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## Shaykh al-Albaanee debating with takfeeri youths

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Article taken and slightly adapted from: [shaikhalbaani.wordpress.com](http://shaikhalbaani.wordpress.com)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

As-Sadhaan said, “Shaykh Baasim Faisal al-Jawaabirah, may Allaah the Most High protect him, said, ‘... I was a student at secondary school, and in those days I was part of a group of youths who would declare the Muslims to be disbelievers and would not pray in their mosques arguing that they were [from] a society of ignorance! The people who would oppose us in Jordan would always threaten us with Shaykh Muhammad Naasirud-Deen al-Albaanee (رَحْمَةُ اللَّهِ), [saying] that he was the only one who would be able to debate with us and convince us [of the Truth] and return us to the Straight Path. When Shaykh Naasir (رَحْمَةُ اللَّهِ) came to Jordan from Damascus he was told about a group of youths who declared the Muslims to be disbelievers and so he wanted to meet us. So he sent his son in law, Nidhaam Sakkajhaa, to us who informed us of the Shaykh’s (رَحْمَةُ اللَّهِ) desire to meet us.

We replied, ‘Whoever wants to meet us, then let him come to us, we will not go to him!’ But our Shaykh in declaring someone to be a disbeliever [takfeer] told us that Shaykh Naasir (رَحْمَةُ اللَّهِ) was from the scholars of the Muslims who had excellence due to his knowledge and old age and that we had to go to him.

So we went to him in the house of his son in law, Nidhaam, just before ishaa prayer. One of us made the call to prayer and then we stood to pray and Shaykh Naasir (رَحْمَةُ اللَّهِ) said, ‘Shall we pray behind you or will you pray behind us?’ So our takfeeri Shaykh said, ‘We believe that you are a disbeliever! [i.e., so we will not pray with you as Imaam]’ So Shaykh Naasir (رَحْمَةُ اللَّهِ) said, ‘As for me, then I hold that you have faith [i.e., that you are Muslims].’ Then our [takfeeri] Shaykh led us all in prayer [including Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)].

Then Shaykh Naasir (رَحْمَةُ اللَّهِ) sat down debating with us continually until late at night, most of it being with our Shaykh. As for us youth, we would stand and then sit, stretch out our legs and then lie down on our sides, as for Shaykh Naasir (رَحْمَةُ اللَّهِ), he sat in the same position from the start of the gathering until its end, never once changing. Always debating with this [person], and this [person] and then that [person], I was amazed at his patience and fortitude. Then [when it ended] we promised to meet the next day. We went back to our houses gathering the evidences which, so we believed, proved [our stance] in declaring Muslims to be disbelievers [takfeer].

On the second day Shaykh Naasir (رَحْمَةُ اللَّهِ) came to the house of one of our brothers, and we had prepared the books and replies to his proofs. The debate continued from after ishaa [prayer] until morning prayer [fajr]. Then [when it ended] we promised to go to his house [the next day], and so we went there after ishaa on [this] the third day.

The discussion continued until the mu’addhin made the call to prayer for fajr, and we were continually debating mentioning many aayahs [from the Qur’aan] which apparently proved [our stance of] declaring Muslims to be disbelievers [takfeer], and likewise we would mention hadeeths which [again], apparently, proved [the stance we had taken of] declaring those people who had committed major sins to be disbelievers. And Shaykh Naasir (رَحْمَةُ اللَّهِ) was like a towering mountain answering this proof, and [explaining] the objective of other proofs, and reconciling between those

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<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

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which on the surface seemed to be contradictory, quoting the sayings of the Imaams who are relied upon from Ahlus-Sunnah wal-Jamaa'ah.

And then after the call to prayer for fajr nearly all of us went with Shaykh Naasirud-Deen (رَحْمَةُ اللهِ) to the mosque to perform the morning prayer, after Shaykh Naasir (رَحْمَةُ اللهِ) had convinced us of the error and deviation from the [correct] methodology that we had been continuing upon.

We turned back from our takfeeree thinking, and all praise is due to Allaah.

Except for a small group [of us]—who ended up apostatising from Islaam a few years after that.

We ask Allaah for well-being."<sup>2</sup>

*Al-Imaam al-Albaanee, Duroos, wa Mawaaqif, wa Ibar, of Abdul-Aziz ibn Muhammad Abdullaah as-Sadhaan, pp. 157-158.*

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<sup>2</sup> *Al-Imaam al-Albaanee, Duroos, wa Mawaaqif, wa Ibar, of Abdul-Aziz ibn Muhammad Abdullaah as-Sadhaan, pp. 157-158*