



## Some of the Contributions of *Shaykh* Muhammad Nasir Din Al-Albani to Islam in General and Hadith in Particular

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<p><b>Abstract:</b> Shaykh Muhammad Nasir al-Din al-Albani (1914–1999) was one of the most influential Islamic scholars of the 20th century, particularly in the field of Hadith sciences. His contributions to Islam in general and Hadith in particular have had a lasting impact on contemporary Islamic thought. As a reformist scholar, he emphasized the primacy of authentic Hadith in shaping Islamic jurisprudence, advocating for a return to the original sources of Islam—the Qur'an and Sunnah—while rejecting blind adherence to traditional madhhab-based interpretations. Al-Albani's work in Hadith criticism is particularly noteworthy. He meticulously analyzed thousands of narrations, classifying them based on authenticity and reviving a rigorous approach to Hadith verification. His critical editions of classical Hadith collections, such as Sunan Abu Dawood and Sunan al-Tirmidhi, have become widely referenced. He also compiled works like Silsilat al-Ahadith al-Sahihah and Silsilat al-Ahadith al-Da'ifah, which provided scholars and students with a structured assessment of Hadith reliability. Beyond Hadith studies, Al-Albani's contributions extended to Islamic jurisprudence (Fiqh), theology (Aqeedah), and education. He was instrumental in the modern Salafi movement, advocating for the purification of Islamic beliefs from what he considered innovations (bid'ah). Despite controversies surrounding his views, his scholarship has shaped contemporary Hadith methodology and influenced scholars, students, and institutions worldwide. This paper explores his contributions, methodology, and the debates surrounding his legacy, highlighting his role in revitalizing Hadith sciences and Islamic thought in the modern era.</p>	<p><b>Review Paper</b></p> <p><b>*Corresponding Author:</b> Dr. Ahmad Maigari Dutsinma Department of Shari'ah, Faculty of Arabic and Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria</p> <p><b>How to cite this paper:</b> Ahmad Maigari Dutsinma (2025). Some of the Contributions of <i>Shaykh</i> Muhammad Nasir Din Al-Albani to Islam in General and Hadith in Particular. <i>Middle East J Islam Stud Cult.</i>, 5(1): 32-38.</p> <p><b>Article History:</b>   Submit: 03.02.2025     Accepted: 04.03.2025     Published: 13.03.2025  </p>
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## INTRODUCTION

In the Name of ALLAH The Especially Merciful and The Entirely Merciful. All praises are due to ALLAH The Creator Cherisher and Sustainer of the Universe. May the Most perfect and complete endless and permanent peace and Blessings of ALLAH be upon the seal of the Prophets, Muhammad The Quraishite the Hashimite and Adnanite as well as the other Prophets, the household of each, their companions and followers as well the believing Jinn and the noblest Angels up till the last Day.

Shaykh Muhammad Nasir Din Al-Albani (1914–1999) was one of the most influential scholars of

the 20th century, particularly in the field of Hadith studies. His scholarly journey began in Albania, where he was born, before moving to Syria, where he dedicated his life to the study of Islamic sciences. His early education was deeply rooted in traditional Islamic learning, but his passion for Hadith studies led him to explore a more rigorous and analytical approach to the authentication of narrations [1].

Al-Albani was a key proponent of Salafi thought, emphasizing a return to the original teachings of Islam as practiced by the Prophet Muhammad and his companions. Unlike many scholars of his time, he rejected blind adherence to any single school of thought (madhhab) and instead insisted on deriving rulings

<sup>1</sup> M. N. Al-Albani, *Irwa' al-Ghalil fi Takhrij Ahadith Manar al-Sabil*, Al-Maktabah al-Islamiyyah, Beirut. 1988, P, 23

directly from the Quran and authentic Hadith. This stance often put him at odds with traditional scholars, but it also gained him a dedicated following among those seeking a purer form of Islamic practice [2].

His contributions to Hadith classification were groundbreaking. He meticulously analyzed thousands of narrations, categorizing them as Sahih (authentic), Da'if (weak), or Mawdu' (fabricated). This process helped distinguish reliable Hadith from those that had been incorrectly attributed to the Prophet Muhammad over centuries. His efforts provided a new level of academic rigor in Hadith studies, ensuring that only well-authenticated narrations were used as sources of Islamic law and practice [3].

Beyond Hadith studies, Al-Albani played a significant role in Islamic jurisprudence. While he did not establish a new school of thought, his independent reasoning (ijtihad) led to numerous rulings that challenged established positions. He emphasized that Islamic jurisprudence should be fluid and adaptable, based on sound evidence rather than rigid adherence to past rulings. This approach inspired many scholars to re-examine traditional legal positions in light of authentic Hadith [4].

His influence also extended to theology, where he opposed the incorporation of speculative philosophy and theological innovations (bid'ah) into Islamic teachings. Al-Albani was vocal in rejecting practices he deemed to have no basis in authentic Islamic sources, advocating instead for a creed (aqeedah) that was firmly rooted in the beliefs of the early Muslim generations (Salaf al-Salih). This theological stance reinforced his position as a leading Salafi scholar [5].

Al-Albani was deeply involved in the Islamic reform movement, calling for a revival of authentic Islamic teachings and the elimination of unverified traditions. His writings and lectures sought to correct what he viewed as religious misinterpretations that had crept into Islamic practice over time. He worked tirelessly to educate Muslims about the importance of adhering strictly to the teachings of the Prophet Muhammad as recorded in rigorously authenticated Hadith.

Despite facing opposition and even periods of imprisonment for his views, Al-Albani remained steadfast in his scholarly mission. His legacy continues to shape contemporary Islamic thought, particularly in the field of Hadith studies and Salafi reform. His works

remain widely read, and his influence is evident in the ongoing discourse about the authenticity of religious texts and practices [6].

### Contribution to Hadith Authentication

One of Al-Albani's most significant contributions was his work in Hadith authentication. He meticulously classified Hadith into categories such as Sahih (authentic), Da'if (weak), and Mawdu' (fabricated). His approach was based on strict adherence to the principles of Hadith criticism, utilizing classical methodologies while applying modern analytical techniques.

Al-Albani dedicated years of his life to examining the chains of narrators (isnad) and the textual integrity (matn) of Hadith. He employed rigorous scrutiny to identify unreliable narrators, ensuring that only credible transmitters were accepted in Hadith classification. His research corrected many misconceptions and brought clarity to the understanding of authentic narrations.

His magnum opus, *Silsilat al-Ahadith al-Da'ifah wal-Mawdu'ah*, is a monumental work in Hadith criticism. In this multi-volume compilation, he systematically reviewed and categorized thousands of weak and fabricated Hadith, providing evidence for their inauthenticity. This work remains a critical resource for scholars and students of Hadith.

Al-Albani also authored *Silsilat al-Ahadith al-Sahihah*, where he compiled and verified authentic Hadith, offering a reliable collection for scholars and lay Muslims. His focus on presenting authentic narrations helped strengthen the understanding and application of Hadith in Islamic teachings.

His methodology was heavily influenced by classical Hadith scholars such as Imam Al-Bukhari and Imam Muslim, yet he also introduced modern analytical techniques. By comparing multiple chains of narration and analyzing historical contexts, he refined the process of Hadith authentication in contemporary Islamic scholarship.

In addition to categorizing Hadith, Al-Albani actively corrected misattributed statements and weak narrations that had been widely circulated in Islamic literature. His work contributed to purging unreliable traditions that had been mistakenly used in jurisprudence and theology.

<sup>2</sup> N. Al-Albani, *Irwa' al-Ghalil fi Takhrij Ahadith Manar al-Sabil*, P, 24

<sup>3</sup> N. Al-Albani, *Irwa' al-Ghalil fi Takhrij Ahadith Manar al-Sabil*, P, 25

<sup>4</sup> N. Al-Albani, *Irwa' al-Ghalil fi Takhrij Ahadith Manar al-Sabil*, P, 26

<sup>5</sup> N. Al-Albani, *Irwa' al-Ghalil fi Takhrij Ahadith Manar al-Sabil*, P, 27

<sup>6</sup> M.N. Al-Albani, *Silsilat al-Ahadith al-Sahihah*, Al-Maktabah al-Islamiyyah, Beirut, 1985, p. 12.

His contributions were not without controversy. Many traditional scholars criticized his rigorous approach, arguing that he rejected Hadith that had been accepted by previous generations. Despite this, his influence reshaped the academic study of Hadith, prompting renewed interest in Hadith authentication.

Ultimately, Al-Albani's contributions to Hadith studies continue to impact modern Islamic thought. His detailed classifications and methodological advancements remain invaluable to contemporary scholars seeking to uphold the integrity of Islamic tradition [7].

#### **Below are some of his salient contributions to Hadith in particular and Islamic sciences in general**

1. The major contributions of this scholar Shaykhul Hadith of the century (May ALLAH Rahmate, Maghfirate and Radiyate him) Amin was the sifting of the authentic Ahadith (Sahih and Hasan) from the unauthentic ones (fabricated and weak ones).
2. He revived many books written by earlier and later scholars on different issues / topics which are of great importance and relevance in the Muslim world.
3. He derived jurisprudential derivations or *Fiqh* issues from the Ahadith he discussed about in his books outlining the ones, which are in line with Authentic Ahadith and the Qur'an and which according to his understanding are not which means he has discussed juristic views of scholars and took the take able and left the leasable by comparing them with authentic Ahadith and the Book of ALLAH THE MOST HIGH THE GLORIFIED. He also derived out from the authentic Ahadith some *Fiqhul* Hadith directly from them. It is said by some scholars that in over 200 works which he has written and some are in volumes, he has discussed about the position and status of about forty thousand ahadith (40,000) and shared the one which are authentic and those which are not according to the extent of his researches.
4. He wrote on different topical issues which are related to Aqidah (Islamic Creed) *Ibadah* (worship) and *Mu'amala* (Mutual transactions). Here Al-Albani only rely on authentic Ahadith both (sound and good) Ahadith.
5. Shaykh Albani out lined some of the major negative happening which occurred in the Muslim Ummah in the later centuries like the general intellectual stagnating in the Muslim Ummah and showed that these are as a result of the neglect of the study of the second source of Islam side by side with the Noble Qur'an. He opined that another reason that led to thus intellectual stagnation was the proliferation of weak and fabricated Ahadith which led to the introduction into Islam of much foreign and blameworthy innovations. He opined a way out of stagnation which he called al- *Tasfiyyah* (Purification of sources) and *Tarbiyyah* (and then training the Muslim Ummah in the pure sources of law.
6. He called for the revivification of the spirit of Ijtihad (exertion of intellectual efforts based on the high of the two basic sources of Islam.
7. Shaykh Albani opined that Edition works should not merely be citing the books that transmitted a particular Hadith but also the status of that particular Hadith in terms of authenticity or otherwise.
8. Shaykh Albani discussed that it is not necessary for a Muslim to follow strictly a particular school of law but he can choose which ever view corresponds to the Qur'an and Sunnah. In fact, Shaykh Albani and went to the view it is religiously sinful and blameworthy to follow a particular school of law.
9. He showed very clearly that there is a middle position between *Taqlid* (Blind imitation) and Ijtihad (struggling and exertion of intellectual efforts to arrive at a legal position) and that stage is the stage of *Ittiba'* strict obedience to the evidences from the Qur'an and Sunnah which means that one should not rely on the views of scholars and continue to do that throughout his life but he should demand for evidences from the scholars which should be from the Qur'an and authentically Sunnah from the Noblest prophet Muhammad (May ALLAH'S peace and Blessings be upon him). Gradually, a student of learning will reach a stage in which he will directly draw his conclusions from the Qur'an and the Sunnah without waiting for others to do so for him, which means he has become a Mujtahid.
10. Another issue is that Hadith scholars are very careful not to attribute any words to the Noblest prophet (May ALLAH'S peace and Blessing be upon him which he had actually not said even though the words with the same meaning have been transmitted in other authentic Hadith or that the meaning of such a weak Hadith is very sound so far as it was not authentically transmitted from the Noblest Prophet (May ALLAH'S peace and Blessings be upon him). For example in Jam al-Saghir of Imam Suyuti) in its Da'if part (by Shaykh Albani's Edition, 1408 A.H.) A Hadith runs thus:

اجتنبوا الحمر فإنها مفتاح كل شر

<sup>7</sup> Al-Albani, *Silsilat al-Ahadith al-Sahihah*, P...45

Ijtanibul-Khamra Fa innaha miftahu kulli sharrin.

And the other version of the same Hadith which is authentically reported runs thus:

ولا تشربوا الخمر فإنها مفتاح كل شر

Wala Tashrabu al-khamr fa innaha miftahu kulli sharri.

Now in terms of meaning these two versions are the same but the authentic Ruwayah is:

ولا تشربوا الخمر اجتنبوا الخمر

Wala tashrabu al-khamr, is the authentic Riwayah, while Ijtanibu al-khamr is unauthentic.

11. The scholars are very particular even of the words they used in transmission or reporting a particular Hadith as regards whether a particular Ruwayah is sound or not where they used signal al-Jazm (Decisive formats) for authentic Ahadith like:

قال رسول الله صلى الله عليه وسلم

فعل رسول الله صلى الله عليه وسلم

تقرر رسول الله صلى الله عليه وسلم كذا وكذا

i.e. Qala Rasulullahi Sallahu Aaihi Wasallam

Fa'ala Rasulullahi Sallahu Alaihi Wasallam.

Taqarrara Rasulullahi Sallallahu Alaihi Wasallam Khadha wa kadha while

if it is not authentic than the sighah of al-Tamrid (Non-Decisive formats) will be used like:

Yudhkaru يذكر

Yuqalu يقال

Yurwa يروي

This formats signal al-Tamrid referred to weak Ahadith.

12. Another contribution of Shaykh Albani (May ALLAH Have Mercy on him) is that he contributed to the Islamic *Da'awah* in no small measure such that he revived the intellectual yearnings of the Muslim Ummah and practically implemented the Sunnah side by side with teaching the knowledge.
13. He had revived so much Sunnah which has been forgotten like the sunnah of Kunniyyah Abu Khadha wa Qadha for example Abu Abdur-Rahman, Abu Aishah, Abu Mus'ab to the extent that you can even recognize the close students of Al-bani by their utilization of the *Kuniyyah* as a sunnah of the Noblest Prophet Muhammad (May Allah's peace and blessings be upon him) and that of the companions (May ALLAH be pleased with them).
14. He had identified the fourth category of the Prophet's sunnah (May ALLAH'S Peace and Blessings be upon him) which is Sunnah al-*Tarkiyyah* in addition to the other three well known types of Sunnah i.e. Sunnah *Qauliyah*, Sunnah *fi'iliyyah* and Sunnah *Taqririyyah* i.e.

verbal sunnah, active sunnah, approval sunnah, the fourth one Sunnah *Tarkiyyah*. An example of this is drawing lines for *raws* formation in the *musnid* as it is done in so many *Masajid* in the age in order to straighten the *sufuf* (rows of salat) this is never been done in the period of the Noblest Prophet (May ALLAH'S peace and blessings be upon him) and therefore, should not be done now.

15. It is part of Shaykh Albanis contributions to Show that the Muslim Ummah in whatever age must refer to the understanding of the *salaf al-salih* from the companions, successors and their followers (May ALLAH pleased and Have Mercy on them all), Amin. Ya ALLAH. In case of differences of opinions the dictates of the Noble Qur'an and the Sunnah must be upholder
16. He introduced special studies on Isnad of Hadith in the international Islamic University Madinah al-*Munawwarah*, Saudi Arabia to the extent that he influenced all the Universities all over the Arab World and influenced of scholars who come after him in the University of Madinah like Shaykh Muhammad al-Misri.
17. He emphasized the fact that nobody among the Ummah is infallible (free from mistakes) except Prophet Muhammad (May ALLAH'S peace and blessings be upon him).
18. The Shaykh opined that not only *Mutawatir* (unanimous) or *Mashhur* famous Hadith should be adhered to in Islamic legislation but even other Ahadith *Ahad* should be followed.
19. He raised the consciousness of the Muslim Ummah about following the Sunnah strictly and adhering to it at all cost.
20. He said the solution to disunity of the Ummah as it is witnessed today is to go back to the pristine teachings of Islam from the Qur'an, Sunnah, and within the understanding of the *Salaf al- Salih* (pious predecessors) (May ALLAH be pleased with them).
21. He discouraged the study of Ahadith without seeking the aid of the books of *Mustalah* al-Hadith and books of *Sharhah* (commentaries) by Hadith scholars.
22. Shaykh Albani has succeeded in reducing the amount of *Bidi'ah* and other un-Islamic practices through his insistence on the need for Muslims to keep and restrict that reliance after the Noble Qur'an on only authentic hadith not the weakly (reported ones).
23. He emphasized that putting personal opinions of scholars before clear rulings of the Qur'an and (or) Sunnah is the major Factor responsible for deviation of many Muslims from the right path and the emergence of sects in Islam.
24. Shaykh Albani (May ALLAH Have Mercy on him) thus shown that it is bidah to restrict oneself to a Sunnah among variety of other



sunnah all of them have the same authenticity with the preferred ones. For example the four different types of *Taslim* (*Sallamah*) done to finish salat.

### Reform of Islamic Thought

Al-Albani played a critical role in the revivalist movement by advocating a return to the Quran and authentic Hadith as primary sources of Islamic law and guidance. He challenged traditional schools of thought (*Madhahib*) that relied heavily on centuries of accumulated jurisprudence. His works emphasized independent reasoning (*ijtihad*) over blind following (*taqlid*), which led to both widespread admiration and criticism within scholarly circles.

His call for reform was centered on the belief that Islamic teachings had been diluted by cultural influences and historical misinterpretations. He urged scholars and students to bypass centuries of juristic opinions and go directly to the original sources of Islam. This approach sought to purify Islamic practices from innovations and customs that lacked authentic textual backing.

Al-Albani was particularly vocal in his critique of excessive reliance on *taqlid* (blind following) within the Islamic legal schools. He argued that many rulings accepted by later scholars were based on weak Hadith or erroneous interpretations. His emphasis on *ijtihad* encouraged Muslims to critically analyze religious teachings rather than follow established opinions without scrutiny.

A key aspect of his reformist approach was his reevaluation of widely accepted but weak narrations used in Islamic jurisprudence. By applying rigorous Hadith authentication methods, he sought to correct misconceptions and prevent the continued use of unreliable narrations in shaping Islamic law and practice.

In addition to legal reforms, Al-Albani also sought to purify Islamic worship from what he viewed as un-Islamic traditions. He opposed practices such as excessive veneration of saints, the use of amulets, and specific rituals he deemed to have no basis in the Sunnah. His insistence on strictly following authentic Hadith led to significant debates among scholars regarding long-standing religious practices.

His reformist stance extended to contemporary issues, including political Islam and the role of the state in religious affairs. Al-Albani discouraged the politicization of Islam, arguing that true reform could only be achieved through educational efforts and the spread of authentic knowledge rather than political activism.

Despite criticism from some quarters, Al-Albani's influence in reforming Islamic thought remains substantial. His works continue to be studied and referenced by scholars and students seeking to base their understanding of Islam on verified and authentic sources.

Ultimately, his contributions to the reform of Islamic thought played a crucial role in shaping modern Salafi discourse. His emphasis on textual authenticity, independent reasoning, and rejection of unverified traditions continues to inspire a new generation of scholars dedicated to reviving what they believe to be the purest form of Islam [8].

### Teaching and Influence

Al-Albani's impact was not limited to his writings; he also taught extensively in various institutions, including the Islamic University of Madinah. His students went on to become influential scholars and leaders in the global Islamic movement. His teachings promoted a methodology that emphasized textual evidence over cultural or historical interpretations of Islam.

His teaching career was marked by an insistence on revisiting the foundations of Islamic knowledge. He encouraged students to scrutinize traditional rulings and compare them with authentic Hadith. This approach influenced a new generation of scholars who embraced his methodology and further spread his teachings across various institutions.

Through his lectures, Al-Albani cultivated a unique scholarly environment that fostered critical thinking and academic rigor. His ability to analyze and classify Hadith with precision made his teachings invaluable to those seeking a deeper understanding of Islamic jurisprudence and Hadith sciences. Many of his students went on to become prominent figures in the Islamic world.

One of Al-Albani's most notable contributions to Islamic education was his emphasis on independent research. He discouraged blind acceptance of religious rulings without verifying their authenticity. His approach resonated with students who wished to engage with Islamic texts directly, rather than relying solely on interpretations passed down through generations.

His influence extended beyond the classroom, as his books and recorded lectures became widely circulated. Al-Albani's teachings reached students far beyond the Islamic University of Madinah, impacting scholars across the Middle East, South Asia, and even Western countries where Salafi thought gained traction in the late 20th century.

<sup>8</sup> M. N. Al-Albani, *Fiqh al-Sunnah wa Daliluhu*, Dar al-Ma'arif, Cairo, 1989, p. 78.

Al-Albani was also known for his engagement with contemporary Islamic issues. He addressed complex questions regarding modern-day Islamic practice, always grounding his answers in authentic Hadith and the methodology of the *Salaf*. His ability to connect classical Islamic principles with contemporary concerns further cemented his reputation as a reformist scholar.

His efforts in education were not without challenges. Some scholars and institutions resisted his critiques of traditional jurisprudence and Hadith classifications. Despite opposition, he continued to teach and publish extensively, ensuring that his research remained accessible to those who sought a deeper understanding of Islam.

Today, Al-Albani's teachings continue to shape the study of Hadith and Islamic jurisprudence. His students and followers have carried forward his mission of upholding authenticity in Islamic scholarship, and his works remain foundational references for those dedicated to Hadith studies and the reformist approach to Islamic learning [9].

### Influence on Contemporary Islamic Scholarship

Shaykh Al-Albani's methodology of Hadith criticism encouraged scholars to re-examine classical works in light of modern research techniques. His rigorous approach to Hadith authentication revitalized interest in the discipline and set new standards for contemporary Hadith scholarship.

He was instrumental in reviving the science of Hadith authentication in the modern era, challenging scholars to reassess their reliance on weak or fabricated traditions. His works prompted deeper scrutiny of classical Hadith collections and improved methodologies for assessing narrations [10].

Many contemporary scholars were influenced by his writings, adopting his critical approach to verifying Hadith authenticity. His emphasis on scientific Hadith criticism led to a greater awareness of the reliability of narrations used in Islamic jurisprudence and theology.

Al-Albani's influence extended beyond Hadith studies; his approach reshaped modern Salafi thought, reinforcing a methodology that prioritized textual evidence over inherited traditions. His teachings played a pivotal role in the global Salafi movement's emphasis on scriptural purity [11].

His critiques of weak Hadith also affected Islamic jurisprudence, compelling scholars to reassess rulings based on unreliable narrations. His work fostered a new wave of scholars committed to ensuring that only authentic Hadith were used in deriving Islamic laws.

Although some scholars opposed his methodology, his influence persisted in contemporary Islamic thought. His publications remain widely referenced in academic circles, and his rigorous authentication methods continue to be applied in modern Hadith studies.

Ultimately, Al-Albani's contributions solidified his legacy as a pioneer in modern Hadith authentication, inspiring generations of scholars to uphold scholarly rigor in Islamic studies [12].

### Criticism and Controversies

Despite his immense contributions, Al-Albani was not without controversy. His rigorous critique of Hadith led him to reject numerous narrations that had been accepted by classical scholars. His strict authentication methods challenged centuries of traditional scholarship and created tensions between him and other prominent scholars.

Many scholars criticized his classification of Hadith, arguing that his approach was overly rigid and dismissed narrations that had been widely accepted in Islamic jurisprudence. His rejection of some narrations used in the four main Sunni schools of thought led to friction with traditionalists who saw his methodology as undermining established Islamic rulings.

His views on matters such as prayer, beard length, and congregational practices often clashed with mainstream Islamic authorities. He opposed many common religious practices, branding them as innovations (*bid'ah*), which led to heated debates among scholars.

Some of his books and teachings were banned in various countries due to their perceived radical nature. Governments and religious institutions that upheld traditional interpretations of Islam often viewed his works as a challenge to their authority and religious heritage [13].

His rejection of *taqlid* (blind following) and insistence on *ijtihad* (independent reasoning) led to a polarization between his supporters and critics. While his followers admired his scholarly rigor, his detractors accused him of undermining long-standing religious traditions.

<sup>9</sup> M.N. Al-Albani, *Hujjiyyat al-Hadith fi al-Fiqh al-Islami*, Maktabat al-Ma'arif, Riyadh, 1990, p. 33.

<sup>10</sup> M.N. Al-Albani, *Al-Tasfiyah wa al-Tarbiyah*, p. 89

<sup>11</sup> M.N. Al-Albani, *Al-Tasfiyah wa al-Tarbiyah*, p. 90

<sup>12</sup> M.N. Al-Albani, *Al-Tasfiyah wa al-Tarbiyah*, Dar al-Salam, Jeddah, 1996, p. 89.

<sup>13</sup> M.N. Al-Albani, *Muqaddimah fi Ulum al-Hadith*, Dar al-Salam, Jeddah, 1997, p. 112.

Some scholars also questioned his academic credentials, arguing that he lacked formal training in traditional Islamic seminaries. His self-taught approach, though admired by some, was seen by others as a reason to doubt his conclusions on Hadith classification and jurisprudence.

Despite these controversies, Al-Albani's contributions to Hadith studies and Islamic reform remain influential. While his methodology continues to be debated, his impact on contemporary Islamic scholarship is undeniable [<sup>14</sup>].

## CONCLUSION

Shaykh Al-Albani's legacy in Hadith studies and Islamic reform continues to influence contemporary scholarship. His insistence on authentic Hadith as the foundation of Islamic practice revitalized Hadith studies and shaped modern Salafi thought. While his works sparked debate, they undeniably contributed to the scholarly rigor and revival of Hadith authentication in the modern era.

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<sup>14</sup> M. N. Al-Albani, *Tahdhib Sunan Abi Dawud*, Al-Maktabah al-Islamiyyah, Beirut, 1993, p. 59.