Conclusion
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In the previous five chapters of this research work many dimensions of the Shaykh's contribution to *hadith* literature have been discussed. Now it seems very easy to summarize the results of this research. In this context the following conclusions emerge:

There is no doubt that the Shaykh worked hard and burned the lamp of his life from the both ends to gain expertise in the field of *hadith*. It was the time when the Muslim world was taken by the different trends of *hadith* denial and inferiority complex due to the abolition of the institution of *Khilâfah*, the Shaykh emerged as a blessing of Allâh and revived the sweat memories of the earlier *muḥaddithūn*. The orientalists, *Munkirî aḥâdîth* and others who raised questions on the methodology of earlier *hadith* scholars got highly benefited and impressed by the research works of the Shaykh. Some of them accepted him as an authority while as the others rejected his research only because of prejudice and bias.

After exploring the weakness and malady of the weak and forged *aḥādîth* of fundamental *hadith* collections, Shaykh al Albânî came out with a number of authentic and weak collections of *aḥādîth*. Shaykh al Albânî’s great contribution is that he isolated weak and fabricated *aḥādîth* from the huge mass of
lit\texterre. Moreover, he classified \textit{ah\textacute{a}dith} into the classical categorization with new dimensions. In the personage of Shaykh al Alb\textacute{a}n\textacute{i}, the Islamic world has once again found the outstanding scholarship like that of Im\=\text{\u{a}}m al Bukh\=\text{\u{a}}r\=\text{\i}, Ibn \=\text{\u{a}}j\=\text{\u{a}}r al \=\text{\u{a}}s\=\text{\u{a}}qal\=\text{\u{a}}n\=\text{\i} and Ibn Taymiyyah. His insights into the external and internal conditions of \textit{ah\textacute{a}dith} are unique. The criterion, which Shaykh al Alb\textacute{a}n\textacute{i} had fixed for scrutinizing \textit{ah\textacute{a}dith}, was in complete conformity with the rules laid by the great earlier scholars of \textit{\text{\u{a}h\textacute{a}dith}. However, his arguments for or against the authenticity or the weakness of a \textit{\text{\u{a}h\textacute{a}dith} are balanced, mature and not easily assailable.

Shaykh al Alb\textacute{a}n\textacute{i}'s books on different religious issues are of great academic and religious significance and set in motion the \textit{Tasf\textacute{i}yyah} movement. Thus, the Shaykh removed the greatest malice, which had afflicted Muslim Ummah from the centuries in the form of a huge mass of fabricated \textit{ah\textacute{a}dith} attributed to the Prophet which had allowed strange, irrational, un-healthy tendencies and trends to emerge in the Muslim community.

There are few works which serve as the principal and explicit bases of Shaykh al Alb\textacute{a}n\textacute{i}'s research, some of these books are, \textit{Silsilat\=\text{\u{a}}n}, \textit{Ir\=\text{\u{a}}\text{\acute{v}} al Ghal\=\text{\i}l, al Umm, al Tar\=\text{\i}h\=\text{\i} wa al Tar\=\text{\i}h\=\text{\i}, Gh\=\text{\i}y\=\text{\i}h al Mar\=\text{\i}m} etc. These books provide base to many of his concise works like \textit{J\=\text{\i}mi\acute{\i}' al \=\text{\i}\=\text{\i}ag\=\text{\i}h\=\text{\i}r, Sunan} works etc. Whenever

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the Shaykh wanted to explain his reasons for the accepting or rejecting of any hadīth he referred it to these principal works. This methodology interlinks almost all the major works of the Shaykh and makes one to recheck and cross-refer a single hadīth at various places in his literature. The Shaykh created history when he first time divided four authentic Sunan collections of the hadīth in separate Sahih and Da’if parts.

The Shaykh’s literature clearly depicts the evolution of the thought and the development in the skill of the Shaykh. No doubt he worked meticulously on the academic front of Islam but there are some places where he fails in judging correctly a particular hadīth where as the same hadīth is judged correctly in his new arrivals. This is what we call as his evolution in his skill and knowledge. This factor necessitates the complete knowledge of the books of the Shaykh as per their dates of publication so that one can ascertain the correct decision about any hadīth.

Contrary to earlier scholars of hadīth, the Shaykh generally omits the asānīd (chains) of the aḥādīth and quotes only the text of the hadīth along with the reference to the first narrator (the Companion) of it. The earlier hadīth scholars used to repeat a single hadīth either partially or completely in their books at different places under different topics, but the Shaykh shunned this methodology and collected all these parts of a single hadīth at
one place under single topic, and in this way he abridged the major books of *hadīth*.

The Shaykh introduced many new chapters in the field of *hadīth* which were not existent prior to him. *Silsilatān* is the best example of this novel feature. The Shaykh collected the *ahādīth* under the novel topics and tried to give them new interpretations. While discussing the authenticity of the *ahādīth* he shunned the old method of symbol system as was used by al Suyūtī and others and believed to make ‘ilm al *ḥadīth* and its related subjects easier and more simple for the general reading. He used simple Arabic and tried to avoid rare and technical words so that the ambiguity may not engulf the reality and the aim of the research. He mainly divides the *ahādīth* into five major types:

1. *Ṣaḥīḥ*
2. *Ḥasan*
3. *Daʿīf*
4. *Daʿīfūn Jidan*
5. *Mawdūʿ*

Almost all his *Ṣaḥīḥ* collections contain the first two types while the last three types comprise his *Daʿīf* collections.

The Shaykh has a great expertise in *ziyādah al thiqāt*. Most of his works display this amazing skill of the Shaykh. In some *ahādīth* where there are *ziyādāt* (sing. *ziyādah*) in different channels of a single *ḥadīth* the Shaykh follows two methods to
incorporate them in the original (al asal). If the additional text (ziyādah) is befitting in the text (matan) of the original ḥadīth with respect to its meaning it is added in parenthesis "[ ]" and if the addition does not fit in the original text of the ḥadīth with respect to its meaning it is mentioned in simple brackets "( )" along with the mention that 'in other channel it is like this,' e.g.

...[فَظَلَ النَّيْنَى صَلَّى الَّهُ عَلَيْهِ وَرَسُولُهُ أَصْحَابُهُ: "تَدْرُونَ مَا دَاوَى؟" قَالُوا: الَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: (وَالَّذِي نَفَسَ بِهِدَى); لَقَدْ دَاوَى الَّذِي بَشَرَهُ النَّافِيَ العظيم (وَفِي رَوَايَةٍ: الأَعْلَمُ) الذي إذا دعي به أجاب وإذا سئل به أعطى].

Similarly, the Shaykh discusses the different channels of a single authentic, weak or fabricated ḥadīth and collected them at one place and gave his opinion on its authenticity. This made the study of authentic, weak and fabricated aḥādīth easier for coming generations.

As said earlier, the Shaykh's methodology of ḥadīth criticism is almost in accord with the methodology used by the earlier ḥadīth scholars. This helps the scholars and the students to evaluate with ease the judgments of the Shaykh about any ḥadīth. In addition to it, the Shaykh has almost discussed his terms (iṣṭīlāḥāt) in the foreword or introduction of his books. He has a clear insight and keeps in view the opinions of the earlier scholars while

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pronouncing his judgments on any *hadīth*. This methodology has given "rebirth" to the earlier scholars and has also brought the old books in limelight.

It cannot be denied that the Shaykh's decision on any *hadīth* cannot be the final or irrevocable but it is also noteworthy to mention here that he has tried his best to remain closer to the opinions of the earlier scholars. The Shaykh mainly used the books of Ibn Ṣalāḥ, Ibn Taymiyyah, Ibn Ḥajar, al Dhahabi, Ibn Maʿīn, al Nawawī and the books of other great scholars to evaluate a particular book. This influenced the studies of the Shaykh to such an extent that he follows the pattern and the methodology of these great scholars in his own books as is discussed in case of the punctuation of the *hadīth*.

No doubt he has declared many *ahādīth* of famous authentic and major collections weak but it is also noteworthy that he has authenticated many *ahādīth* of rare but weak books and manuscripts like *Tārīkh Ibn ‘Asākir, al Bazār, al Dalā‘il* etc. Therefore, one may not agree with his views and contribution to *hadīth* literature but one cannot ignore it blindly.

His views on different issues bring to the fore his basis of argumentation which is also a healthy addition to the *hadīth* literature. His *tafarrudāt* are mostly based on *ahādīth* and reveal a peculiar way of argumentation of the Shaykh. *Al Taṣfiyyah* and *al
Tarbiyyah, his political views, his principles of Da‘wah, his stand on al ‘Aḥād etc makes many novel ideas to come into the existence.

Taken by different controversies, the Shaykh tried his utmost to clear the misunderstandings of many who wrote against him and his methodology. He was vehemently refuted by the contemporary writers and was caught in the storm on the basis of his unique and isolated views. He defended his stand and tried to provide fresh arguments in his support which further added a healthy chapter to ḥadīth literature.

No doubt there is a good literature which makes the Shaykh’s credibility disputed but the literature developed on these scholarly issues made the ḥadīth literature to flourish once again in this era. Shaykh al Albānī’s contribution to ḥadīth literature revived not only the ‘ulūm al ḥadīth but also the other Islamic religious sciences. His views on ‘Ilm al Qur‘ān, fiqh, history, ‘Ilm al Kalām, philosophy, political sciences, orientalism etc have given a new orientation to these sciences. His views like al Taṣfīyyah and al Tarbiyyah are now the trends in the Islamic world in general and in Arab belt in particular. Therefore, one has to consider the Shaykh's literature without any bias and try to compare it with the earlier ḥadīth literature. This only can reveal the status of the Shaykh's literature in its right perspective.

During the study, the researcher found that the biography of the Shaykh is not well recorded in general and his last twelve years of
life are completely buried in mystery. Therefore, the researcher suggests that a planned research on the life of the Shaykh should be carried out.

As a good number of the Shaykh's works are still in the manuscript form, therefore, the Researcher strongly feels that the publication of these manuscripts may open many new horizons in the field of Albûnî studies. One of his fundamental books, *Mu'jam al Ḥadîth*, covers a big portion of the existent Ḥadīth literature, but being in manuscript form, the book is confined to the researchers of a particular library only. If published, this book can revolutionize the Ḥadîth literature. It seems relevant to mention here that it is very difficult to draw the results from his various incomplete manuscripts because there are a lot of missing links in the text of these incomplete manuscripts and most of the discussions on different ahâdîth are without any conclusion.

As the literature of the Shaykh is in Arabic only, therefore, his books need to be translated as soon as possible. The organized translation of these books can make him familiar and influential in the other parts of the world also. This can help to explore new dimensions in the Shaykh's contribution to Ḥadîth literature; and can clear many misconceptions about it.