

The Problematic Aspects Of Text Deviated Interpretation And Its Impacts On Exaggeration And Takfirism

Mohamad Awwad Saleem Al – Khawaldeh

*Associated Profesier- Faculty of Sharia -Jerash University
Jordan*

Abstract

This research presents the importance of Quranic Interpretation Controls and warning from its deviation, and to mention the types of the deviated interpretation such as the ideological , political and lingual deviations . The present research aims to demonstrate some samples of these deviations in order to show its danger’s rate and the exaggeration of deviated interpreters, as well as to demonstrate the destructive effects on the Islamic nation as a result of these deviations. Therefore, the researcher tried to set variable methods by which we can fight against this phenomenon and reveal the distort of its followers.

Introduction

All praise is due to Allah , the Lord of the Worlds . Peace and Blessings of Allah be upon His prophet Mohammed and his family and his companions , and whoever follows his path to the doomsday , now then :

One of the most complete and highest sciences ever is the science of interpretation (the hermeneutics) . This science or branch of knowledge is the “ Qibla / the aim “ of scholars and worshippers , and the pleasure of the minds . The interpretation of the texts of the Noble Quran hinge on : understanding the hermeneutics , knowing the rulings and rules of the hermeneutics .

The scholars continued to dedicate themselves , and pay attention to this science until the interpretations began to be controlled by the variety of sects and groups , so they deviated from the commendable interpretation into the circle of reprehensible and rejected interpretation , and deviated from the disciplines of scholars to the controls of the people of deviation and desires , so that the exaggeration and distance from the right appeared in them . And with that , each

interpreter varies according to his commitment to the rules of interpretation set by scholars .

The present study aimed to clarify the nature of the misinterpretation (perversion), and its effect on exaggeration , and to show practical models that prove that .

The study included an introduction , four themes , and a conclusion :

The first theme : the misinterpretation (perversion) .

The second theme : the term “ exaggeration “ in the Holy Qur’an .

The third theme : the deviation and exaggeration in ideology interpretation .

The fourth theme : the misinterpretation and its impact on “ Takfirism : accusing another Muslim of being an apostate “ and on blood-shedding .

The first theme

The misinterpretation (perversion)

From the first moment of the Divine Revelation to the Last of Prophets and Messengers , campaigns of slander and accusations of witchcraft “ pure magic “ and perversion “

fabrication “ began . Allah Almighty said : “ Whenever Our clear revelations are recited to them , the disbelievers say of the truth when it has come to them , “ This is pure magic . “ (7) Or do they say , “ He has fabricated this ‘Quran’! “ ? Say , ‘O Prophet ,’ “ If I have done so , then there is nothing whatsoever you can do to save me from Allah . He knows best what ‘slurs’ you indulge about it . Sufficient is He as a Witness between you and me . And He is the All-Forgiving , Most Merciful . “ (Sura : Al-Ahqaf / the Wind-Curved Sandhills , Verses : 7 + 8) .

Despite that accusation that the Noble Qur’an explained for us about the pure Arabs , however , as soon as they rethought and reconsidered themselves , they found they are too small and despicable to challenge the Holy Qur’an , so their hearts became convinced the enlightening signs were true , and their whims still denied them wrongfully .

Allah Almighty said : “ But when Our enlightening signs came to them , they said , “ This is pure magic . “ (13) And , although their hearts were convinced the signs were true , they still denied them wrongfully and arrogantly . See then what was the end of the corruptors! (14) “ (Sura 27 : An-Naml / The Ant) .

The Noble Qur’an - which (Allah Almighty) has guaranteed to preserve – was accused by poisonous pens , and by minds empty of truth , filled with whims , deliberately undermining the Qur’an at times , and fabricating its verses - to comply with their ideas and beliefs - at other times .

Therefore , the scholars of interpretation (the hermeneutists) have set conditions that are indispensable for those who pursue this branch of knowledge , the most important of which are :

- 1- Knowledge of the Arabic language and its branches : The Qur’an was revealed in the Arabic tongue , and its understanding hinges on the explanation of the vocabulary and their meanings

according to the situation . Mujahid said : “ It is not permissible for anyone who believes in God and in the Last Day to speak about the Book of God if he does not have knowledge of the languages of Arabs . (1) Manna Al-Qattan, Investigations in the Sciences of the Qur’an, Al-Resala Foundation, 23rd edition, p. 329)

- 2- It is not permissible to be and extremist of fantasist and it is not permissible to follow whims. You find that “ whoever has a tendency , a doctrine , or a creed , and then he interprets the Qur’an according to his opinion , diverts ‘it from what is intended , and forces it to bear what the common meaning does not help it with . He draws the testimony of the Qur’an to establish his opinion. Thus, this extremism that restricts his mind will prevent him from understanding the Qur’an properly. He (the extremist) cannot think of anything other than his sect , even if a glimmer of truth shines for him , and if a meaning that contrasts with his sect appears to him , the demon of fanaticism and extremism will control over his thoughts , and he will ask himself : “ How does this come to your mind , and it is contrary to your belief ?“ . (2) Ibn Ashour, Liberation and Enlightenment, Tunisian Publishing House - Tunis, Edition: 1984 AD, (1/29)
- 3- Knowledge of the principles of sciences related to the Qur’an , such as the science of readings (the recitation) ; Because by this science he/she knows how to recite or pronounce the Qur’an and some aspects of possibility are more likely than others , and the science of monotheism “ or the Divine Unity or the oneness of Allah “ . So that he/she does not deviate from what is right in the interpretation of

the verses of the Quran about the right of God and His attributes, and not to deviate from the truth . In addition , the science of jurisprudence and its principles , and the principles of interpretation (the hermeneutics) , especially with deepening in its chapters that make the meanings clear and correct , such as knowing the reasons for revelation , abrogating and abrogated , and so on . (3: Investigations in the sciences of the Qur'an, previous reference, p. 329)

It is known that the goal of interpretation is to reveal the God Almighty will according to human ability , and many scholars make a difference in the meaning of interpretation , some of them defined the interpretation as it is related to Al-Riwaya “ the science of transmitting “ , or related to Al-Diraya “ the science of knowing “ . In any case , the deviation is not imaginable , and is not accepted regardless of its reasons and justifications . Deviation is a diverting from the right way , straying from the truth , and showing the falsehood .

Ibn Manzur said : “ To deviate the words means that to change or to divert them from their true meanings , and in the revelation , Allah Almighty said , “ They distorted the words of the Scripture . “ (4) Al-Mu'jam Al-Wasat, investigation: The Arabic Language Academy, Publishing House: Dar Al-Da'wah, vol. 1, p. 167. The distortion in the Qur'an and in speech is to change a word from its meaning . If a person deviates from something , it is said that he is deviated or distorted. (5: Ibn Abbad, Al Muhit fi Al-Lughah, investigated by Sheikh Muhammad Hassan Al Yassin, World of Books, Beirut, Lebanon - 1414 AH -1994 AD, first edition.)

Imam al-Tabari says about the interpretation of his saying “ Then they distort it “ : That is , then

they change its meaning , and its interpretation : and they change it. Its origin is from the deviation of a thing from its direction , which is its inclination towards something else . Likewise , his saying : {They distort it} that is , they turn it away from its direction or face , and they change the meaning to something else . (6) Al-Tabari, Muhammad, Jami' Al-Bayan, investigation: Ahmed Muhammad Shaker, Al-Resala Foundation, first edition, 2000 AD, vol. 2, p. 144. It is clear from the words of al-Tabari that the deviation is the inclination from the intended meaning to something else .

It is appeared that the distortion occurs most in interpretation, Ibn Ashour says :

Allah Almighty said : “ And there are some who worship Allah on the verge of faith “ (Sura Al-Haj , verse : 11) .

What is meant by the distortion “ one the verge of faith “ that to remove the revelation and the shari'a from what it came with , either by changing it , which is little , or by concealing and forgetting some of it , or by means of a misinterpretation “ distant interpretation “ , which is the most type of distortion. (7) Liberation and enlightenment / Al-Muharar wa atanweer, previous reference, (1/550).

The distant interpretation is the interpretation that deviates the Sharia from its purpose . This means that those who distort and change speech from its real meaning , their danger may be less than those who interpret speech according to their whims and what their minds design for them . Because the first category is clear and evident , and their inability and lies are shown by knowing that they changed the order of God's words . As for the second category , it is the one that hides its deviance by flashing its words , ignoring its owners , and embellishing their falsehood , so that many people fall into their trap .

The researcher concludes that it is possible to define “ deviant interpretation “ : it is the error in understanding the verses of the Noble Qur'an

based on a deliberate straying from the rules and principles of interpretation with following whims

The second theme :

The term “ exaggeration/ going to extremes in faith “ in the Holy Qur’an

The term “ exaggeration “ is mentioned in the Holy Qur’an in two places;

Allah Almighty said; “ O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah except the truth . (Sura : Al-Nisa’ / The Women , verse : 171) . And Allah Almighty said : “ Say , “ O People of the Book! Do not go to extremes in your faith beyond the truth , nor follow the vain desires of those who went astray before ‘you’ . They misled many and strayed from the Right Way . “ (Sura : Al-Ma’ida , verse : 77)

By looking at the two noble verses , it becomes clear that the term “ exaggeration “ is not a new term , but it appeared before among Jewish and Christians , and for this reason the speech came to the People of the Book in particular , and to all those who followed their approach from the nation of Muhammad , may God’s prayers and peace be upon him .

Ibn Attia said : “ God Almighty commanded His Prophet Muhammad to forbid them from going to extremes in their religion and faith . The exaggeration is the exceed of limit . The arrow is exaggerated means that the arrow exceeded the intended target in its so long and far distance .And as He said : “ Do not go to extremes “ : the meaning of this verse is not to keep away from your religion on which you are exaggerating. Rather , its meaning is in your religion , which should be your religion , because every person is required by the true religion , and he has to follow it and adhere to it . This address is for the Christians who went to extremes about Jesus , and the people of Israel who forbade the Christians from following their whims or desires

. (8) Ibn Attia, *altahrir alwajeez/ the brief editor*, investigated by Abd al-Salam Abd al-Shafi, Dar al-Kutub al-Ilmiyya, Beirut, 1, 1422 AH. (2/223)

What Ibn Attia the referred to is the meaning of exaggeration . Every transgression of the usual and intended purpose is considered an extremism or exaggeration . This is why he likens it to the exaggeration of an arrow , i . e . to raise your hands as high as possible when shooting arrows .

(9) (Al-Razi, Mukhtar Al-Sahah (1/517)

And in Al-Sihah “ the sixth authentic collection of Hadith : the Exaggeration in the matter goes to extremes , that is , it exceeds the limit . And the price got high “ exaggerated and so increased “ . “ You went to extremes with the arrow “ , it means you shoot it as far as you can . And the expensive meat , that is , bought it at a high and exaggerated price .

It is also said : very expensive meat “ exaggerated price “ . And it said : It is as if it were the most precious jewels of the merchants , and the exaggeration means increase in speeding or acceleration . The meat of the camel is exaggerated , means it becomes very expensive . And the exaggeration means also the excessiveness “ .

And the warning of the People of the Book against exaggeration in religion is evidence that the most dangerous type of exaggeration is the exaggeration in religion , which is the root of deviation and misguidance . “ (10) Al-Tahrir wa Tanwir/ Liberation and Enlightenment (6/51)

Exaggeration in religion is that the religious person shows that he exceeds the limit that the religion has set for him .

And He forbade them from exaggeration because it is the root of many of their misguidance and their denial of the truthful messengers . The exaggeration of the People of the Book exceeded the limits that their religion required of them : The Jews were called upon to follow the Torah and love of their Messenger , so they exceeded it to the hatred of the Messengers such as Jesus and

Muhammad - peace be upon them both . And the Christians were called upon to follow the Christ , so they exceeded the limit in Him to claiming His divinity or his being the son of God , with disbelief in Muhammad , may God bless him and grant him peace .

Referring to the two noble verses , we find that the term “ exaggeration “ does not only apply to the People of the Book , even if they are the ones being addressed . And the speech by His saying : (O People of the Book , do not go to extremes in your faith) in the true meaning if for all of creation; Because all creatures must not go to extremes in their religion , which is apparently amongst the People of the Book , and what is meant by it is the Christians , not the other people of the Book. (11)(Interpretations of Ahl al-Sunnah, al-Maturidi, vol.3/pg. 425).

Following the approach of exaggeration without insight is a great evil . It leads to destruction and disaster , so its follower is more dangerous than its innovator . The deepening into falsehood cuts off hopes of return . The more complete the distance from the truth is , the more despair of going back will be . And the follower of misguidance is worse than its innovator , because the innovator builds and the follower continues the building . And he who has complete evil is worse than he who has the beginning of evil . (12) Lata'if al-Asharat, al-Qushayri, vol.1/pg. 441 al-Zamakhshari, al-Kashf about the facts of the mysteries of revelation, Dar al-Kitab al-Arabi, Beirut.

The researcher concludes that by reviewing the two noble verses , he finds that both focus on exaggeration in religion . And that the reality of saying about God other than the truth and following whims and desires occur in the deviant interpretation that is based on the two things mentioned by the two noble verses and considered them to be exaggeration in religion , so that the deviant interpretation in the spread of

exaggeration is the most dangerous , and Allah is the one we seek for help .

The third theme :

The deviation and exaggeration in ideology interpretation

Among the most important issues that the Qur'an proves its foundations is the issue of belief or ideology and its correction in sound souls . This is confirmed in most of the Meccan verses , and the Medina verses were not free from it despite their expansion in issues of legislation and rulings . With the spread of philosophy and its entry into the books of interpretation , the deviations began to appear .

Dr . Fadl Abbas says : “ And from what have instigated that war , and blazed its fire , and increased its aggravation , is the occupation of philosophies in the place of the Islamic environment , and all of this is perceived at first sight by those who read in books of interpretation . “ I said : Rather , you find that the interpreter quickly falls into the trap of ideological exaggeration in interpretation . So you will grieve over his fanaticism “ extremism “ , and your grief will increase due to the vastness of knowledge that desires are filled with , making them bottoms that do not have water and do not grow pasture , and suffice yourself with that . And you read in “Al-Kashaf “ the interpretation of the Almighty's saying : “ Certainly , Allah's only Way is Islam “ (Sura : Ali 'Imran , verse : 19) . How al-Zamakhshari did support the Mu'tazila and fight the Sunnis and expel them from the circle of Islam . Just because they prove the saying of God , is there after this exaggeration and deviation that comes from one of the experts of interpretation?. (13) Al-Zamakhshari, Al-Kashf about the facts of the Mysteries of Revelation and the Eyes of Gossip in the Faces of Interpretation, Dar Al-Kitab Al-Arabi, Beirut). This what I mentioned made many scholars refrain from reading his interpretation . Despite

his language and eloquence , his peers were rare and he would be a unique in his time , unless his ideological exaggeration , which distorted his interpretation from the right way . Al-Subki even wrote his famous thesis “ The Reason for Refraining from Reading Al-Kashaf “

The interpretative or exegetical exaggeration is almost not devoid of any Shiite book , such as Ta’weel al-Burhan , Ta’wil al-Ayashi , and Ta’weel al-Qummi , and the deviant interpretations reported by modern commentaries of Shiites , on the top of which is al-Kafi by al-Kulayni . (14) (Al-Kafi: A modern Shiite encyclopedia written by: Muhammad bin Yaqoub bin Ishaq Al-Kulayni, who died in the year: 329 AH, and he is one of the most prominent extremists in jurisprudence and hadith among them. Al-Kafi: It is one of the four hadith books known to have a high status among scholars, jurists, seminaries and Shiite scholarly circles, and it is considered one of the most important hadith sources approved by them. And this book of al-Kafi is divided into three main sections: Usul al-Kafi, Furu’ al-Kafi, Rawdat al-Kafi).

The space is not wide enough to review what those books came with , but we mention in very brief some examples of the impact of their interpretative deviation in the issue of exaggeration .

Exaggeration in the imams and their sanctification and interpretation of the verses of the Noble Qur’an with evidence of that exaggeration. And from that , the imams are the light that the Qur’an mentioned in the Almighty’s saying : “ So believe in Allah and His Messenger and in the Light¹ We have revealed . And Allah is All-Aware of what you do . “ (Sura : Altagabun . Verse : 8) .

This meaning is clear and evident in their books and their interpretations , indicating the deviation of their interpretation and their exaggeration in the imams in a way that deviates from the meaning of the Qur’an . By referring to their books directly and quoting from them , we find

that the deviant meaning is clearly mentioned in their books . The author of Al-Kafi says : “ On the authority of Ali bin Ibrahim , with his chain of narrators , on the authority of Abi Abdullah (peace be upon him) In the words of God Almighty : “ ‘They are’ the ones who follow the Messenger , the unlettered Prophet , whose description they find in their Torah and the Gospel . He commands them to do good and forbids them from evil , permits for them what is lawful and forbids to them what is impure , and relieves them from their burdens and the shackles that bound them . ‘Only’ those who believe in him , honor and support him , and follow the light sent down to him will be successful . “ (Sura : Al-‘Araf . verse : 157) . He said that the word “ light “ in this verse is Imam Ali , the Commander of the Faithful and the Imams (peace be upon them) . (15) Al-Kulayni, Al-Kafi, investigated by Ali Akbar, Dar Al-Kutub, Tehran, Volume 1, 306).

The fourth theme :

The misinterpretation and its impact on Takfirism and on blood-shedding

It appeared at this time in which the truth was confused with falsehood among many people , and some of those who deviated from the right path took the lead in interpreting the Qur’an according to what justified his thought and his opposition to the nation . So you find him inferring , by his interpretation of the verses , that the rulers and those who work in their mandate are infidels and unbelievers , and their blood is permissible or should be shed on the pretext of their unbelief . So they raised the sword of “ Takfirism “ in the face of their opponents , until the takfirism became as one of their characteristics , and a crude and harsh method that our true religion does not accept . Therefore , it is necessary for scholars in general and the people of interpretation in particular to

reveal and expose the falsity of this thought and its deviation from the truth, and its straying from the right path.

The deviation in interpretation is one of the reasons for the exaggeration of the takfiri Islamic groups. Until it became for them that Islamic societies are infidel societies, and they must be fought, and they relied on the interpretation of verses of Quran, so they took the preferred and abnormal interpretation, which even has no basis for the people of interpretation.

An example of this - according to these groups - is the interpretation of the words of God Almighty: "And those who do not judge by what Allah has revealed are truly the disbelievers." (sura: Al-maida . verse : 44)

They see that the meaning of the verse is that all Muslim rulers who do not judge by what Allah has revealed, even if they acknowledge the God's judgment, and even if they judge one part rather than another, they are unbelievers whose blood is permissible and should be shed, and the blood of their peoples that work for them is also permissible to be shed, and all of them are unbelievers, as evidenced by the noble verse.

Before explaining the sayings of the people of interpretation in the noble verse, the controls and conditions for the issue of takfir are many. I mention two important rules:

First: Knowing what is meant by (takfir). The (kufr / disbelief) is the opposite of faith, which is the denial, or the submission to someone else. It is humiliation and submission. It is for a person to bend down and lower his head close to kneeling. (16) Ibn Al-Atheer, *al-nihaya fi Gharib al-Hadith wal-Athar*, Vol. 4,188.)

It is understood from this that the disbelief and faith are two modes that do not meet, and the greatest infidelity is the denial of monotheism, prophecy, or Shari'.

Ibn Hazm says: "disbelief in the religion is an attribute of someone who denies something that God Almighty has presumed to believe in after

establishing the proof against him and by reaching the truth to him with his heart rather than his tongue or his tongue without his heart or both. (17) Ibn Hazm, *Al-Hakam fi Usul Al-Ahkam*, vol. 1, pg. 49.

Second: Warning the scholars against rushing to accuse someone of apostasy, because of the danger of what follows in the event of his life and after death, and the long-mentioned rulings that are based on it.

Ibn Abd al-Barr says: "It was said to Jabir bin Abdullah, O Abu Muhammad, did you call any of the sins a disbelief, polytheism or hypocrisy? He said, God forbid, but we say believers and sinners, and it was also said to him: Did you say to one of the people of the Qiblah an unbeliever? He said: No. I said: a polytheist? He said: God forbid, and he was terrified. From the correct point of view, everyone for whom the belief of Islam was established at a time by unanimous consensus of Muslims and then committed a sin or interpreted an interpretation, then they differed about his disbelief in Islam, their disagreement after their unanimity has no meaning, and that necessitates an argument and does not consider this sinner as unbeliever except by another agreement or a fixed Sunnah that has no any opposition. Ahl al-Sunnah wal-Jama`ah, the scholars of jurisprudence, have agreed that any person who commits a sin, even if this sin is a grave sin, is not considered an unbeliever. The people of heresy disagreed with them, so it is obligatory to consider that there is no any accusation of apostasy unless everyone agrees on his apostasy or by establishment of his apostasy evidence that has no refusal from the Book or Sunnah. (18) See: Ibn Abd al-Bar, for an introduction to the meanings and chains of transmission in *al-Muwatta*, Investigator: Mustafa ibn Ahmad al-Alawi and Muhammad Abd al-Kabir al-Bakri, Publisher: Cordoba Foundation, vol. 17/pg. 21.

By referring to the noble verse - judging by other than what God has revealed - which the takfir groups inferred, many of them slipped their feet to rush to interpret it and build judgment on it. I say this despite the fact that the majority of interpreters believe that the infidelity mentioned in the noble verse is not infidelity that leads out of the creed of Islam, nor does it permit the bloodshed of rulers and their workers simply because they do not judge by what God has revealed.

Al-Tabari says, after mentioning the sayings in the interpretation of the verse: "The most correct of these sayings in my opinion is the saying of those who said: These verses were revealed about the infidels of the People of the Book, because the verses before and after them were revealed about the infidels of the People of the Book, and they are the ones concerned with them. These verses are the context of the news about Infidels of the People of the Book. If someone says: God Almighty in His Book has generalized with this characteristic, i.e., unbeliever and attributed it to all those who did not judge by what God has revealed in general terms, then how did you make it specific? It was said: God Almighty intended by this a people who were denying the judgment of God that He made in His book, so He informed them that by abandoning the judgment, for what they left it, they are disbelievers.

And the same is said about everyone who does not judge by what God has revealed and denies it, and does not believe in God, as Ibn Abbas said, because in his denial of God's judgment after knowing that he revealed it in his book, similar to his denial of the prophecy of his prophet after knowing that he was a prophet. Here his denial is the reason for considering that person an unbeliever. (19) See: Jami' al-Bayan, al-Tabari, vol. 10, p. 358.)

It is necessary to know the reason for the revelation of the verse, before we judge or accuse anyone of apostasy directly. The issue of

the reasons for revelation removes many of the ambiguities that may occur in an attempt to understand the Book of God, and it is one of the foundations of the science of interpretation. So, the Almighty's saying in (Sura: Al-maidah, verses: 44, 45, 47): (And those who do not judge by what Allah has revealed are 'truly' the disbelievers. And those who do not judge by what Allah has revealed are 'truly' the wrongdoers. And those who do not judge by what Allah has revealed are 'truly' the rebellious.) All of them were revealed about the infidels. This is proven in Sahih Muslim. As for the Muslim, he does not become a disbeliever even if he commits a major sin. And it was said: It has a reservation. That is, whoever does not judge by what God has revealed as a denial of the Qur'an, and denies the words of the Messenger, peace and blessings be upon him, then he is an unbeliever.

Ibn Abbas and Mujahid said it, the verse is general on this. Ibn Masoud and Al-Hasan said: It is general for everyone who does not judge by what God has revealed from Muslims, Jews and infidels who deny and not believe in God's judgment. As for the one who does that while believing that he is committing the forbidden act, then he is one of the immoral Muslims. And his fate is up to God Almighty, if He wills He will punish him, and if He wills He will forgive him.

Ibn Abbas said in a narration: And whoever does not judge by what God has revealed, he has done an act that matches the actions of the unbelievers.

And it was said: Whoever does not judge by all that God has revealed is a disbeliever. As for the one who judges by monotheism and does not judge by some of the divine shari'a, he is not included in this verse. (20) See: Al-Qurtubi, Al-Jami' al-Hakam al-Qur'an, Dar Alam Al-Kutub, Riyadh, 2003 edition, vol. 6/190.

And Imam al-Razi preferred that what is meant by His saying , “ Those are the unbelievers “ is the one who denies what was revealed .

His saying , and whoever does not judge by what God has revealed , only addresses him who denies with his heart and denies with his tongue . As for the one who knows in his heart that it is the judgment of God , and acknowledges with his tongue that it is the judgment of God , but he came with what contradicts it , so he judges by what God Almighty has revealed , but he abandoned it , for he is not the intended person in this verse , and this is the correct answer and God is the All-knowing . (21) See: Al-Razi, Keys to the Unseen/ Mafateeh al-Ghayb, House of Revival of Arab Heritage, Beirut, vol. 12, p. 368.

The researcher believes that the noble verse is general , as evidenced by the relative pronoun “ who “ indicating in general terms , but this does not mean open or manifest disbelief that permits bloodshed . It is not understood from this that he who does not judge by what God has revealed is safe from the torment and the wrath of the Mighty . The nation is required to strive towards the divine rule in which there is the salvation and the good of this world and the hereafter. And from their exaggeration and deviation in interpretation , what they mentioned about the necessity of migrating to them , otherwise everyone who did not migrate is subject to bloodshed . That ill understanding they had was evidenced by the Almighty’s saying :

When the angels seize the souls of those who have wronged themselves -scolding them, “ What do you think you were doing? “ They will reply, “ We were oppressed in the land . “The angels will respond , “ Was Allah’s earth not spacious enough for you to emigrate? “ It is they who will have Hell as their home—what an evil destination! (Sura : Al-Nisa . Verse : 97)

In the article posted on the website of (Al-Battar Media Foundation (22), entitled “forewarned is

forewarned / he who warns is excused”, the ISIS elements and supporters indicated that there is evidence of the obligation to migrate to the state of ISIS and leave the country in which you live because it is the country of infidelity . And in the event that the soldiers, especially from the Sunnis , remain in this country and do not migrate to the state of ISIS , their blood will be permissible to shed because they are infidels and they did not migrate . The verse confirmed this by saying : Their abode is Hell .

They say : “ This noble verse is general for everyone who resides among the polytheists while he is able to emigrate . And he is not able to establish the religion , so he is unjust to himself , committing the forbidden unanimously and according to the text of this verse . We remind the soldiers and policemen of the affiliation with Ahl al-Sunnah by opening the door of repentance . And whoever repents , God will forgive him . This is the last warning for those who want to repent . And whoever insisted on staying , his blood and money have become lawful and permissible for us . Allah is the greatest . Glory be to God , His Prophet and the believers .

I said : This is the ultimate interpretative deviation that makes Muslim blood permissible to shed just because they did not migrate to ISIS or did not adopt the takfiri ideology . They were accused of apostasy . Even though the noble verse was revealed to the apostates who denied Islam or who supported the unbelievers .

Al-Qurtubi says : “ What is meant by this verse is a group of the people of Mecca who had pretended that they converted to Islam and showed the Prophet , may God’s prayers and peace be upon him , their faith in him . When the Prophet , may God bless him and grant him peace , emigrated , they settled with their people , and a group of them was tempted . When the battle of Badr took place , some of them came out with the infidels, and the verse was revealed . And it was said : When they belittled the number of Muslims , they became suspicious of their

religion , so they went astray from the right religion , and they were killed while they were apostates . The Muslims said : These companions of ours were Muslims and they were forced to go astray , so they sought forgiveness for them . Then , the verse was revealed . The first saying is more correct. (23) Al-Qurtubi, Tafsir al-Qurtubi, vol. 5, p. 345.

This is what Ibn Attia understood in the judgment intentionally of not migrating , is it a sin or disbelief? He says - may God have mercy on him - : “ it is appeared in the Shariah that the judgment of the believer who abandons migration while knowing that it is obligatory is the judgment of the sinner , not the judgment of the infidel , and the Almighty’s saying : “ When the angels seize the souls of those who have wronged themselves”, it is only about the one who was killed with the unbelievers . Qatadah said that this verse was for those who were standing and waiting the result of the battle and says : “I am with the one that won the battle”. (24) Ibn Atiyah, Al-Wajeez, vol. 3, p. 214.

We should know that migration has many rulings and conditions . I will mention in this study - in a very brief - what Ibn Ashour mentioned in the case of migration: Scholars have agreed that the ruling on this verse ended on the day of the conquest of Makkah , because the migration was obligatory to separate from the people of polytheism and the enemies of the religion . In order to be able to worship God without an obstacle . When Mecca became the abode of Islam, it equated others with it . This is supported by the Hadith “ There is no emigration after the conquest , but jihad and intention . “The believers would remain in their countries, except for the immigrants, who were forbidden to return to Mecca .

And in the Hadith: “O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. “ He said it after Mecca's conquest .

However, the juristic reasoning, inference or deduction by analogy with the ruling of this verse provides the qualified scholar , or the diligent with the viewpoint to consider the rulings on the obligation to leave the country in which the believer is tempted in his religion . These provisions combine several conditions. Many cases are more appropriate for the permissibility of residency, and that they have ranks, and that the Muslims will remain in their countries if they are not tempted in their religion. (25) Very briefly, Ibn Ashour, At Tahreer Wa Tanweer/ Liberation and Enlightenment, vol. 4, p. 235

Conclusion

After that , the most important findings and recommendations of this study are :

1. The issue of deviation in interpretation and deviation from its origins is one of the most important reasons for the spread of the phenomenon of exaggeration .
2. What we see these days of exaggeration in religion , most of it is due to the leadership of people who do not have knowledge in the sciences of (linguistics/ lexicology , etymology , syntax , recital , principles of interpretation , jurisprudence , rulings , and theology) . This is in addition to the exegete’s impartiality in his interpretation to avoid every tendency and prejudice , and not to be like those extremists .
3. The diversity or plurality of sects and groups and their differences among themselves was reflected in the exaggeration in interpretation and its increase among Muslim societies .
4. The study recommends holding conferences in the Islamic world to shed light on the issue of deviation in interpretation , and to clarify the conditions of the interpreter .

5. Calling respected scholars to clarify the most important deviations arising in the interpretation of the Noble Qur'an and the scientific response to it in independent works .

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