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In Syria , ISIS burned ( Maath Al-Kasasba) the young Jordanian pilot till death , and they advertised that they did that crime according to Ibn Taymiyah fatwa .

How would extremists , who once judged Imam Ali bin abi Talib , the master of pious and the closest person to the Prophet Muhammad , as disbeliever and killed him , treat people of different religions , faiths and sects ?!

Today , they kill scientists , ordinary people , intellectuals , Muslims and non-Muslims under religious slogans and deviated interpretations .

### Conclusion

The problem is much deeper than one can imagine . This germ , which has amounted to ( 56) countries now ( GTI 2015 ) , can be up to other countries if the roots of extremism are not addressed and followed up .

Takfiri books have been printed in millions of copies , Takfiri fatwas have been spread for decades and millions of dollars have been spent on the preparation of the advocates of this ideology sending them to various countries around the world .

What we reap today : killing , death , displacement and crimes of religious , sectarian and human extermination are only some fruits of this ideology and history . The devas-

tating effects can not be handled unless by going back to the roots drying up the intellectual and ideological springs of extremism .

Search every terrorist's memory , house , office and computer and you will find an Imam of Takfir and a package of fatwas .

To encounter this ferocious wave is not through passing and impermanent confrontations but through international cooperation starting with the pen not with a rifle .

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....etc .

Subjective or personal understanding can not be given to the text as a final understanding or interpretation because it is a self reading which is different of what is usually understood by people ، linguists and experts ( Al-Sadr ، vol.3 ، p.276 ) .

Early interpreters of Koran are aware of the negative results and consequences of subjective interpretations therefore they have confirmed the prevention of explanation or interpretation built on self opinions without taking into consideration basic principles and context . They argue that “ whoever gives subjective interpretation to Koran based upon his own ideas without taking into account the evidences of its words ، wrong or misinterpretations will result in “ ( Tabrasi ، vol.1،p14) .

The validity of the approach is that it is an important guarantee to conclude better results .

Extremists do not read Koran in the proper way ، i.e. ، following through its meanings in other sources taking into consideration its condition and context ، referring to specialists and experts .

They interpret and explain it as they believe and want ، with preconceived ideas . Actually ، most of

those people (since ancient times) are ignorant . Imam Ali describes them as “ foolish and ignorant “ . In the present day ، statistics indicate that most of extremists are ignorant and half-educated (Kharbash ، 2010); hence ، their readings are mostly wrong and superficial .

Extremists read Koran not to understand its meanings ، as evidenced by language and verses ، but read it with preconceived ideas to find verses which support their ideas and ideology . They decide upon their ideas and ideology then they go to read the Holy Koran ; they read to judge not to seek judgments overlooking the interpretations and explanations of senior scholars and experts which do not support their points of view . They adopt only what is consistent with their doctrine justifying their actions .

Extremists have authorities which also deal with others through the weapon of Takfir . A researcher has found 428 Fatwa ( legal religious opinion ) of Takfir in Ibn Taymiyah ( 1262-1327 ) books for very ordinary things like saying that Allah is not above heavens ، no one can see Allah at Doomsday ، leaving or delaying one’s prayer ، in addition to many things or situations which nobody is able to avoid .(Habash ، 2016 ، the year ) .

in the application of the verses concerned with ruling or authority

« انا انزلنا التوراة فيها هدى و نور يحكم بها النبيون الذين اسلموا للذين هادوا والربانيون والاحبار بما استحفظوا من كتاب الله وكانوا عليه شهداء فلا تخشوا الناس و اخشون و لا تشتروا باياتي ثمنا قليلا و من لم يحكم بما انزل الله فاولئك هم الكافرون »

(Verily , we did send down the Taurat ‘Torah ‘ ( to Moses ) : therein was guidance and light ,by which the Prophets , who submitted themselves to Allah’s Will , judged for the Jews . And the rabbis and the priests {too judged for the Jews by the Torah after those Prophets} , for to them was entrusted the protection of Allah’s book , and they were witnesses thereto . Therefore fear not men but fear Me (oh Jews ) and sell not My Verses for a miserable price . And whosoever does not judge by what Allah has revealed , such are the Kafirun ‘disbelievers’ “ Table, 44”) .The cause and the context of revelation have been overlooked and the verse with the concept and principle of disbelief have been generalized without taking into consideration other possible meanings . This verse has been interpreted in such a way to include all people who accept the rule and judgment issued by persons ; as interpreted by Khawarij (64 A.H.)

Extremists judge every ruler (or government) which does not practice or apply even one provision , for

one reason or another , to be Kafir (disbeliever) . Moreover , they expand this judgment to include states , people and whole communities or societies as they keep silent or accept what happen ( for example , the group called ‘ Al-Takfir wa Al-Hijra ‘ { Takfir and Emigration } ) . This ideology has been developed by ISIS to the extent that all Muslims , except for their group and those who follow or accept their ideology , are considered disbelievers or apostates forgetting or overlooking what is stated in Koran

« ولا تقولوا لمن القى اليكم السلام لست مؤمناً»

(And say not to anyone who greets you : ‘ you are not a believer ‘ “women , 94 “ ) .

The fundamental problem with extremists is the methodology they adopt in reading texts . In fact , there are two types of reading :

Firstly: the objective reading which detects the intended meaning through the linguistic relationships and general methods of expression . Texts addressing people should employ familiar meanings , structure and linguistic relationships .

Secondly: the subjective understanding of the texts which is impacted by the personal circumstances and factors of readers . hence , such readings will vary from one individual to another depending on her/his mental capacity and social relationships

accordance with the linguistic and semantic rules of context and the explanations of earlier Sihaba .

There are little differences in explanation since it is built on language ; however , differences in interpretation and the details of provisions in the Fiqh are much more frequent ( Al-Ameen ,2007) .

There are two aspects which should be handled :

1-Differences in details have great effects , especially with regard to the provisions of Jihad (holy war ) and the relationship with non-Muslims . Some traditional interpretations were not void of hallmarks of extremism , particularly as they were related to a certain time and place to make them general and absolute without limitations or restrictions . ( see :Tafsir Ibn Kathir , Surat Al-Toba , verse 5 ) .

2-The interpretation of Al-Mujmal ( ambiguous ) verses should not be dealt with separately unless there is a consensus on that ; the same thing is applied to the application of verses .

Most of the attitudes adopted by extremists are wrongly conceived in interpreting both kinds of verses: war verses and Al-Mujmal verses . The first kind of verses are related to war circumstances which Muslims

used to face in battles . These provisions are similar to engagement rules and defensive war ( like kill or be killed ) ; however , extremists have generalized them without taking into account the whole set of the provision paying no attention to the conditions of war and the prohibition of abuse .

### Koran says

« وقاتلوا في سبيل الله الذين يقاتلونكم و لا تعتدوا ان الله لا يحب المعتدين »

( Fight in the cause of Allah those who fight you and do not transgress ; Allah love not aggressors

(( Cow , 190 )) (They cut texts to take up the order to fight without fight conditions and circumstances ; in doing , they legislated war against the whole world overlooking all the Koranic verses which confirm the sanctity of human soul

« من اجل ذلك كتبنا على بني اسرائيل انه من قتل نفسا بغير نفس او فساد في الارض فكانما قتل الناس جميعا ومن احياها فكانما احيا الناس جميعا ولقد جائتهم رسالنا بالبينات ثم ان كثيرا منهم بعد ذلك في الارض لمسرفون »

whoever slays a soul , unless it be for manslaughter or for mischief in the land , it is as though he slew all men « Table , 32»

The same mistake is committed

preting Koran .

Experts in Koranic studies classify Koranic texts into two types :

The first type is « Al-Mupain » (manifest) i.e. « the texts which clarify and explain themselves by themselves through wording . They do not require an extra explanation from these texts or from another source .

Most of Koranic verses which define the basic parameters of Islam « faith « and call for guidance «good deeds and virtues of morality which describe the provisions of the rules related to worship and conditions are of this type .

The second type is « Al-Mujmal» (ambiguous « general) which are not definite ; hence « it requires an explanation or interpretation which can be a verse or Sunnah . Al-Mujmal does not necessarily mean that is not clear « but it may potentially have more than one meaning like homonyms which requires to decide upon the most appropriate and likely meaning by employing other verses « Sunnah « context « the cause of revelation and other rules of interpretation .

Some Mujmal is clear in its meaning « but does not include the details « like many of the acts of worship such as prayer « fasting ... etc « which are explicitly mentioned in the holy Koran but their rules and ways of performance are explained and shown

by Sunnah . See (Al-Zerkeshi « Al-Burhan « Al-Seyoti : Al-Itkan) .

Koranic verse can also be classified into two types : (Al-Sayouti,1966 « p.693)

Firstly / Al-Muhkam verses and Al-Mutshabih (ambiguous) verses which are Mujmal .

Differences in understanding have emerged since the time of the revelation of Koran ; yet « they are soon removed due to the presence of the Prophet and his companions (Sihaba) . However « the differences space has widened with the passage of time with the development of language diversity of perceptions of human understanding and interaction with other nations and other civilizations .

Scholars and interpreters of Koran have a general consensus concerning the majority of the rules and principles of Islam . They differ in some details .

Al-Shatibi « one of the senior scholars « confirms that Al-Mutashabih (which is classified within Al-Mujmal ) is not considered as part of the principal basic modules of Koran but part of the secondary branches ; the same is applied to Al-Naskh ( abolition ) . ( Al-Shatibi « p.63 ) .

Scholars and interpreters of Koran have objectively criticized Koranic interpretations and explanations in

Many researchers and study centers have focused on this phenomenon ; however ‘ the expansion of danger ‘ the evolution of evil methods ‘ the complexity of motives and the diversity of terrorist elements require further researches and studies which should not be only limited to social and political approaches ‘ despite their importance ‘ but also to the historical roots ‘ religious heritage and even metaphysical beliefs which make “ Jihadists ‘ blow themselves up in the middle of insecure people in temples ‘ schools or markets .

All these facts require a study of religious extremism from multiple angles in search of causes and treatments .

### **Problematic Readings of The Founding Text**

“ Problematic Readings “ here means the differences in understanding and interpreting of the Holy Koran texts and ‘ sometimes ‘ the Sunnah (Prophetic Tradition) ‘ which result in differences in ideas ‘ understanding and interpretations

Some of these interpretations may be the founding ideas of extremism especially when they cancel others ‘ authorizing individuals or groups to use force . sometimes Takfiri (labeling others as Kafir

‘disbeliever’) terrorist groups judge others as apostates and disbelievers ‘ and accordingly must be killed .

First of all ‘ we must know the nature of the Koranic texts and their potentiality to be interpreted in different ways ‘ just like other texts ‘ and consequently resulting in a problematic aspect .

Does Koran have different aspects and interpretations ‘ as stated by Imam Ali peace be upon him ‘ and accordingly subject to different interpretations that each person can explain and interpreted as desired ? Or does the problem lie elsewhere ? Deviant understanding and errors must be determined .

Differences may occur even in interpreting or understanding constitutions or any other texts (and some are written by senior legal experts) ‘ in their applicability and application which make people resort to experts of law and constitutional courts to resolve the disputes . Experts often resort to linguistic structures ‘ constitutions articles ‘ valid general principles ‘ the interpretations and explanations of the constitution ‘ the atmospheres of writing the constitution and some other factors which help in understanding articles ‘ their interpretation and application ; almost the same thing is applied to understanding or inter-

are hundreds of shoppers and young viewers of European Football ( Euro 2016 ) .

Although terrorism has no religion , neither Hitler (1889-1945) nor Mussolini (1883-1945) were religious , yet ; a lot of authoritarian governments were acting in the name of religion . It is regrettable that most terrorists at the beginning of this century adopted religious slogans and motives ( GTI 2014 ) .

In a study conducted in Jordan on extremism factors , intellectual factor comes second to social factor preceding economic and political factors .

Moreover , the study shows that , as far as religious reasons or factors are concerned , the major reason is the absence of a deep understanding of Islamic texts . (Alrawashda , 2015) , as in the following table :

| Sequence | Number | Items   | Arithmetical Average | Standard deviation | degree |
|----------|--------|---|----------------------|--------------------|--------|
| 1        | 38     | The absence of deep understanding of Islamic texts is a source of extremism | 4,13                 | 1,02               | Large  |
| 2        | 41     | Lack of guidance and advice   | 3,93                 | 1,02               | Large  |
| 3        | 42     | Extremism is the output of extremist religious groups                       | 3,75                 | 1,12               | Large  |
| 4        | 40     | Fatwas from media is a source of extremism                                  | 3,74                 | 1,09               | Large  |
| 5        | 35     | Religious marginality is a main source of ideological extremism             | 3,73                 | 1,03               | Large  |
| 6        | 37     | Extremism is a result of unjustified wars against Muslim countries .        | 3,68                 | 1,02               | Large  |
| 7        | 39     | Extremism is a result of unjustified wars against Muslim countries .        | 3,60                 | 1,14               | Medium |
| 8        | 36     | Other faiths affiliates abuses to Islam is a source of extremism .          |                      |                    |        |
| Total    |        |   | 3,76                 | 0,61               | large  |

# Religious Extremism And The Problem Of Reading The Founding Text

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The present paper touches upon Extremism which employs violence as a means to impose its faith and achieve its objectives away from peaceful and legal means.

Extremism and the subsequent terror is almost the first problem of the world which threatens peace and security .

It is embodied in the ugliest forms of aggressiveness which have affected innocent people : young, elderly , women and children of various nationalities and religions .

## History of Extremism

It may be difficult to determine the beginnings of violent extremism in the history of the world , which was harsh and painful throughout its pages . People still remember

the Nazi crimes ( 1933--1945 ) , Fascism (1922--1943) , the mass killings in Bosnia and Herzegovina (1992--1995) in Europe , massacres committed by Khmer Rouge (1975-1979) in Cambodia , the massacres of Rwanda (1994) and . apartheid in Africa ...etc

Today Iraq is one of the countries which encounter an evil and wicked invasion of terrorist groups " The Islamic State in Iraq and Syria " or the short form "ISIS" or "IsII" .

ISIS and its sisterly terrorist organizations committed the worst crimes whether in the areas captures like Mosul , Salahuddin and Anbar or in the other areas . Killing and displacement took place in the captured areas ; blasts bombings and explosions took place in others . The most recent massacre is in Baghdad's Karrada whose victims

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(\* ) Beitulhikma (The House of Wisdom)