

Qur'anism

Why Islam should follow the Qur'an only instead of the Traditions

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This is not written to support Qur'anism, but to explain what Qur'anism is and how it could help the mission strategy of Christian Outreach Training and Research Institute (COTARI) in reaching out to Muslims. Another important purpose is to dispel the wrong perception held by Muslims and Christians alike regarding the Qur'an and Islam: the Qur'an is Islam and Islam is the Qur'an.

We will review the arguments by Qur'anists and the traditional Islam for their claims from historical and scriptural perspectives, and make our own conclusion from philological and logical perspectives, and provide our own recommendations.

The information from the following websites has been helpful.

- <http://en.wikipedia.org/wiki/Quranism>
- <http://en.wikipedia.org/wiki/Tafsir>
- http://wikiislam.net/wiki/Qur%27an_Only_Islam_-_Why_it_is_Not_Possible

What is Qur'anism?

Qur'anism is a minor group of Islamic believers who claim that Muslims should follow only the Qur'an, and is sometimes called the Qur'an Only sect. Muslims who follow Qur'anism are called Qur'anists, or hadith rejectors. Typical Muslims mostly follow the Islamic traditions: the Hadith the sayings of Muhammad, and Sunna the words and acts of Muhammad described in his biography. Qur'anists are in general highly educated Islamic scholars and Muslims. They claim that Islamic traditions should be abandoned and that Muslims should follow only the Qur'an. The origin of Qur'anism is traced to Muhammad himself: He taught that the Qur'an is the highest authority in Islam and that his followers should follow the Qur'an instead of his own words. At present, Qur'anism is not a major movement in Islam, primarily because Qur'anists do not have consistent rituals like baptism or communion (Lord's Supper) in Christianity and do not have consistent theology, i.e., each Qur'anist has his or her own view on Islam and the Qur'an. Also they are considered heretic by the mainline Islam. The traditional Islamic religious leaders have persecuted Qur'anists and many of Qur'anists were expelled

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from their own countries and reside mostly in the US. Qur'anism is gaining momentum these days in spite of these persecutions.

More recent Islamic scholars tend to focus their study on the Qur'an as a separate field and tend to support Qur'an Only, even though they claim that they are not qur'anists.

The following websites provide further information on Qur'anism:

- www.free-minds.org
- <http://www.tolueislam.org/>
- <http://www.quranists.net/>
- <https://quranistislam.wordpress.com/>
- <http://www.quran-islam.org/>
- <http://www.masjiduntucson.org/>

What Qur'anists claim

Qur'anists claim that the practices of Muhammad and his companions and the verses of the Qur'an support their position that Muslims should not follow the traditions but should only follow the Qur'an.

They quote the acts/words of Muhammad and his followers in the very beginning of Islam².

Muhammad: Do not write anything from me except the Qur'an and (if) someone writes anything from me other than the Qur'an, destroy it.

It was reported to Muhammad that some people had put his traditions into writing. He mounted the pulpit and after praising God he said, "What are these books that you are writing as reported to me? I am only a human being. Anyone who keeps such traditions must destroy them." People collected those traditions and asked, "O Messenger of Allah! Shall we narrate hadith from you?" The Prophet said, "Sometimes, you narrate hadith from me; there is nothing wrong with it. Anyone who intentionally attributes a lie to me has certainly prepared for himself a place in the hellfire."

The first Caliph, Abu Bakr, Muhammad's best friend and his father-in-law, after the death of Muhammad burned the sayings of Muhammad according to Aisha, Muhammad's favorite wife and the daughter of Abu Bakr:

My father compiled 500 sayings of the Prophet. One night he was sleeping but he was not at ease. I was sad and I asked him about the reason behind his uneasiness. As the sun rose up, he said, "My daughter, bring out the traditions in your possessions." I brought them.

² Ali Nasiri, *An Introduction to Hadith: History and Sources*, MIU PRESS, 2013, pp. 83-98.

He asked for fire and burned them.

According to another account, Abu Bakr said: “You report certain statements from the Messenger of Allah and on which you differ among yourselves. After you, the differences will multiply. Do not narrate anything from the Messenger of Allah and if someone asks you, tell them, “There is the Book of Allah between you and us; let us take as lawful (halal) whatever it permits and unlawful (haram) whatever it prohibits.”

The second Caliph, Umar, continued the practice of Abu Bakr.

‘Umar ibn al-Khattab wanted to record the traditions (*sunan*) and for this purpose he consulted the Prophet’s Companions who also encouraged him to do so. ‘Umar reflected on this work for a month, asking for guidance from God until his resolve became stronger and said, “I wanted to put the *sunan* into writing but I remember that communities before us compiled a book (regarding the *sunna* of their respective prophets) and focused their attention to it while disregarding the Book of God. By God! Indeed I will never mix the Book of God with anything else!”

It was also reported to ‘Umar ibn al-Khattab that there were written traditions and collections of traditions among the people. He considered it unfavorable and said, “O people! It was reported to me that book (of hadiths) exist in your midst. (Be it known that) the firmest of them is the most beloved in the sight of God. When they brought the books to me so that I could express my opinion about them, the people thought that I would review and modify them according to textual differences and variations. However, as soon as the books were brought to me, I put all of them on fire.”

Zayd ibn Thabit, Muhammad’s companion, said: “The Prophet commanded us not to write down hadith.”

Quranists also reject the authority of the Hadith on theological grounds, pointing to verses in the Quran which they believe supports their view that all necessary instruction can be found within the Quran, without reference to the Hadith:

Only God should be worshipped instead of any person or anything

- He (prophet or messenger) could never order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims? (Q. 3:80)
- Tell them, “Worship no one but God.” (Q. 11:2a)
- Your Lord has commanded that you should worship none but Him, ... (Q. 17:23a)
- “My son, do not attribute any partners to God. Attributing partners to Him is terribly

wrong” (Q. 31:13)

- “It (the Quran) is a revelation from the Lord of the worlds. If he (Muhammad) had made up some (false) sayings against Us (God), We (God) certainly would have seized him by the right hand, and We (God) certainly would have cut off the aorta from him. And none of you could prevent it from him.” (Q. 69:43-47)

The Qur’an is sufficient (the Hadith is not needed)

- We (God) have not neglected anything in the Book (Q. 6:38b)
- Tell them, “Should I seek any judge other than God when He has sent down to you the Book and explained in detail?” And those to whom We (God) previously gave the Book know that it is sent down from your Lord in truth, so never be among the doubters. And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He hears all, knows all (Q. 6:114-115).
- In this Quran, We (God) have certainly explained every example for the people. But man is always contentious. (Q. 18:54)
- The revelation of the book is from God, All-mighty, All-wise. . . . These are God’s signs that We recite to you (Muhammad) in truth. Then, in which hadith (means statement), after God and His signs, do they believe? (Q. 45:2, 6)
- It is a noble Quran, in a protected book, that no one can touch except the pure, a revelation from the Lord of the worlds. Then will you be indifferent to this hadith (means statement)? (Q. 56:77-81)
- So in what hadith (means statement or revelation) after this will they believe? (Q. 77:50)

Qur’anists claim that the Qur’an teaches that Muslims should not worship anyone except God. This means that even Muhammad cannot be put above the Qur’an. They also claim that the Qur’an itself teaches that no additional hadith (statement or sayings) is needed.

Besides the above claims by the Qur’anists, the following two recent trends should be noted in the Islamic study. First, recent scholarship supports the Qur’an Only from the historical and documentary evidences, even though scholars insist that they are not Qur’anists³. During the emergence of Islam, the Qur’an was the only document available. The Hadith (sayings) and the biography of Muhammad were only available more 200 years after the death of Muhammad. This historical evidence points to the possibility that these traditions were prepared in order to

³ For example, see Reynolds, Gabriel Said, *The Emergence of Islam*, (Minneapolis: Fortress Press, 2012), pp. 85-92.

justify their own medieval practices instead of being factual. Close examination of the Hadith shows it is vast document. There are six separate versions by different collectors/authors, and each version is much longer than the Qur'an. There are many internal contradictions among the Hadith verses. Also some commented that the Hadith is so vast that Muhammad could have not done anything in his life except what he said in the Hadith if all of the Hadith were indeed spoken by Muhammad.

Secondly, recent Islamic Study tends to emphasis on philological study of the Qur'an⁴. The Bible has been studied as a literature and the meaning of the Biblical verses has been sought through such a philological study since Christian Reformation. Some Islamic scholars started to study the Qur'an as the text of the Qur'an conveys instead of using the traditional interpretation method of *tafsir*. They are taking after the Biblical study method. The traditional interpretation method of the Qur'an dictates that all interpretation should be consistent with the sayings and life of Muhammad. Otherwise, anyone who comes up with one's own interpretation is considered heretic. This is the reason that the traditional Islam considers Qur'anists heretic.

There are several subgroups in Qur'anism. They are explained below.

Tolu-e-Islam: Tolu-e-Islam ("Resurgence of Islam") is an organization based in Pakistan, with followers throughout the world. Muhammad Iqbal initiated this movement and later Ghulam Ahmed Pervez spearheaded it. Pervez deductively analyzed Qur'anic verses with little or no emphasis on hadith in his writings and speeches. He also provided a new commentary on the Quran based on a re-translation of key verses, based on applying proper rules of classical Arabic and its conventions, which have been overlooked by the mainstream sects. Tolu-e-Islam followers do not reject all hadiths; however, they only accept hadiths which "are in accordance with the Quran or do not stain the character of the Prophet or his companions." The organization is loosely controlled. The organization publishes and distributes books, pamphlets, and recordings of Pervez's teachings.

Ahle Qur'an: Abdullah Chakralawi formed an organization called "Ahle Qur'an," and described the Quran as "*ahsan hadith*", meaning most perfect hadith (that means saying or statement in Arabic) and consequently claimed it does not need any addition. His movement rely entirely on the chapters and verses of the Qur'an. Chakralawi's position was that the Qur'an itself was the most perfect source of tradition and could be exclusively followed. According to Chakralawi, Muhammad could receive only one form of revelation (*wahy*), and that was the Qur'an. He argues that the Qur'an was the only record of divine wisdom, the only

4 For example, see Wansbrough, John, *Quranic Studies*, (Amherst: Prometheus Books, 2004).

source of Muhammad's teachings, and that it superseded the entire corpus of hadith, which came later. Ahle Quran scholars may use *Tafsir* when pursuing the interpretations of the Quran.

Submitters: In the United States, it was associated with Rashad Khalifa, founder of the United Submitters International. The group popularized the phrase: The Qur'an, the whole Qur'an, and nothing but the Qur'an. After Khalifa declared himself the Messenger of the Covenant, he was rejected by other Muslim scholars as an apostate of Islam. Later, he was assassinated in 1990 by a terrorist group. His followers believe that there is a mathematical structure in the Qur'an, based on the number 19. Isa Othman started a group of Submitters in Nigeria.

Others - An Example in Nigeria: Qur'anists in Nigeria are sometimes referred to as Kalo Kato, which means "a mere man said it" in the Hausa language (referring to the hadith attributed to Muhammad). They're sometimes mistaken for an unrelated militant group founded by Muhammadu Marwa (also known as Maitatsine) called Yan Tatsine. One of the most well-known Qur'anist leaders in Nigeria is an Islamic scholar Malam Isiyaka Salisu. Other notable Nigerian Qur'anists include High Court judge Isa Othman and Islamic scholar Mallam Saleh Idris Bello.

What Traditional Islam Claims

Traditional Islam considers Qur'anism heretic at present. The claims by Qur'anists are far from the traditional Islamic practices and the belief system. Islam believes that all the interpretations of the Qur'an should be the reflections of the life of Muhammad, both his sayings and acts. For this reason, they have been following the Hadith and his biography, thinking that that is the same as following the Qur'an. This was reinforced by the discovery of seemingly contradictory statements in the Qur'an - they need additional "scripture" to choose one or the other of the verses of the Qur'an. This gave birth of "abrogation of the Qur'anic verses." On the other hand, some verses of the Qur'an do not quite describe exactly what they practice in their lives or what they believe God told them to believe. Many of these cases are for self-glorifying, which comes from the basic sin nature of human beings. This gave birth to the practice of adding additional sentence or phrases to the texts of the Qur'an in order to give an interpretation of the Qur'an that is consistent with what they believe. These two practices are a part of Islamic interpretation method of the Qur'an. In addition, every Muslim has been trained to believe the "re-interpreted Qur'an" instead of the texts of the Qur'an, and the beautified Hadith and biography of Muhammad instead of what is actually described in the these document. Nabeel Qureshi described this clearly in his book, *Seeking Allah - Finding Jesus* (2014).

Under these circumstances, traditional Islam could not accept the proposal by Qur'anists to follow only the Qur'an and to reject the Hadith. They have given the reasons described below to tell Qur'anists that Qur'anism is wrong and heretic.

They first list a large number of Islamic authorities living or dead, rebutting Qur'anism. They all consider the Qur'an as the highest authority in Islam, but also claim that Muhammad was the first one who established the Qur'an as the words of God and His Book. For this reason, the probativeness of the Hadith and the biography of Muhammad cannot be denied, they claim.

The Islamic literature, called *Asbab al-Nuzul*, describes the contexts of the Qur'anic verses, and gives several examples in which Muhammad thought one way but later the Qur'an corrected him to the other way. Qur'an 2:62 says "Indeed, those who believed and became Jews or Christians or Sabeans (before Muhammad) - those who believed in God and the Last Day and did righteous deeds - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve." The context of this verse was, in particular, to answer the questions raised by Salman al-Farisi. He was a Persian who was raised as a Zoroastrian, but then became a Christian before he converted to Islam. He asked Muhammad regarding the fate of the monks, his faithful Christian friends. Muhammad answered him that they would be in Hellfire. Salman felt the whole earth became gloomy, but then God revealed this verse, and he stated that it was as if a mountain had been lifted away from him.

Another example may be found in Qur'an 3:34 that states "Men are the protectors of women, because God has bestowed some of them over others, and because they (men) spend (for women) from their possessions. So the righteous women are obedient, guarding in the unseen what God orders them to guard. As for those from whom you fear ill-conduct, first advise them, then forsake them in the beds, and finally strike them. But if they obey you, do not seek a way against them. Indeed God is Most High, Most Great." Again *Asbab al-Nuzul* provide the following background story for this verse. Around the time when the verse on retaliation was revealed amongst the Muslims, a man had slapped his wife. She went to the Prophet and said, "My husband has slapped me and I want retaliation." So he said: "Let there be retaliation." As he was still dealing with her, God revealed this verse. Upon this, the Prophet said, "We wanted something and my Lord wanted something different. O man, take your wife by the hand."

More examples exist on how Muhammad thought one way and the Qur'an corrected him to the other way. These examples show that the Qur'an can be trusted always but Muhammad could not be trusted all the time. The

arguments made by traditional Islamic authorities could not hold water.

Some Sunni scholars believe the prohibition of the hadith given by Muhammad, Abu Bakr and Umar was only temporary while Quranist scholars believe it is permanent. According to the Sunni scholars, the prohibition was so that people wouldn't confuse the Quran with the hadith during the compilation of the Quran. They believe that once the compilation of the Quran was completed, the prohibition of the hadith was abrogated. Other Sunni scholars, however, don't find this explanation for the prohibition of the hadith convincing. Muhmud Abu Rayyah said concerning this explanation:

This justification cannot convince any scholar or man of intellect, nor is it acceptable to any inquisitive researcher unless we regard the traditions as of equal elegance with the Qur'an and believe that the hadith's mode of inimitability (*a'jaz*) is the same as that of the Qur'an – a claim which will be unacceptable even to the proponents of this theory because this is tantamount to the invalidity of the Qur'an's inimitability and the breaking down of the foundation of the Qur'an's miracles.

The Qur'anic verse that traditional scholars most often quote to rebut Qur'anists is Qur'an 4:80, "He who obeys the Messenger has obeyed God. But for whoever turns away, We (God) have not sent you (Muhammad) as a guardian over them." Traditional Islamic scholars' interpretation of this verse is as follows. If Muslims do not know what Muhammad had ordered, then they cannot know what God ordered, and therefore they cannot follow what God had ordered. Then they extend this and say that the Qur'an also commands Muslims to follow the Messenger's example, yet the only place this example is established is in the Sunna, sayings and acts of Muhammad. For this purpose, they quote Qur'an 33:21, "Certainly, an excellent example is in the messenger of God for you, an excellent example for the one who has hope in God and the Last Day and who remembers God often." Therefore, they argue that Muslims cannot know Muhammad without the Hadith, and without knowing Muhammad, there is no excellent example (*Uswa Hasana*). If Muslims doubt the Hadith they are doubting the entirety of Islam. If they reject the hadiths, then they are in turn rejecting Islam by going against the orders of the Qur'an and are therefore apostate/*murtad*/*kafir* (whichever may apply). They claim that the hadiths cannot be rejected to remain faithful to God and the Qur'an, ultimately. This sound reasonable on the surface.

The Qur'an say that the one who obeys Muhammad has obeyed God, because Muhammad was simply delivering the messages from God. This applies to all prophets as explained in Q. 4:64. Therefore, this is not unique to Muhammad. As seen in the examples from *Asbab al-Nuzul*, Muhammad is not always right while God is always right. There is a logical jump in the arguments made by traditional Islamic scholars made: They assumed that Muhammad is always right like God. Of course, this assumption cannot be upheld, and for this reason Muhammad told his followers, "Do not write anything

from me except the Qur'an and (if) someone writes anything from me other than the Qur'an, destroy it." Certainly Muslims should follow those good examples of Muhammad that are consistent with the Qur'an, but should not follow those examples of Muhammad that are not consistent with the Qur'an.

Some of the bad examples of Muhammad are all over his biography and the Hadith. Muhammad approved the beheading of some 600-900 individuals who surrendered unconditionally after a siege that lasted several weeks⁵. After the last fort of the Jewish settlement called Khaybar was taken by Muhammad and his men, the chief of the Jews, called Kinana ibn al-Rabi, was asked by Muhammad to reveal the location of some hidden treasure. When he refused, Muhammad ordered a man to torture Kinana, and the man "kindled a fire with flint and steel on his chest until he was nearly dead." Kinana was then beheaded, and Muhammad took his young wife Safiyya as a concubine.⁶ Muhammad considered half a Muslim is worse than a rejecter of faith (kafir). He believed that only a true Muslim can be a terrorist and can terrorize the world. The litmus test is the five times prayers in a mosque where they can be seen and counted. He thought of an ingenious way to correct this situation. When he noticed some Muslims missing congregational prayers in mosque regularly, Muhammad wanted to set an example for others; he had the vermin's burnt alive along with their houses and the families. He said, "burn all those who had not left their houses for the prayer, burning them alive inside their homes."⁷

Traditional Islamic scholars argue that Islam means "submission," and more specifically it means *submission to the will of God*. Qur'anists believe that the Qur'an clearly defines what exactly God's will is. But this is not the case. One example is that the Qur'an is full of contradictory verses and commands. Sometimes it commands believers to seek out and kill pagans (Q. 9:5), and other times commands Muslims to leave pagans to practice their polytheistic religions in peace (Q. 109). They claim that without the Hadith there would be no "abrogation" of Qur'anic verses, and the Qur'an can then be interpreted in multiple ways. The pacifist can decide to take from it a peaceful message by deliberately ignoring or twisting violent verses whereas the radicals can easily interpret a violent message by focusing on such verses as are found in Surah 9. Both Muslims could be selectively justified by the Qur'an because of its contradictory messages from "Muhammad in Mecca" versus "Muhammad in Medina."

This arguments cannot be upheld when the quoted verses are interpreted by the modern hermeneutical methods. The context is the most important factor in interpreting any scripture. The Qur'an should be interpreted consistent throughout the entire book without a contradiction, as best as we could. God could not reveal His Book that contains contradictory verses unless He

5 Ibn Ishaq, A. Guillaume (translator), *The Life of Muhammad*, Oxford University Press, 2002, p. 464.

6 Ibid. p. 510-515.

7 Sahih Al-Bukhari, Book 1, vol. 11, number 626.

is powerless being, inferior to a mere wise man. We should consider the context or situations in which these verses are given. Surah 9 deals with a battle situation, and Muhammad had the role of an army general in that occasion, and this verse is given to give a victory for Muhammad. In Islam, no distinction is made between “application” and “interpretation.” In the biblical study, this distinction is clearly made. The command in Surah 9 was a special application during the war time that cannot be applied at all times. Surah 109 clearly shows that the Qur’an holds pluralistic view regarding religions as shown elsewhere in the Qur’an (also see also Q. 2:38, 2:62, 5:19, 4:41, 4:123-4, 22:17, 10:47, 22:17, 35:24). More amazing is that they support “abrogation” as if it is good – it may be convenient for them but it lowers the status of God as someone who does not know what would happen during mere 22 years of revelation period of the Qur’an so that He has to abrogate certain commands He had given previously. This is directly contradictory to their own concept of God or Allah that He is omniscient and omnipotent. Are they making God as someone who has to keep canceling His words because He does not know what will happen in the future? This is not the concept of God that either Christians, Jews, or Muslims hold. When the above argument are examined in view of the proper hermeneutical perspective, it cannot be effectively defended.

The traditional Islamic scholars also quote several other verses to support their position. One of them is Qur’an 16:44, “(We sent them) with clear signs and the Books. And We sent down to you the message that you (Muhammad) may make clear to the people what was sent down to them and that they might reflect.” Traditional Islamic scholars interpret that Muhammad should explain and elaborate upon the message (Qur’an). They claim that preserving the message (Qur’an) also requires preserving the Sunna which can explain the message. This is the duty of any messenger, but again assumes that Muhammad is always right as God is always right. In reality, God is always right, but Muhammad was proven to be wrong sometimes. Therefore, this argument cannot support the necessity of the Hadith and the biography of Muhammad.

Qur’an 59:6 is another verse that they often use to support the necessity of the tradition: “Whatever God has restored to His Messenger from them, you (the people) did not rush for it by any horses or camels, but God gives power over whom He wills, and God is almighty over all things.” Traditional Islamic scholar interpret this verse that God gives absolute power to Muhammad for Muslims and that Muslims must follow everything Muhammad asks them to do. This interpretation also presumes that Muhammad is perfect as God is perfect. It was previously demonstrated that Muhammad was not perfect and he knew it.

The Claims based on Five Pillars of Islam

Traditional Islamic scholars argue that Five Pillars of Islam is fundamental to Islam and they are only found in the hadith but not in the Qur’an. Five Pillars are part of Islamic rituals, and Islam has been doing very well in keeping with these excellent components of rituals. Good rituals can be easily adopted into the culture and gives power to a religion. All five pillars are stated together

in Sahih Al Bukhari Book 1, Vol. 2, No. 7. They are explained in piecemeal fashion throughout the Qur'an.

Qur'anism does not have any rituals. It should have a consistent, and unifying rituals among Qur'anists so that it could become a powerful movement. This is indeed a weakness of Qur'anism.

Shahadah: A faith statement by Muslims, "None has the right to be worshipped but Allah and Muhammad is Allah's Apostle." The idea was described throughout the Qur'an, but not mentioned in one single place as in the hadith. Qur'anists should come up with a unified and consistent Shahada so that they too can practice this pillar uniformly through their group.

Salah: This is a compulsory congregational prayers, five times a day. Some Qur'anists claim that they need only three times a day, and the format of the prayer is also diverse among Qur'anists. Qur'anists should agree on one unified prayer format to give them more power through the prayers. In the traditional Islam, the Hadith provides the specific format of prayers and demands five times a day.

Zakat: This is compulsory giving in Islam, 2.5 % of a Muslim's possession (not an income as used in Christianity). The Qur'an says that Muslims should pay Zakat, but does not specify it as the Hadith does. This is again what Qur'anists should agree upon - whatever way they decide does not matter, but what matters is that they should have a unified rule among them to have power.

Hajj: This is a compulsory trip to Mecca once in the life of a Muslim. The Qur'an mentions Hajj and minor Hajj, but does not provide details of the rituals as the Hadith does. Again, Qur'anists should agree on a unified practice of Hajj among them to have greater power of their movement.

Sawm: This is regarding fasting during the month of Ramadan. Again the Qur'an mentions the need of fasting but does not provide the details in it. The hadith provides the details of this ritual. Qur'anists should agree on a unified practice of Sawm among them to have greater power of their movement.

What COTARI believes

In reviewing what Qur'anists and traditional Islam have claimed for their practices, COTARI comes to believe the following:

- Clearly Islam cannot be equated to the Qur'an and vice versa. This is one of the great misconceptions that Christians and Muslims hold. We

are surprised that Christian missionaries in Islamic countries hold the same misconception.

- Qur'anism could not have been maintained all throughout fourteen centuries, unless God is behind it. A large group of Islamic scholars and educated Muslims are part of this group, but is not well publicized now.
- Qur'anism need a unified, consistent rituals to become a powerful movement in Islam.
- Qur'anists makes more logical claims than traditional Islam does. Traditional Islam heavily rely on "We are right, because that has been the way Islam has been doing all the time" instead of logical arguments. Their justification for following the traditions is at best a contorted argument, when we examine their position more objectively from Christian perspective.
- Islam need to adopt modern hermeneutics. It is a science of interpreting document, useful for interpretation of scriptures and legal codes among others. Islam should abandon archaic traditional interpretation method, *Tafsir*. The entire Qur'an should be made consistent without contradiction by considering contexts for the verses of the Qur'an.
- Islam should do more historical study of the Qur'an, the hadith, and the biography of Muhammad to harmonize them with their claim that the Qur'an is its highest authority.
- Islam should do more philological study of the Qur'an to establish the meaning that the Qur'an itself tries to convey to the people.
- Many negative aspects of Islam, such as violence and inflexibility, may disappear when Muslims follow the Qur'an only and use only the part of the tradition that is consistent with the Qur'an.
- It is possible to have Reformation in Islam. It, however, will not be like what Martin Luther did for Protestantism. Strong beneficial rituals that Islam has become powerful resistance to such a movement. We believe that God loves the world including Muslims and God is with COTARI and Qur'anism, giving the ultimate victory to Reformation, even though it may takes centuries more. Increasing educational level of Muslims will also be a big helping hand. God is trying to change Islam, because it has been on the wrong path too long.
- COTARI will be always on the side of the truth.

Conclusions

This short review describes an important movement within Islam, called Qur'anism. Understanding this movement correctly would greatly help all of us, both Christians and Muslims. In particular, it will be a big help for COTARI ministries, reaching out to Muslims with the gospel of Jesus Christ. In COTARI,

we always do E. A. T in love – empathy for peoples of other faith, acceptance of them as they are and understand them, and then tell the truth in love. Understanding Qur'anism and Islam is part of E. A. T in love.