Chapter II

Life and Works of
Shaykh Nāṣir al Dīn al Albānī
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- Among our trustworthy and renowned brothers, among our kind brothers, our friend and brother the ‘Allāmah al Shaykh Muhammad Nāṣir al Dīn is among the Mujaddidūn (renewers).
- I do not know, under the dome of the sky, anyone in this era more knowledgeable than Shaykh Nāṣir in the field of ‘ulūm al hadīth.


Shaykh Muhammad Nāṣir al Dīn al Albānī was one of the few scholars who could truly be called a Muḥaddith. Allāh had bestowed upon him a comprehensive understanding of the Islamic ‘ulūm and he strived hard to revive the development of hadīth criticism. His life from his youth to his old age was dedicated to the da‘wah and Research in order that the Muslims may practice their Dīn as the earliest Muslims had and avoid the deviations (Bid‘ah) that have crept into the Muslim Ummah. He reawakened the Muslim ‘ulamā’ to the study of the hadīth. Like

3 “nasiruddin albani", Young Muslim Digest, November 1999, p. 31.
the books of Dr. Muṣṭafā al Aẓamī, the Orientalists and the traditionalists also do not like the works of Shaykh al Albānī.\(^5\)

**Shaykh’s Early Life**

Shaykh al Albānī’s full name was Abū ‘Abd al Raḥmān Muḥammad Nāṣir al Dīn ibn Nūḥ ibn Ādam ibn Najātī al Albānī. He was born in the city of Ashqūdarah, then the capital of Albania, in the year 1332/1914\(^6\) in a poor family. His father al Ḥāj Nūḥ Najātī al Albānī had completed shari'ah studies in Istanbul and returned as an ‘ālim to Albania.\(^7\) After Albania was taken over by the secularist ruler, Aḥmad Zūghū\(^8\) (ruled 1925-1939)

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\(^4\) *Idem.*  
\(^6\) According to Shaykh Albānī, his date of birth is not proved by any authentic document except his passport or identity card in which his date of birth is written as 1914 A.D.  
\(^7\) Muhammad ibn Ibrāhīm al Shaybānī, *Ḥayāh al Albānī wa Athāruh wa Thanā’ al ‘Ulamā’ ‘alyh*, Kuwait, al Dār al Salafīyyah, 1987, p. 44.  
\(^8\) Aḥmad Zūghū popularly known as King Zog, originally Ahmad Bey Zogu; was an Albanian politician and the second (and so far last) king of Albania from 1928-1939. He was born in Castle Burgajet, Albania. His surname means “bird”. Albania broke off from Turkey (Centre of Islamic Caliphate) on November 28, 1912, and that status was confirmed at the close of World War I.  

Zogu became a chieftain of a Cheg clan in the Mat region of north-
central Albania. During the World War I (1914-1918), when various armies marched through Albania, Zogu sided with Austria-Hungary when Albania as a whole was nominally neutral.

Zogu held various ministerial posts in the fledgling Albanian government that started at 1920. His power base was composed of southern landowning beys and northern bajraktars, tribal leaders. Zogu became a leader of a reformist Popular Party and a prime minister of republican government 1922. Popular liberal-minded revolt led by Noli’s faction forced Zogu into exile in June 1924. Noli’s government tried to institute land reform but failed to achieve international recognition and Zogu returned with Yugoslavian assistance in December.

February 1, 1925 he became a president of similarly newly proclaimed republic. His regime, however, resembled military dictatorship from the start. His reforms included the prohibition of veils and prohibitions against cruelty to animals. Zog’s principal ally during this period was Italy, which loaned his government funds in exchange for a greater role in Albania’s fiscal policy. He relied on gendarme informers and warriors of his Mati clan and intimidated uncooperative chiefs into submission by implied threat of silent execution. He played various social and ethnic groups against each other—and ended as a target of various blood feuds and assassination attempts. He also began to strengthen relations with Italy in exchange for loans. In 1927, he formed a treaty of friendship with Italy and a military alliance followed; it was intended to last for 20 years.

On September 1st, 1928 Zogu declared Albania to be a monarchy and proclaimed himself King Zog. Nominally, his regime was a constitutional monarchy but for all practical purposes, he was still military dictator. His rule seemed to share many of the characteristics of the Italian monarchial government, with a strong police force and complex yet inefficient bureaucracy.

During his rule, he increased the country’s dependence on Mussolini’s Italy. Mussolini made Albania his link to Balkans and begun to control Albania’s finances and army. In 1932, Zog tried to resist his influence but failed miserably. When depression grew bleaker, Albania had to import grain abroad and many Albanians emigrated.

In April 1938, the Zog married a Catholic, Countess Geraldine Apponyi de Nagy-Apponyi, who was half-Hungarian and half American. In April 7 1939, Italian troops entered Albania. Mussolini turned the country into a protectorate under the rule of Italy’s king Victor Emmanuel III and forced Zog into exile. He moved first to
tried to impose the Western culture on Albanian Muslim society, and the religious persecution began in Albania, the family made *hijrah* to Damascus. At that time Shaykh al Albānī’s age was only nine and he did not know Arabic language.\(^9\)

**Shaykh’s Education**

In Damascus Shaykh Nāṣir al Din al Albānī was sent to a private school, Jam‘iyyah al Is‘āf al Khayrī and only in four years he completed his primary education.\(^10\) When his school burnt by a fire, he was shifted to a new school situated at *Sūq Sārūjah*.\(^11\) Shaykh did not carry his schooling further because his father did not like to educate him in Niẓāmiyyah schools as there was no better education in the Niẓāmiyyah Madāris.\(^12\) His father—a great scholar of Hanafi school of thought—himself taught him the Qur‘ān, *Tajwīd*, Arabic grammar, and *Mukhtāṣar al Qudūrī*.\(^13\) He...
went to Shaykh Sa‘īd Burhānī—one of the friends of his father—to make further study in Hanafi fiqh, balāghah (eloquence) and Arabic grammar. There he also studied Marāqīh al Īḍāḥ, a commentary on Nur al Īḍāḥ. Besides these two great scholars, the Shaykh had many teachers from whom he benefited either directly or indirectly.

While continuing his studies he worked as a carpenter for two years and later on he learnt from his father the art of watch repair and became highly skilled in it.

Passion for Ḥadīth

Shaykh Nāṣir al Dīn al Albānī attended the study circles (halaqah) in Umawī mosque. Once in front of the western gate of the mosque, from an old bookseller's shop—from whom the Shaykh used to borrow books and novels for reading—he got few copies of Majallah al Manār in which he found an article written by Shaykh Rashīd Riḍā al Miṣrī (1865-1935) in which he had critically analyzed Imām al Ghazālī's famous book Iḥyā’ al ‘Ulūm. In this article Shaykh Rashīd al Riḍā had referred to Hāfīz Zayn al Dīn al ‘Irāqī’s (b. 806/1404) famous book al Mughnī ‘an Ḥamal al Asfār fī al Asfār fī Takhrīj mā fi al Iḥyā’ min al Akhbār. This was the turning point in the life of Shaykh al Albānī. This

article made the Shaykh inquisitive and anxious to get this book and after a long search, he succeeded in borrowing the book from a man for few days. The Shaykh transcribed the whole text of the book by hand and added footnotes to it. It was among the Shaykh's first books, but still unpublished. This book increased his love and passion for 'Ilm al Hadith.

He was greatly influenced by the articles of Shaykh Muḥammad Rashīd Riḍā al Miṣrī's Magazine, al Manār that helped him to develop more attraction towards 'Ilm al Hadith. At the time, he was twenty, Shaykh al Albānī got inclined towards the science of hadith and started to analyze and make research on various aḥādīth. His father being a faqīh (Jurist) and a staunch follower of Hanafi school of thought, disliked his son's

16 Al Miṣrī, op. cit., pp. 15-16.
17 Al ‘Ālī, op. cit., p. 16.
18 Ibid., pp. 15-16.
20 Al Shaybānī, op. cit., vol. i, p. 46.

While as a student, Shaykh Rashīd Riḍā (1865-1935) was deeply influenced by al Ghazālī's book Iḥyā’ Ulūm al Dīn. Later on he wrote articles in his monthly magazine al Manār (the Light House), which thoroughly discussed the scholastic issues of this book. When Shaykh Nāṣir al Dīn al Albānī came to know about al Manār, Shaykh Rashīd al Riḍā had died in 1935 almost unnoticed. According to Shaykh Nāṣir al Dīn al Albānī at the age of 20 he came to know about Majallah al Manār, which correspond with c.1936 A.D., a year after Rashīd Riḍā died, if 1916 A.D. is taken as the Shaykh's date of birth.

21 Al Shaybānī, op. cit., vol. i, pp. 46-47.
choice of the subject, advised him to leave this subject, as he called it as 'the subject of the underprivileged people.\textsuperscript{22}

Despite discouragement from his father, he delved further into the field of \textit{hadith} and its various sciences. Furthermore, the books he needed were not available in his father’s library and he could not afford many of them, he would borrow them from the famous library of Syria—al Maktabah al Žāhiriyyah—or sometimes from booksellers.\textsuperscript{23}

Shaykh al Albānī got \textit{ijāzah} (certification) in \textit{hadith} from the renowned historian and \textit{muḥaddith}, Shaykh Muḥammad Rāghib al Ṭabbākh\textsuperscript{24} (1877-1951) of Aleppo, and gained authority to narrate from him. He allowed him to teach his collection of \textit{ahlādīth} on trustworthy reporters, \textit{al Anwār al Jaliyyah fī Mukhtaṣar al Athbāt al Ḥalabiyyah}. This happened when he was introduced to the ‘Allāmah by Shaykh Muḥammad al Mubārak, who told the ‘Allāmah about extraordinary capabilities of the

\textsuperscript{22} Al ‘Alī, \textit{op. cit.}, p.16.
\textsuperscript{23} Al Shaybānī, \textit{op. cit.}, pp. 51-52.
\textsuperscript{24} Muḥammad Nāṣir al Dīn al Albānī, \textit{Tahdhir al Sājid min Itikhād al Qubūr Masājid}. Riyadh, Maktabah al Ma‘ārif lil Nashir wa al Tawzī‘.2001, pp.84-85.

‘Allāmah Sayyid Muḥammad ibn Ja‘far al Kitānī al Maghribī al Farsī of Damascus (d. 1345 H.) is in turn the \textit{Shaykh bi al Ijāzah} of Shaykh Rāghib al Ṭabbākh. Some of his famous books are \textit{al Risālah al Mustaṭrifah fī Kutb al Sunnah al Mushrifah}, \textit{Fihris al Fāhāris wa al Ithbāt} and \textit{Naẓm al Mutanāthir min al Ḥadīth al Mutawātīr}.


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Shaykh in the field of hadith. The ‘Allamah saw the Shaykh’s intelligence and extraordinary abilities and his brightness in comprehending and understanding, as well as his strong desire to learn the Islamic sciences and the knowledge of hadith. He handed over a copy of the above-mentioned book to the Shaykh with his seal as Ijāzah fi al Ḥadīth for the Shaykh.

Shaykh’s Determination on Truth

While analyzing a famous but a weak Ḥadīth in Tārīkh Ibn ‘Asākir he came across with the information that Prophet Yahyā’s head is buried in Umawī mosque. After an extensive research he found that the Ḥadīth is very weak (Da‘ifun Jiddan) but he came to the conclusion that because of the presence of a tomb—which is, no doubt, a later development—inside the mosque, therefore the salāh is not permissible in it.

The Shaykh put his research before his father and one of the shayukh and the imām of Umawī mosque, Shaykh Burhānī. Both, Shaykh Burhānī and his father did not agree with the Shaykh. In those days the Umawī mosque had two imāmān, one from Ḥanafī

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27 (Al Miṣrī, op. cit., p. 16.)

school of thought and the other from Shāfi‘ī madhab, used to lead the prayers separately. Shaykh al Albānī condemned this practice and refused to offer the prayers behind his own father who was the second imām of hanafi group. People poisoned the ears of his father and he provided two options to the Shaykh. Agree with him or leave the home. The Shaykh opted for the second and left the home at the age of 22.29

Shaykh al Albānī’s father was a staunch follower of Ḥanafi School, but Shaykh al Albānī did not follow his father’s school and upheld the view to go directly to the Qur‘ān and the Sunnah of Prophet Muḥammad. He explicitly discusses his view about taqālid (imitation) in his most famous book Ṣifah Ṣalāh al Nabi.30

Shaykh at the Zāhiriyyah Library

He became engrossed with the science of ḥadīth to the extent that he would sometimes close up his watch repair shop and remained in al Zāhiriyyah library for up to twelve hours, breaking off his work only for ṣalāh. He would not even leave to eat, but would take two light snacks with him. Eventually the library authorities granted him a special room for his study and his own key for access to the library before official opening time. Often he would remain at work from early morning until after ‘Ishā’

29 Al Miṣrī, op. cit., p. 18.
He was much attracted by the study of old and rare manuscripts, which were present in the Zāhiriyyah library. Shaykh al Albānī faced much opposition in his efforts to promote authentic aḥādīth of Prophet Muḥammad but he bore this with patient perseverance. He met a sordid hostility from the shayūkh of Damascus and outside. He was dubbed as a "misguided Wahhābī." However, at this time of disgust and despair he was encouraged by some of the noble shayūkh of Damascus who urged him to continue, amongst them Shaykh Bahjah al Bayṭār, Shaykh ‘Abd al Fatāh al Imām, Shaykh Ḥāmid al Taqī and Shaykh Tawfīq al Bazrah. During this time, he produced many useful works, many of which are still unpublished.

**Shaykh in the Field of Da‘wah**

In the field of da‘wah the Shaykh and his companions met a fabulous success. Jealous people became invidious and they tried their best to keep people away from Shaykh al Albānī. This attitude of the antagonists strengthened the faith of Shaykh in his endeavors and made him determinant in his mission. Seeing the Shaykh's strong determination and dedication to the cause, the opponents filed a false complaint to the authorities and got the

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31 Al Shaybānī, op. cit., p. 52.
32 Ibid., p. 49.
33 Ibid., p. 54.
Shaykh arrested and was jailed for six months in 1386/1969.\textsuperscript{34} It is during this arrest, in the jail Shaykh al Albānī abridged the \textit{Ṣaḥīḥ Muslim} and edited its text. Prior to it, in 1967, the Shaykh was jailed for a month.\textsuperscript{35}

After some time he started giving two weekly classes attended by highly educated persons, university teachers and students in which he taught various books on \textit{‘Aqidah}, fiqh, \textit{‘Ulūm al Hadīth} etc. These lectures were started before 1373/1954. These lectures expanded the \textit{da‘wah} circle of the Shaykh and bore good results.\textsuperscript{36}

Every month the Shaykh visited Ḥalb (Aleppo) where he spent many hours in the library of al Awqāf al Islāmiyyah, studied, and transcribed the necessary material for his research projects.\textsuperscript{37} He also began organizing monthly journeys for \textit{da‘wah} to the various cities of Syria, Jordan, Lebanon and other cities in vicinity.\textsuperscript{38} Shaykh al Albānī also visited Spain and delivered a lecture there which got published under the title \textit{al Hadīth Hujjah bi Nafsihifi al ‘Aqā‘id wa al Ahkām}. He also visited Qatar, Kuwait, United Arab Emirates, Egypt, England and a number of European states.\textsuperscript{39} He visited places throughout the Middle East and Europe.

\textsuperscript{34} \textit{Ibid}, vol. ii, p. 774.
\textsuperscript{35} \textit{Ibid.}, vol. i, pp. 55-56.
\textsuperscript{36} Al ‘Ali, \textit{op. cit.}, pp. 29-30.
\textsuperscript{37} Al Shaybānī, \textit{op. cit.}, p. 56.
\textsuperscript{38} \textit{Idem}.
\textsuperscript{39} Al ‘Ali, \textit{op. cit.}, pp. 30-32.
Shaykh at International Islamic University

After a number of his works appeared in print, Shaykh al Albānī became very famous in the learned circles. Impressed with his magnificent and breathtaking research in the field of hadīth, in 1381/1961 'Allamah Muḥammad ibn Ibrāhīm, the then grand Muftī of the Kingdom of Saudi Arabia and Head of newly founded International Islamic University of Mādīnah Munawwarah, Jāmi‘ah al Islāmiyyah, invited the Shaykh to teach hadīth and its Sciences in the University. Shaykh al Albānī taught in the new University for almost three years from 1381/1961 to 1383/1963.

During his stay in the University, Shaykh al Albānī worked with full dedication and had the company of a great hadīth scholar of the Muslim world, Shaykh Ṭahmābī Shākir of Egypt. His other colleagues at the University were Shaykh ‘Abd Allāh ibn Bāz, Shaykh Muṣṭafā al A‘ẓamī, Shaykh Yūsuf al Qarḍāwī, Shaykh Muḥammad al Ghazālī and many others. The Shaykh introduced the Science of chains (‘ilm al isnād) in the university syllabus, which was a novel addition to any university curriculum of the world at that time. In the classroom, the Shaykh practically taught how to analyze and check the authenticity of the aḥādīth with the

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help of a blackboard. It was the great influence of the Shaykh on the curriculum of the University that later on when Dr. Muḥammad Amīn al Miṣrī (1914-1977) took over as the head of the faculty of ḥadīth he continued with the Shaykh’s methodology of ḥadīth teaching. Gradually this method became famous in almost all the great Islamic universities of the world including in al Azhar of Egypt.

During the breaks between the two classes, Shaykh al Albānī used to sit in the open ground on sand and the students flocked to him. Shaykh al Albānī maintained friendly relations with his students and avoided unnecessary inconvenience, which used to be the part of the teacher-taught relationship at those times. Shaykh encouraged this sense among his students so that they may not feel any kind of hesitation, which could refrain them from discussing the issues with their teacher. By this kind attitude and approach, the Shaykh became the most favourite teacher in the University.

42 Al Shaybānī, op. cit., p. 61.
43 In 1974 long after the departure of Shaykh Nāṣir from the University Dr. Muḥammad Amīn al Miṣrī was appointed as the Head of the higher education in al Jāmi‘ah al Islāmiyyah of Maḏīnah Munawwarah. This was the time when he further developed this methodology. Shaykh al Miṣrī would submit that Shaykh al Albānī was more suitable than him for the post. (al Shaybānī, op. cit., pp. 62.)
44 Al Shaybānī, op. cit., pp. 61-63.
In the morning, as the Shaykh’s car entered the University campus the students gathered round him to pay greetings (salām) and to benefit from his scholarly discussions. This popularity and fame of the Shaykh made few teachers of the University jealous of him. They fabricated allegations against him and complained to the higher authorities of the University. At last, after three years in 1383 AH, Shaykh al Albānī had to leave the University. Later on for consecutive three years i.e. 1395-1398 A.H Shaykh al Albānī served as a member of the Board of Jāmi‘ah Islāmiyyah Madīnah Munawwarah.

The Shaykh returned to his former studies and restarted his work in Maktabah al Žāhiriyyah in Damascus leaving his watch shop in the hands of one of his brothers, Munīr, and after his death to one of his own sons, ‘Abd al Latīf. In this way, he kept himself completely free for the research and came out with grand academic works on hadīth and its sciences.

**Migrations of the Shaykh and his Death**

Shaykh al Albānī however held strong opinions. He also expressed opinions on political questions, which were not liked by everyone. He sincerely reminded that the scholars' first loyalty was to the principles of Islam. All else came later. He was

46 Ibid., p. 60.
47 Ibid., p.60.

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strongly critical of the policies of the Arab countries, not excluding the Gulf States. His strong, honest and fearless opinion could perhaps be the reason why Shaykh al Albānī had to move about a lot. Speculations are rife that it could be the reason why one of his close relatives was murdered in a foreign country.\(^5\)

Shaykh al Albānī never compromised on the issues and always asked for a sound reason based on Qur’ān and authentic hadīth. Like salṭ sāliḥ (pious predecessors), this approach troubled the Shaykh and he had to often wander from place to place in different countries after a small period of stay. This affected his research programme badly and some of his valuable works were lost in this neo-nomadic life. After returning from Jāmi‘ah Islāmiyyah Madīnah Munawwarah he was forced to migrate from his native country Syria to Amman Jordan. He reached Amman on the 1st Ramaḍān 1400 H and built a house on mount Hamalān.\(^5\)

\(^{49}\) Al Shaybānī, op. cit., p. 62.
\(^{50}\) Young Muslim Digest, op. cit., p. 32.
\(^{51}\) Al ‘Alī, op. cit., p. 32.
scholarly discourses there.\textsuperscript{52} However, once again he had to leave Syria to migrate to Amman, Jordan where he at last was allowed to settle during the last few years of his life and finally he died on 22 Jumādā al Thāniyyah 1420 A.H i.e. 02 October 1999 A.D. almost at the age of 88.\textsuperscript{53}

His student and \textit{Khaṭīb} (preacher) of Šalāḥ al Dīn Ayūbī mosque in Amman Jordan, Shaykh Muḥammad Ibrāhīm Shaqarah, led the Shaykh’s \textit{Jannāzah} (funeral prayer). According to his will, Shaykh was buried in the old and neighboring graveyard of Ḥayyī Hamalān Amman.\textsuperscript{54}

\textbf{King Faiṣal Award}

Shaykh al Albānī came to be publicly known for his seminal work \textit{Silsilah al Aḥādīth al Daʿīfah wa al Mawḍūʿah wa Atharuhā al Sayʿī fi al Ummah}. Recognizing his work, but very late, on the 05 January 1999/1419—only few months before his death—the King Faisal Foundation in Riyadh Saudi Arabia announced the coveted International Shah Faisal award for Islamic Studies to Shaykh Muḥammad Nāṣir al Dīn al Albānī for his contribution to the study, verification, and authentication of

\begin{itemize}
  \item \textsuperscript{52} Al Shaybānī, \textit{op. cit.}, pp. 76-80.
  \item \textsuperscript{53} Al ‘Alī, \textit{op. cit.}, p. 52.
  \item As far as the given date of birth of the Shaykh (i.e. 1332/1914) is concerned, his age comes out to be 85 years. But as mentioned earlier his date of birth is not reliable as it has been himself doubted by the Shaykh. But as far as the findings of the Researcher are concerned his age comes out to be 83 years only.
  \item \textsuperscript{54} Al ‘Alī, \textit{op. cit.}, p. 52.
\end{itemize}
Shaykh's Family

Shaykh had four wives and thirteen children. The name of the Shaykh’s children are as follows:

- From first wife
  1. ‘Abd al Raḥmān
  2. ‘Abd al Laṭīf
  3. ‘Abd al Razāq

- From second wife
  4. ‘Abd al Muṣawwir
  5. ‘Abd al ‘Alā
  6. Muḥammad
  7. ‘Abd al Muḥaymin
  8. Anīsah
  9. ʿĀsiyyah
  10. Salāmah
  11. Ḥassānah
  12. Sukīnah
From third wife

13. Hibbah Allah

From forth wife Shaykh did not have any child, and she is still alive.\(^57\)

Students of the Shaykh

Shaykh taught a great number of students in his lifetime. Many of his students earned a great reputation in the academic and literary fields. Some of them also wrote biographies of the Shaykh and some even edited and compiled the works of their beloved teacher. In Amman, few of the students of the Shaykh established a research centre after the name of the Shaykh. In short, Shaykh Nāṣir al Dīn al Albānī had produced a shining galaxy of the scholars and researchers who carried his mission of *Tasfiyyah* and *Tarbiyyah* (Purification and Education) even after the Shaykh has passed away. Some of the most famous students of the Shaykh are:

1. Shaykh Ḥamīdī ‘Abd al Mājid al Salafī
2. Shaykh ‘Abd al Raḥmān ‘Abd al Khāliq
3. Dr. ʿUmar Sulaymān al Ashqar
4. Shaykh Khayr al Dīn Wanlī
5. Shaykh Muḥammad ʿĪd ʿAbāsī
6. Shaykh Muḥammad Ibrāhīm Shaqarah
7. Shaykh Zuhayr al Shāwīsh etc.\(^58\)

One of the students of Shaykh al Albānī, Shaykh ‘Ashīsh, claims that Shaykh al Albānī had memorized one lakh *ahādīth*. He says while discussing the term Ḥāfīz (memorizer) in ‘ilm al *hadīth*, he asked the Shaykh if he had memorized one lakh *ahādīth* by heart? Shaykh first tried to avoid the question of his beloved student but after a strong insisting by the Shaykh ‘Ashīsh, Shaykh al Albānī gave more or less positive response. If this claim is a fact then Shaykh al Albānī can be listed among the huffāz (memorizers) of *hadīth*.

**Works of Shaykh al Albānī**

Shaykh al Albānī’s works are mainly in the field of *hadīth* and its allied sciences. His works number more than 200. A reputed student of Shaykh, Shaykh ‘Alī Ḥasan ‘Abd al Ḥamīd Ḥalabī Atharī, has made a list of all the books of the Shaykh, both published and unpublished, which cover 218 titles. The books of the Shaykh took the Ummah by storm.

It is a great piety that only a very few books of the Shaykh are printed and most of his works are still in manuscript form. According to his last will, after the death of Shaykh al Albānī, his personal library was donated to the library of International Islamic

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58 Al Shaybānī, *op. cit.*, pp. 94-106.  
University of Madīnah Munawwarah, Saudi Arabia. The complete annotated list of the books authored, edited, evaluated, and footnoted by Shaykh al Albānī is as under:

A) *Mu'allafāt wa Taṣnīfāt* *(Compilations)*

Like other earlier great ‘ulamā’ of the Ummah Shaykh Nāṣir al-Dīn al Albānī wrote many books and treatises most of which got good currency in both academic and Da‘wah field. The people and the scholars took the books of Shaykh al Albānī as the hot cakes. Many of his books saw dozens of prints in his lifetime. His compilations or other research works have a unique characteristic and a different but an easy comprehensive methodology. It seems noteworthy to mention here that almost all the books of the Shaykh deal with the subject of hadīth directly or indirectly. The people of knowledge because of their takhrījī and wonderful scholarly footnotes love these books. The annotated list of the compilations of the Shaykh is as follows:

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One of my friends, Br. Mubashir Aḥsan Wānī, who is the student of the International Islamic University of Madīnah Munawwarah reported to me that the team which went to Damascus to shift the library of Shaykh al Albānī to Madīnah Munawwarah, was not provided with all the books and manuscripts of the Shaykh.
1. *Silsilah al Aḥādīth al Ṣḥāḥah wa Shayʿ min Fiqhihā*

It is the greatest and magnanimous work of Shaykh al Albānī. This is a series of Ṣḥāḥih and Ḥasan aḥādīth. While compiling the great series of weak and fabricated aḥādīth, *Silsilah al Aḥādīth al Daʿīfah wa al Mawdūʿah*, Shaykh al Albānī felt that this was not enough. To enhance the quest for authentic aḥādīth in the students and the seekers of knowledge the Shaykh came out with a series of articles in the periodical, *al Tamadun al Islami*. Later on, the Shaykh compiled the articles in a voluminous book. The book also discusses the jurisprudential aspect of the aḥādīth and contains the titles of chapters based on new jurisprudential issues like “Future for Islam” under which those aḥādīth are quoted which deal with the restoration of Khilāfah (Institution of Caliphate). The book has seven volumes (11 parts) and contains the marvelous and painstaking technical discussions on 4035 authentic aḥādīth. The book is being published by Maktabah al Maʿārif, Riyadh. Its latest edition was printed in 1422/2002.

2. *Silsilah al Aḥādīth al Daʿīfah wa al Mawdūʿah wa Atharuha al Sayfī al Ummah*

Unlike *Sisilah al Aḥādīth al Ṣahihah*, this book (A chain of weak and fabricated aḥādīth and their evil impact on the Ummah)

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is the complete critical analysis of the weak and fabricated ahādīth that has crept into the fiber of Islam. This book is in huge 13 volumes (17 parts) and discusses the causes and reasons of the weakness of 6500 ahādīth present in the different hadīth books, but in this book the Shaykh did not arrange the ahādīth according to the alphabetical order but listed them, as he liked to. The Shaykh entered against each hadīth a detailed technical discussion and explained the reasons for their weakness and forgery. The book was first published as an article in the Arabic periodical al Tamadun al Islāmī. Later on, on the demand of his friends and other seekers of knowledge, these articles were revised and published in a book form. The book has been published by Maktabah al Maʿārif, Riyadh. This was the work that not only made him popular but also revolutionized the critical study of hadīth. Thousands in the Arab world began to read hadīth as never before in past several generations.\(^{65}\) The latest edition of this book was printed in 1425/2004.

3. *Al Liḥyah fī Nazr al Dīn*

It was actually an old research paper written by the Shaykh and published in a magazine *al Shiḥāb*. Later on it was published in book form by Sharakah al Islāmiyyah li al Tibāʿah wa al Nashir, Baghdad. This book speaks in detail about the position of beard in

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\(^{65}\) *Young Muslim Digest*, op. cit., p. 32.
light of the Qur’ān and the Sunnah. It has also been included in the collection of research papers written by different scholars.

4. *Ṣalāh al ‘Īdayn fī al Muṣāla ḥī al Sunnah*

The book is a scholarly work by the Shaykh. Few bibliographies of works of the Shaykh have named this book as *Ṣalāh al ‘Īdayn fī al Muṣāla Khārij al Balad ḥī al Sunnah*. The book consists of eight chapters and argues that the ‘Īd prayers are to be offered outside the mosque. This book has 48 pages.

5. *Fihris Musnad al Imām Aḥmad ibn Ḥanbal fī Muqaddimah al Musnad*

Imām Aḥmad’s book *al Musnad* is considered a great contribution to the field of ḥadīth literature. The book is, however, very difficult to consult as its chapters are based on the names of the narrators of the aḥādīth, and, therefore, it is very complicated to find a hadith in it. To overcome this problem while consulting *al Musnad*, Shaykh al Albānī made a comprehensive index of this voluminous book for himself. Later on, this index was published so that the students can benefit from it.⁶⁴

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⁶⁴ Ahmad ‘Abd al Raḥmān al Bānā al Sāʿātī, however had arranged the aḥādīth of *al Musnad* according to the juristic abwāb as the system of other muḥaddithūn—it is titled as *al Fāṭḥ al Rabbānī*. It is in nine volumes as was first printed in 1354/1935.
6. *Naqд Naşış Hadîthiyyah fî Thaqâfah al ‘Āmmah*

Shaykh Muḥammad Muntaṣîr al Kattānî, a teacher of *ḥadîth* in the faculty of law, University of Syria wrote a *ḥadîth* textbook for the law students but this textbook had some methodological problems. Shaykh al Albānî wrote five articles as its criticism and got them published in the magazine, *al Tamâdin al Islâmî* of Damascus. Soon after the Shaykh collected all the five articles in the book form and published it in 1387/1968. The book has 58 pages.

7. *Manāsik al Ḥajj wa al ‘Umrah fî al Kitâb al Sunnah wa Āthâr al Salaf wa Sarad mā Alḥaq al Nās bihā min al Bid’ah*

The book is a complete Ḥajj and ‘Umrah guide and is embellished with concise and scholarly footnotes and references. The third edition of the book is published by Jam‘iyyah Iḥyâ’ al Turâth al Islâmî, Kuwait. It has 65 pages. The book at length discusses the rituals (*manāsik*) of Ḥajj and ‘Umrah. At the end of the book a long list of deviations (*al Bid’ah*)—those deviations which are carried out by the common people due to ignorance (*Jahâlah*) at the times of Ḥajj and ‘Umrah—is appended.

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8. *Al Hadīth Ḥujjah bi Nafsihī fī al 'Aqā'id wa al Ahkām*

This is actually a lecture, which was delivered by Shaykh al Albānī on 1392/1972 in Granada, Spain. The lecture was later on published in a book form and has 98 pages. The book at length discusses the importance of Sunnah in Islam and refutes the plea of those who do not believe in the authority of *Khabri Āhād* in faith ('aqā'id).

9. *Kashf al Niqāb 'Ammā fī Kalimāt Abū Ghuddah min al Abāṭil wa al Iftirā'āt*

This book is a critical response to the accusations of Abū Ghuddah who had criticized Shaykh al Albānī without any sound proof. Many times Shaykh al Albānī tried to have a dialogue with Shaykh Abū Ghuddah, but every time Shaykh Abū Ghuddah turned down the proposal. The book was written in 1395/1975.

10. *Manzilah al Sunnah fī al Islām*

This is a lecture which was delivered by Shaykh al Albānī in Doha the Capital of Qatar, in the month of Ramaḍān 1392/1972. Later on, this lecture was published as a booklet. The booklet at length discusses the importance of the Sunnah in Islam and argues that one cannot understand the Qur’ān merely based on reason and language unless and until he considers the Sunnah. The Shaykh discussed the Sunnah at par with the Qur’ān and denounces those who grade the Qur’ān and the Sunnah as the two
separate sources of law, he argues that the Qur'ān and the authentic *ahādīth* are the single source of Islamic law.

11. **Khutbah al Ḥājah**

The complete name of the book is *Khutbah al Ḥājah—allatī kāna Rasūl Allāh Ṣalā Allāh ‘Alayhi wa Salam Ya’llimuhā Ashābahū*. The book has 34 pages. The book deals with the authentic opening sermon (*Khutbah al Ḥājah*) on Friday prayers. It argues that there is no difference between the Prophetic opening sermons of Marriage (*Nikkāh*), Fridays, and other general lectures. It has given a complete analysis of those *ahādīth* in which Prophetic opening sermon is reported. Today this booklet has set a trend in the Arab world; almost all the *Khāṭīb* and *Dā‘īs* start their lectures with these authentic Prophetic words. Its latest edition has been published by Maktabah al Ma‘ārif, Riyadh in 1421/2000 and has 48 pages.

12. **Fihris Makhtūṭāt Dār al Kutub al Zāhiriyah—"al Muntakhab min Makhtūṭāt al Ḥadīth"**

This is a complete catalogue of the manuscripts in the Zāhiriyah Library of Damascus. The catalogue reveals the meticulous and hardworking zeal of Shaykh al Albānī. In the foreword of the catalogue, the Shaykh narrates an interesting story and explains how a lost page of the *Dhamm al Malāḥī* by Ḥāfiz ibn Abī al Dunyā became the cause of the compilation of
the catalogue, which later on paved the way for the systematic and scholarly research of the Shaykh.

13. *Al Radd ‘Alā Risālah Arshad Safaṭī*

This is the evaluation of Shaykh Ḥabīb al Raḥmān al Aʿzamī’s book *al Albānī Shudhūdhahū wa Akhṭāʿuhū*. Shaykh Ḥabīb al Raḥmān wrote a criticism in four small volumes on Shaykh al Albānī, which was later published by Maktbāh Dār al ‘Urūbah, Kūwait. The criticism of Shaykh Ḥabīb al Raḥmān was first published under the pseudonym "Arshad al Salāfī", which was later on (in 1983) replaced with the original name of the writer. This is the reason why Shaykh al Albānī titled his critical evaluation as “the refutation of the book of Arshad al Safaṭī.” This booklet of Shaykh al Albānī has been incorporated in the refutation of Saʿīm al Hilālī and ‘Alī Ḥasan titled as *al Radd al ‘Ilmī*.

14. *Difāʿ ‘an al Ḥadīth al Nabawī wa al Sīrah*

The complete name of the book is *Difāʿ ‘an al Ḥadīth al Nabawī wa al Sīrah fī al Radd ‘alā jahālāt al Duktūr al Būṭī fī Kitābihī Fiqh al Sīrah*. This is the critical evaluation of the book of Dr. Muḥammad Saʿīd Ramaḍān al Būṭī, professor in the faculty of law, University of Damascus. He wrote a book on *sīrah* of Prophet Muḥammad and claimed that he has included only those
However, according to the Shaykh, his words sound mere claim and in practice, he has depended upon all kinds of weak and fabricated *ahādīth* and accounts. This book of Shaykh al Būṭī became very famous in the Arab world and in a small period of its publication, tens of prints hit the market.

When Shaykh al Albānī took the task of analyzing the *ahādīth* of the book, he based his research on the second edition of this book. However, in later editions Shaykh al Būṭī edited the book and made a number of additions and alterations in the text, which were again objectionable in the critical eye of Shaykh al Albānī. He wrote a strong criticism of it under the title *Tadh'il*. This rebuttal of Shaykh al Albānī first appeared in *al Tamadun al Islāmī*, Damascus in a series of articles. Later on in the interest of readers, it was published in a book form.

15. *Al Tawassul: Aḥkāmuhū wa Anwā‘uhū*

In the summer of 1392/1972, Shaykh al Albānī delivered two lectures in Damascus on the topic of “Intercession” in Islam. Later on one of the students of the Shaykh, Muḥammad ʿĪd al Abbāsī, felt that these two lectures were worth publishing. He and some of his friends who had recorded the lectures on the tape

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67 *Difaʿ an al Ḥadīth al Nabhawi wa al Sirah*, "م".
fully transcribed them. In addition to it, Shaykh al Albānī had already penned down a booklet titled as *al Tawassul wa Ahādīthahu* which was still in the manuscript form. The Shaykh handed over the book to his student Muḥammad ʿĪd al ʿAbbāsī who edited the whole matter and came out with a combined version of the book and the lectures, and named it as *al Tawassul Ahkāmuhū wa ʿAnwāʾuhū*. The book explicitly rules out any un-Islamic intercession and discusses the issues on the basis of language, the Qurʾān and the authentic *aḥādīth*. The new edition of the book has been published by Maktabah al Maʿārif, Riyadh in 2001 and has 157 pages.

16. *Ḥijāb al Marʿah al Muslimah fī al Kitāb wa al Sunnah*

First this book appeared under the title *Ḥijāb al Marʿah al Muslimah fī al Kitāb wa al Sunnah* and in the new edition after the necessary editing by the Shaykh himself it was retitled as *Jilḥāb al Marʿah al Muslimah fī al Kitāb wa al Sunnah*. The book explicitly deals with the dress code of a Muslim woman. In this book, Shaykh al Albānī discusses at length eight conditions for the Muslim woman’s dress and argues that it is not compulsory but complimentary for a Muslim woman to veil her face and hands. The book was published by al Maktabah al Islāmiyyah, Amman Jordan in 1413/1993 and has 216 pages.
17. *Wujūb al Akhād bi Ḥadīth al Āhād fī al ‘Aqīdah*

Shaykh al Albānī delivered a lecture in Damascus, which was later on published in the book form in the general interest of the people under the above-mentioned title. The book at length discusses and argues the inevitable importance of the *khabr al āhād* (whose narrators do not reach anywhere near the number for *mutawātir*) in faith (*‘Aqīdah*).

18. *Ṣifah Ṣalāh al Nabī min al Ṭakbīr Ḥa’al al Ṭaslīm ka’unaka Tarāḥā*

Actually this book is a part of the book about ṣalāh titled as *Ṣifah Ṣalāh al Nabī* or *Ṭakhrīj Ṣifah Ṣalāh al Nabī* or *Ṣifah Ṣalāh al Nabī* (al Asl), which is still in the manuscript form. While this part of the book explains the prayer of a Muslim in detail from the ṭakbīr (first exclamation) to ṭaslīm (salutation i.e. end of the prayer).

The book is divided into two parts. First part unambiguously defines *Taqlīd* (imitation of the *a‘immah*) and highlights its negative affects on the Ummah. While as the second part explains completely and in a systematic manner the ṣalāh of a Muslim. According to Shaykh al Albānī, this book is based on authentic āḥādīth only and does not represent any school of thought or sect. The book contains only those āḥādīth which have no *majhūl* or weak narrator whether the ḥadīth is from physical features of the
salāh or among the supplications or fadā‘il or any other thing.\(^ {69}\)


19. *Talkhīṣ Šifah Šalāh al Nabī*

‘Allamah Zuhayr al Shāwīsh, the proprietor of al Maktab al Islāmī suggested Shaykh al Albānī to abridge his famous and meticulous book *Šifah Šalāh al Nabī min al Takbīr Ilā al Taslīm* ka‘ānaka Tarāhā in the interest of common people. The Shaykh agreed and came out with the abridged edition of the book. The booklet gives the systematic account of the salāh from takbīr to taslīm and does not go into the analysis of asānid (chains) of the ahādīth. There are few but valuable additions to the original of the book in this booklet, which came to the knowledge of the Shaykh at a later stage. As per the preface of the booklet, it was completed in 1392 AH. The fifth edition of the booklet was published by al Maktab al Islāmī, Beirut in 1403/1983 and has 32 pages.

20. *Qiyām Ramadaān wa Bahath ‘an al I‘takāf*

The full name of the book is *Qiyām Ramadaān; Faḍlīhī wa Kayfiyyah Adā‘ihī Mashrū‘iyyah al Jamā‘ah fihi wa Ma‘ahū Bahath Qayīm ‘an al I‘takāf.* The second edition of this book has

\(^ {69}\) Muhammad Nasir al Din al Albānī, *Šifah Šalāh al Nabī*, Riyadh,
been published by al Maktabah al Islamiyyah, Amman, Jordan in 1396/1976. The book discusses the number of Rak'āt (units) of tarawih prayers, its timing, and its recitation. It also discusses the Laylah al Qadr (Night of Power or Decree) and its fadā'il. It throws light on the manners of i'takāf (permitted seclusion) and conditions for Mu'takif (secluded).

21. Taḥdhīr al Sājid min Itikhād al Qubūr Masājid

To offer salāh on the grave or in a mosque which is built on a grave or a tomb is not permissible in Islam. The grave and the mosque cannot be combined together. This is the view of Shaykh al Albānī in his book captioned above. In this book, the Shaykh has dealt this critical issue at length and in the light of āyāt from the Qur’ān and ahādīth, and according to the views of various scholars of different schools, he has tried to prove the prohibition of constructing mosques on the graves and offering salāh in these mosques. The latest edition of this book has been published by Maktabah al Maʿārif Riyadh in 1422/2001, and has 223 pages.

22. Aḥkām al Jannā'iz wa Bidʿuhā

explicitly discusses the issues related to the death and the after death rituals.

23. *Talkhīs Ahkām al Jannā’īz*

After the publication of *Aḥkām al Jannā’īz wa Bid’uhā*, Shaykh al Albanī felt to abridge this big book so that the common people can benefit from it easily. He dropped the scholarly discussions on the *ahādīth*, *takhrīj*, and omitted the *asānīd*. The third edition of the book has been published by Maktabah al Ma‘ārif, Riyadh in 1410/1990.

24. *Ādāb al Zīfāf fī al Sunnah al Muṭaharrah*

This book thoroughly discusses the marital relations of the newly married couple and discuses other intrinsic and allied issues. The book has been published by al Maktab al Islāmī, Beirut in 1409/1989 and has 256 pages.

25. *Nash al Majānīq li Nasf Qiṣṣah al Gharānīq*

The book (Pitch of *Majānīq* to demolish the story of *Gharānīq*) at length discusses the weakness and breaks in the different chains (*turq*) of a *hadīth*, commonly known as the story of *Gharānīq* (deities). Many commentators of the Holy Qurʾān have quoted this *hadīth* in their *tafāsīr* (commentaries) like Ibn Jarīr etc. Even the great *muhaddith* (Scholar of *hadīth*) Ibn Ḥajar al

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70 See different commentaries of al Qurʾān, 22: 52-54
‘Asqalānī has also listed this hadith as Sahīh (authentic). However, Shaykh al Albānī vehemently discards the authenticity of this hadith and proves that it has no ground and is fabricated. This book has 39 pages and its third and latest edition has been published by al Maktab al Islāmī, Beirut in 1417/1996.

26. Al Dhabh al Aḥmad ‘an Musnad al Imām Aḥmad

This book was compiled by Shaykh Nāṣir al Dīn al Albānī on the request of Shaykh Ibn Bāz (grand Muftī of KSA). In this book, Shaykh denounces the doubt in the ascription of this book to Imām Aḥmad. He refutes the claim of ‘Abd al Qudūs al Hāshimī, that Abū Bakr al Qaṭī‘ī has added anything else to the book of Imām Aḥmad. The book has been completed on 25, Shāban, 1399/1979.

27. Tamām al Mannah fī al Ta‘līq ‘Alā Kitāb Fiqah al Sunnah

Shaykh al Albānī believed that among the books which have been written on jurisprudential topic, Shaykh Sayyid Sābiq’s book Fiqah Sunnah is better with respect to its plan, pattern, and being far from the ambiguity. This is why he urged the Muslim youth to imbibe religious understanding from it. According to the Shaykh, the publication of this book was the need of the hour.71 Shaykh al

Albānī prompted people to read this book, but when he had to face many queries regarding the contents of the book, his answers were often against the view of the author of the book. According to Shaykh al Albānī, this was because of some grave faults in the book and to rectify these faults Shaykh al Albānī wrote to the author. But the author did not change his stand and when he returned the manuscript of Shaykh al Albānī without incorporating it, the Shaykh published the same in the book form known as *Tāmām al Mannah fī al Ta‘līq ‘Alā Kitāb Fiqah al Sunnah*. This book contains a pedagogic prologue, which sheds light on the intrinsic science of *ḥadīth*. This book also proves the juristic insight of the Shaykh. The third edition of the book has been published by al Maktabah al Islāmiyyah Dar al Rāyah li al Nashir, 1409/1989.

28. *Al Masīh al Dajjal wa Nazūl ʿĪsā*

It was in the form of a manuscript in the library of Shaykh Nāṣir al Dīn al Albānī and was published posthumously. The book contains the scholarly and explicit discussion on the three coming episodes, which have been prophesied by the Prophet Muḥammad and are present in *ḥadīth* literature:

i) Coming of Dajjāl (Imposter)

ii) Descent of ʿĪsā from heaven and

iii) The killing of Dajjāl by ʿĪsā
The book contains five chapters along with the detailed prologue excluding the comprehensive index given at the end. After a detailed and critical analysis of ahādīth in this context, Shaykh decreed the ahādīth available in this background on the whole as ṣaḥīḥ li ḥayrīḥī (authentic owing to the existence of others). The hadīth reported by Abū Umāmah forms the base of the book. The first edition of the book has been published by al Maktabah al Islāmiyyah, Jordan in 1421/2000 and has 166 pages.

29. *Al Ajūbah al Nāfi‘ah ‘an As‘īlah li Jannah Masjid al Jāmi‘ah*

This book is based on detailed answers to the questions put to the Shaykh by people regarding the importance of Friday and its prayers. The revised edition of the book is published by Maktabah al Ma‘ārif li al Nashir wa al Tawzī‘, Riyadh in 1420/2000. The book has 151 pages and contains the detailed and comprehensive index of ahādīth, which include a list of 77 usually practiced deviations (*Bid’ah*) on Fridays.

30. *Taḥrīm Ālāt al Ṭurb*

The book is actually a detailed critical analysis of the decree of Shaykh Muḥammad Abū Zuhrah al Miṣrī who held music which is free from sensation and sexual instincts, lawful in 1373/1954 in
In the book Shaykh al Albānī proves and argues that music is absolutely prohibited in Islam. The book also includes the detailed refutation of the treatise of Ibn Ḥazm al Ṣāḥīrī. The book contains 216 pages, which also include content and the index of the book. In 1422/2001, Dār al Ṣiddīq KSA published the second edition of the book. The book has one more name given as under:

*Al Radd bi al Wahiyīn wa Aqwāl Aʿimmatanā ‘alā Ibn Ḥazm wa Muqallidiyyah al Muḥibbīn li al Maʿāzīf wa al Ghinā wa ‘alā al Sūfiyīn al ladhīna Ittakhazūhu Qubah wa Daynā.*

31. *Ḥajjah al Nabī Kamā Rawāhā ‘anhu Jābir wa Rawāhā ‘anhu Thiqāt Aḥbāb al Akbar*

It is an explanatory original of Shaykh al Albānī’s famous book, *Manāsik al Ḥajj wa al ‘Umrah*. The book discusses the manāsik (ceremonies) of the Ḥajj and ‘Umrah in detail and analyzes the aḥādīth which came down to us in this chapter. The whole account of Prophet’s first and the last Ḥajj as reported by his great Companion, Jābir and other authentic narrators. The seventh edition of the book has been published by al Maktab al Islāmī, Beirut in 1405/1985 and has 152 pages.

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32. *Hukm Tārik al Ṣalāḥ*

This book discusses the controversy of scholars on the issue of *kufr* of those Muslims who do not offer *ṣalāḥ*. Shaykh al Albānī puts to fore the controversies and tries to analyze them in the light of Qur'ān and *Ṣahīḥ ahādīth*. He himself asked his close student, Shaykh ʿAlī ibn Ḥasan al Ḥalabī, to add his scholarly foreword to the book and the later did the same in the supervision of the Shaykh.73 Dār al Jalālyn, Riyadh in 1412/1992, has published the first edition of the book.

33. *Al Radd ʿalā Ibāḥah al Taḥallā bi al Dhaḥ al Muḥallaq*

This is actually the refutation of Shaykh Ismāʿīl ibn Muḥammad al Anṣārī’s book *Ibāḥah al Taḥallā bi al Dhaḥ al Muḥallaq li al Nisāʿ wa al Radd ʿalā al Albānī*. This book of Shaykh al Anṣārī critically deals with the arguments of Shaykh al Albānī which the later had presented in his book, *Ādāb al Zifāf* that all those golden ornaments are forbidden for women folk which are in a circular shape e.g. bracelets, bangles, necklaces, rings etc.74 Shaykh Ismāʿīl ibn Muḥammad refuted these arguments of Shaykh al Albānī. In its response, Shaykh al Albānī wrote a treatise and critically evaluated the arguments of his

critic. Shaykh al Albānī left his manuscript for a long time unpublished, and when he migrated from Syria to Amman, he lost a portion of it during journey. However, in 1407/1987 Shaykh al Albānī’s famous student Shaykh Muḥammad ibn Ibrāhīm al Shaybānī compiled a descriptive biography of his teacher he incorporated this manuscript in the first volume of his book from page number 117 to 228 along with the foreword of Shaykh al Albānī.\footnote{Shaykh Nāṣir al Dīn al Albānī, Ādāb al Zīfāf fī Sunnah al Muṭaharah, Beirut, 1409 AH, p. 175.}

34. \textit{Al Radd al Maḥfām}

At the time of the death of Shaykh al Albānī, \textit{al Radd al Maḥfām} was just in a manuscript form in his library, which fell under manuscript no. 90. After the death of Shaykh al Albānī his inheritors got this manuscript published. This was actually the foreword of the most controversial book of Shaykh al Albānī, \textit{Jilḥāb al Ma'rāh al Muslimah}, but due to its big volume, Shaykh al Albānī retained it in a separate and independent book form. In this book, the Shaykh has given the strong arguments on his previous view that it was not obligatory for women to veil their faces and glove their hands. He had collected the views and arguments of all those scholars who wrote against his view and had tried to refute them in a scholarly manner. In this book, he evaluated the views of Shaykh Ibn ʿUthaymayn, Shaykh al
Tawījrī, Shaykh al Sindī, Shaykh al Iskandarānī etc., and refutes their views and brings to fore the loopholes in their arguments. He summarizes his book in 13 points and in the end discusses the negative results of unnecessary strictness. The first edition of the book has been published by al Maktabah al Islāmiyyah, Amman Jordon in 1421/2000, which has 184 pages including the contents, indexes, and publishers note.

35. **Raf‘ al Astār li Ibtāl Adilah al Qā'ilūn bi Fanā’ al Nār**

The book is a scholarly endeavor of Shaykh al Albānī. Muḥammad ibn Ismā‘īl al Amīr al Ṣan‘ānī wrote a treatise in the refutation of Shaykh al Islām ‘Allāmah Ibn Taymiyyah and his student, Shaykh Ibn Qayyim and titled that treatise as **Raf‘ al Astār li Ibtāl Adilah al Qā'ilūn bi Fanā’ al Nār**, in which he refuted the views of two great scholars of Islam in the matter of the belief of destruction of hellfire. As claimed by the beloved student of Shaykh al Albānī, Shaykh ‘Alī ibn Ḥasan al Ḥalabī, he himself saw the manuscript of the book titled as **al Ta‘līqāt al Khayār** in the handwriting of his master, but the book was published under the above captioned title, which points that the Shaykh had later on changed his mind. The first edition of the

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75 Al Shaybānī, op. cit., vol. i, pp. 117-228.
book has been published by al Maktab al Islāmī, Beirut in 1405/1985 and has 145 pages.

36. *Suʿāl wa Jawāb Ḥawl Fiqah al Waqlh*

The favourite student of Shaykh al Albānī, Shaykh ‘Alī ibn Ḥasan al Ḥalabī, compiled this book under the supervision of Shaykh himself. This is actually the decree (*fatwā*) of Shaykh al Albānī.

37. *Ṣalāh al Tarāwīḥ*

This is a scholarly planned and interwoven chaptered book of Shaykh al Albānī. This book, according to Shaykh al Albānī himself, deals with the *tarāwīḥ* prayers in general and discusses the number of the units of the *tarāwīḥ* in particular. The book is divided into eight chapters:

- Introduction: it is optional to offer *tarāwīḥ* prayers in congregation.
- The Prophet of Allāh did not offer the *tarāwīḥ* prayers more than eleven units.
- To offer only eleven units of *tarāwīḥ* by the Prophet of Allāh is the argument to the fact that it is not permissible to offer more than eleven units.
- To revive the *Sunnah* i.e. to offer *tarāwīḥ* in congregation by ‘Umar and his order to offer eleven units only.
- No Companion offered twenty units
• To adopt the hadith of eleven units is obligatory, and an argument to support it.
• The Prophet’s way of offering witr.
• To offer salah in a fine way is appreciated and a person is warned who does not offer it properly.  

The first edition of the book has been published by Maktabah al Ma‘ārif li al Nashr wa al Tawzi‘, Riyadh in 1321/2000 and comprises 132 pages including indexes and contents.

38. Fitnah al Takfīr

It is a small treatise of Shaykh al Albānī. This treatise is prefaced by Shaykh ‘Abd Azīz ibn Bāz, and Shaykh Muḥammad ibn Ṣāliḥ al ‘Uthaymayn have also written footnotes to it. The central theme of the booklet revolves around three verses of the holy Qur’ān 6: 44, 45, & 47. Shaykh al Albānī divides kufr (disbelief) into two kinds:

• al Kufr al ‘Atiqāddī (Disbelief in faith)
• al Kufr al ‘Amali (Disbelief in action)

Shaykh vehemently rejects the claims of those persons who strive for the betterment of the Ummah and dub the Muslim leaders who do not establish Qur’ān as the constitution in their lands as absolute kāfīr (disbelievers). He puts his arguments to fore and calls them as the disbelievers in action only. The booklet

calls the Muslims to the way of al Salf al Šāliḥ (pious predecessor) and asks the Muslims to act on the principle of al Tašfiyyah wa al Tarbiyyah (Purification and Education). To some extent, the book has a political orientation.

39. Tašihat Hadīth Iftar al Šā’im Qabl Safarīh Ba’d al Fajr

In this book Shaykh al Albanī explicitly discusses that one can break the fast after fajr if he intends to go on travel. He bases his opinion on the report of Muḥammad ibn Ka‘b who said:

I came to Anas ibn Mālik during Ramaḍān while he was planning on travel. His mount was prepared for him, and he was wearing his clothes for traveling. He asked for some food and ate. I said to him, 'Is this a Sunnah?' He said, 'Yes.' Then he mounted his animal and left.79

Al Tirmidhī, who called it Hasan (agreeable) related this. ‘Ubayd ibn Jubayr said:

During Ramaḍān, I rode on a ship with Abū Baṣrah al Ghaflārī from al Fustāṭ. He prepared his food and said, "Come [and eat]." I said, "Are we not still among the houses [of the city—that is, they had not left yet]?” Abū Baṣrah asked, "Are you turning away from the Sunnah of the Messenger of Allah?”80 Al Ḥāmid and Abū Dā`ūd related this. Its narrators are trustworthy. But, some of the scholars, like Shaykh al Ḥabshī, who are the followers of the particular sect try to prove these two aḥādīth weak (Daʿīf) or irrelevant. Shaykh al Albānī denounces

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79 Muḥammad Nāṣir al Din al Albānī, Ḥadīth Iftar al Šā’im, p. 5.
this approach and proves them *Sahīh* (authentic) on the basis of science of *ḥadīth* (‘Ilm al Ḥadīth) and relevant to the problem under discussion. The chapters of this book were first published in the monthly magazine, *al Tamadun al Islāmi* in 1379/1960. Later on in the interest of common people, these three articles were published in a book form, which has 44 pages and concludes on seven points.

40. *Tasdīd al Iṣābah Ilā min Za‘m Nuṣrah al Khulafā’ al Rāshidūn wa al Ṣaḥābah*

This book is published but the researcher could not get it.

41. *Al Naṣīḥah bi al Taḥdīr min Takhrīb Ibn ‘Abd al Manān li Kutb al A’immah al Ṣajīhah wa man Taḍ‘īfahū li Mi‘āt al aḥādīth al Ṣaḥīhah*

This book is actually the refutation of an anonymous writer who writes under different pseudonyms like Ibn ‘Abd al Manān, Ḥasān ‘Abd al Manān, Abū Ṣuhayb al Kurmī, Ḥasān al Jabālī etc. The books of this anonymous writer were published by Bayt al ʿIkār al Dawliyah. In *al Naṣīḥah*’s preface, the Shaykh says that this book is a critical appraisal based on the sound principles of science of *ḥadīth*. Shaykh al Albānī claims that this anonymous writer sometimes drops the narrator from the chain or sometimes omits the words from the text of a *ḥadīth*. This book contains a

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good amount of views of the Shaykh about 'ilm al ḥadīth. Dār ibn ‘Affān has published the first edition of the book.

B) *Taqīqāt* and *Takhrijāt*  
*(Researches and Explanation Works)*

Actually, Shaykh al Albānī's work is more based on this category of books than the other ones. His research is more accurate, widespread and magnificent. He has an extensive knowledge of rare manuscripts and uses them as a primary source in editing and *takhrij* of the old fundamental books of almost all subjects and sciences of Islam. He himself says that the aim of *takhrij* is the *taṣḥīh* (authenticating) and *taḍ‘īf* (weakening) of *ahādīth*.

42. *Riyāḍ al Shāliḥīn*

Imām Muḥiyy al Dīn Abū Zakaryā Yaḥyā ibn Sharf al Nawwawī is respected as a great *muhaddīth* of the 7th century *Ḥijrī*. He wrote a marvelous commentary on the *ḥadīth* collection of Imām Muslim. To urge people on good and restrain them from evil he compiled a book titled *Riyāḍ al Shāliḥīn*. In the preface of the book, he laid few conditions for the selection of a *ḥadīth* in it, among which he claimed that whatever he will collect in this book from *ḥadīth* literature would be authentic. Still Shaykh al Albānī had a critical evaluation of the book and decreed some of the

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81 *Studies in Early Ḥadīth Literature*, "Acknowledgments."
ahādīth quoted in this great book as Daʿif. While as Abū Dāʿūd and Imām Tirmidhī had pronounced most of these ahādīth as Sahīh. The book is published in one volume by al Maktab al Islamī, Beirut in 1994.

43. Al Kalim al Tayyib

Al Kalim al Tayyib is a famous book of Imām Ibn Taymiyyah. It deals with the supplications and some adhkār (remembrances) at different occasions and in day-to-day life. There were some ahādīth in the book, which were not authentic. So keeping this in mind Shaykh al Albānī later on critically analyzed it. The Shaykh had labeled the sound and weak ahādīth of this book and had written the takhrījī footnotes on it. This book is published by al Maktab al Islamī in 1385/1965 from Beirut.

44. Sahīh al Kalim al Tayyib

The favourite student of Shaykh al Albānī and proprietor of al Maktab al Islamī, Shaykh Zuhayr al Shawīsh, suggested the Shaykh to abridge the famous book of Imām Ibn Taymiyyah, al Kalim al Tayyib, which was already critically analyzed by Shaykh Nāṣir al Dīn al Albānī. The Shaykh had already labeled the sound and weak ahādīth of this book and had written the takhrījī

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82 Muhammad Nāṣir al Dīn al Albānī, Mukhtaṣar al Shama'il al Muhammadiyyah, Riyadh, Maktabah al Ma’arif, 1413, p. 5.
footnotes on it. This book was already published by al Maktab al Islâmî in 1385/1965.

Shaykh al Albânî liked the suggestion and came out with the concise of *al Kalim al Ţayyib* under the new title, *Ṣaḥîh al Kalim al Ţayyib*. In this concise booklet all the Companion narrators of the *ahâdîth* were dropped and the word "*Faṣl*" was also omitted. The *takhrîj* footnotes were also deleted and only those *ahâdîth* were included in the booklet which were authentic. At the end of each *hadîth* a number given in the brackets point towards the source of the *hadîth* in the original book. The book was first published in 1390/1970 from al Maktab al Islâmî, Beirut.

45. *Iqtiḍā' al 'Ilm al 'Amal*

The above titled book is a great work of the 5th century Hijrî *hadîth* scholar, Ḥâfîẓ Abû Bakr Aḥmad ʿAlî ibn Thâbit al Khaṭîb al Baghdâdî. Shaykh al Albânî compared this book with its manuscript present in the Zâhiriyah Library and edited it. He adorned it with *takhrîj* work of the *ahâdîth* present in it and expressed his opinion on their degree of authenticity. The scholarly footnotes on the book increased its importance in the literal circles. The book emphasizes on both ʿ*Ilm* (knowledge) and ʿ*Amal* (practice). The fourth edition of the book is published by al Maktab al Islâmî, Beirut in 1397/1977 and has 128 pages.
46. *Kitāb al-‘Ilm*

The third century Hijri scholar, Ḥāfīz Abū Khaythamah Zuhayr ibn Ḥarb al Nasā‘ī, wrote a book to urge Muslims to acquire knowledge and disseminate it. Shaykh al Albānī wrote the erudite footnotes on the book and provided the *takhrij* of the *ahādīth* present in it. The book contains 168 *ahādīth* and āthār (narrations) in toto.

47. *Mukhtasar Ṣaḥīḥ Muslim*

Shaykh al Albānī found that in the abridgment of Ṣahīḥ Muslim, al Mundhirī had dropped not only the repetitions and chains of the *ahādīth* but at some places he had also omitted their text. The Shaykh not only included the omitted text of the original in his concise edition but also renumbered the *ahādīth* and made alterations in the chapters. The edited version of the book is based on the Indian copy of *al Sirāj al Wahhāj min Kashf Maṭāliḥ Ṣaḥīh Ibn Muslim al Ḥajjāj* by Nawāb Śidīq Ḥasan Khān al Qunūjī of Bhopal printed in 1302/1885. Wizarah al Awqāf, Kuwait has published this book. In addition to it, this book has also been published by Jannah Ihya’ al Sunnah and has 647 pages and 2179 *ahādīth* in toto.
48. *Fadl al Ṣalāh ‘alā al Nabī*

The book contains those *ahādīth* which arouse the desire in the hearts of Muslims to recite *ṣalāh* on the Prophet Muḥammad. The book has been edited from its manuscript which is preserved in the library of Damascus, Maktabah Zāhirīyyah. The book contains *takhrīj* and the opinion of the Shaykh on different *ahādīth*. Shaykh al Albānī advises a Muslim to read it and act upon on the authentic *ahādīth* present in it. The third edition of this book appeared from Beirut in 1397/1977 and its publisher is al Maktabah al Islāmī.

49. *Laftah al Kabad fī Tarbiyyah al Walad*[^1]

The above titled book has thirteen chapters and is written by Ibn al Jawzī in which he advises his son, Abū al Qāsim Muḥammad (580/1185 to 656/1258) who was killed in Mongol attack in Baghdad. In each chapter there are great advises for his son in which he teaches him how to spend life successfully. Shaykh al Albānī made a laborious research on the *ahādīth* and āthār of this book and expressed his views about them. In its preparation Shaykh Maḥmūd Mahdī İstānbülü worked as a coworker of the Shaykh.

[^1]: Some scholars have used the word “*Naṣīḥah*” (advise) instead of “*Tarbiyyah*” (education).

In 638/1241 Imām al ‘Izz ibn ‘Abd al Salām delivered a lecture in Umawī Mosque, Damascus where he denounced the *bid’ah* of Raghd ‘ib prayers. While the other scholar, Ibn al Ṣalāh opposed the decree. The discussion became hot and books were written to prove the respective viewpoints. Shaykh al Albānī and his student Zuhayr al Shāwīsh critically evaluated both the scholars’ viewpoints and checked the authenticity of the *ahādīth* quoted by them. Both the researchers concluded in their above titled book that ‘Izz ibn ‘Abd al Salām was correct in his decree. The second edition of the book has been published by al Maktab al Islāmī, Beirut in 1405/1985.

51. *Mishkāh al Maṣābīḥ*

Like *Riyāḍ al Ṣāliḥīn*, *Mishkāh al Maṣābīḥ* is a collection of *ahādīth* from different primary sources. It has been compiled by Muḥammad ibn ‘Abd Allāh al Ḥaṭīb al Tabrīzī. Shaykh al Albānī did the *takhrij* of the book and gave his opinion about the authenticity of the *ahādīth* quoted in it. He also explained the uncommon words present in its *ahādīth*. The book is published in two volumes from al Maktab al Islāmī, Beirut in 1399/1979.
52. *Ṣaḥīḥ al Adab al Mufrad*

It is among the prominent books of Imām Abū ‘Abd Allāh Muḥammad ibn Ismā‘īl al Bukhārī (d. 256/870). The book contains both Ṣaḥīḥ and Ḥaḍīth ahadith. The total number of ḥadīth present in this book is 1322. Shaykh al Albānī separated these two types of ḥadīth in two separate parts. He was teaching this book to Muslim women folk in Damascus. He gave his opinion on the authenticity of the ḥadīth, and referred them to his other books for explanations. The two parts of this book are:

- Ṣaḥīḥ al Adab al Mufrad
- Ḥaḍīf al Adab al Mufrad

The first part of the book contains only Ṣaḥīḥ and Ḥasan ḥadīth while as the second part deals with weak ḥadīth only. Later on, in its second edition (1421/2000) Dār al Ṣaddiq, KSA combined the two parts in a single volume. Dār al Ṣaddiq, KSA in 1421/2000, published the first edition of its first part.

53. *Ḥaḍīf al Adab al Mufrad*

Shaykh al Albānī collected only the weak ḥadīth of Imām al Bukhārī’s book, *al Adab al Mufrad* in a separate book captioned

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84 In Damascus people used to offer a unusual *ṣalāh* in the night of mid-Shaba‘ān, the eighth month of Muslim calendar.
above. In the whole book there is only one Da‘ifun jiddan\(^{85}\) (very weak) and one Munkar\(^{86}\) hadīth while as the others are only Da‘īf (weak). Dār al Šaddīq 1421/2000 has published its first edition.

54. *Al Iḥtiyāj bi al Qadr*

The book is actually written by Imām Ibn Taymiyyah and is critically analyzed by Shaykh al Albānī. Shaykh al Albānī gave his opinion about the ahādīth quoted in this book and found only few are unauthentic. The fourth edition of the book is published by al Maktab al Islāmī, Beirut in 1404/1984.

55. *Adā‘ mā Wajaba min Bayān Waḍā‘ al Waḍḍā‘ūn fī Rajb*

This is the compilation of a great muḥaddith, Abū al Khāṭāb ʿUmar ibn Ḥasan ibn Diḥiyah. The book was edited and critically analyzed by a famous student of Shaykh Nāṣir al Dīn al Albānī and the proprietor of al Maktab al Islāmī, Shaykh Zuhayr al Shāwīsh. The references and opinions on the authenticity of the ahādīth were penned down by Shaykh Nāṣir al Dīn al Albānī. The first edition of the book was published by al Maktab al Islāmī, Beirut in 1419/1998.

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56. *Al Tankīl bīmā ḵī Taʾnīb al Kawthārī min al Abāṭīl*


57. *Ṣaḥīḥ al Jāmiʿ al Ṣaghīr wa Ziyādatuh (al Fath al Kabīr)*

Jalāl al Dīn ‘Abd al Raḥmān ibn Kamāl al Dīn al Suyūtī (849/1446 to 911/1506) intended to collect all the ḥadīth of the Prophet in a single book called *Jāmʿ al Jawāmiʿ* which is commonly known as *al Jāmiʿ al Kabīr* (the grand collection). He divided the work in two sections:

- Sayings of the Prophet
- Actions of the Prophet

In the first section, he arranged alphabetically the sayings of the Prophet. However, in the second section concerning the actions, he arranged them according to the names of the Companions i.e. like *Mazānīd* but in alphabetical order. He omitted the *isnād* totally and referred it to the authorities who endorsed a particular ḥadīth in their books.

However, he died before its completion. During this period, he made two small collections mostly from the material of his *al*
Jāmi’ al Kābir, which can be therefore called as the abridged versions of this great book. These two collections are:

- **Al Jāmi’ al Ṣaghīr min Ḥadīth al Bashīr al Nadhīr** which contains thousands of *ahādīth*. These are the sayings of the Prophet arranged in alphabetical order without *isnād*. He completed this work in 907/1502.

- **Ziyādāh al Jāmi’** is the addition on the *al Jāmi’ al Ṣaghīr*. After concluding the *al Jāmi’ al Ṣaghīr*, he collected quite good number of *ahādīth* and arranged them in the pattern of *al Jāmi’ al Ṣaghīr* and made it the supplement of the same and titled it as *Ziyādāh al Jāmi’*.

Later on, Yūsuf ibn Ismā‘īl al Nabahānī (1265/1849 to 1350/1931) mixed the material of these two separate books together into one unit according to Suyūṭī’s methodology and titled it *al Fath al Kābir fi Ḍamm al Ziyādah ilā al Jāmi’ al Ṣaghīr*. It was published in three volumes from Egypt in 1351/1932. This is the greatest collection of *ahādīth* in a single book.

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88 Ibid., pp. 35, 46.

89 Ibid., p.35.

90 Ibid., p.37.

91 Studies in Hadith Methodology and Literature, p. 115.
As the collection contained all sorts of *ahādīth* and Suyūṭi’s judgments on the authenticity of *ahādīth* were not sound, therefore, the book was not fit for general reading, and there was a burning need to distinguish the chaff from the wheat in this book.

Shaykh al Albānī took this task and completed a painstaking research on this book in huge two parts among which the first is based on two volumes and contains only *Ṣaḥīḥ* (authentic) and Ḥasan (agreeable) *ahādīth*, while as the second part contains only *Daʿīf* (weak), *Daʿīfun jiddan* (very weak) and *Mawdūʿ* (fabricated) *ahādīth.* The titles of these two parts are:

- *Ṣaḥīḥ al Jāmiʿ al Ṣagḥīr wa Ziyādatuh*
- *Daʿīf al Jāmiʿ al Ṣagḥīr wa Ziyādatuh*

The Shaykh has edited the whole book with the help of its different manuscripts, and has made a great addition and alteration in it particularly in the judgments, numbering of the *ahādīth* and their alphabetical arrangements, and in the text of *ahādīth*. He has based his book on Yūsuf ibn Ismāʿīl al Nabahānī’s book *al Fath al Kabīr fi Ṭamm al Ziyādah ilā al Jāmiʿ al Ṣagḥīr*. The Shaykh has not discussed the chains of the *ahādīth* at length but has only referred to his other books where

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92 *Ṣaḥīḥ Jāmiʿ al Ṣagḥīr*, vol. i, p. 32.
he has discussed them. He has used the same symbol system as was used by al Suyūṭī while referring the *ahādīth* to its original source—if necessary, but has outrightly rejected the symbol system in pronouncing the judgment on the *hadīth*.

As for as first part of it is concerned its third edition has been published by al Maktab al Islāmī, Beirut in 1408/1988. This book has two volumes and contains 8202 authentic and agreeable *ahādīth*.

58. *Ḍa‘īf al Jāmi‘ al Ṣaghīr wa Ziyādatuh (al Fath al Kabīr)*

This book is the second part of the above-discussed book. It only contains the weak, very weak, and fabricated *ahādīth*. It follows the pattern of *Ṣaḥīḥ al Jāmi‘ al Ṣaghīr wa Ziyādatuh* and contain 6452 rejected (*Mardūd*) *ahādīth*. Its third edition has been published by al Maktab al Islāmī in 1410/1990 from Beirut in a single volume.

59. *Al Āyāt al Bayyīnāt fī ‘Adm Samā‘ al Amwāt ‘alā Madhhab al Ḥanafīyyah al Sadāt*

This book is actually a great work by ‘Allamah Na‘mān ibn Maḥmūd al Ālūsī which he titled as *al Āyāt al Bayyīnāt fī ‘Adm Samā‘ al Amwāt ‘ind al Hanafīyyah al Sadāt*. Actually, Na‘mān

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ibn Maḥmūd al Ālūsī wrote this book after he delivered a lecture in which he proved that the Ḥanafī school of thought and its great scholars do not believe in the listening (samāʾ) of the dead. Shaykh al Albānī says in this book that the so-called belief that the dead listens to us is the sound base for al shirk al akbar (capital polytheism). He wrote a lengthy introduction to the book and added scholarly footnotes to it. The book is divided into three chapters by the compiler himself and Shaykh al Albānī prepared a good index of ahādīth and narrations present in it. The book has more than 110 pages and its fourth edition has been published by al Maktab al Islāmī Beirut.

60. Ghāyah al Marām fī al Takhrīj Aḥādīth al Ḥalāl wa al Ḥarām

Shaykh Yūsuf al Qardāwī—the author of al Ḥalāl wa al Ḥarām fī al Islām—had a meeting with Shaykh Zuhayr al Shāwysh (a student of Shaykh al Albānī and the proprietor of al Maktab al Islāmī, Beirut) and both of them agreed that Shaykh al Albānī would be requested to pen down the footnotes if needed, and to do tokhrīj of the aḥādīth quoted in the famous book of Yūsuf al Qardāwī. Shaykh al Albānī agreed with the proposal and came out with this great research titled as Ghāyah al Marām fī al Takhrīj Aḥādīth al Ḥalāl wa al Ḥarām.
The book also contains the explanatory *takhrīj* notes on the *ahādīth* and *āthār* quoted in al Qarḍāwī’s book. In this way the book shares along with the *Silsilatān* (the two chains), the unique methodology of the Shaykh. The book like, *Irwā’ al Ghalīl*, is limited only to the *takhrīj* of the *ahādīth* and has nothing to do with the juristic issues discussed by the author of the original book. These explanatory *takhrīj* notes along with the comprehensive index of the *ahādīth* have been published in a separate book form. The fourth edition of the book is published by al Maktab al Islāmī, Beirut in 1414/1994 and contains 484 *ahādīth* and *āthār* quoted in the original book.

61. *Haqīqah al Şiyām*

This book is among the great books of ‘Allāmah Ibn Taymiyyah, which deals with the issues related to fasting. Shaykh al Albānī added few more writings of Ibn Taymiyyah to it, which he (Ibn Taymiyyah) had written in different jurisprudential books. In spite of being small the book discusses the different issues related to the travelers, patients etc. during the *ṣawm* (fatting). It also gives opinion on the legality of injection, sexual relations with spouse, seclusion (*‘Itikāf*) etc. during the *ṣawm*. Shaykh al Albānī pronounced his judgments on the *ahādīth* of the book and added *takhrīj* references to it. The book contains 48 *ahādīth*. 
62. Sharah al ‘Aqīdah al Ṭahāwīyyah

*Sharḥ al ‘Aqīdah al Ṭahāwīyyah* is a great work by the author Abū Ja‘far al Ṭahāwī and by its commentator Ibn Abū al ‘Izz al Ḥanafi. This book deals with the fundamentals of faith and belief of *Ahl al Sunnah wa al Jamā‘ah*. Ibn Abū al ‘Izz al Ḥanafi has written a scholarly commentary on this great book but has not distinguished the weak and fabricated *ahādīth* from the authentic ones quoted in it. Knowing the popularity of the book among masses and the academic circles of the Muslim society, Shaykh al Albānī provided references to the *ahādīth* quoted in this book and pronounced his opinion on the authenticity (*siḥḥah*) of *ahādīth*. The book also contains a scholarly foreword by the proprietor of al Ṣulta al Islāmī, Beirut and the student of Shaykh al Albānī, Zuhayr al Shāwysh. The latest edition of the book is published by al Dār al Islāmī, Amman in 1419/1998 and has two volumes.

63. Al Mar‘ah al Muslimah

Shaykh Hasan al Banā is one of the great *du‘āh* (preachers) of Islam. His movement, al Ikhwān al Muslimūn, was not only influential in Egypt but also has the great influence on the other parts of the Arab world. Among his many booklets, *al Mar‘ah al Muslimah* is one of the important booklets of Shaykh al Banā.
The book deals with the issues of women and discusses the status of women in Islam. It also talks about the relationship between man and woman in Islam. Shaykh al Banā clearly says in this book that it is not so important to know the Islamic view about man and woman and their relationship but it is much necessary for the both to ask their own selves how far they are ready to abide by the verdicts of Islam on their lives? The book has been divided into three chapters. Shaykh al Albānī wrote footnotes on the book and provided references to the ahādīth quoted in it. He also quoted the views of different scholars on different issues like hijāb (veil) etc. The book has been published from Maktabah Dār al Kutub al Salafīyyah, Cairo in 1404/1984.

64. Takhrīj Aḥādīth Mushkillaḥ al Faqr wa Kayfa ‘Ilājuḥā al Islām

The above-mentioned book is a great work by Shaykh Yūsuf al Qarḍāwī. The book has a great importance because it discusses the day today problems of the humans in general and poverty and its treatment in Islam in particular. Like Ghāyah al Marām fī Takhrīj Aḥādīth al Ḥalāl wa al Harām, this book has also been thoroughly analyzed by Shaykh al Albānī. On its 131 aḥādīth and āthār, Shaykh al Albānī has pronounced his judgments and has given a comprehensive index of aḥādīth at the end of the book.
The book has more than 160 pages. The first edition of the book has been published by al Maktab al Islamī, Beirut in 1405/1984-5.

65. Takhrīj al Īmān

A person asked Abū ‘Ubayd al Qāsim ibn Salām al Baghdādī, who flourished in the second half of the 2nd century A.H., a question about the Īmān (faith) and different issues related to it. The answer to this question was so explicit and descriptive that it was later on published as a book. Shaykh al Albānī did the takhrīj of different ahādīth quoted in it and gave his opinion on their authenticity. The first edition of the book has been published by al Maktab al Ma’ārif, Riyadh in 1421/2000.

66. Takhrīj Kitāb al Radd ‘Alā al Jahmiyyah

Jahmiyyah (Jahmite) was a philosophical sect among Muslims who denied attributes to Allāh and spoke about Him ignorantly. The leader of this group, Jahm ibn Safwān, was put to death at Merv in 128/745 for his heretical doctrines. Shaykh ‘Uthmān al Dārmi wrote a decisive criticism of the beliefs of Jahmiyyah sect under the title Kitāb al Radd ‘Alā al Jahmiyyah. This book is published with the additions by Shaykh Zuhayr al Shāwysh and according to him, he has shown the ahādīth quoted in this book to Shaykh al Albānī, and he provided the references to these ahādīth

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and also pronounced his *hukm* (opinion) on these *ahādīth*. However, according to Abū Asmā’ al Miṣrī this book is falsely ascribed to the Shaykh and he himself disowned the footnotes and references of this book before him.  

67. *Takhrij Kalimah al Ikhlas wa Tahqiq Ma’nāhā*

*Al Ikhlas* (the purity of faith) is the most important part of a Muslim’s life. Therefore, it is necessary for every Muslim to know the meaning of *al Ikhlas*. Hāfiẓ Ibn Rajab al Ḥanbalī compiled a book, *Kalimah al Ikhlas wa Tahqiq Ma’nāhā* but while collecting the material for his book he did not use the strict yardstick to measure the authenticity of the *ahādīth*. This led to the intermingling of the weak and authentic *ahādīth* in this book. Shaykh al Albānī gave the references to the *ahādīth* and discussed their authenticity in a beautiful way. So far, four editions of this scholarly endeavor have hit the markets.

68. *Takhrij Kitāb al Islāh al Masājid min al Bid‘ah wa al ‘Awā‘id*

The book is an important research by a great scholar Muḥammad Jamāl al Din al Qāsmī (1283/1866 to 1332/1914). Mosques are the centers of the Muslim culture. If these centers

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95 *Qatf al Thimār*, p. 74.
arc satë from bid'ah, the community is safe and if these centers are corrupted, whole Ummah will be affected. Shaykh Jamâl al Dîn al Qâsmî compiled this book and highlighted those bid'ah (deviations) which have crept into the fibre of Islam and has directly affected the mosques and the people associated with them e.g. Mutawallîs, Imâms, Mu'adhdhinûn etc. Shaykh al Albânî wrote notes on this book and critically evaluated different âhâdîth quoted in it. The fifth edition of the book is published by al Maktab al Islâmî, Beirut in 1403/1983.

69. Irwâ’ al Ghalîl fî Takhrij Aḥâdîth Manâr al Sabîl

Manâr al Sabîl is among the fundamental books of Hanbali school of thought. It is a fiqh (jurisprudential) book and forms the bases of Hanbali jurisprudence. As the books of almost all the schools of thought had met a good research but only the jurisprudential books of Hanbali school of thought were not analyzed by the scholars and left un-researched. Shaykh al Albânî says that he felt it as a duty to do takhrîj of the âhâdîth present in this book and took the job as a humble token of respect to Imam Ahmad ibn Ḥanbal. The book is the scholarly endeavor of Shaykh Ibrâhîm ibn Muḥammad ibn Sâlim ibn Ğâwyân and contains both weak and fabricated âhâdîth along with the authentic ones. According to Shaykh al Albânî he completed the takhrîj of it in
15 years. It is published in eight volumes. The book is among the basic books of Shaykh al Albānī’s whole research on hadīth literature. The book contains the complete and comprehensive critical study on different ahādīth quoted in it and gives the status and grades of the different ahādīth. It has nothing to do with the juristic issues of the book and limits its scope only to the takhrīj of the ahādīth present in it. The second edition of the book has been published by al Maktab al Islāmī, Beirut in 1405/1985.

70. Kitāb al Sunnah wa Maʿahu Zilāl al Jannah fī Takhrij al Sunnah

Zilāl al Jannah fī Takhrij al Sunnah, popularly known as Kitāb al Sunnah, is a book of a great Muslim scholar Abū Bakr Aḥmad ibn ‘Amr ibn Abū ‘Āṣim al Ḍahḥāk ibn Mukhallad al Shaybānī al Başarī (266/880 to 387/997). The book contains the ahādīth on different issues like Qadr, attributes of Allāh, praises of first four caliphs etc. Shaykh al Albānī has critically analyzed the book and he has written the explanations of the chains of different ahādīth present in it. In this way, he tagged out the weak and forged ahādīth from the number of ahādīth quoted in it. However, unfortunately he left the book incomplete from hadīth no. 1209 to 1564. Shaykh Rajab Qamariyyah has prepared the index of the book. Initially, in 1413/1993, the book was published in separate
two volumes but in the latest edition, the two separate volumes were combined in a single but a huge volume of 823 pages. This latest fourth edition has also been published by al Maktab al İslâmî, Beirut in 1419/1998.

71. Takhrîj Kitâb al Muştalahât al Arba‘ah fî al Qur’ân

Kitâb al Muştalahât al Arba‘ah fî al Qur’ân is a scholarly endeavor of the founder of Jama’ah al Islâmî Pakistan, Mawlânâ Sayyid Abû al ‘Alâ al Mawdûdî. This book sparked the great controversy in the Indian subcontinent and many great scholars, like Mawlânâ Abû al Hasan ‘Alî al Nadwî, wrote in its refutation. The book is actually based on the meaning and significance of the four Qur’ânic terms i.e. al Ilâh, al Rabb, al Dîn, al ‘İbadah. The Mawlânâ describes these four terms as the base of the Qur’ân on which the whole edifice of Islam is erected. Shaykh al Albânî footnoted the book and did the takhrîj of eight ahâdîth quoted in it.

72. Takrîj al Îmân

Like previous two books on Îmân (faith) by Ibn Taymiyyah and Abû ʿUbayd al Qâsim ibn Salâm, this book also deals with the subject of Îmân and other issues related to it. It is authored by Ibn Abû Shîbah. The book not only contains ahâdîth but also includes views of different Muslim scholars with respect to Îmân. Shaykh
al Albānī critically analyzed the *ahādīth* ascribed to the Prophet Muḥammad and the sayings of different Muslim scholars. He also wrote *ta'liq* at many places and pointed out the weak and fabricated *ahādīth* in it.

73. *Ḥijāb al Mar'ah al Muslimah wa Libāsuhā fi al Ṣalāh*

The book has been authored by Imām Ibn Taymiyyah, the title of the book is little misleading and makes one to think that the book deals only with the veil and dress code of women during *ṣalāh*. But the reality is not so, the book not only discusses the dress code of women during *ṣalāh* but also explicitly discusses the dress code of the men particularly during *ṣalāh*. That is why Shaykh al Albānī says if there were no problems in changing the name of the book he would have titled it as *Libās al Rajil wa al Mar’ah fi al Ṣalāh* (Dress Code of Man and Woman during Prayer).⁹⁶ Shaykh al Albānī has written also a prologue on the book. He has also referred the *ahādīth* quoted in the book and has expressed his views about their authenticity. The fifth edition of the book has been published by al Maktab al Islāmī, Beirut in 1403/1983. The book has 50 pages.

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74. *Takhrij Faḍā’il al Shām*

As the name suggests the book is the collection of those *ahādīth* and *āthār*, which are in the eulogy of *Shām* (Syria). These *ahādīth* have been collected in a single book by Shaykh al Raba‘ī. Most of these *ahādīth* are authentic while few are weak and fabricated. Shaykh al Albānī tagged all the *ahādīth* with their respective grades including those of the stories of Israelites (*isrā’īliyāt*).

75. *Al Isrā’ wa al Mi‘rāj*

At the time of the death of the Shaykh, this book was among his incomplete manuscripts. It was later on published without any change by al Maktabah al Islāmiyyah, Jordan. Shaykh al Albānī titled the manuscript as *Ṣaḥīḥ al Isrā’ wa al Mi‘rāj wa Dhikr u Aḥādīthihimā wa Takhrijuḥā wa Bayān Ṣaḥīhhā min Saqīmiḥā wa Sardu mā Ṣaḥīḥa minhā fi Siyāq Wāḥid bi Aṣlūb Farīd Badi‘ lā Trāhu fī Kitāb.* ⁹⁷ Due to his death he was not able to complete the book and prove the title apt. The book deals with those *ahādīth* which describe the ascend of the Prophet Muḥammad to the heavens in the night of *Mi‘rāj*. It completely and explicitly discusses the *ahādīth* and the chains, and clears some doubts about this great *mut’ajizah* (miracle) of the Prophet. The book has

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76. *Ṣaḥīḥ Sunan Abū Dā’ūd*

Shaykh al Albānī called this book as *al Umm*. It has eleven huge volumes. Eight volumes compose the *Ṣaḥīḥ Sunan Abū Dā’ūd* while other two volumes comprise *Da‘if Sunan Abū Dā’ūd* and one volume is embodied as the explicit index of this voluminous book. The *ṣaḥīḥ* portion of the book contains *Ṣaḥīḥ*, *Ḥasan Ṣaḥīḥ*, *Ḥasan* etc *ahādīth*. The book is almost complete but at some places, like in the preface etc., it clearly displays incompleteness. Like *al Ṣaḥīḥah* and *al Da‘īfah* series, the book explains and refers the *ahādīth* in detail, and gives the opinion of the Shaykh about their authenticity. The book has been published posthumously by Ghirās li al Nashr wa al Tawzī’, Kuwait in 1423/2002.

77. *Da‘īf Sunan Abū Dā’ūd*

It is the collection of weak and forged *ahādīth* present in the *Sunan Abū Dā’ūd*. Shaykh al Albānī has written the explanations on the causes of the weakness of these *ahādīth*. It is actually a part of above-discussed *al Umm* and is based on two volumes.
78. *Ṣaḥīḥ al Śīrah al Nabawiyyah*

Shaykh Nāṣir al Dīn al Albānī started a project of distinguishing the weak and forged *ahādīth* from the authentic ones, which form the base of *sirah* (biography) literature about the Prophet Muḥammad. However, unfortunately because of his death he was not able to complete the book. To do this marvelous task he depended on Ḥāfiz Ibn Kathīr’s book, *al Śīrah al Nabawiyyah*. The book is left incomplete from the chapter of *al Īsrā’ wa al Mi’rāj*. It has 263 pages including the index. The Shaykh himself titled the manuscript as *Ṣaḥīḥ Śīrah al Nabawiyyah; mā Ṣaḥḥ min Śīrah Rasūl-Allāh–wa Dhikru Ayyāmihi wa Ghazawātihī wa Sarāyāhū wa al Wafūd Ilayh*. Including other omissions, Shaykh has dropped the chains and *shawāhid* (witnesses) of *ahādīth* from the text of the book and depended on the authentic *ahādīth* only. The book has been published by al Maktabah al Islāmiyyah, Jordan in 1421/2000 after his death.

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79. *Al Thamr al Mustatab fi Fiqah al Sunnah wa al Kitāb*

This book is among the incomplete works of Shaykh Nāṣir al Din al Albānī. It has been published after the death of the Shaykh. The book is jurisprudential in nature, and deals with the issues of ṭahārah (ablution) and ṣalāh only. Like Ṣaḥīḥ and Ḍa‘īf al Jāmi‘ al Saghir, the book uses the symbol system while referring the ahādīth to the actual source, but this methodology is limited to only first few pages of the manuscript and after that the complete references are provided. The Shaykh has later on changed his views in many issues present in this book, but these earlier views of the Shaykh are still present in this book. This clearly shows Shaykh al Albānī’s evolution of thought and opinion. The book has been published in two volumes and has 1049 pages along with the index compiled by the publisher. The first edition was published by Ghiras li al Nashir wa al Tawzī‘, Kuwait in 1422/2001.

80. *Ṣaḥīḥ Sunan Ibn Mājah*

This is among the six principal works (*al Uṣūl al Sittah*) of the hadīth literature. It is collected and compiled by Abū ‘Abd Allāh

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Muḥammad ibn Yazīd al Rabʿī (209/824 to 273/887). This book is of the lowest grade in the six principal works and contains 4341 ahādīth. There is a number of weak and forged ahādīth in the book and the compiler maintains silence on this issue. Shaykh al Albānī distinguished the weak and forged ahādīth of the book from the authentic ones. In this book he followed the pattern of Ṣaḥīḥ al Jāmīʿ al Šaghīr while referring and judging the ahādīth, chains of the ahādīth have been usually dropped to make the book concise. The book is in two parts.

- Ṣaḥīḥ Sunan Ibn Mājah
- Daʿīf Sunan Ibn Mājah

Ṣaḥīḥ part of the book has two volumes but the Daʿīf part has only one volume. Dār al Fikr, Beirut, has published both parts. But the latest revised version has been published by Maktabah al Maʿārif, Riyadh in 1417/1998.

81. Daʿīf Sunan Ibn Mājah

It is the second part of the above-mentioned book and contains only weak and fabricated ahādīth. It has been published by the above-mentioned publisher and has the same date of publishing.
82. *Izālah al Dahsh wa Alwalahū ‘an al Mutaḥayr fī Ṣiḥah Hadīth: Mā’ Zamzam limā Shuriba Lahū*

It is actually the scholarly endeavor of Muḥammad ibn Idrīs al Qādrī. The book is the *takhrij* work of Shaykh al Albānī who has also pronounced his verdict about the authenticity of the *ahādīth* of this book. It contains *ahādīth* regarding the water in general and Zamzam in particular. The book has been critically evaluated by Zuhayr al Shāwīsh. The first edition of the work has been published by al Maktab al Islāmī, Beruit in 1414/1993.

83. *Ighāthah al Luḥfān min Maṣāʾid al Shaytān*

This is the book of ‘Allāmah Ibn Qayyim al Jūziyyah that has been provided with the references on *ahādīth*, and has been critically evaluated by Shaykh al Albānī.

84. *Al Ikmal fī Asmāʾ al Rījāl*

This book deals with the biography of the narrators and is the scholarly work of al Tabrīzī. Shaykh al Albānī has done *takhrij* work in the book.

85. *Al Īmān*

It is a great collection of *ahādīth* by the greatest scholar of Islam, Ibn Taymiyyah. The book contains the *ahādīth* regarding the *imān* and its allied branches. Shaykh al Albānī has written footnotes on the book and has discussed in brief the authenticity of the *ahādīth* quoted. Most of the *ahādīth* in this book are *Ṣahīh*
or Hasan while few are weak. The fourth edition of the book has been published by al Maktab al Islāmī, Beirut in 1413/1993.

86. *Bidāyah al Sūl fī Tafdīl al Rasūl*

This book is authored by Shaykh al Izz ibn ‘Abd al Salām. The book contains the *ahādīth* which are in admiration of and compliment to the Prophet. It also contains those *ahādīth*, which relate the miracles of the beloved Prophet. Shaykh al Albānī has edited and provided references on the book. He has also given his verdict on the authenticity of the *ahādīth*. In 1406/1986, the fourth edition of the book was published by al Maktab al Islāmī of Beirut.

87. *Taḥqīq Ma‘nā al Sunnah*

Ma‘nā al Sunnah is the book of great Indian scholar Sayyid Sulaymān al Nadwī. Shaykh al Albānī wrote footnotes on the book and did the *takhrīj* of the *ahādīth* quoted in it.

88. *Al Hadīth al Nabawī*

Shaykh Muḥammad al Șibāgh collected the *ahādīth* of the Prophet Muḥammad in his famous book *al Ḥadīth al Nabawī*. Shaykh al Albānī has done *takhrīj* work of this book in a great scholarly way.

89. *Ṣaḥīḥ Sunan Abū Da’ūd*

This is a work of Shaykh al Albānī and has nothing to do with *al Umm* discussed earlier, which is an explicit and elaborative
takhrīj of the ahādīth collected by Abū Dā‘ūd. The book simply contains the opinion of Shaykh al Albānī on the ahādīth quoted in the collection of Imām Abū Dā‘ūd. The book has three volumes and has been published by Dār al Fikr.

90. Da‘īf Sunan Abū Dā‘ūd

It is a separate book and has nothing to do with the Da‘īf part of al Umm. The book, like its above discussed Sahīh part, is the collection of the opinions of Shaykh al Albānī on the weak ahādīth of Sunnan Abū Dā‘ūd. Dār al Fikr has published the book.

91. Sahīh Sunan al Tirmidhī

This is an authentic portion of the famous collection of hadīth, Sunan al Tirmidhī. The book contains only the opinion of Shaykh al Albānī on the ahādīth present in it. The book is published in three volumes and has been published by Dār al Ihyā al Turāth al ‘Arabī, Beirut. Recently in 1420/2000 the book was published by Maktabah al Ma‘ārif, Riyadh.

92. Da‘īf Sunan al Tirmidhī

It is the Da‘īf part of Sunnan Tirmidhī. It contains all those ahādīth of Sunnan Tirmidhī, which has not been included in its Sahīh part by Shaykh al Albānī. It only contains opinions of the Shaykh on the ahādīth of this great book. For further explanation,
the *ahādīth* of this book have been referred to the other explanatory works of the Shaykh. The book has been published by Dār al Iḥyā al Turāth al ‘Arabī, Beirut. Like its *Ṣaḥīḥ* part, in 1420/2000 the book was published by Maktabah al Maʿārif, Riyadh. This *Da‘īf* part is based on a single volume and contains 756 pages out of which last two hundred seventy pages contain the contents and the index of the *ahādīth* of the book.

93. *Ṣaḥīḥ Sunan al Nasāʾī*

The book contains only the opinion of Shaykh al Albānī on those *ahādīth* of the book, which have been collected by Imām al Nasāʾī in it. It is based on three volumes and contain only the authentic *ahādīth* of the *Sunan al Nasāʾī*.

94. *Da‘īf Sunan al Nasāʾī*

Like *Da‘īf* parts of other collections of *ḥadīth* literature developed by the Shaykh, it is the *Da‘īf* part of *Sunan al Nasāʾī*. It also contains the opinion of Shaykh al Albānī on the *ahādīth* of the *Sunan al Nasāʾī*.

95. *Fiqh al Sirah*

Shaykh Muḥammad al Ghazālī authored *Fiqh al Sirah* and Shaykh al Albānī critically analyzed the *ahādīth* present in it. The book is the scholarly research work of Shaykh al Albānī but, later on, the author of the book dropped the critical foreword of

96. *Manāqib al Shām wa Ahlihū*

It is the treatise of Ibn Taymiyyah. The book deals with those *ahādīth*, which contain the eulogy of Syria and its people. Shaykh al Albānī did the *takhrij* of the *ahādīth* quoted in it.

97. *Ṣaḥīḥ al Targhib wa al Tarihīb*

*Kitāb al Targhib wa al Tarihīb* is actually the compilation of a great Muslim Scholar al Ḥāfīz Zakī al Dīn ‘Abd al ‘Aẓīm ibn ‘Abd al Qawī al Mundhirī. The compiler has designed the chapters of the book on the pattern of jurisprudential (*fiqh*) chapters. As the name of the book indicates itself, it contains the *ahādīth*, which provoke interest in the hearts of the people for good and restrain them from doing wrong. However, the compiler of the book had incorporated both weak and authentic *ahādīth* in the book. This had badly affected the significance of the book and spoiled its authenticity. Besides this, there were many distortions, lapses, and misprints in the copy of the book that was in circulation, and was commonly known as *al Munīriyyah* Edition.
Shaykh al Albanî understood the importance of the book and in the first phase started to edit the whole book from the manuscript and corrected the errors, which had later on crept into the book. He distinguished the weak *ahâdîth* from the authentic ones and provided the references (*takhrij*) on the book. In the second phase, the Shaykh divided the book into two separate books:

- *Sahîh al Targhib wa al Tarhib*
- *Da‘îf al Targhib wa al Tarhib*

The first part is based on three volumes and contains only the authentic *ahâdîth* and is published from Maktabah al Ma‘arif, Riyadh, while as the second part of the book is based on two volumes and contains only unauthentic *ahâdîth*.

98. *Da‘îf al Targhib wa Tarhib*

This book, as discussed above, is based on two volumes and contains only weak and fabricated *ahâdîth*. It has been published by Maktabah al Ma‘arif, Riyadh.


It is a published work of the Shaykh but could not be traced.

C) *Ikhtisār, Murâja‘ah and Ta‘lîq*  
*(Abridgement, Evaluation and Footnoting)*

Almost all the books, which Shaykh al Albânî chose for abridgement, critical evaluation or *takhrij* are of great importance
in Islamic religious sciences in general, and the hadīth literature in particular. These books were almost forgotten as they were shelved in the old libraries. Shaykh al Albānī not only edited these books but gave them new look and checked the authenticity of their contents. These books and their brief reviews are as under:

100. *Mukhtasar Ṣaḥīḥ al Bukhārī*

This is a great contribution of the Shaykh to the hadīth literature. It is a scholarly and abridged edition of the great and authentic collection of hadīth, Ṣaḥīḥ al Bukhārī. The Shaykh has tried his best to maintain the continuity in the book and has only excluded the repetition and the chains of narrators (*asānīd*) from the original text of the book. In the footnotes, the Shaykh has also provided the explanation of the rare words used in the ahādīth. The book has been completed into four volumes.

101. *Ṣaḥīḥ Ibn Khuzaymah*

Abū Bakr Muḥammad ibn ʿIṣḥāq ibn Khuzaymah al Nīsābūrī is the third preeminent scholar after Imām Bukhārī and Imām Muslim who stood firm to collect only authentic ahādīth in his great collection of ahādīth commonly known as Ṣaḥīḥ Ibn Khuzaymah. Dr. Muṣṭafā al Aʿẓamī briefly did the takhrīj of the ahādīth present in this book. He first looked for a hadīth of Ibn
Khuzaymah in Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim, if the ḥadīth was present there he referred it to these great books, and if it was not found in both of them, he then looked it in other books like Sunan and Masānīd. About giving the opinion on the authenticity of those ahādīth that were not present in the Ṣaḥīḥayn (two authentic books), Dr. Muṣṭafā attempted it himself but to gain certitude to his attempt he requested Shaykh al Albānī to revise the whole book in general and his takhrījī notes in particular. If Shaykh al Albānī contradicted the opinion of Dr. Muṣṭafā, Dr. Muṣṭafā upheld Shaykh’s view, quoted it within the brackets, and provided word “Nāṣīr” at the end of his (the Shaykh's) opinion so that the views of the two scholars can be distinguished clearly. According to the opinion of Shaykh al Albānī the book contains Ṣaḥīḥ, Ḥasan, Mursal, Munkar, Da‘īf, and Da‘ifun Jidan ahādīth. The Ṣaḥīḥ Ḥbn Khuzaymah is an incomplete book and its portions are lost except those which have been researched by Dr. Muṣṭafā al A‘ẓamī. The book has been published in four volumes.


Actually, the book, al ‘Uluww li al ‘Aliyy al ‘Aẓīm wa Ḥdāh Ṣaḥīḥ al Akhbār min Saqīmuhā (also called Kitāb al ‘Arsh), has been written by al Ḥāfīẓ Abū ‘Abd Allāh Shams al Dīn
Muḥammad ibn Aḥmad ibn ʿUthmān ibn Qīmāz al Dimshiqī al Atharī popularly known as Ḥāfīẓ al Dhahabī. Due to the mistake, the book has been titled as *Mukhtaṣar Kitāb al ‘Uluww li ‘Aliyy al Ghaffār*, which needs to be corrected. The book deals with the issues of faith particularly with the attributes of Allāh. With the help of different manuscripts, Shaykh al Albānī edited and abridged the book and wrote *taʿlīq* (footnotes) on it. He also referred *ahādīth* quoted in the book to their original sources. To abridge the book he dropped the chains of *ahādīth* and omitted the weak *ahādīth* from the text. In case of *isrāʾīliyāt* (the stories of the Israelites) Shaykh al Albānī did not showed any leniency and rejected them all. The book contains the discussion about a location to Allāh Most High above the Throne, which he named as *al Makān al ‘Adarīm* (the non-existent place) which later on became a point for the detractors of the Shaykh. The second edition of the book has been published by al Maktab al Islāmī, Beirut in 1412/1992.

103. *Mukhtaṣar al Shamāʾīl al Muḥammadiyyah*

*Al Shamāʾīl al Muḥammadiyyah* is the book compiled by the great compiler of *Sunan al Tirmidhī*, Imām Abū ʿĪsā Muḥammad

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ibn Sawrah al Tirmidhī. The book contains the descriptive lifestyle and physical features of the Prophet Muḥammad. The book has been abridged, footnoted, referenced, and explained by the great muḥadith, Shaykh Muḥammad Nāṣir al Dīn al Albānī. As far as the methodology of the Shaykh in the abridgement is concerned, he says that he has dropped the chains of all the aḥādīth present in the book. He has also dropped those aḥādīth, which repeat at many places in the book but has embodied the text of all those aḥādīth in the script of the book within brackets that differ or add to the text of main aḥādīth. He has also omitted the comments of Imām al Tirmidhī if he finds them of less importance.\textsuperscript{101} In the case of the grading aḥādīth, the Shaykh has put forth his views about the authenticity of aḥādīth and has discussed the matter in the footnotes or refers the case to his other books like Silsilaṭan, Sahīh Abū Dā’ūd etc. the book contains the five indexes for the general reading of the book. The fourth edition of this great endeavor is based on 352 aḥādīth and is published from Maktabah al Ma‘ārif li al Nashir wa al Tawzi‘, Riyadh in 1413/1993.

\textsuperscript{101} Muḥammad Nāṣir al Dīn al Albānī, Mukhtasar al Shamā‘il al Muḥammadiyyah, Riyadh, Maktabah al Mu‘ārif, 1413, pp. 6-9.
The book deals with a sensitive subject and is most significant in its application. The book has been compiled by Imam al Qâdî Abû 'Abd Allâh Najm al Dîn Ahmad ibn Ḥamadân ibn Shâbîb ibn Ḥamadân al Nimrî al Harrânî. Being the master of jurisprudence, he was also known as al Uṣûlî and al Faqiyyah. Shaykh al Albānî has edited the book with the help of a beautiful manuscript, which is in the possession of al Shaykh ‘Abd al Malik ibn Ibrâhîm Āl Shaykh. The book deals with the necessary qualities and conditions of a jurist. It also covers the features of a person who asks for a fatwâ (religious decree), details him how to ask for a fatwâ, and tells the Muftî the manners of providing fatwâ. Shaykh al Albānî wrote the footnotes on the book and expressed his opinion on the ahâdîth present in it. The forth edition of the book has been published by al Maktab al Islâmî, Beirut in 1404/1984.

Suyūṭī wrote a commentary on it and named it *Tadrīḥ al Rawī*. At last, Imām Ibn Kathīr again shortened it in a beautiful book known as *al Bā‘ith al Ḥathīth Sharah Ikhtisār ‘Ulūm al Ḥadīth*. Shaykh Nāṣir al Dīn al Albānī wrote *ta‘līq* on the book. The book also contains the introduction and a foreword by Shaykh Aḥmad al Shākir and Shaykh Muḥammad ‘Abd al Razāq Ḥamzah respectively. The book explains 65 kinds of *ahādīth* in total and has been published in two volumes.

106. *Al ‘Aqidah al Ṭahāwiyyah*

107. *Al Taʿlīqāt al Radiyyah ‘Alā al Rawdah al Nadiyyah*

Prior to 1373/1954, Shaykh al Albānī started giving two weekly classes which were attended by highly educated persons, university teachers and students in which he taught various books on ‘Aqīdah, fiqh, ‘Ulūm al Ḥadīth etc.; he also used to teach Nawāb Ṣiddīq Ḥasan Khān’s book, *al Rawdah al Nadiyyah Sharah al Durr al Bahiyyah* in the classes. Shaykh al Albānī completed the ta’līq on this book on 29/08/1379 A.H. As far as the manuscript of this book is concerned Shaykh al Albānī wrote these ta’līqāt on the margins of the printed book of Shaykh Ṣiddīq Ḥasan Khān.

108. *Ḥaqūq al Nisā’ fī al Islām*

Rashid Riḍā has deeply influenced Shaykh al Albānī. *Ḥaqūq al Nisā’ fī al Islām* is the famous book of Shaykh Rashīd Riḍā al Miṣrī. Shaykh Nāṣir al Dīn al Albānī felt the importance of the book and wrote footnotes on it. The book contains the scholarly chapters dealing with women issues in the Modern world. In addition to it, it thoroughly discusses in the Islamic perspective the participation of woman in religious, social and political activities. Like other social issues, it discusses the marriage, divorce and dower and the duties of women to her spouse and

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102  Al ‘All, *op. cit.*, p. 29.
vice-versa. The polygamy is the issue which has been bitterly attacked by the West, Shaykh al Riḍā has tried to discuss it in the social, rational and other backgrounds. The book also contains the rulings of Islam about the veil of women. The book contains the footnotes of Shaykh al Albānī in which he has given the references of the *ahādīth* and has given his decision about their authenticity. He has also explained some of the words of the text in the footnotes. The book was published by al Maktab al Islāmī, Beirut but no date of publication is given on it and contains 205 pages.

109. *Al Masah ‘alā al Jawrabayn*

It is the book of ‘Allāmah Jamāl al Dīn al Qāsmī. The book has a foreword by a great muḥaddith and student of Jamāl al Dīn al Qāsmī, ‘Allāmah Aḥmad Muḥammad Shākir. Shaykh Nāṣir al Dīn al Albānī has written footnotes on the treatise. The book strongly argues in favour of the making of *masah* (wiping) on the socks. Besides footnotes, Shaykh al Albānī has also added a small and worthy appendix to the treatise. The book has been published by al Maktab al Islāmī, Beirut.

110. *Al Ta‘qīb ‘Alā Kitāb al Ḥijāb*

This is the critical analysis of the *ahādīth* used by Mawlānā Abū al ‘Alā Mawdūdī in his famous book, *Kitāb al Ḥijāb* (Ur. *Pardah*).

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D) Manuscript Works of Shaykh al Albānī

Shaykh al Albānī used to work on different projects simultaneously. That is why most of his manuscripts are incomplete however many of which were published posthumously. The annotated list of the manuscripts of the Shaykh is as under:

111. Ṣalāh al Istisqā’ [13]

The complete name of the manuscript is Ṣalāh al Istisqā’ wa Kayfiyatuhā wa Atharuhā fī Tazkiyyah al Nufūs wa Islāhuhā. The book describes the manner of a special prayer offered to invoke Allāh for rains. This treatise has 33 folios and is incomplete.

112. Al Amthal al Nabawiyyah [19]

This is the collection of the proverbs used by Prophet Muḥammad. Shaykh al Albānī has collected 132 proverbs of the Prophet in it but it is also not complete.

113. Al Maḥaw wa al Ithbāt [39]

The complete title of the book is al Maḥaw wa al Ithbāt al Ladhī Yud‘ī bihi fī Laylah al Nisf min Sha‘bān. One more name of manuscript is given by Shaykh ‘Alī ibn Ḥasan al Ḥalabī, Fath al

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104 In case of manuscripts the investigator has largely depended on the information of Muḥammad ibn Ibrāhīm al Shaybānī which he has given in his biography of Shaykh al Albānī, Ḥayāh al Albānī wa Athāruhā wa Thanā‘u ‘Ulamā’ Alayhī, vol. ii. The numbers given within the parenthesis against the title of a manuscript is the number of
Wudūd fī al Radd ‘alā man Za‘ima Thabūt Laṣḥah: (Umm al Kitāb) fī Ḥadīth Ibn Mas‘ūd [66]105. This manuscript is also incomplete.

114. Fihris al Makhṭūtāt al Ḥadīthiyyah fī Maktabah al Awquf bi Ḥalab

This is the catalogue of hadīth manuscripts present in the library of Awqāf, Ḥalab (Aleppo). Shaykh al Albānī used it for his personal research works.

115. Al Ḥadīth al Da‘ifah wa al Mawdū‘ah Allatī Da‘fuhā—aw Ashāra Ilā Da‘fihā—Ibn Taymiyyah fī Majmū‘ al Fatawā [83]

The treatise has 26 folios and is complete. This is the collection of those weak and fabricated aḥādīth which Ibn Taymiyyah has pointed out or clearly declared weak or forged in his collection of decrees (Majmū‘ al Fatawā).

116. Al Aḥādīth al Da‘ifah wa al Mawdū‘ah fī Ummahāt al Kutub al Fiqhiyyah [40]

Shaykh al Albānī sent the preface of his research project about this book along with the research notes on the first three aḥādīth of this book to the Ministry of Awqāf, Kuwait in 1381/1962 so that they may publish it in their journal, Majallah al Wa‘ī al Islāmī but he received no answer.106 The treatise has 49 folios and

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105 Qatf al Thimār, p. 88.  
106 Ibid., p. 65.
is incomplete. In one of his lectures, *Manzilah al Sunnah fī al 'Islām*, which was delivered in Doha Qatar in 1392/1972 and later on published as a booklet the Shaykh announced his plans about this book as under:

I have begun an important project, and I think it will be of use to those occupied with jurisprudence, and I will name it, *al Ahādīth al Ḍa‘fāh wa al Mawdū‘ah fī Ummāhāt al Kutub al Fiqhiyyah* [Weak and Fabricated ahādīth in the Major Jurisprudence Books], by which I mean:

- *Al Hidayah* by al Marghinānī, in Ḥanafi fiqh
- *Al Mudawwanah* by Ibn al Qāsim, in Mālikī fiqh
- *Sharh al Wajīz* by al Rāfi‘ī, in Shāfi‘ī fiqh
- *Al Mughnī* by Ibn Quddāmah, in Ḥanbalī fiqh

I regret that I did not get the opportunity to finish it, because the journal *al Wa‘ī al Islāmī* of Kuwait which promised to publish it, when perused it, did not print it.¹⁰⁷

117. *Sifah Salāh al Nabī li Şalāh al Kusūf*

*Şalāh al Kusūf* is a special prayer offered at the times of eclipses. Shaykh al Albānī has proved in this treatise that this *salāh* is of *rak‘atān* (two units) and each *rak‘ah* has *rukū‘ān* (two bowings). Shaykh al Albānī completed this booklet in Damascus on 09-05-1381 A.H.

118. *Al Radd ‘Alā al Ta‘qīb al Ḥathīth*

This is the refutation of Shaykh ‘Abd Allāh al Jashī al Hararī’s book *al Ta‘qīb al Ḥathīth*. It is in the manuscript form but Shaykh ‘Alī ibn Ḥasan al Ḥalabī has listed the book as published one.¹⁰⁸
119. *Al Rawd al Naḍīr fī Tartīb wa Takhrij Mu‘jam al Ṭabrānī al Ṣaghīr*

This is the *takhrij* work of Shaykh al Albānī. Shaykh al Albānī himself writes that he did not wish to publish this manuscript for it was a first academic work of his research career.\(^{109}\) The book is complete; al Shaybānī says that Shaykh Nāṣir al Dīn al Albānī wished to review it.

120. *Al Aḥādīth al Mukhtarah*

This is a great book of Ḥāfiz Diyā’ al Dīn al Maqdasī. Shaykh al Albānī did the *takhrij* of this book and wrote scholarly notes on it. The book has many volumes but is incomplete.

121. *Mukhtasar Tuḥfah al Mawdūd fī Aḥkām al Mawlūd*

According to al Shaybānī the book has 314 pages along with the index.\(^{110}\)


According to al Shaybānī this manuscript of Shaykh al Albānī is very old and therefore it is pallid and faded, which makes it very difficult for reading.

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\(^{109}\) *Qaṣf al Thimār*, p. 76.

\(^{110}\) Al Shaybānī, *op. cit.*, p. 572.
According to al Shaybānī this manuscript is misplaced by Shaykh Nāṣir al Dīn al Albānī but Shaykh ‘Alī ibn Ḥasan al Ḥalabī finds it in his (the Shaykh's) library and gives its manuscript number in this library.

This is an index of the Mu'jam al Tabrānī al Awsat which contains 10,000 ahādīth. The name of the narrators of these ten thousand ahādīth have been arranged in an alphabetical order by the Shaykh, and he has provided the reference to the ahādīth to which the narrator is related according to its hadīth number. This has made the study of this huge book very easy for the scholars and the students.

Al Shaybānī has numbered this manuscript among the lost ones but Shaykh ‘Alī ibn Ḥasan al Ḥalabī has found this manuscript in the library of the Shaykh.

According to al Shaybānī, this manuscript was lost in Syria.

111 Ibid., p. 574.
127. Al Ḥawd al Mawrūd fī al Zawā'id Mantaqī ibn al Jārūd

This manuscript was not complete and was lost.\textsuperscript{112}

128. Al Ta'īlīqāt al Jiyād ‘Alā Zād al Ma‘ād

In this manuscript Shaykh al Albānī provided the references to the \textit{ahādīth} present in \textit{Zād al Ma‘ād} by Imām Ibn Qayyīm, but it was lost in Syria.

129. \textit{Aḥkām al Rakāz}

This manuscript is lost.

130. \textit{Ṣifah al Ṣalāh al Kabīr}

This manuscript has many titles. At some places, Shaykh al Albānī calls it \textit{Ṣifah al Ṣalāh al Nabī}—“al \textit{Aṣl}” while in some other books it is called as \textit{Takhrij Sifah al Ṣalāh}.\textsuperscript{113} It is the original of his published book, \textit{Ṣifah Ṣalāh al Nabī: min al Takbīr ilā Taslim Ka'annaka Tarāhā}. The Shaykh has completed this book on 19-08-1366 A.H. i.e. 1947 A.D.

131. \textit{Tārikh Dimishq}

It has 10 volumes and contains the scholarly footnotes by Shaykh al Albānī.

132. \textit{Aḥādīth al Bayū wa Āthārahū}

This manuscript is written on cards. This shows that the Shaykh had only collected the material for this book and had not

\textsuperscript{112} \textit{Ibid.}, p. 574.
compiled it in a systematic manner. The whole material is divided in jurisprudential chapters.

133. *Muʿjam al Hadīth al Nabawī*

As per the statements of al Shaybānī and Shaykh ‘Alī ibn Ḥasan al Ḥalabī the manuscript has 40 volumes but an Urdu translator of Ṣifah Ṣalāḥ al Nabī—min al Takbīr ʾilā Taslīm Kaʾannaka Tarāḥā has reported that it has 49 volumes in toto. He has further added that it took Shaykh al Albānī 30 years to complete it.\(^{114}\)

134. *Wadaʿ al Āṣār fī Tartīb Aḥādīth Mushkil al Āthār*

This is a manuscript completed on 14-03-1370 A.H. i.e. 1951 A.D. It is the list of aḥādīth of the book of Imám al Ṭaḥāwī in an alphabetical order.

135. *Al Taʿlīq ʿalā Kitāb Subl al Salām Sharah Bulūgh al Marām*

This is the incomplete manuscript of Shaykh Nāṣir al Dīn al Albānī. It is a taʿlīq work on the first part of the book of ‘Allāmah al Ṣanʿānī, Subl al Salām Sharah Bulūgh al Marām.

136. *Fihris Kitāb al Kawākib al Darārī*

Shaykh Nāṣir al Dīn al Albānī had done takhrīj to the forty books and the treatises, which had been collected by Shaykh ‘Alī

\(^{113}\) Ṣifah Ṣalāḥ al Nabī, p. 199.
ibn `Urwah al Ḥanbalī. The Shaykh based his research on the incomplete manuscript of the book present in the Zāhiriyyah Library but the manuscript of the Shaykh is lost.

137. *Al Radd ʿalā Risālah al Shaykh al Tawījirī fl Bahūth min Ṣifāh al Ṣalāh*

This is a refutation of the criticism written by Shaykh al Tawījirī on the book of Shaykh al Albānī, Ṣifāh Ṣalāh al Nabī. The Shaykh accepted his viewpoint in four issues only and refuted the rest. Unfortunately the manuscript is lost.

138. *Al Safar al Mūjib li al Qāṣr [38]*

This is a small treatise of Shaykh al Albānī of nine pages only. In this treatise, Shaykh al Albānī has proven that travel shortens the prayers and suspends the fasting. The Shaykh has declared to benefit from this relaxation for a Muslim as wājib (obligation).

139. *Bughyah al Ḥāzim fī Fihāris Mustadrak al Ḥākim*

The manuscript was at the verge of completion at the time when Shaykh al Shaybānī saw its manuscript in the library of Shaykh al Albānī. The first half of the manuscript deals with

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115 Ṣifāh Ṣalāh al Nabī, pp. 32-33.

116 According to the Shaykh one who does not act on wājib deserves punishment, and there is no difference between wājib and fard (obligation). (Naṣīr al Dīn al Albānī, *Talkhīs Ṣifāh al Ṣalāh*, p. 4)
ahādīth and the second half was meant only for āthār (narrations). It has 760 pages.

140. **Fihris Aḥādīth Kitāb al Sharī‘ah**

Shaykh al Albānī arranged the aḥādīth of *Kitāb al Sharī‘ah* authored by Shaykh al Ājrī according to the alphabetical order. The manuscript has 19 pages. Shaykh completed this work on 03-12-1369 A.H. i.e. 15, September 1950 A.D.

141. **Al Jamʿ Bayna “Mīzān al ‘A‘tidāl” li al Dhahabi wa “Lisān al Mīzān” li Ibn al Ḥajr**

This manuscript was lost in Damascus.

142. **Fihris Aḥādīth Kitāb al Tārīkh al Kabīr**

*Al Tārīkh al Kabīr* is a book of great Muḥaddith Muhammad ibn Ismā‘īl al Bukhārī. According to al Shaybānī, Shaykh al Albānī had himself prepared the cards of the aḥādīth present in it, but they need to be arranged alphabetically.117


As per the title of the manuscript, it would have been the ta‘līq on the above captioned book of Muḥammad ibn Muḥammad al Dimshiqī. Shaykh al Albānī believes that this manuscript was lost while he was shifting to Amman, Jordan. But Shaykh ‘Alī ibn

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Ijasan al Ḥalabi has found this manuscript and provided its manuscript number in his list.¹¹⁸

144. **Tahqīq Kitāb Dīwān Asmā’ al Ḥu’afā’ wa al Matrūkīn**

*Dīwān Asmā’ al Ḥu’afā’ wa al Matrūkīn* is a book authored by Imām al Dhahbī. This manuscript is incomplete.

145. **Tahqīq al Kitāb Usūl al Sunnah wa Aʿtiqād al Din**

*Kitāb Usūl al Sunnah wa Aʿtiqād al Din* is the book of Imām Ibn Abū Ḥātim. Shaykh al Albānī critically analyzed the book but the manuscript of the book was lost.

146. **Tahqīq al Kitāb Ḥawl Asbāb al Ikhtilāf**

*Ḥawl Asbāb al Ikhtilāf* is a book authored by al Ḥumaydī. Shaykh al Albānī did the research on the book but the manuscript was lost.

147. **Taysīr al Intifā’ al Khilān bi “Thiqāt Ibn Ḥibbān”**

The manuscript has nine volumes in which the names of the narrators have been arranged according to the alphabetical order and the grade of the narrator is given against his name. The *ahādīth* of the book have also been arranged according to the alphabetical order. Al Shaybānī has used the word *Tashīl* instead of “*Taysīr*” in its title.¹¹⁹

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¹¹⁸ Qatif al Thimār, p. 76.
¹¹⁹ Al Shaybānī, op. cit., p. 583.
148. *Qāmūs al Bid‘ah* [65]

In this manuscript Shaykh al Albānī has collected those *ahādīth* which have been ascribed to the Prophet Muḥammad and to his Companions and are quoted in support of many *bid’ahs* (deviations). The manuscript is not complete.

149. *Taḥqīq Kitāb Musawwī’ al Akhlāq*

The manuscript is not complete. This is a *takhrij* and *taḥqīq* work of Shaykh al Albānī on the above-titled book of al Kharāṭī.

150. *Al Ta’līq al Mumjad ‘alā al Ta’līq ‘alā Mu’āṭṭa’ al Imām Muḥammad*

The manuscript is incomplete. It is a *ta’līq* and research work on the book of Indian scholar Abū al Ḥasanāt of Lucknow.

151. *Mukhtasar Šahīḥ Muslim*

It is not the abridged version of Šahīḥ Muslim by al Mundhīrī which has been edited by Shaykh al Albānī. It is an independent work of Shaykh al Albānī. During his arrest in 1386/1969 for six months, Shaykh al Albānī abridged Šahīḥ Muslim and wrote footnotes on it. The book is still in manuscript form but as per Abū Asmā’ it is lost.120

152. *Mukhtasar Ta’līq al Shaykh Muḥammad Kan‘ān*

This is also the incomplete manuscript of Shaykh Nāṣir al Dīn al Albānī. Shaykh ‘Alī ibn Ḥasan al Ḥalabī has expressed his unawareness about the manuscript.121

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120 *Qaṭf al Thimār*, p.89.
153. *Al Radd ‘alā Kitāb al Marāji‘ät* [33]

This is the book of a Rafīḍī scholar, ‘Abd al Ḥusayn Sharf al Dīn al Rāfīḍī, in which he has collected all the weak and forged *ahādīth* in favour of fourth caliph, ‘Alī. By this collection he has tried to show that ‘Alī is the greatest than all the Companions of the Prophet Muḥammad. Shaykh Nāṣir al Dīn al Albānī has referred and footnoted these *ahādīth* and has shown their causes of weakness and proofs of forgery. The manuscript is complete.

154. *Al Āyāt wa al Aḥādīth fī Dhamm al Bid‘ah*

This is a manuscript written in the refutation of *Bid‘ah* (deviations).

155. *Al Aḥkām al Ṣughrā*

It is among the manuscripts of Shaykh al Albānī. In this book, Shaykh has written footnotes and provided the references with his opinion on the *ahādīth* quoted by al Ishbīlī in *al Aḥkām al Ṣughrā*.

156. *Al Aḥkām al Wustā*

Shaykh al Albānī used first to call it *al Aḥkām al Kubrā* and when he knew that, it was not so, he called it *al Wusta*. The book is actually authored by al Ishbīlī and is still in a manuscript form. Like, *al Ṣughrā* the book contains footnotes, references and opinions of the Shaykh.
157. *Al Adhkār*

This is actually the concise edition of *Natā‘ij al Afkār fi Takhrīj Aḥādīth al Adhkār* by Ḥāfīẓ Ibn Ḥajar. A great Muḥaddith of 7th century Hijrī. Imām Muḥiyy al Dīn Abū Zakariyā Yahyā ibn Sharf al Nawawī has done this abridgement but it is still in manuscript form. Shaykh Nāṣir al Dīn al Albānī wrote footnotes on the manuscript and did the takhrīj of the aḥādīth quoted in it and referred them to their original sources. He also gave his opinion on the authenticity of these aḥādīth.

158. *Irshād al Naqād fi Taysīr al Ijtihād [56-1]*

This book has been written by Shaykh al San‘ānī; Shaykh al Albānī wrote footnotes on it and provided the references to the aḥādīth quoted in it.

159. *Al As‘ilah al Ajubah [95]*

It contains a discussion about the recitation of the Qur‘ān for the dead and as well as the compliance of the past elapsed prayers.

160. *Asmā’ al Kutub al Mansūkāh min al Maktabah al Zāhiriyyah*

This is one more catalogue of the books in addition to *Fihris Makhtūtāt Dār al Kutub al Zāhiriyyah*, but is still in manuscript form.
161. **Bayna Yaday al Tilāwah**

This manuscript deals with the rules and manners of the recitation of the holy Qur'ān.

162. **Ta’sīs al Ahkām Sharh Bulūgh al Marām**

*Bulūgh al Marām* is a great jurisprudential book based on *ahādīth*. It has been compiled by Ḥāfiz Shuhāb al Dīn Aḥmad ibn Ḥajar al ‘Asqalānī of 9th century Hijrī. The book is designed on the bases of jurisprudential chapters. Shaykh Ahmad ibn Yaḥyā al Najmī is one among many scholars who wrote commentary on it. Shaykh Nāṣir al Dīn al Albānī has critically analyzed the book and has written footnotes on it. He has also critically evaluated the *ahādīth* of the book. The first volume of the book has been published while as the second volume is still in manuscript form.

163. **Takhrīj Ḥadīth Abū Sa‘īd al Khudarī fī Sujūd al Sahw**

The book is a research work of Shaykh al Albānī, but it is still in manuscript form. The manuscript deals with the issue of *sujūd al sahw*.

164. **Tarjimmah al Ṣaḥābī Abū al Ghādiyyah [68]**

It is still in the manuscript form. It is a biographical note on Abū al Ghādiyyah.
165. *Al Ta’qīb al Mabūth ‘alā Risālah al Suyūṭī al Ṭurthūth*

It is also a manuscript. Its contents were not known.

166. *Al Ta’līq al Raghib ‘alā al Targhib wa al Tarhib*

This manuscript contains the footnotes on the text of *al Targhib wa al Tarhib*. The book is an independent one and has nothing to do with *Ṣaḥīḥ* and *Daʿīf al Targhib wa al Tarhib*.

167. *Al Ta’līq ‘alā Risālah Kalimah Sawā’* [71]

These are the critical footnotes on the treatise *Kalimah Sawā’*, which refutes the main text of the book largely.

168. *Al Ta’līq ‘alā Sunan Ibn Mājah*

As discussed earlier *Sunan Ibn Mājah* is enumerated among the six principal books of *ḥadīth* literature. Like other takhrīj works of Shaykh al Albānī, this book contains the explicative footnotes of reference on *ahādīth* and is different from above discussed two books, *Ṣaḥīḥ* and *Daʿīf Ibn Mājah*.

169. *Al Ta’līqat al Ḥisān ‘alā al Iḥsān*

As the title suggests itself, the book is a footnote work of Shaykh al Albānī on the book titled *al Iḥsān*.

170. *Talkhīs Hijāb al Mar’ah al Muslimah*

*Talkhīs Hijāb al Mar’ah al Muslimah* is a concise form of Shaykh al Albānī’s other famous but a controversial book, *Ḥijāb al Mar’ah al Muslimah*, which has been retitled as *Jilbāb al...*
Mar'ah al Muslimah. This concise version is still in manuscript form.

171. *Tamām al Mannah fī al Ta'liq 'alā Fiqah al Sunnah* [6-1]

No information was obtained about this manuscript.

172. *Tamām al Nuṣah fī Aḥkām al Masah*

This is the compilation work of Shaykh al Albānī and deals with the *Masah* (wiping) on socks during ablution.

173. *Al Tamhīd li Fard Ramadān* [75]

No information was obtained about this manuscript.

174. *Tahdīb Ṣaḥīh al Jāmi‘ al Ṣaghīr wa Ziyādātihī wa al Iṣtidrāk ‘alayh*

Shaykh Nāṣīr al Dīn al Albānī worked on this book up to his death. He invested his whole time in this research project for the years together. During this painstaking research, he was severely taken by the illness but he recovered from it. The manuscript of this book is a huge one and needs to be published immediately.

175. *Al Tawḥīd*

*Al Tawḥīd* is a scholarly book on Islamic monotheism i.e. creed of Tawḥīd. *Al Tawḥīd* is actually authored by Muḥammad ʿĀḥmad al ʿAdwī. Shaykh al Albānī did the *takhrīj* of this book and wrote footnotes on it.
176. Jawāb Ḥawl al Ādhān wa Sunnah al Jumu‘ah [74]

The book is still a manuscript. There is no information about its existence.

177. Ḥajjah al Wadā‘ [9]

Shaykh al Albānī frequently refers this manuscript in his books. It is also referred as al Ḥajj al Kabīr and Sīfah Hijjah al Nabī min Khurūj min al Madīnah, ilā Rujū‘īihī ilayhā, Ka‘anaka Tashabahu fīhā. As its name suggests, the book is the descriptive account of the Prophet’s first and last Ḥajj.

178. Al Da‘wah al Salafiyyah: Ahdāfuhā wa Mawqifuhā min al Mukhālifūn lāhā

This treatise is an introduction to the Salafiyyah movement.

179. Rijāl al Jaraḥ wa al Ta‘dīl [52]

Great scholar of Islam, ‘Allāmah Ibn Abī Ḥātim, compiled the original of this above-titled book. Shaykh al Albānī worked on the book meticulously, edited, and redesigned it according to the new needs.

180. Al Radd ‘alā al Sakhāf fīmā Sawwadahū ‘alā Daf‘ Shubahū al Tashbiyah [64-1]

It is the refutation of the critique of Shaykh al Albānī, Shaykh al Sakhāf (al Saqqāf), who wrote few books in the refutation of Shaykh al Albānī. However, the manuscript is still unpublished.
181. *Al Radd ‘alā ‘Izz al Din Balīq fī Manhājīhī*

This is actually the criticism of Shaykh al Albānī on the two famous books of Izz al Dīn Balīq, *Minhāj al Ṣalihīn* and *Mawāzin al Qur’ān wa al Sunnah fī al Ahādīth al Ṣaḥīhah wa al Mawdū‘ah*. This is a small book some of its chapters have been published by Shaykh al Albānī in *al Ra’yu al Dīnī*, Jordan.

182. *Al Radd ‘alā Kitāb Taḥrīr al Mar’ah fī ‘Aṣr al Risālah*

*Taḥrīr al Mar’ah fī ‘Aṣr al Risālah* is a treatise of Muhammad ‘Abd al Ḥalīm Abū Shaqah. Shaykh al Albānī has criticized it. This critique of the Shaykh is still unpublished.

183. *Al Radd ‘alā Kitāb Żāhirah al Irjā’ li Safr al Ḥawālī*

No information was obtained about this manuscript.

184. *Al Radd ‘alā Hadyah al Bādi‘ fī Mas’alāh al Qabḍ Ba‘d al Rukū‘*

No information was obtained about this manuscript.

185. *Al Zawā‘id ‘alā al Mawārid*

This is the book of Shaykh al Haythamī. The original title of the book is *Mawārid al Zamān ilā Zawā‘id Ibn Ḥibbān*. Shaykh al Albānī has edited tens of ahādīth present in it.
186. *Al Shahāb al Thāqib fī Dhamm al Khalīl wa al Şāhīb*

It is the scholarly work of Shaykh Jalāl al Dīn al Suyūṭī. Shaykh Nāṣir al Dīn al Albānī has done *takhrij* of the *ahādīth* present in it.

187. *Şahīh Kashf al Astār ‘an Zawā’id al Bazzār*

It is the book of Imām al Haythamī. Shaykh al Albānī separated the book into two independent books. One containing only *Şahīh* *ahādīth* and is titled as *Şahīh Kashf al Astār ‘an Zawā’id al Bazzār* while as the second part containing the weak *ahādīth* and is titled as *Da‘if Kashf al Astār ‘an Zawā’id al Bazzār*. The book is still a manuscript. Both the manuscripts contain the *takhrij* work of Shaykh al Albānī.

188. *Da‘if Kashf al Astār ‘an Zawā’id al Bazzār*

As discussed above it is the separate part of the book of Shaykh al Haythamī. Shaykh al Albānī worked on this book, did the *takhrij* of the same, and pronounced his verdict on its *ahādīth*. It contains only weak *ahādīth* of *Kashf al Astār*.

189. *Şahīh Mawārid al Zam‘ān ilā Zawā’id ībīn Ḥibbān*

The book is a manuscript based on two volumes.

190. *Da‘if Mawārid al Zamān ilā Zawā’id Ibn Ḥibbān*

The book is still a manuscript as said above.
191. *Aḥādīth al Tahāriy wa al Biṇā‘ ala Yaqīn fi al Ṣalāh* [14]

No information was obtained about this manuscript.

192. *Al Siraṭ al Mustaqīm fīmā Qarrah al Thiqāt al Athbāt fī Laylah al Nisf min Sha‘bān*

No information was obtained about this manuscript.

193. *Ṣalāh al Kusūf wamā Ra‘ā fīhā min al Āyāt* [92]

The book discusses the *ṣalāh* of the Prophet at the time of eclipse.

194. *Sawt al Ṭabī‘ah Yunādī bi ‘Aẓmah Allāh*

It is the book authored by ‘Abd al Fatāḥ al Imām. Shaykh al Albānī did the *takhrij* of the same. According to Shaykh ‘Alī ibn Ḥasan al Ḥalabī this is the first *takhrij* work of the Shaykh which got published as he has himself listened it from him, but the researcher could not find any proof of its print, therefore, listed it in the manuscripts.

195. *Sawt al ‘Arb Tas‘alu wa Nāṣir al Dīn Yajīb*

No information was obtained about this manuscript.

196. *Ṣayd al Khāṭir*

This is actually the book of great Muslim scholar, Ibn Jawzī. Shaykh al Albānī did the *takhrij* of the *ahādīth* quoted in it.
197. *Awda ilā al Sunnah* [5-1]

The book is still a manuscript but few of its articles were published in a journal, *al Muslimūn*, Damascus. These articles were published under the title *Ma‘a al Ustādh al Tantāwī*.

198. *Ghayah al Āmāl bi Ta’díf Ḥadīth ‘Ard al A‘māl*

No information was obtained about this manuscript.

199. *Fatwā Ḥukm Tatabbū‘ Āthār al Anbiyā‘ wa al Ṣāliḥīn*

This is a small booklet of Shaykh al Albānī and is included in the book of Shaykh al Ḥusayyin, *Jazīrah Faylakā wa Kharāfah Athr al Khadr Fīhā*.

200. *Al Fihris al Shāmil li Aḥādīth wa Āthār Kitāb al Kāmil*

This is an index of *ahādīth* and āthār present in *al Kāmil*, the book of Ibn ‘Adī. As per the statement of Shaykh ‘Alī ibn Ḥasan al Ḥalabī—a favourite student of Shaykh al Albānī—he himself titled this book and showed it to the Shaykh who accepted it.

201. *Fihris al Ṣāḥābah al Ruwāh fī Musnad al Imām Aḥmad ibn Ḥanbal*

This is an index of narrators quoted in the *Musnad Aḥmad* of Imām Aḥmad ibn Ḥanbal.

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202. *Al Fihris al Muntakhab min Maktabah Khazānah Ibn Yūsuf—Marākash*

This is the catalogue of the selected books present in the library of Ibn Yūsuf of Marākash (Morocco).

203. *Al Qā'id ilā Taşīḥ al ‘Aqā'id*

It is the book of Shaykh ‘Abd al Raḥmān ibn Yaḥyā al Mu’āllamī al Yamānī. Shaykh al Albānī wrote *ta'liq* on it.

204. *Qāmūs al Ṣanā'ʿāt al Shāmiyyah*

It is a manuscript of Muḥammad Saʿīd al Qāsmī. Shaykh al Albānī along with Shaykh Muḥammad Bahjah al Baytār did its *takhrij*.

205. *Kayfa Yajibu an Nufasir al Qurʾān* [60]

It is a most important manuscript of Shaykh al Albānī. The manuscript deals with the ways of explaining and commenting the text of holy Qurʾān.

206. *Majmūʿ Fatwāwā al Shaykh al Albānī wu Muhādarātuhū*

It is a voluminous compilation of the *fatwās* and lectures of Shaykh al Albānī. The book is itself an encyclopedic work on the Shaykh. According to some scholars, the book can go up to thirty volumes if published.

207. *Mukhtāsar al Tawassul* [32]

No information was obtained about this manuscript.
208. *Mukhtasar Sharah al ‘Aqidah al ‘Taḥawwiyyah*

This manuscript has been listed by al Shaybānī in his book on page no. 77 but Shaykh ‘Alī Ḭabīlī admits his ignorance about the manuscript.

209. *Mudhakkarat al Riḥlah ilā Miṣr*

This manuscript was in the library of Shaykh al Albānī at his death. It is a travelogue of the Shaykh.

210. *Masāʾil Ghulām al Khalāl allatī Khālafa fīhā al Khirqī*

It is the footnote work of Shaykh al Albānī.

211. *Al Mustadrak ‘alā al Muʿjam al Mufahras li Alfāẓ al Ḥadīth*

Shaykh al Albānī has made many corrections of the great index of ḥadīth literature called as al Muʿjam al Mufahras li Alfāẓ al Ḥadīth. However, like other academic works of Shaykh al Albānī this book is still unpublished.

212. *Maʿ al Uṣṭād al Ṭanṭāwī*

It is still a manuscript. Few scholars believe that this is the second title of Shaykh al Albānī’s book, ‘Awdah ilā Sunnah, which is discussed above.

213. *Muʿālim al Tanzīl*

*Muʿālim al Tanzīl* is the work of Ḥāfīz al Baghawī. Shaykh al Albānī has done takhrij of the aḥādīth collected in it.
214. *Al Mughnī 'an Ḥaml al Asfār fī al Asfār*

It is the first research work of Shaykh al Albānī. ‘Allāmah Rashīd Riḍā critically analyzed Ghazālī's famous book *Ihyā' al 'Ulūm* in his famous periodical *al Manār*. In this article Shaykh Rashīd al Riḍā had referred to Ḥāfiz Zayn al Dīn al ‘Irāqī's (b. 806 AH) famous book *al Mughnī 'an Ḥaml al Asfār fī al Asfār fī Takhrīj mā fī al Ihyā' min al Akhbār*. This article prompted Shaykh al Albānī to get this book and after a breathtaking search, he borrowed this book from a man for few days. Shaykh al Albānī transcribed the whole text of the book and added footnotes to it. It was among Shaykh al Albānī's first books, but still unpublished. This research work drove Shaykh al Albānī towards the study of Hadīth literature and increased his love and passion for 'Ilm al Hadīth (science of Hadīth). The manuscript contains ta'liq and takhrīj of Shaykh al Albānī.

215. *Al Munāzara t wa al Radūd [18]*

It is a collection of discussions, debates, and refutations of Shaykh al Albānī. During his life, Shaykh al Albānī participated in many discussions and debates and without any ambiguity;

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Shaykh al Albānī puts his view and opinion as we see in discussions with so-called al Mahdī and Jamīl Lūyis al Naṣrānī.

216. *Al Munāzarah Bayn al Shaykh al Albānī wa al Shaykh al Zamzamī*

It is a discussion between Shaykh al Albānī and Shaykh al Zamzamī. It has been compiled by 'Abd al Ṣamad al Baqālī, and is still unpublished.

217. *Muntakhibāt min Fihris al Maktabah al Barīṭāniyyah*

As the title suggests itself, this is the catalogue of the selective books present in the library of Britain.

218. *Mawārid al Suyūṭī fī al Jāmi' al Şaghīr*

It is a manuscript of Shaykh al Albānī which deals with the sources of ‘Allāmah al Suyūṭī which he has used in his famous book, *Jāmi‘ al Şaghīr*.

219. *Nuzhah al Nażār fī Tawdīḥ Nukhbah al Fikr*

It is a footnote and takhrīj work on ‘Allāmah Ibn Ḥajar’s above captioned book. Unfortunately, the book is not complete.

220. *Naqd al Tāj al Jāmi‘ li al Uṣūl [20]*

No information was obtained about this manuscript.

221. *Hidāyah al Ruwāh ilā Takhrīj Aḥādīth al Maṣābīh wa al Mishkāh*

No information was obtained about this manuscript.
After the death of Shaykh al Albānī, many of his manuscripts appeared in print but its influence was limited throughout the world because of two major hurdles:

i) Many of his works are still in manuscript form;

ii) Most of his printed works are not available easily. The Indo-Pak subcontinent suffers mainly because of language problem.

An organized translation movement can make his literature popular in the academic circles of Indian subcontinent also. As far as the Hadīth Literature is concerned, there is much room left for further Studies and Research. No doubt, Shaykh al Albānī’s research and analysis is not final but the coming generations cannot ignore it. Shaykh al Albānī has dealt with the fundamental books of Hadīth (Ummahāt al Kutub) which are the bases of other Islamic ‘ulūm of the Muslim Ummah (community). Taken into consideration the other subjects like fiqh, history, tafsīr, sirah etc. they can also have the new orientations.

Shaykh al Albānī’s research works have not only revolutionized the Muslim academics of the Arab World but have also influenced most of the Muslim movements there. With the passage of time, same is expected in the non-Arabic speaking part of the Muslim world. This great scholar of Hadīth literature has met with the bitter criticism from different parts of the Muslim
world but except few, all of them are biased in their approach and exhibit the sectarian prejudice in their refutations.

The great scholars of Muslim Ummah not only recognized the contribution of Shaykh al Albānī to the Islamic religious sciences; but some of them also had acknowledged that they have benefited from Shaykh’s scholarly endeavors, among them ‘Allāmah ‘Abd al Azīz ibn ‘Abd Allāh ibn Bāz, ‘Allāmah Muḥammad Śāliḥ ibn ‘Uthaymīn, Shaykh Śāliḥ ibn Fawzān al Fawzān, ‘Allamah ‘Alī al ‘Ṭanṭāwī, Shaykh Muḥammad al Ghazālī, Dr. Yūsuf al Qarḍāwī and Shaykh ‘Abd al Qādir Ḥabīb Allāh al Sindī deserve special mention.\(^\text{126}\)