



Re-Appraisal of Ghāmidī's Concept of Sunnah and Hadīth

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Abstract

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This study deals with the Ghāmidī's concept of *Sūnnāhh* and Hadīth. This research paper intends to present a comprehensive study of the importance of the Hadith in Islamic Scholarship, and a chronological study of the primary sources of the principles of hadīth as well as a brief biography and thoughts of Jāved Ahmad Ghāmidī. The unorthodox methodology of Jāved Ahmad Ghāmidī will be discussed regarding the principles of Hadith, as he limited the Prophetic hadith into two types. However, there is no precedent for his division of Ahādīth in the early books of Usūl al-Hadith. Furthermore, the study addresses Ghāmidī's definition of *Sunnahh* and Hadith. It also examines Ghāmidī's adoption of the orientalist approach in the division and definitions of the mentioned terms. Neither the Muhaddithūn nor the authorities in Hadith Science have divided the Prophetic hadith into these types, nor have they defined the two terms as he did in his works. Besides, the study contained a detailed analysis of his conditions for the *Sunnah*, and a critical analysis of the contradiction in the application of the same principle.

Introduction:

Jāved Ahmad Ghāmidī is a distinguished scholar from the Farāhī-Islāhī school of thought of the Indo-Pak subcontinent. It has many theories associated with the prophetic hadith, which are the subject of discourse among scholars who have a critical approach to Ghāmidī's works.

Ghāmidī asserted that he is a follower of his pedagogue Mawlānā Amīn Āhsan Islāhī. However, he proved that he disagreed with him in explaining the well-kenned terms of the Prophetic hadīth. He has a thoroughly unorthodox approach to the Principles of hadīth (*Usūl al-Hadīth*) and Islamic jurisprudence. He defined the prophetic hadith and the *Sunnahh* on a new methodology that paved the way for the critique of leading works in hadith literature for scholars of his time and beyond.

Ghāmidī's understanding of "*Hadith* and *Sunnahh*" is different from the earlier authorities in hadith and its sciences. His theories about Prophetic hadith and *Sunnahh* are predicated on his knowledge instead of research in early related studies. He accentuated in his studies that the mass transmission (*Tawātur*) is compulsory for Prophetic *Sunnahh*. Therefore, if we miss the large-scale transfer in any tradition, it will be a *Hadith*, rather than *Sunnahh*, which is not a religion, and at the same time, it does not prove any doctrine or deed of Islam¹.

Ghāmidī divided the Prophetic hadith into two types "*Sunnah* and *Hadīth*" in his work. However, this division was unknown to the Muslim world and researchers of hadith. The work of al-Rāmahurmuzī (d. 360/971) considers the first book in the *Usūl al-Hadīth*. However, he did not divide the *ahādīth* into these two types, nor we find it in the work of Hākīm al-Naysāburī (d. 405/1014), Abū Nu'aym al-Isfahānī (d. 430/1039), al-Khatīb al-Baghdādī (d. 463/1070), and in later studies too. This division, their definition, and conditions revealed that the Muslim scholarship was incognizant of it, and he was the first one who discloses it to the world.

Predicated on the division as mentioned earlier, Jāved Ahmed Ghāmidī perpetrates the abnegation of fundamental Islamic Doctrines and Provisions. Therefore, it is advisable to have a glance at his understanding of *Hadith* and *Sunnahh* in the following lines.

1. A Glance at Ghāmidī's Bio and his Thoughts

Jāved Ahmad Ghāmidī was born in 1951 near Sahiwal, Punjab, Pakistan. He was born in a Sufi household, and his father was linked with the Qādrī Silsilah. He went to the local school for his primary education. However, along with his schooling, he studied Arabic and Persian in the

traditional education system. He got introduced to the works of Mawlānā Abul ‘Alā Mawdūdī when he was in high school. He had a very close relationship with him until his death. During his stay in Lahore for secondary education, he kept studying Arabic and Islamic studies under the supervision of Mawlānā Aṭṭullāh Ḥanafī. Later he introduced to Amin Ahsan Islāhī from the works of Ḥamīdu’-d-Dīn Farāhī, in 1973 Ghāmidī formally commenced the studying of Qurān and Hadith with him for as long he was alive².

As a result of his long study and research, he published his study *Mīzān*, a translation of the *Qurān* with a brief *Tafsīr* called *al-Bayān*, *Burhān*, an amassment of short articles on *Fiqh* called *Maqāmāt*, and a summary of his first work *Mīzān* called *al-Islam*. He withal published his Urdu poetry collection called “*Khayāl o Khāmā*.”

In 1983 Jāved Ahmad Ghāmidī set up the “*al-Mawrid*” Institute for Islamic Research and Education. *Al-Mawrid* publishes a monthly Urdu and English journal called “*Ishrāq*” and “Renaissance”³.

1.2. Ghāmidī's Thoughts

Ghāmidī has a vast number of followers and readers over the world due to his unorthodox approach to Islam. He is famous for his controversial Statements on paramount subjects of the modern age. His book *Mīzān* and *Burhān* consider a source of prelude to his theories and understanding of Islam. After a critical study of his work, it has identified that based on his own introduced Principles; he repudiated the proved provision of Islam. Some of them could summarise as:

1. The law of Blood Money was temporary⁴.
2. The Blood Money of Man and Woman are equal⁵.
3. The testimony (*Shahādat*) of a Man and Woman are equal⁶.
4. He rejected the *Ḥad* for an Apostate (Murtad)⁷.
5. Claims the seven dialects (*Qir’āt*) of the Qurān to be wrong⁸.
6. Music and Singing are permissible⁹.
7. There is no canonical commandment of *Jihād* in Islam¹⁰.
8. The veil (*Hijāb*) for women is not a canonical commandment¹¹.
9. He rejected the punishment (*Ḥad*) on Drinking¹².
10. A non-Muslim could inherit from a Muslim¹³.

2. The Concept of Hadith in Ghāmidī's Works

Jāved Ahmad Ghāmidī thinks that the Prophetic hadith has two fundamental types. The first one, called *Sunnahh*, while the other one is *hadith*. He stated at the very start of his work *Mīzan* that the Prophetic Sunnah is the second source of religion. Later he expounded his concept

of Sunnah in his unique definition of *Sunnah* that “we mean of *Sunnahh* the tradition in the *Dīni-Ibrāhīmī* that prolonged the Prophet Muhammad as a religion to his adherents after its modification, reformation, and addition in it.”¹⁴

Moreover, he believes that the *Sunnahh* as a link with the practical life only; he endeavored to advocate it with linguistic meaning of word “*Sunnahh*” and its uses in the Holy Qurān. Thus he rejected the concept of proving Islamic credences, History, and Shāni-Nuzūl through the Prophetic *Sunnahh* due to the nature of the word “*Sunnah*” in the Arabic literature. Predicated on it, he prepared a group of twenty-seven (27) practices and called them religion (Dīn) only¹⁵. He mentioned these practices in four groups: Worships,¹⁶ Social workouts¹⁷, Foods¹⁸, and Moralities¹⁹.

It is noticed during research that Jāved Ahmad Ghāmidī divided the Prophetic hadith into those types that the early works of the *Usūl al-Hadith* do not contain on it, as well as he defined the *Sunnah* and *Hadith* that the authorities in this field until 21st century were nescient of it. He applied the term of hadith on the *Akhbār al-Aḡād* only and avowed that it could not prove any deed and faith of Islam as he corroborated it in his comment on the position of hadith in Islamic law. “We believe that the cognizance gained from it does not reach certainty. Therefore, it does not integrate any credence and deed in the religion.”²⁰

3. Appraisal of Ghāmidī's Concept of Hadith

The Scholars of every Science introduced different terminologies which consider a source of understanding and characterize each Science from another one. As well as dispensed a specialist in that field for details in front of his fellows. For instance, if a *Muhaddith* says: this is “*Saḡīḡ hadith*” (an authentic hadith) in front of *Muhaddithūn*, he dispensed on it from talking about the *Sanad* (Chain) and *Matan* (Text) of that hadith because it is a kened term among them, that whenever someone said it is a *Saḡīḡ hadith*, it signifies that the hadith conveyed by a trustworthy person with a connected chain that contains neither an earnest concealed flaw nor irregularity.

Similarly, if a Jurist says: “*Ibādatun Saḡīḡa*” (valid worship) in front of other Jurists, he never needs the details due to the term “*Saḡīḡ*”, which fulfils his meaning that is the performance of worship according to

obligated and compulsory conditions. For that purport, the *Muḡaddithūn* developed terminologies in the Science of hadith in the light of chain and text of hadith, and they compiled books in it. These terminologies avail us in the classification of Prophetic hadith and Judgment of them²¹.

Jāved Ahmad Ghāmidī endeavoured in his work to introduce the new terminologies in the Science of hadith. However, he claims that he took it from the earliest authorities, while he consummately evaded the first studies in this field and divided the Prophetic hadith as well as defined them with a modern orientalist approach that fortifies his thesis about Prophetic hadith and its position in Islamic law.

3.1. The Division of Hadith in Early Usūl al-Hadith Works

Ghāmidī divided and limited the Prophetic hadith into two types, *Sunnahh* and *Hadith* in his works, and called the first one the source of Islam after the Holy Qurān. He believes that only *Sunnahh* could prove an obligatory practice in Islam, which grades as a religion. To differentiate between *Sunnahh* and *Hadith* is not a matter of discourse because the jurists differentiated among both terms in their works, but such division with limitation does not subsist in the early works of the *Usūl al-Ḥadith*. Jāved Ahmad Ghāmidī followed- in the limitation and division of Prophetic hadith to the mentioned terms- the approach of the prominent orientalist Ignaz Goldziher (1339/1921) and did not refer to him while professing that he followed the methodology of the early *Muḡaddithūn*.²² However, a profound study of the early authorities works in *Usūl al-Ḥadith*, revealed that the first written book in the *Usūl-Hadith* is called *al-Muḡaddith al-Fāsīl* of al-Rāmḡurmuzī (d. 360/971). However, he did not divide the Prophetic hadith into *Sunnah* and *Hadith*, nor he differentiated among them. Moreover, he took both terms in one sense²³.

The second published study in the *Usūl al-Ḥadith* is the book of al-Ḥākīm (d. 405/1014), who is a prominent hadith specialist. He divided the Prophetic hadith in his work called "*M'arīfat Ulūm al-Ḥadith*" into *al-Musnad* and *al-Mawqūf* with its detail conditions and did not mention *Sunnahh* as a contrary term of *ḡadith*²⁴.

Another prominent study from the early works in this field is the book of al-Khatīb al-Baḡhdādī (d. 463/1071) called "*al-Kifāya fī ilmi' ar-*

Rivāya”, which is the primary source of hadith terminologies for the later writers in the Principles of hadith. The majority of Scholars followed his methodology in the compiling of their works; he was the first *Muḥaddith* who merged the method of Jurists and *Muḥaddithūn* in his study by dividing the Prophetic hadith into *Mūṭawāṭir* and *Aḡād*²⁵. Based on it, the orientalist like G.H.A Juynboll (d. 1431/2010) challenged the authenticity of hadīth *Mūṭawāṭir*. Because this term was the first time appeared in the fourth book of the Principles of hadith, and the first three were devoid of it²⁶. The same influence could be noted in Ghāmidī studies too. However, the work of *al-khatib al-Baḡhdādī* also depleted of the Ghāmidī division of Prophetic hadīth, despite it was not an unknown source for him as he fortified his thesis about “*Khabar al-Wāḡid*” that contradicted the sense and the Holy Qurān from “*al- Kifāya*” of al-Baḡhdādī²⁷.

The famous Syrian Scholar Ibn al-Salāḡ (d. 643/1245) also compiled a well-known book in the Principles of hadīth called “*Marifat Anwa Ulūm al-Ḥadīth*” known as “*Muqadimah Ibn al-Ṣalāḡ*”, which has the same popularity in the classical and modern Islamic Scholarships. He divided the Prophetic hadith at the commencement of his study into three types, *Saḡīḡh*, *Ḥasan*, and *Ḍaīf*²⁸ as well as *Ibn Ḥajar* (d. 852/1448) compiled a study called “*Nukhbah*”, which considered one of the most useful brief studies in this field. The author devised a method of arrangement and division that was not preceded by anyone. He divided the Prophetic hadith into *Mūṭawāṭir*, *Mashḡūr*, ‘*Azīz*, and *Gharīb*²⁹.

Consequently, it proved that Ghāmidī dissent the methodology of early-authorities in the Science of hadīth, and his division of Prophetic hadith has no precedent example in the early works of the *Uṣūl al-Ḥadīth*. Moreover, Ghāmidī presented the term of *Sunnahh* as a contradict to the *hadīth*. However, both terms are equal and there is a minor difference in its terminological definition.

Supposed, if the Ghāmidī's division and limitation of Prophetic hadith into *Sunnahh* and *Hadīth* accepted, it could be the cause of abnegation of the most authentic, potent, and acceptable terms to the hadith Scholars and Jurists like *Mutawāṭir*, and the majority of our theological theories depend on it. Moreover, there is no such term in the Ghāmidī *Uṣūl al-Ḥadīth*,

which covers its place. Due to this complication in Ghāmidī's conception about hadith, he circumscribed the religion to twenty-seven practices and refused the proved prescribed provisions of Islam.

3.2. The Loopholes in the Definition of Ghāmidī

After the unique division of Prophetic hadith, Ghāmidī defined the *Sunnah* with those words that reflect his actual approach to Islamic Studies. He linked the *Sunnah* with practices and *Dīni Ibrāhīmī*, which protracted as a religion by the Prophet Muhammad after its modification, reformation, and addition in it. He endeavoured to prove the authenticity of his definition from the Holy Qur'ān, that Allah described his command for his Prophet on these words:

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾³⁰

“Then we revealed to you, [O Muhammad], to follow the religion of Ibrāhīm, inclining toward truth, and he was not of those who associate with Allah.”

Ghāmidī tried to elicit the originality and authenticity of his conditions in the definition of *Sunnah* from the word “*al-Milla*” in the above verse, which has meant religion, and Allah commanded his Prophet to follow it. However, it does not fortify his theory, because none of the authority in Arabic language or Qur'ān translation and exegesis translated or explained the word “*al-Milla*” on the tradition of the Prophet Ibrāhīm that modified and prolonged the Prophet Muhammad a religion to his adherents after addition in it. For instance, the prominent linguistic Ibn Duraīd (d. 321/933), Abū Hilāl al-'Askarī (d. 395/1005), Nūshwān al-Yamanī (d. 573/1177), Ibn al-Athīr (d. 606/1209) and Ibn Manzūr (d. 711/1311) translated the word “*al-Milla*” on religion only like Islam, Judaism, and Christianity³¹.

On the other hand, the research in the Holy Qur'ān shows that the word “*al-Milla*” repeated nine times in different verses³², and everywhere it stands for religion. It also appears from exhaustive research in the books of exegesis that Ibn Jarīr al-Ṭabarī (d. 310/922), al-Māturīdī (d. 333/945), and Abū'l-Ḥasan al-Wāhidī (d. 468/1075) expounded the above verse and translated the word “*al-Milla*” on the religion only³³.

It's clear that Allah commanded the Prophet Muhammad to follow the religion of Ibrāhim. However, it ever mentioned that he has the duty of modification, reformation, and addition in the tradition of Prophet Ibrāhim. It may be Ghāmidī, who interprets the “*al-Milla*” with that unique meaning.

Likewise, in Ghāmidī's definition of *Sunnah*, he correlated the *Sunnah* with the practices of the Prophet Ibrāhim and Muhammad. At the same time, the Islamic Scholarships like Abū Zaid ad-Dabūsī (d. 430/1039), al-Sam'anī (d. 489/1096), Abul Abbas al-Qarāfī (d. 684/1285), and Ibn Muflih al-Hanbalī (d. 763/1362) attributed the *Sunnah* to the Prophet Muhammad only³⁴. Even Ibn al-Athīr and Ibn Ḥajar (d. 852/1448) defined the *Sunnah* with every statement, action, and the approbation of the Prophet Muhammad³⁵. However, it seems that Ghāmidī did not study the word “*Sunnah*” linguistically and idiomatically in the books of *Uṣūl al-Ḥadīth* and Islamic Jurisprudence. Because one of the contemporaries emerged jurists al-Zuhaylī (d. 1436/2015) also attributed the *Sunnah* to the statements, actions, and approbation of the Prophet Muhammad³⁶. While Ghāmidī did not pay much attention to his work too, otherwise, he would not ascribe the *Sunnah* to the two Prophets in his definition of the term *Sunnah*.

The profound review of Ghāmidī's works shows that the *Sunnah* would be the Practices, and he limpidly abnegated in his theory about *Sunnah* that it could not prove any notion; on the substratum of it he constrained the religion to twenty-seven (27) Practices. While the *Sunnah* is not the name of those twenty-seven practices only, there is an abundance of Notions and other Practices that have the position of *Sunnah* among the Muslims. For instance, the Penalization of Apostate, the *Ḥad* (legal punishment) of blasphemous, the enjoinder of Aunt and Niece in the *Nikāḥ* of one person, the inviolability of commandment to the Inheritor, and the credence that the action *depends* on intention. However, Ghāmidī expatriated these practices and notions on his definition of *Sunnah* from the list of religions.

Ghāmidī's definition of *Sunnah* shows that mass transmission is compulsory for the *Sunnah*. We endeavoured to find the inception of this

condition in the studies of hadith and its sciences. Haplessly, it is also baseless like his definition, none of the authority of the Principles of hadith and Islamic Jurisprudence mentioned it in the relevant discussion. A follow-up of Ghāmidī's works revealed that even he did not comply with it in his collection of twenty-seven practices, which he called the religion as some of them referred to those narrations that are "*Aḡād*" or "*Dāīf*."

For instance, Ghāmidī counted "the *Ādhān* in the right ear of a newborn child and the *Iqāmat* in his left ear" from *Sunnah*, which based on two narrations³⁷, one of them narrated by Ahmad b. Ḥanbal (d. 241/855), Abū Dāwūd (d. 275/888), al-Tirmizī (d. 279/892), and al-Bazzār (d. 292/905) in their compilations through 'Āsim b. 'Ubaid Allah³⁸ Who is not a trustworthy narrator. The well-kenned hadith scrutinizer Abū Ḥātim (d. 277/890) put him in question and stated that he is a *Munkar* (odd) and *Mudhtarab* (confused) narrator³⁹. As well as Ibn Mo'īn (d. 233/847)⁴⁰, and al-Bukhārī (d. 256/870) called him *Munkar* and an unreliable source of hadith transmission⁴¹. During the research about the above hadith, it appeared that al-Bayhakī (d. 458/1066) narrated the same hadith with a marginal change in the wording in his compilation through al-Ḥassan b. Amar, who is a liar, according to al-Bukhārī's research⁴². The second one narrated by the famous Iraqi Scholar Abū Ya'la al-Mawsilī (d. 307/919) in his compilation through a defected chain because of Marwān b. Sālim al-Ghafārī⁴³ who also labelled as a *Munkar al-hadith*⁴⁴. Consequently, it proved that there is not any authentic hadith, or hadith that fulfil the criteria of Ghāmidī regard the "*Ādhān* to the newborn child". However, he counted it among his group of practices which he called the religion.

A glance at Ghāmidī's definition of hadith illustrates the impotence of his approach to the *Uṣūl al-Ḥadith* that he called *Āḡād* to all those narrations that have not come under his interpretation of *Sunnah*, and relocated their position in Islamic law. The research of his definition in the related books of hadith and its sciences shows that Ghāmidī misunderstood the analysis of the early authorities about *Khabar al-Wāḡid*. Their conclusion about *Khabar al-Wāḡid* is not general, as Ghāmidī understood and predicated his theories on it.

The prominent Andalusian theologian Ibn Ḥazm (d. 456/1064) discussed the position of *Khabar al-Wāḥid* and placidly expressed that the erudition gained from it reaches to the certainty and act on it is obligatory⁴⁵. Although, it is not the stance of all theologians, as the other theologians have a conditional approach, which is whenever it explored and ascertained that it is an authentic narration. Then it refers to the certainty and could integrate a deed or notion in the religion, as Ibn Hajar stated; all theologians acceded on the obligation to act on a hadith proved its authenticity⁴⁶.

It is not a scientific approach to generalize the tentative conclusion due to the various types of *Khabar al- Wāḥid*, as Ghāmidī did in his *Uṣūl al-Ḥadīth*. Moreover, it is a sound fact that there is a bundle of Islamic practices and notions proved on an authentic *Khabar al- Wāḥid* that Ghāmidī relocated without any credential evidence.

Conclusion:

The “*Uṣūl al-Ḥadīth*”, is an invariable science of hadith, which introduced in the early ages of Islam. However, it compiled in the 4th century after Hijra, *al-Muhaddīth al-Fāsil* considered the first written book in this field which followed by *M‘arifat ulūm al-hadīth* and other valuable studies. The fundamental terminologies in the Science of hadith introduced by the early authorities welcomed in every century and the Muslim Scholarships predicated their theological theories on it.

Jāved Ahmad Ghāmidī is the first Muslim Scholar of the 21st century, who limited the Prophetic hadith into those terms that were famous among the Muslims with incipient concept and definition. The term of *Hadīth* and *Sunnah* could find in the related studies, while the division of hadith into these two types has not any precedent. It could be considered the discovery of Ghāmidī who put the familiar terms in an incipient frame.

The study shows that none of the hadith experts defined the *Sunnah* on the tradition of the Prophet Ibrāhim, which modified, reformed, and then perpetuated the Prophet Muhammad as a religion to his adherents. It seems that the earlier-authorities of hadith and its sciences were

incognizant of it and Ghāmidī was the first one who discovered and presented it to the Muslims world.

The profound review of Ghāmidī's works shows that he did not refer to the authoritative studies of hadith and its sciences, and the Arabic literature. He translated the word "al-Milla" on the tradition of Prophet Ibrāhim in a Qurānic verse while none of the theologians translated the word "al-Milla" on the tradition of Prophet Ibrāhim.

The research proved that Ghāmidī dissent the *Muḥaddithūn* and Jurists in his division of Prophetic hadith as well in counting every hadith as a *Khabar al-Wāḡid*, which has not the conditions of *Sunnah*. However, Muslim Scholarships mentioned *Khabar al- Wāḡid* as a type of hadith.

It noticed that Ghāmidī did not comply with his *Uṣūl al-Ḥadith*. He believes that mass transmission is a backbone for the *Sunnah*. However, he referred in various subjects to those narrations which could not be grad *Sunnah*. As he mentioned the calling (*Ādhān*) for the newborn child among the twenty-seven fundamental practices of Islam that narrated in two different *Ḍa'if* hadiths due to the odd and confounded narrators in its chains.

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- 3 Ibid.
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- 8 Ghāmidī, *Mīzān*, 25-26.
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- 10 Ghāmidī, *Mīzān*, 264.

- 11 Jāved Ahmad Ghāmidī, "Ḥayā aur Ḥijāb", *Ishrāq* 2/5 (May 2002), 47.
- 12 Ghāmidī, *Būrhān*, 138.
- 13 Ghāmidī, *Mizān*, 171.
- 14 Ghāmidī, *Mizān*, 14.
- 15 Ghāmidī, *Mizān*, 14.
- 16 These are: Prayer (al-Ṣalāt), al-Zakāt and Ṣadaqah al-Fiṭr, Fasting and retreat, Hajj and 'Umrah, Sacrifice in Eid al- Aḡḡhā and Takbīr al-Tashrīq.
- 17 These are: Marriage, divorce, and what it relates to them, the abstention of husband and wife from intercourse during Mensuration and puerperium.
- 18 These are Pig, Blood, Dead animals and those animals which are not slaughtered in the name of Allah, purification of Animals in the Name of Allah.
- 19 These are: eating foods with the name of Allah by the right hand, greetings (to say Assalām alikum and walikum al-salām) during the meeting, to say alhamdulillah after sneezing and Yarhamūke Allah in response, the Adhān in the right ear of a newborn child and the Iqāmat in his left ear, the debase of mustaches, Shaving the hairs under the navel, Removing of armpit hairs, Cutting the nails, Circumcision of boys, the cleaning of the nose, mouth, and teeth, Purification after defecation (al-Istinjā), Bath after Menses and puerperium, Bath of the dead, Coffin and Burial, Eid al-Fiṭr and Eid al-Aḡḡhā.
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- 31 Ibn Duraīd, “Danaya”, *Jamharatu’l- Lughah*, ed. Ramzī Munir (Beirut: Dār al-‘Ilam, 1407/1987), 2/688. Abū Hilāl al-‘Askarī, *al-Furūqū’l- Lūghawīyah*, ed. Muhammad Ibrāhīm (Egypt: Dār al- ‘Ilam, 1417/1997), 220. Nūshwān al-Yamanī, *Shamsū’l-‘Ulūm*, ed. Ḥussain b. ‘Abdullāh (Beirut: Dār al-Fikr, 1419/1999), 9/6182. Ibn al-Athīr, *an-Nihāya fī Gharībi’l-Ḥadīth*, ed. Ṭāhir Aḥmad (Beirut: al-Maktabtu’l-‘Ilmiah, 1399/1979), 4/360. Muhammad b. Mūkarram b. Manzūr, “al-Jīm”, *Lisānu’l-‘Arab* (Beirut: Dār Ṣādir, 1414/1993), 11/631.
- 32 al-Baqarah 2/123,130,135. al-‘Imrān 3/ 95. an-Nis’ā 4/ 125. al-An ‘ām 6/161. Yusūf 12/37-38. al-Ḥaj 22/78.
- 33 Ibn Jarīr al-Ṭabarī, *Jāmi’ al-Bayān ‘an ta’wīl āy al-Qur’ān*, ed. ‘Abdullāh b. ‘Abdil Mūhsīn al-Tūrki (Beirut: Dār Ḥijar, 1421/2001), 3/102. al-Māturīdī, *Ta’wīlāt Ahl al-Sunna*, ed. Fātma Yusūf (Beirut, Muasisatur-Risāla, 1425/2005), 6/374. al-Wāḥidī, *al-Taḥṣīrū’l-Bāsīṭ* (al-Saūdia: Jāmiatū’l-Imām Muhammad b. Saūd al-Islāmīa, 1430/2009), 13/228.
- 34 Abū Zaid ad-Dabūsī, *Ṭaqwīmu’l-Adilla*, ed. Khalil Mahī’u-Din (Beirut: Dār al-kūtub al-‘Ilmiah, 1421/2001), 79. al-Samānī, *Qawāti’ul-Adilla fī’al- Uṣūl*, ed. Muhammad Hassan (Beirut: Dār al-Kutub al- Ilmiah, 1419/1999), 1/30. al-Qarāfī, *Sharḥa Tanqīh al-Fuṣūl*, ed. Ṭāḥa ‘Abdul Rauf (Beirut: Shirkatul ṭab‘a, 1393/1973), 374. Ibn Muflīḥ al-Ḥanbalī, *Uṣūlū’l-Fiqh*, ed. Fahad b. Muhammad (al- Saūdi : Maktabtu’l- Abikān, 1419/1999), 322.
- 35 Ibn al- Athīr, *an-Nihāye fī Gharīb al-Ḥadīth*, ed. Ṭāhir Aḥmad (Beirut: al-Maktaba al- ‘Ilmiah, 1399/1979), 2/409. Ibn Ḥajar al-‘Asqalānī, *Faṭḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-M‘arifah, 1379/1959), 13/245.
- 36 Wahbatū’z-Zūhaylī, *Uṣūl al-Fiqh al-Islāmī* (Sūriya: Dār al-Fikr, 1406/1986), 1/449.
- 37 1- Narrated Abū Rāf’i: “I saw the Messenger of Allah uttering the call to prayer (Adhān) in the ear of al-Hasan b. Ali when Fatimah gave birth to him”.

- 2- "If a person has a baby and recites Adhān to his right ear and iqamah to his left ear, the disease of Ummu al- Şibyān will not harm him (Jinn will not harm him)."
- 38 See: Abū 'Abdillāh Aḡmad b. Muhammad b. Ḥanbal Ash-Shaybānī Aḡmad b. Ḥanbal, *al-Musnad*, ed. Shoaib al-Arna'ūt (Beirut: Muasisatu'r-Risāla, 1421/2001), 45/166-172 (No. 27186-194). Abū Dāwūd Sulaymān b. al-Ash'ath al-Sijistānī, *Sūnan*, ed. Muhammad Muḡhī'u-Din Abdul Ḥamid (Beirut: al-Maktabatul-Asāria, 1430/2009), "Abwāb al-Nawm", 15 (No. 5105). Abū 'Isā Muḡammad b. 'Isā al-Tirmizī, *Sūnan*, ed. Muhammad Fuād Abdul Baqī (Egypt: Maktaba al-babī, 1394/1975), "Abwāb al-Adhāhī", 17 (No. 1514). Abū Bakkar Aḡmad b. 'Amar al-Bazzār, *al-Musnad*, ed. Mahfūz ur-Raḡmān (al-Saūdiā : Maktaba al-Ulūm, 1430/2009), 9/325 (No. 3879).
- 39 Ibn Abi Ḥāṡim, *al- Jarḡ wa' AL-T'adīl* (India: Dairatu'l-Ma'ārif, 1371/1952), 6/348.
- 40 Uthmān b. Sa'īd Narrated: I asked Yaḡya about 'Āsim b. 'Ubaid Allāh, he said: Ḍaīf. Muhammad b. Amar al- Aqilī, *az-Zuafā al-Kabīr*, ed. Abdul Mūatī Amin (Beirut: Dār al-Maktabatū'l- 'Ilmiah, 1404/1984), 3/333.
- 41 Muhammad b. Ismāīl al- Bukhārī, *at-Tārikḡhū'l-Kabīr* (India: Dairatul Mārif, 1421/2001), 6/493.
- 42 al- Bukhārī, *at-Tārikḡhū'l- Kabīr*, 2/299.
- 43 Abū Ya'lā Aḡmad b. 'Alī al-Mawsilī, *al-Musnad*, ed. Ḥussain Saīm Asad (Sūyria: Dār al-Mamūn, 1404/1984), 12/150 (No. 6780).
- 44 Ibn Abi Ḥāṡim, *al- Jarḡ wa Ta 'dīl*, 8/274.
- 45 Ibn Ḥazm az-Zāhirī, *al-Aḡkām fī Uşūli al-Aḡhkām*, ed. Aḡmad Shākir (Beirut: Dār al-Afāq, 1403/1983), 1/138.
- 46 Ibn Ḥajar al-'Asqālanī, *Nūzhatū'n-Nazar (Sūriya: as-Sabāh, 1420/2000)*, 53.