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Al-Albani’s Revolutionary Approach to Hadith

When on the first of October 1999, Shaykh Muhammad Nasir al-Din al-Albani passed away at the age of 85, he was mourned by virtually everyone in the world of Salafi Islam. To many, he represented its third main contemporary reference, after ‘Abd al-Aziz bin Baz (who himself had died a few months before) and Muhammad bin ‘Uthaymin (who would pass away in January 2001), both leading figures of the Saudi religious establishment. Salafi newspapers, journals, and websites celebrated this Syrian son of an Albanian clock-maker—whose family left Albania in 1923, when he was nine years old, and re-established itself in Damascus—who had become known as the muhaddith al-asr (traditionist of the era), that is, the greatest hadith scholar of his generation.

In spite of his undistinguished social background al-Albani became known as the greatest hadith scholar of his generation. His reliance on hadith as the central pillar of law at the expense of the schools of jurisprudence caused him to take up controversial positions. This brought him into conflict with the Saudi religious establishment but also made him popular in Salafi circles.

See through the example of al-Albani himself and some of his disciples, lies in his revolutionary approach to hadith.

The Wahhabi paradox

Common knowledge considers Shaykh Nasir al-Din al-Albani to be a staunch proponent of Wahhabism, the discourse produced and upheld by the official Saudi religious establishment. This is undoubtedly true in terms of ‘aqidah (creed), yet al-Albani strongly disagrees with the Wahhabis—and especially with their chief representatives, the ulama of the Saudi religious establishment—when it comes to fiqh (law). There, al-Albani points to a fundamental contradiction within the Wahhabi tradition: the latter’s proponents have advocated exclusive reliance on the Quran, the Sunna, and the consensus of al-salaf al-salih (the pious ancestors), yet they have almost exclusively relied on Hanbali jurisprudence for their fatwas—acting therefore as proponents of a particular school of jurisprudence, namely Hanbalism. According to al-Albani, this also applies to Muhammad bin ‘Abd al-Wahhab whom he describes as “salafi in creed, but not in fiqh.”

For al-Albani, moreover, being a proper “salafi in fiqh” implies making hadith the central pillar of the juridical process, for hadith alone may provide answers to matters not found in the Quran without relying on the school of jurisprudence. The mother of all religious sciences therefore becomes the “science of hadith,” which aims at re-evaluating the authenticity of known hadiths. According to al-Albani, however, independent reasoning must be excluded from the process: the critique of the matn (the content of the hadith) should be exclusively formal, i.e. grammatical or linguistic; only the sonad (the hadith’s chain of transmitters) may be properly put into question. As a consequence, the central focus of the science of hadith becomes ‘ilm al-nija (the science of men), also known as ‘ilm al-jarh wa-l-ta’dir (the science of critique and fair evaluation), which evaluates the morality—deemed equivalent to the reliability—of the transmitters. At the same time—and contrary to earlier practices—al-Albani insists that the scope of this re-evaluation must encompass all existing hadiths, even those included in the canonical collections of Bukhari and Muslim.

Revolutionary interpretations

As a consequence of the peculiarity of his method, al-Albani ended up pronouncing fatwas that ran counter to the wider Islamic consensus, and more specifically to Hanbali/Wahhabi jurisprudence. For instance, he wrote a book in which he redefined the proper gestures and formulae that constitute the Muslim prayer ritual “according to the Prophet’s practice”—and contrary to the prescriptions of all established schools of jurisprudence. Also, he stated that mihbar— the niche found in a mosques indicating the direction of Mecca—were bid’as (an innovation) and declared licit to pray in a mosque with one’s shoes. Another controversial position was his call for Palestinians to leave the occupied territories since, he claimed, they were unable to practice their faith there as they should—something which is much more important than a piece of land. Finally, al-Albani took a strong stance against indulging in politics, repeating that “the good policy is to abandon politics”—a...
phrase implicitly aimed at the Muslim Brotherhood, whose political views he consistently denounced.

The presence of al-Albani in Saudi Arabia—where he was invited in 1961 by his good friend Shaykh 'Abd al-'Aziz bin Baz to teach at the Islamic University of Medina—prompted an embattled group of Wahhabi extremists, who disagreed with him but could hardly attack him because of his impeccably Wahhabi credentials. This controversy sparked by his book *Veil of the Muslim Woman*, in which he argued that Muslim women should not cover their face—a position unacceptable by Saudi standards—finally gave the Wahhabi establishment the justification needed to get him out of the Kingdom in 1963. He then re-established himself in his country of birth, Syria, before leaving for Jordan in 1979.

However, the opposition al-Albani encountered from the Wahhabi religious establishment was not merely intellectual. By putting into question the methodological foundations upon which the Wahhabis had built their legitimacy, he was also challenging their position in the Saudi religious field.

From its inception, Wahhabism had established itself as a religious tradition—at the core of which lay a number of key books, both in creed and law. This tradition had been monopolized by a small religious aristocracy from Najd, first centred around Muhammad bin 'Abd al-Wahhab and his descendants (known as the Al-Shaykh) before opening up to a small number of other families. In the Saudi system as it took shape, the members of this aristocracy would become the only legitimate transmitters of the Wahhabi tradition; in this context, independent scholars were excluded because they had not received “proper” ‘ilm from “qualified” ulama.

Traditional Wahhabi ‘ilm, therefore, was the fruit of a process of transmission and depended on the number of ijazas—a certificate by which a scholar acknowledges the transmission of his knowledge (or part of it) to one of his pupils, and authorizes him to transmit it further—given by respected Wahhabi scholars. This is the very logic al-Albani—who, himself, owned very few of these certificates—would challenge by promoting his critical approach. As a matter of fact, according to al-Albani, transmission has no importance whatsoever, because, every hadith being suspect, the fact that it was narrated by a respected scholar cannot guarantee its authenticity. On the contrary, the important process is accumulation—a good scholar of hadith alone may provide answers to matters not found in the *Quran*...

Religious entrepreneurs

For all these reasons, al-Albani’s ideas would rapidly become a means for Salafi religious entrepreneurs from outside the Wahhabi aristocracy to challenge the existing hierarchy. Al-Albani himself quickly gathered a large following, in Saudi Arabia and beyond. He would soon have to be recognized, despite the initial hostility of the Wahhabi religious establishment, as one of the leading figures in Salafism.

In the mid-1960s, a number of al-Albani’s disciples in Medina founded al-Jama’a al-Salafiyya al-Muhtasiba (The Salafi Group which Commands a previously absent measure of meritocracy. More importantly, al-Albani’s contribution to Salafism, on religious issues, and the ideas of the Muslim Brotherhood, on political issues.

In the 1990s, a few students of al-Albani would go on to become the leaders of two of the most significant political movements in Saudi Arabia: the story of Juhayman al-‘Utaybi.

Notes

1. As opposed to Wahhabism, Salafism refers here to all the hybridations that have taken place since the 1960s between the teachings of Muhammad bin ‘Abd al-Wahhab and other Islamic schools of thought####


3. On the controversies surrounding al-Albani, see ibid.


5. For more details, see ibid.

6. The book is called *Muwazana bayna al-muta‘addidin wa-l-muta‘ashhadin fi taslih al-ghadib wo-ta’llah*. [The balance between the early ones and the late ones regarding the identification of authentic and weak hadiths].

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