

Praise of Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَا عَسَى أَنْ يَقُولَ الشَّعْرُ فِي رَجُلٍ
يَدْعُوهُ حَتَّىٰ عَدَاهُ نَاصِرَ الدِّينِ
وَأَيُّ ضَيْرٍ إِذَا فَرَدَّ تَجَاهَلُهُ
وَقَدْ فَشَا فَضْلُهُ بَيْنَ الْمَلَائِكِينَ

*So what can poetry say about a man,
Whose enemies even call him 'The Aider of the Religion!' [Naasirud-Deen]
And what harm is there if an individual ignores him,
When his excellence has spread amongst the millions!*

Al-Majdhoob

What They Said

“The Allaamah, the Shaykh, the Faqeeh, Abdul-Azeez ibn Baaz (رَحْمَةُ اللَّهِ), said about Shaykh al-Albaanee (رَحْمَةُ اللَّهِ), ‘I have not seen under the surface of the sky a scholar of hadeeth in this time of ours like the Allaamah, Muhammad Naasirud-Deen al-Albaanee.’

And his eminence was asked about the saying of the Prophet (صلى الله عليه وسلم)¹, “**Indeed, for this nation, at the beginning of every one hundred years, Allaah sends someone who will revive its religion for it.**” [Aboo Dawood, Shaykh Al-Albaanee (رَحْمَةُ اللَّهِ) declared it to be authentic]. So he asked, “Who is the reviver [mujaddid] of this century?” So he (رَحْمَةُ اللَّهِ) said, “Shaykh Muhammad Naasirud-Deen al-Albaanee, he is the reviver of this time in my opinion, and Allaah knows best.”

And he said in his Fatwas (25/71), “Shaykh Naasirud-Deen al-Albaanee is from our very special and trustworthy brothers, well-known for his knowledge, excellence, and his care in checking the noble hadeeths to see which are authentic and weak.”

And he said, “Shaykh Al-Albaanee is well-known as being from the Ahlus-Sunnah wal-Jamaa’ah and from the helpers of the Sunnah, and from the callers to the Sunnah, and from those who strive greatly [mujaahids] in the path of preserving the Sunnah.”

And he said about him in a letter which he wrote and sent on 2/5/1377ah [24/11/1957ce] to Shaykh Abdul-Fattaah al-Imaam, “I’d like that you pass on my greeting of salaam to those around you from the eminent Shaykhs and brothers, and I specifically mention from them our noble brother, and the one we love for the sake of Allaah, the Shaykh, the Allaamah, Muhammad Naasirud-Deen al-Albaanee.”

And he said, “The Shaykh is well-known with us for having sound creed [‘Aqeedah] and [a sound] biography, and for his continuation in calling to Allaah, the One free of all defects, along with the commendable efforts which he expends in [giving] care and attention to the noble hadeeths, clarifying the authentic from the weak and fabricated, and all that he has written concerning that in his wide ranging works; [all of this] is work which is laudable and beneficial to the Muslims. We ask Allaah that He multiples his reward and aids him to continue progressing on this path, and that he couples his efforts with success from Him and prosperity.”

¹ (صلى الله عليه وسلم) (sallallaahu ‘alayhi wa sallam) May the peace and blessings of Allaah be upon him

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And he said, “And Shaykh al-Albaanee, may Allaah grant him success, is well-known with us for having a sound creed and good biography, and aiding the madhhab of the Pious Predecessors and embracing it.”

And he said, “From our trustworthy, well-known brothers, from our good brothers, our companion and our brother, the Allaamah, the Shaykh, Muhammad Naasirud-Deen—and he is from the revivers [mujaddideen].”

And Shaykh Ibn Baaz (رَحْمَةُ اللَّهِ) along with his brothers, the Shaykhs from the The Standing Committee for Scholarly Research and Issuing Religious Verdicts, and they are the eminent Shaykhs: Abdullaah ibn Qu’ood, Abdullaah ibn Ghudayaan, Abdur-Razzaaq al-Afeefee, said, “The man is well-known with us for knowledge, excellence, venerating the Sunnah and serving it, aiding the madhhab of Ahlus-Sunnah wal-Jamaa’ah in warning against bigotry and blind following, and his books are beneficial.”²

The Standing Committee for Scholarly Research and Issuing Religious Verdicts said, “As for the book *Silsilah al-Ahadeeth ad-Da’eefah wal-Mawdoo’ah*, then its author [i.e., Shaykh Albaanee] is well-versed/read in hadeeth, strong in its critique and in passing judgement concerning its authenticity or weakness, and at times he has mistakes.”

And in one of Shaykh Ibn Baaz’s (رَحْمَةُ اللَّهِ) lessons, Shaykh al-Albaanee’s (رَحْمَةُ اللَّهِ) checking of a hadeeth from his book *Irwa’ ul-Ghaleel* was read to him, so when the person who was reading it out aloud finished, Shaykh Ibn Baaz (رَحْمَةُ اللَّهِ) said, “If hadeeth checking [*takhreej*] is not like this, then there is none.”

The Allaamah, the one having expansive and Abundant knowledge [al-bahr], the Shaykh, Muhammad al-Ameen ash-Shanqeetee (رَحْمَةُ اللَّهِ), the one who had no comparison in his time in the field of tafseer and language—used to honour and revere Shaykh al-Albaanee (رَحْمَةُ اللَّهِ) to a very great extent such that as soon as he would see Shaykh al-Albaanee (رَحْمَةُ اللَّهِ) passing by while he was giving his lesson in the Prophet’s (صلى الله عليه وسلم) Mosque in Madeenah, Shaykh ash-Shanqeetee (رَحْمَةُ اللَّهِ) would cut off his lesson and get up and give salaam to the Shaykh (رَحْمَةُ اللَّهِ), out of respect for him.

The Allaamah, the Shaykh, Muhibbud-Deen al-Khateeb (رَحْمَةُ اللَّهِ), said about Shaykh al-Albaanee (رَحْمَةُ اللَّهِ), “From the callers to the Sunnah and those who gave their life working to revive it, and he is our distant brother, the Shaykh, Aboo Abdur-Rahmaan Muhammad Naasirud-Deen Nooh Najaatee al-Albaanee.”

The Allaamah, the Shaykh, Muhammad Ibn Ibrahim Aal ash-Shaykh (رَحْمَةُ اللَّهِ) [the Mufti of Saudi Arabia before Shaykh Ibn Baaz (رَحْمَةُ اللَّهِ)] said, “And he is a companion of the Sunnah, an advocate for the truth, battling against the people of falsehood.”

The Allaamah, the Faqeeh, the Shaykh, Muhammad Ibn Saalih al-Uthaymeen (رَحْمَةُ اللَّهِ), said, “That which I know about the Shaykh through the times I met him, and they were few, is that he was extremely eager to act upon the Sunnah, and to fight innovations, whether they were in matters of creed or action.”

He also said, “I came to know this about him through what I read from his works, and that he has a copious amount of knowledge in hadeeth, their chains of narrations and the understanding taken from them, and that Allaah has benefitted many people through what he has written, as regards

² This occurs in the 12th volume from the Fatwas of The Standing Committee for Scholarly Research and Issuing Religious Verdicts, p. 224.

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knowledge, methodology and turning to the science of hadeeth, and this is a great benefit for the Muslims, and all praise is due to Allaah.”

And he said, “As for verifying and checking, then how excellent he is [for you to recourse to].”

And one time he saw a cassette on which was written, “By the Muhaddith of Syria Muhammad Naasirud-Deen al-Albaanee.” So he said, “Rather the muhaddith of this age.”

And Shaykh Abdus-Samad Sharafud-Deen, one of the major scholars of India and the Shaykh of the Ahlul-Hadeeth there (رَحْمَةُ اللَّهِ), said in a letter he wrote to him, “... and an inquiry has reached Shaykh Ubaidullaah ar-Rahmaanee, the Shaykh of the Islaamic University, i.e., the Salafee University in Banaras [India], from the Scientific Research and Religious Edicts Committee [*Daar Al-Iftaa*] in Riyaad from the Kingdom of Saudi Arabia, about a hadeeth unusual in its wording and meaning, having a close connection to this age of ours—so the opinion of those present here from the scholars was united that the greatest scholar of the prophetic sayings in this time be referred to, and indeed that is Shaykh al-Albaanee, the learned scholar [*rabbaanee*, i.e., pious scholars who practice what they preach].”

The Allaamah, the Muhaddith, Hamaad al-Ansaaree (رَحْمَةُ اللَّهِ), described him as, “... possessing expansive knowledge in the science of hadeeth.” And in the year 1400ah [1979ce] the King Faisal (رَحْمَةُ اللَّهِ) Foundation wrote to Hamaad al-Ansaaree (رَحْمَةُ اللَّهِ) asking him who he nominates for the King Faisal (رَحْمَةُ اللَّهِ) Award for the Science of Hadeeth and its fields. So Shaykh Hamaad wrote to them saying that he nominates the Shaykh, the Allaamah, Muhammad Naasirud-Deen al-Albaanee (رَحْمَةُ اللَّهِ). His son, Abdul-Awwal, mentioned this in *Al-Majmoo fee tarjumah Waalidihi* (2/598), and in it there also occurs, “My father said, ‘Al-Albaanee used to be a Hanafee, then he entered in to the [study of] the science of hadeeth until he reached its peak ...”

And he said, “Shaykh al-Albaanee studied knowledge fully.”

The Allaamah, the Shaykh, the Specialist [in many fields], Bakr Aboo Zaid (رَحْمَةُ اللَّهِ), said in *At-Tahdheer min Mukhtasaraat as-Saaboonee fit-Tafseer*, p. 41, “The manifestation of the knowledge of al-Albaanee in the eyes of the people of knowledge, his aiding the Sunnah and the creed of the Pious Predecessors is an affair which none except an ignorant enemy disputes.”

And one time Shaykh Ahmad Shaakir (رَحْمَةُ اللَّهِ) and Shaykh al-Albaanee (رَحْمَةُ اللَّهِ) were mentioned so he said about them, “The two venerable Shaykhs.”

And Shaykh Zaid ibn Abdul-Aziz al-Fayyaad (رَحْمَةُ اللَّهِ), said, “Shaykh Muhammad Naasirud-Deen al-Albaanee is from the distinguished, eminent authorities of this time, who devoted his attention to the sayings of the Prophet (صلى الله عليه وسلم) [hadeeth], and their paths of narration and narrators, and their grading in terms of authenticity or weakness—and this is lofty work, from the best of what hours are spent on and effort expended for. And he is like the other scholars in that they are correct and [also] make mistakes, but it is befitting that his excellence be known due to his devotion to this great [branch of] knowledge, and that he be thanked for his concern and care for it, and I ask Allaah to grant us and him success, and [to also grant it] to the scholars of the Muslims and [all the] Muslims in general.”

The Allaamah, the Muhaddith, our Shaykh Abdul-Muhsin al-Abbaad (رَحْمَةُ اللَّهِ), protect him and allow us to enjoy his company [his knowledge etc., by giving him a long life], said, “And al-Albaanee is a magnificent scholar who served the Sunnah, and his creed [‘Aqeedah] is good and defaming him is not allowed.”

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And he said, “Indeed he is the one all will miss, the great, famous scholar, the Shaykh Muhammad Naasirud-Deen al-Albaanee (رَحْمَةُ اللهِ) and forgive him. He has colossal efforts in serving the Sunnah, and in giving attention to the sayings of the Prophet of Allaah (صلى الله عليه وسلم), clarifying the sources of those sayings and the books they are mentioned in, [also] clarifying their grade as to whether they are authentic or weak. His service to the Sunnah is well-known and he defended the creed of the Pious Predecessors and their methodology vigorously, no student of knowledge can suffice himself without referring back to his books and written works, for indeed they contain ample good, and in them is abundant knowledge, his written works are numerous and great, and most libraries will not be devoid of his books, or will at least have some of them, and he paid great attention to researching, writing, and referring back to the speech of the scholars and benefitting from them, and the passing away of scholars such as this is, in all reality, [the cause of] a great deficiency in the Muslims, and a calamity and a breach in the [affairs of the] religion.”

And he said, “Indeed these two scholars, i.e., Ibn Baaz (رَحْمَةُ اللهِ) and al-Albaanee (رَحْمَةُ اللهِ), are from the great scholars, [both] experts and verifiers, who paid exceptional care [to the affairs of religion] and who had very high aims. Each one of them had major efforts in ‘Aqeedah, great good came about at their hands, and great benefit came to Islaam and the Muslims because of them, so may Allaah reward them with the best of rewards, and forgive them both, and overlook their faults.”

And he said, “So indeed he, in truth, is from the unrivalled scholars of this time, and [is from those] who expended great efforts in serving the Sunnah of al-Mustafaa (صلى الله عليه وسلم).”

And the Shaykh, the Allaamah, the Aider of the Sunnah, Humood ibn Abdullaah at-Tuwaijiree (رَحْمَةُ اللهِ), said, “Al-Albaanee now is an eminent authority on the Sunnah, slandering him is helping to slander the Sunnah.”

And when the King Faisal (رَحْمَةُ اللهِ) Award for Service to Islaam was mentioned to Shaykh Humood (رَحْمَةُ اللهِ), he said, “Indeed Shaykh Naasir is the most deserving of those who receive it, due to his service for the Sunnah.”

And the Shaykh, the Allaamah, Abdul-Azeez Aal ash-Shaykh, the Mufti of the Kingdom of Saudi Arabia (حفظه الله)³, described him saying, “He aided the Sunnah in this age.” Shaykh Saalih ibn Fawzaan al-Fawzaan (حفظه الله) described him in the same way.

And the noble Shaykh, the Allaamah, Saalih ibn Abdul-Azeez Aal ash-Shaykh (حفظه الله) said, “There is no doubt that the loss of the Allaamah Muhammad Naasirud-Deen al-Albaanee is a calamity, for he was one of the eminent authorities of the Ummah, and one of its hadeeth scholars [muhaddith], and through them, Allaah, the Majestic and Most High, protects this religion and spreads the Sunnah.”

And he also said, “Indeed the late Shaykh has huge achievements in aiding the Salafee creed and the methodology of the people of hadeeth, along with major, numerous works in serving the Sunnah, distinguishing the authentic sayings of the Prophet from the weak, (صلى الله عليه وسلم). And his effect on the Islaamic world has been enormous and he is regarded as one of the scholars of the Ummah due to his great and illustrious achievements.”

The Allaamah, the Muhaddith, the Shaykh, Ahmad Mu’abbad Abdul-Kareem (حفظه الله): I [i.e., Shaykh Mashhoor] heard him saying in the house of Shaykh Faalih as-Sagheer in Riyadh after midday prayer on Monday 13/11/1327 which corresponds to 4/12/2007, “When I was in secondary school in 1958 I used to follow what the Shaykh, the Allaamah, al-Albaanee would say about weak hadeeth in *Al-Wa’ee al-Islaamee al-Kuwaytiyyah*. And at that time no one else had raised their head with this

³ (حفظه الله) (hafidhahullaah) may Allaah preserve him

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knowledge except for al-Albaanee and Ahmad Shaakir.” And on the same day but in another sitting he said, “When I went to Jordan with Shaykh Mahmood al-Meerah we wanted to meet [Shaykh al-Albaanee], in fact we requested that we visit Shaykh al-Albaanee, but we were prevented from doing so.” And he said, “I was waiting for Shaykh al-Albaanee to come to Riyadh to get some treatment. So that I would get to meet the Shaykh, I was in constant contact with Shaykh Waleed ar-Rashoodee, the one who obtained the order for Shaykh al-Albaanee to be allowed to receive treatment. But [in the end] the Shaykh never came!”

And the noble Shaykh Abdullaah ibn Abdur-Rahmaan al-Bassaam, a teacher at the Haram Mosque in Makkah and a member of the Committee of Major Scholars (رَحْمَةُ اللَّهِ), said, “Today he is from the Imaams of this time. He exerted himself, his efforts and [spent] his wealth in service of the Sunnah.”

And the Shaykh of the Hanbalees, the Allaamah, Abdullaah ibn Abdul-Azeez ibn Aqeel (رَحْمَةُ اللَّهِ) said in *Fathul-Jaleel*, pp. 155-156, about Shaykh al-Albaanee (رَحْمَةُ اللَّهِ), “Al-Albaanee is our Shaykh and teacher ...”

And he was asked which books of today’s scholars should be read, so he mentioned a group of them and said, “And the books of Shaykh al-Albaanee, and we hold that he is from the Imaams of the Sunnah, and from the major scholars of hadeeth [muhaddith], and he served hadeeth in a major way through his [written] works.” And then he was asked, “Some of them say, ‘Hadeeth can be taken from him but not fiqh.’” So he said, “It does not harm Shaykh al-Albaanee if they say this, [it does not harm him if] one, two, ten or a hundred [people say this]. Shaykh al-Albaanee is a scholar and his legacy is present and printed, mistakes do not harm him, is there anyone who doesn’t make a mistake? Is there anyone who doesn’t have mistakes and faults or errors? Perfection is for Allaah, the Blessed and Most High, and the just one is he who takes the good deeds of a person and the bad into consideration. How many books did he author? They come to a hundred.”

And when I [i.e., Shaykh Mashhoor] met Shaykh Ibn Aqeel in Ramadaan in 1428ah [September 2007ce] in Makkah al-Mukarramah I asked him about those who accuse Shaykh al-Albaanee (رَحْمَةُ اللَّهِ) of having Irjaa, so he emphatically rejected that and said, “These people have no source and nothing to rely upon for what they say.” And in another sitting he said, “What is wrong with them that they accuse Shaykh al-Albaanee of having Irjaa, here he is openly declaring that actions are part of ‘Eemaan!”

And Shaykh Abdullaah ibn Sulaimaan al-Manee, the head of the Court of Cassation in Makkah and a member of the Committee of Major Scholars said, “The Muslims have been stricken with the loss of a great scholar from the Salafees, who played a strong role fighting innovations and misguidance and refuting its people with the Book of Allaah and the Sunnah of His Messenger. Let alone the prudent checkings and verifications his excellence had [written] in the path of purifying the Sunnah and making clear its authentic from its weak.”

And the noble Muhaddith, the explainer of Sunan an-Nisaa’ee, Shaykh Muhammad Alee Aadam (حفظه الله), **the Ethiopian** [who is in Makkah now] said about Shaykh al-Albaanee (رَحْمَةُ اللَّهِ), “And he has great authority in being acquainted with hadeeths, the authentic from the weak, as his priceless books bear witness to, few are the ones who can come close to him in this time, [a time] in which ignorance about this noble branch of knowledge has become predominant.”

And I [i.e., Shaykh Mashhoor] heard Shaykh Fadl Ilaahi Dhaheer [Ihsaan Ilaahi Dhaheer’s brother] say in Riyadh on the 13/11/1427ah [December 2006ce], “I saw light on the face of Shaykh al-Albaanee.”

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Shaykh Ahmad bin Yahyaa an-Najmee, said, “Shaykh Muhammad Naasirud-Deen al-Albaanee, the great hadeeth scholar [muhaddith], the famous scholar, author of beneficial works and valuable checkings, who settled in Syria, was Salafee in creed, and expended great efforts in checking and verifying [hadeeths] which none can match, so may Allaah reward him with good.”

And Shaykh Muhammad ibn Lutfee as-Sabbaagh (حفظه الله) said, “The Allaamah, the great scholar of hadeeth [muhaddith], the greatest scholar of hadeeth in this time, he devoted his life to serving the pure Sunnah, teaching, writing, checking and verifying.”

Shaykh Abdul-Kareem Zaidan (حفظه الله) said, “The muhaddith of this time, the Ustaadh, Muhammad Naasirud-Deen al-Albaanee.”

Shaykh Muhammad Haamid al-Faqee said, “The Salafee brother, the great researcher, the Shaykh, Naasirud-Deen.”

And Shaykh Muqbil ibn Haadee al-Waadi’ee (رَحْمَةُ اللَّهِ), said, “As for what follows: then I have been asked time and again about Shaykh Naasirud-Deen al-Albaanee, may Allaah protect him, so I say, as many of the Salaf would say when asked about someone who is greater in worth than the one asked, “I should not be asked about so and so! He should be asked about me ...” Indeed no match can be found for Shaykh Muhammad Naasirud-Deen al-Albaanee, may Allaah the Most High, protect him, in [the field of] the science of hadeeth. And through his knowledge and books Allaah has [caused the Muslims to] benefit many, many times more than what those [people] zealous for Islaam have done upon [their] ignorance, the people of revolutions and [the people who want to] overthrow [governments]. And that which I believe and which I hold to be religion before Allaah is that the Shaykh Muhammad Naasirud-Deen al-Albaanee, may Allaah protect him, is from the revivers which the [following] saying of the Prophet, (صلى الله عليه وسلم), applies to, **“Indeed, for this nation, at the beginning of every one hundred years, Allaah sends someone who will revive its religion for it.”**⁴ [So] when you come to know that the Shaykh, may Allaah protect him, has no match in the knowledge of the Sunnah, what then do you think his rank is in understanding the texts? That which I know about him is that his understanding of the texts is like that of our major scholars of today, nevertheless I say as Imaam Maalik, may Allaah have mercy on him, said, “Everyone has their saying accepted and rejected, except for the companion of this grave,” i.e., the Prophet of Allaah, (صلى الله عليه وسلم).”

Dr. Ameen al-Misree (رَحْمَةُ اللَّهِ), past head of postgraduate studies at the Islaamic University, said, “From the irritable things of this world is that the likes of us, those with doctorates, should be chosen to teach [the science of] hadeeth at the university when there is someone more worthy of that than us, someone whose students we are not even worthy of being in this knowledge, but [alas] such is the system and convention.” And Dr. Ameen al-Misree (رَحْمَةُ اللَّهِ), used to always declare that Shaykh al-Albaanee had more right and was more deserving of that position than him, and he would regard himself as a student of his.

And the Shaykh, the historian, the genealogist, Hamad al-Jaasir (رَحْمَةُ اللَّهِ), said, “And I have come to know, in the city of Damascus, a number of great [people], those concerned with verifying the [Islaamic] heritage ... just as I knew Shaykh Naasirud-Deen al-Albaanee through the many times I frequented the *Dhaahiriyyah* Library, for he was always there, and had written many of its indexes, and had excavated its rare manuscripts, and at the same time he used to work repairing watches, he had a small shop close to the door of the Amawee Mosque.”

⁴ Reported by Aboo Dawoud and al-Iraaqi and others declared it to be authentic.

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And Shaykh Muhammad Tayyib Awkeej al-Yawsenree, teacher of tafseer, hadeeth and fiqh at the College of Theology at Ankara University in Turkey, and in the Higher Islaamic Institute in the city of Konya, wrote a number of letters to the Shaykh in which he showed his admiration of the Shaykh and to ask him some questions. From them was a letter he wrote on the 7th Sha'baan , 1389ah [19th October 1969ce], saying, "His honourable eminence, the Allaamah, the great researcher, the eminent teacher, the respected Aboo Abdur-Rahmaan Muhammad Naasirud-Deen al-Albaanee, may Allaah protect him from all adversity, and benefit us with his knowledge, my esteemed teacher ... I congratulate you on this great success of yours in the field of knowledge, may Allaah increase the likes of you in the Islaamic world, I would love to be able to attain all of your priceless works, so if you could please ask your publishers to send them to me at my address, with thanks in advance."

And Shaykh Ahmad Madhhar, head of *At-Tamuddan al-Islaamee* in Damascus, was impressed by Shaykh al-Albaanee's (رَحْمَةُ اللَّهِ) knowledge and opened up the avenue to spread many of his calm, critical, articles in the magazine, not caring about the desire of many people who were against that, and he said, "Damascus recognised its greatest scholar of hadeeth in the Allaamah Badarud-Deen al-Husainee (رَحْمَةُ اللَّهِ), then when Allaah caused him to die, the land was left void of an Imaam to whom attention could be turned in the science of hadeeth—except for an Arnaa'ootee youth, raised upon knowledge and piety, and who [indeed] was true to his name [i.e., Naasirud-Deen, 'Aider of the Religion'], the Ustaadh Muhammad Naasirud-Deen al-Albaanee, known among the youths for his service to hadeeth and its sciences, and they gathered around him and he became well-known among them, and through his eloquence and his Arabic tongue, and the charm of his speech and the quality of his debates, he was able to appropriate an elite group [of people] to take from him and study with him."

And the Shaykh, the Faqeeh, Muhammad al-Ameen, Bukhubzah, al-Hasanee, al-Maghribee, said, "... I bear witness with the utmost truth and impartiality, and Allaah is the witness to what I say, that I have not seen amongst those of the scholars who I have met, and they are many, and from whom I took, anyone like Shaykh Muhammad Naasirud-Deen ibn Nooh Najaatee al-Albaanee al-Arnaa'ootee, in terms of his knowledge, his sincerity, his research in the sciences of hadeeth and its intricate details, his fairness in his research and debates, in addition to his behaviour which is similar to that of the Pious Predecessors [Salaf as-Saalih], I say this and I do not ascribe piety to anyone over and above what Allaah knows [about his true reality]."

Shaykh Muhammad Amaan ibn Alee al-Jaamee (رَحْمَةُ اللَّهِ), said, "I have mentioned a number of times that I love Shaykh Naasirud-Deen al-Albaanee and I hold him in high esteem, and truly, I ask Allaah to bear witness and then I ask all of you who are present to bear witness that I love his eminence, Shaykh Naasirud-Deen al-Albaanee and I hold him in great esteem, and [that I hold] that he is from the people of knowledge and from the major scholars of hadeeth. So it is obligatory that we love the people of hadeeth and the people of knowledge, the people of excellence, we love and respect them."

And Shaykh Saalih ibn Abdullaah ibn Humayyid [Imaam of the Haram] wrote to him saying, "The venerable father, the Muhaddith of Syria, in fact, the Muhaddith of the world in his time ..."

And Shaykh Aboo Abdur-Rahmaan ibn Aqeel adh-Dhaahiree wrote to him saying, "Our father, the Shaykh Muhammad Naasirud-Deen al-Albaanee, the one who is revered due to his knowledge and his firmness ..."

And Shaykh As-Sayyid Saabiq wrote to him saying, "The scholar, the one who acts upon his knowledge, the scholar of hadeeth [muhaddith], the teacher ..."

Here is a scan of the certificate of the King Faisal International Prize awarded to Shaykh al-Albaanee in 1999:



Compiled from *Juhood al-Imaam al-Albaanee, Naasirus-Sunnah wad-Deen, fee Biyaani Aqeedatis-Salaf as-Saaliheen fil-Eemaani billaahi Rabbil-Aalameen*, of Ahmad Saalih Hussain al-Jabboori, with an introduction by Shaykh Mashhoor ibn Hasan Aal Salmaan, pp. 18-25, and *Al-Imaam al-Albaanee, Duroos, wa Mawaaqif, wa Ibar*, of Abdul-Aziz ibn Muhammad Abdullaah as-Sadhaan, pp. 217-228.