

Refuting a Claim of the Qur'aaniyoon

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Noble Shaykh! The Qur'aaniyoon¹ say: Allaah says:

وَأَكْلَ شَيْءٍ غَيْرَ ذَلِكَ

“And We have explained everything in detail with a full explanation.”²

And Allaah says:

مَّا فَطَرْنَا فِي السِّبْطِ مِنْ شَيْءٍ

“We have not neglected anything in the Book.”³

And the Messenger of Allaah ﷺ said: “Verily this Qur'aan – part of it is in the Hand of Allaah and part of it is in your hands. So hold fast onto it, for you will never go astray nor will you ever be ruined after it.”⁴

We would like your comments on this?

Shaykh al-Albaanee (رَحِمَهُ اللَّهُ) said: As for Allaah's saying: “We have not neglected anything in the Book”, what is meant by the word “Book” here is the Preserved Tablet and not the Noble Qur'aan.

And as for Allaah's statement: “And We have explained everything in detail with a full explanation”, if you attach what was explained previously to the Noble Qur'aan, then it becomes certain that Allaah has indeed explained everything in detail, however with

¹ Translator's Note: This is a name given to those who claim that the Qur'aan is sufficient for deriving rules and laws in Islaam and that there is no need to turn to the Sunnah. Some even go so far as to reject the Sunnah in its entirety and rely solely on the Qur'aan.

² Soorah al-Israa:12

³ Soorah al-An'aam:38

⁴ Saheeh At-Targheeb wat-Tarheeb (1/93/35)

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another provision. You are aware that an explanation may at times be general, such as when one places general rules under which exist many particulars the likes of which cannot be confined due to their large number. So by the Wise Legislator placing well known rules for these many particulars, the meaning of the noble ayah becomes apparent.

The explanation may also be detailed, and this is what is obvious from this ayah as the Prophet ﷺ said:

"I have not left behind anything that Allaah commanded me with except that I have ordered you to do it. And I have not left behind anything that Allaah forbade me from except that I have forbidden you from it."⁵

So the explanation may at times be with rules, which many particulars (and details) fall under. And at other times it may be in such detail in terms of the vocabulary of the acts of worship and laws that it does not require being referenced to any of these rules.

Among the rules that numerous branches fall under – and which show the greatness of Islaam and the vast scope of Islaam in legislating – for example, are:

The Prophet's ﷺ statement: **"There is no harming (of oneself) or others."**⁶

The Prophet's ﷺ statement: **"Every intoxicant is alcohol and every alcohol is unlawful."**⁷

And his ﷺ statement: **"Every innovation is misguidance, and every misguidance is in the Hellfire."**⁸

These are rules and generalisations that do not exclude anything related to harming of one's self or harming of one's wealth, with respect to the first hadeeth, nor does it exclude anything related to that which intoxicates, with respect to the second hadeeth, whether the intoxicant is derived from grapes, which is the most popular form, or from corn or from any other substance. So long as the product is an intoxicant, it is unlawful (Haraam).⁹

The same goes for the third hadeeth – it is not possible to take into account the number of innovations due to their large amount. It is not possible to account for all of them. However in spite of this, this hadeeth – even though brief in size – states with all clarity: **"Every innovation is misguidance, and every misguidance is in the Hellfire."**

This is a detailed statement but with rules.

⁵ Silsilat-ul-Ahaadeeth as-Saheehah (1803)

⁶ Saheeh al-Jaami'-us-Sagheer (7517)

⁷ Irwaa'-ul-Ghaleel (8/40/2373)

⁸ Saheeh at-Targheeb wat-Tarheeb (1/92/34) and Salaat-ut-Taraaweeh (pg. 75)

⁹ Read the article " The Need for the Sunnah in order to Understand the Qur'aan" on albaanee.com

For more works of Shaykh al-Albaanee please go to albaanee.com

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As for the laws that you are aware of, they are explained in detail by words that have been mentioned in the Sunnah in most cases and at times they are mentioned in the noble Qur'aan as is the case with the laws of inheritance, for example.

As for the hadeeth that was mentioned in the question, then it is an authentic hadeeth, and acting upon it is what we should try to adhere to as stated in the hadeeth in which the Prophet ﷺ said: **“I have left two things amongst you by which you will never go astray so long as you hold steadfast onto them: The Book of Allaah and the Sunnah of His Messenger.”**¹⁰

So holding steadfast onto the Rope of Allaah – which is in our hands – refers to acting upon the Sunnah, which explains the noble Qur'aan.

¹⁰ Mishkaat-ul-Masaabeeh (1/66/186)