

**Shaykh Mashhūr Hasan Āl Salmān**

*(hafidhahullāh)*

## **WHO PRECEDED IMĀM AL-ALBĀNĪ REGARDING THE PROHIBITION OF FASTING ON SATURDAYS EVEN IF IT FALLS ON THE DAY OF ĀSHŪRĀ OR THE DAY OF ARAFAT?<sup>1</sup>**

**“THE AUTHORITY OF THE HADEETH IS NOT BASED ON PEOPLE ACTING IN ACCORDING WITH IT, SO IF THE PEOPLE ACT BY IT THEN IT IS LEGITIMATE AND IF THE PEOPLE DO NOT ACT BY IT THEN IT IS ILLEGITIMATE. ALSO, THERE IS NO HADEETH EXCEPT THAT THERE ARE SOME 'ULAMA AND VIRTUOUS PEOPLE WHO HAVE ACTED BY IT. HOWEVER, THE ABSENCE OF KNOWLEDGE [OF THE HADEETH] DOES NOT NECESSITATE THE ABSENCE OF ACTION [IN ACCORDANCE WITH THE HADEETH]. IF WE ARE IGNORANT OF IT THIS DOES NOT NECESSITATE THAT NO ONE HAS ACTED IN ACCORDANCE WITH IT.”**

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**Answer from Shaykh Mashhūr (hafidhahullāh):**

...however, the intent is, bārakAllāhu feekum, that our Shaykh (Imām al-Albānī, *rahimabullāh*) used to prohibit fasting on Saturdays and when we used to be asked: **“who preceded the**

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<sup>1</sup> Translation: 'AbdulHaq ibn Kofi ibn Kwesi al-Ashanti.

Dated 22 November 2012 CE, summarised from the Shaykh's Q&A class, it can be accessed here:

<http://mashhoor.net/>

<http://al-rahmah.net/misc/snips/>

**Shaykh in this prohibition?”** We used to hold onto the general statements mentioned in the books of the jurists. So for example, at-Tahāwī transmitted from some of them [jurists] the prohibition of fasting on Saturdays. Ibn Rushd, and his categorisation is detailed, he says: **“fasting is of two types: harām and wājib and what is harām is of two types: what is agreed on and what is differed over.”** Then he mentioned in regards to the prohibited form of fasting which is differed over and he did not reference this to anyone. Shaykh ul-Islām in *Iqtidā' Sirāt ul-Mustaqeem* transmitted from some companions of Imām Ahmad the dislike of fasting on Saturdays. The issue remained in this general way. After the death of the Shaykh (al-Albānī, *rahimahullāh*), in the year 2008 CE/1429 AH to be exact, the Qatari Ministry of Endowments published an explanation of *Sharh Ma'āni al-Athar* [by Imām at-Tahāwī] by al-'Aynī entitled *Nukhab al-Afkar fī Tanqeeh Mabāni il-Akbbār fī Sharh Ma'āni il-Athar*.<sup>2</sup> In the eighth volume, page 433, when Abū Ja'far at-Tahāwī states: **“a [group of] people inclined to this hadeeth and disliked fasting Saturdays voluntarily.”** Who were these people? Neither our Shaykh (Imām al-Albānī, *rahimahullāh*) knew nor did anyone before this book was printed and published. Imām al-'Aynī, the author of *Umdat ul-Qārī*, states:

**He intended by “a [group of] people”: Mujāhid, of the students of Ibn 'Abbās, Tāwoos ibn Kaysān, Ibrāheem an-Nakha'i and Khālid ibn Ma'dān.”<sup>3</sup>**

SubhānAllāh! Mujāhid was a Makkī, Tāwoos ibn Kaysān was a Yemenī, Ibrāheem an-Nakha'i was a Kūfī [from Kufa] and Khālid ibn Ma'dān was a Shāmī [from the Levant]. Meaning: there was a group of Tābi'een who were widespread in Makkah, Kūfah, Yemen and Shām during the time after the Companions who were senior Imāms, four senior Imāms of the Tābi'een who disliked fasting on Saturdays if it was a non-obligation and they used as proof the aforementioned hadeeth, and some of them relayed the hadeeth. At-Tahāwī relayed the hadeeth via the route of Khālid ibn Ma'dān from 'Abdillāh ibn Busr from his sister as-Samā' who said: the Prophet (*sallallāhu 'alayhi wassallam*) said to me: *“Do not fast Saturdays other than what Allāh has obligated upon you and if one of you only find a bark of a tree then chew on that.”* This is the view of those who prohibited [fasting on Saturdays] and this is what the transmitted texts, successors' reports and the Salafee narrations indicate, and it was a view held by some of the people of knowledge.

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<sup>2</sup> [TN]: edited and checked by Abū Tameem Yāsir bin Ibrāheem.

<sup>3</sup> [TN]: refer to source here: [http://ia600505.us.archive.org/13/items/waq110971/08\\_110978.pdf](http://ia600505.us.archive.org/13/items/waq110971/08_110978.pdf)

I am amazed by a group of academics, and some Imāms of Masājīd, who are not greatly occupied with knowledge, they do not care and every issue wherein there is a difference they refrain from yet when it comes to the issue of fasting on Saturdays they deem others as being heretics, speak with harsh words and question people's intentions. The Shaykh [Imām al-Albānī, *rahimahullāh*] was upon the principles of the people of knowledge and his proofs are well-established and strong, and almost hardly anyone would sit in his gatherings except that he would submit to his proofs.

Some of the Shaykhs of Madeenah informed me, Shaykh Sālih, we ask Allāh to preserve him and increase his life, **“Shaykh al-Albānī came and this was the first time we heard of the prohibition of fasting on Saturdays. The Shaykhs of Madeenah sat with him. The people began to debate with him and some even raised their voices.”**<sup>4</sup> [Imām al-Albānī] replied saying ‘calm down, the proof and the evidences...’ then the Shaykh began to clarify.” When he began to explain Shaykh Sālih said, and his other name has escaped me...

**[brothers interject]:** “Shaykh Sālih as-Suhaymī.”

Shaykh Mashhūr:

Yes, Shaykh Sālih as-Suhaymī, make Allāh preserve you, the brother Ya'qoob used to read to him in Masjid an-Nabawī. Shaykh Sālih as-Suhaymī (*hafidhabullāh*) stated when they sat with the Shaykh [Imām al-Albānī, *rahimahullāh*] he said: “I say what you say, how not so?!” Then a second and then a third said the same. To the extent that some of the people of knowledge said to the Shaykh [Imām al-Albānī, *rahimahullāh*]: **“Alhamdulillah that He made you a Salafi and did not leave you as a Hanafi!”** So what can be witnessed is that: the method which the Shaykh traversed to reach the view of the prohibition of [non-obligatory] fasting is a well-established method which is well known and was traversed by the 'Ulama in a number of issues.

The Shaykh [Imām al-Albānī, *rahimahullāh*] held in high regard the narrations, the hadeeth and would say: **“I hold the authority of the hadeeth”** and he authored a book

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<sup>4</sup> [TN]: Some of this can be heard in the recorded discussion on the issue of the prohibition of fasting non-obligatory fasts on Saturdays which took place between Imām al-Albānī (*rahimahullāh*) and the Muhaddith of Madeenah, al-'Allāmah 'AbdulMuhsin al-'Abbād al-Badr (*hafidhahullāh*). While Imām al-Albānī and al-'Allāmah 'AbdulMuhsin al-'Abbād al-Badr are having the knowledge-based dialogue, a number of individuals in the background interject at various points in order to try and oppose Imām al-Albānī (*rahimahullāh*).

Refer to Youtube recording of the discussion here: <http://www.youtube.com/watch?v=yyrxNFn2ilc>

entitled *al-Hadeethu Hujjatun bi Nafsihi* [The Hadeeth is Proof in Itself]. He used to reject those who would say: **“the hadeeth is only a proof if the people act in accordance with it, if the people leave acting in according with it then it is not a proof.”** This is a statement of misguidance, for as long as the hadeeth is saheeh the hadeeth is a proof in and of itself. Pay attention, the Shaykh used to say: **“it is a must for there to have been some people of knowledge who acted in accordance with it.”** He would add to this: “whether we know about it or are ignorant about it.” He did not know about those who acted in accordance with the hadeeth of not fasting non-obligatory fasts on Saturdays<sup>5</sup> and when we would be asked: “name us those who prohibited fasting on Saturdays” we would not know, and we would not know the mention of those who prohibited except via this book [i.e. *Nukhab al-Afkar fi Tanqeeh Mabāni il-Akhhār fi Sharh Ma’āni il-Athar*]. However, before this book was published, and it was printed just recently only a few years back, in 2008, I freed myself and said that I do not have it, and so do others who are more knowledgeable than me and are of the level of my Shaykhs, they allow fasting on Saturdays. If you were to see a relative, or a beloved one or a neighbour, do not condemn him for it, rather condemn the one who rejects the prohibition of fasting on Saturdays. Because the issue is based on Usūl, however liberating the issue with principles and istinbāt and istidlāl with those who prohibit is a vast issue.

I hope that you memorise this from me, and I end my lesson with these words: the hadeeth is proof in itself. The authority of the hadeeth is not based on people acting in according with it, so if the people act by it then it is legitimate and if the people do not act by it then it is illegitimate. Also, there is no hadeeth except that there are some 'Ulama and virtuous people who have acted by it. However, **the absence of knowledge [of the hadeeth] does not necessitate the absence of action [in accordance with the hadeeth]**. If we are ignorant of it this does not necessitate that no one has acted in accordance with it. Thus, Imām at-Tirmidhī at the beginning of *al-'Ilal as-Sagheer* at the end of its compilation, well known as the *Sunan*, he stated:

**...all of what is in the book as-Saheeh has been practiced by the jurists except for two hadeeth: combing between two prayers; and secondly the hadeeth of**

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<sup>5</sup> [TN]: However, Imām al-Albānī (*rahimahullāh*) stated to the Muhaddith of Madeenah, al-'Allāmah 'AbdulMuhsin al-'Abbād al-Badr (*hafidhahullāh*), in his dialogue with him, that the one who preceded him in the opinion was the Companion who narrated the hadeeth! And that if it is accepted that he was a scholar, then he was the one who preceded Imām al-Albānī in the view.

**the one who drinks khamar. If he drinks it for a second or third time then execute him.**

Imām at-Tirmidhī stated that these two hadeeth have not been acted upon. The matter is not so, for I discussed at length in my book *al-Jam' Bayna Salātayn* [Combining Between Two Prayers] those who acted in accordance with the hadeeth of combining between two prayers [whilst travelling or being resident, and when it rains] before at-Tirmidhī. Also al-'Allāmah Ahmad Shākir in the Musnad of Imām Ahmad discussed the hadeeth about executing the one who returns to drinking khamr on a third or fourth time and he discussed the topic at length and he wrote tens of pages which reached about seventy pages affirming that a group of Tābi'een, and those after them, acted in accordance with the hadeeth of executing the one who persistently drinks khamr after a third and fourth time. Then Allāh facilitated it for him to publish separately what he mentioned in the Musnad of Ahmad into a small treatise entitled *Kalimat ul-Fasli fi Qatl Mudmin il-Khamr* [The Detailed Word Regarding the Execution of the Alcoholic]. We do not know a hadeeth of the Prophet (*sallallahu 'alayhi wassallam*) that no one acted by, yet at times we could be ignorant of those who acted in accordance with it. So memorise from me: **the hadeeth is proof in itself, and acting in accordance with the hadeeth is established even if we do not know about it.** Allāh knows best.

*May peace and blessings be upon our Prophet Muhammad, his family and all of his companions*