

The Qur'an is Complete, Detailed, Sufficient and Understandable

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It has long been the position of most Muslims that in order for one to be a Muslim they needed to follow two sources of Islam. The first was the Holy Qur'an; the second was the Hadith and Sunnah of the Prophet Muhammad. It was stated that the Hadith and Sunnah explained the Qur'an and supplied details where the Qur'an had none. In short, there was at least an implicit understanding and teaching that the Qur'an was an incomplete source of guidance needing other sources to supply details that it did not have. This document will demonstrate that the Qur'an is in fact complete, detailed and sufficient for our guidance.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْقُرْآنِ

"The month of Ramadan is that in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong)."
(Qur'an, 2:185)

تَبَارَكَ الَّذِي نَزَّلَ الْقُرْآنَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

"Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples."
(Qur'an, 25:1)

We shall first note that the Qur'an is the Criterion (between right and wrong) and a guidance that Allah has revealed upon humanity, we must therefore analyse the Qur'an to see what it says about its completeness. To this end we must analyse the relevant ayahs on this topic.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا الْكُفُورًا

"And certainly We have repeated for humankind, in this Qur'an, every kind of example, but the majority of humankind do not consent to anything but denying."
(Qur'an, 17:89)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ

"We have put forth for humans, in this Qur'an, every kind of example so that they may remember"
(Qur'an, 39:27).

Here, Allah tells us that He has given every kind of example for our Guidance within the Qur'an. Thus, when Allah Himself tells us that every kind of example is within the Qur'an, does the Muslim need to look elsewhere for examples?

We must note that the purpose of the Qur'an dictates in what way the Qur'an is complete and detailed; we are told in the Qur'an:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This Book, there is no doubt in it, it is a guide to those who keep their duty"
(Qur'an, 2:2)

Here we must note that since the initial audience of the Qur'an were people living in a desert city 1400 years ago the wordings of the examples are more relevant to their surroundings. However, the message of these examples is applicable to all times. In fact, the word 'example' by definition means that it is referring to a specific case outlining a general principal.

Those Muslims who say that the Qur'an is not clear and they need other books to understand the Qur'an should read the following ayahs:

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ

"A. L. R. These are the verses of a Book, - and a clear/clarifying Qur'an. "
(Qur'an, 15:1)

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ

"We have not instructed the (Qur'an, Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a clear/clarifying Qur'an"
(Qur'an, 36:69)

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

"A.L.R. These are the verses of the clear/clarifying Book."
(Qur'an, 12:1)

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

"These are verses of the clear/clarifying Book"
(Qur'an, 26:2)

طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ

"Taa seen. These are verses of the Qur'an and a clear/clarifying book"
(Qur'an, 27:1)

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

"These are Verses of the clear/clarifying Book."
(Qur'an, 28:2)

وَالْكِتَابِ الْمُبِينِ

"By the clear/clarifying Book,"
(Qur'an, 43:2, 44:2)

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

We have certainly sent down verses that make things clear. And Allah guides whom He wills to a straight path.
(Qur'an, 24:46)

Please also see 65:11

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

"And We have revealed the Book to you, a clarification/explanation of everything, and a guidance and mercy and good news for those who submit."
(Qur'an, 16:89)

There cannot be any words clearer than this. When Allah says EVERYTHING (Likulli shai') that means EVERYTHING. If the Qur'an itself is supposed to explain/clarify everything, what does it mean to explain the Qur'an by other books? It means kufr of the words of Allah and the joining of partners with Allah.

In other words, the above verse is saying that there is NOTHING (Islamically) that is not explained by the Qur'an for our guidance. The Muslim who says that "not everything is in the Qur'an", must contemplate these verses and reflect on the logical consequences of his/her statement. Further, in the cases of 43:2 and 44:2, the clear and clarifying nature of the Qur'an is mentioned in the form of an oath to bring special attention to this fact.

The Qur'an is a clear admonition to people of all ages and cultures. However, Muslims refer to unreliable sources, rather than the Qur'an, so that they corrupt their guidance and add partners to Allah. The basic reason behind this attitude is their following of tradition and society. When asked they reply exactly as Allah states:

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَلَا يَهْتَدُونَ

And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?
(Qur'an, 2:170)

We have all heard it, "Are you saying you understand Islam better than all the scholars of the Muslims which all Muslims follow?!" You would think they would just accept the words of Allah, but the reality is that between them and Allah are 'scholars' and hadith.

A Muslim can either accept now that the Qur'an is a clear book that is not in need of explanation by any other sources and as per (Qur'an, 16:89) that it has all the explanations we need OR they can concede that the Qur'an is clear but say that it LACKS details which the Hadith etc is needed to fill. This even though Allah tells us that all things have been clarified for us in the Qur'an as well as every example detailed...

Allah refutes those who say the Qur'an is not detailed enough for our guidance.

Here is what Allah says about the detail in His Book:

أَفَعَيِّرُ اللَّهَ أَتَبَغَى حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا

"Shall I then seek a Ruler other than Allah? When He it is Who has revealed to you the Book (Qur'an, which is) distinctly detailed"
(Qur'an, 6:114)

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

"And certainly We have brought them a Book, which We have detailed with knowledge, a guidance and mercy for a people who believe"
(Qur'an, 7:52)

الرَّ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ

"A. L. R. A Book with perfected verses, further explained in detail from One Who is Wise and Well-acquainted"
(Qur'an, 11:1)

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

"A Book of which the verses are distinctly detailed, an Arabic Qur'an for people who know"
(Qur'an, 41:3)

In the face of these verses, the claims of many Muslims are clearly contradictory to the Qur'anic evidence. Yet, they insist that the Qur'an is not detailed. In the light of the Qur'an, this only suggests that Muslims are not thinking and reflecting logically.

Logically speaking, it would not make any sense that a Book that is supposed to clearly explain Islam in a detailed manner is itself in need of explanation and further detail!

This is only logical, as the Book is meant for everyone and not only for a small set of scholars. It must be noted that Allah gives distinction to knowledge, and it is indeed important, but at the same time Allah has supplied the knowledge needed in the Qur'an for our Guidance. There are certainly aspects of the Qur'an that become more illuminated with more knowledge, like historical and scientific issues. All these things are stated clearly and they can indeed be easily accepted as they are and our guidance will not in the least be decreased. But when we do learn about them by

Allah's leave we merely appreciate more the Glory of Allah in his revelation. There is of course also the issue of the Arabic language which all Muslims should take time to learn.

Further to all the verses above, consider the following verses wherein Allah explicitly clarifies that it is Allah who will explain the Qur'an, not Muhammad! This fits in perfectly with the ayaat that tells us the Qur'an is clear and detailed.

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۚ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Do not move your tongue concerning the (Qur'an) to hasten it. We shall be responsible for its collection and its recitation. So when We have recited it [through Gabriel], then follow its recitation. Then upon Us is its clarification/explanation.
(Qur'an, 75:16-19)

The discussion should end here for if the Qur'an is COMPLETE and DETAILED with everything that we need for Guidance, then there is no need to look at another book or other sources for our Guidance. However Muslims do look to other sources and have made these sources as important as the Qur'an, if not more!

Why do I say more? Because if Book A can only be understood using Book(s) B, then Book(s) B become(s) the criterion for the meaning and contents of Book A. It is these other sources that have corrupted the practices of Islam and made the Ummah into a people that that lack wisdom.

It should be remembered that this same thing happened in a more extreme form with Christianity and Judaism. In Judaism the rabbis told the masses that the Torah could only be understood through them and the Talmud, so the Jews now follow the Talmud and use it to understand the Torah. Of course they also changed the contents of the Torah.

The Christians not only changed the words they heard, they even added text (for example by Paul) that is known not to have been said by Jesus (but which was allegedly inspired by Jesus!). The Christians took the church and its scholars as Lords instead of Allah because they followed these people against the word of Allah.

What both have done is that they have taken their scholars and priests, now and in the past, as lords in that they follow what these people say as if it was the word of Allah.

Muslim started to do this a long time ago, they started saying that you could only understand the Qur'an by the help of the knowledge of scholars and the alleged traditions of the prophet. Even when the Qur'an states otherwise.

If the Qur'an is Fully Detailed where are the details for ...?

This is something I come across all the time. It manifests itself in questions like: -

- Where are all the details of salaah?
- Where are all the details of Hajj?
- Where are all the details of the allowed and forbidden foods?
- Where are all the details on how much zakaah to pay?
- Etc etc

The fundamental error in all such questions is that it is assumed that whatever is currently accepted as Islamic practice is necessarily correct or even required. What then happens is that the completeness of the Qur'an is not judged by its own testimony and contents; rather, it is judged by the accepted practices which should have been derived from the Qur'an in the first place! This trend is old, among Muslims and those before them. Muslims took on many practices/beliefs in their religion that had no basis in the Qur'an and then used this to try to justify the need for hadith (Shafi'i, may Allah curse his soul and those like him used this kind of approach).

The correct question is, "Are the current practices of Muslims derived from the Qur'an?"

I stated earlier that what has happened to Islam is reminiscent of what happened to the Jewish religion, so read the passage below and consider...

From page 24-25 in *Judaism's Strange Gods* by Michael Hoffman II

Like the Talmud, the Midrash upholds the rabbinic fallacy that the Bible is deficient and incomplete; that it requires the intervention of Midrashic traditions concocted between 400 and 1200 A.D. to be understood. Barry W. Holtz, Professor at the Jewish Theological Seminary of America and director of the seminary's Melton Research Center states:

*"The Bible is loath to tell us the motivations, feelings, or thoughts of characters. Rarely giving us descriptive details either of people or places, it is composed in a stark, uncompromising style. Hence, in the laconic style of the Bible, we find one significant cause of the necessity of Midrash. "Midrash comes to fill the gaps, to tell us the details the Bible teasingly leaves out: what did Isaac think as his father took him to be sacrificed? The Bible doesn't tell us, but Midrash fills it in with rich and varied descriptions. "Why did Cain kill Abel? Once again the Bible is silent, but Midrash is filled with explanation. How tall was Adam when he walked in the Garden? "Look to the midrashic materials, not the Bible for such details... "Where the Bible is mysterious and silent, Midrash comes to unravel the mystery. "...the Bible often states matters of law without clarification or detail...Observant Jews today keep separate dishes for milk and meat, but where is that outlined in the Bible? Nowhere in fact. It was the Midrash of rabbinic Judaism, legal Midrash, that defined the laws." Barry W. Holtz, "Midrash," *Back to the Sources: Reading the Classic Jewish Texts, (Qur'an, op. cit.), pp. 180-181.**

Having read the above interesting passage, consider what Allah says about the revelation given to the Jews in the Qur'an, you find it described similarly to the Qur'an:

قَالَ يُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ۚ وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ

[Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful." And We wrote for him on the tablets of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."
(Qur'an, 7:144-145)

And yet they felt they needed the Talmud and the words of the Rabbis to explain it and fill in the details. See also 5:44-45 which are commands similar to what Muslims were given.

The patterns of ignoring the word of Allah and adding to the religion is an old and powerful one, Muslims fell into it with nearly as much zeal as did the Jews. Truly sad.

To finish consider these clear verses: -

أَفَعَيِّرَ اللَّهُ أَتْبَغَىٰ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا

"Shall I then seek a Ruler other than Allah? When He it is Who has revealed to you the Book (Qur'an, which is) distinctly detailed"
(Qur'an, 6:114)

What is the answer of Muslims? Will they answer "Muhammad, his companions, the later generations and the scholars!!!" or will they answer "No one other than my Lord!!!".

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ

These are the verses of Allah which We recite to you in truth. Then in what statement after Allah and His verses will they believe?
(Qur'an, 45:6)

What is the answer of Muslims? Will they answer "The Hadith, Sunnah, figh and ijma'!!!!" or will they answer "Nothing other than your Qur'an my Lord!!!".