



Contemporary Islamic Discourse Between Tolerance and Intolerance

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Abstract:

The reason to choose this research stems from the ongoing crisis which Islamic discourse is suffering from. In the last three decades the conception of Islamic context and all that it entails has been related to violence more than tolerance, to war more than peace, to aggression more than stability. One of the most solid factors that led to the crisis of Islamic discourse is the confusion and gap between classical Arabic language and modern standard Arabic. Quran was written in classical Arabic language, and early Islamic scholars wrote their commentaries and exegeses in classical Arabic language. Modern and contemporary scholars, however, wrote in modern standard Arabic. The gap and difference between the two languages brings about a difference in both meaning and significance. As a result, the problem of misunderstandings arose and led to misinterpretation and misconception. The questions of my research proposal derive their importance from the religious linguistic context. In other words how could we perceive this context in a right way, the significance of the religious terms and how the usage in religious discourse can be used in political and social contexts? I will use here in my proposal paradigms of contemporary discourses which strongly affected the social and political life, not only in the Islamic world, but also in the world around. The extremist movements are based on misunderstandings and misinterpretations of the Quranic text; hence this led directly to promote an Islamic discourse based on violence and discrimination in socio-political life.

Key words: Violence, Tolerance, Contemporary Discourse, Interpretation

Contemporary Islamic Discourse Between Violence and Tolerance

Contemporary Islamic discourse carries a lot of question marks and doubts around the idea of “Tolerance and Violence”, this idea, which is found largely among Islamists¹ and their supporters, had strongly affected, not only religious minorities, but also affected Muslims themselves and became a stone-wall against belief.²

One of the most complicated issues in contemporary Islamic discourse is the gap and mix between “understanding and interpretation” of the religious text, this religious text which is represented mainly and firstly in “Quran”, secondly, it’s represented in “Hadith”.³

In order to understand this misconception and misinterpretation of the religious text, I should refer first to some important points to be considered while we are dealing with such topics:

- 1- Quran is written in classical Arabic language, which is little different from modern standard Arabic, not only in terms, but also in the philological structure and significance.⁴
- 2- In order to understand and deal with the nature of contemporary Islamic discourse, it’s necessary to consider two

¹ - I will use this term (Islamists) to refer to the extremist movements not to the moderate ones.

² - Khaled Abou Elfadl, *Rebellion and Violence in Islamic Law*, (Cambridge University Press: New York, USA, 2001),

³ - Allamah Sayed Saeed Akhtar Rizvi, *The Quran and the Hadith*, (Tanzania: Bilal Muslim mission publishing, 1994),

⁴ - Clive holes, *Modern Arabic, Structures, Functions and Varieties*, (Washington: George Town university press, 2004),

important points; first; we mustn't separate this discourse from the political and social contexts where the discourse is found in, second; we must take in our consideration the "historical background of events" which are mentioned in Quran and their tidy relation to the Quranic text which was narrated in relation to these events.

3- We must not look at the contemporary Islamic discourse as representative of the teachings of Quran and Islamic religion, by contrast, we must have in mind that this discourse is a result to several schisms and disagreements among Muslims themselves, not only between Sunni and Shi'a, but also between Sunni sects among themselves and Shi'a sects as well.⁵

At the beginning of Islam, religion was so clear and well determined, but after schisms and conflicts, especially after the death of Prophet Muhammad, it became difficult to judge Islamic religion from one point of view according to one or several discourses which were, and still, related to social and political, also religious, conflicts.⁶

In my paper, I will not deal with schisms between sects or the historical background of the current conflicts between them; I will focus on misunderstanding and misinterpretation of the religious terms which are related to tolerance and violence.

My method in this regard is the analytical method using the philological significance of terms, which are found in Quran, in order to show their significance in their historical and political context.

⁵ - Robert Brenton Betts, *The Sunni-Shi'a Divide, Islam's Internal Divisions and their Global Consequences*, (Washington: Potomac Books, D.C, 2013),

⁶ - Stephen J. Shoemaker, *The Death of a Prophet and the End of Muhammad's Life and the Beginning of Islam*, (Philadelphia: PENN, university of Pennsylvania press, , 2012),

Why the historical context? Because the language of Quran, the classical Arabic language, was the purified and official language of the religious texts for both Quran and Hadith, it was also the language of commentators and scholars during the period of Islamic empire in the medieval period, so, we must return back to the historical context to see the true significance of these terms which were used in this period.⁷

Diversity and Gap between Sects:

Islam as monotheistic religion, the same case as Judaism and Christianity, is a stable religion which focuses primarily on love and peace, its main focus and consideration are man and society, which are based on justice and equality between people. From this scene we can ask a crucial question; does Islam, represented in the Quranic text, support violence or tolerance? In another way, if Islam supports violence, how can we consider it a religion received from god via the Archangel?⁸ If it doesn't support violence and supports tolerance, how can we explain and understand the violent behavior of Islamists represented in their discourse and groups?

In contemporary Islamic discourse⁹ we face two separated groups; the violent and tolerant one, both groups try to support their ideas depending on the Quranic text and Hadith, since the tolerant group supports tolerance, so, I will not be concerned with

⁷ - Robin Doak: *Empire of the Islamic World*, (New York: Chelsea house publisher, 2004),

⁸ - Al-Imam Al-Wahidi An-Naisaburi, *Reasons and Occasions of Revelation of the Quran*, Translated By: Haitham Kreidly, (Beirut: Dar Alkotob Al-Llmiah, 2nd Edition, 2012),

⁹ - Abdulkadir Tayob, *Religion in Modern Islamic Discourse*, (London: C. Hurst and Co. Publishers, 2009),

it in a matter that it doesn't create violence, I will focus on the violent group to analyze their arguments of violence from the Quranic text itself.

In my paper here, I will focus on the violent discourse to show the fallacy of this discourse which depends on misunderstanding and misinterpretation of the Quranic text. I will depend in my paper on the original text of Quran in the classical Arabic language and the official translation of the Quran into English language.¹⁰

Terms of Research:

I use in my research paper some designated terms and concepts that the contemporary Islamic discourse focus on and misuse, misunderstand and misinterpret according to personal interests, these terms are: Jihad, Fight, Killing and Martyrdom.

Islamists or violent groups use these terms as fundamentals of their attitudes towards people and society, unfortunately, these terms are related to social and political historical contexts. It's true that in ancient times violent solutions were adopted at certain stages due to the prevailing circumstances, and opponents had no other alternative, now with the changing of times there is no longer this compulsion, therefore, launching out on a violent course of action is not only unnecessary, but also un-Islamic.¹¹

We can't bring these terms from these contexts to be applied in contemporary global society, not only this, but these

¹⁰ - Quran (Arabic - English), Translation By: Talal Itani, Arabic Text from *Tanzil.net* (<https://tanzil.net/#1:1>)

¹¹ - Maulana Wahid Uddin Khan, *The True Jihad: The Concepts of Peace, Tolerance, and Non-violence in Islam*, (Goodword: EBook Edition: Viqar Alam; 1st Edition: 2002, Reprinted 2006, 2008 (November 30, 2013) pp. 23-24.

terms have their classical philological significance which we must put in our consideration in order to understand the difference and misconception between the meanings of these terms.

I use here the term Islamists to refer to “the violent discourse” instead of mentioning the whole title, I mean instead of saying contemporary Islamic violent discourse, Jihadists or ISIS, so, the term “Islamists” refers to the violent group.¹²

The Motives of Contemporary Violent Discourse:

I can outline the motives of contemporary Islamic discourse in four main parts:

1- Political domination

In Islamic history, there is always such kind of quarrel and conflict between political and religious power. This conflict returns back to the period of the great schism between Sunni and Shi'a. Contemporary Islamic discourse is a result to this schism, because we can notice in the diversity of discourses that every discourse tries to promote some kind of violent attitudes towards the other parts of conflict based on misunderstanding and misinterpretation of the Quranic text. Because of this, a new violent attitude emerged and supported also by the political authority, starting from the point “Divide and rule”¹³ in order to

¹² - Loretta Napoleon, *Merchants of Men*, (New York: Seven Stories Press, 2016),

¹³ - Divide and Rule, (from Latin *divide et imperā*), or divide and conquer, in politics and sociology is gaining and maintaining power by breaking up larger concentrations of power into pieces that individually have less power than the one implementing the strategy. The concept refers to a strategy that breaks up existing power structures, and especially prevents smaller power groups from linking up, causing rivalries and fomenting discord among the

compel people to be obedient to the political authority, in this case, one of the aims of violent discourse is to keep people subjected to the political authorities in order to achieve political domination¹⁴.

2- **Social polarization**

3- It's not a new emergent phenomenon; it has its beginning since the death of Prophet Muhammad and the conflict between the clans of Quraysh around caliphate and leadership succession till our times, this phenomenon aims to polarize different classes of society towards a specific Islamic party.¹⁵ This explains to us the diversity of Islamists and their affiliation between Sunni, Salafi, Muslim brothers and fundamentalists. This also shows us the social image of Islamic discourse and the Diaspora all over the world into conflicted parties which aim to social polarization.

4- **Racial discrimination**

Quran doesn't speak or mention the racial discrimination, this concept was created by Islamists to make such differentiation between Muslim sects, and also between Muslim sects and the other religions, mainly Judaism and Christianity. The Quranic text speaks about unity and equality between all human kinds;¹⁶ this is very clear in the following verse:

people. It was heavily used by British Empire in India and elsewhere. (https://en.wikipedia.org/wiki/Divide_and_rule)

¹⁴ - Khalid Bin Sayed, *Western Dominance and Political Islam, Challenge and Response*, (New York: State University of New York Press, 1995),

¹⁵ - Wilfred Madelung, *the Succession to Muhammad, a Study of the Early Caliphate*, (Cambridge University Press, 1997),

¹⁶ - Nelson Tebbe (Editor), *Religion and Equality Law*, (New York: Rutledge Publishing, USA, 2016),

[49.13] *People, We have created you from a male and a female..... The noblest of you before Allah is the most righteous of you.*¹⁷

Islamists try to promote such kind of racial discrimination based on the nobility which is, according to them, only applied for Islamists as they represent the true religion.

5- Religious conflict

I put here the religious conflict at the end of the hierarchy because it's not as strong motive as the political, social and racial motives. The religious conflict appears clearly among Islamists in their exegeses and interpretations of the Quranic text by making this text subject only to their own interpretations which in fact are based on misunderstanding.¹⁸

Hence, the convenient method to deal with violent discourse is to have in consideration the right understanding of the Quranic text and its right significance in order to be able to make right interpretation which can be applied in a right way.

I would like to refer in my paper to some terms which I will use and are related to the Quranic text itself; I mean the terminology of the Quranic structure, in order to be clear what I'm referring to.

Quran is divided into chapters (Sūrah, plural Suwar), which are then divided into verses (Āyāh, plural Āyāt). Quran consists of (114) surah, (30) parts and (6236) verses.¹⁹ I'm not concerned

¹⁷ - 49 the Apartments - Al-Hujurat, 13.

¹⁸ - Rosemary Durward (Editor), *Religion, Conflict and Military Intervention*, (England: Ashgate Publishing Limited, , 2009),

¹⁹ - Shetha Al-Dargazelli, *the Names of the Quranic Chapters, their Origins and Meanings*, (Birmingham: Safis Publishing Limited, 2011),

here with the historiography²⁰ or compilation;²¹ rather, I will be concerned with description of main concepts and terms which are used by The Islamists to change the meaning and interpretation which produce a violent discourse.

By examining the Quranic text, we find that the word (the merciful), which is considered divine attribute of Allah,²² is mentioned (115) times in Quran, the name (the forgiver) is mentioned (91) times, while the word (The Avenger) is mentioned (3) times only in the whole Quran, while the word (violence) is not mentioned at all in Quran. Also, the word (terrorism) isn't mentioned as a noun, but is mentioned only one time as a verb in this verse:

*[8.60] muster against them..... so that you terrify the enemies of Allah and your enemy.*²³

We notice that this verb “to terrify” or “strike terror” was mentioned in historical event which described a specific battle between early Muslims and the polytheists. The use here was to justify political and military situation against the enemy, but not as a general rule, so, when the verse says: “*muster against them whatever you are able of force and tethers (ropes)*” it doesn't mean that you should attack them, but it means to be ready in case that they will attack you, the completion of the verse approves that by saying: “*if they incline to peace, incline to it also*” this means

²⁰ - Heather N. Keany, *Medieval Islamic Historiography, Remembering Rebellion*, London: Routledge, 2013),

²¹ - Kristina Nelson: *The Art of Reciting the Quran*, University of Texas Press, 1985.

²² - Sherly Isaac, *Allah And Elohim, Are They the Same God?*, (Sherly Isaac: 2002 By) p. 13

²³ - 8 *The Spoils -Al-'Anfal*, 60.

that peace in priority in case that the other party of the battle will incline to peace.

This means that Quran used (1) one ayah (verse) out from (6236) to argue Muslims to be ready in order to face the enemy, and this is accepted in the field of military battles. From the other side we find more than (6000) verses speak about mercy, justice and tolerance, but Islamists eager to make this verse as general rule to be applied upon people.²⁴

One important thing, in Quran, we find five (5 verses) which are strict arguments against Islamists to prohibit terrifying and attacking the others,²⁵ these verses are as follows:

*[10.99] whosoever is in the earth, all would have believed. Would you then constrain people until they believe? [10.100] No soul can believe except by the permission of Allah.*²⁶

In this verse, Allah says that regarding the different beliefs of people and their religions, it is not permitted to anyone to compel anyone to believe, because Allah here speaks to the prophet saying: “*Would you then constrain people until they believe?*” this classical Arabic form means that: you, prophet Muhammad are not able to compel people to be believers, because only Allah who guides people towards belief, which means that no one has the authority upon people to constrain them, but only to invite them to belief.

²⁴ - Muhammad Vandestra, *The Soul Healing and Inner Peace in Islam*, (Windrose Ave, Texas: Dragon Promedia, 2018),

²⁵ - Christie S. Warren, *Islamic Criminal Law*, (London: Oxford University Press, Inc. 2010),

²⁶ - 10 *The Prophet Jonah -Yunus*, 99-100

[60.8] Allah does not forbid you to be kind and to act justly to those who have neither made war on your Religion nor expelled you from your homes.... [60.9]... Whosoever takes them as guides are harm-doers.²⁷

In this verse, Allah invites Muslims to tolerance and justice with non-Muslims, especially in time of peace, since those non-Muslims don't harm or bother Muslims, but Allah argues Muslims to avoid those who fought and expelled Muslims from Mecca.²⁸

[29.46] and do not dispute with the People of the Book²⁹ except in the best mannerOur God and your God is one

[29.47] None reject our verses except the unbelievers.³⁰

In this verse, it's necessary to be kind and friends with the other religions, also to dispute in the best manner, because there are unity and common things between the three Abrahamic religions (Judaism, Christianity and Islam)³¹, because the Muslim's belief is conditioned by his belief in Judaism and Christianity, as it's mentioned clearly in the above verses.

[2.136] we believe in Allah and We do not differentiate between any of them... and to Him we are submissive (Muslims), [2.137] if they believe They shall be guided; if they reject it, they shall surely be in clear dissension.³²

²⁷ - 60 Tested -Al-Mumtahana, 8-9

²⁸ - Ahmed Omar: *Prophet Muhammad, His Life and Times*, (Bloomington, IN, USA: Author House, 2011),

²⁹ - The People of The Book: Refers to Both Jews and Christians, See also (Sahaja Carimokam, *Muhammad and the People of the Book*, (Bloomington Indiana: Xlibris Corporation, 2010),

³⁰ - 29 the Spider -Al-'Ankabut, 46-47.

³¹ - Adam J. Silver (Editor), *the Oxford Handbook of the Abrahamic Religions*, (UK: Oxford University Press, 2015),

³² - 2 The Cow -Al Baqarah, 136.

This passage from the Quran has a strict order to Muslims to believe in the previous prophets of the Abrahamic religions, the Quranic text here confirms the divine source of these religions, this means that Islam is not the only unique religion that should remove the other religions, but it fulfills these religions by accepting the percepts and principles of these religions. We can notice here the verse: *“if they believe as you have believed they shall be guided; in its classical significance doesn't make superiority between religions, I mean it doesn't mean that if Jews and Christians believe in Islam they will be believers, but it argues Muslims that the others' beliefs are the same as the Muslim beliefs.*

From this verse we can understand that it's necessary for the Muslim to believe in the previous religions and messengers before Prophet Muhammad, and it's necessary also to respect their holy books.

One more important verse in the Quranic text explains to us that no one can compel anyone to believe in religion, because it's written clearly in Quran that there is no compulsion in religion, as it says clearly the Quranic text:

[2.256] there is no compulsion in religion. ... He who disbelieves in the idol and believes in Allah has grasped the firmest tie that will never break.³³

I can consider these 5 five verses as a strong arguments against the violent discourse of Islamists which is based on attacking the other people who believe in other religions.

Jihad and misusing the interpretative method:

³³ - 2 The Cow -Al Baqarah, 256.

In Quranic text we find a lot of verses that speak about Jihad and arguing Muslims to fight, but these verses were narrated at the meantime of a battle or fight between Muslims and the unbelievers of Quraysh and other nations.

Since these verses are dedicated towards the unbelievers in this time that attacked and were fighting against believers, it's not logical to bring them nowadays as an argument against believers from different sects. The paradigms of these verses and their misinterpretations can be summarized in the following paradigms:

*[9.12] But if ... they break their oaths ... fight the leaders of the disbelief for they have no oaths ... [9.13] will you not fight They were the first to attack you. [9.14] fight them; ... He will grant you victory over them.*³⁴

These verses here came in a related context, and to be isolated from their context is a solid factor of misinterpretation and misunderstanding. The order to fight here is not in general, but it's related to people (unbelievers) who broke their oaths and insulted religion, also exiled the Muslims from their homes, and were looking to kill the prophet Muhammad. Here we must differentiate between "fight" and "kill", because "kill" is an order to end the life of persons, while "fight" means to take part in the attack and defend during the battle, this means that there is one part that is fighting and the other part that is reacting and defending. This is the right understanding of moderate Muslim Imams, and this what Imam Al-Shāfi'ī³⁵ referred to, when he said

³⁴ - 9 Repentance -Al-Tawba, 12-14.

³⁵ - Abū 'Abdullāh Muhammad ibn Idrīs Al-Shāfi'ī (Arabic: أبو عبد الله محمد (ابن إدريس الشافعيّ) (767–820 CE, 150–204 AH) Was an Arab Muslim Theologian, Writer, And Scholar, Who Was The First Contributor Of The

that fighting is not derived from killing, it might be allowed to fight people, but not allowed to kill them in terms of just war.³⁶

So, fighting means to be involved in a war between two parties, and this requires facing in order to stop the enemy, because fighting is happening from both sides, here, these verses are accepted in the historical context since it was to defend and stop an enemy.

[9.36]..... And fight against the unbelievers They themselves fight against you all together.³⁷

This verse came when the unbelievers were gathered preparing to fight Muslims, so, the situation required defending and reacting towards this attack, because in wars, every party tries to conquer the other.

Believers and Non-Believers:

One important thing must be taken in consideration; Islamists use their violent discourse against Jews, Christians and also Muslims who are not believers according to the Islamists. But referring to the Quranic text, there is a differentiation between these terms in their classical language, by analyzing these terms in true interpretation, we find the following significances:

Believer: it refers to Jews, Christians and Muslims; this is mentioned clearly in Quranic text. For example, Quranic texts

Principles Of Islamic Jurisprudence (Uṣūl Al-Fiqh).
<https://en.wikipedia.org/wiki/Al-Shafi%E2%80%98i>

³⁶ - Valerie Morkevicius, *Realist Ethics, Just War Traditions as Power Politics*, (Cambridge: Cambridge University Press, 2018) p. 109.

³⁷ - 9 Repentance -Al-Tawba, 36.

speak about Jews as believers and have their book from god; ³⁸we read:

*[5.44] we have sent down the Torah in which there is guidance and light Those who do not judge with what Allah has sent down are the unbelievers’.*³⁹

It’s confirmed then from the Quranic text that Jews are believers and their book comes from god, but if they don’t follow this book then they become unbelievers. The same situation for Christians, the Quranic text does not speak about Christians as unbelievers; it confirms that they are believers and that the New Testament (the Gospel) was revealed from god,⁴⁰ this is confirmed clearly in the following verse:

*[5.46] ... Jesus, the son of Mary, ... and gave him the Gospel, in which there is guidance and light.... [5.47] ... let the people of Gospel judge in accordance with that which Allah has sent in it.*⁴¹

Not only this, but Quranic text prohibits anyone to describe the others as unbelievers, as we read:

*[4.94] Believers, do not say to those who offer you peace ... 'You are not believers'*⁴².

Pagans: refers to those who do not believe in a god and worship materials and natures, for example, the pagans of Mecca.⁴³

³⁸ - F. E. Peters, *Islam, A Guide for Jews And Christians*, (New Jersey: Princeton University Press, 2003).

³⁹ - 5 The Table -Al Ma'ida, 44.

⁴⁰ - F. E. Peters, *The Monotheists, Jews, Christians And Muslims In Conflict and Competition*, (New Jersey: Princeton University Press, Volume II, 2003).

⁴¹ - 5 The Table -Al Ma'ida, 46:47

⁴² - 4 Women -An Nisa', 94.

Polytheists: refers to those who worship “cult image”, especially the “infidels of Quraysh.”⁴⁴

Islamists allege that Jews and Christians are infidels, but Quran declares it clearly that Jews and Christians are believers:

*Those who believe, Jews, Christians and Sabaeans whoever believes in Allah... shall be rewarded by their Lord*⁴⁵.

Religious term, from misunderstanding to misinterpretation

In this regard, we find the main religious terms which Islamists, represented in ISIS and Jihadists, are using to establish violent discourse aligning to themselves that they represent what religion should be. Among the common terms and concepts which are used as lethal weapons in destructing the structure of the text we find:

Jihad, fight, killing, stoning, polygamy, whipping, judgment, cutting hand, equality and place of woman

Jihad:

This word jihad is mentioned in the Quranic text with only two main significances; *The first* refers to preventing self from doing evils and bad practices against the others (which is called in

⁴³ - Ejaz Naqvi, *The Quran, With or Against the Bible? A Topic-By-Topic Review of The Investigative Mind*, (Bloomington, Indiana, USA: Iuniverse LLC, 2014).

⁴⁴ - John Esposito, *Unholy War, Terror in The Name of Islam*, (London: Oxford University Press, 2002).

⁴⁵ - 2 The Cow -Al Baqarah, 62.

Quranic text “self’s jihad” or in Arabic “jihad Al-Nafs”, the word “Nafs” here means “self” in Arabic language.⁴⁶

The second refers to call the unbelievers⁴⁷ and invite them to believe and worship god in a peaceful way and quiet behavior towards them, and this what the Quranic text says clearly:

*[3.159] you (Prophet Muhammad) dealt so leniently with them. Had you been harsh and hardhearted, they would have surely deserted you.... Take counsel with them in the matter....*⁴⁸

In this verse, Quran says that you must call the unbeliever people in a polite way and in peaceful manner, because if you use any terrifying behavior they will never listen to you or accept that you’re preaching.

Fight:

In classical language we must differentiate between the word “fight” and the word “killing”, the difference is very strict and clear between the two terms, Quran didn’t use the word “fight” as synonym to the word “killing”, because fight is a meaning, and also killing is another meaning.

The meaning of “fight” has the following English equivalents:

- To enter a battle with an enemy
- To defend yourself
- To react against attack

⁴⁶ - Ahmed Sita, *The True Meaning and Implications of Jihad*, (Lincoln, USA: Writers Club Press, 2002).

⁴⁷ - E. M. Wherry, *A Comprehensive Commentary on The Quran*, (London: Routledge, Digital Printing Vol. III, 2007).

⁴⁸ - 3 The Family of 'Imran -Aali 'Imran, 159.

In the Quranic narrative events, the word “fight” requires two quarreled parties, I mean it can’t be done from one part without the other, in this case one of the parties of the battle will start war, hence, the other part will response to this action, and so, there will be a fight.⁴⁹ *O Prophet, struggle with the unbelievers and the hypocrites and be harsh with them.*⁵⁰

We must have in consideration here that the battle has two parties, Muslims and the unbelievers, the unbelievers here, as mentioned in Quran, are the polytheists and hypocrites of Quraysh, but not Jews or Christians,⁵¹ and this draws our attention towards the current struggle between Muslims, Jews and Christians, where Islamists presuppose that these verses of Quran are directed against them.

Killing:

Quran never mentioned in its verses that any human being is authorized to kill anyone in the name of religion or in the name of god; it’s allowed only to kill, according to the Quranic text in two cases only;

- The first, when someone defends himself against attack or fight.⁵²
- The second, in case of revenge, but in this case of revenge we must understand that the Quranic text asserts that the revenge must be done in 2 ways; the first, to kill the person who killed, the

⁴⁹ - John L. Esposito and Natana J. Delong-Bas, *Shariah: What Everyone Needs to Know*, (Oxford: Oxford University Press, 2018).

⁵⁰ - 9 Repentance -Al-Tawba, 73.

⁵¹ - Ira M. Lapidus, *Islamic Societies to the Nineteenth Century: A Global History*, (Cambridge: Cambridge University Press, 2012).

⁵² - Dr. Saddique, *Life, the Universe & the Quran*, (UK: Authorhouse Ltd, 2011).

second, to forgive, and if the related person forgives then he is free of revenge and no killer will be executed, since he gets forgiveness from the responsible person.⁵³

Martyrdom:

In this point, killing people is forbidden in Quranic text, its greater sin is more than any other sins that man can commit, this what the Quranic text confirms:⁵⁴

*[4.92] it is not for a believer to kill another believer, except that it is by error.... [4.93]... He who kills a believer deliberately is Gehenna (Hell), he is eternal there.*⁵⁵

Quranic text considers the one, who kills someone without reason, as if he kills all human kind, we read also:

*[5.32] whoever killed a soul, except for a soul slain ... it should be considered as though he had killed all mankind.*⁵⁶

The behavior of Islamists then is unreasonable, because since the Quranic text prohibits killing, how it can be accepted then that man can go to paradise if he kills a person in the name of Allah or religion unless this attitude of Islamists is dedicated to political and social purposes?

⁵³ - Muhammad Zulfiqar, *Fast According to the Quran & Sunna*, (Riyadh: Darussalam Publishers and Distributors, 2011).

⁵⁴ - David Cook, David Fuller Cook: *Martyrdom in Islam*, (Cambridge: Cambridge University Press, 2007). Also, Muhammad Zulfiqar: *Fast According to the Quran & Sunnah*.

⁵⁵ - 4 Women -An Nisa', 93.

⁵⁶ - 5 The Table -Al Ma'ida, 32.

Conclusion

Interpretation of religious concept:

From the previous verses of Quranic text, we can see that there is a gap between understanding a term and its interpretation. This gap emerges from misunderstanding which leads to misinterpretation. Quranic text is more hermeneutic term than other percepts. We must be careful while dealing with it through considering its social and historical context, and this is the crisis which Islamists are suffering from.

Quran and tolerance:

Quranic text came to promote tolerance for all people, and allowed free belief in religions, but also allowed violent reaction (defense) against those who are attacking believers, and those were the unbelievers of Quraysh during the revelation of Quran, but not existing in our daily society. Hence, it's not possible to bring the significance of the Quranic text which was narrated to a specific situation to be a general rule against believers in contemporary society, because Islamists now are promoting violence against Jews, Christians and also Muslims, describing them as unbelievers.

The crisis: (the image of the discourse)

The image of contemporary Islamists discourse tends to violence not to tolerance, because there is a crucial problem in the start point of this discourse, this start point is a result to misunderstanding which lead directly to misinterpretation.

Misinterpretation and misconception: (ignorant preachers)

The crisis of contemporary Islamic discourse, represented in the Islamists discourse, based on false misinterpretations and

misconceptions, this is a logical result to the ignorant preachers who don't understand truly the religious term and its significance.

Jihadist's movement and ISIS: (violence and discrimination):

Jihadist's movement and ISIS are a true image of the violent discourse which promotes violence and discrimination between people in society, without considering the religious affiliation of people, their discourse is based on misunderstanding and misinterpretation of the religious text, also the ignorance of the fundamental percepts and tools of the religious language.

Misunderstanding the text and misinterpreting Shari 'a

Shari'a falls as a victim in front of Islamists, because judgments and engagements are totally misquoted and directed by personal interests.

Terms:

Terms such as ((Jihad, fight, killing, stoning, polygamy, whipping, tribute, judgment, punishment, equality and place of woman), were taken out from their authentic context to be misquoted in another context, a way which supports extremists' social and political ambitions.

Islamists and interreligious dialogue

In terms of Islamists concepts, there is no place for any kind of interreligious dialogue, whether between Muslim sects or between Muslims and other religions, because what Islamists see is the truth according to their understanding, and what they see wrong is wrong also according to their understanding.

Finally, Islam represented in Qur'an, doesn't promote any violent discourse or any type of violence among people. The problem is

remaining among Islamists and Jihadists who are not able to have a true understanding or give a true interpretation of the Quranic text. Islam as it has been promoted through the prophet Muhammad and his followers will remain tolerant religion which tries to unite people and spread the human and ethical values which are based on love and peace.

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المخلص:

سبب اختيار هذا البحث نابع من الأزمة التي يعاني منها الخطاب الإسلامي في الوقت الحالي. في العقود الثلاثة الماضية ، ارتبط مفهوم الخطاب الإسلامي وكل ما ينطوي عليه بالعنف أكثر من التسامح ، وبالحرث أكثر من السلام ، وبالعدوان أكثر من الاستقرار.

من أكثر العوامل التي أدت إلى أزمة الخطاب الإسلامي هو الخلط والفجوة بين اللغة العربية التي كتب بها القرآن واللغة العربية المتداولة الحديثة. كتب القرآن باللغة العربية الفصحى، وكتب المفسرون الأوائل في صدر الإسلام شروحهم وتفسيراتهم بلغة القرآن. كتب العلماء المحدثون والمعاصرون باللغة العربية الحديثة. تحدثت الفجوة والاختلاف بين اللغتين اختلافاً في المعنى والدلالة. ونتيجة لذلك، نشأت مشكلة عدم الفهم الصحيح وأدت إلى الخلط في التفسير والتأويل للنص القرآني.

تستمد أسئلة مقترحي البحثي أهميتها من السياق اللغوي الديني. بمعنى آخر، كيف يمكننا أن نفهم هذا السياق بطريقة لغوية صحيحة، وأيضاً أهمية المصطلحات الدينية وكيف يمكن استخدام الخطاب الديني في السياقات السياسية والاجتماعية المعاصرة.

سأستخدم في بحثي هذا نماذجاً من الخلط في تأويل النص التي أثرت بشدة على الحياة الاجتماعية والسياسية ، ليس فقط في العالم الإسلامي، لكن أيضاً في جميع أنحاء العالم. تلك النماذج التي تستند عليها الحركات المتطرفة في عدم الفهم والتفسير الخاطئ للنص القرآني، ومن ثم فقد أدت بشكل مباشر إلى الترويج لخطاب إسلامي قائم على العنف والتمييز والعنصرية في الحياة الاجتماعية والسياسية.

الكلمات الرئيسية: العنف، التسامح، الخطاب المعاصر، التفسير.