

The **Biography** of
Great Muhaddith

Sheikh Muhammad
**Nāsiruddin
Al-Albāni**

(May Allah's Mercy be upon him)

By
**Abu Nāsir Ibrāhīm Abdul Rauf
& Abu Maryam Muslim Ameen**

Verified by
**Ash-Sheikh Muhammad Al-Ameen Al-Haleel
Abu Abdil Musawwir
(A Student of Sheikh Al-Albāni)**

DARUSSALAM

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*In the name of Allâh the Most Beneficent,
the Most Merciful*

Preface

Of a very important essence is the preservation and propagation of the history of the scholars of Islam as this in itself is cardinal to the preservation of the history of Islam. So also it is of immense importance to recognize the nobility of scholars. The Messenger of Allâh ﷺ said,

«لَيْسَ مِنَّا مَنْ لَا يُوقِّرُ كِبِيرَنَا وَيَرْحَمُ صَغِيرَنَا وَيَعْرِفُ لِعَالِمِنَا حَقَّهُ»

“He is not of us one who does not respect our elders,

nor is he merciful to our young ones nor does he regard the rights of our *Aalim* (scholar)^[1] .

This book represents a brief narration of the life of one of the foremost scholars of Islam in the recent past, the Great *Muhaddith*, Ash-Sheikh, Al-'Allaamah Abu Abdir-Rahmân Muhammad Nâsiruddin Al-Albâni (May Allah's Mercy be upon him)

The book tells the tale of a Muslim child born towards the end of the Muslim (Ottoman Empire) in Eastern Europe. A child who was destined to become an inspiration for the entire *Ummah* be they scholars or otherwise. The story of a modest beginning, the education and character building of this noble son of Islam, the striving and perseverance in the pursuit of knowledge, his service in the preservation of the religion and what was to become of the position of that personality in the Muslim world. Finally, a discussion of the legacy of knowledge, student, books and guidance (in the form of wills), which he bequeathed to the *Ummah*.

O Lord of the Seven Heavens, the Earth and what they contain, bless and forgive our *Shaykh* and do not leave us without a befitting successor. *Âmeen* .



[1] Ahmad, Abu Dawud, At-Tirmidhî and others. *Saheeh*, see *Saheeh Al-Jâmi'* no 5444.

Introduction

All praise is for Allâh, we praise Him, seek His aid and ask for His forgiveness. We seek refuge in Allâh ﷻ from the evils of ourselves and the evil of our actions. He whom Allâh ﷻ guides then there is none who can misguide him, and he whom Allâh ﷻ misguides then there is none who can guide him. We bear witness that none has the right to be worshipped (in truth) except Allâh ﷻ alone, having no partners and we bear witness that Muhammad ﷺ, is His slave and Messenger.

To proceed,

Verily, Allâh the Exalted and Magnificent selected from amongst His creatures those He loves and guides them to faith, thereafter He chooses from the generality of believers those that He loves and favors them. He teaches them the book (the Qur'ân) and Wisdom (Sunnah) and gives them firm comprehension of the religion.

He ﷺ teaches them interpretation and honors them above all believers. Their lives are booty and their death a calamity. Abdullah ﷺ ibn 'Amr ibn 'Aas narrates that the Prophet ﷺ said,

«إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَمَّتُوا بغيرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا»

“Verily, Allâh will not take away knowledge by taking it away from (the minds of) the Servants. Rather, Knowledge shall be taken away by the taking away (death) of the Scholars until no scholar shall remain. People would take ignorant people as leaders asking them religious verdicts, they would answer without knowledge (they would rather answer based on their desires) they will mislead people and will be misled”^[1]

Allâh ﷻ blessed this Ummah in this generation with Ash-Sheikh, Al-'Allâmah Abu Abdur Rahmân Muhammad Nâsiruddîn Al-Albâni. For more than half of a whole century he was involved in active learning and teaching of the Religion, with great

^[1] Reported by Bukhâri (100) and Muslim. What is in the second bracket is from the narration of Bukhâri.

efforts towards purifying it with clear evidence from the distortions of the people of innovations and propagating it such that aspects of it that had been literally forgotten due to years of confusion and complete abandonment are remembered and practiced with full sincerity.

His call was to the book of Allâh – The Qur’ân and the Sunnah of the Prophet ﷺ according to the understanding of the pious predecessors – the call of the *Salaf Salih*, as commanded by Allâh and His Messenger. This call was made by Ash-Sheikh Al-Albâni for about 70 years through magazines, radio programs, phone calls from across the world, teaching in mosques, schools and in universities in different parts of the world at different times and through his books which number over 200 in titles with some of them being up to 40 volumes read in all parts of the world. Some of them have been translated into so many different languages of the world.

However since his demise, in 1420 AH (1999), people who sought to know what family backgrounds Sheikh Al-Albâni had, his education, his interest in the Science of *Hadîth* and other things concerning his life could only do that through summarized usually single-paged internet downloads. This would not satisfy the curiosity of the minds that marveled at the dexterity of the Sheikh.

The few Arabic texts – about two or three – that could be found around, were in few hands and since not all those who had access to Ash-Sheikh either through his translated works or through discussions of teachers and preachers who referred to his works or through any other means could have access to the

Arabic texts, the necessity to compile one in English Language increased.

Also, due to the unavailability of readily accessible material(s) on the biography of the Sheikh, different people say different things about Ash-Sheikh some of which are correct, some wrong, and some others needing clarifications. Some people raised certain opinions about Ash-Sheikh such as that... 'Was Al-Albâni a *Muhaddith* or a *faqeeh*?' 'Was he a scholar or a caller?' and such others. Clearly enough, some of these issues are propagated by certain individuals so as to assist them in the perpetration of ideas and positions they hold that Al-Albâni criticized strongly.

Being convinced about the need to write this book, we planned it to be in two stages. Firstly, we would initially, for our references, rely on the works of Sameer Ameen Az-Zuhairi (a student of Ash-Sheikh Al-Albâni) titled *Muhaddith-ul-'Asr, Muhammad Nâsiruddîn Al-Albâni* and that of Ibrahim Muhammad Al 'Aliyy titled *Muhammad Nâsiruddin Al-Albâni, Muhaddith ul 'Asri wa Nâsirus Sunnah*, some incidents concerning his life which the Sheikh himself mentioned in some of his books and some of his cassettes which numbered over 200 with us at the time.

Secondly, to follow up this, we would meet one or two of the people of learning who had links with Ash-Sheikh either directly or through his students so that we would verify and possibly add to whatever we would have gathered.

At the completion of the first stage, one of us traveled on several occasions to get in touch with Ash-Sheikh Muhammad Al-Ameen Al-Haleel Abu Abdul

Musawwir (*Hafizahullâh*), a graduate of Qur'ân from the Imâm Saud University in Riyadh, a direct student of Ash-Sheikh Abdul Azeez bin Abdullah bin Baaz, Ash-Sheikh Muhammad bin Salih Al-Uthaimen, Ash-Sheikh Muhammad bin Salih Al-Laydân (the current Chief Justice of Saudi Arabia), Dr. Rabiee bin Hadee Al-Madkhalee and later, Ash-Sheikh Muhammad Nâsiruddin Al-Albâni for about 10 years.

With him, we had the opportunity and access to more books written by some of the students of Ash-Sheikh Al-Albâni who were with him at different periods about different aspects of his life. Some of them being compilations of articles published in different Islamic journals and magazines about Ash-Sheikh Al-Albâni^[1]. Ash-Sheikh Al-Ameen Al-Haleel assisted in the verification of the material – making corrections, adjustments, inclusions and referencing of the reports. He also mentioned some incidents concerning Ash-Sheikh Al-Albâni, which were not mentioned in the books.

For example, Ash-Sheikh Al-Ameen provided us firsthand narrations of what the immediate family of Ash-Sheikh Al-Albâni looks like, particularly his children one of whom, by Allâh's Mercy, a female, is getting to become what her father was – a scholar in every sense of the word. We have not found this very important aspect of Ash-Sheikh Al-Albâni's life in any

[1] An example is the book *Maqaalaatu Al-Albâni* compiled by Nurudeen Taalib, which contains articles written by more than 12 of the direct students of Sheik Al-Albâni such as Ash-Sheikh Zuhair Shaaweesh, Dr. Muhammad bin Latfee As-Sibaag, Ash-Sheikh Muhammad 'Eed 'Abbaasiyy amongst others.

of the books on the biography of the Sheikh.

In one of the visits to Ash-Sheikh Al-Ameen, he provided us with one of the most elaborate and most reliable works on the life history of Ash-Sheikh Al-Albâni, titled "*Hayaatu Al-Albâni wa Aathaaruhu wa Thanaau Ulamaa alaehi*" by Muhammad Ibrahim Ash-Shaybâniyy. This book was compiled by the author, himself a student of Ash-Sheikh Al-Albâni, in the lifetime of Ash-Sheikh and according to him, he read the book to Ash-Sheikh Al-Albâni in several sittings over a period of 2 years before the first edition was actually published in 1407 AH (1987 CE) about 13 years before the demise of Ash-Sheikh Al-Albâni – (May Allah's Mercy be upon him). The book is compiled in two volumes of about 950 pages.

It is necessary to mention that what we have presented is more of a reduced compilation of what we got talking about reference materials after we met Ash-Sheikh Al-Ameen Al-Haleel. This is more so bearing in mind the fact that Ash-Sheikh Al-Albâni had lived a very active life for over 70 years with each part of it worthy of mentioning.

Nevertheless, we tried to make sure to a large extent that what we present is representative of a life filled with search for knowledge and the teaching of it, the reawakening of the Sunnah and the defence of it, an exemplary life of complete servitude to Allâh in humility and devotion lived by Ash-Sheikh Al-Albâni.

While we do not in anyway claim infallibility, we pray Allâh ﷻ forgive us our mistakes, accept this work as an act of *Ibaadah* and make it beneficial to us

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

"The Day where upon neither wealth nor sons will avail. Except him who brings to Allâh a clean heart (free from Shirk and Nifaaq)." (Ash-Shu'ara 26: 88-89)

Wa sallallaahu 'alaa Nabiiyyinaa Muhammad wa aalihi wa Sahbihi wa sallam

**Abu Nâsir Ibrahim Abdur-Rauf
& Abu Maryam Muslim Ameen**

Safar 1427 H

Background and Endowments

His name:

He is Ash-Sheikh, Al Muhaddith^[1] Muhammad Nâsiruddin bin Nooh Najaati bin Aadam. His *Kunyah*^[2] is Abu Abdir-Rahmân after his eldest son and he was called Al Arnaootiyy^[3], Al

[1] *Usoolu ul Hadîth* pg 295 by Muhammad 'Ajaaj Al Khateeb

[2] The practice of putting the prefix of Abu (father) or Umm (mother) before a name to show respect and esteem for him. Bearing *Kunyah* was the practice of the Prophet (ﷺ), his Companions and our pious predecessors.

[3] After the name of their people - the people of Arnaoot. This was the name given to those who were emigrants of Syria at the time.

Ashkoderiyy^[1], Ad-Dimashqiyy^[2] and Al-Albâni.^[3]

His birth:

He was born in the year 1332AH (1914CE) in the Town of Ashkoderâ, which was the Capital City of Albania at the time. He lived in the town for about 9 years in a poor family.

A significant event:

Ash-Sheikh Al-Albâni's father was one of the scholars of his town^[4] and a jurist of the Hanafi *Madhhab*. Having graduated from the Institute of Shari'ah in Istanbul, Turkey he returned home to be the *Mufti* of Albania, teach his people the tenets of their faith and propagate the religion of Islam. He soon became a scholar of repute to whom people flocked for knowledge.

Soon the leadership of Albania was entrusted to Ahmad Zugu who began to imitate the ways of his Eastern European neighbors (who are non-Muslims)

[1] After his place of birth, Ashkoderâ.

[2] After his place of residence and learning, Damascus.

[3] After his Country of origin, Albania in Europe. These names denote relationship with a place (usually the place of birth or residence) or a vocation. There are countless numbers of our pious predecessors who are known only by their *Nisba* (pl. *ansaab*) such as Imâm Bukhârî whose name is Muhammad bn Ismail from the town of Bukhaara in Khuraasan, present day Uzbekistan.

[4] One of his students was the renowned Scholar of *Hadîth*, Ash-Sheikh Shu'aib Al Arnâoot *hafizahullaah*. Ash-Sheikh Shu'aib has a Verification and Commentary of Musnad Imam Ahmad bin Hanbal in 50 Volumes.

and started to follow in the footsteps of Turkish leader, Kemal Ataturk. He prohibited women from using the *Hijâb* (face veil) and mandated people to wear foreign styled attire. He even mandated that the *Adhân* (call to prayer) be changed from Arabic to the Albanian language!!

It was on this note that some families felt it necessary to migrate from Albania for the fear of losing their religion and the contamination of their children's religion.

Ash-Sheikh Al-Albâni's father was one of those parents. He decided to emigrate to Shaam due to its nobility as mentioned in the *Ahadeeth* of the Prophet ﷺ^[1]. Thus, he boarded with his family a ship to Beirut

[1] Shaam.. The ancient historic region of the world which witnessed the Prophethood and Messengership of many Prophets and Messengers of Allâh *Salawatullaahi wasalaamuhu 'Alaihim*. It consist of cities such as Halab, Hums, Damascus, Tarblus, Soor, Palestine, Asqalaan amongst others. (*Mu'jam ul Buldaan* Vol 3 pg 313 to 315 by Yaaqoot bin Abdullah Al Hamawiyy). The area is often described as the cradle of civilizations, since many of the greatest human achievements that later spread to encompass the world had their beginnings in ancient Shaam.

About 10,000 Companions of the Prophet ﷺ entered Shaam and a good number of them were buried there. It has therefore, been a major learning center throughout the history of Islam such that there was hardly any renowned scholar of Islam that did not learn or teach in the region. Today, the area includes Syria, Lebanon, Jordan, Palestine and Israel.

Abdullah bin 'Umar ؓ said "One day, the Prophet ﷺ said to us 'So, when the fitnah (trials and tribulations) appears, verily *Al Imaan* (faith) shall be in Shaam.' (*Takhreej Ahaadeeth Fadaail Shaam wa Dimashq*, Abul Hassan 'Ali bin Muhammad Ar-Rabî'i by Muhammad Naasiruddeen Al-Albâni pg 31)

and from there to Damascus.

This event (*Hijrah*) was later to be one of the two events that made Ash-Sheikh excel as it protected his religion, gave him the opportunity to learn from a number of eminent scholars who were many in Damascus as compared to Albania and also gave him the opportunity to benefit from the books of the Zahiriyyah Library,^[1] one of the largest and richest libraries of the Muslim World.

His looks:

Ash-Sheikh Al-Albâni has no physical blemish, being fair in complexion with redness and being a quaint with very broad shoulders. Possessive blue eyes, a huge frame, white tender beard, which he never left to exceed a fist length. Some times he would dye with *henna* and whenever he did so, he was extremely handsome.

He would frequently wear a short *jallaabiyah* (free flowing garment) and would usually wear a cap or a white-collar skullcap. Once in a while he would wear a

[1] The history of the building, which dates from the late 5th-6th century after Hijrah, is as interesting as the holdings of the library itself. One of the largest and best preserved of the Damascene *madrasas*, Az-Zahiriyyah was named after Sultan Az-Zâhir Baybars, the first of the Mamluk Sultans.

Many Important Muslim scholars who studied and lived in Damascus such as Ash-Sheikh Al-Islam Ibn Taimiyyah, Ibn Katheer, Imam An-Nawawi, Hâfidh Ibn Salah, Hâfidh Al-Mizzi, Shamsudeen Adh-Dhahabi and many others had there library of books donated to the library. Thus, it is considered as exclusively the richest library of *Hadîth* manuscripts in the world.

gatrah (sheet of clothing made to hang loosely over the head and shoulder) and whenever he did, he would use a white one and not a red one. Ash-Sheikh had a pair of spectacles for reading which he would wear most of the time when reading but not always.

He was a very vibrant person such that when he walked those with him would be exhausted due to his long slides. Sameer bin Ameen Az-Zuhairi said...

"I have seen him several times while ascending the stairs of the Salâhuddin Mosque^[1] and those of us with him could hardly keep pace with him"^[2]

"He looks awesome and magnificent such that I cannot remember ever having seen anyone as awesome and magnificent as he is"^[3]

His intellectual acumen:

Sameer bin Ameen Az-Zuhairi writes:

"As for his intellect, he was brilliant such that one would be amazed of his brilliance and memory. Ash-Sheikh would be teaching a class and then break for prayer or food and when he finished, and returned to his seat, he would start off again with the exact word he had paused on as though he never stood up."^[4]

[1] This mosque is the center of the Salafiyyah Da'wah in Amman, Jordan. The Imâm of the mosque is Ash-Sheikh Muhammad bin Ibrahim Shaqrah *hafizahullaah*, one of the closest students to Ash-Sheikh Muhammad Nâsiruddin Al-Albâni.

[2] *Muhaddith ul-'Asr*, Muhammad Nâsiruddin Al-Albâni, pg 10 by Sameer bin Ameen Az-Zuhairi

[3] *Muhaddith-ul 'Asr* pg 11

[4] *Ibid*

Despite the severity of his illness, the brilliance of the intellect never faded or dwindled.

His son Abu Ubâdah Abdul Lateef narrated that his father ordered him to bring his book *Saheeh Sunan Abu Dawud* so that he might look at something that came up his mind at that time. This incident happened only two days before his death.

Also, according to Sameer bin Ameen Az-Zuhairi^[1], shortly before his death during his terminal illness, he (Ash-Sheikh Al-Albâni) was taken to the hospital and underwent surgery. As he became conscious from the effect of the anesthesia, and saw us around him, he said... "What has afflicted you through me?" One of us said:

«الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ»

"Souls are like Soldiers Conscripted together"

and Ash-Sheikh Al-Albâni said:

«نَعَمْ، الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاطَرَ مِنْهَا اخْتَلَفَ»

"Yes... 'Souls are like soldiers conscripted together familiar ones are concordant (harmonious) while strange ones are discordant."

Hadîth suspended (i.e. *Mu'allaq*, narrated without it's full chain) by Al Bukhâri from 'A'ishah and linked (i.e. *Musnad* narrated with it's full chain) by Muslim from Abu Hurairah"^[2]

[1] Who was physically present at the incident

[2] *Ibid*

The brilliance of Ash-Sheikh's intellectual acumen is obvious to anyone who is familiar with his books.

His occupation:

As a growing young boy Ash-Sheikh Al-Albâni learnt carpentry^[1] and later the art of horology (watch repairing). This was what the Sheikh did for living and he retained his store until his death.

He (Ash-Sheikh Al-Albâni) remarked:

“One of the blessings of Allâh upon me was that He guided me at very early age in life to learn the art of horology. I say it's a blessing because it makes one independent; it does not conflict with my efforts in the study of the Sunnah (by engaging my time). Every day with the exception of Tuesdays and Fridays, I only spend Three hours working and this enabled me to provide my family's bare necessities, noting that one of the Prophet's prayers is that

«اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا»

“O Allâh! Make the provision of the family of Muhammad barely Sufficient”^[2]

At his return to Damascus from Al-Madînah after his stay as a Lecturer and the Founder of the Hadîth Faculty in the University of Al-Madînah, he handed over the supervision of the store to his brother—Muneer, and later to his son Abdul Lateef after the demise of his brother.

[1] *Thabtu Muallifaat Al-Albâni* pg 12 by Abdullah bin Muhammad Ash-Shamr'aaniyy.

[2] *Hayaatu Al-Albâni wa Athaaruhu wa Thanaau Ulamaai alaehee* Vol 1 pg 48 by Muhammad Ibrahim Ash-Shaybaaniyy.

His Education and Teachers

At the time Ash-Sheikh's father migrated to Damascus, Ash-Sheikh had just turned 9 years old. His father put him in a *madrassah* called Jam'iyyatul Is'âful Khayri. There he began his elementary education. He was later taken to a *madrassah* near the Saaroojiah market where he completed his elementary education. Thereafter his father removed him from the *madrassah* because he realized that such formal schools do not benefit a child more than to teach him how to read and write.

Thus, he set up a tutelage syllabus to thoroughly

educate Ash-Sheikh in the Qur'ân, *tajweed* (Science of recitation), *sarf* (morphology of Grammar), and Hanafiyyah *fiqh* (jurisprudence) since his father wanted him to become a Hanafi scholar.

Through this, Ash-Sheikh learnt from his father, the Qur'ân until he completed the Qur'ân learning, the recitation of *Hafs 'an 'Aasim*.

He also studied some books of Arabic Grammatical Morphology and books of Hanafi *fiqh*. Amongst the books of *fiqh* Ash-Sheikh learnt from his father is *Mukhtasar Al-Quduuri*.

Among his other teachers were Ash-Sheikh Muhammad Saeed Al-Burhani, who taught him the book *Maraaqil Falaah* (a Hanafi Fiqh book) and *Shudhuuru Dhihb* (a book of Arabic Grammar) and some other modern-day books of *Balaagha* (Arabic Rhetoric)^[1]. Al-Burhani was his father's friend also. He also studied from other friends of his father who were scholars.

Also, Ash-Sheikh used to attend along with other scholars, the classes of eminent scholar of Islam Al Allâmah Bahjatu Al Baytâr in Damascus.

His study of *Hadîth*:

Ash-Sheikh Muhammad Nâsiruddîn Al-Albâni

[1] Ash-Sheikh Al-Albâni was blessed with the knowledge of the Arabic Language so much that whenever the students were asked questions and they could not give answers, the teacher would say "Let me call Nâsir, the non-Arab to teach you (Arabs) Arabic." (*Ahdaathu Matheeratu fii Hayaati Al 'Allamah Al-Albâni*- 2 Audio Cassettes by Ash-Sheikh Salih Al Munajjid)

became a fervent reader so much that he used to say..."In the early days of my life I was used to reading all sorts of materials, what people commonly read and that which they did not read (commonly)"^[1]

However his passion for *Hadîth* and the *salafi* path^[2] was induced by the noble Imâm, Rasheed Rida – via his critical and scholastic analysis of the *Hadîth* on the book of Imâm Ghazali titled *Ihya' al Uloomud Deen* that used to be published in *Al Manaar* magazine.^[3] This analysis as Ash-Sheikh Al-Albâni himself narrated interested him and impelled him to critically study all the *Ahadîth* in *Ihya' al Uloomud Deen*.

It was in this Magazine that he came across reference being made to the book titled *Al Mugni 'an haml il-Asfaari fil Asfaari fii Takhreeji maa fil Ihyaa minal Akhbaar* by Hâfidh Zayyinuddeen Al 'Iraaqee which was on the verification and authentication of the *Ahadîth* in *Ihya'*. Ash-Sheikh Al-Albâni, poor at the time, could not afford the book. In fact, he could not even afford the papers with which he could write. He would go down the streets picking invitation cards so that he

[1] *Muhammad Nâsiruddeen Al-Albâni, Muhaddith-ul-'Asri wa Naasirus Sunnah*, pg 13 by Ibrahim Muhammad Al 'Aliyy

[2] This is the path established by Allâh ﷻ for His servants that they should follow the teachings of Prophet Muhammad ﷺ, the Companions ﷺ and those who are with them from their followers and their successive followers in 'Aqeedah (belief), 'Ibaadah (worship), Akhlaaq (character), Manhaj (methodology), etc.

[3] The Magazine was known for clear explanation of the true position of the Qur'ân and Sunnah on issues, it's dependence on authentic narrations in doing so, and its vehemence against the people of innovation and the use of weak, baseless narrations.

wrote on the available spaces he found on them.

So, he resorted to renting from the owners of the library. After a thorough study of it, he transcribed the book adding notes to it from *Gareeb il Hadîth* of Ibn Atheer and other Arabic dictionaries. This work, in three volumes with over 2000 pages, was to become one of the first works Ash-Sheikh did on *Hadîth* at age 17.

It has also been mentioned that the book *Ar Raodun Nadeer fii Tarteeb wat Takhreej Mu'jamu Tabraani As Sageer* wherein Ash-Sheikh Al-Albâni verified and arranged the *Ahadîth* in the *Mu'jamu as Sageer* of Imâm Sulaiman bin Ahmad At-Tabarani, was also written around the same time.^[1]

Ash-Sheikh Al-Albâni soon became known amongst the people as a brilliant young man regularly busy with the search for the knowledge of the Sunnah and firm with the practice of it. So people would resort to him asking him questions concerning matters of religion to which he responded.^[2]

At this time most people engaged in mystic practices including the performance of prayer in graveyards, building mosque upon graves and seeking help and

[1] *Mu'jamu As Sageer* of Imâm Tabaraani is in 2 volumes. Ash-Sheikh Al-Albâni also later wrote a book on those from whom Imâm Tabrani narrated the *Ahadîth* in his *Mu'jamul As-Sageer* in details and the number of *Ahadîth* he (Imâm Tabarani) narrated from each of them. This book by Ash-Sheikh Al-Albâni is still in manuscript form. See *Thabtu Muallifaat Al-Albâni* pg 26.

[2] *Tarjumatu Hayaat Al-Albâni-3* Audio Cassettes by Ash-Sheikh Ali Hassan Abdul Hameed Al-Halabi Al Atharee.

blessings from the dead. Unfortunately only a few of the people of learning would speak the truth against these practices since many would prefer to maintain their status in the community rather than speak against such practices. Hence, a large section of people were only ignorantly enmeshed in them.

Ash-Sheikh Al-Albâni then wrote a treatise against this practice, explaining the position of the *Shari'ah* on prayer performed in graveyards, the *mosque* built upon graves and the evil of seeking aid from the dead.^[1]

When his father ﷺ saw the book, despite several efforts by Ash-Sheikh to explain that true knowledge is based on the statements of Allâh ﷻ and His Messenger ﷺ and not on opinions of Schools of Thoughts and popular practice, he gave him an alternative of either sticking firmly to the Hanafi *Madhhab* as a *muqallid* (blind follower) or leave the home.^[2]

However, recognizing the vast knowledge Allâh ﷻ has bestowed on his son and his zeal to abide by the pristine teachings of Islam, based on clear knowledge, his father soon recalled him back home. Now, he loved and respected him more. He would ask him questions concerning the authenticity of certain narrations and the explanation of some others.

Then Ash-Sheikh Al-Albâni used to attend discussions on *Hadîth* with some scholars like the great historian and *Muhaddith* of Halab, Ash-Sheikh Muhammad Raagib At-Tabaakh. When Ash-Sheikh Raagib saw

[1] *Tahdheerus Saajid min Ittikhaadhil Quboori Masaajid* pg 2-4 by Muhammad Nâsiruddin Al-Albâni

[2] *Tarjumatu Hayaat Al-Albâni* (cassette).

the dexterity of this young man, he gave him a certificate (confirmation) to narrate knowledge from him.^[1]

Ash-Sheikh Al-Albâni did not allow this certification to content him rather he used to say:

“This (certification as a Scholar) never meant anything to me. We only used to cite it as a refutation of the arguments of those rancorous to us”^[2]

All these were to make Ash-Sheikh more interested in the study of Prophetic narrations with greater zeal and enthusiasm spending virtually all his time in the process.

“Besides the time I take to provide my family’s bare necessities, I spent all the rest of my time searching for knowledge, authoring and the study of the books of *Hadîth* most especially the manuscripts (unpublished works) of the Zâhiriyyah Library^[3]. For that purpose I

[1] This sort of certification is only given to those who have excelled in the *Usul al-Hadîth* and can be trusted to accurately convey *Ahadîth*, teach it and give judgments through their own chain of narration. Ash-Sheikh Raagib’s certification was on the authority of Abil Ma’aliyy Muhammad Badr bin Yussuf Al Husniyy Ad-Dimashqi in a chain of transmission that goes back to Imâm Ahmad bin Hanbal (رحمته) which is ultimately linked up to the Prophet ﷺ. See *Safhaatu Mushriqah min Hayaati Ash-Sheikhinaa Muhammad Nâsiruddin Al-Albâni* pg 138 by Ash-Sheikh Ibrahim Khaleel Al Haashimiyy. A copy of the *Ijaaza* is in the possession of his student, Ash-Sheikh Ali Hassan Abdul Hameed Al-Halabi Al Atharee.

[2] Those who claim that the Sheikh is self-taught from books, without authority and without *Ijaaza*.

[3] Besides the Zâhiriyyah Library, Ash-Sheikh Al-Albâni would visit Halab for a week out of every month spending most of the time in the Maktabat-ul-Awqaaful Islaamiyyah, studying,

stuck much to this library making it's visitation a daily routine such that I usually spent between six and eight hours daily depending on the variations in weather between summer and winter."

Ibrahim bin Muhammad Al-Aliyy writes "Sometimes he would remain there for over twelve hours not pausing from reading, commenting and authenticating except for the periods of prayer. He would even eat his usually meager meal in the library itself. This was why the library authorities decided to give him a special room in the library

He would usually arrive at the library before the librarians in the morning. And sometimes, as it was the practice of the librarians to go home in the early afternoon (after *Zuhr* prayer) and not return that day, Ash-Sheikh would remain there and would sometimes

transcribing and making notes from the manuscripts. He made similar visits at various times to other libraries in the Islamic World such as Maktabat-ul-Mahmoodiyyah in Al-Madīnah, Maktabat-ul-'Aaarifu Hikmah also in Al-Madīnah, Daarul Kutubu Al Masriyyah in Cairo and Maktaba-tul-Baladiyyah in Alexandria, Egypt. All these enriched his library such that in a book like *Sifatus Salaatun Nabiyy* alone he had ten reference materials still in manuscript form (See *Hayaat ul 'Allaamah Al-Albāni bi Qalamihī*) pg 24-26 compiled by ' manuscripts of books compiled in the early centuries of Islam in museums in places like Austria, Dublin, New York and even England. It would be recalled that at the opening of a mosque in Morocco after King Fahd of Saudi Arabia presented about one million copies of Qur'ān to the mosque, King Hassan of Morocco was presented by the Queen of England with a manuscript of the Qur'ān written over a thousand years ago.

observe his *Isha* prayer before going home.”^[1]

As to come later, Ash-Sheikh studied everything in this library, which is still one of the oldest, richest and largest libraries in the Muslim world. The effort enabled him later to write the catalogue index for the entire library. It also benefited the library in another most astonishing way.

There were in the library, some poorly preserved manuscripts whose cover pages had been lost, thus making it impossible to know the authors and titles of these books. However, because Ash-Sheikh read all the materials available he would suddenly stumble on a work, which was quoting excerpts from one of these poorly kept unidentifiable works wherein the author would name the book, and it's author.

Ash-Sheikh would immediately recognize the manuscript being referenced once he saw the wordings of the quotation and in this way he was able to ascertain the names of the books and pamphlets. This he would later submit to the library authorities. In fact, even the library authorities did not know of the existence of some books in the library until he later informed them thereof. Some of these materials are:

- a) *Al-Huffaadh* by Abi Farj bin Jawziy
- b) *Al kalimut Tayyib* by Ibn Taimiyyah
- c) *Ithbaat Sifaat-ul 'Uluww li Llaahi Ta'ala* by Ibn Quddaamah Al Maqdasi

[1] *Muhammad Nâsiruddin Al-Albâni, Muhaddith-ul 'Asri wa Nâsirus Sunnah*, pg 17 by Ibrahim Muhammad Al-'Aliyy

- d) *Tuhfatul Muhtaaj ilaa Adillatil Minhaaj* by Ibn Mullaqqin
- e) *As Sunan Al Kubra* of An-Nasaai
- f) *Fadaail Makkah* by Al Jundi
- g) *Al Mustakhraj 'alaa Saheehain* by Haafidh Sulaymaan bin Ibrahim Al-Isbahaani
- h) *Majma'ul Bahrain fi Zawaa'id Al Mu'jama'ain* by Haafidh Nuruddeen Al-Haythaami
- i) *Ahkamu Nisaa* by Ibn Jawzi
- j) *Ad-Du'afaau* by Imâm Ad-Dhahabi
- k) *Musnad Ash-Shihaab* of Al Qadaa'iy
- l) *As Salaah* of Abdul Ganiyy Al Maqdasi
- m) *Taariikh Isbahaan* by Ibn Mundah
- n) *Al Kalaam 'alaa Khitaan An-Nabiyy* by Ibn 'Adeem
- o) *Juz Nailun Nabiyy* by Abee Yumna Ibn 'Asaakiir
- p) *Al Magaazi* by Ibn Ishaq
- q) *Saheeh Ibn Hibbaan*

These discoveries have opened the gateway to the research into and subsequent publication of the extensive treasure of knowledge in the library. May Allâh bless our Ash-Sheikh for His noble effort and count him amongst our leaders under the banner of the Prophet Muhammad ﷺ on the day of *Qiyaamah*, *Âmeen*.

At the Islamic University, Al-Madînah:

Ash-Sheikh Al-Albâni was invited to establish the

Faculty of Hadîth in the Islamic University, Al-Madînah by the Chancellor of the University, the Leader of the Group of Eminent Scholars and Foundation members of the University, and the Grand *Mufti* of Saudi Arabia at the time, Ash-Sheikh Muhammad bin Ibrahim Aalus Ash-Sheikh.

At the University, besides the teaching of the Science of *Hadîth* together with the legal rulings from them, Ash-Sheikh Al-Albâni included in the syllabus and taught *Ilmul Isnaad* (the Science of Verification of chains of narrations). He would write *Ahadîth* on the board together with their chains of narrations and using *Kutubu Taraajim Al-Ruwaat* (books on the life histories of narrators), he would teach the students how to establish the soundness or otherwise of chain(s) of narrations of the *Ahadîth* putting into consideration the various intricacies involved.

With that, students of the University verified *Ahadîth* manuscripts and the University became the first institution in the world where the science (*Ilmul Isnaad*) was taught.^[1]

The students of the University loved and respected Ash-Sheikh so much. His car was always filled with students when he would go home after the day's activity and when he would come to the University early the following morning. They would hardly want to part with him such that even outside lecture periods, he would sit with them answering questions and explaining difficult areas. Muhammad Ibrahim Ash-Shaybaaniyy said: "Some of the teachers who

[1] *Hayaatu Al-Albâni wa Aathaaruhu wa Thanaau Ulamaa alaehi* Vol 1 pg 61

passed by him and (seeing the) students surrounding him on the sand would say 'This is the real learning...' [1]

Ash-Sheikh Al-Albâni was in the University for three years before returning to Damascus.^[2]

His judicious use of time:

Any one who is familiar with Ash-Sheikh's books in terms of number, volumes and excessiveness of research required to author such books would be in no doubt that Ash-Sheikh was very judicious with his time not letting any of it be idle.

Baasim Faisal Al-Jawaabirah has been a student of Ash-Sheikh Al-Albâni since after the completion of his High School education in 1973 until the Sheikh's death

[1] *Ibid.* Vol 1 pg 59.

[2] We have carefully searched for the statement of some people who claim that Ash-Sheikh Muhammad Nâsiruddin Al-Albâni was sent out of Saudi Arabia because of his view that 'it is not compulsory for a Muslim woman to veil her face.' We did not find anything of such whether in the writings of his beloved students or in the writings of those who criticize him strongly. The statement is probably baseless. Our advice to those who hold this belief and even say them to people in public programs is the statement of Allâh'' And follow not (say not or do not or witness not) that of which you have no knowledge. Verily! The hearing, the sight and the heart of each of those one will be questioned (by Allâh). (*Surah Al-Israa'* 17:36).''

However, we found out that Ash-Sheikh Al-Albâni had published his first book on *hijaab - Hijaab ul Mar'atul Muslimah*, seven years before he was invited to the Islamic University of Al-Madînah. Thus, his position on the issue was not unknown to the Authorities!

in 1999. He narrated his experience with the Sheikh..."After I completed my High School studies, I left for Damascus for my University education. I once visited the Zâhiriyyah Library and went in to see Sheikh Nâsir in the special room allotted to him in the Library. I found him completely immersed in reading and researching and I greeted him with *Salaam*.

He greeted me sitting on his chair and after asking of my welfare and that of my family in Jordan in a quick manner, he continued with his reading and research. I sat {waiting} for about a quarter of an hour and the Sheikh never said a word. So, I sought his permission and left having some negative thoughts in my mind against the Sheikh since he did not welcome graciously. My expectation was that the Sheikh would stand up from his seat, abandon his studies, sit with me, entertain me with tea or coffee or invite me to his house. But none of these happened!

Nevertheless, my love for the Sheikh made me return to his room in the library few days later. As if he had sensed what I perceived, he welcomed me and said to me, 'O Baasim! Here I am, more than 20 people visit me by the day. If I were to sit with every visitor having conversations with him, I will not do anything and all time will be completely wasted. No new knowledge will be gained and it does not benefit any student.'"^[1]

One of his foremost students and companion Ash-Sheikh Ali Hassan Abdul Hameed Al-Halabi Al-Atharee narrated that even at the time when Ash-Sheikh Al-Albâni's hand was weak due to persistent writing he would dictate to some of his children who

^[1] *Maqaalaatu Al-Albâni* pg 216.

would write for him. He said: "I can recall vividly right before me – few months ago (before Ash-Sheikh's death), he dictated 19 pages in the critical analysis of a weak *Hadîth* and he had with him, some tens of references putting points together from them and making intellectual deductions."^[1]

From the compilations of Sameer bin Ameen and Ibrahim bin Muhammad Al-'Aliyy, Ash-Sheikh Muhammad Nâsiruddin Al-Albâni authored about two hundred and twenty-one titles with some of the books being up to 40 volumes and a good number of them being usually more than three volumes.

According to Sameer bin Ameen, Muhammad Aal Abee Laylee Al Atharee alone has over six thousand (6,000) lecture cassettes of Ash-Sheikh Al-Albâni not to talk of those he had not.^[2]

Along with this, Ash-Sheikh used to teach his students in Amman during the last decades of his life for about 6 hours daily^[3] and still he used to go on *Da'wah*

[1] *Ma'a Sheikinaa Nâsirun Sunnah wa Deen fee Shuhoori Hayaatihi Al Akheerah* pg 3 by Ash-Sheikh Ali Hassan Abdul Hameed Al-Halabi Al-Atharee.

[2] Ash-Sheikh Muhammad Al Ameen Al Haleel narrated that in one of the *Hajj* performed by Ash-Sheikh Al-Albâni, about fifty audiocassettes were recorded on *Ayyamu tashreeq* alone in Mina.

[3] Talking about Ash-Sheikh's learning circles, Ibrahim Muhammad bin Al-Aliyy said.. "Ash-Sheikh's learning circles are filled with great benefits in the different sciences. In Damascus, students learnt from Ash-Sheikh different books in the circles, which were usually weekly. Books such as *Zaad ul Ma'aad* by Ibn Al-Qayyim Aj-Jawziyyah, *Nukhbat ul Fikr* of Ibn Hajar Al-Asqalaani, *Fath ul-Majeed Sharh Kitaabut Tawheed* by Ash-Sheikh Abdur Rahman ibn Hasan Ibn Muhammad

expeditions visiting many continents in the process.

He visited Spain honoring an invitation from the Muslim students there and delivered a lecture titled..." *Al-Hadîth Hujjatu bi nafsîhi fil 'Aqaaid wa Ahkaam*". He also visited Qatar where he delivered a lecture titled..." *Munzilatus Sunnah fil Islaam*".

On his *Da'wah* expeditions, he also visited Kuwait, United Arab Emirates, Egypt, Maghrib (Morocco) and a number of European countries such as England, France, Germany and Switzerland. Apart from his regular local outings, which he used to carry out for about three days in a month^[1] and despite that, he had the time to debate with several people.

A debate through writing which he had between himself and some followers of Qadianism (Ahmadiyyah) which he compiled as a book and

ibn Abdul Wahaab, *Usool-ul-Fiqh* by Abdul Wahaab Khalaaf, *Fiqh-us-Sunnah* by Ash-Sheikh Sayyid Saabiq, *Al-lmaam fi Ahadith il Ahkaam* by Ibn Daqeeq Al 'Eed, etc.

People, some of whom themselves are people of learning attended the circles in large numbers and the circles have had great impacts in the *Da'wah* (to Allâh's Religion) since it started in 1954.

Sometimes he held lectures and lessons in his home and sometimes in the homes of his students and close associates.

[1] Ibrahim Muhammad Al-'Aliyy narrated that during these monthly *Da'wah* programs, Ash-Sheikh Muhammad Nâsiruddîn Al-Albâni would visit cities in the suburbs of Syria such as Hims, Hamaau, Idlib, Halab, Riqqah, Al Laadhiqiyyah among others. See *Muhammad Nâsiruddîn Al-Albâni* pg 25. Some ignorant partisan (*hizbee*) groups do claim that scholars are not callers. This is an innovation, while the scholars are the inheritors of the Prophets and thus callers, not all callers are scholars.

titled...*"Munaazaraat kitaabiyyah ma'a taafatun min 'atbaa'i al Qaadiyaaniyyah"*. His debate with Ash-Sheikh Az Zamzaani was also compiled under the title...*"Munaazaraat Bayna Ash-Sheikh Al-Albâni wa Ash-Sheikh Az-Zamzaani"*^[1]

Concerning Ash-Sheikh's judicious use of time, Ash-Sheikh 'Ali Hassan Abdul Hameed Al-Halabi Al Atharee narrates:

"Allâh – Glory be to Him – favored me to learn the book *'Nukhbatul Fikr'*^[2] from Ash-Sheikh Al-Albâni – May *Allâh* be his guide – with selected portions from *'An Nuzhah'* in a number of sittings on Monday and Tuesday 28th and 29th of Dhil Qa'dah 1410AH on our way – together with some honorable brothers – to the completion of *Hajj* rites. The final session was at a town called 'Ashaash about 2 km before Al-Madînah and Praise be unto Allâh for this favor."^[3]

[1] Ash-Sheikh Al-Albâni, Ustaadh Abdur Rahmaan Al-Albâni and Ash-Sheikh Zuhayr Shaaweesh also had a debate with Abdullah Al-Habashee the deviant. It is recorded on one occasion, that a man visited Ash-Sheikh Al-Albâni in his home in Jordan claiming to be a prophet! Ash-Sheikh Al-Albâni made sit the man down and discussed his claims at length (covering two tapes) and in the end the visitor made repentance from his claim and all present, including the Ash-Sheikh, were overcome with tears.

[2] *"Nukhbatul Fikr"* is a book written by Al Haafidh Ahmad Ibn Hajar Al-Asqalaani on the request of his students as a summary to teach the Science of Hadîth. He (Ibn Hajar) wrote the book while on a journey. *"An Nuzhatu Nazar"* is the Commentary of *"Nukhbatul Fikr"* written six years after also by Ibn Hajar.

[3] *An Nukkatu 'alaa Nuzhati Nazar fii Taodeehi Nukhbatul Fikr* pg 26 by Ash-Sheikh 'Ali Hassan Abdul Hameed Al-Halabi Al-Atharee.

Worship, Asceticism and Humility

Ash-Sheikh Muhammad Nâsiruddîn Al-Albâni thoroughly combined knowledge and deed and was a role model of a devout scholar.

Sameer bin Ameen Az-Zuhairi said:

“From the day I knew him, (and I learnt that he has always been like that) he never missed the Monday and Thursday fast except when he was on a journey or sick. Whenever he enters the mosque on Friday, he never ceased observing two *rak’at* and two *rak’at* until

the Imâm mounted the pulpit.^[1]

He used to perform *‘Umrah* and *Hajj* every year if he had the ability and quite a number of times he would perform *Umrah* twice in a year. He performed over 30 *Hajjs*.^[2]

Ash-Sheikh Al-Albâni is known to be a benevolent giver. Umar Abubakr mentions that, “How many a time I approached the Sheikh to donate to the building of a mosque or giving out to the poor {or the needy} or a widow or any one who asked but he never turned down the request.” He cited some instances but the following one is representative.

“A woman under the claws of the banks approached the Sheikh. She had borrowed some money - about 9,000 dinars from the bank and the interest had accrued. She sought the Sheikh’s assistance in the reduction of the debt. As-Sheikh in his usual manner asked me to verify the report and thereafter, I found out she still had about 7,000 dinars to pay back.

So, the woman came together with her children and the Sheikh said, ‘ This one thousand dinars is a gift and this is the money you requested.’ The woman was happy and so were her children. They prayed for the Sheikh and for me. The Sheikh looked at us and said, ‘O Brothers! I wish Allâh makes me a millionaire so that I bail out thousands of people in similar conditions from the shackles of *Ribaa* {interest}.”^[3]

[1] This is the Sunnah as is proven by the narrations in *Saheeh Bukhâri* and *An-Nasaaee*

[2] *Muhaddith-ul ‘Asr* pg 40

[3] *Al-Imâm Al-Mujaddid wal ‘Allaamah Al-Muhaddith Muhammad Nâsiruddin Al-Albâni* pg 62-63 by Umar Abubakr

Talking about the Sheikh's contentment, Umar Abubakr continued: "We do not know throughout the life of our Sheikh^[1] and since the period of our companionship with him which was more than 20 years, that he never entered upon any Sultan – a head of state {or governor or their like} or a judge or come close to him {i.e., the Sultan} or held any office from him or ate on his table. This stands him out on his positions and religious verdicts he gave which never came under any political influence. Something that is brought about due to closeness to people in positions {of authority}.

He never gave a verdict to suit a Zayd or an 'Amr for he had been made contented by Allâh ﷻ away from the people and enriched by his own handiwork as a watch repairer for many years. '...And the best of what a man eats is that from his handiwork.'"[2]

One of the closest students and companion of Ash-Sheikh Al-Albâni, Ash-Sheikh Aboo Ishaq Al-Huwaynee said, "Each time I met with him, I kissed his hands. He would prevent me removing his hands from me. When it was much, I said to him, ' We have read from some of your research works in the *Saheehah {Silsilatus Saheehah}* that it is permissible to kiss the hands of a scholar.' So, he said to me, ' Have you ever seen a scholar with your eyes?' I said, ' Yes, I see one

[1] Umar Abubakr said, "I held his hands one day and said, ' Our Sheikh, Have you ever had a handshake with any of the *taaghoot* of the earth?' He said, ' No.' I asked him, ' Have you ever eaten on their table or entered upon any of them?' He said, ' No.' " *Al-Imâm Al-Mujaddid wal 'Allaamah Al Muhaddith* pg 64

[2] *Ibid* 63-64

now.' He then said, ' I am just a student of knowledge. The similitude between you and myself is like the statement of the one who said,

«إِنَّ الْبُغَاثَ بِأَرْضِنَا يَسْتَسِيرُ»

meaning, "Verily! *The Bugaath*^[1] in our lands are taken as vultures."^[2]

This Arabic proverb means that those close by us take us to be big even when we are actually small.

Ash-Sheikh Al-Albâni would relate with his students humbly so much that being their teacher and was many years older, they would refer to him as 'one of our brothers' and things like that. He would visit them in their homes and spend some time with them most especially when it has to do with learning.

He would say 'I do not know' to any question when he really does not know. Dr. Qarwootiy, an eminent student of Ash-Sheikh Al-Albâni and a Professor of Hadîth in the Islamic University, Al-Madînah, mentioned that he once asked Ash-Sheikh Al-Albâni a question to which Ash-Sheikh responded that it is a problem area and that he intends to discuss the issue with other scholars such as Ash-Sheikh Abdullah bin Abdul Azeez bin Baaz.^[3]

[1] A bird smaller than vultures but regular in their company and regarded as one.

[2] *Tanbeeh Al-Haajid ilaa maa waqa'a mina Nazar fee Kutub al-Amaajid* pg 17 by Aboo Ishaq Al-Huwaynee..

[3] *Shadhraat min Tarjumah Ash-Sheikh Al 'Allaamah Muhaddithul 'Asr Muhammad Nâsiruddin Al-Albâni* pg 7 by Dr. 'Aasim Al Qarwootiy

His frequent weeping:

Ash-Sheikh Al-Albâni would weep very often, usually at the recitation of the Qur'ân or upon hearing a *Hadîth* containing a promise of good (in the Hereafter)^[1] or a threat of punishment (in the Hereafter) or whenever he was praised or at the hearing of the death of a scholar of *Hadîth* and *Sunnah*.

Sameer bin Al-Ameen wrote:

“Severally would Ash-Sheikh Al-Albâni wept whenever he quoted the *Hadîth* of the Prophet ﷺ where he said...’The first of those to be used as fuel for the fire...’

A man saw him (Ash-Sheikh Al-Albâni) one day, seated in a car and went towards him. He said to the Sheikh aren't you Ash-Sheikh Al-Albâni? Ash-Sheikh's only reaction was to weep. When he was asked why he was weeping he said...’A man must continuously caution and fight his soul and never be deceived by the famous recognition people attach to him.’

Ash-Sheikh Muhammad bin Ibrahim Shaqrah whilst addressing Ash-Sheikh Al-Albâni during his terminal illness said, “A great person's affliction is never trivial nor light. A great one's affliction definitely is proportional to his greatness. You, (our Sheikh) are definitely great. Allâh ﷻ made you great by the

[1] Ash-Sheikh Muhammad Al-Ameen Al-Haleel mentioned also that Ash-Sheikh Al-Albâni would weep when he hears a sound *Hadîth* concerning the status of the Prophet (ﷺ) in the sight of Allâh and the honor meant for him on the day of *Qiyamah*.

knowledge and understanding He endowed you with and thus, the affliction is proportional to the greatness of your personality and your knowledge.”

Ash-Sheikh smiled and several drops of tears ran down his face while hearing these statements, which was usual of him whenever he was praised or mentioned with nobility, he would weep. While weeping he said:

«اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَأَعْفِرْ لِي مَا لَا يَعْلَمُونَ
وَأَجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ»

“O Allâh! Do not hold me responsible for what they say, and forgive me what they know not and make me better than they think”^[1]

Sameer bin Ameen Az-Zuhairi narrated:

“One day in Amman I was with some students in a

[1] *Saheeh*, reported by Bukhâri in *Adabul Mufrad* and by Baihaqee in *Shu'ab-ul-Imaan* Vol. 4 pg 228 (The above is as narrated in Baihaqee). Authenticated by Ash-Sheikh Al-Albâni.

Ash-Sheikh also made the same statement weeping profusely when he was similarly praised before a lecture he delivered on the topic “This is our call.” We (the authors of this treatise) both listened to Ash-Sheikh - May Allâu be pleased with him - weeping for about five minutes in the tape of the lecture. Dr. 'Aasim Al Qarwootiy in his book *Shadhraat min Tarjumah As Ash-Sheikh Al 'Allaamah Muhaddithul 'Asr Muhammad Naasiruddeen Al-Albâni* pg 7 mentioned that the Sheikh turned down a particular invitation to a programe in Pakistan giving the reason that the brothers there love him so much and would praise him so much something which he dislikes.

gathering and as was usual, Ash-Sheikh was mentioned, suddenly one of those present began to accuse Ash-Sheikh of numerous allegations concerning difference in methodology.

I did not know how to argue with this man. Firstly, due to his impolite manner, and secondly, due to excessive anger which made him exceed all bounds of fairness. Then I said to him: 'If you see Ash-Sheikh in this light - though he is not as you say - then why don't you admonish him thereupon? That is better than you backbiting and slandering him.'" He said...'Al-Albâni does not accept admonition.' I said to him...'Have you encountered him before?'

He replied...'Not even once before, this - his not accepting admonition - has been narrated by many.'

I said to myself...' *Subhaan Allâh* this is a man who has believed all his Sheikh told him without him ever seeking the truth for himself or even trying to meet Ash-Sheikh Al-Albâni though they have both lived in the same city for years.'

Sometimes thereafter, I organized evening teaching classes in my house with Ash-Sheikh Al-Albâni and I invited some students of knowledge amongst them this staunch opposer of Al-Albâni. I didn't inform Ash-Sheikh of anything (about what has happened). This man dominated most of the gathering as he debated and argued with Ash-Sheikh until he even raised his voice high and went out of hands. At that point I became angry and infuriated. When Ash-Sheikh noticed that from my facial expression, he turned to me smiling and said...'You have no right to be annoyed'.

I swear by Allâh! Ash-Sheikh never stopped smiling throughout employing Verses of the Qur'ân and *Hadîth* to refute the man's argument despite the length of the discussion. As the gathering drew to its end, the man stood up and said to Ash-Sheikh:

'I thank Allâh that you have changed and that I met you after you changed'. Then Ash-Sheikh said...'Have you ever met me before? The man replied, 'No'. Then Ash-Sheikh pointed to a brother from Shaam who had been Ash-Sheikh's companion in the *Salafi Da'wah* - he was then on a visit to Ash-Sheikh in Amman - and said...'I haven't changed. This is my companion of over 20 years in *Da'wah* and he knows this to be my nature. Well, in any case, May Allâh reward you with good. As for me, I seek your pardon if I have offended you in any way and I ask Allâh's forgiveness if I have offended anyone amongst the Muslims. Then he (Ash-Sheikh Al-Albâni) wept. The man himself would do nothing else but to weep along with Ash-Sheikh kissing his hand and head. Never did I see him thereafter except as a *Salafi* following loving and having great respect for Al-Albâni.'"^[1]



[1] *Muhaddith-ul 'Asr* pg 43 to 45

Steadfastness and Patience in Research

None who is conversant with Ash-Sheikh's books would be ignorant of this fact. However for the benefit of those who are not, we mention but a few narrations in this regard.

a. The story of a missing page:

Ash-Sheikh narrates in the introduction to his Compilation "The Catalogue (Index) of the *Hadeeth* Manuscripts in Daarul Kutub Az-Zaahiriyyah"

"It is not in my nature to compile this type of an index, because it is not one of my specializations nor is there

time in my schedule for such. But whenever Allâh – Blessed and Exalted be He – wills something, He eases its facilitation.

I had been inflicted by a light illness, which affected my eyes (due to the manner of use of the eyes as a watch repairer and my reading constantly at the Zaahiriyyah Library for long hours) for about 12 years so the specialist doctor advised me to rest and abandon reading, writing, and my means of livelihood (watch repairing) for a period of six months.

So, I took his advice initially and I abandoned all that for about 2 weeks. There after my mind started bothering me that I should do something with this period of idleness. Something which in my estimation will not contradict his advice. So I thought of a book still in manuscript form in the library (titled) *Dhammul Ma'azif* (A Censure of Musical Instruments) authored by Haafidh Abubakr bin Abee Dunya which as far as I know is yet unpublished anywhere in the world.^[1] So I said to myself, 'what is stopping me from getting someone to transcribe for me? Till he finishes the transcription when I can then compare it with the

[1] Ash-Sheikh Al-Albâni mentioned in his verbal narration of the story that he intended to author a book that would explain the position of the Qur'ân and Sunnah on the impermissibility of music and musical instruments. See *Al-Haawiyy min Fataawa Al-Albâni* Vol 2 pg 280 compiled by Abu Hamaam Al-Masriyy. Allâh ﷻ out of His Mercies on the Sheikh, brought this into reality with the publication of the book titled, *Tahreem Aala At-Tarb ao Ar-Radd bil Wahyaen wa Aqwaal Aimmatinaa 'alaa ibn Hazm wa Muqallidaehi al-Mubeeheen lil-Ma'aazif wal Ginaa wa 'alaa Soofiyeen aladheena ttakhadhoohu Qurbatan wa Deenan.*

original manuscript (to ensure it is properly copied) and by that time, some of this rest period will no doubt have gone by and I would be able to compare it with the original. That will not require such an effort as will contravene the recuperation rest I am in.'

Then I would critically authenticate it at leisure. And then reference its *Ahadith* and then we publish it. All these interlude with rest so that I may not burden my self.

However when the transcripator got to the middle of the book he informed me that there was a defect in it I ordered him to continue his transcription until he finishes. Thereafter, I compared it with the original manuscripts and confirmed the defect and estimated it to be of about 4 missing pages on a single sheet of paper in the middle of the booklet.

I began to contemplate upon it. How can I discover it's whereabouts? The booklet is preserved in one of the topical volumes of the library under the sectional title *Majaami'i* (compendium). In most of the volumes, one found a considerable number of booklets and books whose scripts differ in writings and topics and whose page differ in color and size.

I said to myself perchance the compiler of the compendium in a different volume compiled the missing page erroneously. So I started exuberantly and with all hope to search all the volumes without interruption and I forgot or deliberately ignored myself and the therapy I was going through. For every time I remember my therapy I never found myself wanting in giving, an excuse, for example, by saying to myself that 'this type of effort does not

contradict nor contravene the doctor's advice or my treatment because it is neither accompanied by exhaustive reading nor tiring writing'.

I would not have finished some of the volumes when I would be astonished by some of the books and booklets written by some well-renowned scholars of *Hadîth*.

Then I would pause to research into them and study them thoroughly then I would wish that they were transcribed, critically reviewed and then published. But unfortunately I would find most of the time that some parts of it were missing sometimes its end and sometimes some sections of it. For example I may find chapter two and not chapter one. Thus I did not bother to record them. I would then continue my search for the missing pages. Unfortunately all my efforts were in vain as I could not find the missing pages till I finished searching through all the volumes under the section, "Compendium" numbering 152 volumes.

Though all the while I was recording in my jotter, the title of some of the books that impressed me I was encouraged by the fact that I discovered some of the deficiencies, which had been impediments to proper documentation in the references of the volumes.

When I could not find these missing pages in the compendium, I said to myself 'perhaps it was banded into one of the volumes of the books of *Hadeeth* which were under the library's *Hadîth* section.' Thus, I started to go through them volume after volume until I went through the entire section without finding it. But during this search, also, I was recording, keeping note of the titles of some of the books and booklets as much

as Allâh wills.

This was how I did not stop suggesting and encouraging myself about finding these pages and I started to search for them from the volumes of books and booklets in the library from one section to another until I had gone through all the manuscripts preserved in the library numbering about 10,000 manuscripts without any success (in finding the missing pages).^[1]

However I did not lose hope for there are what are called 'trash' which refers to heaps of pages of books and booklets of different types whose origin, title, and author are not known. So I started to search them critically and painstakingly. However without any success at this point, I lost hope of the pages. I began to ruminate and I discovered that Allâh - Blessed and Exalted be He – has opened to me through this search a very great door of knowledge. Most of it, things that I had been unaware of like others besides me.

This discovery was that the library of Az-Zaahiriyyah is a treasurehold of books and booklets in various useful branches of knowledge, which our ancestors had bequeathed to us in it, i.e. the library. Some of the rarest and most extraordinary books which cannot be found in any other library anywhere in the world and which have never been published.

After realizing all this, I started studying all the manuscripts of the library all over again a second time. I studied it just as I did the first time documenting

[1] It is necessary to bear in mind that the Sheikh was reading through manuscripts which would require expertise, great patience and would take more time than reading through published works.

only those things I selected from the books. Thus, I started recording every thing which had to do with *Ahadîth* which would benefit me in my field of specialization ensuring that I left nothing out except I documented it even if it was a single page or chapter whose identity was unknown! It was as though Allâh – Blessed and Exalted is He, was only preparing me to study them for a third and final time.

This was to be a study of all these books in a critically exhaustive manner and a referencing of all the prophetic *Ahadîth* along with their various chains of narrations and other beneficial things about them.

I had during my second study came across some benefits accidentally and I could not be contented nor satisfied until I had studied every one of them book by book chapter after chapter. For this purpose, I gathered all the things I needed and I commenced a third round study leaving no page except that I scrutinized it nor any peculiar sheet except I read it and copied out the scholastic benefits I discovered there in and the prophetic *Hadîth*. This documentation is about 40 volumes, each volume having about 400 pages. On each page is a single *Hadîth* referenced to all sources in which I found it along with all its chains of narrations.^[1]

I arranged the *Ahadîth* in alphabetically form and from this huge, voluminous compilation, I nourished all my works and my fountain of knowledge which has assisted me in my intellectual verification and authentication of books that has not been something

[1] This compilation is called *Mu'jamu' Al-Hadîth An-Nabawiyy* still in manuscript form.

easy for most of the people of knowledge most especially in this generation when the people are satisfied with some slight (inadequate) summaries on the science of *Hadîth*.^[1]

This tremendous wealth of abundant prophetic narrations bestowed on me could not have been gotten if not that Allâh made the search for the missing pages easy for me. All Praises are due to Allâh who from His abundant mercy perfected that which is good "^[2]

"See how Allâh – Praised and Exalted be He – tried me with the slight infliction on my eyes and it became this great Blessing. Glory be to Allâh."^[3]

[1] From this effort also Allâh ﷻ made it possible for the Sheikh to compile a book titled *Fihris Makhtootaati Daarul Kutub Zaahiriyyah Al Muntakhab min Makhtootaat il Hadîth* (The Catalogue of the Hadîth Manuscripts in *Daarul Kutub Az Zaahiriyyah*). The book is arranged based on 'Name of Author and their Books' all in an alphabetical order with some mentioning of the biography of the authors and their reliability vis-à-vis *Hadîth* narration. The book is now a major reference material all over the world on the materials contained in the Library. The Authorities of the Islamic University, Al-Madînah in Saudi Arabia had requested Ash-Sheikh ﷻ, to make copies of all the materials mentioned in the Catalogue and they are available today in the University Library.

[2] *Fihris Makhtootaati Daarul Kutub Zaahiriyyah Al Muntakhab min Makhtootaat il Hadîth* pg 8-12 by Ash-Sheikh Al-Albâni.

[3] *Al Haawiyy min Fataawa Al-Albâni* Vol 2 pg 285. Dr. Mustapha Al-'Azamee in his research through the Islamic Library in Istanbul stumbled over the manuscripts of the book, *Saheeh Ibn Khuzaimah* from *Kitaabu Wudoo* to *Kitaab Hajj* which is just one-third of the original compilation thought to have been missing in Islamic History. The verification and authentication of the book was done by Ash-Sheikh

b) The story of Al-Qatee'î's inclusions:

Sameer Ibn Ameen Az-Zuhairi narrated:

“In one of our teaching sessions when students of knowledge gathered to learn about books of *Hadîth* and the importance the scholars of *Hadîth* attach to their learning, one of those present said: ‘I do not think that anyone in the present times has read *Musnad Imâm Ahmad* even with a glance. I said ‘how could that be? I believe you don’t doubt that the publisher has read the book while formatting the book. How many times could the proofreader have read the book?’

Also, Ash-Sheikh Ahmad Al-Bannah رحمته الله^[1] no doubt must have read the book more than once

Muhammad Nâsiruddin Al-Albâni and *Alhamdulillah*, the book has been published. Dr. ‘Azamee for this feat was awarded The King Faisal International Prize for Islamic Studies for the Year 1400 {1980}. See *Saheeh Ibn Khuzaimah* Vol 1 pg 3 by Dr. Mustapha Al-‘Azamee.

One would wonder what Sheikh Al-Albâni would be awarded considering his findings in the Zaahiriyyah Library other than what the scholars say concerning him - “The Muhaddith of the Century.” Out of the mercies of Allâh ﷻ on him, Ash-Sheikh Muhammad Nâsiruddin Al-Albâni was awarded The King Faisal International Award on Prophetic Sunnah in the Century - *Rahimahullaah Rahmatan Waasi’ah*. His student and companion Ash-Sheikh Muhammad Ibrahim Shaqra represented the Sheikh at the program. See *Al-Imâm Al-Mujaddid wal ‘Allamah Al Muhaddith* pg 35.

[1] He is Ash-Sheikh Ahmad ‘Abdur Rahman Al-Bannah Al-Saa’aatiyy {The Watch Repairer}. The father of The Leader of Ikhwaan ul-Muslimeen, Ash-Sheikh Hassan Al-Bannah of Egypt رحمته الله.

while publishing his commentary "*Fathu Rabbaani*". When I saw that the speaker was now convinced of the error of his statement, I said to him and all those present: 'Now listen to what we have heard from our Sheikh regarding his own reading of the *Musnad* in order to find the inclusions of al-Qate'e'i.'"[1]

Read the story directly from Ash-Sheikh's narration in his book "*Adhhabbul Ahmad 'an Musnad Imâm Ahmad*"

Ash-Sheikh said:

"Beforehand – Praise be unto Allâh – I was interested in the verification (of the said inclusions) and coupled with the necessity of the refutation (against Al-Haashimi) – *Inshaa Allâh* – on the issue of these purported inclusion, I was now interested in firstly really establishing the trustworthiness or otherwise of these said inclusions and secondly, their number (if there were). This is because whatever the case is, it would be a clear refutation of that Al-Haashimi (who claims) that: "Al Qate'e'i' made some inclusions into the *Musnad* so much that they doubled the original compilation of the Imâm."

Ash-Sheikh continued:

"The first thing I did in this case was that I got the book '*Fathur Rabbaani li tartiib Musnadul Imâm Ahmad As Shaybaani*' of Ash-Sheikh Al-Bannah رحمته الله, which is in 24 volumes. I went through the *Ahadith* volume by volume. He had used some symbols to denote the (said) inclusions of Qate'e'i.

[1] *Muhaddith-ul 'Asr* pg 24

After I had finished with it, I followed up the *Ahadîth* (those mentioned by Al-Bannah to be inclusions) and pondered over their chains of transmission as contained in it and in the original *Musnad*. It was clear to me that there was nothing of such as Al-Qate'e'i's inclusions. Some of the inclusions were rather of Abdullah, the son of Imâm Ahmad and some (were really not inclusions but) narrations of the Imâm."^[1]

After explaining in details his evidences for the above conclusions, he continued:

"In order to establish the conclusions I had reached from my studies, I found it absolutely necessary to make further studies of other books even if it would take me longer time and painstaking efforts. There is no problem about this since I had intended to do it in service to the Sunnah of the Prophet ﷺ and in refutation of one who made spurious allegations regarding the authenticity of the *Musnad Imâm Ahmad* and some of the narrations in it.

So, I started with the study of the *Musnad* itself and I benefited a lot from the publication edited by Ash-Sheikh Ahmad Shaakir ^[2]. Starting with

[1] *Adhhabbul Ahmad 'an Musnad Imâm Ahmad* pg44 by Ash-Sheikh Muhammad Nâsiruddin Al-Albâni

[2] He is Ash-Sheikh Ahmad Muhammad Shaakir, a *Qaadi* (judge) for many years in Egypt and a great scholar of *Hadeeth*. Author of many books on the Science of Prophetic Traditions (*Mustalahul Hadeeth*) including a commentary of Haafidh Ibn Katheer's '*Uloomul Hadeeth* titled *Al-Baahethul Hatheeth*, a verification of the *Ahaadeeth* in *Sunan Tirmidhee* in 5 volumes and verification and Commentary of the *Ahadeeth* in

the first volume, I read through to the fifth volume. I surely – *Inshaa Allâh* – could not find any Qatee’i inclusions.

I went on to get another book ‘*Al mus’ad ul Ahmad Khatmi Musnadul Imâm Ahmad*’ by Haafidh Shamsuddeen Ibn Jazriyy (11 volumes). Still, I did not find any Qatee’i’s inclusions.

Yet I was not satisfied with the verification. I wished that the manuscripts of the book *Zawaaidu Musnad* of Haafidh Nuruddeen Al Haythaamee was available with me at the Zaahiriyyah Library so that I could study it further to verify my conclusions. When I knew it was not available, I referenced its bigger book “*Majmau’ Zawaaid*” where he (Imâm Haythaamee) compiled the inclusions to books of *Musnad* one of which is *Musnad Ahmad*. I read through the 10 volumes and could not find any Qatee’i’s inclusions except a single *Hadîth* where “narrated by Qatee’i in his inclusion on *Musnad*” was put in a bracket and a note made by the editor – Ustaadh Al Qadsee – that “what is in-between the brackets was not found in the original copies (of *Majmau Zawaaid*).”^[1]

The Sheikh, after studying the two manuscript copies of the *Majmau’ Zawaaid* (10 volumes each) in the Zaahiriyyah Library in Damascus, concluded:

the *Musnad Imâm Ahmad* in 16 volumes. Ash-Sheikh Al-Albâni had a record of having met with the eminent Sheikh in the first *Hajj* he (Al-Albâni) performed in 1945/46.

[1] *Adhdhabbul Ahmad* pg 62

“I do not find in the *Musnad Imam Ahmad* ﷺ any single *Hadîth* which is an inclusion of Qatee’i. This (conclusion) is after a lengthy (period of) research and enduring patience.”^[1]

c) Another incident:

Dr. Mahmud Al-Meerah said that one day Ash-Sheikh Nâsir ascended a ladder to pick a manuscript in the Zaahiriyyah Library. He opened the book and started reading it and he remained standing there on the ladder reading the book for about 6 hours.



^[1] *Adhhabbul Ahmad* pg 69. Ash-Sheikh said “ Then I later got a book “*At raaf Musnad Imâm Ahmad*” by Al-Haafidh Ibn Hajar Al-Asqalaani (which was not published at the time of my research). I found in its introductory note, the words of Ibn Hajar mentioning the arrangements of the *Ahadîth* in the *Musnad*. Then he said, “and the inclusions of his son to it (*Musnad*)”. He did not mention Qatee’i nor any form of inclusions from him (ﷺ) like I had concluded.”

Efforts of Those Who Opposed Him

A group of *Soofi* Sheikhs organized fronts to jeopardize the efforts of the Sheikh, petitioning him to the *Mufti* of Shaam on the allegation that Ash-Sheikh was preaching Wahaabiyyah and causing problems to the Muslims.

The Mufti raised the issue to the Director in Charge of Security matters who invited Ash-Sheikh. After discussions - Allâh showered His mercy upon Ash-Sheikh, and saved him from the evil of their plots.

His imprisonment:

Ash-Sheikh Al-Albâni himself narrated:

“Allâh ﷻ willed that I be imprisoned in the year 1389AH (1969) along with some scholars for no other reason but that of *Da'wah* to Islam and the teaching of Islam.^[1]

Thus, I was whisked off to the prison named Al-Qal'ah and other prisons in Damascus.^[2]

Then after a while, I was relaxed only to be whisked off again to AlJazeera^[3] to spend some bid' at (meaning any thing from one to nine) months which I considered as being in the service of Allâh.”

While in the prison Ash-Sheikh Al-Albâni would invite the Prisoners to the Book of Allâh and the Sunnah of the Prophet ﷺ and would admonish them to abandon blind following and innovation in matters of Religion to which very many heeded. He would also mobilize and coordinate the establishment of the daily obligatory congregational prayers and (the Friday Prayer in the prison. It became the first time Jum'ah prayers were being observed in the prison

[1] The imprisonment was due to the plots of *Soofi Sheikhs* who schemed against him employing lies and accusing him of evil till he was imprisoned. *Muhammad Nâsiruddin Al-Albâni* pg 27.

[2] Ibrahim Muhammad Al 'Aliyy mentioned that this was the same prison in which Sheikh-ul-Islaam Ahmad bin 'AbdulHaleem bin Taymiyyah and his student Ibn Qayyim Ajjawziyyah were imprisoned due to the plots of misguided scholars particularly *Soofi Sheikhs*. Al-Albâni was in this prison for six months. *Muhammad Nâsiruddin Al-Albâni* pg 27.

[3] An island on the Mediterranean which is part of the Syrian territory

since the imprisonment of Îmâm Ahmad Ibn Taimiyyah.^[1]

And this has always been the practice of the vanguards of falsehood, to imprison the callers to truth to block access to truth. Ash-Sheikh Al-Albâni suffered the same faith as some prophets of the past, pious servants of Allâh, and generations of noble scholars of Islam.

An attempt on his life:

Ash-Sheikh Al-Albâni himself narrated...

“Crime and gruesome murder without reason were rampant in Lebanon so much that I and some members of my family nearly fell victims. On 2nd Safar 1399 AH in Beirut, some gunmen shooting from some uncompleted buildings rained bullets on us.

My car was badly damaged in 3 parts and we barely escaped being killed. Allâh ﷻ protected us and none of us really sustained any bodily injury. All Praise is due to Allâh who out of His Mercies perfects good deeds.”^[2]

^[1] *Hayaatu Al-Albâni wa Aathaaruhi wa Thanaau Ulamaai alaehi* pg 29 and *Hayaatu ul 'Allaamah Al-Albâni bi Qalamihî* pg 14. Ash-Sheikh said, “Allâh ordained me to be with only my beloved book ‘*Saheeh Imâm Muslim*’, pencil and eraser. I started working on it (*Saheeh Muslim*) day and night without weakness or sickness. After about 3 months the summary and notes on it were completed, and what the enemies of the Religion intended as reprisals became a favor to us from which students of Knowledge everywhere benefit - All Praise be unto Allâh.”

^[2] *Hayaatu ul 'Allaamah Al-Albâni bi Qalamihî* pg 20.

His Relationship with Other Scholars of Sunnah

Ash-Sheikh Muhammad Nâsiruddîn Al-Albâni had a very good inter-personal relationship with scholars and the students of knowledge. He met many of the people of learning and both parties benefited from each other.

Amongst the scholars he met were Ash-Sheikh Haamid, the Leader of Ansaarus Sunnah in Egypt, Ash-Sheikh Abdur Razzaaq Hamza *Rahimahullaah*, and Allaamah Mujaahid Al Jawwaal Taqiyuddeen Al

Hilaali As-Salafiyy. He would also regularly visit the Eminent Ash-Sheikh Al Allaamah, Muhaqiq, Muhibuddeen Al-Khateeb^[1] in Egypt whenever he had course to visit Egypt.

A number of meetings have also been recorded between Ash-Sheikh Al-Albâni and Dr Yoosuf Al-Qardaawiyy where matters of knowledge were discussed. Sometimes, Dr Yoosuf Al Qardaawiyy met him to verify the authenticity of *Ahadîth* and relying so much on such verifications. Sometimes in some programs he would say:

“I have asked concerning the authenticity of this *Hadîth* from Ash-Sheikh Muhammad Naasiruddeen Al-Albâni.”^[2]

The Eminent Leader of Ikhwaan ul-Muslimeen, Ash-Sheikh Hassan Al-Bannah - رحمه الله, also wrote to Ash-Sheikh Al-Albâni commending his efforts on his commentary and critique on some of the *Shari'ah* rulings published in the magazine - *Ikhwaan ul-Muslimoon* - under the Column - *Fiqhus Sunnah*, written by Ash-Sheikh Sayyid Saabiq.^[3]

[1] He is Sayyid Muhibuddeen Al Khateeb. A renown and respected *Muhaddith* from Egypt. He has authored and verified many books including the verification and notes on the famous book - *Al 'Awaasim minal Qawaasim fii Tahqeeq Mawaaqifis Sahaabah ba'da wafaatir Rasool* by Qaadi Abubakr bin 'Arabiyy Al Maalikiyy

[2] *Hayaatu Al-Albâni wa Aathaaruhu wa Thanaau Ulamaai alaehi* Vol.1 pg 68

[3] *Ibid.* The notes and commentary on the *Fiqhus Sunnah* have been compiled into a book titled - *Tamaamul Minnah fii Ta'aleeq 'alaa Fiqhis Sunnah* by Ash-Sheikh Muhammad Nâsiruddin Al-Albâni.

Students of various Islamic Sciences holding and/or pursuing different degrees from universities across the Muslim world also regularly consulted Ash-Sheikh Al-Albâni on difficult areas benefiting from his vast knowledge of the Science of *Hadîth*. Some of them are - Dr Ameen Al-Misriyy-رحمته, the Head, *Hadîth* Post Graduate Studies, Faculty of *Hadîth*, Islamic University, Al-Madînah, and onetime *Hadîth* Lecturer, University of Syria, Dr Ahmad Assal, Head, Faculty of Islamic Studies, University of Riyadh, Dr Mahmood Tahhan Professor of *Hadîth*, University of Al-Madînah and a host of others.

Ash-Sheikh Ismaa'eel Al-Ansaaree is one of those who disagreed with Ash-Sheikh Al-Albâni on a few *Fiqh* issues based on what was clear to him - Allâh knows best, on the evidences concerning the issues. Yet, Ash-Sheikh Al-Ansaaree invited Ash-Sheikh Al-Albâni to his house in one of Sheikh's visit to Saudi Arabia, invited his children and few relatives and warned them concerning the personality of Ash-Sheikh Al-Albâni-رحمته.

With Sheikh Abdul Azeez bin Abdullah bin Baaz, the relationship of over forty (40) years was very brotherly filled with mutual honor and respect. Ash-Sheikh Al-Albâni would refer to Sheikh bin Baaz saying:

"The respected and honorable brother, His Eminence, Sheikh Abdul Azeez bin Abdullah bin Baaz..."^[1]

and referring to Sheikh Al-Albâni, Sheikh bin Baaz would say,

^[1] *Adhdhabbul Ahmad* pg 6.

“...honorable brother, respected Sheikh Muhammad Nâsiruddin Al-Albâni...”

Sheikh bin Baaz would also say:

“I do not know of anybody under the heavens in this present time (generation) more knowledgeable than Sheikh Nâsir in the field of *Hadîth* study.”^[1]

At the death of Sheikh bin Baaz, tears ran down his cheeks profusely. He wrote,

“May Allâh ﷻ be pleased with the respected and honorable brother, His Eminence, Sheikh Abdul Azeez bin Abdullah bin Baaz. May Allâh grant us better consolation (on his demise)...I pray Allâh’s forgiveness and bounties on him and (that He ﷻ) includes him in the company of the Pious amongst his servants... ”^[2]



[1] *Hayatu Al-Albâni wa Aathaaruhu wa Thanaau Ulamaai alaehi* Vol.1 pg 66

[2] *Adhdhabbul Ahmad* pg 5-9. Some overzealous Muslim youths usually present Ash-Sheikh Al-Albâni and Ash-Sheikh bin Baaz as if they were sworn enemies because they sometimes differed on some few *fiqh* issues. This is far from being correct. Both Sheikhs (May Allâh’s Mercy be upon them) were the best of friends for over 40 years and until they both parted this world. The book *Adhdhabbul Ahmad ‘an Musnad Imâm Ahmad* written by Ash-Sheikh Al-Albâni was on the request of Ash-Sheikh bin Baaz who acknowledged the book and commended Ash-Sheikh Al-Albâni after a copy of it was sent to him before publication few months (about three months) before his (Sheikh bin Baaz’s) death.

What Scholars Say About Him

1. The Eminent Imâm, *faqeeh* of this *ummah* Ash-Sheikh Muhammad bin Ibrahim Aalus Ash-Sheikh^[1] رحمته الله said about Ash-Sheikh Muhammad Nâsiruddin Al-Albâni:

“He is the possessor (companion) of Sunnah, great helper of truth (Islam) and a veracious

^[1] He was the first vice chancellor of The Islamic University of Al-Madînah and the teacher of the famous Sheikh Abdul’Azeez bin ‘Abdullah bin Baaz for 16 years and they never parted afterwards until his death. Sheikh bin Baaz became the Mufti after him رحمته الله.

opposer of falsehood.”

2. The Eminent Mufti of the Ummah, Ash-Sheikh ‘Abdul’Azeez bin Abdullah bin Baaz said about him:
 - a. “...And Ash-Sheikh Al-Albâni (May Allâh continue to guide him) is well-known to us as someone possessing the right ‘*aqeedah* (belief) Islamic manners and methodology. He is a strong affirmer of the opinions of our pious predecessors, embracing their path in totality”
 - b. “Amongst our well-known noble trustworthy and dependable brothers is our companion, his eminence, Ash-Sheikh Muhammad Nâsiruddin Al-Albâni. He definitely is one of the reformers of this century.”
3. The eminent *faqeeh* Ash-Sheikh Muhammad bin Salih Al-Uthaimen ﷺ said about Ash-Sheikh Al-Albâni:
 - a. “That which I know of Ash-Sheikh (Al-Albâni) from the few times I’ve met him, is that he is very keen on acting according to the Sunnah and warring against *Bid ‘a* be it in matters of ‘*aqeedah* (belief) or *a’amaal* (deeds).”
 - b. “However that which I know (of him) from my reading of his books, I found what I stated above true of him and he is one possessing widely extensive knowledge of *Hadîth* both in terms of memorization and comprehension and that Allâh has benefited by his books, a lot of people in terms of knowledge, the correct methodology and direction in the field of *Hadîth* study and this

is a very great blessing to the Muslims. May Allâh be praised."

- c. "And with regard to critical scholastic analysis, then he is sufficient for you."
 - d. "One day Ash-Sheikh Al-Uthaimen رحمته الله wrote on a cassette the *Muhaddith* (*Hadîth* scholar) of Shaam Muhammad Nâsiruddin Al-Albâni and he said rather the *Muhaddith* of this generation."^[1]
4. Ash-Sheikh Abdul 'Azeez bin Abdullah Aalush Ash-Sheikh *mufti* of Saudi Arabia and Ash-Sheikh Salih bin Fauzaan Al-Fauzaan both

[1] Someone whom I respect so much once said to me in the course of a discussion, "There are a lot of people in this generation who are better learned in the science of *Hadîth* than Al-Albâni." When I kept silent thinking of an appropriate answer, he continued, "The only problem they had was that they did not get publishers for their works" I have decided to respond here since a few other people may share this mistaken opinion. The opinion is very wrong for the following reasons 1. There is no basis for someone making such a comparison since the 'other better learned' scholars did not publish works and he has not visited all the 'better learned, to read their unpublished works. So, how did he know that they are 'better learned?' 2. The one making such a mistaken statement is probably unaware of the fact that Ash-Sheikh Al-Albâni has been adjudged "The Muhaddith of the Century" by the Eminent Scholars of this Ummah including those referred to above and that in fact Ash-Sheikh Ibn Baaz said "I do not know of anybody under the heavens in this present time (generation) more knowledgeable than Ash-Sheikh Nâsir in the field of *Hadîth* study." 3. That opinion is contrary to the position of the Scholars of Sunnah and thus, differing from it would mean "following other than the believers' way" *Soorah Nisaa* vs 114. (Abu Nâsir)

described him as: "The helper of Sunnah in this generation."

5. Ash-Sheikh Al Muhaddith Abdul Muhsin Al 'Abbaad Al Badur, a tutor in the Mosque of the Prophet ﷺ and a Professor of Islamic Jurisprudence in the Islamic University of Al-Madînah, Saudi Arabia said of him:
 - a. "He is the one mourned by the entire universe, the great renowned and eminent Sheikh, Muhammad Nâsiruddîn Al-Albâni رحمه الله. He is renowned for his tremendous effort in the service of Sunnah and in the devotion to the service of the *Hadîth* of the Messenger ﷺ and in explaining the sources of those *Ahadîth* and the books mentioning them and their grades in terms of authenticity and weakness. His service to Sunnah is well-known and his defense of the *'aqeedah* of the *Salaf* (pious predecessors) and their methodology is a great one. And there is no student of knowledge who can do without referencing and consulting his books and writings, for definitely in them (his books) is great benefit and abundant knowledge. His books are renowned and hardly is there a library not possessing his books or at least something of them. And he has a painstaking interest in research, authoring and referencing the statements of scholars and benefiting from them. Definitely, the passing away of a scholar of this sort is in reality a great loss to the Muslims. It is an affliction, an irreparable loss for the Religion (i.e. Islam)."
 - b. "In all truity he (Al-Albâni) is one of the

extraordinary scholars of this generation (present times), those who contributed great, selfless and painstaking service to the Sunnah of the Prophet ﷺ.”

6. His Eminence Ash-Sheikh Hamood bin Abdullah At Tuwayjri رَحِمَهُ اللهُ said of him:
 - a. “Al-Albâni at present is an emblem of the Sunnah, to blemish his character is to assist in blemishing the Sunnah.”
7. The noble Ash-Sheikh Abdullah bin Abdul Rahmân Al-Bassâm, tutor in the Masjid ul Harâm and a member of Supreme Council of Scholars, Saudi Arabia said of him:
 - a. “Today, he (Al-Albâni) is one of the outstanding leaders (of the *Ummah*) of this age, he sacrificed his self, efforts and wealth in the service of the Sunnah.”
8. The Eminent Scholar of *Hadîth*, Ash-Sheikh Abdus Samad Sharifuddin (Ash-Sheikh of Ahlul *Hadîth*) in India رَحِمَهُ اللهُ^[1] sent a letter and said in it:
 - a. “...An enquiry has reached Ash-Sheikh Abdullâh Ar Rahmâni, Ash-Sheikh Jaamiatul Islaamiyah (Ash-Sheikh of the Islamic University) i.e. Jaamiatul Salafiyyah in Banaras, from Darul Iftaa in the Kingdom of Saudi Arabia about a *Hadîth* possessing strange wordings and astonishing meaning and possessing a close

[1] Ash-Sheikh Abdus Samad had referenced the *Hadîth* to the first volume of An-Nasa'ee's *Sunan Al-Kubra* as well as Al-Mizzi's monumental *Tuhfatul-Ashraf*, and they continued to exchange letters on matters of knowledge.

significance to this time of ours (i.e. present age). However, all scholars over here concurred that the greatest and most knowledgeable scholar of *Hadîth* of the present time should be consulted. He is none other than Ash-Sheikh Al-Albâni."

9. The Eminent Ash-Sheikh and author, Ali Tantâwi رحمته الله said:
 - a. "Ash-Sheikh Nâsir is more knowledgeable than I in the field of *Hadîth* and I revere him for his seriousness, zeal and his numerous publications...I take recourse to Ash-Sheikh Nâsir in matters of *Hadîth* and I never disdain to ask him about it (*Hadîth*), fully recognizing his superiority."
10. The Eminent Author Ustaadh Muhammad Al Ghazaali رحمته الله^[1] said about him:
 - a. "Al Ustaadh, Al Muhaddith (the professor and scholar of *Hadîth*), his eminence, Ash-Sheikh, Muhammad Nâsiruddin Al-Albâni...and it is the fact that his feet is firmly established in Sunnah (Knowledge-wise, practice-wise and in terms of calling to it) that earns him this (the above) title."
11. The Eminent teacher, Dr Yoosuf Al Qardaawiyy said:
 - a. "The Muhaddith (Hadîth Scholar) of Shaam, Nâsiruddin Al-Albâni..."
 - b. "The Eminent Scholar, Ash-Sheikh Nâsiruddin Al-Albâni..."

[1] The Author of *Fiqhus Seerah*

12. Dr Abdul Kareem Zaydaan, Professor, University of Baghdad said about him...
- a. "The Muhaddith of the Century, Al Ustaadh Muhammad Nâsiruddin Al-Albâni..."^[1]

From the above it is clear that all great scholars of the present age agree that Ash-Sheikh Muhammad Nâsiruddin Al-Albâni is a scholar of repute.^[2] This is clear from the various appellation they attach to his name e.g. The Eminent Scholar, His Eminence, Ustaadh, Muhaddith, Scholar, etc. so much that even those he scolded harshly in some of his writings like Ash-Sheikh Tuwayjri, Muhammad Al-Ghazali and Yoosuf Al Qardaawi did not deny that he is a great scholar. They all praised him in fact Ash-Sheikh Tuwayjri called him an emblem of Sunnah and prohibited anyone from blemishing his character as we have quoted above.

Thus, all those who refuse to recognize this and call the Eminent Ash-Sheikh all sorts of defamatory names should recognize their error. They should heed the words of Imâm At Tahaawi^[3] ...

^[1] *Majmoo'atu Buhooth Fiqhiyyah* pg 291 by Dr Abdul Kareem Zaydaan

^[2] After carrying out an analysis of the *Hadîth* in Ibn Khuzaymah's *Saheeh*, the Indian *Hadîth* scholar, Muhammad Mustafa 'Azami (head of *Hadîth* Science in Makkah), chose Ash-Sheikh Al-Albâni to verify and re-check his analysis and the work is currently published in 4 volumes containing both their comments. This is an indication of the level of trust placed in Ash-Sheikh Al-Albâni's *Hadîth* ability by other scholars.

^[3] He is Imâm, Faqeeh, Muhaddith Abu Ja'afar Ahmad bin Muhammad bin Salaamah Al- Azadee At- Tahaawi author of the famous book on '*Aqeedah - Al 'Aqeedatut Tahaawiyyah*. Ash-

“And Scholars of the Salaf (Pious Predecessors) amongst the foremost generation and those who follow their footsteps all are people of narrations (i.e. they follow narrations from the Prophet ﷺ or his Sunnah) and they are scholars of understanding and classical reasoning. They should never be mentioned except with good and whoever mentions them with evil (appellate them with evil) is on the wrong path”^[1]

Ash-Sheikh Muhammad Nâsiruddîn a *Faqeeh* :

A *faqeeh* is a scholar imbued with a thorough understanding of Islamic Jurisprudence or with the methodology of deriving Islamic rulings from the Qur’ân and Sunnah.

This is as defined by Imâm As-Suyooti in his book *Tadreebur Raawiyy*.

Today there are many beginners of knowledge who claim that Ash-Sheikh Al-Albâni is not a *faqeeh*. This is usually made when the Ash-Sheikh رحمه الله expresses an opinion contrary to theirs or to those of the scholars they revere so as to denounce the Ash-Sheikh’s opinion. ^[2]

Sheikh Al-Albâni did a commentary of the book and made notes/verification of *Ahadith* to the commentary of Ash-Sheikh bin Abee ‘Izz Al Hanafi on the same book.

[1] *Sharh Tahaawiyyah fil ‘Aqeedatus Salafiyyah* pg 503 by Sadrud Deen ‘Ali bn Muhammad bn Abee ‘Izz Al Hanafi Edited and Verified by Ash-Sheikh Ahmad Muhammad Shaakir.

[2] Such people fail to remember that Ash-Sheikh Albaani was tutored at his early stage in life to strictly be a *faqeeh* in the Hanafi *Madhhab*

This opinion is wrong for the following reasons..

1. In matters of difference of opinion issues should not be resolved by citing personalities and saying one is not a *faqeeh* but rather, issues should be resolved by citing each person's evidence
2. The comments quoted above of Ash-Sheikh Al-Uthaymeen concerning Ash-Sheikh Al-Albâni that "...And he is one possessing widely extensive knowledge of *Hadîth* in terms of memorization and comprehension..." The actual word employed to express comprehension is *diraayah*, which means to derive (in this case), judgment from the text of the *Hadîth*. And this is *fiqh* - to understand the sources of the *Shari'ah* and give legal rulings accordingly.
3. Besides, most of the scholars quoted above described him as *Aalim*^[1] which in the usage of the scholars, according to Imâm Suyooti رَحْمَةُ اللهِ عَلَيْهِ، means

«الْعَالِمُ هُوَ الَّذِي يَعْلَمُ الْمَثَنَ وَيَعْلَمُ السَّنَدَ مَعًا»

"One who has knowledge of how judgments are derived from the texts and knowledge of how the chains of narrations are authenticated."

Commenting on this issue, the Sheikh himself said:

"It is mandatory (as a precondition) for a *faqeeh* to be a *Muhaddith* but it is not mandatory (as a precondition) for a *Muhaddith* to be a *faqeeh* because naturally and intrinsically, the *Muhaddith* is a *faqeeh*.

^[1] Including a Professor of Islamic Jurisprudence and other scholars as mentioned above.

Did the companions of the Prophet ﷺ study *fiqh* or not? What was the *fiqh* they studied? It was nothing other than what they used to take from the Prophet ﷺ. Therefore they studied *Hadîth* (just as the *Muhaddith* does)^[1]. But those present day *fuqahaa*, study (only) the statements of scholars and their *fiqh* and do not study the *Hadîth* of the Prophet ﷺ which is the foundation or the basis of *fiqh*..."^[2]

Thus, some of his writings which rely fully on authentic *Ahadîth* of the Prophet ﷺ on subjects of *fiqh* rank amongst the best materials ever gathered on those subjects and is far away from blind follower-ship of *Madhhab*. Some of these books are:

- a. *Sifatun Salaatun Nabiyy* on prayer
- b. *Hajjatun Nabiyy* on Hajj
- c. *Ahkaamu Janaaiz* on Funeral rites and related issues
- d. *Qiyaamu Ramaadaan* and *At-Taraaweeh* on Night Prayers during Ramadan
- e. *Tamaamul Minaah fi taleeq alaa fiqhis Sunnah* on general issues on *Fiqh*

[1] A close study of books such as *Tasmiyat ul Fuqahaa ul Amsaar min As haabir Rasul wa man ba'dahum* by Haafidh Abu - Abdur Rahmân Ahmad bin Shuaib An Nasaai and *Mashaahir 'Ulamaa ul Amsaar* by Haafiz Abu - Haatim Muhammad bin Hibban At Tameemiy show that "The Distinguished Scholars" who taught the people Prophetic Traditions (*Ahadîth*) were also the *Ulamaa* and the *Fuqahaa*. Ash-Sheikh Muhammad Al-Ameen Al-Haleel stated that to say a Scholar of *Hadîth* is not a *faqeeh* is wrong, strange and recent.

[2] *Minhaajus Salafiy* 'inda Ash-Sheikh Nâsiruddîn Al-Albâni pg 60-61 by 'Amr Abdul Mun'im Saleem.

- f. *Aadaabuz Zifaaf* on marriage and related issues.
- g. *Tamaamun Nush fee Ahkaami Mash* on ablution-related issues
- h. *Ath-Thamarul Mustataab fee fiqhis Sunnah wal Kitaab* on general issues on *Fiqh*

There is no doubt that when scholars of present age recognize a person as a scholar, in every sense of the word, and never said he was not a *faqeeh*, it is futile child's play for an ignorant person to say so.



His Position on Some Issues

Ash-Sheikh Al-Albâni's position on Weak *Ahadîth*^[1]

Ash-Sheikh Al-Albâni gave extensive discussions on

^[1] Any *Hadîth* that does not fulfill the condition of a *Saheeh* (Sound) or *Hassan* (Good) *Hadîth* will be deemed a rejected *Hadîth* (weak). A Hadeeth being declared weak means that based on research and available evidence, there is no reliable or preponderance of the evidence to demonstrate that the Prophet ﷺ made that statement. Had there been strong reason to accept it even if it were through weak chains, it would have been graded *Hassan ligairihi* at the very least

weak *Ahadîth* and their status in the *Shari'ah* in many of his works including - *Tamaamul Minnah fii Ta'aleeq 'alaa Fiqhis Sunnah*, *Saheeh Targeeb wat Tarheeb*, *Silsilatu Ahadeeth Da'eefah* amongst others and his position can be summarized thus:

It is mandatory that whenever a weak *Hadîth* is narrated, the fact that it is weak should also be mentioned so that people do not assume it to be of the Prophet ﷺ, a statement that cannot be authentically proven to be his. This is based on the authentic *Hadîth* of the Prophet ﷺ when he said:

“Beware of the *Hadîth* related on my authority except for what you have knowledgeable of”
(Tirmidhee, Ahmad and others).^[1]

Knowing the authenticity or otherwise of any narration can be achieved in two ways:

- a. By critically studying the various chains of transmission of the *Hadîth* based on the principles of the Science of *Hadîth* without resorting to previous categorization of the *Hadîth* (whether weak or authentic). Today, only very few amongst the people of learning have this ability.
- b. By relying on books of specific compilation of authentic *Ahadîth* such as the Two *Saheeh* - Bukhâari and Muslim or on the comments and

[1] Imâm Abdur Rauf Al Munaawiy also authenticated the *Hadîth* in his book *Faidul Qadeer*. Commenting on a similar *Hadîth*, Imâm Ibn Hibbaan said..“..Every doubt concerning what is narrated about whether it is authentic or not falls under the apparent meaning of this statement..”

verification of scholars of *Hadîth* such Imâm Ahmad bin Hanbal, Yahya bin Maeen, Abee Haatim Ar Raazee, An Nawawi, Adh-Dhahabi, Ibn Hajar Al-Asqalaani amongst others. This is easier despite the fact that it also requires some efforts in looking through reference materials.^[1]

Secondly, weak *Ahadîth* are *zannu marjooh* (literally, subdued guesses) and it is a matter of consensus that it is not permissible to act upon them (*zannu marjooh*) in matters of *halaal* and *haraam*, or virtuousness of deeds or intimidating people away from evil deeds (*Targeeb wat Tarheeb*), etc.^[2]

This position (of Al-Albâni on weak *Hadîth*) is also the position of a good number of scholars such as 'Urwah bin Zubair bin Awwaam, Ibrahim An Nakha'ee and many others amongst the *Taabioon*, Imâm Bukhâari, Muslim, Yahya bin Maeen, Abu Haatim Ibn Hibbaan, Ibn Abu Haatim, Imâm Khataabi, Abubakr bin 'Arabiyy Al-Maalikiyy, Ibn Hajar Al-Haythaamiyy, Ahmad bin Muhammad Adh-Dhahabi, Muhammad 'Alliy Ash-Shawkaani, Ash-Sheikh Ahmad Muhammad Shaakir and many others.^[3]

[1] *Maqaalaatu Al-Albâni* pg 25-26.

[2] To depend on unreliable narrations concerning the actions or statements of the Prophet ﷺ come under "Saying about Allâu's Messenger what one has no knowledge of." Allâu ﷻ says, "he (*Shaitaan*) commands you only what is evil and sinful and that you should say about Allâu what you know not" *Baqarah* vs 169.

[3] For detailed discussion of this issue, see the works of Al-Albâni mentioned above and *Ahadeeth Da'eefah wa Hukmu Ihtijaaj bihaa* by Al-Khudair, *Al-Mukhtasar Al Wajeez fii 'Uloom il Hadîth* by Muhammad 'Ajjaaj Al-Khateeb, *Wujoob al Tathabbut fi Al-Riwaayah* by Dr 'Aasim Al-Qaryootiyy.

Ash-Sheikh Al-Albâni's position on *Irjaa'*:

Irjaa' is the deviant innovatory belief contrary to the Qur'ân, Sunnah and the *Ijmaa'* of *Ummah*, that "Actions are not a part of *Îmân* and that *Îmân* does not increase nor decrease"^[1]

[1] Several verses of the Qur'aan and *Ahadîth* of the Prophet ﷺ show "that actions are from *Imaan* and that *Imaan* increases and decreases." The following are but a few...

Allâh ﷻ says: "And it is not for Allâû to allow your *Imaan* to be lost" *Baqarah* vs 143.

The reference to *Imaan* here is in reference to the prayer, which the Muslims prayed, facing Quds (Jerusalem) before the *Qiblah* was changed. This meaning has been mentioned also from Ibn Abbaass and Ali bin Abee Taalib (*Al Imaan* vol. 1pg 327 by Ibn Mandih). Imâm An Nawawi states "there is consensus on the fact that *Imaan* here means *Salaah*" (*Sharh Saheeh Muslim* Vol 1 pg 149 by Imâm Yahya Sharafadeen An Nawawi).

The Prophet ﷺ said: "*Imaan* has seventy odd branches, the best of which is the declaration that there is no god worthy of worship but Allâû and that the simplest of which is removing a bone from the road. And modesty is a branch of faith" (Bukhâri, Muslim and others).

These Verses indicate that *Imaan* rises and falls.

Allâh ﷻ says: "And when His verses are recited unto them, it increases their faith" *Anfaal* vs 2.

He ﷻ also says: "And Allâh increases in guidance those who seek guidance" *Maryam* vs 76.

Imâm Ibn Taimiyyah, after quoting several statements from the companions that *Imaan* rises and reduces said.. "The issue of increase in *Imaan* with righteous deeds and its decrease with acts of disobedience (to Allâh and His Messenger) is established amongst the companions such that there is no known difference of opinion amongst them on it" (*Al Imaan* pg 211 by Imâm Ahmad Ibn Taimiyyah)

Ibn Nujaim Al Hanafi in his book "*Al Bahrur Raahiq*" said..." And *Îmân* does not increase nor decrease because to us *Îmân* is not in actions...and (part of what leads a man to disbelief is) the statement... '*Îmân* increases and decreases'"

Commenting on the above statement, Ash-Sheikh Muhammad Nâsiruddin Al-Albâni said:

"This position is a clear deviation from the *Hadîth* narrated by Abu Hurairah ؓ where the Prophet ﷺ was asked "What is the best action? He ﷺ said...'Belief in Allâh and His Messenger.'" 'Reported by Bukhâri and others. There are other *Ahadîth* with the same meaning and some of them can be found in *Targeeb* 2/107.

Sheikh ul-Islam Ibn Taimiyyah had clearly explained in the book "*Al Îmân*" the fact that *Îmân* is a part of deeds and that it increases and decreases . It should be referred to for whomsoever seeks fuller explanations.

I (Al-Albâni) says: 'This (that *Îmân* encompasses actions and that it increases and reduces) is what I have been writing for more than 20 years ago re-emphasizing the position of our pious predecessors and the belief of the *Ahlu Sunnah* - and Praise be unto Allâh - on the issue of *Îmân*.

Then today, some ignorantly hostile grudge bearing exuberant young ones accuse us of *Irjaa'*! Unto Allâh we lay complains from the evil of what they are upon in ignorance, misguidance and

confusion” [1]

Ash-Sheikh Muhammad bin Salih Al Uthaimen was asked concerning those who accuse Ash-Sheikh Al-Albâni of *Irjaa*. He responded saying: “Whoever accuses Ash-Sheikh Al-Albâni of *Irjaa* has erred. He either does not know Al-Albâni or he does not know *Irjaa*. Al-Albâni is a man amongst the *Ahlu Sunnah* - May Allâh be pleased with him - a defender of it (*Sunnah*) an *Imâm* of *Hadîth*. I do not know of anyone who surpasses his devotion (to *Sunnah*) in our generation.”[2]

Ash-Sheikh’s opinion about calling oneself a *Salafi*:

On this issue, the summary of Ash-Sheikh’s opinion is this:

“The term *As-Salaf* is well known in Arabic language (implying predecessor). But the language of the *Shari’ah* of Islam is our concern here. It has been established that the Prophet ﷺ during his terminal illness said to Fatimah ؓ:

“Fear Allâh and be patient and a good *Salaf* (Predecessor, past example) I am for you”.[3]

Also, the scholars are fond of using the statement *As-*

[1] *Adhhabbul Ahmad ‘an Musnad Imâm Ahmad* by Muhammad Nâsiruddîn Al-Albâni pg 35 and *Al-Albâni wal Irjaa* by Abdul Azeez bin Raes Al Raes

[2] *Maoqiful Muhaddith Al ‘Allaamah Muhammad Nâsiruddîn Al-Albâni minal Murji’ah wal Irjaa* pg 16 by Abu Ishaq bin Hishaam bin Mahdee Laksaas.

[3] *Saheeh Muslim*

Salaf. There are countless examples but suffice to cite this one:

“Every good is in following the *Salaf* (Predecessors) and every evil is in the innovation of the *Khalaf* (Successors) ”^[1]

However there are some claimants to knowledge who say that it is wrong to call one’s self a *Salafi* (one following the path of the *Salaf* (pious predecessors) thinking that such appellation has no justification in the *Shari’ah*. It is as though they were saying it is not right to say... “I am one following in the footsteps of the *Salaf*’.

No doubt if they really meant this then they would be saying that it is wrong to say I am one practicing the correct Islam, the correct Islam practiced by the Prophet ﷺ and his Companions as he said in his *Hadīth*:

“The best of People is my generation (the one I lived in), then those who follow them and then those who follow them”^[2]

If one were to argue that ‘is it not enough to say I am a Muslim’? Then we reply him by saying that this is also the claim of every Muslim group even the deviant ones like Soofiyyah, Qadianiyyah and Shi’ah. So, What distinguishes you from them?

Also if one argued that ‘why don’t you just say I follow the Qur’ân and Sunnah’? We would reply that

[1] *Saheeh*, a statement of Abdullah bin Mas’ud reported in *Musannaf Abdur Razzaaq*

[2] Bukhâri and Muslim

this is not enough for the reason, firstly, this is also the claim of many deviant groups like the Ashari sect, the Maaturoodi, and the *hisbiyyah*, so what distinguishes you from them?

Secondly, we find in the Qur'ân and Sunnah to follow something in addition to Qur'ân and Sunnah. Allâh ﷻ says....

﴿وَمَنْ يُسَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُنِنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

“Whosoever conflicts the Messenger after guidance has become manifest to him and follows a path other than that of the believers, We shall turn him to the path he has chosen and lead him to hell – an evil destination”. (An -Nisaa’ 4:115).

These believers could be no other than the Companions first and foremost, then those that follow, and then those that follow. Also in the *Hadîth* about the saved sect, the Prophet ﷺ said describing the saved sect:

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي الْيَوْمَ»

“Those who follow that which I and my companions are upon today”^[1] and also

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِيِّينَ»

“Follow my Sunnah and the Sunnah of my rightly guided Caliphs (Successors).”^[2]

[1] *Saheeh*, reported by Tirmidhee, Abu Dawud and others

[2] *Saheeh*, reported by Abu Dawud

Thus, we are also commanded to follow the path of the Companions and the earliest Muslims. All these prove that we have to add to our following the Qur'ân and Sunnah, the understanding of the *Salaf* particularly the Companions.

After establishing our point we say to these people, you also bear names of groups and societies that do not even have any reference in the Qur'ân and Sunnah. Why don't you then abandon those names even the names of your schools of thought like Hanafi, Maaliki, Shaafi'i and Hambali. Thus, there is nothing wrong in calling one's self a *Salafi* in fact it is a very good thing to do.^[1]

His Position on the Madhahibs^[2]

Ash-Sheikh Muhammad Nâsiruddin Al-Albâni condemned the blind following of *Madhhab* (Schools of thought) in strong terms stating that no statement or opinion of a *Madhhab* should be given preference over authentic narrations from the Prophet ﷺ.

He said:

[1] Imâm Ali bin Umar Ad-Daaruqutni said: "A man should never enter into 'ilmul kalaam, nor argumentation and he should never delve deeply into these things, rather he should be a *Salafi*" (*Siyar A'alaamun Nubalaa* Vol. 16 pg 457 by Muhammad bin Ahmad Adh-Dhahabi).

Ash-Sheikh ul-Islaam Ibn Taimiyyah said "There is no blame upon the one who makes apparent, the way of the *Salaf* and affiliates himself with it and attaches himself to it. Rather it is obligatory to accept that from him by agreement, for verily the path of the *Salaf* is nothing but the Truth. (*Majmu'ul Fataawah* Vol 4 pg 149).

[2] Schools of Thought

“It is enough for me that I believe that this is the most upright way which Allâh has commanded believers to take, which the Prophet ﷺ, the Chief of Messengers, has explained. This was the path which was trodden by the pious predecessors - the Companions, their successors and those after them including the four *Imâms* whose *Madhhab* majority of Muslims today attribute themselves to. All of them agreed on the obligation to stick to the Sunnah and to refer to it, to ignore every view contradictory to it, no matter how great the holder or propounder of that view, for the status of the Messenger ﷺ his far greater and his example is far truer.”^[1]

After quoting the statements of the four most popular *Imâms* of the *Madhahib* regarding following the Sunnah and ignoring their views that are contradictory to it, he said: “Hence, whoever adhered to whatever of the Sunnah that was proved authentic even if it opposed some of the *Imâms*’ sayings he would not be conflicting with their *Madhhab* nor straying from their path, rather, such a person would be following all of them and would be grasping the most trustworthy handhold, which never breaks.”^[2]

His opinion on how to revive the Ummah and regain it’s Lost Honor and Glory:

“The solution to this is a return to Islaam and this is what I believe as is contained in the authentic *Hadîth* wherein the Prophet ﷺ said:

[1] *Sifatus Salaatin Nabiyy* by Muhammad Nâsiruddîn Al-Albâni.

[2] *Ibid*

"When you involve in 'eena and you are pleased (engrossed) with agriculture and you abandon jihad in Allâh's way then Allâh will descend upon you humiliation which He (ﷻ) will not remove from you until you return to your religion"^[1]

This is what Imâm Maalik رحمہ اللہ pointed out in his famous statement etched in gold he said:

'Whoever invents in Islam a bid'a (innovation) and considers it hasanah (good), then he has assumed that Muhammad ﷺ betrayed the message. Read Allâh's words, Blessed and Exalted be He, "This day I have perfected your religion for you and completed my favors upon you and I'm pleased with Islam as your religion."

Thus, whatsoever was not on that day part of the Religion cannot today become part of the Religion. And nothing will reform the latter generation of this Ummah except what reformed its earlier generation'

This last sentence is what we are particular about here where he said "...and nothing will reform the latter generation." Just as the Arabs were not reformed of their Jaahiliyyah ways except by the coming of their Prophet ﷺ with revelation from the heavens, which earned them success in this world and would soon also earn them success in the Hereafter.

The fundamental principle upon which a successful Islamic life should be based in this generation is a return to the Qur'ân and Sunnah. However, this issue requires further explanation because a great number of Islamic groups and societies in the present world claim that they have designed for themselves a methodology

[1] *Saheeh*, reported by Ahmad, Abu Dawud and others.

or scheme, which will enable them, establish an Islamic community (state) and Islamic rule.

However, we know from the Book of Allâh and the Sunnah of His Messenger ﷺ that the way to achieve that is only one and that is what Allâh Honored and Majestic is He said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِهِ﴾

"And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.." (Al-An'aam 6:153).

The Messenger of Allâh ﷺ explained this Verse clearly to his Companions.

«خَطَّ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا خَطًّا فَقَالَ: هَذَا سَبِيلُ اللَّهِ ثُمَّ
خَطَّ خُطُوطًا عَنْ يَمِينِ الْخَطِّ وَعَنْ شِمَالِهِ فَقَالَ: هَذِهِ السُّبُلُ،
وَهَذِهِ سُبُلٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ»

He (the Prophet ﷺ) drew a straight line on the ground and said "This is Allâh's path." Then he drew on its sides some divergent short lines and said:" and these are the divergent paths upon each of them is a Shaitaan calling unto it."^[1]

Allâh ﷻ further emphasized this point along with the prophetic explanation when He said:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُنِنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ عِبْرَ سَبِيلِ
الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۗ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

[1] Saheeh, reported by Nasaa'ee

“And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!” (An-Nisaa 4:115)

In this Verse is critical wisdom as Allâh Glorified is He attached the path of the believers to what the Messenger of Allâh ﷺ brought.

This is the same thing indicated in the Hadîth of the Messenger of Allâh ﷺ about dissension when he was asked about the saved sect and he said:

«مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي»

“Those upon what I and my companions are upon today...”^[1]

What then was the wisdom in Allâh’s mentioning of the path of the believers in the Verse and what was the salient reason why the Messenger of Allâh ﷺ attached his Companions to himself in the *Hadîth*?

The answer is that these noble Companions were the ones who received (directly) the two revelations (the Qur’ân and the Sunnah) along with their explanations from the Messenger of Allâh ﷺ without any intermediary as others after them had to. And no doubt, the situation would be as the Messenger of Allâh ﷺ said:

«لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ»

[1] *Saheeh*, reported by Tirmidhee

"The present one sees what the absent one doesn't."^[1]

It was for this reason that the *Îmân* of the Companions was stronger than the *Îmân* of those who came after them. This is what the Messenger of Allâh ﷺ alluded to in the *Hadîth*,

«خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

"The best of People is my generation (the one I lived in) then those after them, then those after them"^[2]

Due to this, it is not possible for a Muslim to understand the Qur'ân and the Sunnah by himself without having recourse to the understanding of the Companions who learnt it directly from the Prophet ﷺ along with it's explanations sometimes with his statements, sometimes by his actions and sometimes by his tacit approvals.

Therefore of great necessity is that we attach to *Da'wah* to Qur'ân and Sunnah, the method of our pious predecessors due to what has been mentioned above in some Verses and *Ahadîth* when Allâh ﷻ mentioned the path of the believers and the Prophet ﷺ mentioned the understanding of the Companions. We follow these as mentioned by our pious predecessors, the Companions and those who followed them in righteousness.

At this juncture, there arises an important question which most Islamic groups and societies are unwary

[1] *Saheeh*, reported by Ahmad, Abdur Razzaaq in *Al-Musannaf* and others.

[2] *Saheeh*, *Silsilatu Ahaadeeth Saheehah*

of. It is "by what means can we know how the Companions understood and practiced this Sunnah?"

The Answer is... there is no path to that except by returning to the study of *Hadîth*, the knowledge of the sciences of *Hadîth*, the knowledge of *Al-Jarh wat Ta'deel*,^[1] and the applications of the principles and methodology of the science of *Hadîth* until the scholars are able to know that which is authentically narrated from the Prophet ﷺ and that which is not.

We say in simple clearer terms to the Muslims who wish to regain the lost glory and honor of Islam and to reestablish the Islamic Rule that they must of necessity do two things:

The first thing is that they should ring into the ears of the Muslims the pristine *Shari'ah* of Islaam free from all the things that have been included in it which were not part of it on the day Allâh Blessed and Exalted be He said:

"Today I have perfected for you your Religion and have completed My favors upon you and I am pleased with Islam as your Religion."

And being able to achieve this today as it was in the past requires a great strife on the path of the Muslim scholars in every part of the world.

The second thing is that they should necessarily accompany with this, pure unstained knowledge and exemplary actions. And the day when the Muslims return to the understanding of their religion as the

[1] This is the science of establishing the reliability or otherwise of narrators.

Companions of the Messenger of Allâh ﷺ did, and then they practice assiduously that Islam, then that day will the Muslims rejoice with Allâh's help.

I beseech Allâh ﷻ to grant us the pristine understanding of Islam according to the Qur'ân and authentic Sunnah of the Messenger ﷺ as understood by our pious predecessors and that He guides us to practice it in deeds, He is the One Who Responds.^[1]



[1] *Muhaddith-ul-'Asr* pg 63 to 65

Ash-Sheikh's Advice to Students of Knowledge

" I advise the beginner in the search for knowledge to read amongst the books of *Fiqh*, *Fiqh us-Sunnah* of Ash-Sheikh Sayyid Saabiq supplementing it by frequently referencing *Subulus Salaam* of Imâm Sana'aani. If he were to also consult the book *Tamaamul Minnah* (which he authored) then that will be better for him. I also advise him to read *Raodatun Naadiyyah* (by Ash-Sheikh Abu Tayyib Siddeeq Hassan Khan)^[1]

[1] Ash-Sheikh Al-Albâni edited and made commentary of the book with the title "*Ata'aleeqatur Raadiyyah 'alaa Raodatun Naadiyyah*" in 3 volumes."

As for *Tafseer*, I advise him to be frequent in reading *Tafseer Qur'ânîl 'Azeem* of Haafidh Ibn Katheer. Though it is lengthy in some areas it still remains the most authentic book of *Tafseer* today. Then with regard to exaltation and heart softening admonitions, I recommend the book, *Riyaadus Saaliheen* of Îmâm An Nawawi. Then I advise him with regard to books of *Aqeedah* to use the book *Sharh 'Aqeedatut Tahaawiyyah* of Ibn Abee 'Izz Al Hanafi and to supplement it with my notes and commentary on it.

Then on a general note, he should build his religion upon the books of Ash-Sheikh-ul Islam Ibn Taymiyyah and his student Ibn Qayyim Al-Jawziyyah both of whom I regard as amongst the most extraordinary scholars of the Muslims who followed the path of the *Salafus Saliheen* (the pious predecessors) in their understanding of the religion displaying along with it piety and goodness though we do not vindicate anybody before Allâh.

Ash-Sheikh's parting advice to the generality of the Muslims:

My parting advice to all the Muslims on the surface of the earth in general and particularly to our brothers who are our partners in the blessed *Da'wah* of Qur'ân and Sunnah according to the methodology of the *Salafus Salih*. I admonish them and myself first and foremost to fear Allâh – Blessed and Exalted be He.

Thereafter to strive in acquiring beneficial knowledge as Allâh ﷻ said:

﴿وَاتَّقُوا اللَّهَ وَيَعْلَمَ اللَّهُ﴾

"And Fear Allâh and Allâh teaches you" (Al-Baqarah 2:282)

And that they know that good knowledge is nothing other than what is contained in the Qur'ân and Sunnah according to the understanding of the *Salaf*. And that they should as much as they have the ability, combine with the knowledge, good deeds so that the knowledge does not become evidence against them rather it becomes evidence in their favor.

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

"The Day whereupon neither wealth nor sons will avail. Except him who brings to Allâh a clean heart (free from Shirk and Nifaaq). (Ash-Shu'araa 26:88-89)

Then I caution them against being one of those who abandon the footsteps of the *Salaf* on many issues in fact in very many issues.

Summarily, those who depart from the fold of the generality of Muslims,^[1] I admonish them to reflect the words of the Prophet ﷺ in the authentic *Ahadîth* where he said

«وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

"And be you servants of Allâh in firm Brotherhood."

And it is mandatory that we are mild and gentle in our approach with those who disagree with us. We should

[1] By calling the Muslims *Kuffaar*, hypocrites, khawaarij, Mu'tazilites, etc. and then warring against them as some ignorant Muslims do nowadays calling the scholars of Islam *Kuffaar* (disbelievers).

always exemplify Allâh's statement:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

"Invite to the way of your Lord with wisdom and fair preaching." (An-Nahl16:125)

Those to whom we must apply this etiquette are those that are vehement in opposing our principles and *Aqeedah* so that we do not combine with the burdensomeness of the call of truth, with which Allâh has favored us, the hardship brought by a bad method of calling to the truth.

I anticipate from our brothers from all the cities of Islam that they abide by the Islamic etiquette and then hope from that in the pleasure of Allâh not expecting any recompense from people nor thanks. Perchance this is sufficient and praise is to the Lord of the worlds.



His Students

Since Ash-Sheikh spent all his life seeking for and teaching knowledge, it is only natural that Ash-Sheikh should have hundreds of students and we mean hundreds not tens though these students vary due to the difference in the length of period of study under Ash-Sheikh, what they studied and how they studied.

So much can be said without fear of contradiction that there is no city without a student of Ash-Sheikh few or many. Some of them learnt from him directly and some through reading his books or listening to his tapes, etc.

Those students of his, despite their variation differences in countries of origin and manner of learning from Ash-Sheikh are distinguished by their pure 'aqeedah and the practice of the Qur'ân and Sunnah according to the understanding of our pious predecessors.

Hardly can one find an author, editor researcher teacher or *Imâm* giving *khutbah* (Sermon) except that he benefits from Ash-Sheikh (by quoting him or his works) as we find around us today.

And respected are these students of his today as callers to the pristine Islam in various cities some of them being renowned scholars.

Some of his direct students are: Ash-Sheikh Muhammad Naseeb Ar Ruffaai'i رُفَاعِي, Ash-Sheikh Muhammad Zuhayr As Shaaweesh^[1], Ash-Sheikh Muhammad Ibrahim Shaqrah, Ash-Sheikh Muhammad Eid 'Abbaasi, Ash-Sheikh Ali Al Khushaan, Ash-Sheikh Ali Hassan Abdul Hameed Al-Halabi Al-Atharee^[2], Ash-Sheikh Saleem Al-Hilaali Al-Atharee^[3], Ash-Sheikh Muqbil Al-Waadi'i^[4], Ustaadh Muhammad Mahdee Al-Istanbuliyy, Khayruddeen Waa'ili, Aboo Ishaq Al-

[1] He published many of the books written by Ash-Sheikh.

[2] Authored more than 150 different published books on different subjects and many others are yet unpublished.

[3] Has more than 200 books published and many others yet unpublished.

[4] One of the greatest scholars of the *Da'awatus Salafiyyah* and a staunch opposer of the deviant Shii'a aqeedah. He has authored a number of books including *As-Saheeh Al-Musnad min maa laysa fee Saheehayn* in 2 Volumes and *Saheeh al-Musnad min Asbaabun-Nuzool*.

Huwaynee^[1], Hamdi Abdul Majeed As Salafi^[2], Ash-Sheikh Abdur Rahmân Abdul Khaaliq, Dr Umar Al-Ashqar, Abu Ubaydah Mashoor bn Hassan Aal Salmaan^[3], Ash-Sheikh Muhammad Al-Ameen Al-Haleel Abu Abdil Musawwir (who verified this book)^[4] and many more.

And amongst those who benefited from him are Al-Ustaadh Muhammad Al-Majdhuub At-Tartunsi, Ash-Sheikh AbdulQadir Arnaoot, Ash-Sheikh Shuaib Arnaoot, Ustaadh Abdur Rahmân Al-Baani and the preacher Ustaadh Isaam Al Ataar.



[1] Ash-Sheikh Al-Albâni has made so many complimentary remarks about him particularly concerning his dexterity and great interest in the verification of *Ahadeeth* and searching the various chains of transmission of the *Hadîth*. He also has several published works.

[2] Verified and authenticated *Ahadîth* in *Mu'jamul Kabeer* of Imâm Tabaraanee in 25 volumes

[3] He has more than 200 published works. He is now widely referred to in the Islamic world as "The Researcher".

[4] Has a number of works including *As-Sahhu Saheeh 'alaa Abwaab Imâm al-Dunya fee Fiqh Al-Hadeeth* and *al Muhaddith Al-Jihbiz bayna Rijaalis Saheehayn*.

His Works

Ash-Sheikh Al Muhaddith Muhammad Nâsiruddin Al-Albâni authored many books and verified/ authenticated many others. His works are exceptional particularly in terms of sound verification of traditions including the use of supporting evidences and a usual follow up with comments of scholars old and contemporary to further establish his judgments.

However concerning how dear his works are to him, his student and companion, Ash-Sheikh Muhammad Al-Ameen Al-Haleel (who verified this book) quoted

Ash-Sheikh Al-Albâni to say,

“Four out of all my books are dearest to me, most beneficial (in terms of how elaborate and all encompassing the discussions in them are) and most attractive to the mind and they are: The two *Silsilah*, *Irwa' ul Galeel* and *Saheeh Sunan Abi Dawud* that I regularly refer to.”^[1]

Silsilatus Saheehah wa Da'eefah:

The *Silsilataen* are the two monumental compilations of *Ahadith Silsilatu Ahadithi Da'eefah* and *Silsilatu Ahadeethi Saheehah*. *Silsilatu Da'eefah* was compiled in line with the methodology of the *Salaf* to purify the Religion from innovatory acts in belief, worship and daily dealings which have engulfed the *Ummah* basically due to reliance on weak and fabricated unestablished *Ahadith*.

This would enable teachers, preachers and students of knowledge to know and beware of such narrations so that they do not attribute to the Prophet ﷺ what he did not say or what cannot be established as his statements.

To increase the benefit of the recognition of unestablished traditions, Ash-Sheikh Al-Albâni compiled chains of Sound *Ahadith* called *Silsilatus Saheehah*.

The pattern adopted by Ash-Sheikh in the books is to mention the *Hadith*, follow up immediately with its ruling, (i.e. whether authentic or not), mention the books of compilation of *Ahadith* in which it can be

[1] The *Sunan Abi Dawud* is that published in 11 volumes.

found, together with a detailed discussion of its various chains of transmission and the comments of the scholars past and present on the *Hadîth*.

Silsilatu Da'eefah is in 14 large volumes with a total of about 7,000 *Ahadîth* and *Silsilatus Saheehah* is in 7 large volumes with a total number of about 3,000 *Ahadîth*.

Irwa' ul Galeel fii Takhreej il Ahadeethi Manaarus Sabeel:

Ash-Sheikh's *Irwa'* is an outstanding work on the verification of *Ahadîth* in Hanbali book of *fiqh* called *Manaarus Sabeel* with relevant notes on the jurisprudential deductions in the book. One of the goals for the work is to present the evidences for the *fiqh* opinions in the book and verify the authenticity of the evidences in terms of soundness or weakness of the *Ahadîth* and the conclusions reached on the rulings.

In all 2,707 *Ahadîth* were verified and compiled in 8 large volumes.

Sifatun Salaatun Nabiyy:

After reading and teaching "The Book of Prayer" in *At Targeeb wat Tarheeb* by Al-Haafidh Al-Mundhreee رحمته الله, to students in the year 1386H,^[1] the importance of Prayer and the reward awaiting those who perform it properly, informed the compilation of a book that would describe Prayer according to the injunctions of the Prophet ﷺ as described in authentic narrations from him.

Hence, the book contains a detailed description of the

[1] 42 years ago

Prophet's Prayer including its essentials, manners, forms, supplications {*ad'eyah*}, and remembrance {*adhkaar*} from *takbeer* to *tasleem* such that it would be easy for the one who truly love the Prophet ﷺ to use the book fulfill his command, "Pray as you see me praying." Thus, the conclusions on issues in the book were not based on pre-existing positions of Schools of Thoughts but rather, as can be authentically proven from the practices of the Prophet ﷺ.

Today, *Sifatun Salaatun Nabiyy* of Ash-Sheikh Al-Albâni is one of the most popularly read books in the Muslim world and it has been translated to different languages of the world including two popular Nigerian languages - Hausa and Yoruba.^[1]

Tahreem Aalaatut Tarb :

This book stands out as one of the most detailed single book on the impermissibility of Music and Musical Instruments according to the Qur'ân, Sunnah, and the explanations of our pious predecessors.

Ash-Sheikh Al-Albâni opened the book with a strong and clear refutation of the arguments of Ash-Sheikh Muhammad Abu Zahrah that appeared in one of the editions of the magazine - "*Ikhwaan ul-Muslimeen*" where he permitted someone who developed love for music despite his memorization of large portions of the Qur'ân to go ahead listening to music.

Ash-Sheikh Al-Albâni explained the incorrectness of the verdict based on clear and authentic textual

[1] The Hausa translation was done by ... while the Yoruba translation was done by Abu Fareed Luqmaan Abdur Rahmaan. May Allâh reward them abundantly. *Aameen*.

evidences. He explored and clarified with proofs, based on the principles of the science of verification of *Ahadîth*, the misconceptions concerning the authenticity of the *Ahadîth* forbidding music giving some of the reasons why the misconceptions came up from Imâm Ibn Hazm Al-Andaloosee and the later day scholars like Dr Yoosuf Al-Qardaawe and Ustaadh Muhammad Al-Ghazaali amongst others who also mistaking the narrations to be weak, wrongly rule on music and musical instruments.

As is known of him, Sheikh Al-Albâni went on to quote other scholars of the *Ummah* including Al- Imâm Al Bukhâari, Ibn Hibbaan, Al-Ismaa'eelee, Al-Haafidh Ibn Salaah, Al-Imâm An-Nawawee, Ash-Sheikh Al-Islaam Ibn Taimiyyah, Ibn Qayyim Al Jawziyyah, Al-'Allaamah Ibn Katheer, Al-Haafidh Ibn Hajar Al-Asqalaani, Al-Imâm Sakhaawee amongst others who had verified and authenticated the *Ahadîth*.

The 216-page book filled with great benefits for the scholars and students of knowledge was first published in 1375H - 50 years ago.^[1]

Adhdhahabbul Ahmad 'an Musnad Imâm Ahmad:

This book was compiled on a special request from the Eminent Ash-Sheikh Abdul 'Azeez bin Baaz (The former Grand Mufti of Saudi Arabia) in response to one Abdul Quddus Al-Haashimiyy who made spurious claims amongst others, that:

[1] This implies that Ash-Sheikh Al-Albâni wrote the book when he was about 44 years old.

1. *Musnad Imâm Ahmad* cannot be truly linked to the Imâm.
2. Abubakr bin Maalik Al Qate'e'i, one of the students and narrators from Abdullah bin Ahmad bin Hanbal has a faulty '*aqeedah* and is amongst the worst of men.
3. Al Qate'e'i (mentioned above) included several fabricated *Ahadîth* so much that it doubled the original compilations of the Imâm.

In this well researched, monumental rebuttal by Ash-Sheikh Muhammad Nâsiruddîn Al-Albâni,^[1] he referenced based on known Sound Chains of narrations over 20 statements confirming the authorship of the *Musnad* by the Imâm. These statements include those of Imâm Ahmad bin Hanbal himself, his son, Abdullah bin Ahmad bin Hanbal, and other scholars such as: Haafidh Abu Musaa Al-Madeeniyy, Imâm Yahya An Nawawi, Imâm Ibn Taimiyyah, Haafidh Ibn Qayyim Al Jawziyyah, Haafidh Ibn Katheer, Haafidh Al 'Iraaqee, Imâm Haythaami, Haafidh Al Jazariyy amongst others.

Ash-Sheikh also showed how baseless Al-Haashimiyy's claim was on Al-Qate'e'i, quoting scholars' testimonies to Al-Qate'e'i's personality and concluded that this Al-Haashimiyy is surely on the path of *dolaal* (misguidance).

The overall characteristic of the book is not surprising given Ash-Sheikh Al-Albâni's status, as the Scholar of

[1] See the story of Qate'e'i's inclusions in the preceding pages.

Hadîth of the Century - May Allâh be pleased with him.

Saheeh Sunan Al Arba'a wa Da'eefuhaa :

Besides Bukhâri and Muslim, the most common books of *Hadîth* compilation are the *Sunan Al 'Arba'a* - Sunan Abu Dawud, Tirmidhi, Nasaai and Ibn Maajah, wherein the authors compiled on different subjects, *Saheeh*, *Hasan*, and a few weak *Ahadîth*.^[1]

Ash-Sheikh Muhammad Nâsiruddin Al-Albâni verified the *Ahadîth* in these books and for each of them, the authentic *Ahadîth* (*Saheeh Sunan*) were separated from the weak ones (*Da'eef Sunan*).

In all, the books (*Saheeh Sunan Al 'Aarba'a wa Da'eefuhaa*) are of 16 large volumes (12 for the *Saheehah* and 4 for the *Da'eefah*) with a total of over 18,000 *Ahadîth*.

Gaayatul Maraam fii Takhreeji Ahadîth il Halaal wal Haraam

Gaayatul Maraam is an outstanding book which contains elaborate discussions on the verification and the categorization of the *Ahadîth* in the book "*Al Halaal wal Haraam*"^[2] with brief notes on a few jurisprudential conclusions of the author.^[3]

[1] The various Imâms who authored each of the *Sunan al 'Arba'a* mentioned that they did not include in their books any *Hadîth* they consider very weak (rejected) or fabricated.

[2] *Al Halaal wal Haraam* is a book written by Dr Yussuf Al Qardaawi, *hafizahullaah*.

[3] Ash-Sheikh mentioned in the introductory notes that his real interest was in the verification and categorization of the

The approach of Ash-Sheikh here was that for every *Hadîth* in the book, he referenced the book of compilation containing it, discussed the chain(s) of transmission(s), citing the statements of scholars, past and present about such a *Hadîth* and other supporting evidences.

About 484 *Ahadîth* were used in the original book (*Al Halaal wal Haraam*) out of which 80 were declared weak.^[1]

Ahkaamu Janaaiz :

This book - Allâh knows best - is one of the most comprehensive works ever compiled on the subject of Funeral Rites in Islaam. It explores what is required of the sick while still on the sick bed, the responsibilities of those taking care of the sick at that time, what to do as soon as the sick dies, the responsibilities of relatives and friends of the deceased, the bathing, shrouding, and burial of the corpse, etiquettes of visits to graveyards and the innovations that have crept into these acts of worship.

A point-by-point approach was adopted for each of the sections with sound evidencing and elaborate discussion of the various evidences leading to convincing conclusions.

Ahadeeth in the book. So, he only commented on the incorrectness, based on evidence, of the conclusions of the original author on a few issues such as Photography, Music and Musical Instruments etc.

[1] This would have surely affected a good number of the legal rulings in the original book, which would have been based of weak, unestablished traditions!

It has 278 pages and the first edition was published in 1969 in Damascus.

Tahdheerus Saajid min Ittikhaadhi Quboori Masajid :

One of the most popular innovations around the Sheikh in his earlier days and around us today is the building of mosques on graves and the taking of graves for sanctuaries/shrines where people sought blessings from the dead.

Thus, the book (actually one of his first), discussed amongst other related issues, the position of *Shari'ah* on the construction of mosques on graves and the ruling concerning the prayer in these mosques.

It has 240 pages and the first edition was published in 1377AH.^[1]

According to the compilations of Ibrahim Muhammad Al 'Aliyy in *Muhammad Nâsiruddin Al-Albâni* and Sameer bin Ameen Az-Zuhairi in *Muhaddith ul 'Asr*, Ash-Sheikh authored about two hundred and twenty-one titles (221), some of which are in 40 Volumes and a good number of them usually more than 3 volumes.^[2]



[1] 57 years ago.

[2] Ash-Sheikh's student Ash-Sheikh Ali Hassan Abdul Hameed Al Halabi Al Atharee has mentioned more than 215 titles.

His Will

He wrote:

“I admonish my wife, my children, my close friends and all those who love me that whenever the news of my death reaches them to first and foremost pray for forgiveness and Allâh’s mercy upon me and not weep over me with a wailing voice.

Secondly, they should hasten to bury me and not inform my relatives except those necessary to organize my funeral and that my *ghusl* be assigned to ‘Azzat Khidr Abu Abdullah my sincere neighbor and friend

and any one else he may choose to assist him.

Thirdly, they should choose a place close by to bury me so that those who carry my corpse are not compelled to put it in a car and as a result those following the corpse also enter and ride in their cars. And that my grave should be in an old graveyard one, which an onlooker will assume soon not to be excavated again.

And whosoever is in the city where I die should not inform any of my children outside it not to talk of any other person until I have been buried so that they are not engulfed by emotions such that they then delay my funeral.

I pray that I meet Allâh in such a condition that He has forgiven my sins, the past and future.

And I bequette my library in its entirety - whether that of the printed material or photocopied or manuscript in my handwriting or the handwriting of other than me to the Islamic University of Al-Madinâh because I have some fond and pleasant memories of *Da'wah* to Qur'ân and Sunnah according to the understanding of the *Salaf* when I was a lecturer (there).

I have hope in Allâh that those who visit the University benefit from it just as they had benefited from its owner in those days when he was there (as a lecturer). And that He ﷻ may benefit me through my sincerity and their prayer.

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

"My Lord! Grant me the power and ability that I may be grateful for your favor which you have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please you, and make my offspring good. Truly, I have turned to you in repentance and truly, I am one of the Muslims {submitting to your Will}"^[1]

Written by the fervently prevalent of his Lord's Mercy
Muhammad Nâsiruddin Al-Albâni
Jumaada Ula 1420AH^[2]



^[1] Soorah Ahqaaf 46:15

^[2] Ash-Sheikh Muhammad Al-Ameen Al-Haleel mentioned that Ash-Sheikh Al-Albâni reviewed his Will a month before his death.

His Children

Part of the mercies of Allâh on Ash-Sheikh Al-Albâni -
ﷺ, are his children and they are:

From his first wife^[1]

Abdur Rahmân, Abdul Lateef, Abdur Razzaaq.

From his second wife

Abdul Musawwir, Abdul A'alaah, Muhammad, Abdul
Muhaymin, Unaysah, 'Aasi'ah, Salaamah, Hassanah
and Sakeenah.

^[1] She died before the death of Ash-Sheikh-ﷺ

From his third wife

Hibatullaah.

May Allâh protect them all. *Aameen.*

The narration from Ash-Sheikh Al-Ameen Al-Haleel about the children of Ash-Sheikh Al-Albâni is that they are people of *Îmân* and *Taqwa* (piety) and we do not vindicate anybody before Allâh.

Standing out amongst the children of Ash-Sheikh Al-Albâni in terms of exceptional brilliance and intellectual soundness relative to that of the Sheikh is his daughter, Al 'Allaamah, Ash-Sheikhah Umm Abdillah Unaysah. Today, Umm Abdillah is regarded as one of the most learned women in the Muslim world in *fiqh* and *Hadîth*.

Talking about her brilliance, the time and great pains put into research, she is almost a copy of her dear father and teacher. She had helped write the preface/introductory notes and the *Fihris* (Glossary) to some of the books of her father particularly those he authored at the later part of his life when his hands were relatively weak due to old age such as the *Silsilatu Ahadîth Da'eefah* Volumes 6 to 14 and those of his books that have been published for the first time since his death such as the *Mukhtasar Saheeh Bukhâari*. In recognition of her knowledge and ability, she was given the assignment to edit the *Mukhtasar Saheeh Bukhâari*, which she has done with brilliance.

Umm Abdillah is reported to have a number of students - both male and female, who learn *Fiqh* and *Hadîth* from her and she answers questions on crucial Islamic Jurisprudential matters.

At the death of her father and teacher, she wrote: "Who will give answers to my questions? Who will fulfill my needs for explanations of the difficult area (of my studies) and who will critically look at my proposals and accept them graciously and thankfully, or reject them based on superior evidences...Who...Who?"



The Nobility of Scholars and the Calamity of Their Death

Verily, Allâh the Exalted and Magnificent selected from amongst His creatures those He loves and guided them to faith, thereafter He chooses from the generality of believers those that He loves and favors them. He teaches them the book (the Qur'ân) and Wisdom (Sunnah) and gives them firm comprehension of the religion.

He teaches them interpretation and honors them above all believers. This, He does in every

generation and era. He elevated them with knowledge and beautified them with gentleness. Through them the lawful and the prohibited, the truth and the falsehood, good and detestable are known. Their honor is immense and their importance is great, they are the inheritors of the Prophets ﷺ^[1] and the apple of the eyes of the Saints.

The fishes in the sea seek forgiveness for them^[2] and the angels spread their wings for them in respect.^[3] And on the Day of Judgment they would be the next to intercede for men after the Prophets ﷺ. Their sittings are full of wisdom and by their deeds the unwary are reawakened.

They are nobler than worshippers,^[4] higher in pedestal than aesthetics, their lives are booty and

[1] Abu Dardaa narrates that the Prophet ﷺ said: "The Scholars are the inheritors of the Prophets (ﷺ). Verily, the Prophets neither left behind (for inheritance) a dirham nor dinar rather, they left behind Knowledge. Whoever grabs it holds on to fortune" (Abu Dawud, Tirmidhi and others). See *Saheeh Targeeb wat Tarheeb* by Muhammad Nâsiruddîn Al-Albâni

[2] Aa'isha ؓ said.."The Prophet ﷺ said: 'Everything, even the fish in the ocean seeks Allah's forgiveness for the one who teaches good.' (Al Bazaar, Tirmidhi, Ibn Hibbaan, Baihaqee and others in different forms but same meaning)

[3] Safwaan bin 'Assaal ؓ said: "I heard the Prophet ﷺ said 'No one goes out of his house in search of Knowledge except that the Angels spread for him their wings' (Tirmidhi and authenticated by Ibn Maajah).

[4] Abu Umaamah Al Baahili narrates that "Two men were mentioned to the Prophet ﷺ one of them, a worshipper and the other a learned person and the Prophet ﷺ said 'The nobility of the learned one over the worshipper is like my nobility over the closest amongst you..' (Saheeh, reported by Tirmidhi).

their death a calamity.^[1] They remind the unwary and teach the ignorant. Misfortune never befalls them nor can one fear for them extinction.

By their teachings the obedient servant strive and by their beautiful exhortation, the negligent retrace their steps. The entirety of creation is in dire need of their knowledge they are a source of irritation and infuriation to *Shaitaan* since they enlighten the hearts of the followers of truth and the heart of the deviant despised.

Their similitude on earth is as the stars are to the sky, serving as source of guidance (Direction) in the darkness of the land and sea, such that whenever the stars are obscured, they (the people) in confusion and when darkness fades away from them they see the way.

Subhaanaka Allahumma Wabihamdika Ashhadu an laa ilaaha illaa anta astaghfiruka wa atuubu ilaek



[1] Abdullah bin 'Amr bin 'Aas ؓ narrates that the Prophet ﷺ said: "Verily, Allâu will not take away knowledge by taking it away from (the minds of) the servants. Rather, knowledge shall be taken away by the taking away (death) of the scholars until no scholar shall remain. People would take ignorant men asking them religious verdicts, they would answer without knowledge (they would rather answer based on their desires) they will mislead people and will be misled"(Reported by Bukhâri and Muslim).

His Death

After a life filled with the search for knowledge and the teaching of it, the reawakening of the Sunnah and the defence of it, an exemplary life of complete servitude to Allâh ﷻ in humility and devotion, Ash-Sheikh Muhammad Nâsiruddin Al-Albâni died on Saturday, 23rd Jumaadah Aakhirah 1420 AH (2nd October 1999) after 'Asr prayer before sunset in Amman, Jordan. He was 88 years old.

He had willed that "...they should hasten to bury me..." and that "...my *ghusl* be assigned to Khidr Abu

Abdullah my sincere neighbor and friend and any one else he may choose to assist him." The *Solaat ul Janaazah* prayer was led by his close companion and student, the Imâm of the Solaahuddeen mosque in Amman, Ash-Sheikh Muhammad Ibrahim Shaqrah and he was carried on the shoulders to the graveyard.

All the acts were carried out as he willed - *Rahimahullaah Rahmatan Waasi'ah*.^[1]

He also willed that:

"... they should choose a place close by to bury me so that those who carry my corpse are not compelled to put it in a car and as a result those following the corpse also enter and ride in their cars. And that my grave should be in an old grave yard."

Allâh ﷻ answered his prayers and brought his will into fruition. Ash-Sheikh Umar Abubakr said:

"He Al-Albâni once passed by the Hamlan graveyard as I was told by Ustaadh Shaqra {a student and companion of Al-Albâni}-*Hafizahullaah* together with Muhammad Al-Khattaab {also a student of Ash-Sheikh} and he {Al-Albâni} said to him, 'I wish to be buried in this graveyard' and it is the closest graveyard to his house. Allâh ﷻ fulfilled his wishes and he was buried there in-ﷻ.^[2]

[1] That was why Ash-Sheikh Al-Uthaimen said in condolence to Ash-Sheikh Al-Albâni's family after hearing the Will and how it was carried out accordingly that..."The Sheikh has upheld Sunnah in his life and his death".

[2] *Al-Imâm al-Mujaddid wal 'Allamah Al-Muhaddith* pg 65

Over five thousand people attended the *Janaazah* prayer performed the same day he died.

May Allâh be pleased with him and count him in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddeeqoon, the martyrs, and the righteous. And how excellent these companions are.



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