence. The author thoroughly elaborates Albānī’s arguments in approving *khobar āḥād* in matters of *‘aqīdah*, be it from Qur’an, *sunnah*, or reason.

In his book entitled *‘Adad Ṣalāh Tarāwīḥ*,<sup>9</sup> Ibrāhīm ibn Muḥammad al-Ṣubayḥī discussed about the *rak’ah* (unit) number of *tarāwīḥ*. He disclaims the views that say

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<sup>8</sup> Amrū ‘Abd al-Mun’im Salīm, *Al-Manhaj al-Salaḥī ‘ind al-Shaykh Nāṣir al-Dīn al-Albānī* (n.p.: n.d.).

<sup>9</sup> Ibrāhīm ibn Muḥammad al-Ṣubayḥī, *‘Adad Ṣalāh al-Tarāwīḥ*. Riyadh (Ri’āṣah Idārāt al-Buḥuth al-‘Ilmiyyah wa al-Iftā’ wa al-Da’wah wa al-Irshād, 1989).

it is limited to eleven *raka'āt* only. He disagrees with the scholars who stick to this opinion, and one of the scholars whose opinion he argued is Albānī. According to Albānī, the *athar* of 'Umar regarding the number of *tarāwīḥ* is rejected. In this book, the author divides the discussion into three parts. In the first part, he talks about the merit of *qiyām al-layl*. In the second part, he asserts that the number of *rak'ah* of *qiyām al-layl* is not limited. In the last part of his book, he refutes the argument of those who say the rakaat number of *tarāwīḥ* is limited to eleven *raka'āt* only and presents his arguments. In brief, in the author's view, the *ḥadīth* concerning the Prophet (pbuh) praying *tarāwīḥ* only eleven *raka'āt* does not indicate that it is limited to eleven *raka'āt* only. He concludes that the way Albānī understands and derives the ruling from the *ḥadīth* is not precise. So this book focuses on the methodology of Albānī as well as other scholars in understanding the *aḥādīth* regarding the *rak'ah* numbers of *tarāwīḥ* in particular. He does not extend the discussion to the methodology of Albānī in any other field of *ḥadīth*.

Ḥabīb al-Rahmān al-A'zamī composes inaccuracies of Albānī in his book entitled *al-Albānī Shudhūdhuh wa Akḥṭā'uh*<sup>10</sup> (Albānī's aberrations and errors). This book has four small volumes. In the first volume, the author compiles the mistakes of Albānī. He points out Albānī's incompetence in Arabic language and refers to Albānī's book *Silsilah al-Aḥādīth al-Ṣaḥīḥah* to prove his claim. The author further claims that Albānī has little knowledge about the science of *ḥadīth*. Albānī insists on the weakness of all those *aḥādīth* which are reported with the *ṣiḡḥah al-tamrīd*. He claims that Albānī has taken it in the general sense. He denounces this claim of Albānī vehemently and says that there are many *aḥādīth* which are reported with the *siḡḥah* of *tamrīd* but they are sound and authentic. The author also highlights Albānī's

<sup>10</sup> Ḥabīb al-Rahmān al-A'zamī, *Al-Albānī Shudhūdhuh wa Akḥṭā'uh* (Kuwait: Maktabah Dār al-'Urūbah li al-Nashr wa al-Tawzī', 1983).

misreading the text, for example he misreads *atar* for *athar*, consequently he misinterprets the *ḥadīth*. And sometimes he was confused a *rāwī* with another *rāwī* whose name are similar, thus he gets the wrong idea about the *sanad* of the *ḥadīth*. Sometimes, he misjudges a *ḥadīth* is authentic or weak, while other scholars assess the opposite. In this volume, the author also talks about Albānī's inconsistent methodology. The author claims that there are many contradictions in Albānī's assessment of *ḥadīth*. There are many cases where in his book *Silsilah al-Ṣaḥīḥah* Albānī declares a *ḥadīth* authentic and in *Silsilah al-Ḍa'īfah* he denounces the same *ḥadīth*. Similarly, in *Silsilah al-Ṣaḥīḥah* Albānī follows one set of rules while in *Silsilah al-Ḍa'īfah* he declares that very same rules unreliable. Albānī frequently contradicts his previous statements in grading *ḥadīth*. Sometimes he grades a *ḥadīth* authentic in one of his books, while he says it is weak in his other book. The second volume of the book contains four chapters, which discuss the unique views of Albānī, firstly: the ruling of having pictures. He disagrees with Albānī's view that having picture is absolutely *ḥarām* in all of its kind. Other matter is the ruling of wearing gold for women. According to Albānī, gold is not permitted for both men and women. In this case, Albānī is against the consensus of the scholars that allow women to wear golden jewelry. In third volume, the author discuss about few matters, llike Albānī's view regarding the ruling of *niqāb*; it is not obligatory based on a *ḥadīth* about a beautiful woman of Khath'am. And according to Albānī, travelling to visit the grave of the Prophet (pbuh) is *bid'ah* based on the *ḥadīth* which says; "you should not undertake a special journey to visit any place other than the three mosques", Albānī says that the exception in this *ḥadīth* is not limited only to the mosques but all places where one visits for the sake of *taqarrub*, whether that is a mosque, or a grave or anything else. The author says, claiming it (visiting the Prophet's (pbuh) grave) as



*bid'ah* is a new trend, and it is completely against the reason to suppose the specific orders in the general sense. If that is the case, then the journey taken for education, *jihād* or visiting friends should have been prohibited. The author quotes some *aḥādīth* in his support and declares that the meaning of the restriction taken in general sense, as supposed by Albānī, is not correct. After observing this book thoroughly, we found that this book does not talk about Albānī's method regarding the using of *khābar aḥād* in *'aqīdah*.

Mamdūḥ Jābir 'Abd al-Salām wrote a book; *Ḥawl Mas'alah Tārik al-Ṣalāh*.<sup>11</sup> This book criticises Albānī's book entitled *Ḥukm Tārik al-Ṣalāh*. In this book the author rejects Albānī's interpretation of the *ḥadīth* that says who does not pray intentionally is *kāfir*. Albānī reject the literal meaning of the *ḥadīth*, thus who does not pray is not considered *kāfir*.

Ḥasan ibn 'Aliyy al-Saqqāf, a contemporary scholar who became the chief of the Imām Nawawī centre in Jordan, wrote a book entitled *Tanāquḍāt al-Albānī al-Wāḍiḥāt fī mā Waqa'a lahu fī Taṣḥīḥ al-Aḥādīth wa Taḍ'īfihā min Akḥṭā' wa Ghalṭāt*.<sup>12</sup> (Albānī's patent self-contradictions in the mistakes and blunders he committed while declaring *aḥādīth* to be authentic or weak). This book is about Albānī's self-contradictions in the mistakes and blunders he committed while declaring *ḥadīth* to be *ṣaḥīḥ* or *ḍa'īf*. This book has two volumes. The first volume of the book contains 250 *aḥādīth* which Albānī has declared as *ṣaḥīḥ* in one of his books and then, contradicted himself by saying the same *ḥadīth* as *ḍa'īf* in his another book. The second volume contains 652 *aḥādīth* of the same nature as mentioned above. The

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<sup>11</sup> See: Mamdūḥ Jābir 'Abd al-Salām, *Ḥawl Mas'alah Tārik al-Ṣalāh* (Cairo: Maktabah al-Sunnah, 1992).

<sup>12</sup> See: Ḥasan ibn 'Aliyy al-Saqqāf, *Tanāquḍāt al-Albānī al-Wāḍiḥāt fī mā Waqa'a lahu fī Taṣḥīḥ al-Aḥādīth wa Taḍ'īfihā min Akḥṭā' wa Ghalṭāt* (Amman, Dār al-Imām al-Nawawī, 1992).

author of this book does not talk about Albānī's method in dealing with *khobar āḥād* specifically in 'aqīdah matters.

'Abdullah ibn al-Ṣiddīq al-Ghumārī, a Moroccan *ḥadīth* scholar, wrote *Irghām al-Mubtadi' al-Ghabiyy bi Jawāz al-Tawassul bi al-Nabiyy fī al-Radd 'alā al-Albānī al-Wabiyy*,<sup>13</sup> which means the coercion of the unintelligent innovator with the licitness of using the Prophet as an intermediary in refutation of al-Albānī the baneful. This book argues Albānī's argument regarding illicitness of doing *tawassul* via the Prophet P.b.u.h. The author states the *adillah* of the licitness of *tawassul* be it via the Prophet (p.b.u.h) or someone else. With regard to the *ḥadīth* about *tawassul* mentioned by Albānī, Albānī errs on the narrator's name. He says the name of the narrator is 'Uthmān ibn Ḥanīf, while in fact it is 'Uthmān ibn Ḥunayf, his full name is Abū Amr 'Uthmān ibn Ḥunayf ibn Wahb of Aws. The author also explains about Albānī's error in interpreting the *ḥadīth*. The author clearly states that Albānī interprets the *ḥadīth* figuratively. So this book talks about the method of Albānī in interpreting a *ḥadīth/khobar āḥād*, related to 'aqīdah matter. But of course this book specifically talks about the *ḥadīth* regarding *tawassul*, not about his method in admissibility of *khobar āḥād* in general.

'Abdullah al-Hararī al-Ḥabashī, a Syrian *ḥadīth* scholar, wrote: *al-Ta'aqqub al-Ḥathīth 'alā man Ṭu'ina fīmā Ṣaḥḥa min al-Ḥadīth*.<sup>14</sup> In this book, the author refutes Albānī's claim of illicitness of using rosary for *dzkir*. The author criticizes the method of Albānī in grading the *ḥadīth*. According to Albānī the *ḥadīth* نَعْمَ الْمَذْكُورِ السُّبْحَةِ is *mawḍū'*. According to the author of this book, the method of Albānī in grading the

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<sup>13</sup> See: 'Abdullah ibn al-Ṣiddīq al-Ghumārī, *Irghām al-Mubtadi' al-Ghabiyy bi Jawāz al-Tawassul bi al-Nabiyy fī al-Radd 'alā al-Albānī al-Wabiyy* (Amman: Dār al-Imām al-Nawawī, 1992).

<sup>14</sup> 'Abdullah al-Hararī al-Ḥabashī, *al-Ta'aqqub al-Ḥathīth 'alā man Ṭu'ina fīmā Ṣaḥḥa min al-Ḥadīth* (Beirut: Dār al-Mashārī', 2001).

*ḥadīth* contradicts *‘ilm muṣṭalāḥ al-ḥadīth*, as a *ḥadīth* cannot be claimed as *mawḍū‘* only because the *rāwī* (narrator) ever narrated *ḥadīth munkar*. *Munkar* is one thing, and *mawḍū‘* is another thing. This contradicts the science of *ḥadīth*.

Muḥammad Sa’īd Ramaḍān al-Būṭī, a Syrian scholar, wrote *Al-Lā Madhhabiyah Akḥṭar Bid’ah Tuhaddid al-Sharī’ah al-Islāmiyyah*,<sup>15</sup> which means not following a school of jurisprudence is the most innovation threatening Islamic sacred law. This book is a transcription of the conversation between the author (a famous scholar, Ramaḍān al-Būṭī) and Albānī concerning the importance of following a *madhhab*. In this book the author explain that not following any *madhhab* can lead to inaccuracy in deriving rullings from the *naṣ*.

Muṣṭafā al-’Adawī wrote a book entitled *al-Mu’niq fī Ibāḥah Taḥallī al-Nisā’ bi al-Dhdhahab al-Muḥallaq wa ghayr al-Muḥallaq*<sup>16</sup>. This book is a small booklet of 63 pages about the lawfulness of golden round-shaped jewelry for women folk. In this book, expresses his concern on the strange *fatwā* of Albānī claiming the the use of circular shaped gold jewelry, like ring, necklace and bracelet is *ḥarām* (unlawful) for both men and women. This view is against the *ḥadīth* of Prophet Muhammad (pbuh) which allows the use of gold jewellery for women. So this fatwa is not supported by anyone among the earlier scholars and anyone among the companions as well as consensus of the *‘ulamā’*. Albānī’s view regarding this matter is based on several *aḥādīth* that seem to forbid the use of circular jewellery. According to the author, the method of Albānī in deriving the ruling from the *aḥādīth* is not correct. The author hopes that Albānī may rethink about his verdict and will retreat from this strange view. The author proves that other scholars have also discussed the *aḥādīth* which

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<sup>15</sup> See: Muḥammad Sa’īd Ramaḍān al-Būṭī, *Al-Lā Madhhabiyah Akḥṭar Bid’ah Tuhaddid al-Sharī’ah al-Islāmiyyah* (Damascus: Dār al-Fārābī, 2005).

<sup>16</sup> Muṣṭafā al-’Adawī, *Al-Mu’niq fī Ibāḥah Taḥallī al-Nisā’ bi al-Dhdhahab al-Muḥalliḳ wa ghayr al-Muḥalliḳ* (Taif: Maktabah al-Ṭarafayn, 1990).

were discussed by Albānī but they did not derive from them what Albānī has derived. The author has also listed in brief the views and the sayings of different scholars in this matter.

Ḥasan ibn ‘Aliyy al-Saqqāf, a Jordanian scholar, wrote a book entitled *Qāmūs Shatā’im al-Albānī wa Alfāzuh al-Munkarah fī Haqq ‘Ulāmā’ al-Ummah wa Fuḍalā’ihā wa ghayrihim*,<sup>17</sup> this book is a compilation of Albānī’s offences and insults to the great scholars. The author does not talk about Albānī’s methodology in *khābar āḥād*, he is compiling Albānī’s criticism of other scholars.

‘Abdullah ibn al-Ṣiddīq al-Ghumārī, a Moroccan *ḥadīth* scholar, wrote *Al-Qawl al-Muqni’ fī al-Radd ‘alā al-Albānī al-Mubtadi’*,<sup>18</sup> which means the persuasive discourse in refutation of Albānī the innovator. This book is actually a refutation of Albānī’s criticism of *Bidāyah al-Sūl fī Tafḍīl al-Rasūl* authored by ‘Izz al-Dīn ibn ‘Abd al-Salām. The author discusses some juristic issues with Albānī like omission of word *sayyidinā* from *al-Ṣalawāt al-Ibrāhīmiyyah*. The author also claims that Albānī divides the Muslim *ummah*.

None of the books which have been reviewed above discuss about the methods of Albānī on the admissibility of *khābar āḥād* in ‘*aqīdah*. To best of the researcher’s knowledge, there is no existing book, thesis or journal that comprehensively talks about this specific topic which is the main focus of this research.

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<sup>17</sup> See: Ḥasan ibn ‘Aliyy al-Saqqāf, *Qāmūs Shatā’im al-Albānī wa Alfāzuh al-Munkarah fī Haqq ‘Ulāmā’ al-Ummah wa Fuḍalā’ihā wa ghayrihim* (Beirut: Dār al-Imām al-Nawawī, 2010).

<sup>18</sup> ‘Abdullah ibn al-Ṣiddīq al-Ghumārī, *Al-Qawl al-Muqni’ fī al-Radd ‘alā al-Albānī al-Mubtadi’* (Tangier: Mu’assasah al-Taghlīf wa al-Ṭabā’ah wa al-Nashr wa al-Tawzī’ li al-Shamāl, n.d.)

## CHAPTER TWO

### MUḤAMMAD NĀṢIR AL-DĪN AL-ALBĀNĪ: HIS BIOGRAPHY

This chapter aims at providing a general introduction on MuḤammad Nāṣir al-Dīn al-Albānī. First, it provides a short biographical sketch of Albānī and his education. Then, it presents Albānī's contribution to knowledge and the opinions of other scholars regarding Albānī.

#### 2.1 HIS PERSONAL LIFE

His complete name is MuḤammad Naṣr al-Dīn Abū 'Abd al-Raḥmān ibn Nūḥ ibn Ādam al-Najātī al-Albānī. He was born in 1914 A.D (1332 H) in the town of Ashkodera, which was the capital city of Albānīa<sup>1</sup> at that time.<sup>2</sup>

His father was al-Ḥajj Nūḥ Najātī al-Albānī. He was one of the scholars of his town and a jurist of the Ḥanafī *madhhab*. After graduating from the institute of *sharī'ah* in Istanbul, he became Muftī of Albānīa, taught his people the tenets of their faith and propagated the religion of Islam.<sup>3</sup>

After the leadership of Albānīa being entrusted to Aḥmad Zugu who began to follow in the footsteps of Turkish leader, Kemal Ataturk, Albānīa became a secular country. Many people migrated from Albānīa to protect their religion. Al-Albānī's father was one of them, he migrated with all of his children. He migrated to Syria in

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<sup>1</sup> It is a country in Southeastern Europe. It is bordered by Montenegro to the northwest, Kosovo to the northeast, the Republic of Macedonia to the east, and Greece to the south and southeast.

<sup>2</sup> Abū Nāṣir Ibrāhīm 'Abd al-Ra'ūf, and Abū Maryam Muslim Amīn, *The Biography of Great Muḥadūth Sheikh MuḤammad Nāṣir al-Dīn al-Albānī* (Riyadh: Dār al-Salām, 2007), 18.

<sup>3</sup> Ibid.

particular due to what was reported in some Prophetic traditions about its virtues and merits as well as Prophetic prayers.<sup>4</sup>

Fifty years later, Albānī migrated from Syria to Amman. And it is in this city that he remained for the rest of his life as a scholar, teacher, *Muḥaddith*, a *fāqih* and educator.<sup>5</sup> After a life filled with the search and instruction of knowledge, the reawakening of the *sunnah* and its defence, an exemplary life of complete servitude to Allah in humility and devotion, Albānī died 2 October 1999 after ‘*aṣr*’ prayer before sunset in Amman.<sup>6</sup>

Albānī has four wives. From his first wife, he was blessed with three children, they are: ‘Abd al-Raḥmān, ‘Abd al-Laṭīf, and ‘Abd al-Razzāq. From his second wife, he had nine children, they are: Unaysah, ‘Abd al-Muṣawwir, Āsiyah, Salāmah, ‘Abd al-A’lā, Muḥammad, ‘Abd al-Muḥaymin, and Ḥassānah, Sukaynah. And from his third wife, he got one child, he is Hibatullah. As for his fourth wife, she did not give him a child.<sup>7</sup>

## 2.2 HIS EDUCATION

Albānī went to primary school and high school in Damascus, Syria. But according to his father, the schools in Syria do not give enough Islamic sciences, so he taught him Qur’an, *tajwīd*, *ṣarf*, *fiqh* and *Ḥanafī* school. Albānī also learned from other *shuyūkh* who are his father’s friends.<sup>8</sup>

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<sup>4</sup> Ibid., 19.

<sup>5</sup> Muḥammad Ibrāhīm al-Shaybānī, *Al-Albānī wa Āthāruhu wa Thanā al-‘Ulamā’ ‘alayh* (Kuwait: al-Dār al-Salafiyyah, 1987), 44-45.

<sup>6</sup> Abū Nāṣir, *The Biography of Great Muḥaddīth Sheikh Muḥammad Nāṣir al-Dīn al-Albānī*, 127.

<sup>7</sup> ‘Iṭīyyah ibn Ṣidqī ‘Alī Sālīm ‘Awdah, *Ṣafḥāt Bayḍā’ min Ḥayāh al-Imām Muḥammad Nāṣir al-Dīn al-Albānī* (Cairo: al-Maktabah al-Islāmiyyah, 2001), 47.

<sup>8</sup> Abū Nāṣir, *The Biography of Great Muḥaddīth Sheikh Muḥammad Nāṣir al-Dīn al-Albānī*, 26.

When he was twenty years old, he was in love with the science of *ḥadīth*. He spent most of his time in research and reviews of articles of Shaykh Muḥammad Rashīd Riḍā. He was so impressed by Rashīd Riḍā's criticism of *Iḥyā' 'Ulūm al-Dīn* of Abū Ḥāmid al-Ghazālī that he read the whole edition. Thus began his interest in criticism of weak narrations at this early age. His curiosity and fascination for the science of *ḥadīth* was satisfied spending his time devoted to seeking knowledge of Arabic, rhetoric, and *ḥadīth* at the famous Damascus libraries.

Albānī spent plenty of his time studying and reading books in a famous library in Syria; Maktabah al-Zāhiriyyah, he spent twelve hours everyday there. Thus he was given a special room in that library.<sup>9</sup>

Among Albānī's teachers are:

1. His father, al-Ḥajj Nūḥ Najātī, he learned many knowledges from him; Qur'an, *tajwīd*, *ṣarf*, *Ḥanafī* school of thought.
2. Al-Shaykh Sa'īd al-Burhānī, he taught him the book *Marāqī al-Falāḥ* (a *Ḥanafī fiqh* book) and *Syudhūr al-Dhihb* (a book of Arabic grammar) and some other modern day books of *balāghah* (Arabic rhetoric).
3. An eminent scholar of Islam al-'Āllāmah Bahjah al-Baytār in Damascus.
4. Al-Shaykh Ḥāmid, he was chief of the community of Anṣar Muḥammadiyyah in Egypt.
5. Aḥmad Muḥammad Shākir.
6. 'Abd al-Razzāq Hamzah.
7. Dr. 'Āllāmah Mujāhid al-Jawwāl Taqī al-Dīn Hilāl al-Salafī.
8. Dr. Muṣṭafā al-A'zamī.

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<sup>9</sup> Ibid., 31.

9. Al-Shaykh Muḥammad Rāghib al-Tabākḥ, a *ḥadīth* scholar as well as a historian of Ḥalab (Aleppo) in his time. He authorised him with an *ijāzah* (certification) to narrate knowledge from him. This sort of certification is only given to those who have excelled in the *Uṣūl al-Ḥadīth* and can be trusted to accurately convey the *aḥādīth*, teach them and give judgements through their own chain of narration.<sup>10</sup>

### 2.3 HIS CONTRIBUTIONS TO KNOWLEDGE

Albānī challenged most of the *fiqh* positions of the *Ḥanafī* school. In this case, he had several disagreements with his father. He soon started seminars and conferences with friends, different *shuyūkh* and Imams of mosques. He was known as a *Wahhābī* because of his orthodox views on sticking to authentic *aḥādīth* of the Prophet on many issues. He also held weekly lectures that were attended by students and university lecturers and professors.<sup>11</sup> Among the books that he taught were:

1. *Al-Rawḍah al-Nadiyyah* by Ṣiddīq Ḥasan Khān
2. *Minḥāj al-Islāmī fī al-Ḥukm* by Muḥammad Asad
3. *Muṣṭalaḥ al-Tārīkh* by Sayyid Rustam
4. *Uṣūl al-Fiqh* by ‘Abd al-Wahhāb Khilāf
5. *Fiqh al-Sunnah* by Sayyid Sābiq
6. *Al-Targhīb wa al-Tarhīb* by Ḥāfiẓ al-Mundhirī
7. *Al-Ḥalāl wa al-Ḥarām* by Yūsuf al-Qaraḍāwī
8. *Faṭḥ al-Majīd Sharḥ Kitāb al-Tawḥīd* by ‘Abd al-Raḥmān ibn Ḥasan
9. *Al-Bā’ith al-Ḥathīth Sharḥ Ikhtisār ‘Ulūm al-Ḥadīth* by Aḥmad Shākīr
10. *Riyāḍ al-Ṣāliḥīn* by al-Nawawī

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<sup>10</sup> Ibid., 30.

<sup>11</sup> Al-Shaybānī, *Al-Albānī wa Athāruhu wa Thanā al-‘Ulamā’ ‘alayh*, 53-58.