

## PalArch's Journal of Archaeology of Egypt / Egyptology

### RELATIONSHIP OF QURAN AND THE SUNNAH: ANALYTICAL STUDY OF IBN AL-QAYYIM'S THOUGHTS

*Dr. Hafiz Farhan Arshad<sup>1</sup>, Dr. Muhammad Ihsan Ilahi<sup>2</sup>, Dr. Sofia Mehboob<sup>3</sup>, Dr.  
Muhammad Akram Virk<sup>4</sup>, Dr. Waqas Ahmed<sup>5</sup>, Ayesha Shabbir<sup>6</sup>*

<sup>1,3</sup> Assistant Professor, Department of Islamic Studies, GIFT University, Gujranwala

<sup>2</sup> Lecturer, Department of Islamic Studies, GIFT University, Gujranwala

<sup>4</sup> Professor, Deptt. of Islamic Studies, Govt. Graduate College, Gujranwala

<sup>5</sup> HoD, Islamic Studies, Vital Group of Colleges, Gujranwala

<sup>6</sup> Lecturer, Institute of Arabic & Islamic Studies, Govt. College Women University, Sialkot

**Dr. Hafiz Farhan Arshad, Dr. Muhammad Ihsan Ilahi, Dr. Sofia Mehboob, Dr. Muhammad Akram Virk, Dr. Waqas Ahmed, Ayesha Shabbir. Relationship Of Quran And The Sunnah: Analytical Study Of Ibn Al-Qayyim's Thoughts -- Journal Of Archaeology Of Egypt/Egyptology 20(1), 95-101. ISSN 1567-214x**

**Keywords: Quran, Hadith, Sunnah, Religion, Interpretation, Inheritance**

#### **ABSTRACT :**

Religion is a complete code of law and life. It has two basic sources and foundations: the Quran and the Hadith. The Prophet (peace and blessings of Allah be upon him) said: It is the clear fountain from which religious issues and the teachings of Islam are concluded. The Qur'an itself has stated this fact in several places. It is clear, therefore, that the only interpretation of the Quran would be reliable which would be transported by the Holy Prophet. If the Sunnah and Hadith were separated from Qur'an, then the Qur'an would not be able to be a complete code of Life.

The Holy Qur'an is a book based on Allah's principles and rules, and for the sake of explaining these principles, Allah has inspired His Prophet (peace and blessings of Allah be upon him). If Islam had only embraced the Qur'an, then it would not have been necessary for the revelation to be recited by The Holy Prophet. If Islam is based solely on Kitab ul Allah, then many rules cannot be practiced in religion. For example, the Qur'an has ordered the establishment of prayer but did not mention its times and procedures and all its problems. We have to refer to the Sunnah of Prophet SAW for the explanation and interpretation of this important pillar of Islam. Similarly, there is a case of zakat, which is commanded in the Book of Allah, but we are required of the Sunnah for all its rules and problems- For this reason, Qur'an has explained the

principles of many aspects of Islam, but the interpretation does not exist in Kitab ul Allah. This is impossible without the correct interpretation of the Holy Prophet SAW. In the same way that the Qur'an is sent down by Allah Almighty, Hadith and Sunnah are the same. The Qur'an and the Sunnah have a great relationship, but they are inseparable. One is incomplete without the other. On this most important subject, the scholars of every period have written a lot in their own style. In this regard, Imam Ibn -Ul-Qayyim (may Allah have mercy on him) has recorded his opinion in this regard. The Sunnah cannot be separated from The Holy Qur'an in any case. The Sunnah is related Qur'an from these three types of Sunnah.

### INTRODUCTION TO THE TOPIC:

Islam is a complete code of life for all aspects of human life, it has guidance for every aspect of life. There are two main sources of Islamic Sharia:

(1) Quran (2) Hadith

The Prophet (peace be upon him) said:

تركت فيكم شيئين لن تضلوا بعدهما: كتاب الله و سنتي<sup>1</sup>

The importance of these sources can be estimated from this statement of the Holy Prophet ﷺ. From these sources, we get guidance in every way about religious issues, rulings and Islamic teachings. Kitab Allah contains a collection of laws and rules of Islamic lifestyle. And the Sunnah of the Prophet (peace be upon him) explains the details of these general laws and the ambiguous issues. The Holy Qur'an itself has described this fact.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ<sup>2</sup>

Therefore, it is clear that the interpretation and explanation of the Holy Qur'an will be the only reliable that is transmitted from the Revelation, and if the Sunnah and Hadith are separated from the Book of God, then the Holy Qur'an will not be a complete code of life.

The Book of Allah is a book based on principles and laws, and to explain and clarify these principles, God sent His last Prophet, peace be upon him, as an emissary. If the Holy Qur'an had fully explained the religion of Islam, there would have been absolutely no need for the Prophet's revelation. If complete reliance is placed on the Book of Allah, then many of the teachings of religion cannot be followed. For example, the Holy Qur'an has ordered offering of Namaz, but it has not mentioned its timings and procedures and the complete issues related to it anywhere. We must refer to the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him) for the explanation and interpretation of this important part of the religion. Similarly, there is the matter of Zakat, whose ruling is in the Book of Allah, but we are dependent on the Sunnah for the rulings and issues related to it. For this reason, there are many issues in the religion of Islam, the principles of which have been explained by the Book of Allah, but the explanation and interpretation are not present in the Book of Allah. Scholars of every era had written on this important issue.

***Imam Shatbi's point :***

While clarifying the meaning of Sunnah, Imam Shatabi said that the Qur'anic arguments make this fact clear that the Shari'ah that the Prophet (peace and blessings of Allah be upon him) brought with him is related to Qur'anic rules. It is inevitable that it contains more commands than the Qur'an.<sup>3</sup>

Therefore, just as the book of Allah is sent by Allah, so the authentic hadith and Sunnah are also from Allah. The Book and the Sunnah have a very close relationship, they are inseparable. One is incomplete without the other. Imam Shafi'i says about this:

Both the Book and the Sunnah are from Allah and they can never be in conflict. If there is something unclear in Quran Sunnah explains this. It means specifically, there are some duties which are confirmed by the Holy Qur'an, but the Sunnah adds to their commandments.<sup>4</sup>

This shows that even for Imam Shafi'i, the Sunnah has a very close relationship with the Qur'an. No. If we look at the opinion of Imam Ibn Hazm Zahiri, this matter comes out more clearly. He writes about this in his book "Al-Ahkam Fi Usool Al-Ahkam" about Quran and Sunnah from these dimensions.

Ibn Hazm believes that the Book of Allah and the Sunnah are equal in rank and status. According to Ibn Hazm, the knowledge obtained from a single report is certain. It is possible, even if there is an apparent conflict, then they will be implemented, none of them will be rejected, if implementation is not possible, then one of them will have to be considered abrogated and the other will have to be considered canceled. If there is no knowledge of the abrogation, no one can be declared abrogated, in case of no knowledge of the abrogation, reference will be made to a third text that indicates a new ruling in this regard. The new order will be followed<sup>5</sup>.

It is clear from this statement of Imam Ibn Hazm that under no circumstances can we end the connection of the Sunnah with the Book of Allah.

***Allama Ibn Qayyim's point of view about the place and rank of the Book and Sunnah :***

Imam Ibn Qayyim (may Allah have mercy on him) mentions about the interrelation between the book and the Sunnah in terms of position and status that the Sunnah is equal to the Book of Allah in its position and status or is on the second level. This is that the position and rank of the Book of Allah precedes the Sunnah, and the rank of the Sunnah is after the Qur'an, and it is not equal to the Book of Allah in terms of its position and rank. (1): The proof of the Holy Qur'an is with complete certainty, there is no possibility of any kind of doubt in it, while there is room for doubt in the Sunnah, because the certainty of the Sunnah is proven in general, but not in detail. Contrary to the certainty of the Holy Qur'an, it is certain in terms of detail and generality, and the principle is that a certain thing is given precedence over an imaginary thing. Therefore, in this case, the Holy Qur'an will be given precedence over the Sunnah.

:(2) The Sunnah is not devoid of two situations, either it will explain something of the Holy Qur'an or else it will mention a new commandment. If something has been explained in it, then it will still have the second rank .

:(3) If the collection of hadiths is studied, it is also revealed from various traditions that the status of the Book of Allah is ahead of the Sunnah and the Sunnah is second in its position and rank. Some of these traditions are:

”عن معاذ ان رسول الله ﷺ بعث معاذًا الى اليمن فقال كيف تقضى ؟ اقصى بما فى كتاب الله تعالى فان لم يكن فى كتاب الله قال فبسنة رسول الله ﷺ فان لم يكن فى سنة رسول الله قال: اجتهد برأى قال الحمد لله الذى وفق رسول رسول الله لما يحب و يرضى“<sup>6</sup>

Hazrat Umer wrote to Qazi Shareeh:

”اذا اتاك امر فاقض بما فى كتاب الله فان اتاك ما ليس فى كتاب الله فاقض بما سن فيه رسول الله (ﷺ)“<sup>7</sup>  
وفى رواية عنه "اذا وجدت شيئًا فى كتاب الله؛ فاقض فيه ولا تلتفت لى غيره"<sup>8</sup>

Another tradition of Hazrat Umar (RA) explains this meaning further. Then follow the Sunnah of the Messenger of Allah<sup>9</sup>.

Likewise, it is narrated from Hazrat Abdullah bin Masoud (may Allah be pleased with him) that if a matter comes to someone, he should decide according to the Book of Allah, and if it is not found in the Book of Allah, then he should make a decision according to the decision of the Messenger of Allah, peace be upon him<sup>10</sup>.

There is a hadith related to Hazrat Abdullah bin Abbas (may Allah be pleased with him) that whenever a problem was asked of him, if it was in the Book of Allah, he would answer accordingly, and if it was not found in the Book of Allah, then he would listen to it and keep silent. Such incidents are narrated from the Salaf and the righteous<sup>11</sup>.

In the light of these arguments and evidences, it can be seen that the Book of Allah is in any case prior to the Hadith of the Prophet , ﷺ the physical order of things and common sense also support this, because the Qur'an itself proves that the Hadith of the Prophet is gain the status of Hujjat if there was no Qur'an, it would not have been known in any way that the Prophet's Sunnah also holds the status of a great original in the principles of law. The Holy Qur'an is the constitution for Muslims and has a great status in the eyes of God. Its recitation has the status of worship. While the Sunnah does not have this rank.

Imam Ibn Qayyim, may God have mercy on him, says about the interrelationship between the Book and the Sunnah, that the hadith of the Prophet cannot be opposed to the Qur'an in any way, the Book and the Sunnah cannot be in conflict with each other in any way, the Sunnah is different from the Book of Allah in three ways. The Book of Allah is never separated from the Sunnah by these three types. According to Imam Ibn Qayyim, specification of

the Qur'an from Khabar Wahid is correct. According to Imam Ibn Qayyim, may God have mercy on him, the Sunnah may be more than the Qur'an. Let's explain:

- **اول:** أن تكون موافقة له من كل وجه؛ فيكون توارد القرآن والسنة على الحكم الواحد من باب توارد الأدلة وتظافرها
- **دوم:** أن تكون بيانا لما أريد بالقرآن وتفسيرا له<sup>12</sup>
- **سوم:** أن تكون موجبة لحكم سكت القرآن عن ايجابه أو محرمة لما سكت عن تحريمه<sup>13</sup>

After mentioning these three types, Allama Ibn Qayyim, may God have mercy on him, clearly mentions that there is no fourth type apart from these three types of Sunnah, so there is no question of Sunnah being opposed to Allah's book. In addition, the Sunnah in which a commandment has been proved beyond the Book of Allah or a commandment has been negated, then that Sunnah will never be opposed to the Book of Allah, but it is a separate and permanent commandment that you What has been stated in Shari'ah, therefore, it will be obligatory to obey this command, because the command in the Holy Qur'an is divine:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ<sup>14</sup>

In the light of this verse, obedience to the Prophet (peace and blessings of Allah be upon him) and following his every command has been made mandatory, and obedience to the Prophet (peace and blessings of Allah be upon him) has been declared to be obedience to the Almighty, so whatever the Prophet (peace and blessings of Allah be upon him) commands, it will be necessary for us to follow it. It will not be right to disobey him in any way.

Explaining the same thing, Allama Ibn Qayyim states in his book al-Taqwa al-Hikmiyyah:

"It is important for every Muslim to have the belief that none of the authentic hadiths can contradict the Book of Allah, but the mutual relationship between the Book and the Sunnah is of three types".

- First: The commandments mentioned in the Book of Allah are supported and confirmed by the hadiths.
- Second: Those hadiths which are the interpreters and interpreters of the Book of Allah, clarifying its meaning and binding its absolute commands.
- Third: The Sunan Rasool which include such commandments which the Quran is silent on mentioning.

Quran Says:

’أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ‘<sup>15</sup>

Ibn e Qayyam explains this verse as:

If obedience to the commandments of the hadiths, which the verses of the Holy Quran are silent about, is not obligatory, then there is no special proof of obedience to the Messenger of Allah, peace and blessings of Allah be upon him, on the whole verse of "Obey Allah and Obey the Messenger" at that time.

Action can be done while obeying the Book and the Sunah along with the Book.<sup>16</sup>

If this text of Imam Ibn Qayyim, may God have mercy on him, is read carefully, three forms of interrelationship between the Quran and the Sunnah will come out. Ibn e Qayam clarify their rulings that we cannot refute any one of these three types of hadiths, just as we cannot refute any one of these three types, similarly we cannot accept other than any one of these three types of hadiths. The study of the Holy Qur'an and the Hadith of the Holy Prophet also gives evidence that no Sunnah can be contrary to the authentic Qur'an. The Sunnah's book being contrary to Allah is something that seems to be against common sense, because The Prophet ﷺ himself was the interpreter of the Qur'an, the Qur'an was revealed to him, and you have been ordered to follow it:

اتَّبِعْ مَا وَجَىٰ إِلَيْكَ مِنْ رَبِّكَ<sup>17</sup>

The greatest scholar of the concepts and meanings of the Qur'an is also the Holy Prophet himself. If the ahadith had not been rejected by taking into account the apparent contradiction, many ahadith of the Prophet would not have been followed and many commands would have been useless. Even if any person was informed about any of his bad deeds in the light of the Sahih Sunnah, he would have denied the Sahih Sunnah by saying that it is against the generality of the Qur'an.

Imam Ibn Qayyim, may Allah have mercy on him, says that some irreligious, atheistic scholars have used this tactic to reject frequent hadiths "on which the researchers have agreed to be definitive." Allama Ibn Qayyim, may Allah have mercy on him, gives such examples:

The opinion of some people regarding the authentic hadith

"لَا نُورُثُ مَا تَرَكَنَا فَهُوَ صَدَقَةٌ"<sup>18</sup>

Is that it is against this verse of Quran.

"يُؤْتِيكُمْ اللَّهُ فِي أَوْلَادِكُمْ"<sup>19</sup>

Using this tactic, the Jahmiyyah sect rejected many hadiths and refuted them, especially those hadiths that describes the attributes of God Almighty, because according to their false assumption, those traditions contradict the Qur'anic verse. "There is nothing like it" (that there is no one like it) is against this verse. At the same time, Jahmiyyah, using the tactic that the Hadith contradicts the Book of Allah, also rejects all the traditions that refer to the appearance of Allah, They claim that these hadiths contradicts the Quranic verses "no eye can perceive" .<sup>20</sup>

In the light of these statements of Imam Ibn Qayyim, may God's mercy be upon him, his theory about the relationship between the Book and the Sunnah becomes clear. For him, the relationship between the Book and the Sunnah is

limited to three types of hadiths. Neither one of them can be denied nor one of them can be added to it. According to them, no hadith can be rejected only on the basis that this is against the revelation of Allah. Moreover, what does the Lord of the Worlds mean by which verse of the Qur'an, what is required from which verse, and which What is the meaning of the verse? Can not be told more correctly than the Holy Prophet Peace be upon him. The person who knows the best of all these needs and intentions is also the Prophet ﷺ. The door of making authentic hadiths becoming obsolete will be opened and many hadiths will be rejected from time to time as some people used this trick and ignored the said hadith in the face of this saying. Similarly, Jahmiyyah rejected the hadith attributes saying that they contradict the revelation of the Qur'an.

In summary, the point of view of Allama Ibn Qayyim, may Allah have mercy on him, is that even if a hadith contradicts the general principles of the Qur'an, it is still valid and will be reasoned with and recognized as evidence in the Shari'ah. will be done, in any case it will not be obsolete.

---

<sup>1</sup> Albani, Muhammad Nasir ud Din, Sahih Jamia ul Saghir, Al-nashir, Al-Maktaba tul Islami, Vol: 1, Pg: 566, Hadith: 2937

<sup>2</sup> Al-Nakhar 16: 44

<sup>3</sup> Ibid

<sup>4</sup> Shafi, Muhammad bin Idrees, Al-risaala, Taba Halbi, pg:33

<sup>5</sup> Ibn-e-Hazam, Abu Muhammad, Ali bin Ahmad, Al-Ahkaam fi Asool il Ahkaam, Qahira: Daar ul Hadith, Vol: 2, Pg: 35

<sup>6</sup> Imaam Abu Dawood, Suleman bin Ashat, Sunan Abu Dawood, Kitab ul Aqziya, Bab Ijtihad ul Raya fil Qaza, Hadith: 3552

<sup>7</sup> Nisai, Ahmad bin Shuaab, Al-Mujtaba, Kitaab ul Adab ul Qazah, Baab ul Hukam bairifaaq e Ahle Iilm, Vol: 2, Pg: 305

<sup>8</sup> Ibn e Abdul Bar, Yousaf bin Abdullah, Al-jamah, Biyan ul Iilm wa Fazloho, Bab: Ijtihad ur Raya inda Adam un Nasoos, Vol: 2, Pg: 848, Saudia: Daar Ibn e Joozi, 1414

<sup>9</sup> Ibid, Hadith: 1598

<sup>10</sup> Ibid, Hadith: 1599

<sup>11</sup> Ibid, Hadith: 1600

<sup>12</sup> Ibn e Qayyam, Muhammad bin Abi Bakar, Alaam ul Muyaqaen, Berut: Daar ul Kutubul Iilmiya, 1411, Vol: 2, Pg: 228

<sup>13</sup> Ibid

<sup>14</sup> Al-Nisa 4: 80

<sup>15</sup> NI-Noor 24: 54

<sup>16</sup> Ibn e Qayyam, Alaam ul Muyaqaen, Vol: 2, pg: 232

<sup>17</sup> Al-Inaam 6: 74

<sup>18</sup> Imaam Muslim, Muslim bin Hajjaj, Sahih Muslim, Kitaab ul Jihaad wal Sayyar, hadith: 1760

<sup>19</sup> Al-Nisa 4: 11

<sup>20</sup> Ibn e Qayyam, Muhammad bin Abi Bakar, Al-Turq ul Hikmiya, Berut: Dar ul Lubnan, Vol: 1, Pg: 83