

The Relation between Maqasid *al-Quran* and Maqasid *al-Sunnah*: An Analytical Study

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Abstract

Maqasid approach plays a crucial role in understanding and interpreting Islamic teachings. By studying the Maqasid of the Quran and the Sunnah, scholars and researchers gain insights into the higher objectives and purposes of Islam, which guide a balanced understanding of the Islam. On the other hand, understanding the relation between Maqasid *al-Quran* and Maqasid *al-Sunnah* allows for a comprehensive and integrated approach to the interpretation and application of Islamic teachings in contemporary contexts. This paper aims to highlight the interconnectedness between Maqasid *al-Quran* and Maqasid *al-Sunnah*, emphasizing their mutual reinforcement by using descriptive and analytical method. The study concludes that considering both of the Maqasid *al-Quran* and the Maqasid *al-Sunnah* is essential, as they serve the overarching objectives and principles of Islam.

Keywords: Quran, Sunnah, Maqasid, Relation.

1. INTRODUCTION:

The Maqasid approach emphasizes the importance of understanding the underlying objectives of Islamic teachings and practices, surpassing mere adherence to legal rules. By focusing on

the Maqasid, scholars and researchers can gain a deeper appreciation of the wisdom and beauty of the Islamic faith, enhance their understanding of Islamic law, promote a balanced and holistic approach to Islam, guide ethical decision-making, and foster critical thinking. Maqasid al-Quran encompasses the purposes and objectives of the Quran, delving beyond the literal text to discern universal principles and values. Maqasid al-Sunnah, on the other hand, concentrates on the objectives and purposes behind the teachings and practices of the Prophet Muhammad SWA, complementing the Quran and providing practical guidance in various aspects of life. The article highlights the interconnection between Maqasid al-Quran and Maqasid al-Sunnah, emphasizing that they reinforce and complement each other. Understanding this relationship enables a comprehensive and integrated approach to interpreting and applying Islamic teachings in contemporary contexts.

2. DEFINITION OF MAQSID AL-QURAN AND AL-SUNNAH:

2.1. Maqasid al-Quran:

Maqasid al Quran is a framework that seeks to identify and understand the higher purposes and objectives of the Quran. It goes beyond the literal and surface-level understanding of the text and aims to discern the universal principles and values embedded within the Quranic teachings. The objectives of the Quran are believed to be divinely ordained and designed to promote human welfare, justice, and spiritual development. Based on this Maqasid al-Quran can be defined as: “The purposes on which the suras of the Qur’an and its verses are revolve defining the message of Islam and realizing its approach in guiding mankind”. Imam Abu Hamid Al-Ghazali explained Maqasid al Quran by saying that: Everything that came in the Holy Quran is limited to one purpose, which is to invite people to Allah. Shaikh Ezzuddin Abdus Salam defined the Maqasid al Quran by saying: “Most the purposes of the Qur’an are to command the acquisition of interests and their causes, and to discourage the acquisition of harm and its causes”¹⁶⁰⁰. Allal Al-Fassi said: “The general purpose of the revelation of the Qur’an is to guide creation, reform mankind, and reconstruct the earth”¹⁶⁰¹, Ibn Ashour defined the Maqasid al Quran by saying that “the Qur’an was revealed by Allah as a book for the righteousness of the affairs of all people as a mercy to them to inform them of what Allah wants from them... The highest purpose of it was the righteousness of individual and collective conditions, and the urban”¹⁶⁰².

This all definitions allude to the general purpose of Islam as bringing benefits and warding off evil. This kind of definition is close to the definitions of many scholars of the Maqasid al-Sharia.

On the other hand, some scholars have identified several overarching themes or objectives within the Quran, such as: Imam Gajali highlights Maqasid al Quran in six points, three

¹⁶⁰⁰ Ezzuddin Abdus Salam. (1991). *Qwaedul al Ahkam*. Darul kutob al ilmiyah. Beirut. Vol.1, P 10.

¹⁶⁰¹ Allal Al-Fassi. (1991). *Maqasedus Sariayah al Islamiyah wa Makaremuha*. Matabatun najah al jadidah. Marcoco. P 88.

¹⁶⁰² Al-Taher bin Ashour, Muhammad al taher. (1984). *Al Tahrir wa Al Tanwir*. Al dar Tunisia lin Nasar. Tunis, vol 1, P38.

antecedents, and three consequences: 1-Identification of the invitee. 2- Defining the straight path (Siratul Mustaqim) that must be adhered to in behavior. 3- Defining the situation upon arrival. 4-Defining the conditions of those who respond to the call of Allah. 5- The story of the unbeliever. 6-Explaining the way to enter haven¹⁶⁰³. Imam al Raji explains the Maqasid al Quran in four points:1- Monotheism. 2- Prophecies. 3- Situation of hereafter. 4- Proof of fate and destiny¹⁶⁰⁴.

Some other latest scholars such as Muhammad Rashid Rida made the Maqasid al Quran in ten basic points¹⁶⁰⁵ and Al-Taher bin Ashour summarized the Maqasid al Quran according to his extrapolation in eight points¹⁶⁰⁶, and Sheikh Yusuf Al-Qaradawi mentioned Seven main points of Maqasid al Quran¹⁶⁰⁷.

2.2. Maqasid al-Sunnah:

The Sunnah provides guidance on various aspects of life, including worship, ethics, social interactions, and governance. Maqasid al Sunnah focuses on understanding the objectives and purposes behind the teachings and practices of the Prophet Muhammad, peace be upon him. The study of Maqasid al Sunnah aims to extract the underlying objectives and principles that inform the Sunnah and apply them in contemporary contexts.

The Prophet's teachings and actions are considered a primary source of Islamic law, complementing the Quran. The Sunnah provides practical examples and elaborations on the principles and values enshrined in the Quran¹⁶⁰⁸. It helps to contextualize the Quranic teachings and guide Muslims in their understanding and application of Islamic law.

3. RELATION BETWEEN MAQASID AL QURAN AND MAQASID AL SUNNAH:

Maqasid al Quran and Maqasid al Sunnah are interconnected and mutually reinforced. The Quran and the Sunnah, while distinct sources of Islamic guidance, are inseparable and complement each other in understanding the objectives of Islamic law. The Sunnah elucidates and elaborates upon the principles and values found in the Quran, and the Quran provides the overarching framework for the Sunnah's interpretation and implementation¹⁶⁰⁹.

The Prophet Muhammad, peace be upon him, was the primary interpreter and exemplar of the Quranic teachings. His actions and teachings were guided by the revelation and aimed at

¹⁶⁰³ Al Gajali, Abu Hamed Muhammad. (1986). *Jawhirul quran*. Dar Ihyaul ulum. 1986. Beirut. P23.

¹⁶⁰⁴ Al Raji, Fakhruddin, Muhammad. (1999). *Al -Tafsirul Kabir*. Daru Ihyaul Turas Al Arabi. Beirut. Vol 1. P156.

¹⁶⁰⁵ Ali Redah, Muhammad Rashid. (1990). *Tafsirul Manar*. Al Haiah Al Misriyah al Ammah Lil Kitab. Misr, Vol 11, P170-236.

¹⁶⁰⁶ Al-Taher bin Ashour, Muhammad al taher. (1984). *Al Tahrir wa Al Tanwir*. Al dar Tunisia lin Nasar. Tunis, vol 1, P133.

¹⁶⁰⁷ Al-Qaradawi, Yusuf. (2000). *Kaifa Natamalu ma al quran al ajim*. Darus Saruq. Cairo, Misr. P73.

¹⁶⁰⁸ Mesbahul Hoque. (2018). *Huzzatullahil baligah*. Ulum Hadith Research centre. Malaysia. P23.

¹⁶⁰⁹ Hamad Alfarisi. Noor Mohammad Osmani & Zainab Zubi. (2023). *The Status of Sunnah in Islam*. International

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fulfilling the objectives of the Quran. Therefore, Maqasid al Sunnah is instrumental in understanding the intent and purpose behind the Quranic verses.

Quranic verses and Prophetic traditions often align in their objectives, but there may be instances where the Sunnah provides further clarification or elaboration on a particular issue¹⁶¹⁰. For example, the Quran mandates the performance of the daily prayers (Salah), but the specifics of how to perform them are detailed in the Sunnah. The Prophet's actions and instructions regarding the number of units (rak'ahs), the recitations, and the physical postures during prayer provide practical guidance for Muslims. Understanding the objectives behind these practices helps to ensure that the essence of worship is maintained while adapting to changing circumstances¹⁶¹¹.

Scholars of Islamic jurisprudence draw upon both Maqasid al Quran and Maqasid al Sunnah to derive legal rulings (fatwas) and address contemporary issues. They strive to uphold the objectives of the Quran and the Sunnah in their legal reasoning, ensuring that the essence and spirit of Islamic teachings are preserved while adapting to the changing needs and challenges of society.

Although, the Quran and Sunnah share common goals, there are few differences in their focus and sources, below we will discuss the differences between the Maqasid of the Quran and the Maqasid of the Sunnah in few points:

3.1 Sources:

The Maqasid of the Quran primarily refer to the objectives and purposes found within the Quranic text. The Quran is considered the foundational source of Islamic guidance and contains universal principles and values that shape the objectives of Islamic law. The Quranic verses provide moral, ethical, and legal guidance to Muslims.

On the other hand, the Maqasid of the Sunnah pertain to the objectives and purposes derived from the teachings, actions, and approvals of the Prophet Muhammad, peace be upon him. The Sunnah serves as an additional source of guidance, complementing the Quran and providing practical examples and elaborations on various aspects of life¹⁶¹².

3.2. Nature of Revelation:

The Quran is believed to be the direct word of Allah revealed to the Prophet Muhammad, peace be upon him, through the angel Gabriel A.S. It is considered infallible and immutable, serving as the primary source of guidance for Muslims.

¹⁶¹⁰ Al Safie. Muhammad bin Idris. (1973). *Al Um*. Darul Marefat. Beirut. Vol 7. P299.

¹⁶¹¹ Mesbahul Hoque. (2021). *Al Waziz fi Hujjiyatil Hadis*. USIM Press. Malaysia. P25.

¹⁶¹² Mohammed Hashim Kamali. (2008). *Maqasid al-Shariah: The Objectives of Islamic Law*. The International Institute of Islamic Thought (IIIT). Washington, United States. P 2.

The Sunnah, on the other hand, comprises the sayings, actions, and approvals of the Prophet Muhammad, peace be upon him. It is seen as an inspired form of revelation but is not considered on the same level as the Quran in terms of infallibility and immutability¹⁶¹³.

3.3. Scope and Application:

The Maqasid of the Quran encompasses a wide range of objectives that promote human welfare, justice, spirituality, and guidance. These objectives provide the overarching framework for the development and application of Islamic law (Shariah) in various aspects of life, including worship, ethics, social interactions, and governance¹⁶¹⁴.

The Maqasid of the Sunnah focuses on the objectives and purposes behind the Prophet's teachings and actions. They provide practical guidance and elaborations on the Quranic principles and values, helping Muslims understand the intent and application of Islamic teachings in specific contexts¹⁶¹⁵.

3.4. Methodology and Interpretation:

Understanding the Maqasid of the Quran requires analyzing the Quranic text, its linguistic nuances, and the broader context of revelation. Scholars employ various methodologies, such as linguistic analysis, historical context, and juristic reasoning, to extract the higher objectives and principles embedded within the Quran.

The Maqasid of the Sunnah are derived through the science of Hadith, which involves analyzing the authenticity, chain of narrators, and context of the Prophetic traditions. Scholars study the Hadith literature and employ principles of Hadith criticism to ascertain the objectives and purposes behind the Prophet's teachings and actions¹⁶¹⁶.

CONCLUSION:

In conclusion, Maqasid al Quran and Maqasid al Sunnah are complementary frameworks that aim to understand the higher purposes and objectives of Islamic teachings. While Maqasid al Quran focuses on the objectives of the Quran, Maqasid al Sunnah explores the objectives behind the teachings and practices of the Prophet Muhammad, peace be upon him. Both frameworks provide guidance for understanding and interpreting Islamic law, ensuring its relevance and applicability in different contexts. By studying the Maqasid of the Quran and the Sunnah, scholars and Muslims seek to preserve the underlying values and principles of

¹⁶¹³ Mesbahul Hoque. (2020). *AL Sunnah, Al Bidah Wall Khurafat*. Ulum Hadith Research centre. Malaysia. P10.

¹⁶¹⁴ Mohamed Hamed Hassan Attia. (2023). *The Science of Holy Quran Purposes, A Fundamental Study*. Journal of Sciences. Published by Faculty of Fundamentals of Religion and Da`wah, Mansoura- Al-Azhar University-Egypt. Vol 36. 1. P. 51.

¹⁶¹⁵ Hamad Alfarisi. Noor Mohammad Osmani & Zainab Zubi. (2023). *The Status of Sunnah in Islam*. International Journal of Academic Research in Business and Social Sciences, 13(2), 664.

¹⁶¹⁶ Al-Qaradawi, Yusuf. (2000). *Kaifa Natamalu mas Sunnah*. Darus Saruq. Cairo, Misr. P43.

Islam while addressing the evolving needs and challenges of society. Although Maqasid of the Quran and the Maqasid of the Sunnah share common objectives, they differ in their sources, nature of revelation, scope, and methodology. The Quran serves as the primary source of Islamic guidance, containing universal principles and values, while the Sunnah complements the Quran by providing practical examples and elaborations. By studying both the Maqasid of the Quran and the Maqasid of the Sunnah, scholars and Muslims strive to understand the higher objectives and purposes of Islamic teachings and apply them in their lives.

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