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## **Reformist Movements in the Indian Subcontinent and Their Views on the Quran**

( Scientific Movement versus Political Movement)

### **Abstract**

The Indian subcontinent , witnessing many historical ups and downs, especially after the British colonialism, created the ground for the formation of various religious and political movements. New Islamic thoughts came to existence in India with the modernism doctrine, intended to correct and challenge the imported thoughts remaining from the colonialism era. The new schools of thought came with special interpretation of the Islamic religious beliefs, in particular concerning the Quran. One of these movements was Quranism whose followers believed the Quran was the only source of Sharia. It was formed upon two main objectives: ignoring the value of hadith, and resorting to the Quran as the only source for religious interpretation. Quranism movement created the ground for the formation of a fundamentalist

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group called Ahl al-Quran, both bearing many shortcomings. The focus of the present study is on the Quranism school of thinking.

This article used the descriptive-analytical method to search through history and hadith resources as well as the Quran itself to find the underlying reasons for the formation of the Quranism school of thinking, concluding that Quranism was an extreme form of Ahl al-Hadith school of thinking.

**Keywords:** Subcontinent, fundamentalist, Quranism, Quran-sufficiency.

### Introduction

After the introduction of new religious thoughts in the Indian subcontinent by the British colonialism, the ensuing movements in the area influenced Moslems' beliefs about the Quran and the Prophet's tradition. One of the new movements was Quranism whose followers believed in the Quran sufficiency and nobility. They reduced the role of tradition and took the Quran as the only juridical argumentum in Islam. Quranism has two forms. The main branch of Quranism is referred to as moderate Quranism. They believe the Quran is the primary source and consider the other sources (hadith, Prophet's tradition, etc.) as secondary and dependent. This approach is compatible with Imams' tradition (Etrat) that approves the moderate Islamic beliefs, and thus, the Quran interpreters recognize it as the most efficient and strongest approach to interpret the Quran (Moaddab, 2001: 173-174; Javadi Amoli, 2005, v.1: 61; Tabatabaee, 1392 AH, v.1: 19; Ibn Taymiyyah, 1392 AH: 93; Alavi Mehr, 2002: 68; Babae, 2006: 263).

The second branch of Quranism, known as an extremist sect, accepts no texts other than the Quran. Since it believes the Quran is the only sufficient and noble source, it is called extreme Quranism or Quran-sufficiency sect. This movement disregarding the tradition tries to fill its void by rationalizing and allegorical paraphrasing which causes much harm to Islam. It will be discussed later in this article. This paper focuses on the Quranism school of thinking in the Indian subcontinent. Discussions include the background of the formation of this movement

and its growth in India. The present paper studies this movement and evaluates their beliefs about the Quran.

### **Historical Background**

Although Quranism is a widespread and influential movement formed in the last two centuries as part of a new wave of religious movements in the Indian subcontinent (Enayat, 1984: 24-31), some of its roots can be traced back to the era of Prophet Mohammad (peace be upon him) and later. A large number of hadiths reflect the Prophet's worries about extreme Quranism. These hadiths, called as Arikeh Ahadith, are quoted from the Prophet (P. B. U. H.) as saying: It is probable that a man leans on his couch and says in reaction to hearing a quotation from me, "We have a holy book, and believe what is permissible is permissible and what is impermissible is impermissible." (Ahmad Ibn Hanbal, 1402, V. 4: 131; Hakem Neyshabouri, 1411, V.1:108 -109; Al-Shafei, 1940: 89). This hadith reveals the appearance of signs of Quranism at the time of the prophet himself which developed into the inhibition of recording hadiths, and prohibition of writing down and quoting them later during the time of the Caliphs (Moslem Neyshabouri, 1411, v.8, 229; Shahroor, 1997: 546; Al-Dhahabi, 1419 AH, v.1: 2-3; A'zami, 1413 AH, v.1: 32).

There is little evidence that Quranism thinking had turned into a movement during the early centuries of Islam. When scholars reported about a group of followers who took the Quran as the only juridical argumentum, they mentioned them as a group without a name (Al-Shafei, 1407AH, v.7: 273). Some scholars introduce them as Mutazilites or the followers of M'utazila sect (Khezri, 2011: 197; Sabae, 1405 AH: 149) and some others referred to them as a sect of Khawarij called Haroori (Elahibakhsh, 1421 AH: 95-97). Historical evidence confirms the second view to be more accurate (Nashi, 1971: 69; Molt, 1418 AH, 53; Baghdadi, 1401 AH: 19).

Al-Shafei and Ibn Qutaybah have both referred to those who opposed hadith argumentum as Ahl al-Kalam (Al-Shafei, 1940: 89; Ibn Qutaybah, 1393 AH: 2); however, either of them has argued against Ahl al-Kalam line of thinking from a different point of view. Al-Shafei has examined the issue from a theoretical point of view, and Ibn Qutaybah has focused on the theme of the hadiths. These two lines of

argumentum can be considered as the oldest ones on hadith argumentum.

The most important center of Quranism thinking is in the Indian subcontinent at present. Political and Religious ups and downs in the area provided the ground for the formation of various religious movements. These movements were formed upon modern idealism, intended to correct religious beliefs and enhance national resistance. However, the theoretical foundation of these movements was based on special interpretations of religion, Sharia, and religious resources.

One product of these lines of thinking was the creation of a fundamentalist group called Ahl al-Quran in the early 20th century; they took the Quran as the only source of Sharia and believed that ignoring other sources of religious understanding was the only way to solve the problems of Muslims and relieve their existing backwardness (Aziz Ahmad, 1988: 19). This group makes the core of extreme Quranism in the Indian subcontinent.

Sometimes Quranism is mistakenly called Quraniyoon. Sedghi was the first to use Quraniyoon vis a vis Sunniyoon (believers of tradition) in his article, *Al Ghoran Hov al-Islam Vahda* (Sedghi, 1906, No. 9:515). So it can be concluded that Ahl al-Quran sect in the Indian subcontinent has the same line of thinking as Quraniyoon sect in Egypt.

### **Formation of Quranism in the Subcontinent**

The grounds of the creation of Quranism line of thinking can be analyzed from two points of view: a) opposition to hadith movement, and b) Sir Ahmad Khan Hindi's movement. These two produced the ground for the formation of Ahl al-Quran sect. Ahl al-Hadith looked into the revival of the noble Islam and believed that relying on Hadith was the only approach to that. However, when encountering true Hadiths which were felt difficult to believe, some left the sect in contrast to Ahl al-Hadith's fixed belief according to which a hadith is believed to be true if the former followers believed them to be true. Thus, Quranism can be considered as the product of the contradictory beliefs that existed within Ahl al-Hadith line of thinking. Ahl al-Hadith extremely believed that the only way to understand Islam was through referring to the Quran and hadiths; they accepted all hadiths recorded in

the olden books and rejected all other sources (Brown, 1996: 9-27). Therefore, Quranism is a more extreme manifestation of the scripturism line of thinking within Ahl al-Hadith movement. Quranism turned away from relying on hadiths and focused on the Quran as the only source of religious inspiration (Aghaee, 2010: 95; Aziz Ahmad, 1964: 22-113).

The movement introduced by Sir Ahmad Khan was the most influential and coordinated effort in the formation of Quranism. Some scholars consider Ahmad Khan's movement as a part of the modernist movements with tendencies towards applying rationalism to understand the Quran, and think of Quranists as fundamentalists. Ahmad Khan's followers diverged from the earlier fundamentalist groups and renounced the nobility of the Islamic tradition, and inevitably tried to fill the void by rationalization, judgment, and thinking; the qualities Sir Ahmad Khan was fully endowed with. However, his laissez passer policy towards the British colonialists (Ja'farian, 1992: 232; Khorramshahi, 1985, 55) made anti-colonialist groups turned away from him (Al-Behi, 2005: 11-17).

The focus of this paper is on extreme Quranism presented in Ahmad Khan's book, *Al-Quran va Hov al-Hoda va al-Forqan*. He discounted the role of all religious sources other than the Quran and imposed limitations on applying the tradition. His approach effectively blocked making references to hadiths and limited interpreters to the Quran itself as the only source (Elahibakhsh, 1421 AH: 100-106; A'zami, 1413 AH, v.1: 28).

### **Background Study**

Two movements started in the Indian subcontinent after the publication of Sir Ahmad Khan's and Cheragh Ali's Beliefs. The center of the first movement was in Lahore. The first notable individual in this movement was Gholam Nabi, known as Checralvey (1914) who profoundly denounced the application of hadiths by insisting that the Quran was sufficient as the only source for the religious interpretation. He was apparently the first person to use the term Ahl al-Quran in 1906 (Aghaee, 2010: 97; Asa'di, 2010: 375; A'zami, 1413 AH, v.1: 28-29; Elahibakhsh, 1421 AH, 25).

Mohammad Ramadan was a student of Gholam Nabi who established another sect called Omaht Moslem and started to preach his beliefs by publishing a magazine named, Balagh al-Quran (Elahibakhsh, 1421 AH: 25). Mohammad Ramadan changed his teacher's beliefs and presented them in a new fashion. Checralvey had attempted to extract religious rituals from the Quran and modify them. Ramadan tried to systematize and expand the theory of Quran-sufficiency, which created dissension between his mentor and him. So, he returned to his birth place, Kajranolvaed, and established Ahl al-Zekr va al-Quran institution and started the Balagh al-Quran magazine (Brown, 1996: 46).

The center of the second movement was Amritsar where Khajeh Ahmad ad-Din Amritsari (1936) encountered dubitation about hadiths and renounced their applicability ten years after Checralvey. He was subsequently expelled from Amritsar. He later resided in Lahore and established Ahl al-Quran sect. He expressed his opposition to hadiths in his book, Mojezeh Quran (Miracle of the Quran), and tried to establish the rules of inheritance strictly based on the Quran. He established Omeh Moslemeh Association and started publication of Balagh va Bayan to promote Ahl al-Quran line of thinking (Elahibakhsh, 1421 AH: 210-211; Brown 1996: 9-39).

The most active Quranism sect at present is Toloo-e-Islam established by Gholam Ahmad Parviz in India. This sect has active centers in many cities in Pakistan and even in Europe, mostly influencing the intellectuals. The original center of this sect is in Lahore where Toloo-e-Islam magazine is published (A'zami, 1413 AH, v.1, 29).

The concept of discounting the role of tradition was manifested among Toloo-e-Islam sect differently. Gholam Ahmad Parviz defined tradition as Markaz al-Mella meaning the core of the society and the legislative body. This core is responsible to determine the details of the rules which are not expressed in the Quran. Markaz al-Mella (Quranic Governance or Islamic System) has the power to decide if a Quranic ordinance is no longer applicable, or if it is necessary to impose new restrictions on it (A'zami, 1413 AH, v.1: 32-34; Brown, 1996: 48-49; Elahibakhsh, 1421 AH: 278-280).

## **Beliefs about the Quran and Revelation**

As the Quran and revelation are normally discussed together, this study, too, follows the same pattern to discuss and examine Ahl al-Quran beliefs on these two issues.

### **1- Revelation**

Experimentalist thoughts, with reliance on sense nobility, as the predominant thought in the western philosophy entered Moslim thinking in the Indian subcontinent in the early 19th century as the result of the British colonialism (Motahhari, 1372, 457). However, Sir Ahmad Khan's movement was more influential in welcoming the western philosophy. He believed that the relation between God and his prophet is direct without intermediary. Therefore, Gabriel is a figurative and symbolic manifestation of the messenger's power, and revelation is the activity of divine wisdom in the sacred human body of the prophet (Sir Ahmad Khan, v.1, 31-32).

### **2-The Quran**

Like their ancestors, Ahl al-Quran referred to the ostensible meaning of the verse 89 from the surah, Nahl «تَبَيَّنَا لِكُلِّ شَيْءٍ» for their reasoning (Al-Shafei, 1407 AH, v.9, 6). Ahl al-Quran believed that the Quran did not contain any abridgement or predication in need of explanation or interpretation from the outside. Not a verse in the Quran is abrogated; if it were, then, we would have to accept the timing of the verses, which would negate the Quran perpetuity (Elahibakhsh, 1421 AH: 267- 273; Sedghi, 1906: 906- 910).

Checralvey believed that the Quran was the only revelation bestowed upon the Prophet and all Islamic requirements can be deduced from it, without any need for hadiths (Elahibakhsh, 1421 AH: 210-211). His followers maintain that the Quran provides different explanations for different conditions. Therefore, any follower who reads the Quran may interpret it based on his own case and need not rely on the interpretation of others, even the Prophet himself.

Khajeh Ahmad ad-Din Amrithari went so far as to claim that the Prophet did not have any understanding beyond our own. He attributed

that Prophet's understanding of revelation was based on his reasoning capacities which were similar to ours; therefore, he was subject to the same misinterpretations as we are (Brown, 1996: 49). The Quran is clear, present, and understandable. As Jirachpori put it: one needs only to be fluent in Arabic to understand the Quran, and its interpretation does not need anything other than the Quran itself (Elahibakhsh, 1421 AH: 265; Brown, 1996: 157).

Not assuming the ostensible meaning of the Quran as argumentum, Ahl al-Quran sometimes resorted to absurd paraphrasing. For example, some Ahl al-Quran believers have renounced sensible miracles of Prophet Mohammad (P. B. U. H.) including Shagh al-Qamar. They've paraphrased the first verse of Qamar Surah, which refers to Shagh al-Qamar as referring to the doomsday (Elahibakhsh, 1421 AH: 307-308). Some of them have rejected the past supernatural events. For example, they justified the revival of Bani Israel's murdered man (Surah: Baqara: 71-72) as recovering from a heart attack (Khajeh Ahmad ad-Din, v. 2: 523).

Some representatives of Ahl al-Quran sect have discounted the ostensible meaning of verse 37 of Maeda surah according to which the punishment for stealing is "amputating one hand." They have suggested that "hand" means "strength" as explained in Zariat Surah, verse 47 and Saad Surah, verse 17, and "amputation" means "to prevent and to inhibit". And since "amputating one hand" is barbaric, therefore, God's intention is to stop stealing by preventive actions such as imprisonment, guarding of assets, and higher social welfare. In other words, it means cutting off the causes that may increase stealing in a society (Elahibakhsh, 1421 AH: 413).

### **Critique of Ahl al-Quran Beliefs**

Ahl al-Quran beliefs about the Quran can be criticized from several points of view:

#### **1. Sense Nobility**

The most notable issue in Ahl al-Quran beliefs is paraphrasing supernatural and mystical phenomena by materialistic concepts. This approach which relies on the reality of material or sense nobility has its

roots in the common thinking of western philosophers that has gradually entered the Islamic thinking (Motahhari, v. 1: 457). Western philosophy line of thinking penetrated into the intellectual arena of the Indian subcontinent in the early 19th century at the time when the British colonialism was extending its influence, and scholars such as Sir Ahmad Khan Hindi, with various objectives, made considerable contribution to the development of the experimentalist theory (Sir Ahmad Khan, v. 1: 31-32; Al-Dhahabi, 1369 AH, v. 2: 585; Khorramshahi, 1998: 294).

Not all scholars agree on allegiance of Sir Ahmad Khan and Ahl al-Quran sect to the British colonialists in the Indian subcontinent. However, the role this sect has played in the Indian history and the trust the British placed on Sir Ahmad Khan provide sufficient evidence for their agreement with the colonialist policies (Moshir, 1988: 61; Lal Nehru, 1987: 741-784; Najafi, 1995, v. 3: 159; Asa'di, 2010: 420).

Reformists such as Seyed Jamal ad-Din Asadabadi considered Sir Ahmad Khan and his followers as instruments of colonialism adhering to non-Islamic approaches. It is commonly believed that Asadabadi wrote his Nichryeh thesis to reject Ahmad Khan's views and his believers. Asadabadi called Ahl al-Quran believers as deists (natural God believers) who, in some ways, deny the possibility of miracles and the influence of prayers (Alavi Mehr, 2002: 191; Al-Behi, 2005: 66-67; Khorramshahi, 1985: 68). Seyed Jamal ad-Din commented on Ahmad Khan's interpretation of the Quran by stating: "Instead of illuminating the reasons, cleansing the souls, and stating guiding statements and moral advice, and directing Muslims to good habits, he only resorts to a few interpretative statements to explain surahs and verses, and then, puts his full effort to ignore the ostensible explanation of any verse that has any mention about angels, jinni, Gabriel, revelation, heaven, hell, and/or any of the prophets' miracles. He only provides simple paraphrasing for his explanations." (Khorramshahi, 1985: 73; Ayazi, 1999: 125)

Other scholars such as Mohammad Ali Ghosoori do not have any doubts about the allegiance of Ahl al-Quran sect under the leadership of Abdollah Checralvey (Gholam Nabi) to the British colonialism. They believed that Checralvey had been selected by the Christians with the

objective of misdirecting the Moslems. He had received some letters of acknowledgement and recognition from the Christian clerics for his contribution (Elahibakhsh, 1421 AH: 30; Sabooni, 1417 AH: 97).

Instead of working against the old British colonialism, extreme Quranism served a great benefit to it through practically weakening the beliefs of the Indian Moslems and distancing people from the religious leaders. When the Indian subcontinent needed the Islamic unity with the common religious ideals and committed religious leadership to lead a society in turmoil occupied by colonialists, Sir Ahmad Khan, and after him, Ahl al-Quran sect confused Moslems' social-political front by providing distorted interpretation of Islam and the Quran. They subdivided the Moslem community into many branches with passive stance against the colonialist powers (Elahibakhsh, 1421 AH: 21; Asa'di, 2010: 220).

Experimentalists looking for the sensible analysis of events analyzed the knowledge and inevitabilities in the same way and tried to deny them in the meaning commonly known by Moslems. They pushed the need for coordination between juridical and creational traditions to the extreme. They analyzed all ostensible juridical and religious concepts to the benefit of their materialistic view of the creational tradition. Their generalization is not always true, because the divine tradition in the nature and creation cannot always be analyzed by the known natural causes and factors. The mysterious factors, such as miracles, should also be included in the analysis.

Materialistic analysis of immaterial beings with the help of the past rationalism taken from this line of thinking faces serious problems because the materialistic and superficial relations of the creation are accounted as divine creational honors and traditions without considering explicit religious explanations about metaphysical relations of the creation. They justify this line of thinking in favor of their materialistic views about creational traditions.

Ahl al-Quran followers have questioned the sacrosanct holiness of the holy prophets, while this belief relies on certain hadiths and foundations of prophecy accepted, in principle, by the leaders of most Islamic religious sects. Any doubt on the Prophet's holiness would

nullify the trust in his prophecy leaving no room for people to receive and accept God's message. That's why the Islamic clergymen spend so much effort to explain the subject (Amin: 62-63; Majlesi, 1413 AH, v. 17: 119; Eiji, 1991: 358; Lahijee, 1998: 421; Sobhani, 1987, v. 5).

## **2. Self-rightfulness**

Self-rightfulness has done the most harm to Islamic rituals. In a systematic approach to interpretation, understanding the untold details of the Quran is possible when using the Quran's guiding principles and the Prophet's hadiths and tradition. Since Ahl al-Quran ignores the role of the tradition, it has to use self-rightfulness for juridical interpretation. For example, taking the "Salam" invocation from the Ana'm surah, verse 54, the number of units of prayer from the verses related to angels such as the first verse of the Fater surah (Elahibakhsh, 1421 AH: 142,368: 371, 367) are all suggestive of self-implication. So, their claim that the rules have been taken only from the Quran is not true and self-interpretation has seriously influenced their explanations. Markaz al-Mella (Legislative Body) theorem, as the source of legislation, even in the area of the rules of the prayers is a perspective imposed on the verses that call for obeying the Prophet (P. B. U. H.), and does not have its roots in the Quran.

It should be mentioned that these self-righteousness tendencies are usually applied along with non-evidential extreme paraphrasing used for understanding the teachings of the Quran. The followers of Quranism movement have resorted to unsupported sources and in many cases have abandoned valid ostensible meanings of the Quran. They count, instead, on discretionary paraphrasing and justification without support from intellectual reasoning. This tainted approach can be traced throughout the movement from the origin to its subsequent branches.

## **3. Negation of Abridgement**

Quranists negate the existence of abridgement in the Quran. The Quran has called an explanatory role for the Prophet (Surah: Nahl, 44; Al-e-Omran,164) indicating that he was to demystify the abridgements contained in the Quran. Several verses point to the necessity of obeying and following the Prophet (Surah: Hashr, 7; Nesa, 80; A'raf,157). The sequenced Saghalyn hadith commanded Islam believers to obey and

follow Ahl al-Bait (Etrat) of the Prophet (Moslem Neyshabouri, v.14, 123; Hakem Neyshabouri, v. 3, 143; Al-Heythami, 1385 AH, 89; Al-Ghasemi, v.14, 307; Al-Samhoodi, 239).

#### **4. Essence of Verses: Definite, Conditional, General, Specified**

Perseverance and permanence of the Quran is unquestionable (Surah: Foselat,41- 42). Therefore, any hadiths that contradict the Quran are rejected. However, this rule does not apply either to hadiths that can be attributed to the Quran through rational principles or to hadiths that make definite statements of the Quran conditional or make its generalities specified, because applying apparently general and definite interpretations and stating their specifications and conditions in another place depending on the speech is acceptable.

When a hadith does not indicate conditions and specifications for divine words, it points to the fact that the purpose of the statement has been to provide the general terms of a certain dictum. Sometimes a verse in the Quran is general and another one refers to a specific case of the same generality; this is not considered as a derangement in the Quran. The point is that generalization of the general and pervasiveness of the definite are considered as impressions and not as stipulations. The impression of wording may provide definite reasoning that explains its details. Based on the principle of reasonable trust for the emersion of discourse, the primary rule is that the ostensible content is valid unless some content can be found in another valid reasoning which contrasts with it. This line of reasoning also applies to the Quran verses. When the first impressions of a verse in the Quran is validated by a definite reasoning of tradition, then, that verse is interpreted with the help of that tradition. In fact, the status of impression is not the intended purpose of the divine statement, but it defines the scope of our understanding of a given verse. A direct and valid religious reason may extend this scope of understanding to reveal the real and ultimate purpose of the Quran. Therefore, there are no derangements or incompatibility in understanding the real intentions of the Quran. Some religious scholars have stressed that hadiths cannot abrogate the Quran verses in general terms so far as to rescind a fixed decree (Al-Shafei, 1940: 106; Tabatabaee, 1392 AH, v.4: 275). In spite of disagreements on the issue, the supporters of the abrogation of the Quran in favor of

the tradition have not been able to report samples except for a few disputable ones (Al-Shafei, 1940, 98; Sabae, 1405 AH: 420; Asa'di, 2010, 396; Behnesavi, 1413 AH: 42).

### **5. Universality of the Quran**

The universality of the Quran concerning the guiding principles is generally accepted; yet it does not mean that it completely covers all religious issues and there is no need to apply the tradition for further explanation. Certain Quran verses point to the need for following and obeying the Prophet for dictums, prohibitions, judgments, and rules. These verses name Prophet as the person who can explain the verses and teach the Quran (Surah: Hashr, 7; Ahzab,36; Nahl,44; Al-e-Omran, 164). These verses clarify God's original intention for the application of the Prophet's teaching in understanding the principles of Islam. In fact, the validity of the Prophet's tradition is included in the purport of the Quran, and therefore, is in agreement with the universality of the Quran. The universality of the Quran means that Holy God has spelled out every dimension of Islam in the Quran, some directly and others indirectly. Thus, the position of the tradition is fixed next to the Quran. Those who believe that the Quran alone is a sufficient source have not followed what has clearly been stated in the Quran about the application of the Prophet's tradition. In fact, they have applied personal interpretations and implications to explain the Quran decrees and teachings.

### **6. Total Trust in the Arabic Literature**

One of the principles applied by Ahl al-Quran scholars is putting complete trust on the lexical meaning of the Arabic words and ignoring their meanings in the religious terminology and their application as religious terms. This is an extreme view for the role of the Arabic language in the interpretation of the Quran. Although certain religious terms including "Salat" and "Zakat" have had precedent in the Arabic culture and earlier religions, there are distinctive meanings for such words in the Islamic Sharia. Almost all Quran interpreters agree that the Quran interpretation requires various tools \_ about 18\_ and complete knowledge of the Arabic language is only one of them (Moaddab, 2009: 218-...).

## 7. Types of Rationalization

Similar to content analysis of the verses on amputating the thieves' hands, the inconsistency of the interpretational approaches of Ahl al-Quran in explaining the Quran scripture is noticeable. The first rule in religious explicit commandments is to consider their ostensible meanings and prerequisites unless there is a certain presumption. What is not taken into account in Ahl al-Quran's line of reasoning is the genuine meaning and the inner evidence of the verses which make them obligatory without the need for paraphrasing. For example, prohibition of drinking alcohol has expressly been explained and emphasized in the Quran. Similarly, the verse that discusses stealing as a punishable act subject to divine tribulation (Surah: Maeda, 37) clearly specifies the amputation of the hand. This clear commandment does not point to preventive measures to stop stealing; otherwise, the explanation would be illogical and ineffective.

### Conclusions

Extreme Quranism started in the late years of Prophet Mohammad's life, and Kawarij helped its expansion during the reign of Imam Ali (A.S.), finding more followers afterwards. Extreme Quranism is now an influential movement resulted from the modern ideologies that have been dominant in the recent era, especially in the Indian subcontinent.

The thought of the Quran-sufficiency in the Subcontinent which was introduced by Ahl al-Quran branched out from within the Ahl al-Hadith sect, and gradually changed into a sect itself. Their arguments which were primarily shaped in the east and west of the Subcontinent under the thought of Quran-sufficiency expanded to include subjects beyond hadith, such as prophecy, revelation, and miracle.

The void created by discounting the role of tradition by Ahl al-Quran movement had to be compensated by something else. So, the followers adapted experimentalism, self-rightfulness, and extremist rationalism to provide paraphrasing for mystical issues which is the harmful aspect of their line of thinking and suggestive of their invalidity and diversion. They have the name of Ahl al-Quran, but their thinking and deed are against the purport of the Quran.

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