



TYOLOGY OF MUHAMMAD NASHIRUDDIN AL-ALBANI'S HADITH THOUGHT

Abstract: This article discusses the typology of the thought of Muhammad Nashiruddin al-Albani, a prominent hadith scholar in the modern era who is widely known among Salafi manhaj. As a scholar who emphasizes the importance of *tashfiyah* (purification) in hadith, Al-Albani seeks to distinguish authentic hadith from dha'if hadith, which he believes is a fundamental step to eliminate heresy and superstition in Islamic practice. Through a descriptive-analytical approach, this article shows that Al-Albani is not only a hadith scholar, but also a reformist who seeks to bring Muslims back to the pure teachings based on salaf al-shalih. Thus, his thinking has a great influence in shaping modern Islamic discourse, especially in the study of hadith and the implementation of *manhaj salaf*. On the other hand, his views also raised polemics among other scholars, especially related to his rejection of the taqlid madhhab. Al-Albani is not only known as a hadith scholar, but also as a reformer who revived the spirit of Islam based on authentic principles. His thinking provides a strong intellectual foundation for those who want to understand and practice Islamic teachings according to the guidance of the salaf generation.

Keyword: *Typology, al-Albani, Hadith, Tashfiyah, Manhaj Salaf*

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How to cite this
article:
Syahidin,. (2024).
"Typology of
Muhammad
Nashiruddin al-
Albani's Hadith
Thought"
*Al-Imtaz:
Jurnal Keilmuan
Ushuluddin*, 1 (2),
119-130.



Abstrak: Artikel ini membahas tipologi pemikiran Muhammad Nashiruddin al-Albani, seorang ulama hadis terkemuka di era modern yang dikenal luas dalam kalangan manhaj salafi. Sebagai ulama yang menekankan pentingnya *tashfiyah* (penyucian) dalam ilmu hadis, Al-Albani berupaya membedakan hadis sahih dari hadis dha'if, yang ia yakini sebagai langkah fundamental untuk menghilangkan bid'ah dan khurafat dalam praktik keislaman. Melalui pendekatan deskriptif-analitis, artikel ini menunjukkan bahwa Al-Albani tidak hanya menjadi seorang ulama hadis, tetapi juga seorang reformis yang berusaha membawa umat Islam kembali kepada ajaran murni berdasarkan salaf al-shalih. Dengan demikian, pemikirannya memberikan pengaruh yang besar dalam membentuk wacana keislaman modern, terutama dalam kajian hadis dan implementasi *manhaj salaf*. Di sisi lain, pandangannya juga memunculkan polemik di kalangan ulama lain, terutama terkait penolakannya terhadap taqlid mazhab. Al-Albani tidak hanya dikenal sebagai seorang ulama hadis, tetapi juga sebagai pembaharu yang menghidupkan kembali semangat berislam berdasarkan prinsip-prinsip yang autentik. Pemikirannya memberikan landasan intelektual yang kuat bagi mereka yang ingin memahami dan mengamalkan ajaran Islam sesuai tuntunan generasi salaf.

Kata Kunci: *Tipologi, al-Albani, Hadis, Tashfiyah, Manhaj Salaf*



INTRODUCTION

In the intellectual history of Islam, hadith occupies a very important position as the second source after the Qur'an. Various methods and approaches in understanding and assessing hadith continue to develop with the passage of time. One of the contemporary figures who has a great influence on the study of hadith is Muhammad Nashiruddin al-Albani. As a scholar known for his expertise in hadith criticism, Al-Albani's thought exerted a significant influence, especially among the followers of the Salafi manhaj.

This article aims to review the typology of Al-Albani's thought, both in terms of his hadith methodology and his views on manhaj salaf. Through an analysis of his life journey, education, and contributions in the field of hadith, it is hoped that it can be further understood how Al-Albani formed a framework of thought that has been a reference for many parties until now.

Against a background of challenging life, Al-Albani showed great diligence in studying the hadith independently. His commitment to *tashfiyah* (purification) and *tarbiyah* (education) makes him an important figure in reviving the understanding of Islam based on the Qur'an and the Sunnah. His critical approach to dha'if hadiths and his efforts to separate the sahih from the weak show his extraordinary dedication to Islamic scholarship.

RESULTS AND DISCUSSION

1. Al-Albani's Life and Education

Al-Albani's full name is Abu 'Abdurrahman Muhammad Nashiruddin ibn Nuh ibn Adam. Al-Albani's name is attributed to his homeland, Albania. Al-Albani was born in 1332 AH/1914 AD in the city of Askoderah the capital of Albania at that time. Exactly two years after the State of Albania proclaimed its independence and switched to a secular government and more dominated by Christians. It should be



noted that Albania at that time was still a country that applied Islamic law, just as it was when the area was still part of its power Ottoman Empire, then independence after Ottoman Empire experienced a period of decline. His father was a famous scholar there, namely al-Hajj Nuh al-Najati (Haji Nuh, his full name is Noah bin Adam al-Najati al-Albani). Haji Nuh was one of the leaders Hanafi School at Albania and so expert in the field of science *Shari'i* which he learned in Istanbul which at that time was the capital Ottoman Empire. (al-'Aizuri, 2006) (al-Syaybani, 1987) (al-Syaybani, 1987)

At the time when communist ideology dominated the region Balkan, then one of its leaders named Ahmet Zog (Zog from Albania) ascended the throne, an event occurred that would later castrate Albania from its Islamic state identity, namely the abolition of Islamic law by Ahmet Zog. During the leadership of Ahmet Zog, there were many changes to the law as a whole, even the pronunciation of Azan which is very sacred to Muslims is also forced to be spoken in Albanian. So since then there has been a wave of refugees of people who still firmly hold their Islamic values, one of the people who holds fast to their faith is the family of Haji Nuh who decided to emigrate to Damascus, the capital of Syria which at that time was still part of the territory of Sham, and at that time Al-Albani was only 9 years old. (al-Syaybani, 1987)

Muhammad Nashiruddin Al-Albani grew up and started the pages of his life in the city of Damascus, he grew up and developed in a poor family, although religious education remained the main reference in his family life. By his father, little Al-Albani was put in a school on the same level as the Primary School, namely *al-Is'af al-Khairiyyah al-Ibtidai'yyah* in Damascus, then his father moved Al-Albani to another school. It was at this second school that Al-Albani completed his formal primary education.



His father did not send him to an advanced school, because Haji Nuh assessed that the formal schools at that time that implemented the general curriculum did not provide great benefits other than simply teaching a child how to write and read, while moral education and Islamic insight were of very low quality. Therefore, for the sake of a stronger and more religious-oriented educational program, his father also created his own curriculum for the next Albani education. (Izzadine, 2023)

Through the curriculum created by his father, Al-Albani began to study the Qur'an along with its tajweed, the science of nahu and sharaf, and also the sciences of jurisprudence (fiqh of the Hanafi madhhab). In addition to studying through his father, Al-Albani also studied with other scholars in his area. Then Al-Albani began to study the book *Maraqī al-Falah*, several hadith books, and the knowledge of balaghah from his teacher Shaikh Sa'id al-Burhani. In addition, there are several other branches of knowledge that he learned from Imam Abdul Fattah, Shaikh Taufiq al-Barzah, and others. (al-'Aizuri, 2006)

Muhammad Nashiruddin Al-Albani, who is known as a scholar critic of hadith this century, is a man whose life is in a poor family. No wonder when Al-Albani was a child he used to work as a carpenter. He also worked to help his father repair clocks. This work was a gift in itself for al-Alabni, because it was then that he had more time to study and read. Reading is a hobby that he has loved since he was young, his free time will not just pass by but will be used to read. He continued to pursue the learning process diligently and consistently, along with his age, his father also equipped him with skills to become his capital to make a living in the future, those skills are expertise in the field of wood and clock repairmen. Al-Albani was as adept at repairing clocks as his father. Because of his expertise in repairing watches, al-Albani earned the nickname *al-Sa'ti* (Hourly repairman. (Muhid, 2023)

As time went by, in the future Al-Albanibaru realized the wisdom behind not continuing his education in formal or public schools. He felt grateful, because if he had studied in a public school, maybe he would not have become what he is now. According to him, public schools or formal education cannot produce scholars, but only provide convenience for them to conduct scientific research. (Bakar, t.th)

There are two gifts that Al-Albani is most grateful for, namely his migration to Sham and having the skill of repairing clocks. By migrating to Sham, he was able to understand Arabic, making it easier for him to understand the sciences. *Shar'i* from the original source. The expertise and profession as a clock repairman also brings many blessings in Al-Albani's livelihood. From that work he got halal sustenance, had a lot of free time to read and study, and was trained to be meticulous. This meticulous attitude will have a great influence in the scientific field he is engaged in, namely research in the field of hadith. (Kudhori, 2017)

2. Intellectual Career and Da'wah Activities

Al-Albani's tendency towards Hadith began from his quite interesting experience, namely when he was 20 years old, when al-Albani discovered the al-Manar Magazine written by Muhammad Rashid Rida in one of the stores he passed. He observed the magazine and then opened it page by page until he stopped paying attention to a paper on the study of hadith criticism of *Ihya' 'Lyduddin* (written by Imam al-Ghazali) and the hadiths contained in it. Al-Albani considered that the criticism in the article was very scientific, in fact he admitted that it was the first time he had encountered such a scientific criticism. Curiosity about what he read made al-Albani want to refer directly to the book that was used as a reference for the paper, namely the book *al-Mughni 'an Hamli al-Asfar*, by



al-Hafiz al-Iraqi. However, economic conditions did not support him to buy the book. So renting a book is the solution. The book, which was published in 3 volumes, was rented by Al-Albani, then he copied the book in his own handwriting from beginning to end. That was his first activity in the science of hadith, a copy of the hadith book. During the process of copying, of course, Al-Albani indirectly read and studied the book he wrote in depth, thus, indirectly he has added insight and knowledge to himself. (Bakar U. A., 2009)

The knowledge of hadith was so extraordinarily attractive to Al-Albani, that the ideology of the Hanafi school that his father instilled in him faded, and since then Al-Albani is no longer a taklid to a school, but every religious law that comes from the opinion of a school will definitely be weighed first by a pure and strong basis and rules derived from the guidance of the Qur'an or the Sunnah of the Prophet Muhammad (saw). (Ghani, 2019)

In terms of timing, Al-Albani is quite clever at it. As a time repairman, he only worked three hours a day, and the rest of the time he spent studying hadith and researching hadith manuscripts found in the Zhahiriyyah library of Damascus. He is very at home in the library, 6-8 hours can be spent in the library, and he only goes out during prayer times, even for the food that he has prepared from home, in the form of snacks for him to enjoy while in the library. Seeing al-Albnai's seriousness, the library staff provided a special room for him to conduct scientific research and study on hadith books and manuscripts. (al-Syaybani, 1987)

In contrast to hadith scholars in general, both hadith scholars *mutaqaddimin* And *mutaakhirin* who generally had many teachers and learned directly from their teachers, Al-Albani seemed to learn more independently (self-taught). His seriousness and diligence in reading and researching in the library have given birth to valuable works in the field of



hadith and jurisprudence. He studied many manuscripts that had never been printed and then *Tabqiq*-his.

For his sincerity, Al-Albani produced a written work of approximately two hundred book titles. Of all his writings, it can be categorized into three groups; First, in the form of a book that he compiled himself. Second, other people's books that are *Tabqiq*, *Takbrij*, *this is a liq*. Third, Answers to other people's thoughts and polemics addressed to him. The most numerous writings of al-Albani are *Takbrij* and *Tabqiq* to the works of previous or current scholars. Most of Al-Albani's works have been published and many have been translated into various languages including Indonesian.

3. Typology of Al-Albani Thought

Nashiruddin Al-Albani is one of the most well-known hadith scholars in the Islamic world, even more so for Salafis, with all its advantages and disadvantages, he is predicted to be the figure of the Salafi scholar who understands the most about hadith in the modern century. Therefore, Nashiruddin Al-Albani is a figure who is the main reference in the field of hadith for the Salafists.

Al-Albani's tendency in the field of hadith has had a great influence on his religious beliefs and attitudes. Armed with knowledge of hadith science, Al-Albani believes that it is *manhaj salaf* that is always in the truth, not *madhhab* or other schools. According to him, outside the *manhaj salaf* there are many inequalities in the practice of religious teachings, thus giving birth to misleading *bid'ahs*. (Bakar U. A., 2009; Syahidin, 2020)

Al-Albani's tendency towards *salaf manhaj* is inseparable from the influence of the figure of Muhammad bin Abdul Wahhab who is the initiator of the birth of the *salaf school Wahabi*. According to Al-Albani,



Muhammad ibn Abdul Wahhab (Idahram, 2012) is the only person who revives monotheistic da'wah in the Hijaz plain (Mecca and Medina region). Therefore, not a few of Al-Albani's works, especially in matters of faith, often quote the statements of Muhammad ibn Abdul Wahhab. (Aderus, 2011)

In Al-Albani's view, the heresy and division of Muslims into several groups such as Mu'tazilah, Syi 'ah, Qadariyah, Jabariyah and so on is because they do not adhere to understanding *Al-Salaf Al-Shalih*. For Al-Albani, *Nash* The Qur'an and the hadith very clearly encourages Muslims to follow the manhaj salaf.

One of the characteristics manhaj salaf is an invitation to return to adhere to the Qur'an and the hadith of the Prophet (peace be upon him). All religious practices must be based on the main source of Islamic teachings. If this is not the case, then the religious practice is deviant and misguided. The Muslim Generation First, the Companions, the tabi'in and the tabi' tabi'in are ideal examples for them. In their view, this first generation of Muslims is the best generation (*Salaf Al-Shalih*), who have practiced religion in accordance with the Qur'an and Sunnah. They are the chosen ones who always surrender themselves to the truth according to what is in the Qur'an and the Sunnah. (Ahmad Buyani Wahib, 2011)

According to Al-Albani, it is necessary to emulate the practice of this generation of salaf, because Muslims have practiced many religious teachings that have been mixed with various forms of bid'ah and *superstition*. One of the main reasons is because Muslims no longer maintain religious practices such as *Al-Salaf Al-Shalih*. Return to the teachings of the Qur'an and Sunnah is the only way to protect Muslims from all mistakes and sins in practicing religion.

Al-Albani also highlighted The number of jurists who tend to adhere to the hadith *dba'if*, as well as the da'i or *muballigh* who convey

many hadiths *dba'if* even hadith *Maudu'*, and also Sufis who are fond of hadiths whose origin is unclear. Al-Albani is very concerned about this condition, the spread of the hadith is so fast because it is supported by existing information media such as radio, magazines, and newspapers. (Ghani, 2019)

It is on this basis that Al-Albani held *tashfiyah* In the field of hadith, that is, by examining the hadiths contained in books or manuscripts, then separating which hadith is valid and which is *dba'if*. Then interpreting the Qur'an with valid hadith only based on understanding and views *Salafus Shalih*. According to him, holding fast to the salaf manhaj in this case is a guarantee of unity of views and preventing division. Al-Albani also views that *tashfiyah* In the field of hadith, this is very important to do, because with many hadiths *da'if* which circulated in the midst of the Islamic community has taken part in spreading acts of heresy and superstition so as to weaken Muslims. (Bakar A. , t.th; al-Ahkam, 1987)

Tashfiyah what Al-Albani refers to includes the purification of Islamic sciences and thoughts that have reached us. We are obliged to get rid of knowledge and thoughts that are contrary to the correct manhaj. Similarly, it includes the cleansing of Islamic thought from all new elements that are inserted into the thinking of Muslims today, which are based on Western teaching methods. More specifically, for example, philosophy and educational sciences that open opportunities for them to infiltrate deadly poisons that damage the thinking of Muslims. (Bakar U. A., 2009)

Basically, Al-Albani is not a new and first person in voicing the manhaj salaf, but as a tongue connector of previous figures, such as Ibn Taimiyyah, Ibn Qayyim al-Jauziyah and Muhammad bin Abdul Wahhab. Therefore, salafi da'wah which was carried by Al-Albani received an



extraordinary response in Saudi Arabia and some Middle Eastern countries. Other. Not surprisingly, for the Salafi group, Al-Albani is predicted to be the figure of the scholar who understands the most in the field of hadith in the modern century.

CONCLUSION

Muhammad Nashiruddin al-Albani is one of the leading hadith scholars in the modern century who has made a great contribution in the field of hadith criticism and Islamic studies. Through the *tashfiyah* (purification) approach to hadith, he seeks to purify Islamic teachings from weak hadiths and re-establish the values of teachings based on the Qur'an and Sunnah according to the understanding of salaf al-shalih.

Al-Albani's thought emphasizes the importance of critically examining hadith to separate the authentic from the dha'if, with the aim of eliminating heresy and superstition that can damage the unity of Muslims. His independent and focused approach to the salaf manhaj made him an influential figure in the salafi movement, which sought to return to the pure teachings of Islam. On the other hand, his views also raised polemics among other scholars, especially related to his rejection of the taqlid madhhab. Al-Albani is not only known as a hadith scholar, but also as a reformer who revived the spirit of Islam based on authentic principles. His thinking provides a strong intellectual foundation for those who want to understand and practice Islamic teachings according to the guidance of the salaf generation.

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