

Detecting the Root Cause of Sunni Thinkers' Turning away from Albānī's Corrections

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Introduction

Muhammad Naser al-Din al-Albānī, whose scientific personality was influenced by the thoughts and ideas of Ibn Taymiyyah, Ibn Qayyim and Ibn 'Abd al-Wahhāb, believed that if the opinions of the Islamic denominations' scholars contradict the Sunnah of the Prophet (pbuh) and authentic traditions (hadiths), the sayings of the scholars are baseless and invalid. Putting the words of scholars aside, he states that merely the Qur'an and the Sunnah are considered as the practice criterion. Moreover, the element of purification is notably considered by Albānī in his works. According to Albānī, purification means that since knowledge is the beginning of action, one must acquire real and refined knowledge from false opinions and thoughts by referring to the Book and Hadiths. Accordingly, he evaluated the traditional texts and divided the hadiths of Sihāh and Sunan Hadith Collections into authentic and weak, which, of course, has been criticized by a lot of Sunni scholars and has caused them to turn away from the Albānī's corrections. Despite the importance of the present issue, according to the studies, no article has been written on it so far. This article does not seek to examine the Albānī's method; Rather, its purpose is to trace the roots of Sunni thinkers' turning away from his corrections. Comparing the famous traditionists' method with the Albānī's in correcting hadiths, it analyzes and examines the view of Sunni thinkers in the way of applying the noted rules and the correctness of their point of view, which is considered as an innovation of this research.

Materials and Methods

This research, which is carried out in a descriptive-analytical method, with the aim of finding the root of Sunni scholars' turning away from Albānī's corrections, compares Albānī's opinions with Sunni traditionists' on the rules of correction to determine that the origin of their turning away is the difference in his view on the rules or it has another reason, that is he was not obliged to follow these rules everywhere.

Results and Findings

Muhammad Nasir al-Din al-Albānī is a famous and prolific traditionist (muhaddith) in the Salafī school. Most of his writings are in the field of hadith studies and he has corrected the hadiths based on his own opinion. Although Sunni scholars have often turned away from his corrections, the root cause of this action has not been detected. Albānī's fame in hadith research and the conflicting views of contemporary scholars and hadith researchers about his ability or inability in hadith, require that the reason for the turning away of Sunni thinkers regarding his correction of hadiths be traced. It is necessary to identify and introduce it, which, while discovering it in the field of hadith studies, will be useful for researchers of hadith methods. The research question is, "Why Sunni thinkers turn away from the Albānī's corrections?" The root of this turning should be searched according to the rules of correcting hadith or the method of evaluating hadith by Albānī. The findings show that Albānī has almost a common view with other traditionist scholars regarding the rules of correction; However, his method of applying rules when correcting hadith is seriously criticized by scholars, and he is accused of distorting the views of traditionists, omitting or changing names in the chain of transmitters (tadlīs), inconsistency in correcting, correcting weak hadith, etc.

Conclusion

1. Many Sunni thinkers turn away from the Albānī's corrections and ignore them. In this case, there are two possibilities: firstly, in the process of correcting hadith, he disregarded or opposed the famous rules of hadith scholars in correcting hadiths; Second, his method in evaluating and applying correction rules has been seriously criticized by Sunni thinkers.

2. Al-Albānī agrees with the famous traditionists about the correction rules. Therefore, the reason why the scholars turned away from his corrections is not under the shadow of this view.

3. Albānī and famous hadith scholars do not consider the action and fatwa of the scholar according to a hadith, the agreement of the hadith with the dream, the agreement of the hadith with the realities of the society, taste and experience, discovery and mystical intuition, the reputation of a tradition and

the authenticity of the transmitters of a hadith, as proof of the authenticity of a hadith.

4. Albānī and the famous traditionists accept the rule of "accepting a hadith that is accepted by the people"; But Albānī considers the meaning of "Al-Nās (people)" to be traditionists, and famous traditionists say that it means scholars, which includes non-traditionist as well.

5. Albānī and famous traditionists believe that there is no connection between the authenticity of the hadiths and the correctness of the text, and the weakness of the traditions and the weakness of the text, but they consider it obligatory to follow the correct hadith.

6. Distortion of the traditionists' view, tadlīs, inconsistency in correcting, correcting weak hadith, lack of familiarity with the transmitters of hadith, little ability in weakening and praising the reporter, and confusing the reporters of hadith are among the reasons why Sunni thinkers turn away from Albānī's corrections.

7. In order to clarify the correctness of the objections raised about Albānī's corrections, some of them were examined, including: contradictions in corrections, correcting weak hadiths, distortion of the traditionists' opinions, confusion of hadith reporters, and lack of his knowledge about sanads (chain of transmitters). The results of the investigation indicate that Saqāf's statement regarding the fact that Albānī considered weak hadith to be authentic is not correct, at least compared to Hakim ibn Jubair's hadith.

Keywords: Albānī, Albānī's Corrections, Method of Hadith Scholars in Correcting Hadith, Sunni Thinkers.