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**THE HALABĪ QUESTIONS<sup>1</sup>**  
SERIES 1  
THE QUESTIONS OF SHAYKH 'ALĪ BIN HASAN AL-HALABĪ AL-ATHARĪ  
TO HIS SHAYKH  
**IMĀM AL-ALBĀNĪ**  
(rahimahullāh)

**REGARDING SU'ALĀT<sup>2</sup>**

Books on *Su'alāt*,<sup>3</sup> with this name, have been known from an early period within the academic history of Islām and in particular hadeeth. Even if books on *Fatāwā* are included within this type of authorship the title of 'Su'alāt' is closer to the *manhaj* of *Ahl ul-Hadeeth* and the way *Ashāb ul-Athar* and including *Fuqahā*, *Qudāt* and *Muftīs*. The first of those older *Su'alāt* works<sup>4</sup> that have been printed are:

1. *Su'alāt 'Uthmān bin Tālūt (234 AH) li'l-Imām Ibn Ma'een.*
2. *Su'alāt Abī Dāwūd as-Sijistānī (257 AH) li'l-Imām Ahmad bin Hanbal.*
3. *Su'alāt Abī Ishāq Ibrābeem bin al-Junayd (260 AH) li Yabyā bin Ma'een.*
4. *Su'alāt Abī Bakr ibn al-Athram (273 AH) li Ahmad bin Hanbal.*
5. *Su'alāt Abī'l-Hasan al-Maymūnī 'AbdulMālik bin 'AbdulMalik bin 'AbdulHameed (274 AH) li Ahmad bin Hanbal.*
6. *Su'alāt Abī Bakr Ahmad al-Marwadbī (275 AH) wa Ghayrihi li Ahmad bin Hanbal.*
7. *Su'alāt Ibn Hānī' Ishāq bin Ibrābeem (275 AH) li Ahmad bin Hanbal – also entitled Masā'il Ibn Hānī'.*
8. *Su'alāt 'Abdullāh bin Ahmad (290 AH) li Yabyā ibn Ma'een.*

<sup>1</sup> **Translator's note:** this series will be taken from Shaykh 'Ali Hasan al-Halabī al-Atharī's (*hafidhahullāh*) new book *Su'alāt 'Ali bin Hasan bin 'AbdulHameed al-Halabī al-Atharī li'sh-Shaykhi Imām al-'Allāmah al-Muhaddith al-Faqeeh Shaykh Muhammad Nāsiruddeen al-Albānī (rahimahullāh)*. Makkah al-Mukarramah, KSA: Dār 'Abdullāh Bū Bakr Barakāt, 1430 AH/2009 CE, First Edn.

<sup>2</sup> Ibid., vol.1, pp.64-67

<sup>3</sup> Or "Masā'il"

<sup>4</sup> The oldest one is *Su'alāt Nāfi' ibn al-Azraq li Ibn 'Abbās*, refer to Ibn Taymiyyah, *Minhāj as-Sunnah an-Nabawiyyah*, vol.5, p.247.

9. *Su'alāt 'Abdullāh bin Ahmad bin Hanbal (290 AH) li-Abīhī* – which is the book *al-'Ilal wa Ma'rifat ir-Rijāl*.<sup>5</sup>
10. *Su'alāt Sa'eed bin 'Amru al-Bardba'i (292 AH) li Abī Zur'ab r-Rāzī*.
11. *Su'alāt Mubammad bin 'Uthmān bin Abī Shaybah (297 AH) li'l-Imām Ibn al-Madeenī*.
12. *Su'alāt Abī 'Ubayd al-Ājurri (382 AH) li Abī Dāwūd as-Sijistānī*.
13. *Su'alāt Abī 'Abdullāh al-Hasan bin Bakeer al-Baghdādī (388 AH) li'd-Dāraqutnī*.<sup>6</sup>
14. *Su'alāt al-Hākīm an-Naysabūrī (405 AH) li'd-Dāraqutnī*.
15. *Su'alāt Abī 'AbdurRahmān Mubammad bin al-Husayn as-Sulamī (412 AH) li'd-Dāraqutnī*.
16. *Su'alāt Abī Bakr al-Barqānī (425 AH) li'd-Dāraqutnī*.
17. *Su'alāt Abī'l-Qāsim Hamzah bin Yūsuf as-Sabmī (427 AH) li'l-Imām ad-Dāraqutnī*.
18. *Su'alāt Mas'ūd bin 'Alī as-Sijzī (439 AH) li'l-Hākīm an-Naysabūrī*.
19. *Su'alāt Abī Tābir as-Silafī (571 AH) li Abī'l-Karam Khamees al-Hawzēe (510 AH)*.

And other works. The poet said

*If you are not like them, then resemble them,  
Resemblance in nobility is success*

This book and this *Su'alāt* is reviving the role of the studentship and scholarship (Mashaykhah) in a generalised form of a student benefitting from his teacher, acknowledging his virtue, and recognising his good work. As for those in denial,<sup>7</sup> those who have no trust and no concern

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<sup>5</sup> He also has *Su'alāt li Abeehē al-Imām Ahmad* in *fiqh* which has been published and printed in one volume. His brother Sālih (265 AH) also has a *Su'alāt* work.

<sup>6</sup> Printed with my edit over twenty years ago; I made a couple of errors in it which was seized on by Ahl ul-Ahwā', as they usually do, along with some other envious haters!!

<sup>7</sup> **Translator's note:** this is a good point as many haters of the main students of Imām al-Albānī have conjured up the desperate idea that Shaykh 'Alī bin Hasan al-Halabī al-Atharī is “not of the students of al-Albānī”!? This ridiculous assertion was borne not only out of intellectual denial based on partisan interests but also on sheer jealousy and envy in order to bolster their own followings. This claim in the late 1990s was spread by Dr Suhaib Hasan of *Masjid Tawhid* in East London; Abū 'AbdisSalām, Abū Zubayr Saleem “al-Azzāmī”, Shakeel Begg (the latter two of Lewisham Mosque in south-east London)- all of London, along with others –who out of their own interests disseminated this falsehood around London. This was based on the notion that “**Imām al-Albānī has not had any real students for the last twenty years**” – this is to be rebutted as follows:

1. The relationship between a student and his Shaykh is primarily via *Su'alāt wa'l-Ajwiba* [Questions and Answers] as understood from the Salaf; hence the *Su'alāt* works.
2. Such a notion is purely dependent on taking formal learning within a classroom/university setting into consideration (in this case the Islamic University of Madeenah) and totally disregarding other classical and traditional methods of learning between a student and his Shaykh.
3. But perhaps the most decisive refutation of the claim that “Imām al-Albānī did not have any students towards the end of his life” are the words of Imām al-Albānī (*rahimahullāh*) himself! For he himself

except for personality, self-interest, Dirhams and Dīnārs, reputation and showing-off. I remind them of the saying of the Lord of the Worlds:

**“And do not forget graciousness between you.”**

{*al-Baqarah* (2): 237}

And I say to them: how about if this is in regards to your Shaykh?!

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## **THE MANHAJ OF OUR SHAYKH, IMĀM AL-ALBĀNĪ (*rahimahullāh*) IN ANSWERING THESE QUESTIONS**

Our Shaykh al-Albānī (*rahimahullāh*) was distinguished with many magnanimous features in his answers to questions, such as:

1. Broadness in answering:<sup>8</sup> this from our Shaykh is like what was mentioned by Imām Ibn ul-Qayyim in his extraordinary book *Madārīj us-Sālikeen*, vol.2, p.294 when he speaks about the levels of generosity including the generosity of knowledge, in regards to his Shaykh Shaykh ul-Islām Ibn Taymiyyah (*rahimahullāh*): **“If he was asked about a legal issue he would mention when answering it the views of the four madhhabs if he was able. He would also mention any difference of opinion and the most accurate view, he would also mention anything connected to the issue which could possibly benefit the questioner in his enquiry.”** Then Ibn ul-Qayyim: “From a person’s generosity with knowledge is: that he does not be deficient in (answering) the issue of the questioner.” I say: this was the state of our Shaykh al-Imām al-Albānī

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(*rahimahullāh*) stated that Shaykh 'Ali bin Hasan al-Halabī al-Atharī is of his students! Refer to: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_AlbaaneeAliHasan](http://www.salafimanhaj.com/pdf/SalafiManhaj_AlbaaneeAliHasan)

4. The claim that “Imām al-Albānī did not have any students towards the end of his life” was made by those who themselves had no link with Imām al-Albānī and no contact with him!? So how on earth they consider that they are now in a position to say who and who is not of his students is beyond us!
5. It would suffice such individuals to acknowledge the reality of the students of Imām al-Albānī instead of living lives of intellectual denial and animosity borne out of their own deficiencies which have led to such envy.

Of late, some others have also attempted to make such a similar insidious assertion and also argue that in fact none of Shaykh 'Ali Hasan al-Halabī al-Atharī's works should be read whatsoever!? Such an excessive statement is to be rejected and has not been uttered by any credible senior scholar of the Sunnah.

<sup>8</sup> Sometimes the questioner would almost forget his own question that he asked in the first place! Then he would want to ask a second question and our Shaykh would remind the questioner of his question!

(*rahimahullāh*), may Allah cover him with His Mercy and may Allāh have mercy on the Imāms of the Sunnah.

2. Patience with the questioner and also at times being light-hearted with him.
3. Correcting the questioner if he errs in his question.
4. Confirming with mention of proofs and evidences.<sup>9</sup>
5. Deep presentation and explanation.
6. Comprehensiveness<sup>10</sup> and understanding.
7. Humility and returning to the truth if he was corrected or criticised.
8. Inquiring from the questioner and requesting his intent.
9. Alertness and common sense along with distinct acumen.
10. Clarity and impartiality in manifesting the truth.
11. Discussing views and purifying the proofs.
12. Respect of the views of the other along with manners in Islamic academic discussion.
13. Supporting evidence with statements from the Imāms of knowledge and *deen*.
14. Rejection of taking *taqleed* as a *deen* along with acceptance of *taqleed* when there is the necessity.<sup>11</sup>
15. Exalting the Book, Sunnah and *manhaj* of the *Salaf* of the Ummah.
16. A concern with the Arabic language.
17. Referring issues back to the *Qawā'id ul-Fiqhiyah* and *Qawā'id ul-Uṣūliyyah*.

And other than all of this is many indeed wherein if we were to comment on every single point we could publish a separate book!

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<sup>9</sup> What the reader will find in these *Su'alāt* is repetition of some issues or deductions this is because the questions came at different times and in various circumstances, not to mention due to the many different questioners and their varying cultures. Hence the repetition, and with repeating is benefit.

<sup>10</sup> Especially in those contemporary *manhaj* issues related to groups, parties and their ideologies.....

<sup>11</sup> Of the rare things that I heard our Shaykh (*rahimahullāh*) say was: **“Principled taqleed is more beloved to me than chaotic ijtiḥād.”**

**Translator's note:** This also refutes the simplistic assertion made by the “traditional Islām” trend that *Salafīyyah* is totally and absolutely against any sort of *taqleed* whatsoever, rather there are types which are commendable and types which are censured.

## **MY WORK ON THESE SU'ALĀT: OBSERVATIONS AND CONSIDERATIONS**

1. The origin of these *Su'alāt* are word of mouth *fatāwā* some of which contain much common speech, intermissions and pauses. I arranged all of this, all praise is due to Allāh, into a coherent form which I hope will be precise. This would have required, sometimes, the inclusion of some of my academic intermissions into the original question so that the answer will be one united answer.
2. When our Shaykh deduces from *abādeeth* then at times he would mention the meaning<sup>12</sup> and in the *takbreej* of these *abādeeth* I do not relay everything only the narration as they are in the books of the *Sunnah*.
3. Whatever is in the *Two Sabeels*, or in one of them, I mention it with the *hadeeth* numbers.
4. These *Su'alāt* I asked our Shaykh over a period of time close to a quarter of a century, thus you will see within them, which is a must, issues which can be criticised or taken to account. I left these and did not omit them so as to show the historical sequences which contain important lessons and examples which we have to benefit from.
5. Most of these *Su'alāt* were from me and a number of them were from others, even though I was the one who would present the question. I say this so as to fulfil the trust of 'Ilm.
6. I differed from our Shaykh (*rabimahullāh*) in some of his statements, choices and hadeeth rulings based on truth and evidence which were apparent to me. This is what we learned and took from him, may Allāh have mercy on him. How often we heard him say (*rabimahullāh*): "We are not Taymiyyeen!" And I sometimes would say, when he would say this: "And we are also not Albāniyyeen!"

May Allāh have mercy on our Shaykh, the Imām and forgive him and may Allāh gather us and him in His Paradise, the abode of His Generosity. With Allāh is help and upon Him is trust and there is no power or might except with Allāh, the Most High, the Most Great.

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<sup>12</sup> This is permitted according to most of the scholars of hadeeth, refer to: Shawkānī, *ash-Shadhha al-Fayyāh*, vol.1, p.367; Ibn Mulaqqin, *al-Muqni'*, vol.1, p.375; Badruddeen bn Jama'ah, *al-Manhal ur-Rawī*, p.99; Ibn Hajar, *an-Nukat 'ala Ibn as-Salāh*, vol.1, p.245 and other works.

Written by<sup>13</sup>

'Ali bin Hasan bin 'Ali bin 'AbdulHameed al-Halabī al-Atharī  
(may Allāh forgive him)

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<sup>13</sup> In conclusion I thank the brothers who helped me in compiling, transcribing, typesetting and authenticating these *Su'alāt*, may Allāh increase them with the best of rewards.