

Pillars, proofs and requirements of the Quran-Sufficiency Theory, along with its criticism

Seyed Ali Hosseini Dolatabad

PhD student at Ferdowsi University of Mashhad
ahd598@yahoo.com

Dr. Hossein Naseri Moghadam

Associate Professor at Ferdowsi University of Mashhad
naseri1962@um.ac.ir

Dr. Ali Reza Abedi Sar Asiya

Assistant Professor at Ferdowsi University of Mashhad
a-abedi@um.ac.ir

Abstract

The issue of "Quran-Sufficiency" is of important Quran-related issues, Quranism or "Ahle Zikr" Movement explaining this issue argued with verses and terms which the most important one is the verse: (We have sent down to you the Book which is the explanation of all things), the Quran contains explanation of anything which needs to be explained, namely the Quran is the explanation of everything. To receive religious teachings, they only rely on the Quran and ignore the role of other religious sources, in particular Sunnah, and by presenting some verses of the Quran, they have tried to prove that the Prophet's (PBUH) Hadiths are not of the divine oracles and the teachings of Sharia are only obtained from the Qur'an, the Qur'an is the only source of Islamic law and can be understood without the help of Hadiths. In this article, causes and ideas of "Quranism" will be reviewed and discussed with a descriptive - analytical method and based on decisive evidence of the Holy Quran, we prove that the Prophet's (PBUH) Hadiths are the divine oracles too, and the Quran and Sunnah are the two main sources of understanding the Islamic Sharia law.

Keywords: Quran, Tebyan, Quran-sufficiency, Sunnah, Hadiths.

Introduction

Holy Quran is a light from God which has shined on that the misery-house world I order to lead people to absolute perfection; a book that gifts to humanity the highest divine teachings with the best sweet songs.(And follow the best of [the courses] revealed to you from your Lord) (Zumar 55)

This is the highest scripture and the best guide for the world people.

(Verily this Qur'an doth guide to that which is most right [or stable], and giveth the Glad Tidings to the Believers) (Surah Al-Isra: 9)

And is the only divine book which is not neglecting anything that the human being needs for prosperity.

(And we have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims) (Nahl: 89)

The Quran's several verses clearly state that the Quran is a light, demonstration, expression and Tebyan. Yes, the Quran is a boundless sea which any dates or Yabesi is derived from which. (Al-An'am: 59) and the Quran is for people (Al-Imran: 138) and clarifying everything (al-Kahf: 89), and the Quran is the holy book and the clarifying light (Al-Ma'idah: 15). The Quran is the scripture not only has remained immune from distortion, but also has not been reduced nor nobody has been able to increase something to it. Its meanings and words are of the Lord, all right, and wrongs are not in it. This article are not seeking to Quran sciences and Quran sciences methods that each requires independent and comprehensive discussions so they are outside the scope of this article and the current debate.

The discussion topic here is the issue that there is a sect called Quranism which according to the mentioned verses, they believe that the Quran is lonely solving all the problems, and the Quran is the only source and reference of knowledge about religion and world affairs, and the prophet's Sunnah is not of the religion. The Quran-Sufficiency theory is of subjects when Prophet (PBUH) passed away and bedside of his bed was raised and led to harmful effects and fragile consequences for the world of Islam and Muslims. We understand the damage caused by Quran-Sufficiency theory dominance when we know that one of the justifications for prohibition of writing Hadiths over a century after the prophet's (PBUH) death, was the claim of the Quran's sufficiency.

The present study aims to review and critique of the main pillars of the Quran-Sufficiency theory from the perspective of understanding the principles and resources of interpretation of religious teachings and doctrines as well as clarifying the effects and consequences which the theory causes. Since the Quran and Sunnah have long been the two main sources of religious teachings knowledge and taken into account by Islamic scholars, in addition, the Book and Sunnah both together and within each other, affect the complete religious teachings. Quran is the greater exertion and Ahl al-Bayt as interpreters of the Quran are the smaller exertions as well. But the Quranism sect and the followers of the "Quran-Sufficiency" theory believe that Qur'an is the only source of knowledge about religion and the Sunnah is not credible.

1. Does the Qur'an alone suffice for whatever the Islamic Ummah needs until the Day of Resurrection?
2. Does the Quran alone solve all problems and does not need anything else?
3. Is tradition invalid?

In the midst, the important issue is the study of the Quran-Sufficiency theory and proofs that Quranists have brought as well as critically reviewing them in addition to the consequences of this theory.

Reviewing the history of the Quran-Sufficiency sect

Sunnah

Sunnah is companion to the Qur'an and after Quran, is the most important source of knowledge about religion, the most efficient tool to explain it and the most comprehensive source for receiving Islamic teachings as well. Most Muslims have no difference whatsoever in its authority. But surely some signs of doubt in the authority of Sunnah or denial of it can be seen in the history of Islam.

According to available historical documents, the attitude of disregarding the Sunnah and believing in Quran-Sufficiency, first, rose by the second Caliph in form of "The Book of Allah is sufficient for us". First time, he mentioned this theory beside of the Prophet's (PBUH) bed. Muhammad al-Bukhari narrated from Ibn Abbas that: when the Prophet (PBUH) was dying, the men including Omar were gathered in his home. The Prophet (PBUH) said: "Bring me a pen and inkwell to write something through which, after my death, not to be astray ever". Omar stopped and said: "The Book of Allah is sufficient for us."

This exemplum has been quoted by Great narrators of Sunni Hadith communities in a direct way that one of them is given here:

Ibrahim Ben Moosa quoted from Hosham and he quoted from Moamar and he quoted from Ubaidullah bin Abbas and he quoted from Ibn Abbas that he said: When the Prophet (PBUH) was dying, men including Omar bin Khattab were at his home, (at this time) the Prophet (PBUH) ordered: "Bring me a pen and ink to write a text in order to never become astray." Flowingly, Umar said: pain overcame the Prophet (PBUH) and the Qur'an is with you, and the Book of Allah is sufficient for us, and those who were in the house had different opinions and struggled to each other, some said: bring them (pen and ink) in order to the Prophet (PBUH) writes a text to we never become astray ever, and some repeated what Umar said, so when they hum and noise became high and they showed their differences, the Prophet (PBUH) said "Come unto me". Obaidullah [the narrator] says: Ibn Abbas has always said that all the afflictions began since they prevented the Messenger of Allah (PBUH) to write a text for them due to the difference between them and their buzz and noise. (Bukhari 42/1, the Science Book, 11/7; Patients Book, 203/8; Etesam Book (Grab the rope of Allah), 7366) and (Nishaburi, 1416.1019; the Will Book, Hadith No. 1637) and (Ibn Hanbal, Musnad (the name of his book), 1411, 349, Hadith Number 3111) and (Askari, M., Ma'alem al-Madrasatein (Shia and Sunni schools' features) (the book's title) 1: 140).

There is much talk about this Hadith and it can be a proof for multiple issues. But now we do not seek to analyze the content of this Hadith. What is noted here is the opposition of some of the Prophet's (PBUH) companions with writing the Prophet's (PBUH) Hadiths, especially this is spoken to justify this opposition which suggests the lack of belief in the authority of the Prophet's (PBUH) Sunnah. The great Sunni scholars have narrated this Hadith; but disregarding to indication of this Hadith on lack of belief of the narrator on in the authority of the Prophet's (PBUH) Hadiths, they neglected it.

The prohibition of quoting the Prophet's (PBUH) Hadiths

In terms of the prohibition of quoting the Prophet's (PBUH) Hadiths, some historic examples are provided as follows:

A) Zahabi who is of prominent Sunni scholars narrates:

"After the Prophet (PBUH) death, when Abu Bakr came to rule, he gathered Muslims and companions and said: you quote the Prophet's (PBUH) Hadiths and of course, you would have and will have differences in this case. Of course after you, people will face to larger differences so do not quote anything from the Prophet (PBUH). If anyone asks you, say: Quran is between us and you; count its Halal, solvent and take into account forbidden its Haram"(Zahabi, Shams al-Din, Taḍkerat al-Hifaz 1: 2, 3)

B) My father has gathered five hundred Hadiths of the Prophet (PBUH) in a book and loaned them to me, Umm Al-Momineen Ayesha narrates: I saw at night that he is not quiet in his bed, and moves from this side to that side and sleep does not come to his eyes. I said: Why are you sad! Is there bad news which suffers you? Morning he ordered: My daughter, bring the Hadiths that are with you. And then asked for fire and burned that book which contained the Prophet's (PBUH) Hadiths. His anxiety was calmed by burning the book. (Zahabi, Shams al-Din Muhammad, Taḍkerat al-Hifaz 1: 5; Shahrestani, Ali, The prohibition of quoting the Prophet's (PBUH) Hadiths: 17)

C) Historians quote: Umar at the time of his caliphate decided to collect the Prophet's (PBUH) Hadiths. He asked the opinions of the Prophet's (PBUH) companions and everyone voted for it. Umar were thinking about this for a month. Eventually, he shared his final decision with the public as follows:

"I had in mind to write the narratives of the prophetic Sunnah. But I remembered that before you, some books were compiled and people severely involved in them, and as a result, they left their Holy Book. I swear to God, I will not mix and contaminate the God's Book with anything. "(Ibn Abd al-Barr, The comprehensive expression of Science and Wisdom 1: 78)

D) Qarzeh Ibn Ka'b which is of the companions' class says: "When Umar sent us to rule Iraq, he walked with us to "Esrar" then said: Do you know why I came after you? We said: You wanted to convey and send off us! He said:

"In addition, I also had another intention; you go to a town which the people's sound of the Quran is heard in hears like the sound of bees in the hive. Absit omen for stop them by quoting the Prophets' (PBUH) Hadiths. Do not quote them Hadith. I am your shareholder in

the reward of this work”.

To be heard. The

Qarzeh says: "After the speech of the Caliph, I didn't narrate a Hadith ever." (Qurtobi, Ibn Abd al-Barr, The comprehensive expression of Science and Wisdom, 347, Ibn Majah, Muhammad ibn Yazid ibn Majah's Sunan, 1: 62 h 28, Zahabi, Shams al-Din Muhammad, Tadkerat al-Hifaz 1: 7). The people of Iraq have not seen the Prophet (PBUH) and are new-Muslims. These new-Muslims who have not seen their prophet, are enthusiasts and thirsts to learn about him, hear his speeches and Hadiths and get familiar with his Sunnah. So it was too obvious to tell Qarzeh: tell us Hadiths. Qarzeh answers:

"We have been prohibited by Umar and we cannot quote Hadiths"(Askari, SM, The role of Imams in the revival of religion 1: 118)

E) Ibn Sa'd in Tabeghat quotes from Abdullah Ibn Ala that he said: Qasim ibn Muhammad ibn Abi Bakr was spelling Hadiths for me and said: at the time of Umar ibn al-Khattab many Hadiths of the Prophet (PBUH) were quoted and he swears people to bring these Hadiths to him, when people brought to him the Hadiths of the Prophet (PBUH), Khalifa ordered to burn all the Hadiths. (Ibn Sa'd, Mohammed, al-Tabaqat al-Kubra 5: 188, translation by Qasim ibn Muhammad ibn Abi Bakr). Allameh Askari also quoted this from Ibn Sa'd (Askari, M. From the history of Hadith, Page 33)

Khawarij and Quran-Proficiency

Khawarij is literally the plural form of the word "Kharej" and a compound noun derived from the word "Khoruj", (Tarihi, F, al-Bahrain Aeesmbly, 1/502). But Khawarij are so-called people which in Hakamiat Event, at the time of Imam Ali, refused him and disowned and they are heretics who because going out of the religion and rebellion against what Muslims had selected, called by this title (Abu Zohreh, 58)

The beginning of the advent of Khawarij sect dates back to the Battle of Siffin, when Ali, contrary to his opinion, accepted the arbitration. A group believed that the acceptance of the arbitration is contrary to the God book and asked him to reject arbitration, and repent because accepting it. When they faced to his opposition, they rebelled and concocted the famous Nahrawan Battle. (Shahrestani, Nations & Bees, 1/130)

Professor Abdul Baghdadi says: Khawarijs deny the authority of consensus and religious Sunnah, and assume that given the Quran's approach, no religious order is authorized. Therefore, they denied stoning and anointment on shoes because they are not in the Quran. They believe that the burglar's hand, whether the stolen property is high or low, must be cut off, because in the Quran, the hand is absolute, and they do not take into account a designated limit for burglary (Baghdadi, Abdul Qadir Tamimi, Principles of religion, 19). Dr. Mustafa Sabaei says: despite the disputes the Kharijites have within themselves, they are agreed with each other that the companions were righteous before the devilry, but after the devilry and during the arbitration; Ali, Uthman and the Jamal companions and attributers, and anybody who was satisfied with the attribution, were kaffirs that's why the Sahabah due to following the injustice imams and being satisfied with them, are not reliable and their Hadiths are not

credible. (Mustafa Sabaei, al-Sunnah and location in Islamic description & Muhammad Mustafa Azami, Essays in the Prophet (PBUH) Hadiths and the history of compilation, 22 and 23)

The Shafi'i thoughts in terms of the deniers of the authority of Sunnah

After the political actions of the Caliphs to declare the adequacy of the Quran and no need to Sunnah, up to the Shafi'i period, no whispers were heard among Muslims unless some implications by Kharijites which were mentioned before. Until the time that Shafi'i in his book entitled "Ketab al-Umm" provided a chapter entitled "The chapter of a group who deny all the quotes". Without determining who are this group, recounted his conversation with them which we present some parts of it here:

"A person who was considered as the owner of opinion among his group said to me: 'You're Arab and the Quran was revealed in the same language and you are more aware to preserve the Quran. The God practices are given in the Quran that if anyone doubts the truth of them, must repent, otherwise, should be killed and God said in the Quran that "The Quran is explanation and description of everything". However, how this is eligible to you and other persons to claim that sometimes the God obligations are general and sometimes specific. Sometimes the evidence implies obligation, some time it is not cited and so on. You here refer to a Hadith cited from the Prophet (PBUH) by one or some intermediaries, while you and advocates of such a movement, believe that no one of these Hadiths are fully pure due to factor such as honesty, forgetfulness and mistakes in quoting them etc., is it permissible that citing such Hadiths, to raise opposite with these features with appearances of Quran orders and replace the Hadiths with Quran verses? (Muhammad Ibn- Idris al-Shafi'i, Ketab al-Umm, 7/287) (Nassiri, Ali. The relationship between the book and Sunnah. p. 199).

Shafi'i extensively mentioned his negotiation with this person who is the representative of an unknown tribe and provided his answers and inductions, and from his perspective, presented logical comments to him which this discussion is out of the current discussion. What is important in this regard includes three points:

1. During Shafi'i period, namely the second century, according to him, there was a group denying the credit of Sunnah. This is concluded from his sentence "A man of science told me about the attitudes of his mates "that this group follows a particular religion or belief which the denial of the authority of Sunnah was of the main pillars of their religion.

2. Their argument is very close to the Quranists' arguments which will be explained afterward. That's why they provided two reasons to prove their claims:

A) The Quran explains all things therefore, what is the need to Sunnah?

B) Sunnah is quoted to us through narrators who if didn't deliberately forge or lie, at least, were not immune from mistake and forgetfulness or confusion. So there is probability of error and mistake in Sunnah while the Quran is innocent of any mistake. However, how can one claim that Sunnah is able to limit or specify the Quran? Such arguments are more widely reflected in thoughts of the Quranism Sect as well.

3. It reveals from the kind of the group's argument that they consider no role for Sunnah.

The theory raised by some Sunni experts

A number of dogmatic Sunni scholars, who are prejudicially in struggle with Shiite thoughts, have accused Shiites to deny the validity of Sunnah. Abdul Qadir Tamimi Baghdadi says: Shiites (Ravafez) believe that today, the analogy and Sunnah are not of authority. (Abdul Qadir Tamimi Baghdadi, Principles of the religion, 19)

Al-Suyuti (911) in a book entitled "The heaven key through the authority of Sunah" which has been written in defense of Sunnah, wrote: whispers are heard in this field and have been common for a length of time refer to the subject that the heretic and heterodox speaker has always been emphasized this point that the prophetic Sunnah and the narrated Hadiths are not authorized, and the authority is exclusively refers to Quran and they cited to this narrative:

"When a Hadith came to you from me, compare it with the Quran, if you find a principle compatible to it select it otherwise, do not accept it". Abd al-Khaliq Abd al-Ghani, The authority of the Hadith, 269)

(Abdul al-Khaleq Abdul Ghani, Sunnah's Authority, 269).

Quran-Proficiency in the contemporary period

Regardless of the comments and the caliphs interaction with Sunnah and given what Shafi'i mentioned in the second century based on the denial of Sunnah by an unknown group as well as what Suyuti mentioned in the book "The heaven key through the authority of Sunah" in terms of people denying the Sunnah, from later centuries since now, no special sect, religion and group has been created in the history of Islam which rejects the validity of the Sunnah, but at the end of the thirteenth century, the Sunnah denial thinking emerged among a number of people as an organized flow in India, Syria, Egypt, Libya and Sudan etc. and by extension of these thoughts, gradually, the Quranism or Quranists took place.

Some believe that this movement has emerged in India by Seyed Ahmad Khan Hindi and from there, spread to Egypt and then to other Muslim lands. (Elahi Bakhsh, 19). Since in India, most works of the "Quranism" sect were written in Urdu and direct use of them is not possible for the author, so in compilation of this article, the book "Quranists and their misgivings in term of Sunnah" has been used which is written by Khadem Hussein Elahi Bakhsh.

The so-called author investigates the advent, tendencies and thoughts of Quranists and in terms of the emergence of this sect, writes:

The idea of denying the Sunnah, in general and partial terms, entered the Arab and non-Arab countries in the thirteenth century (AH) by Orientalist researchers and from early thirteenth century (AH), in the Indian subcontinent, found a coherent organization so that a group emerged in India and Pakistan claimed that in legal and religious affairs, it is not permitted to argue based on Sunnah, they called themselves "Quranists" because they just sufficed the Quran in the use of Islamic orders. (Elahi Bakhsh, 8 and 9)

Abdullah Jakeraluei lives in Lahore and was born in Jakeralah City in Pakistan's Punjab region- Mianwali, in the 19th century. He called the people to a new religion and his followers were called "Ahl-el Zikr or Quranists". (Roshan Zamir, 113).

The tendency toward Quranism in Iran

The Quran-Sufficiency theory has never been seen in any period of Shiite History, unless the recent century that the Quran-Sufficiency thinking has been expressed among a small number of people in Iran. These people with their own special modes have been interested in thoughts which are close to Quranism. These people are as following:

A) Shariat Sangelaji

Mohammad Hassan (Golam Reza) Shariat Sangelaji was of clergies allowed to cultural activities during the Reza Khan period. He had rationalist and western rationality attitudes that strived for Rationalism and in his opinion, he fought with superstitions. What he called superstition were the same things that Wahhabis consider it superstition; that's why his move is looked somehow Wahhabism-stricken. According to Dr. Mohammad Javad Mashkoo, it is said that he was sent to Hajj by Mirza Hassan Motamen Al-Molk and at the same place, by studying the Wahhabism works, inclined to this religious fashion. (Jafarian, Rasul, Current political and religious organizations in Iran, p. 884)

In his book "The key to understanding the Quran" he remarked his tendency, in page 13 of the mentioned book, he says: "This is of certainties that there is no verse in Quran which people cannot understand it; all the verses are realizable and understandable."

B) Seyed Abolfazl Borghei

Seyed Abolfazl Borghei is another example of these people. During Reza Khan Period, following the day reformist moves, he emphasized the concept of religious innovation. But he gradually got isolated so that writes: "It was gradually proved for me that I and clergies are entirely drown in superstitions and we are unaware of the Book of Allah, and our thoughts are not in accordance with the Quran "(look at Jafarian, Rasul, The current religious and political movements and organizations, p. 906)

His book "Quran Orders" which is his practical treatise derived from the Quran, was released in 1394 AH in Tehran. He says: what is concluded from opinions, orders and assignments of the Quran, I compiled them in a book entitled "Quran Orders" which is written by a simple and familiar language to be a comprehensive treatise for the Methodists. (Seyed Abolfazl Borghei, Quran Orders, 6-7).

C) Ayatollah Sadeghi Tehrani

Sadeghi Tehrani is another individual who especially in recent years, his new approach which is somehow followed by the aforementioned approach. One of his outstanding works is "Al-Furqan in the Quran interpretation" which according to the author, is kind of Quran to Quran interpretation. (Sadeghi Mohammed, Al-Furqan 1: 17) He says in the introduction to this interpretation: Qur'an is the shelter of any confused thought and watering place of any thirsty.

All religious affairs except necessities must be returned to the Qur'an. While the Quran is a reference for others, it is worthy to be a reference for itself as well, so in interpretation of the Quran, the Quran itself must be trusted and those who do not trust the Book of Allah, or in interpretation, trust another references, they are corrupts (Sadeghi, Mohammad Al-Furqan in the Quran interpretation, 1: 16)

In many of his works and compilations this fact is achieved that he tends to extract all religious principles, particularly legal issues, from the Quran. (Sadeghi, Mohammad, The Illustrative Jurisprudence, p. 15)

Therefore he has offered fatwas and ideas which acknowledged by himself, in five hundred case, are apposite to the opinions of the famous jurisconsults. For instance, some examples are given here:

1- According to the Verse 48 of Surah al-Furqan, water is naturally pure and purifier. So merely by meeting the unclean staff, does not get unclean and the condition of being Kor or fluent is not required here. ((Sadeghi, Mohammad Al-Furqan in the Quran interpretation, 19: 322)

2. Anyone who is non-Muslim, atheist or a pagan, is clean. The cleanliness of People of the Book, who are clean according to the verse 5 of Surah Al-Ma'ida, and there is a reason for the impurity of other infidels (ibid. Vol. 6: 99).

3. The wine is clean so the intoxicating drinks and also one-third grape juice are clean as well so that:

(And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.) (Nahl: 67)

"And the achievements of dates and intoxicating grapes you get perfect aliments...". In this verse, the grape juice which is not one-third is called the pure aliment which is clearly solvent but intoxicating. The products of dates and grapes, vice versa "the pure aliment", are prohibited and we have no reason in the Book and Sunnah in term of the uncleanness of wine as well. And "uncleanness derived from the devil act" is just proving the practical uncleanness about wine and gambling and so on but it is not about physical uncleanness. (Sadeghi, Mohammad, The Illustrative Jurisprudence, Pp 60- 61)

The explanation of the Quran-proficiency Theory

The Quranic sect believe that Quran is lonely can met the teachings and orders of the religion. The supporters of the theory of "Quran-sufficiency" only rely on the Quran to receive religious teachings and ignore the role of other religious sources especially Sunnah. Abdullah Jakeraluei, the founder of the Quran-sufficiency sect, in this regard says:

The Holy Quran includes whatever is needed in the religion in a comprehensive, detailed and multi-faced way and there is no need to Sunnah; because the Quran explains all teachings and religious knowledge and is lonely able to move any dispute so why we need to Hadiths. (Elehi Bakhsh, Captivated in Quranic sects, 211)

Now that in a brief and glancing way, the Quran-sufficiency theory has been explained, it is appropriate that its pillars, evidence and its implications to be reviewed.

Pillars of the "Quran-Sufficiency" theory

The Quranism Sect provided some pillars for its theory which the most important of them are as follows:

The first pillar: self-proficiency of the Quran

The Quranists believe that what is the main fundamental and source of understanding of religion is the Quran indeed. Quran is considered as the sole basis of theology and the axis of religious understanding because Quran in the solution of all problems and explainer of all religious teachings and knowledge.

Abdullah Jakeraluei the founder of the Quranism Sect, in this regard says: The Holy Quran includes whatever is needed in the religion in a comprehensive, detailed and multi-faced way. (Elehi Bakhsh, Captivated in Quranium sects, 212)

The second pillar: there is no need to Sunnah in religion affairs

The second pillar of the Quran-sufficiency theory refers to the fact that Sunnah is not of religion and sources of knowledge of Shariah and Sunnah is unauthorized. In interfering the religious teachings and religious orders, the Quran is sufficient and there is no need to Sunnah. (Elehi Bakhsh, Captivated in Quranium sects, 211)

The third pillar: the monopolization of revelation in Quran

The third pillar of the Quran-sufficiency theory refers to the fact that the divine revelation is monopolized in Quran and the Prophet's (PBUH) Sunnah is excluded from revelation. The Quranists believe that: just following the revelation and revelation-based speeches are required and the revelation is monopolized in Quran and the claim that says the Sunnah is of revelation is rejected as well. (Elehi Bakhsh, Captivated in Quranium sects and their misgivings in terms of Sunah, 213)

The principles and reasons of Quran-sufficiency

As mentioned, Quranists believe that the Qur'an is enough to express religious propositions and orders and includes whatever is needed in the religion in a comprehensive, detailed and multi-faced way and nothing is forgotten. Therefore, to understand the teachings of the religion and acquiring its orders, there is no need to Sunnah. The Quran-sufficiency Sect provided some reasons to prove their attitudes. So in addition to stating their reasons, this study aims to review and investigate their most proofs as well.

The first reason: the implications of some verses saying that Quran is sufficient to receive religious teachings

For their belief, Quranists argued based on some verses of the Holy Quran. The verses cited by them are of few categories:

First category: the verses which introduce the book as the container of everything.

A) (There is not an animal [that lives] on the earth, or a being that flies on its wings, but [forms part of] communities like you Nothing have we omitted from the Book, and they [all] shall be gathered to their Lord in the end.) (Anam: 38)

B) (There is not a grain in the darkness [or depths] of the earth, nor anything fresh or dry [green or withered],) (Anam: 59)

These verses clearly speak about nothing has been forgotten in the book that's to say, any wet or dry things are given here.

The second category: the verses adore Quran by adjectives such as "Tebyan, light, illustrator and explainer".

A) (and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.) (Nahl: 89)

B) (From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent them: So We estranged them, with enmity and hatred between one and the other, to the Day of Judgment. And soon will Allah show them what it is they have done.) (Maida: 15)

C) (We have not instructed the [Prophet] in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear) (Ya-Sin: 69)

The Quranism Sect believes that the contents of the aforementioned verses say that the Quran meet all human requirements and nothing is forgotten. In addition, Quran is the explanation of anything and guidance and mercy for people who believe. Hence, the Quran suffices to express the teachings of religion and acquiring its verdicts so there is no need to Sunnah.

The Sunnah is excluded from revelation

The second reason for the Quran-sufficiency theory provided by Quranists is that Sunnah is excluded from revelation. Quranists say: only obeying the revelation and divine speech is necessary, revelation is monopolized in Quran. They think that the Prophet's (PBUH) Sunnah is not a revelation from God to the Prophet (PBUH) therefore, is not obligatory but the Sunnah is a set of speeches attributed to the Prophet (PBUH) so it is not clear that they are originally said by the prophet (PBUH) and if we assume this attribution is correct, these are his jurisdictions and personal interpretations which are not affected by revelation. So the Prophet's (PBUH) Sunnah is not the source and origin of the religion and only divine revelation is immune from error and mistake, and there is no revelation other than the Quran. (RoshanZamir, 102. 83)

Abdullah Jakeraluei says: we are not supposed to obey anything unless what God has sent down and in terms of debate, if we accept the authenticity of the attribution of some Hadiths to the Prophet (PBUH), but following them is not obligatory because they are not revelations came to us from God. (Elehi Bakhsh, Captivated in Quranian sects and their misgivings in terms of Sunah, 214)

Inquietude of Sunnah in terms document and text

The third reason which Quranists presented refers to the item that they say: If Hadiths are of religion sources and references to know the divine orders; they must not be inquietude and criticized by the religion opposition because of the Hadiths' document and text. While the Sunnah is criticized in terms the text and document, and a lot of Hadith scholars speak about the narrators and texts of Hadiths and subjected them. What has been subjected in such a way does not deserve to be called religion. Hafiz Aslam says: Sunnah has been scientifically criticized in a manner so that its religious characteristic has been missed because the religious affairs are not appropriate for criticisms and attitudes raised by people. (Elehi Bakhsh, Captivated in Quranian sects and their misgivings in terms of Sunah, 214)

Uncertainty on the authenticity of Hadiths attributed to the Prophet (PBUH)

The fourth reason has provided by Quranists refers to this item that Quranists believe that Hadiths existent in Hadith collections were compiled at least two centuries after the Prophet's (PBUH) death and formerly, also until one century, Hadiths were prevented from writing and compilation therefore, how one can attribute them to the Prophet (PBUH). Hence, Hadiths can't be a source of the religion. (Elehi Bakhsh, Quranian sects and their misgivings in terms of Sunah, 243)

Criticizing the Quranism's proofs

The answer to all of the proofs provided by the believers in the Quran-proficiency is outside the scope of this article, for this reason, we only respond to their first proof which is the most important one too. The Quran-proficiency sect through an argument based on several verses, has tried to demonstrate that Quran is comprehensively include all religious teachings and in the light of this principle, they established the theory of "Quran-proficiency".

What can be said in the review and critique of the mentioned proof is this fact: this attitude is against some verses of the Quran and many prophetic Hdiths as well as despite the famous view of Farighein and in fact, their entire consensus. This is of happiness that the attitude of Quran-proficiency has been denied by Sunnis and Shiites. Sunnis with all due respect accorded to the caliphs, based on the justification refers to their ban on the compilation of Hadith, excluded this issue only to the same period and then clarified the necessity of writing the Hadiths and the need of Quran to Hadith as well.

However, to clarify the invalidity of the Quran-proficiency attitude, its major weaknesses are given as follows:

1-7- As mentioned, this attitude is unlike the famous view of Farighein as well as against their consensus, because the consensus of the Muslims and their practical manner verify the Sunnah as the second source of reaching crucial and definite religious orders.

2-7- Declaring that Quran does not need the Sunnah is incompatible with the Quran verses. These verses are divided into several categories:

A) Verses in which the Prophet (PBUH) is known as the true explainer of the revelation: like verse (that thou mayest explain clearly to men what is sent for them) (Nahl: 44). Verses in which the Prophet (PBUH) is introduced as one of references for conflict resolution.

Like the verse: (If ye differ in anything among yourselves, refer it to Allah and His Messenger,) (Nisaa: 59)

B) Verses in which the prophet (PBUH) and Sunnah have been introduced as the source of religion.

Like the verse: (Obey Allah, and obey the Messenger, and those charged with authority among you.) (Nisaa: 59)

It is clear that if all rules were stated in the Qur'an, the need for prophetic Sunnah as a second source to extract religion orders was not logical.

The needlessness of Quran from Sunnah is contrary to improvisation

The Qur'an has more than six thousand verses which based on the obligation to provide general rules, have avoided taking into account details except in a few cases. Because if Quran took into account all the details, became a scientific book given its great deal of contents and instead of being an educational book. On the other hand, many religious teachings such as prayer, fasting and pilgrimage etc. are briefly given in Quran so to understand the verdicts and a detail, referring to Hadiths is inevitable.

In Tafsir al-Qurtubi this is written that Emran Ibn Hasin who was of companions of the Prophet (PBUH) was speaking in terms of Sunnah, a man rose and said: O Aba Najieh, speak to us of the Quran; Emran Ibn Hasin said to him: you and your friends study the Quran, is there any details in Quran in terms of prayer and its verdicts; zakat in gold, camel, cow and other property and they are? You see, you are in the presence of the Holy Quran, but don't know many facts. (Qurtubi, Tafsir al-Qurtubi, 39/1)

Ibn Hazm Zaheri says: "If someone tells us we do not do anything unless what has provided in Quran, due to the nation's consensus, he is of infidels." (Ibn Hazm Zaheri, al-Ahkam Fi Osul al-Ahkam, 157/1)

The adverse consequences of Quran-sufficiency

Investigation of the harmful effects and disadvantages of Quran-sufficiency is outside the scope of this article and needs a more appropriate opportunity. Here, just a part of the adverse consequences of Quran-sufficiency in religion or the same extreme approach which does not see any role and place for Sunnah in the interpretation of religion; will be noted.

1. Ignoring the verses sayings that the Prophet's (PBUH) speeches are revelations and he doesn't anything unless what is derived from revelations. Like the verse

(Nor does he say [aught] of [his own] Desire. It is no less than inspiration sent down to him) (Najm: 3&4)

2. Ignoring the verses that call us to obey the Prophet (PBUH). Like the verse
(Obey Allah, and obey the Messenger, and those charged with authority among you.) (Nisaa: 59)
3. Disregarding the Prophet's (PBUH) orders to obey Sunnah and progeny.
4. Incomplete expression of religion orders because Quran provides to us just the generalities and left the details to Sunnah. So referring to the Quran to know how the religious orders are or obtain more detailed information about the orders will lead to leaving them.
5. Depriving ourselves and others from the interpretations of verses provided by the Prophet (PBUH). Referring the Prophet's (PBUH) lifestyle leaves no doubt that understanding the Qur'an without taking into account the Prophet's (PBUH) Sunnah and lifestyle, if we don't say is impossible but is very difficult indeed.
6. Uncertainty of interpretational findings regardless of the interpretation provided by the Prophet (PBUH) and Infallible Imams.
7. Creation of division and severe difficulties in interpretation of Quran, regardless of Sunnah.

Conclusion

The Quranism Sect to reach religious teachings only relies on the Quran and ignores the role of other religious sources, especially the Prophet's (PBUH) Hadiths. This theory is based on three pillars:

1. Quran-Sufficiency

Namely the Quran is taken into account as the main axis of religious studies and understanding the religion orders.

2. No need to Sunnah in religious affairs

This means that Sunnah is not of resources needed for religion knowledge and in deduction, the Quran suffices.

3. Monopolization of the divine revelation in Quran.

Namely The Prophet's (PBUH) Hadiths are not revelations.

The followers of the Quran-Sufficiency theory by referring to several verses, have tried to demonstrate that the Quran is a comprehensive source of all religious teachings and in the light of this principle, they established the theory of "Quran-Sufficiency" as well. What can be said in reviewing and criticism of this proof is: this attitude is opposite to some Quran verses and many of the Prophet's (PBUH) Hadiths as well as contrary to the popular theory of Farighein, and also unlike their consensus. In addition, the Quran-Sufficiency theory leads to harmful effects and consequences which are undesirable such as:

1. Ignoring the verses sayings that the Prophet's (PBUH) speeches are revelations and he doesn't anything unless what is derived from revelations.
2. Ignoring the verses that call us to obey the Prophet (PBUH). Like the verse
3. Disregarding the Prophet's orders to obey Sunnah and progeny.
4. Depriving ourselves and (PBUH) others from the interpretations of verses provided by the Prophet .
5. Uncertainty of interpretational findings regardless of the interpretation provided by the Prophet and Infallible Imams.

References

The Holy Quran

Nahj al-Balagha

Elehi Bakhsh, Quraniun sects and their misgivings in terms of Sunah, al-Sediqgh School. Taif, 1421 AH.

Ibn Hazm Zaheri, al-Ahkam Fi Osul al-Ahkam, Beirut, Dar al-Fikr, 1417 AH.

bn Saad, Mohammed, al-Tabaqat al-Kubra, Dar al-Fikr, Beirut, 1411 AH.

al-Azami, Muhammad Mustafa, Teachings in terms of the Prophet's Hadiths and their compilation history. Beirut, Islamic School, 1413 AH.

Ibn Majah, Muhammad ibn Yazid, Sunan Ibn Majah, Beirut, first edition, 1418 AH.

Abu Zahra, Muhammad, The history of Islamic religions, Cairo, al-Arabie Dar al-Fikr, No date.

Burqai, Seyed Abol Qadir Tamimi, The provisions of the Koran, Atai Press, Tehran, No date.

Baghdadi, Abdul Abol Qadir Tamimi, The principles of the religion, Istanbul, Matba'ah al-Dowlah, 1427 AH.

Tirmidhi, Muhammad ibn Isa, Tirmidhi Traditions Dar al-Ehia al-Torb al-Arabi, Beirut, 1415 AH.

Jafarian, R, Religious and political organizations and movements in Iran, Tehran Book House, Third Edition, 2010.

Zahabi, Shamsaddin, Tadkerat al-Hifaz, Dar al-Ehia al-Torb al-Arabi, Beirut, no date.

Roshan Zamir, Mohammad Ibrahim, Reviewing the Quran-sufficiency, Tehran, Sokhan Publications, 2011.

Sabaei, Mustafa, Sunnah and its position in Islamic interpretation. Beirut, Dar al-Voragh, 1421 AH.

Suyuti, Jalal al-Din, Abdul Rahman, The heaven key in consensus of Sunnah.

Sangelaji Shariat, Mohammed Hassan, The key to understanding the Quran, The Scientific Publishing House Company, Tehran, in 1361 AH.

Shahrestani, Ali, Prohibition of compiling Hadiths, Imam Ali (AS) Institute. Qom, 1418 AH.

Shahrestani, Muhammad bin Abdul Karim, al-Milal and al-Nahl, Beirut, Hilal Publications, 2003.

Sadeghi Tehrani, Mohammad, The illustrative jurisprudence, Omid Farda Publication, Tehran, first edition, 2004.

Sadeghi Tehrani, Mohammad, Al-Furqan fi Tafsir al-Quran, Qom, 1986.

Tabrani, S, al-Moejam al-Kabir, Ibn Timiah School. Cairo, no date.

Tarihi, Fakhr al-Din. Al-Bahrain Assembly, Qom, Beast Foundation, 1414 AH.

Abdul Ghani, Abdul Khaliq, The authority of al-Sunnah, Jeddah, Dar al-Saadawi, 1307 AH.

Arousi, SM, Noor al-Saqalein, Qom, first edition, 2003

Askari, SM, Ma'alem al-Madresatain, Tehran, fifth edition, 1416 AH.

Askari, SM, Hadith History, charters for all the principles of the religion, Qom, first edition, 1424 AH.

Askari, SM, Imam's role in the revival of religion, Menbar Publishing Cultural Center, Tehran, Third Edition, 2007.

Qurtobi, Muhammad ibn Ahmad, al-Jamea al-Ahkam al-Quran, Beirut, Dar al-Ehia Fi Torab al-Arabi, no date.

Qurtobi, Ibn Abd al-Barr, Comprehensive expression of Science and excrement, al-Saghafieh Institute, Beirut, third edition, 1418 AH.

Qomi, Ali Bin Ibrahim, Al-qomi interpretation, Institute of Imam al-Mahdi, Qom, first edition, 1435 AH.

Feiz, Molla Mohsen, al-Safi interpretation, al-Alamy Institute, Beirut, first edition, 1399 Ah.

Klini, Muhammad ibn Ya'qub, Kafi, al-Sadough School, Tehran, 2002

Nassiri, Ali, The interrelation between Book and Sunnah, Islamic Culture and Thought Research Center, Tehran, Iran, 2006.

Nesaei, Ahmad bin Shuaib, al-Sonan al-Kubra, Dar al-Jeil, Beirut, no date.