

The Da'wah Thought Of Muhammad Nasir Al-Din Al-Albani

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Abstract

Muhammad Nasir al-Din al-Albani is one of the few prominent scholars of hadith in the 20th century. Al-Albani produced many works in various disciplines based on research of thousands of hadith manuscripts. Thus al-Albani's thought in the field of da'wah or preaching to Islam is greatly influenced by the discipline of hadith studies. His painstaking study of prophetic hadith had formed his stream of thought towards the scientific approach, without fanaticism to any party. Hence this article attempts to highlight the methodology, principle and implications of al-Albani's da'wah based on his academic works, while correcting perception towards them. Facts presented were obtained from al-Albani original as well as translated writings. Al-Albani is deeply inclined towards the Salafi da'wah methodology as advocated by various predecessors. Through this methodology, al-Albani successfully manage to revive Muslim's awareness of the importance of returning to the guidance of both the Qur'an and the Sunnah based on the understanding of the Salaf, while combating innovations in religion which undermine their progress. Striving also to focus al-Albani's contributions in da'wah, this article hopes to enhance a more harmonious relationship between the Muslim community and the institution of Islamic scholars.

Keywords: al-Albani, Da'wah, preaching of Islam.

INTRODUCTION

Muhammad Nasir al-Din al-Albani (1914-1999) was born in Shkoder, Albania in a poor but knowledge loving family. The whole family emigrated from Albania to Syria when al-Albani was only nine years old due to the intense pressure of Ahmet Zogu's secular rule. He received his early education at the Madrasah al-Is'af al-Khayriyyah al-Ibtida'iyyah, a private school located in Damascus until the end of primary level. Discontented with the effectiveness of formal education, al-Albani's father decided to home-school his son. He was taught the sciences of Tajwid, Arabic Grammar, Arabic Morphology as well as Islamic Jurisprudence according to the Hanafi school such as the text of Mukhtasar al-Qaduri by his father. Simultaneously he also studies under prominent scholars of Damascus namely Sheikh Sa'id al-Burhani, Sheikh Muhammad Bahjat al-Baytar and Sheikh Raghīb al-Tabbakh.

Since the age of twenty years old, al-Albani started giving more efforts in hadith studies, due to the influence of an article of al-Manar periodical where Muhammad Rashid Rida criticized *Ihya' Ulum al-Din*, a canonical book by Abu Hamid al-Ghazali. Realizing the importance of setting an authentic standard of information, he strived to master the methods of takhrij while referring to various secondary sources such as the Arabic language, Balaghah (rhetoric) and Gharib al-Hadith (abnormality of hadiths) in understanding texts of hadiths. Having successfully gain the mastery of hadith sciences and been acknowledged as the field's expert, al-Albani was appointed by the Shariah Faculty of Damascus University as a researcher in the academic project to perform the takhrij for hadiths of buying and selling in *Mawsu'at al-Fiqh al-Islami* (Islamic Jurisprudence Encyclopedia), set for publication in 1955. At the same time, he was elected to the supervisory committee for publishing hadith books, formed during the era of Syria's unification with Egypt. He was also requested by the Jami'ah al-Salafiyyah (Salafiyyah University) of Benares, India to accept the position of Syeikh al-Hadith. However al-Albani declined the offer as it was difficult to bring his family member together because of the war fought between India and Pakistan.

Al-Albani lived in Damascus for about 50 years before moving to Amman in Jordan. He returned to Damascus and then shifted to Beirut. For several years, al-Albani had also resided in the Emirates (UAE) as the guest of Dar al-Birr organization. Having

travelled to nearby Gulf states, he also visited renown scholars such as Muhammad al-Ghazali and Yusuf al-Qaradawi. During his last visit to UAE in 1989, he delivered a lecture at the district of al-Zid. In conjunction with al-Albani's visit, the mosque was renamed as Imam al-Albani Mosque.

When the Islamic University of Medina was opened in 1977 (1381H), al-Albani was offered to teach hadith. Invited by the rector, Syeikh Muhammad Ibn Ibrahim Ali Syeikh who is also the Chairman of Saudi Arabian Committee of Senior Scholars; he accepted the offer. Al-Albani taught the subject for three years, only to leave Saudi when the Meccan coup crisis took place in 1979 (1383H). He continued to contribute his services to this Islamic University from 1395 to 1398H, this time as a member of the university's supreme council or senate. (Mubarak bin Mahfuz Ba Mu'allim, 2003: 30-32). Thanks to the dedication and hard work for more than 60 years with 224 original works, al-Albani was recognized as an outstanding international scholar of hadith studies. His priceless service to the discipline was awarded with the King Faisal Prize by the Kingdom of Saudi Arabia in 1419 H. (Albani CV, 17th August 2002: <http://www.khayma.com/mohd/albanicv.html>).

METHODOLOGY OF THOUGHT

The activities of studying hadith scientifically encourages al-Albani to reject taqlid or blind following towards any mazhab or school of Islamic jurisprudence. An evidence-centered research of hadith has deeply influenced Albani to embrace the Salafi methodology, a methodology dedicated to upholding the religion based on the Qur'an and the Sunnah according to the understanding of the Salaf scholars, without being fanatic to neither individuals nor school of thought. (Salim Ibn 'Id al-Hilali (1999, 30-32). Through this methodology, al-Albani dared to differ with any mazhab, including the mazhab he was brought up with, if the mazhab's opinion contradicted his scientific findings. Armed with the mastery of authentic Islamic knowledge, he entered into academic discussion on issues of tawhid, fiqh and bid'ah with various scholars, including his own father. The Salafi methodology he championed has often been a target of criticism by those who do not understand it. He was frequently asked, why should it be called as Salafi? Is it a political school or a da'wah methodology promoting innovations in religion?.

In fact, the term salafi is not a religious innovation. Originally from the Arabic word of salaf meaning: all those who left us in this world earlier, either family members or others. This meaning referred to al-Fayruz Abadi, Muhammad Ibn Ya^cqub, 1987: 1060; Ibn Manzur, Muhammad Ibn Mukrim Ibn Manzur (n.d), Vol. 1, p. 158; Ibn Faris, Ahmad Ibn Faris Ibn Zakariyya, 1991, Vol. 3, p. 95; al-Raghib al-Asfahani, al-Husayn Ibn Muhammad, (n.d): 239 and Ibn al-Athir, al-Mubarak Ibn Muhammad, 1979, Vol. 3, p. 390). Linguistically, it has been utilized by Prophet Muhammad and his companions. (Muslim Ibn Hajjaj, 1991, Vol. 4, No: 2450). A study showed that the Salaf terminology in Tafsir al-Tabari occurred for 27 times, in Tafsir al-Qurtubi for 102 times, in Tafsir Ibn Kathir for 274 times, in Sharh Sahih Muslim by al-Nawawi for 225 times, in Fath al-Bari Sharh Sahih al-Bukhari by Ibn Hajar al-‘Asqalani for 328 times and in the Encyclopaedia of Islamic Jurisprudence software that compiled some 100 books of Islamic jurisprudence from various mazhab, the occurrence happened for 7309 times. (Hafiz Firdaus Abdullah, 2003: 74-75). As used by earlier muslim scholars, the Salafi terminology however refers to the generation of the Sahabah (companions of Prophet Muhammad) and those who followed them in understanding and practising Islam. The opposite from the perception of some, the salafi connotation does not refer to any party, political movement or organization. Al-Albani outlined three fundamental of the Salafi methodology as:

1. The Qur’an
2. The authentic Sunnah or tradition of the Prophet
3. The understanding of the Salafi generation (the Sahabah, Tabi’in and Tabi’al-Tabi’in) in applying the Qur’an and authentic Sunnah

According to al-Albani’s perspective, these three fundamental are the main advantage of the Salafi methodology over all Islamic movements of our age. He concluded that the reason for muslims to deviate until now is due to not holding fast to these three fundamentals. Attempts to understand the revelation without these three fundamentals will only give birth to new teaching and consequently the formation of new parties and groups among muslims. Al-Albani opined that holding to the Salafi methodology is mandatory to every muslim as it is the methodology acknowledged by the Prophet to be on the real Islamic path.(Al-

Bukhari, Muhammad Ibn Ismaʿil, 1407H, Vol. 7, No: 3650). Whoever detests being a follower of this methodology has actually disavowed the true teachings of this religion. Calling oneself as muslims per se is only necessary for the first generation, before the spread of so many deviationist sects. Presently it is necessary to ascribe oneself to the Salafi methodology to differentiate from the 'Islam' of various controversial groups such as the Shi'ah, Khawarij and Mu'tazilah who also claimed to follow the Qur'an and Sunnah. (Salim Ibn 'Id al-Hilali, 1999: 36-38). The agreement of the Salafi generation in an issue also formed an infallible consensus in Islamic law. Thus ascribing to this methodology is much more appropriate than clinging to other fallible understanding of Hanafi, Maliki or Ash'ari.

In upholding the Salafi methodology, al-Albani is greatly influenced by earlier reformist scholars such as Ibn Taymiyyah, Ibn al-Qayyim, Muhammad bin 'Abd al-Wahhab and Muhammad Rashid Rida. (Ibrahim Muhammad al-ʿAli, 2001: 14 & 20-21). Al-Albani however do not entrap himself with their opinion, but he independently perform tarjih (selection) on any ruling, based on the strength of their argument and scriptural evidence, free from fanaticism of any scholar or mazhab. Al-Albani do not hesitate to reject the opinions of any scholar if his scientific research showed them to be mistaken. As an example, al-Albani dismissed Ibn Taymiyyah's opinion that the first being ever created by Allah is the throne or al-Arsh. (Ahmad Ibn 'Abd al-Halim al-Harrani, 1398H, Vol. 3, p. 148 and Vol. 18, p. 213-215). In this issue, al-Albani holds that the first creation is al-Qalam (the pen) based on authentic hadith from the Prophet. (Al-Albani, Muhammad Nasir al-Din, 1985, Vol. 1, p. 207-108, no. 133). Al-Albani also supersede the opinion of Ibn al-Qayyim in combining prayers by musafir (travellers). Instead al-Albani supported the view of al-Shafi'i that it is permissible for a traveller to combine his or her prayers while stopping at any particular place, before resuming their journey. (Ibid, Vol. 1, p. 265).

Al-Albani approach to calling to God, It can be summarized in the following points:

- 1- Emphasis on the belief of Ahl al-Sunnah wal-Jama'ah and adherence to true monotheism.

2 - Emphasis on returning to the authentic hadith sources and getting rid of weak and fabricated hadiths.

3 - Avoiding false disagreements: He was urging to avoid disagreements and pay attention to what is most important and essential in religion.

4 - Emphasis on science and learning: He was urging the importance of research and science, and he was encouraging people to study religion and learn from original sources.

5- Emphasizing the importance of Muslims' commitment to their duties towards God and towards people.

CRITICISM OF AL-ALBANI'S THOUGHT

Al-Albani's thought started to spread with the publication and translation of his scholarly work. Nearing 224 titles, al-Albani's work is on par with the works of other scholars in terms of importance, influence and academic significance. Eventhough al-Albani has clearly explained the Salafi methodology he upholds in detail, he still not free from slander and accusations. In the context of 'aqidah or Islamic creed, some accused al-Albani as having Murjiah tendencies, a sect which contradicted Ahl al-Sunnah wa al-Jama'ah in matters of iman, when he made tarjih on some jurisprudence opinions that denied practices as a component of faith. He holds that those who abandoned solah (mandatory formal prayers) without saying that the abandonment is halal (permissible) are still muslims. (Ibid, Vol. 1, p. 130). According to al-Albani, a muslim ruler who ruled with unislamic legislation due to confusion and not because viewing that it is permissible to do so; has not left the fold of Islam. (Ahmad Yuswaji, 2003: 186-189). These accusations went against reality, as his explanation of the meaning of the tawhid formula of La Ilaha Illa Allah (there is no deity worthy of worship than Allah) has affirmed that practice of the limbs constitutes faith. (Al-Albani, Muhammad Nasir al-Din (1985, Vol. 3, p. 299-300). Thus many scholars of Islamic creed such as Syeikh Ibn 'Uthaymin, 'Abd al-Muhsin al-'Abbad and Hamud al-Tuwayjiri has came forward in his defence.(Mubarak bin Mahfuz Ba Mu'allim, 2003: 10 & 34-35). In fiqh or Islamic jurisprudence, he was accused as a Zahiri (literalist) who understood the scripture literally. Again this accusation is also unfounded as al-Albani

himself issued many opinions which contradicted the Zahiri school such as the use of musical instruments, the thigh as awrah (body parts which needs to be covered), conditions of i'tikaf or seclusion at jami' mosques, and many more [1]. In fact, he derived his jurisprudence opinions based on the scientific research of the Salafi methodology without being binded to any mazhab.

Da'wah Methodology

Al-Albani saw the ideological crisis plaguing muslims in matters of creed, legislation and morals can only be overcome through two main methods namely tasfiyah (purification) and tarbiyah (education). The tasfiyah method he advocated includes the filtering of unislamic elements in thought as well as discipline of knowledge conflicting the true methodology; specifically philosophical, education and cultural ideas brought in by various intellectuals who studied in the West. As for tarbiyah, the focus goes to rising the muslim generation according to the authentic creed and law of Islam, without emphasising the material benefits. If the need to express material benefits arise, then it should be the last term. For al-Albani, Islamic law should be taught on the basis of comprehensive submission to Allah as well as having full confidence in its wisdom without much focus in explaining the worldly gain. This will strengthen and protect the student's identity from the hazards of foreign influence and corruption [2]. Al-Albani demonstrated enthusiasm together with strong commitment in implementing both methods of da'wah. He does not hesitate to rectify and advise anyone who committed religious errors, eventhough those errors are considered as trivial issues. Al-Albani swiftly advise persons who ate with their left hand, entered or left a gathering without the Islamic greeting of salam, shaved their beard or mistakingly read a hadith of the Prophet [3].

Although al-Albani displayed a strict attitude, he accompanied the strictness with caution and wisdom in order to preserve the significance of da'wah as prescribed by the Qur'an [4]. He has full faith that Allah did not revealed the verse except for the fact that the truth is burdensome to the human soul, so they become arrogance in accepting the reality of truth. If the heaviness of truth is combined with a harsh and dry method of da'wah, then people will distance themselves even further from the religion [5]. Likewise the Prophet did not rebuild the Ka'bah in the original form, solely for fear of discord among Meccans who recently

embraced Islam [6]. Al-Albani sees the Prophet as never started the invitation of people to Islam with force, but with arguments and evidences. Thus he strongly reject the use of force and compulsion by any group or individual in da'wah [7].

Objectives of Da'wah

Based on the prudent application of both methods of tasfiyah and tasfiyah, al-Albani strived to achieve his objectives of da'wah by focusing on six areas as follows:

1. Creating an Islamic community which returned to the appreciation of the Qur'an and the Sunnah according to Salafi methodology.
2. Cautioning muslims from all symptoms of shirk (polytheism), bid'ah (innovation in religion) and deviated ideologies as well as purifying the Sunnah from all da'if (weak) and fabricated narrations, that has polluted the sacredness of Islam and plunged muslims into decline.
3. Educating muslims with the authentic teachings of religion and calling them to sincerely practice its regulations and manners. This needs to be done simultaneously as explaining Islamic law to a Non-Islamic society are two contradictory thing.
4. Reviving the real Islamic thought by eliminating rigidity of mazhab-following and sectarian fanaticism that are so outspread until muslims have distanced themselves from the purity of Islamic brotherhood.
5. Presenting realistic Islamic solutions of current issues and strive towards creating an authentic Islamic environment which pleases Allah
6. Serving the Islamic heritage through scholarly efforts such as manuscript verification, making takhrij of Prophetic hadiths and commenting on them.

Da'wah Movement

Al-Albani is critical towards local practices which go against the Qur'an and the Sunnah, especially in matters of creed. He gave serious attention to issues of tawhid (Islamic monotheism) while spending a lot of time and energy to uphold it through scientific research and writing, whether in the form of criticism or description. This hadith scholar has written explanations of some monumental works of tawhid such as *Tathir al-I'tiqad min Adran al-Ilhad* by Amir al-Sona'ani, *Fath al-Majid Sharh Kitab al-Tawhid* by 'Abd al-Rahman ibn Hasan ibn Muhammad ibn 'Abd al-Wahhab, and *Iqtida' al-Sirat al-Mustaqim fi Mukhalafat Ashab al-Jahim* by Ibn Taymiyyah [8]. He started his da'wah works by reminding his own family members as well as his teachers regarding the invalidity of solah offered at the Umayyad Mosque which was built on graves of prophets [9].

. The courage of al-Albani in criticizing senior scholars including his beloved father has proven his sincerity in championing the truthful methodology.

Al-Albani held informal religious classes twice a week, attended by many students and professionals. Among the studies syllabus are the recitation and discussion of *Zad al-Ma'ad fi Hadyi Khayr al-'Ibad* by Ibn al-Qayyim, *Nukhbat al-Fikr fi Mustalahah Ahlu al-Athar* by Ibn Hajar al-Asqalani, *al-Rawdah al-Nadiyyah Sharh al-Durar al-Bahiyyah* by Siddiq Hasan Khan, *al-Ba'ith al-Hathith Sharh Ikhtisar Ulum al-Hadith* by Ahmad Shakir, *Tabaqat Fuhul al-Shu'ara'* by Ibn Salam al-Jamahi, *Usul Fiqh* by 'Abd al-Wahhab Khalaf, *al-Targhib wa al-Tarhib* by al-Munziri, *al-Adab al-Mufrad* by al-Bukhari, *Riyad al-Salihin* by al-Nawawi, *al-Ilmam fi Ahadith al-Ahkam* by Ibn Daqiq al-'Ayd, *Fiqh al-Sunnah* by Sayyid Sabiq, *Mustalahat al-Tarikh* by Asad Rustam and *Manhaj al-Islam fi al-Hukm* by Muhammad Asad. The study circle was alternately replaced by religious talks which was held at al-Albani's own home at Mukhayyam al-Yarmuk, Damascus or at the residences of his friends and students. Among most popular topic of his religious talk is the talk on tawassul (intercession). The content of the recorded talk was eventually published as a book entitled *al-Tawassul Anwa'uhu wa Ahkamuhu* [10].

In addition to writing and teaching, al-Albani also held monthly da'wah expedition for a week or just three days in each month. He travelled to other cities of Syria such as Halab, Hims, Hamah, Idlib, al-Riqqah and al-Laziqiyyah. Although the period for

the monthly expedition is short, but the effort is considered as successful as many enthusiasts of hadith sciences gathered to recite books of hadith, followed with Q&A sessions as well as meaningful discussion. He made taverns as a place to gather, then moved to homes of acquaintances, until finally bigger houses needed to be rented. Hadith learning activities headed by al-Albani attracted very positive response, increasing the number of attendees while a shortage of available space was experienced.

This expedition had a good effect on the path of da'wah to combat idolatry and superstitions. He drew strong opposition from malicious factions who tried to involve the authorities in order to disorganize al-Albani's study circles. When he was physically blocked, al-Albani shifted his focus to writing as well as verifying hadith whereby no restriction was imposed [11]. Other than cities around Syria, al-Albani mission also went abroad. He had been to Spain at the invitation of Muslim Students Association of Spain. His Spanish lecture was later on published as a book entitled as al-Hadith Hujjat bi Nafsihi fi al-Aqa'id wa al-Ahkam. He also travelled to England, Kuwait, United Arab Emirates (UAE), Qatar and other European nations. In addition, al-Albani represented the Grand Mufti of Saudi Arabia in various da'wah delegations to Egypt, Morocco and Britain [12].

Da'wah Challenges

Any da'wah effort will definitely face many trials and tribulations. The history of Prophets and Messengers has proven that the higher the degree of a person in the sight of Allah, then the greater the tests will be. Al-Albani also had to face many obstacles and challenges. For example a group of Syrian scholars petitioned the Idlib Mufti regarding al-Albani who they accused to spread Wahhabism which caused public disorder among the masses. He was summoned to the police station and was prohibited to enter Idlib province. As a result of this slander, al-Albani was twice imprisoned in 1967 in the same Damascus prison, where Ibn Taymiyyah and Ibn al-Qayyim were imprisoned some centuries ago. The first time, he went into prison for a month while during the second time, he was imprisoned for six months [13]. However Allah is kind to him and al-Albani was saved from the defamation. All the pressure produced a different result than what is intended by his opponents. Al-Albani was not discouraged by all the trials,

but his determination and enthusiasm to strive on the path of da'wah was greatly strengthen [14].

CRITICISM OF AL-ALBANI'S DA'WAH METHODOLOGY

No matter how high the knowledge of any scholar, to err is only humane. If there are infallibles after the Prophet, then only the generation of his companions or the Sahabah is deserving to adore that prestige. As a normal human being, al-Albani also had disadvantages just like other scholars. An issue associated with him is the extreme firmness in defending his opinions that was seen by some to be outside the principle of moderation. Some would say that al-Albani is fond to exchange harsh words with his dissenters. A special book was also published to compile this so-called hard talks of al-Albani [15]. These criticism, if they are true, are isolated cases which do not successfully potrays the real character and personality of al-Albani. This is because they clearly contradicted the principles of his da'wah as mentioned before, also contrary to the impression given by those who know him better. In his scientific research, al-Albani examined hadiths on being prudent in da'wah [16]. Furthermore he even studied hadiths on being kind and gentle to animals [17]. Logically those who are compassion to animals will also apply the same character to humans. He possibly used the stern approach towards appropriate individuals at their own place, time and circumstances. Likewise Prophet Muhammad also used this unfriendly approach for a specific purpose and significance [18].

Other than that, al-Albani's critique also stressed that he rejected Islamic movements in the form of organizational structure (tanzim jama'i) and political party for the reason that these groups goes against the Salafi methodology. In fact, it is said that al-Albani often delivered harsh rulings upon various Islamic movements. Al-Albani however insisted that he does not reject all forms of Islamic movements entirely, but repudiated only those that went astray from the correct path. He generally supported the rise of Islamic movements with a variety of roles and focuses including the fields of politics, economy and social development. In doing so, what al-Albani wanted is only to see Islam to be the unifying factor for all Islamic groups [19]. Al-Albani saw that some of the so-called Islamic movements have deviated from Islamic teachings after being dragged into modern political system introduced by the West [20]. They made bay'ah (pledge of allegiance) to their

movement's leader although bay'ah in Islam is only meant for the Caliph or Sultan who ruled the Muslim world [21]. They misuse the principle of al-Wala' wa al-Bara' (loyalty and rejection) only to maintain their movement's interest instead of safeguarding the supremacy of tawhid (Islamic monotheism) [22]. Similarly they judged Muslim rulers who ruled not with the Laws of Shariah to be infidels without taking into consideration whether that action is made due to refusal or for some syubhah (misunderstanding) [23].

COMBATting BID'AH AND REVIVING THE SUNNAH

Al-Albani viewed the shahadah formula "Wa Anna Muhammadan Rasullullah" to mean the acknowledgement of Prophet Muhammad's victory in conveying the Islamic message completely and perfectly as entrusted by Allah. He opined that there is no more space left for someone to say there is still some religious teachings left unconveyed by the Prophet, no matter how simple and diminutive they will be. The perfect conveyance of Islamic message by the Prophet has been affirmed by Allah through His revelation [24] and asserted by the generation of earliest muslims (Salaf) [25]. Departing from this principle, al-Albani tried his best to curb innovative practices in religion such as the including of Prophet Muhammad's mausoleum into Masjid al-Nabawi (Prophet's Mosque), visiting the Prophet's mausoleum only to acquire his shafa'ah (intercession), using prayer beads, making tawassul (taking intermediary) through the dhat (essence) of the Prophet, not keeping the beard longer than the grip's length, performing supplementary salah between two friday azan (call to salah), arranging visits on the day of Eid festival, inserting the title of "Sayyidina" (our master) in the tashahhud of salah, and many more. Similarly, al-Albani strived hard to revive prophetic practices that has been forgotten such as reciting the Khutbah al-Hajah to start a sermon, writing or learning session; performing salah according to authentic Prophetic hadiths, making eleven sets of Solat al-Tarawih (nightly vigils) in the fasting month of Ramadan, holding salah for Eid festivals at open spaces or fields instead of mosques, practising the Prophetic marriage procedures, applying the funeral rites of the Prophet, adorning the Prophetic dress code, reciting the authentic zikir (remembrance) and do'a (supplications) as well as holding fast to the Salafi methodology in creed, laws and morals.

CONCLUSION

The da'wah thought of al-Albani was greatly influenced by the discipline of hadith studies he majored in. Prophetic hadiths endeared himself to the Salafi da'wah methodology, a methodology that emphasizes adherence to the Qur'an and Sunnah according to the understanding of early muslims (Salaf), free from fanaticism toward any individual or mazhabs. Al-Albani worked patiently to achieve his da'wah objectives through the prudent methods of tasfiyah (purification) and tarbiyah (education). Through this approach, he managed to revive the contemporary muslim awareness of the importance to return to the upmost appreciation of the Qur'an and the Sunnah according to the understanding of the Salaf. All sorts of challenges such as forced migration, poverty, health problems, slander, imprisonment etc. trained al-Albani to be psychologically stronger, more resilient, courageous and motivated. Criticism made against his da'wah methodology went against the apparent reality and evidences of his truthfulness. All of these did not discourage him, but rather strengthen al-Albani's commitment and enthusiasm to strive in the way of Islamic da'wah.

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- [25]. Al-Bukhari, Muhammad Ibn Ismacil, (1379H). Sahih al-Bukhari (Together with Fath al-Bari), Beirut: Dar al-Macrifah, No. 4606.