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Review Paper

An In-depth Analysis on the Relationship between *Sunnah* and Qur'an

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ABSTRACT: The paper talks about the relationship that exist between *Sunnah* and Al-Qur'an it outlines the definition of both terms literally and technically. It shed light of the relationship that exist between these two basic source of Islam showing the fact that the glorious Qur'an is more in need of the *Sunnah* that vice-versa because the later come to serve the former and it come as an accomplishment of the Qur'an. The paper further debunks the false notion that some scale here that it is necessary that whatever of *Sunnah* was instituted has to have direct origin from the Qur'an before it is accepted. It is show that the *Sunnah* has an independent capacity of stipulating laws without comparing it with the Qur'an before accepting it or reputing it as long as it is either reported. The paper concluded that abiding by the *Sunnah* as a task source of law is a religious fact and necessity.

Keywords: Qur'an, *Sunnah*

INTRODUCTION

In the name of Allah, the Most Gracious the Most Merciful. All praise is due to Allah creator, the cherisher and the sustainer of the entire universe, may the most perfect peace Blessing of Allah be to upon the seal of Allah's Prophet and Messenger Muhammad Ibn Abdullahi the Qurashite, the Hashmite and the Adnanite his noblest household, most prestigious companion and their followers up full the last day. Amin YA RAHMAN!

Before cutting the relationship between *Sunnah* and Al-Qur'an it is important for us to know even if briefly the definition of the terms Qur'an and *Sunnah* literally and technically.

The term Al-Qur'an is derived from Qara'a, Yaqra'u, Qira'atan is the read, he is reading and the reading itself and Al-Qur'an is the book that is being read and constantly related. Technically the Qur'an is the divine book that was miraculously revealed to the messenger of Allah Muhammad Ibn Abdullahi May Allah Peace and Blessing be upon him beginning with Surat al-Fatihah and ending in Sura al-Nas meant as evidence to the entire world and the final message of Allah that was revealed through the arch angel Jibril to Prophet Muhammad May Allah peace and blessing be upon them both. *Sunnah* literally means a path or a way or usage sanctioned tradition, customary procedure or action habit or practice.[1]

This path could either be praiseworthy or blameworthy as indicate by the Prophet's statement:

"Whoever guided to grow a path (way) the in Islam, he will hear the reward of those who created according to it up till the day of Judgment whoever guided to be bad path (way) he will hear it sin (recorded against him) and the sin of those who often accordingly till the day of Judgment".[2]

[1] Caravan, J. M. Hansweber Dictionary of modern Arabic India, New Delhi, 1960, p, 433

[2] Muslim, Sahih Muslim, Kitab al-Ilm from Jabir ibn Abdullahi, may Allah be please with them, see also al-Darami, Sunan al-Darami under the title of this Hadith from Abu Hurairah, Jarir and Jabir may Allah be please with them.

Technically the *Sunnah* has so many connotations in accordance with the type of scholars who are defining it is Jurists, the scholars of useful and the Hadith scholar. Here we are taking the definition of *Sunnah* with Hadith scholars who defined *Sunnah* to be whatever is related from the Prophet (May Allah's Peace and Blessing be upon him) before or after his prophet hood his saying deeds or approval as well as his physical and moral traits or nor they constitute as legal verdict. This is because the Prophet (May Allah's Peace and Blessing be upon him) is a leader, guide and practical exemplar for the Muslim community (Ummah). All his deeds are worthy of emulation whether they are Wajib, *Sunnah* or Mustahab as long as there is no explicit injunction from the Qur'an or from the *Sunnah* itself consensus of opinion of Islamic scholars (*Ijmah*) barring us from so doing like all his specialties (Khususiyyah) which are exclusively reserved him.[2]

The role of the *Sunnah* must be seen as hand to hand relationship with the Glorious Qur'an

They are complimentary to each other instead of a strict upper and lower stage relationship. The relationship is so tight that it does not mean a solution of a particular issue or point of law be referred to directly to the Qur'an in disregard of the *Sunnah* but it means that there must be need for another explanation from the *Sunnah* plenary which shed light in such an issue. This fact has escaped many writers despite all evidences which show that if an issue arises, it should not be refused to the Qur'an in absolute or complete isolation of the *Sunnah*, for many times *Sunnah* comes to either particularize a general or restrict an apparently unlimited verdict or vice-versa. It also explains on otherwise briefly statement, or even add new rulings entirely.

An analysis of the relationship between *Sunnah* and the Glorious Qur'an

The relationship between *Sunnah* and the Qur'an is complementary one and not of a contradictory one, it might be said that *Sunnah* is to Qur'an as body to the spirit or as water is to life.

The position of the *Sunnah* to Qur'an should not be viewed as like the relationship of personal opinion to the Qur'an or the *Sunnah* itself, since the former (of *Sunnah* to Qur'an) is a complementary one while the latter is an elucidation which may or may not be in line with the original text. It was narrated from the Salaf (piory predecessor of the Mmmah) that, "The book is more in need of the *Sunnah* than the *Sunnah* is in need of the book."[3]

This saying which was transmitted from Makhul and Auza'i explained this statement further by saying: This is so because *Sunnah* comes as accomplishment of what is in the book while what is in the book did not come as accomplishment of what is in the *Sunnah*,[4] which means that the book is the framework from which the *Sunnah*'s relevance and importance is proved. Because it serves as an explanation to what is contained in the Qur'an and complement. That is why Imam Ahmad Ibn Hanbal said: "…. *Sunnah* explains the Qur'an and it is the manifestations or proofs of the Qur'an.[5]

Do not a substitute for the Qur'an but we need somebody who more knowledge of the Qur'an than us.[6]

The companions (May Allah be pleased with them) received the Qur'an directly from the blessed mouth of the Prophet (May Allah Peace and Blessing be upon him) to the successive generations through unanimous mode of Ruwayah (Riwayar al-Mutawatirah), and his role was to convey explain the general principles, condensed legal rules and other thing as well as to exemplify in terms of practical terms, the teachings of the Qur'an as indicated by various verses there in.[7]

According to Dr. al-Siba'I, all the Muslims of the entire and later generations have made a consensus (except for the Mu'tazilah, Rafidah al-Quraniyyun) that the Prophet's are indispensable for any legal expert.[8]

The practice of the companions (May Allah be Pleased with them) is a pointer to the fact the Qur'an was given its due regard and the *Sunnah* was used to explain its message.

Caliph Umar Ibn al-Khattab (May Allah be Pleased with him) wrote a letter to the then chief justice of the Ummah, Qadi Shura'ih in which he addressed him, look for what become dead clear Mutarraf Ibn Abdullahi al-Shakhir was told: Don't relate except the Qur'an Mutarraf replied. By Allah! We to you in the Book of Allah and don't ask anybody concerning it, and whatever is not clear to you in the Book of Allah, follow it with the guidance of Allah's Apostle.[9]

There are so many instances to deduce directly such as a relationship between the Qur'an and the *Sunnah*. For example, Abdulahi Ibn Mas'ud (May Allah be pleased with him) narrated the Prophet's concerning the leadership of prayers that: The most well verse in the Book of Allah should lead the people (in the prayer) and if they are equal in the recitation, then the most contradict

[3] Al-Suyuti, A Miftah al-Jannah Fi Al Ihajaj Bi AlSunnah, (Almadinah) Mit ba'af Al-Rashid, Third edition 1339 A.H, 1919C.E, p, 43.

[4] Abdulbarr, Ibn, Jami' Bayan al-Ilm wa Fadlih, Labonon : (Beirut), vol, 2, P, 13.

[5] Al-Suyuti, A Miftah al-Jannah, Op, Cit, P, 43

[6] Al-Shatibi, J. M. Al-Muwafaqat Fi Usul al Ahkam, Labanon, (Beruit), Dar alFikr, vol. 4, p, 15 see also Abdulbarr ibn Op. Cit, vol. 2., p, 194

[7] Qur'an, 33:36, Qur'an, 14: 4, Qur'an, 16: 14..

[8] Al-Sab'I M. H. Al-Sunnah wa makanatuha Fi al-Tashri'I al-Islami, Syria (Damascuss), 1960, p, 376.

[9] Ibid, P, 377.

the one reported in Sahih Al-Bukhari, chapter of Adhan from Malik Ibn al-Huwairith that the Prophet (may Allah's Peace and Blessing be upon him): The most eldest should lead the prayers. Because, it signifies where both young and the eldest have the same level of knowledge, out while the young is more learned of what the prayer will be invalidated without it, he should be preferred. Allah knows best.

Umar Ibn al-Khaltab and Ali Ibn Abi Talib May Allah be pleased with them, were each reported to have said: There will come a people who will be arguing with you by refusing to the allegorical verses of the Qur'an. Then make use of the traditions of the Prophet against them, for the expert of his tradition (Sunan) are most learned in the book of Allah[10].

Reference must be made to *Sunnah* before executing verses of the Qur'an. Because there might be a place where *Sunnah* will play its role of particularizing, restricting, or commenting upon them, or even adding certain things to their existing rules, especially, the verses which stated to legal rules (Ahkam). There was a view which spread before and is contained in some reported tradition asserted to the Prophet (May Allah Peace and Blessing be upon him) that whatever comes from the *Sunnah* should be compared with the Qur'an before accepting or rejecting it.

Imam al Baihaqi commented in his Sunan, that such Ahadith were no genuine and are contradictory to them with falsehood. Because there is nothing in the Qur'an which stipulates that the Hadith should be compared with the Qur'an. This is so because the Prophet's role is that of that commenting and the Qur'an had indicated that he did not speak anything of his own desire out all that he said was a revelation sent down to him.[11]

Conclusion

Imam al-Suyudi (May Allah have mercy on him) had elucidated the falsity of those purported traditions in his book *Muftah al-Jannah*… where he said: "The Hadith that whatever comes to you from me, of Hadith compare it with the Qur'an, if you find an origin for it told it otherwise reject it"[12]. He al-Suyudi explained that it was a fabrication of the syncretism from the extreme Shites and that was led him to write this book in order to pure beyond doubt that such Hadith is fabricated and that the *Sunnah* is necessity a legal evidence in Islam like the Qur'an which its denial leads one to infidelity (*Kudr*).[13]

[10] Muslim, Sahih Muslim, Kitab al-Sallah from Abdullahi ibn Mas'ud may Allah be please with him.

[11] Qur'an, 62: 2-3.

[12] al-Baihaqi, Imam, Sunan al-Kubra were he narrated proofs of those who reject traditions basing their argurements on reported of weak narrators

[13] Al-Suyuti, Op. Ciit, P, 5.

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