

# *A Mubaddith or A Faqih*

By the  
*Mubaddith, Shaykh, Allamaa'*  
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Compiled and Translated

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Shaykh al-Albaani – may Allaah have mercy on him – was asked:

‘What is the connection between the knowledge of *Fiqh* (understanding of the religion) and the knowledge of hadeeth? Is it necessary for a *Mubaddith* (scholar of hadeeth sciences) to be a *Faqihi* (scholar of *Sharia*), or is he just a *Mubaddith*?’

So he answered:

‘It is necessary for a *Faqihi* to be a *Mubaddith* but it is not necessary for a *Mubaddith* to be a *Faqihi*, since a *Mubaddith* is already naturally a *Faqihi*.

Did the Companions of the Prophet *-sallAllaahu alayhi wa sallam-* study *Fiqh* or not? What was the *Fiqh* that they used to study?

It was what they used to take from the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*, so they used to study hadeeth.

As for these *Fuqaha* (scholars of *Sharia*), who study the statements of the scholars and their *Fiqh* and do not study the hadeeth of their Prophet which is the spring of *Fiqh*, then it is said to these people: it is obligatory to study the knowledge of hadeeth since we cannot conceive there being a correct *Fiqh* without knowing, memorizing and authenticating the hadeeth and knowing the weak hadeeth, while at the same time we cannot imagine a *Mubaddith* not being a *Faqihi*.

The Qur'aan and the Sunnah are the two sources of *Fiqh*, of all *Fiqh*. As for general *Fiqh* today then it is the *Fiqh* of scholars and not the *Fiqh* of the Book and the Sunnah.

Yes, some of it is present in the Book and the Sunnah and some of it is expression of opinions and *Ijtihad* (deriving an opinion from the Book and the Sunnah) but much of what they have opposes the hadeeth because they did not comprehend the knowledge.'

\* Taken from: 'al-Asalaah Magazine' vol. 7 Dated 15<sup>th</sup> Rabi al-Awwal 1414a.h.

He also said the following in a recorded lecture on cassette tape entitled: 'Haqeeqat al-Bida' wal-Kufr':

'The *Sharia*' is not just taken from the texts nor from just one *Ayaah* or one hadeeth, rather it is all that is collected on that specific issue. Therefore it is not just obligatory to collect all the texts regarding *Fiqh* issues so that we can know what abrogates from what is abrogated, the specific from the general, the absolute from the limited and ..... and....etc, rather gathering the texts for '*Aqeedah* is foremost by a long way.'

\* Taken from 'Manhaj as-Salafi inda Shaykh Nasir ad-Deen al-Albaani' p.61