



***There is no Conflict between the Qur’ān and the
Hadith: Analysis of Orientalist John Burton’s
Objections***

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ABSTRACT

John Burton is an Orientalist. He has written a book regarding the Holy Qur’ān named “The Collection of the Qur’ān”. In the second chapter of his book he has objected on the Qur’ān due to Disagreements among the four Mad’āhib of Islām. He claims that difference in the rulings of four Mad’āhib of Islām means that the rulings of the Qur’ān are different. He also writes that there is conflict between the Qur’ān and the Hadith. In this article John Burton’s objections on the Qur’ān regarding Islāmic Rulings (Ahkām) have critically been analyzed. In this regard, the meanings of Fiqh and Usūl-e-Fiqh have been explained and it has been clarified that difference in fiqh of Mad’āhib-e-Arba’ is not due to the conflict in the Qur’ān. The sayings of the founders of the four Mad’āhib; Imām Abu Hanīfa, Imām Malik bin Anas, Imām Shafī and Imām Ahmad bin Hanbal to follow the Qur’an and Hadīth, have also been quoted. Then Burton’s view that there is conflict between the Qur’ān and the Hadīth, has also been negated in the light of the Qur’ān and the Hadīth.

Keywords: World Religions, Qur’ān and Hadīth, Four Mad’āhib of Islām, Orientalist, John Burton.

Introduction of the Topic

The Holy Qur’ān is the True Word of Almighty Allāh which He has revealed to His last Prophet Muhammad to guide mankind. To interpret the rulings of the Qur’ān, He Revealed Hadīth which is called the Sunna of the Prophet (P.B.U.H). All the people are not equal in thinking and understanding. They are required to try their best to understand the Qur’ān and the Hadīth. It is called “fiqh” which means understanding, and the understanding level of every person is different. So,

the disagreement among the four Mad'āhib is due to difference of understanding not due to conflict in the Qur'ān and the Hadīth. The founders of the four Mad'āhib tried their best to understand the Qur'ān and the Hadīth but whenever they could not receive any verse of the Qur'ān or Sunna of the Prophet (P.B.U.H) they issued fatwa by doing ijtihād but the ijtihād is always conditional. When someone finds the relevant Qur'ānic verse or the Hadīth then his ijtihād is void and he is liable to leave his ijtihād and act on the nass(text). Both the Qur'ān and the Hadīth have been revealed by Almighty Allāh. There is no clash between them.

Introduction of John Burton

John Burton is an orientalist. He was born in 1929. He served as professor of Arabic at The University of Edmburgh, Scotland.¹ He wrote three books named “The Collection of the Qur'ān” published by Cambridge University Press in 1977 AD, “The Sources of Islāmic Law” and “An Introduction to Hadīth” published by The University of Edmburgh, Scotland in 1990 and 1995 AD accordingly.

John Burton's Views about the Topic

While reading “The Collection of the Qur'ān”, we come to know that John Burton does not have any fix and figurative opinion about the Qur'ān. He just beats around the bushes. In his book he objects on the Qur'ān due to disagreements among the four Mad'āhib of Islām. John Burton has divided his book into two parts. He named the first part of this book “The Qur'ān and the Islāmic Legal Sciences”. The first unit is named “Introduction”. In this unit, Burton has discussed “Islāmic Sharia” which consists of two basic foundations: Kitāb Allāh, the Qur'ān and the Hadīth which is also called the Sunnah, and the science related with its elaboration named “the fiqh” and “Usūl-e-Fiqh. He continues his discussion about the basic sources of Islāmic Sharia, the Qur'ān, and the Sunna and the science of understanding them; the fiqh and Usūl al-fiqh in the second chapter of his book.² He named the second chapter as “The Islāmic Legal Sciences.” In this chapter, Burton has tried to prove that the Qur'ān is incomplete because many Islāmic rulings have not been mentioned in it and many rules have also not been explained in detail.³ He also says that there is contradiction between the Qur'ān and the Sunnah.⁴ Burton further discusses that there are four mad'āhib in Islām; Hanafi, Malki, Shafi, and Hunbali: They disagree in many rulings. Their disagreement means that there is conflict in the rulings of the Qur'ān and the Sunnah.⁵ Burton tries to prove that there is clash between the Qur'ān and the Hadīth. So he writes:

“But what view would be taken in cases where Qur'ān rulings clashed with Sunna rulings?”⁶

John Burton further writes in the second part of his book:

“The unanimous assertion that there obtains conflict between the sources of fiqh: the Qur’ān and Sunna.”⁷

Analysis of John Burton’s Views

John Burton tries to object on the Qur’ān by quoting differences and disagreements in various solutions of problems and rulings of four Mad’āhib of Islām; Hnafi, Shafi, Malki and Hanbali. When we go through his book, “The Collection of the Qur’ān”, we come to know that his knowledge about Islām and Islāmic rules and regulation is incomplete. He relies just on the research of Schacht and Goldziher whom he quotes in his book. We analyze his views regarding fiqh. In the beginning of the second chapter of his book, he writes that fiqh was the queen of Islāmic sciences and it was constructed in second century A.H. By saying this, Burton means that fiqh itself is something and the disagreement between the fiqh of different scholars of Islām means contradiction between Islāmic teachings. First of all, we should understand that what is fiqh and what is the status of fiqh in Islām?

Meanings of Fiqh

Fiqh is an Arabic word which means “Understanding, learning and comprehending anything.”. If someone understands some passage or scripture, this act of understanding is called “Fiqh.”⁸ Such is the case in Islām. Fiqh itself is nothing. It is not a source of Islāmic law. It is just understanding of Islāmic teachings.

The Use of the Word “Fiqh” in the Holy Qur’ān

The word Fiqh has been used in the Holy Qur’ān many times with the meanings of understanding and comprehending. Almighty Allāh says:

“Surely, We have created for Hell many jinn and human beings. They possess hearts but do not understand with them and they possess eyes but they do not see with them and they possess ears but they do not listen with them. They are like animals rather they are more astray (from them). They are the heedless.”⁹

And Almighty Allāh says about the hypocrites:

“It is because they believed, then they disbelieved, that is why their hearts have been sealed, so they do not understand”¹⁰

And he said on another occasion about the disbelievers:

“You (O believers) cause more fear in their hearts than Allāh. It is because they are the people who do not understand.”¹¹

The word “Fiq’h” has been used at the following places in the Qur’ān:

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Word	Variation	Meanings	How many times	Verses
يَفْقَهُونَ	Yafqahuna	They understand	13	4:74,6:65,6:98,7:179,8:65,9:81,9:87,9:127,18:93,48:15,59:13,63:3,7
يَفْقَهُوا	Yafqahu	They understand	1	20:28
يَفْقَهُوهُ	Yafqahuhu	They understand it	3	6:25,17:46,18:57
نَفَقَهُ	Nafqahu	We understand	1	11:91
تَفْقَهُونَ	Tafqahuna	You understand	1	17:44
لِيَتَفَقَّهُوا	Liyatafaqqahu	So that they study	1	9:122

So, fiqh means understanding and understanding of a person can be different from another person. So the difference in understanding does not mean that there is difference in Islāmic teachings.

Difference in Fiqh of Mad'āhib-e-Arba' is not due to the Conflict in the Qur'ān

Burton himself writes that fiqh was established in the second century A.H. By writing this, he admits that fiqh is not a part of Islāmic Sharia and it was not present in the era of the Holy Prophet (P.B.U.H) of Islām. It is just an understanding and understanding of a person can be different from another person. So the difference is in fiqh not in the Qur'ān and Hadīth and this difference in fiqh of Mad'āhib-e-Arba' (four Mad'āhib) is not due to the difference and mistakes in the Qur'ān but it is due to the difference of opinion of fuqahā (scholars) of four Mad'āhib and this could happen because of two reasons; either they could not receive textual sayings of the Holy Prophet (P.B.U.H) or they misunderstood it.

Both the reasons are possible because all the sayings of the Holy Prophet (P.B.U.H) were not in assembled form and the scholars were human beings who could commit mistakes. But they are justified in doing so because they tried their best to understand the Qur'ān and the Hadīth but whenever they could not receive any verse of the Qur'ān or Sunna of the Prophet (P.B.U.H) they issued fatwa by doing ijtiḥad and they clarified that if someone finds any verse of the Qur'ān or Sunna of the Prophet he should act on the Sunna of the Holy Prophet (P.B.U.H).

John Burton also acknowledges that fiqh and Usūl-e-fiqh were local and related to that specific mad'hab which created it while the Qur'ān and the Hadīth are not local rather they are universal.

The Founders of the Four Mad'āhib Advised to Follow the Qur'ān and the Sunna

John Burton writes that the followers of these four Mad'āhib believe that all the rulings (Ahkām) of fiqh have been derived from the Qur'ān and the Sunna, so the difference in the rulings of four Mad'āhib leads to the difference in the Qur'ān and the Sunna.

Our reply is that it is true that the founders of the four Mad'āhib tried their best to acquire the knowledge of Islām and to derive every rule from the Qur'ān and the Hadīth but they were not superhuman, angels or prophets that they were error-free and could not commit mistakes. Though they were great scholars of Islām and pious people, yet being human beings sometimes some of them could not understand it properly and sometimes, they could not receive any Hadīth and they issued fatwa according to their best knowledge and they also said that if someone finds any verse of the Holy Qur'ān or narration of the Holy Prophet (P.B.U.H) against their fatwa, he should leave their fatwa and act upon that verse and sahīh Hadīth. Let us see the sayings of the founders of the four mad'āhib:

1: Sayings of Imām Abu Hanīfa

Imām Abu Hanīfa is considered to be the founder of Hanfi mad'ahb. He was the great scholar of Islām. He used to act on the Qur'ān and the Hadīth. But sometimes, whenever he could not find any narration about some rule, then he gave fatwa according to his best knowledge but he never gave up the fundamental sources of Islām; The Qur'ān, and the Hadīth. He tried his best to give fatwa with reference of the Qur'ān and Hadīth. Whenever he gave fatwa according to his knowledge, and after that he knew verse of the Holy Qur'ān or Hadīth of the Holy Prophet (P.B.U.H) against his fatwa, he at once gave up his fatwa and acted upon the verse of the Qur'ān or the Hadīth immediately. He also taught this thing to his students. Let us see some of his sayings:

- 1) One of the students of Imām Abu Hanīfa asked him that if his fatwa is against the verse of the Qur'ān then what should one do? He replied: "Leave my fatwa for the Book of Allāh". He asked: "When the sunna of the Prophet (P.B.U.H) is against your fatwa?" He replied: "Leave my fatwa for the narration of the Prophet (P.B.U.H)." The student asked: "When the saying of the companion is against your fatwa?" Imām Abu Hanīfa replied: "Leave my fatwa for the sayings of the companions of the Prophet."¹²
- 2) Imām Abu Hanīfa said on another occasion: "When sahīh Hadīth comes then it is my religion."¹³
- 3) He said: "It is unlawful for anyone to act on our sayings until he knew from where we adopted it."¹⁴

- 4) And he said: It is illegal for the person who does not know my reference to give fatwa with my sayings.”¹⁵

2: Sayings of Imām Malik bin Anas

Imām Malik is called to be the founder of Malki Mad'hab. He has been Imām of Medina for almost forty years. He says the following sayings:

1. “Indeed, I am a human being. I can be right and wrong you ought to check each fatwa. If my fatwa is according to the Qur'ān and the Sunna then you should act on it and if it does not match the Qur'ān then you should leave it.”¹⁶
2. He also said: “The sayings of everyone can be either accepted or rejected except the person who is in this grave.” And he pointed to the grave of the Holy Prophet (P.B.U.H).¹⁷

3: Sayings of Imām Shafī

1. “When I find saḥīḥ Hadīth then it is my religion, and when you see my fatwa is against the Hadīth then you should act on the Hadīth and throw my fatwa on the wall.”¹⁸
2. He also says that it is the agreement of all the Muslims that if someone comes to know the Sunna of the Prophet. Then it is unlawful for him to leave it for the sayings of anyone.¹⁹
3. He further says: “If you find in my book anything against the Prophet of Allāh then you should leave it and act on the Sunna of the Prophet.”²⁰
4. He says: Every fatwa which I issued, if I come to know in my life that it is against the Hadīth. I shall give it up and if it proves to be against the Hadīth after my death, then I shall also give it up (I am not responsible for the person who acts on my fatwa after knowing that it is against the Hadīth).²¹
5. He also says: “O people! Be witness that I give up my each fatwa for the Hadīth of the Holy Prophet (P.B.U.H) though I have been rotten in my grave.”²²
6. He also says: “If everything which I said proves to be against the Hadīth then leave my sayings and act on the Hadīth. Because Hadīth of the Prophet is better than my sayings to accept. So do not follow me without reference.”²³

4: Sayings of Imām Ahmad bin Hanbal

Imām Ahmad bin Hanbal is called to be the founder of Hanbali mad'hab. He says:

1. “Do not follow me and any other scholar without reference but get Islāmic knowledge from where they got.”²⁴
2. He says on another occasion: “Do not imitate me nor imitate neither Malik nor any other person but take the Ahkām where from they took; from the Qur'ān and the Sunna.”²⁵

These are the sayings of the founders of four Mad'āhib of Islām that they tried their best to give fatwa according to the Qur'ān and the Hadīth but whenever they

failed to reach the Hadīth then they did ijtihād but the ijtihād is always conditional. It is valid till someone cannot reach the Qur’ānic verse or the Hadīth of the Holy Prophet (P.B.U.H) but when someone finds the relevant Qur’ānic verse or the Hadīth then his ijtihād is void and he is liable to leave his ijtihād and act on the nass(text).

The example of ijtihād is like the example of tayammum. When someone has to offer prayer, he tries to find water, if he fails to find water, then he performs tayammum. Tayammum is valid till he cannot find water when he finds water then his tayammum is void and he is liable to perform ablution.

Reply to Burton’s Objection Regarding Usūl-e-Fiqh

Burton has also objected on Usūl-e-Fiqh that they are different and local and not unified. First of all, we should know the definition of Usūl-e-Fiqh. Usūl-e-Fiqh is combination of two words; Usūl and fiqh. We have defined fiqh let us define Usūl. “*Usūl*” is plural of “*asl*”. It is an Arabic word which means root and foundation (something upon which another thing is constructed and technically it means “qaida” (general rule and principle). There are many terms with the word “Usūl” i.e. Usūl-e-Tafsir, Usūl-e-Hadīth, and Usūl-e-Fiqh etc.

Usūl-e-Tafsir means principles of understanding Qur’ānic verses and explaining them. Usūl-e-Hadīth means methods of comprehending Hadīth whether it is saḥīḥ, d’āif or fabricated. Likewise, Usūl-e-fiqh means rules of understanding Islāmic jurisprudence. These principles have been formed by Islāmic scholars keeping in view the teachings of the Holy Qur’ān and the Hadīth of the Prophet. So every rule which is in accordance with the Qur’ān and the Hadīth is valid and acceptable for all the Muslims and if any rule is against the teachings of the Qur’ān and the Hadīth it will be void and no true Muslim accepts it. So the Muslims are united that all the Usūl-e-Tafsir, Usūl-e-Hadīth, and Usūl-e-Fiqh have been subtracted from the Qur’ān and the Hadīth and if any person forms such Usūl which is against the teachings of Islām, he will himself be responsible for it because Allāh has said:

“And (O believers!) Hold firmly the rope of Allāh (the Qur’ān and Hadīth) all of you and do not be divided.”²⁶

And He also said:

“O people, who believe, obey Allāh and obey the Prophet and those who have authority among you. And if you are disputed over anything, then refer it to Allāh and the Prophet, if you believe in Allāh and the Day Hereafter. That is the best and it is best in result.”²⁷

The Qur'ān has forbidden from making sects and differing in views in many verses, so it says:

“And do not be (O Muslims) like the people who had become divided (into sects) and disagreed after the clear arguments had come to them and they will be given a great punishment.”²⁸

And it also says:

“Verily, those people who divided their deen (religion) and have become sects, you are not (linked) with them in anything. Verily, their matter is to Allāh, and then He will tell them about that they had used to do.”²⁹

In these verses Allāh has forbidden all the Muslims from making sects and ordered them to follow the Qur'ān and the Hadīth. We have also quoted the sayings of the Islāmic scholars in previous pages that they have also forbidden the Muslims to imitate them and they urged them to check their fatwa (decrees) in the light of basic Islāmic sources; the Qur'ān and the Hadīth and if any fatwa or Usūl goes against the teachings of the Qur'ān and the Hadīth, they should give it up and follow the Qur'ān and the Hadīth.

Arguments from the Qur'ān that there is No Conflict between the Qur'ān and the Hadīth

Allāh has revealed complete sharia and guidance for mankind so He said,

“Today, I have completed for you your religion and perfected upon you My favor and I have chosen for you Islām as Deen (religion).”³⁰

Islām is a complete religion and it consists of both the Qur'ān and the Hadīth. All the sayings and actions of the Holy Prophet are orders of Almighty Allāh. So He says:

“He (the Prophet) does not say anything from his own inclination. It is nothing but a revealed revelation.”³¹

These verses indicate that both the Qur'ān and the Hadīth are revelation from Allāh to the Prophet. The Holy Prophet (P.B.U.H) does not say anything from himself rather, everything is revelation from Allāh.

Allāh further says:

“And when Our clear verses are recited before them, the people who expect not Our meeting, say: ‘Bring to us a Qur'ān other than this (Qur'ān) or change it.’ Say (to them): ‘I cannot change it from myself. I follow only what is revealed to me (by Allāh). Verily I am afraid, if I disobeyed my Lord, of the punishment of a great day.’”³²

This verse clarifies that the Prophet cannot change anything from the Qur'ān from his own accord and he cannot say even a single word of Islām and cannot act any action of worshipping without revelation from Allāh. So whatever he recites from the Qur'ān or narrates any Hadīth or acts any action of worship it is revealed by Allāh. Almighty Allāh said:

“The person who obeys the Prophet he has obeyed Almighty Allāh.”³³

All the teachings of the Holy Prophet (P.B.U.H) have been revealed by Almighty Allāh. That is why, the person who follows the commandments of the Prophet, he has obeyed the commandments of Allāh. There is no difference between the sayings of Allāh and sayings of the Prophet. In Islām, the obedience of the Prophet is as obligatory as the obedience of Almighty Allāh. It is compulsory for every Muslim to act upon the guidance of the Prophet. So Allāh says:

“O believers! Abide by Allāh and Abide by the Messenger and do not waste your deeds.”³⁴

If someone disobeys Allāh or disobeys the Messenger, he invalidates his deeds. The Qur'ān gives orders and their detail is in Hadīth. The Holy Prophet has explained Qur'ānic verses in the best way with the guidance of Almighty Allāh. Allāh has Himself taken the responsibility of explaining Qur'ānic verses. So Allāh says:

“(O Muhammad) do not move your tongue with this (Qur'ān) to recite it quickly, Indeed, it is our responsibility to gather it (in your heart) and to make its recitation (possible), so when We (through Gabriel) have recited this (Qur'ān), then you should follow its recitation. Then it is Our responsibility to clarify it (to you).”³⁵

These verses of the Holy Qur'ān also clarify that Allāh has revealed the Holy Qur'ān summarily, without detail of everything, so that the recitation of the Holy Qur'ān should not discontinue, it should not get stuck and its size should not become very large or whatsoever can be reason behind this wisdom of Almighty Allāh. Then Allāh has revealed the detail of Ahkām in the shape of secret revelation which is called Hadīth or invisible revelation.

Almighty Allāh says:

“And they (the Polytheists of Makah) do not bring you (O Muhammad) any argument but We come to you with the truth and the best clarification.”³⁶

This verse also explains that Allāh has given reply to the question and objection of the Polytheists, Christians and Jews either in the Holy Qur'ān or in the Hadīth. Almighty Allāh never said that His guidelines are only in the Qur'ān and there is no need to follow the Prophet's Sunna, or there is any difference in the Qur'ān

and the Hadīth. Rather, He ordered strictly to follow the commandments and details given by the Holy Prophet (P.B.U.H), so He said:

“Say (O Prophet Muhammad P.B.U.H to all mankind) O People! Verily, I am the Prophet of Allāh to all of you, to whom, (Allāh) belongs the lordship of the heavens and the earth. There is no god except Him. He provides life and allots death. So have faith in Allāh and in His prophet who himself has faith in Allāh and His (Allāh's) words, and obey him so that you may get the straight direction.”³⁷

It has clearly been explained in this verse that to get complete guidance of Almighty Allāh it is necessary to follow the Messenger because his all teachings are from divine guidance and Allāh guides His Prophet completely. So Allāh says in His Holy Book:

“And whatsoever the Prophet gives you, you should take it and what he forbids you, you refrain from it and beware Allāh, Verily Allāh has severe punishment.”³⁸

Whatever the Prophet has given his followers or has forbidden them, all is from Allāh whether it is in the Qur'ān or in Hadīth. So Hadīth is not different from the Qur'ān, rather Hadīth is true explanation of the Qur'ān which is also revealed by Allāh like the Qur'ān. The Prophet Abraham and his son the Prophet Ismail while constructing the Ka'aba, Prayed to Allāh:

“O our Lord! And send to them a Prophet among themselves who will recite to them your verses and will teach them the Book and al-Hikmah (the wisdom) and will purify them, Indeed You are the Mighty, the Wise.”³⁹

Imām Shafi' quotes this verse in his book “Ar-Risala” and writes that he has listened to the Qur'ānic scholars of his city saying that in this verse Al-Kitāb (the Book) means the Holy Qur'ān” and Al-Hikmah (the wisdom) means “the Prophet's Sunna”. Allāh has made the following of the Sunna of the Messenger as obligatory as the following of the Holy Qur'ān. So it is wrong and unlawful to differentiate between the Holy Qur'ān and the Prophet's Sunna”.⁴⁰

Almighty Allāh has mentioned the word of al-hikmah attached after the word of al-kitāb at many places in the Holy Qur'ān such as Sūrah Al- Baqara 2:129, 151 and 231 Āl-e-Imrān 3:164, Sūrah Al-Jumu'a 62:2, Sūrah An-Nisa 4 :113 and Sūrah Al-Ahzāb 33: 34 etc.

So Almighty Allāh has Himself authorized Hadīth and the Sunna of the Prophet as His own guideline revealed to the Prophet. That is why Burton's differentiation between the Qur'ān and the Hadīth cannot be justified, and the Holy Qur'ān is

complete guidance for the mankind along with the Hadīth, which is also revelation from Almighty Allāh.

Arguments from the Hadīth that there is No Conflict between the Qur’ān and the Hadīth

Hadīth also clarifies that both the Qur’ān and the Hadīth have been revealed by Almighty Allāh and both complete each other justify each other and clarify each other. Miqdām bin Ma’dikarab narrates that the Holy Prophet (P.B.U.H) said:

“Beware! (O People) Indeed I have been given the Book (the Holy Qur’ān) and one other same thing (the Hadīth) with it. Beware! Soon my Hadīth will reach to a person whose belly is full and he is sitting on his couch reclining to it, and he will say: “Allāh’s Book (the Qur’ān) is sufficient for us. So whatever this Book declares lawful, we consider it lawful, and whatever this Book declares unlawful, we consider it unlawful.” Verily Allāh’s Messenger has made unlawful whatever Allāh Himself has made unlawful.”⁴¹

This Hadīth clearly explains that only Qur’ān is not revealed by Almighty Allāh, rather Hadīth is also revealed by Him and the Holy Prophet (P.B.U.H) did not make any thing lawful or unlawful from his own accord but he did so with the order of Almighty Allāh. No one can claim that the Holy Qur’ān is enough for my guidance because the complete guideline consists of both the Qur’ān and the Hadīth. The person who acts on both these sources will be successful. When the Holy Qur’ān does not explain something, the Hadīth will explain it and there is no difference whether the Qur’ān explains or the Hadīth because both are from Almighty Allāh. Abu Huraira narrated that the Holy Prophet (P.B.U.H) said:

“I have left among you two things you will never go astray till you catch them firmly; The book of Allāh (the Holy Qur’ān) and the Sunna of His Prophet (the Hadīth) and both will never become separate till they meet me on the Houz-e-Kouter.”⁴²

This narration explains that the Qur’ān and the Hadīth both are complements for each other, they explain each other and they qualify each other and they attest each other, no one can claim to be guided leaving one of them because Allāh and His Prophet have attached the responsibility of guidance and prevention from going astray with following both the Qur’ān and the Hadīth. They will never become different and separate till the Day of Judgment.

Hassan bin Atiyyah narrates that Hazrat Gabriel used to bring Sunna to the Holy Prophet (P.B.U.H) as he used to bring the Qur’ān to him and the Holy Prophet (P.B.U.H) used to teach us Sunna as he used to teach us the Holy Qur’ān.⁴³

Imām Bukhari set up a chapter that when the Holy Prophet (P.B.U.H) was asked about something about which Allāh has not informed him through revelation, the Prophet used to say: “I do not know” or he used to keep silent till Allāh informed

him about that matter through revelation. And Imām Bukhari brought many narrations in this regard. These narrations support the idea that the Holy Prophet did not say anything regarding Islām and did not reply to any question until Allāh informed him through revelation.

The companions of the Prophet also believed that there is no difference between the Qur'ān and the Hadīth and Hadīth explains the matters which have been mentioned concisely and summarily in the Qur'ān. Abu Nazrah narrates from Hazrat Imran bin Hussain that a person asked him a question when he answered him, the person said: "Reply me only through the Book of Allāh (the Qur'ān)." Imran bin Hussain said to him: "You are very foolish man; have you found anything about four raka'āt of Zohar prayer in the Qur'ān?" He asked the person about many Ahkām of all prayers and Zakāt etc. And then he said: "Is the detail of all these things present in the Holy Qur'ān? No, rather, the Qur'ān has proved these things and the Sunna has explained them in detail."⁴⁴

Hazrat Jarir bin Muteim narrates that a person asked the Holy Prophet (P.B.U.H) that which place is dearest to Allāh and which place is most hate-able to him? The Holy Prophet (P.B.U.H) said:

"I do not know, I shall tell you after asking Gabriel." When Hazrat Gabriel came then the Holy Prophet (P.B.U.H) replied: "The most favorite place to Allāh is mosque and the most disliked place to Him is market."⁴⁵

Hazrat Umer bin Khattab says: "There may come some people who will argue with you with suspicious things of the Holy Qur'ān. So you should encounter them with Sunna, because the people who know Sunna better, they know the Qur'ān better."⁴⁶ Hazrat Umer means that Sunna is the best explanation of the Holy Qur'ān. When someone cannot understand something from the Qur'ān, he should consult with Sunna because Sunna can give the best guidance of the Qur'ān.

Burton quoted the narration of Urwa that he misunderstood the meaning of the verse of Sūrah-Al-Baqara 2: 158 about the tawaf between Safā and Marwa, but Hazrat Ayesha clarified his misconception keeping in view the Sunna of the Prophet that the tawaf between Safā and Marwa was obligatory. This narration also goes in our favor and supports our idea that the Sunna explains the Qur'ān in the best way.

Allama Jalal-ul-Din Sayyuti quoted the sayings of Imām Javeni, a great Islāmic scholar that he said:

"There are two kinds of revelation; first is that Almighty Allāh says to Gabriel! Go to the Prophet and say to him that Allāh says to you to do so and so. Gabriel understands this and brings this order

of Allāh to the Prophet and repeats it to him. This is not a text. Rather, it is like a king says to his trustee: “Say to such a one that the king orders you to serve day and night and get your army ready for war.” If the courier delivers this message in his own words that the king asks him not to show inefficiency in serving him and not to let his army wasting their time here and there and to train them for fighting, the courier will not be called a liar nor it will be considered that he has not delivered the message properly. The second kind of revelation is that Almighty Allāh says to Gabriel: “Read this Book in front of the Prophet.” Then Gabriel brings that epigraph of Allāh to the Prophet. Such as some king hands over his letter to an honest man and says: “Utter these words of mine to such a one.” Then the courier does not change even a word.”

After quoting this, Imām Sayyuti comments on it that the Qur’ān is from the second kind of revelation while Sunna is from the first kind because it has been narrated in aHadīth that Gabriel used to bring the Sunna to the Prophet as he brought the Holy Qur’ān.⁴⁷

Imām Ibn e Hazam says that it has been proved that the Holy Qur’ān is the main source to be followed and the Holy Qur’ān itself have made it mandatory to follow the Holy Prophet (P.B.U.H). Furthermore Allāh has said about His prophet:

“He speaks nothing from his own accord but it (all that he says) is revelation revealed (to him by Allāh).”⁴⁸

This proves that Allāh has sent His revelation to the Prophet in two types: First one is recited. Its words are prepared by Allāh and it is a complete miracle and it is the Holy Qur’ān.

The second one is also from Allāh, but its words are not prepared by Allāh nor it is miraculous, nor it is recited but it is read, and it is the Hadīth of the Holy Prophet (P.B.U.H) which explains and clarifies to us the Ahkām of Almighty Allāh. So Allāh says:

“And We have revealed to you (O Muhammad) the message so that you should explain to the people what has been revealed to them and so that they may think.”⁴⁹

So, it has become clear that following the Sunna of the Prophet is as mandatory as the following of the Holy Qur’ān and there is no difference between them. So Allāh says:

“O believers! Obey Allāh and obey the Messenger.”⁵⁰

“Obey Allāh” is the first source of Islāmic Sharia and it is the Holy Qur'ān and “obey the Prophet” is the second source of Islāmic Sharia and it is the Hadīth of the Prophet.

The Relationship of the Qur'ān and the Sunna

When the Holy Prophet (P.B.U.H) says about Islāmic Sharia, worship and Jurisprudence, then these are not the sayings of the Holy Prophet (P.B.U.H) himself. Rather it is the sayings of Almighty Allāh, because the Holy Prophet's sayings about Islāmic Sharia have been authorized by Almighty Allāh as He says: “And he (The Prophet) does not speak (about the Islām) with his own wish. It (what he speaks) is nothing but a revelation revealed (to him by Allāh).”⁵¹

And Almighty Allāh says on another place in the Qur'ān:

“Who obeys the Prophet, he has perfectly obeyed Allāh.”⁵²

And Allāh further says: “O people who have believed! Obey Allāh and obey the Prophet and do not waste your deeds (by disobeying them.)”⁵³ And Almighty Allāh told the Muslims that how can they solve their problems and what can they do when they have different opinions about anything of Islām? So He said:

“If you (O believers!) differ in anything then seek its solution from (the Book of) Allāh and (the Sunna of) the Prophet (P.B.U.H).”⁵⁴

So, the Qur'ān is *wahy matthu* (recited revelation) and the Sunna is *wahy ghair matlu* (non recited revelation). Both have been revealed by Allāh and authorized by Him.

So Almighty Allāh says:

“Indeed Allāh has bestowed the believers His great favor by sending among them a prophet from themselves who recites to them his (Allāh's) verses and purifies them and teaches them the Book (the Holy Qur'ān) and the Hikma (the Sunna of the Prophet), and verily they were before him (the Prophet) in clear error.”⁵⁵

In this verse there have been mentioned two things authorized by Allāh. One is the Book of Allāh and the second is Hikma; the Sunna of the Prophet which has also been revealed by Allāh. So Almighty Allāh says:

“Verily We have revealed to you (O prophet) the Book with truth so that you judge among the people by that (Sunna) which Allāh has shown you and do not become an advocate for the deceitful.”⁵⁶

And another verse also proves that the Sunna of the Prophet has also been revealed by Allāh, so Allāh says:

“Those people who have denied the Book and that (the Sunna) with which We have sent our prophets, they will surely know.”⁵⁷

The above-mentioned verses clarify that there are two things which have been revealed by Allāh and authorized by Him; one is the Book of Allāh and the

second is the Sunna of the Prophet which is the best explainer for the Book of Allāh.

The Holy Prophet (P.B.U.H) himself said,

“The person who obeys me he has obeyed Allāh and who disobeys me he has disobeyed Allāh.”⁵⁸

So, the Qur’ān and the Hadīth have a deep connection with each other. Both have been revealed by Allāh. The difference is just that both the words and the meanings of the Qur’ān are from Allāh and the meanings of Sunna are from Allāh but its words are from the Holy Prophet (P.B.U.H). There is no doubt that both the Qur’ān and the Hadīth have been revealed by Allāh and what has been revealed by Allāh there can be no difference in it whether it is Qur’ān or Hadīth or both of them because Allāh has said:

“Then do they not ponder about the Qur’ān? If it had been from other than Allāh they would certainly have found in it much contradiction.”⁵⁹

In the above mentioned verse Allāh had negated inconsistency and contradiction in the Holy Qur’ān because it has been revealed by Allāh and the Sunna has also been revealed by Allāh so how it can be contradiction in the Qur’ān and the Sunna.

Summary of the Article

John Burton has made objections on the Qur’ān due to disagreements among the four mad’āhib of Islām in the second chapter of his book “The Collection of the Qur’ān.” These misconceptions have been clarified in this unit that fiqh means understanding and understanding of a person can be different from another person. So the difference in understanding does not mean that there is difference in Islāmic teachings. Furthermore, fiqh of every Mad’hab is local as Burton has himself admitted but the Qur’ān and the Sunna are universal. So the difference is in fiqh not in the Qur’ān and Hadīth and this difference in fiqh of Mad’āhib-e-Arba’ (four Mad’āhib) is not due to the difference and mistakes in the Qur’ān but it is due to the difference of opinion of fuqahā (scholars) of Mad’āhib-e-Arba’ and this could happen because of two reasons; either they could not receive textual sayings of the Holy Prophet (P.B.U.H) about some rulings or they misunderstood it. Both the reasons can be justified because all the narrations of the Holy Prophet (P.B.U.H) were not in assembled form and the scholars were human beings who could commit mistakes. In this article, John Burton’s misunderstanding that there is clash between the Holy Qur’ān and the Sunna has been clarified and it has been explained with arguments from the Qur’ān and Sunna that both the Qur’ān and the Hadīth are complement for each other. Islām is a complete religion and it consists of both the Qur’ān and the Hadīth. All the sayings and actions of the

Holy Prophet are orders of Almighty Allāh. All the teachings of the Holy Prophet (P.B.U.H) have been revealed by Almighty Allāh. That is why, the person who follows the commandments of the Prophet, he has obeyed the commandments of Allāh. There is no difference between the sayings of Allāh and the sayings of the Prophet. In Islām, the obedience of the Prophet is as obligatory as the obedience of Almighty Allāh. It is compulsory for every Muslim to act upon the guidance of the Prophet. So Burton is not justified in claiming that there is conflict between the Qur'ān and the Hadith.

Recommendations

1. The Muslims should sacrifice their personal benefits for the cause of Almighty Allāh and be united.
2. They should leave their sects and follow the teachings of the Qur'ān and the Hadīth so that no one could have the chance to attack the Qur'ān and the Hadīth due to their sectarian conflicts.
3. There should be established Qur'ān Councils all over the world to teach the people the Qur'ān and the Hadīth.
4. The rulers of the Muslim countries should actively participate in the revival of Islām. They should raise funds for this purpose.

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