

## Corrupt Interpretation and Its Effect on the Seeds of Extremism and Violence

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### Article History

Received: 20/09/2022  
Accepted: 25/09/2022  
Published: 26/09/2022

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### Abstract

This research was divided into two topics, the first: we dealt with samples of the Quranic texts that were interpreted with that interpretation. The other: In it, we dealt with examples of the texts of the hadith that were interpreted as a corrupt interpretation. Then we concluded the conclusion of the research and its conclusion in which we mentioned what was revealed to us from the results in the research and disclosed its text, and its substance is between its folds, its lines, and its word. Then we completed the research by mentioning its sources and references from which we derived its material and body. In conclusion, we ask God Almighty to guide us and you to what is good and right; it is heard and answered, and it is the blessings of the Lord and the blessings of the supporter. And Praise is to Allah, the Lord of the Worlds. Peace be upon you and the mercy of God be upon you.

**Keywords:** Corrupt Interpretation , Effect Seeds of Extremism , Violence.

## Introduction

Praise be to God, Lord of the worlds, and prayers and peace be upon the best of his messengers and all his creation, Abu al-Qasim Muhammad, the envoy, as a mercy to the worlds, and to the family of the good, imams, the pure, the infallible, and the righteous companions who have not yet turned their backs.

Corrupt interpretation was applied to the texts of the Noble Qur'an, the purified prophetic Sunnah, and it was spent on what is required by the correct interpretation emanating from the sound mind, the first human instinct, the true Islamic religion, and what it brings to the divine principles of charity, and the generous principles of benevolence, majestic, sublime within one community in one country, and between nations and peoples in the realm of the whole world above the globe Earth of God. The corrupt interpretation of all these divine, divine texts lies in his risk of questioning the origins of the doctrine of truth and undermining certainty in the hearts of many Muslims regarding the legal texts that regulate their lives at the personal level for each individual society.

Likewise, the effect of this interpretation appears to widen the circle of disagreement between Muslims themselves on the one

hand, and between Muslims and other followers of other religions, and the peoples of the world on the other hand, which led to the dispersal of the nation in groups, parties, and incompatible sects, fighting with each other, fighting with each other, fighting with each other, and fighting with each other, fighting with each other, fighting with each other, fighting with each other, fighting with each other, fighting with each other, fighting with each other, with each other, fighting with each other, and with each other, fighting with each other, and with a rivalry with one another And tribal and doctrinal intolerance, and the lust for the opponent's rebuttal, impulse, and attenuation, despite being the closest to understanding these texts and their correct intention on the basis of the scale of reason, instinct and heavenly religion tolerant. Therefore, the corrupt interpretation constitutes the greatest danger to which the great Islamic religion is exposed from its earliest stages and its early years to the present day. Our research has limited it to easy examples of those Qur'anic and prophetic texts that have been corruptly interpreted and lead in various forms to fueling the feelings of hatred and hatred that produce extremism and violence with them, and that they are

revealed with the same and that they are done; The distance, and we recognize this kind of wrong interpretation in order to avoid it and its owners and reject them, and we call on people to avoid them and reject them, and we return the texts and their implications to its vast heavenly horizon that radiates Mercy, peace, and affection for the worlds.

#### **First Chapter: interpretation rotten to the number of verses of the Qur'an**

Of these verses, the Almighty told him) And fight for the sake of God who fights against you and do not attack God does not love the aggressors (Surat Al-Baqara: 190), and he says: (And fight for the sake of God's knowledge that God hears, and he knows 244), the second verse made the conclusion of all the signs of jihad, which were revealed to the Messenger of God (may God's prayers and peace be upon him and his family), which came in the Noble Qur'an so he went as though he was fighting in general and absolute after the conquest of Makkah in every time and place and in every case, "and settled On this summary of Sarakhsay means at all times and places, only the sanctuary as in Al-Qahtani for Al-Kirman then he said from that a thousand are lost and the campus does not start with months J by saying: Only the university campus if you do not enter it to fight if you enter it to fight to solve its battle in it because God Almighty said - {Until you fight in it} [Al-Baqarah: 191] "[1], and fully integrated development verse: (And kill them wherever you found them) Al-Baqarah: 191), and he has rights, and He has the Almighty: (Avoid the lightness and the sky) (Repentance: 41), and he says: ((And fighting all the infidels) (At-Tawbah: 36) [2]. And they made the subject of jihad for God Almighty similar to the cause Alcohol in the provisions of the progressive Sharia that concern them in the analysis and prohibition until their topic is incorporated into the Islamic religion, and the rule of Islamic Sharia in it became clear later, as "the Messenger of God - may God bless him and grant him peace - is right." M in Mecca three times ten years ago, and peace does not call for more than God's aggression in kind, when the prayer migrated to him and the city of Peace began to increase, God willing, the first stage of the stages of jihad, which deals with aggressive response aggressors, that is, defensive fighting, revealed in the legislation by saying

**Glory be to Him:** {So let those who fight remain, Moy, if God is victorious over things. Those who were driven out of their homes without right, but for the words of our Lord, our Lord} (Hajj: 39-40), and the words of the Almighty: {Fight for the sake of God who fights you and do not transgress that God does not love the aggressors (Surat Al-Baqara: 190). Then it was transferred to God Almighty and exalted to his prophet the jihad of the infidels from the fight, if that required that only in the months of the university campus, and the Almighty said: Campus is the campus, then kill the infidels where you find them and take them. Merciful, after Hudaibiyah peace. Then he went to God Almighty to Almighty not to comply with the condition of time and space, and he went down in it by saying by God Almighty {He killed them where you find them and brought them out from where I bring you out of the place and the temptation more than killing and killing them in the

Great Mosque until he fought against you and killed you as well a penalty unbelievers} Cow 191 " [3].

Abdul Aziz bin Abdullah Bin Baz (phone: 1420) indicates that the rule of jihad for the rights of unbelievers remains from its continuous release and applications and something that is not restricted to the present time, which is reflected in the verse of the sword that says: (If the months are full of forbidden, then fight the infidels where you find and take them and count them and cut them all for them Observatory, repent, establish prayer and pay zakat and then leave their way that God is Forgiving, Most Merciful) (Repentance: 5) transcribing every verse before allocating fighting in a state of defense or paying danger, he said: "T commented that jihad defends only three verses: first Whoever says: The fighting for the sake of God, whoever fights with you, does not exceed} and the answer because it also states that this verse does not mean fighting from Most defense, but the meaning of fighting for those who may fight: the man in charge of the powerful, leaving those who do not fight: such as a woman, a boy, and so on, and for this he said after that: {And fight them so that there is no temptation and religion will be for God} [4] This statement turned out to be incorrect, then if it is true what they said, they copied the verse of the sword and ended up with praise be to God. The second verse is the one that the defense of jihad argues the Almighty says: {There is no compulsion in religion} [5].

This is not an argument because it is somewhat specific to the People of the Book, the Magi, and the like, they do not hate entering Islam if they do honor them, so this is one of the two perspectives in its meaning. The second view is that he refuses the verse of the sword that does not need copies. Rather, it is specific to the People of the Book, as stated in the interpretation of many companions and progress, as it is specific to the People of the Book and the like. Do not hate if they paid the tribute, and therefore those who inflicted on them the Magi and others if they performed the tribute, then there is no compulsion, and because the correct view of the imams of the hadith and the basics is not permissible to transcribe with the possibility of grouping, and I knew that the group is possible as mentioned. The people of Islam and the greeting of Qutloa, as mentioned by the verses of creams and others, and the third verse that attaches to those who said that jihad defends only the Almighty saying in Surat Al-Nisaa: {Do not isolate you and not fight you. Peace, what has God made you upon thema way} [6]. They said: Whoever retires and stops us, we do not fight him. I knew that this was in the case of weak Muslims first who migrated to Medina and then copied the verse of the sword and finished it, or it is proven that this was in the case of weak Muslims.

If Iowa orders a fight as the other says as you know, it is not copying. Thus, knowing the invalidity of this statement does not depend on him and confronts him with health "[7]. Ibn Baz increased more than this when he was obligated to Muslims in the case of their power to fight all people and power in Islam or compel them to coercion, and stated that this is the opinion of Ibn Taymiyyah (Phone: 726 AH) also (8) Abdullah bin Abdul Rahman al-Jibrean (Tel: 1430 AH) went further, and the fiery fighting over the utterances of the two testimonies was of no benefit under them

and they called their fight as a struggle for the sake of God Almighty for more than Kabir, who links the verse: (And fight for the sake of God who fights with you does not transgress that God does not love the aggressors) (Al-Baqara: 190), and the words of The Prophet Muhammad (may God's prayers and peace be upon him and his family) said: "People fight until they say that there is no god but God and that Muhammad is the Messenger of God." [9] He said: It is true in the hadith of many people in this sense that it does not contradict the noble verse, so eat it Almighty { And fight for the sake of God who is fighting you } I mean the infidels and the disbelievers, they did not say there is no god but God did not succeed, so he lost them a struggle in this way God fought who said there is no god but God did not work properly so he left some pillars of the religion or it is permissible for him with some forbidden and insisted that His horizons are a struggle for God to say {Only oath} [10].

This is stipulated in Quraafi (v: e) by saying: There is no disagreement in expiation for refusal or atheism. Denier or slave to God, or others, or Dari, Manishyan, Sabi, Koti, Tanascha, or from Ravidis, or thinking that God is alive, old, or a photographer, or makes another world, or is born of something or pretends to be a tune to God Almighty or his rise and a phone call to him or mention the feet of the world or to survive or doubt that, or said the prophethood of Ali or the prophets of the prophets of lying as they separate the creation by promise and fear the benefit or it is said in every animal the foreboding of the place in which he joined the college permissible and the like of the demonstrators by saying Almighty {And the rise of the nation, but except foreboding} or mentioning the allocation of the message to the Arabs or coconuts D acquisition of prophecy or revealed to him or ascend to heaven or enter heaven or eat n fruits or it is said to avoid stoning and other necessities of religion or disbelief of all companions because it leads to nullity of the religion or search for churches that wear Christian clothes or says that rhythm prayer today or said fall Worship of some saints, or denied Mecca, the house, or the Sacred Mosque, or said its correct reception, but other than - this spot or doubt that for those who thought that he was aware of this or the mixture of praying in exchange for modern Islam or denial of the character of Hajj or his prayers or personalities from the Holy Quran, or Increase it or something else, or it is not a miracle, or he said the reward and punishment that existed and the vision Imams are better than imams. As for the prophets, either denying what their religion does not respect, such as the conquest of Tabuk or the presence of Abu Bakr and Umar, do not deny, except to deny that attenuating the transfer of Muslims around atonement and denying sexual intercourse only is just, and this is not the way of frequenting the conflict and more Muslims and scholars and managers on Infidel about violating the consensus of the mosque tapes [11].

This departure from a sacred Quranic text resulting from the corrupt interpretation of the form of the tributary founder of deviant thought, which led to the establishment of terrorist extremist human groups who attributed themselves as a lie to Islam; P manifestation of this extremism, violence, and terrorism, different forms, namely: killing on the identity of bombing,

fighting Armed against Muslims, vandalism, corruption, indecent assault. The Islamic discourse has become an invitation and changes the concept of a gradual social transformation of Takfiri violence. And there are those who do not see this transformation, because it does not find a difference between those parties, such as Nasr Hamid [12], and there are those who find that Islamic discourse belongs to my predecessor, the structure of a well-known name based on the killing of the other and the rhythm of thought in the death shafts no matter what His race, religion, and the idea of lineage were found, and this structure finds its roots abundant in The Salafi School of Al-Hanbali, and in the fatwas of Sheikh Al-Islam Ahmad bin Abdul Halim bin Taymiyya, and in the modern Salafi movement and its leader Muhammad bin Abdul Wahhab Al-Najdi (died: 1791 AH), tributaries appear in the Muslim Brotherhood, and the thought of Sayyid Qutb (1906-1966 AD), Abu Ali al-Mawdudi (1903-1979 AD) (13). What was said in the verse: (And fight them, and there will be no temptation and religion for God, then there is no aggression except against the oppressors) (Surat Al-Baqara: 193), and it was pushed by making them include the Muslims themselves; what makes them of a difference in opinion, judgment, and ideological issues.

They are "to ward off the causes of disagreement and discounts resulting from the reluctance of God's legislation and rule and to replace them with the legislation of human beings and their rulings. If people did not enter the matter under the rule of their Creator for the enduring individual, the greater part of his majesty, then they would have to be humble among themselves regarding the legislation, those who compose, no need to interfere in the conflict, and to contend with accusations, then the dispute must be turned into AD war a date and defection is not the end of the matter, but the flight of that arbitration suggested to God, and it is not from the path in this way in many circumstances, but jihad was through the divine statement of this wisdom the best expression in this verse: {And fight them so that you are not an affliction and a debt to God, ended there is no aggression except against the oppressors} (Surat Al-Baqara: 193) [14]. It is true that in this verse he saved the man and his birthday again from "a new birth determined by an insult to the human value of his faith, and put his life in the balance and his faith at the edge, so you would put it aside from the tip of the doctrine. As defined in this principle the enemies of" man are those who tested the believer by religion, and their harassment of a Muslim because of his conversion to Islam. Those who deprived of man the greatest element of goodness and their transformation and the approach of God. This principle is wonderful that the era of Islam in the early days that came down from the Qur'an from fighting is still standing.

The doctrine of the faces of attacking them and people in different forms is still And it still hurts sedition afflicts the believers individually and it is complete in some cases. And everyone who is exposed to sedition in his religion and harms his faith in any form, and in any way, imposed on him to fight and kill and achieve a great principle that the era of Islam was a new birth for man. If the unjust ended from injustice and stop on preventing people and their Lord, there is no aggression against them - and it is not strife for them - because jihad is directed to the oppressors and the unjust,

and from the Muslim group to fight them and kill them where he found them "Therefore there is no strife and be a religion of God" [15] as it says to God Almighty: (But they are divided on their right after their oath, and they challenge your religion, then fight the imams of disbelief that they have no faith until it may not end for a command) (At-Tawbah: 12), some of the affiliation to Islam went to atone for the whole sect with the imams because they criticized the Prophet's saying or the ruling after the Messenger of God, peace and blessings of God be upon him and his family, or they obeyed his behavior and did it, and they promised all of that in defiance of the stated religion In this blessed verse, al-Sabki (756 AH) said: "And this is what I refuse to curse God and liken him to his hatred of Abu Bakr, Omar and Othman - may God be pleased with them - there is no doubt that it is not for the sake of companionship because they love the highest, Hassan and Hussein Others, but their identity themselves and they believe in their ignorance of the persecution of the people of the Prophet's house - may God bless him and grant him peace - apparently if they confine themselves to insulting non-atonement, which is not ratifying a council that does not atone.

I know that it is from the infidels to defy religion because repentance is acceptable to their Almighty saying {and challenge your religion, then fight the imams of disbelief that they are not believing in them until they end up} [Repentance: 12] is evidence of acceptance of repentance, and this is rejected by God, who issued this to him The call did not end and he did not repent [16].

### The interpretation of God Almighty:

(while I asked them? They are, but we are fighting and playing less than God, his marks, and His Messenger, you are evidence that you did not apologize for not believing in your belief that Naf from a group of you tortured to what extent they were criminals) (Repentance: 65.66), with the conclusion of the disbelief of a Muslim, leaving behind prayer and ridicule from the verses of God Almighty, "No one said: I bear witness that there is no god but God, and that Muhammad is the Messenger of Allah. It is infallible and it is enough, not even when the disbeliever found his disbelief, whoever mocks the Qur'an, or mocks the Messenger, may God's prayers and peace be upon him, or makes fun of prayer, fasting, or anything that God has for him is an infidel that all scholars have mentioned as being in the chapter on the rule of the apostate. Is it necessary if you are a student realizing that the retreat in the words of the scholars, otherwise you should know that this disbelief and error, and apostasy from Islam, as God Almighty said: {Say God's grace, signs, and symbols. Messenger, you are evidence} {You do not apologize, having disbelieved after your faith} and thus leave the prayer deliberate and do not pray, and this infidel also the most correct says scholars, but he did not deny that it is mandatory, when he leaves it indifferently and do not harsh penance with it until the healthiest scholars say [17] (Likewise, they went to atone for those who visited the graves and adore his neighbor to God and his way to God, and an enemy clashes with and endorses the great verse of those who follow the following Qur'anic verses: (He leaves with God, and God, there is no other evidence for him because he reckons with his Lord that he will succeed only The Believers) (The Believers: 117), and (This is God, your Lord is for

him the King and those who call from beneath the holders of Tamir) (Fatir: 13), and ((Do not let them listen to your prayers if they hear what you will answer in your day and the Day of Resurrection). Bhrhrk and tells you this expert) (Fatir: 14), and (Do not leave without God what does not benefit you and does not harm him if you have the oppressors) (Yunus: 106) [18].

And he knew from Abu Hanifa (He died 150 AH) an unbeliever interpreted the ignorant interpretation of the height of the throne in the verse: ((Most Merciful be upon the throne are not)) (Taha: 5); in that Ibn Taymiyyah said: "I asked Abu Hanifa who says: I do not know my Lord in heaven or on earth. He said: He has disbelieved because God Almighty says: {Most Merciful to the throne are equal} [Taha: 5] and he said his throne over the seven heavens: He said: {on the throne are equal} but you do not know the throne on earth or in heaven" [19].

### The Second Chapter: The corrupt interpretation of the hadith

The corrupt interpretation of many hadiths occurred, as was the case in many blessed Quranic verses. Regardless of the hadith and classified as health and acceptance in the body and support, this does not enter here in this research because it does not suit it, and we limit the research of the corrupt interpretation just as in the title that requires us not to go out with it and with other topics such as modern stability or Denial and its weakness. This logic is what the Prophet, may God's prayers and peace be upon him, said about him: ((Will he help and provide nothing but Dafikum, with their start, dedication, and prayers?)), That killing does not pray without repentance, Ibn Taymiyyah said: "He was left to pray with his ability to pray repentant, and if he repents Otherwise, kill. [20] Likewise, Rawan recently blamed the Messenger (may God bless him and grant him peace), but from behind a lie I did n kiss, and it must be what God is doing and His Messenger "[21]. He was also asked: "As for a Muslim who does not pray, and he arrives on Friday. Does he not answer a curse? He replied: Praise be to God, this necessitated a punishment agreement between Muslims, and the majority of scholars, Malik, Shafi'i, and Ahmad, must repent, repentant who are killed and curse the person who prays on his face.

Commons are permissible, and his curse was previously designated behind her, because he can repent, and God knows best [22]. Holy Prophet (May God bless him and grant him peace and his family and companions and peace) said: ((I commanded by fighting people until they say there is no god but God. If they say so, then I will shed blood and money for them except the truth and those who are free to work for God [23]. This is what Taleh was told after the Messenger of God, peace, and blessings of God be upon him and his family and companions) so they answered the fight, refraining from paying Zakat. Abu Bakr - may God be pleased with him - went on to be his ruler from the apostate, and therefore he ruled in zakat from the family B, and He fought them and the magic of their grandchildren, and he differed in that era - may God be pleased with him - and released them from those who enslaved them, and the words of Omar said to the public, I went to the sect to atone for the obligation of the statute, and this does not deny that it is mandatory. It is against unbelief, and stems from faith without

work only, or on condition that there is work with him? Some people see that the condition and the presence of work with him, and some of them do not stipulate that even if he does not utter his testimony if he is authenticated, the ruling of the believer is with God. However, it is not required where - means: in the faith that is against him [24].

When the time of apostasy occurred in this hadith of Abu Bakr who said: If Akala prevented me from fighting them against him and as he narrated from him he said what the Messenger of God, peace, and blessings of God be upon him, had captured and Caliph Abu Bakr, the fasting person, and bounced back from the crowds from the Arabs, said: Abu Bakr was sent to fight the apostasy of Islam, so Omar said to him: Dad, have you heard the firstborn of the Messenger of God, may God bless him and grant him peace, saying: "I commanded to fight people until they say there is no god but God [25]. Ibn Taymiyyah said about the prevention of zakat And apostasy in the necessity of fighting the companions, he said: "The companions and imams after them agree to fight those who withhold Zakat if they pray the five and fast the month of Ramadan, and they have no doubts, as they are apostates and they fight to prevent them, but they admit that it is mandatory, as is the case with God." 26].

Bin Baz added that fighting these people is true and correct and represents a practical application for purification of the Sunnah of the Prophet. The Companions worked with her after the Messenger of God, may God's prayers and peace be upon him and his family and companions, and said: "And he followed him [27] the Companions, may God be pleased with them, then fighting the people of apostasy until he converted to Islam, and he died who insisted on apostasy, and in this story is clearer evidence of the glorification of the year, And the necessity to act." [28] Ibn Taymiyyah went to fight, both of them refraining from performing a religious duty, such as prayer, zakat, and others. "The Sheikh of Islam, may God have mercy on him, said: Every sect abstains from the law of Sharia The laws of Islam, the phenomenon of information, must be fought; if they say: The witness does not pray, until they pray Qatlua; if they say: We pray and sing, then quit until they have been given zakat; If they say: We do this everything, but do not let us bury, do not drink wine, nor morality, and do not strive for God, and double our honor for the Jews and Christians, and on that, rise until they do so, as he says {and fight them, so it is not strife and be a religion of God All} [Surat Al-Anfal: 39] "[29]. Some of them continued their saying by leaving the prayer, or praying sitting, Sheikh Ahmed bin Hamdan Al-Adra'i Al-Shafi'i said in the book "Azeez Al-Hajj to explain the curriculum ": or leaving the prayer naked, or preventing zakat And whoever abandons the obligatory jihad prayer disbelieves unanimously, and this is what is happening in the compound of ingratitude, religion necessarily.

To him, it is because God said: {So kill the disbelievers} [30] Then he said: {If they repent and establish the prayer and pay the zakat, let them go [31]. It indicates that the killing is only lifted by faith, establishes the prayer, and pays the zakat, Islam, establishing prayer, and paying zakat. But zakat could be taken by the imam, even if he was a fighter who abstained from that and fought, and he

was in what he was, unlike prayer, because he could not be done by fighting, so that was the case with killing. [32]. God Almighty creates people and excels in their creation in the way of miracles, and these people kill this creation how they want. And when do they want and who wants. According to what they wish. They fight God Almighty and represent another proof of the verse: ((But the reward of those who fight God and His Messenger, and they seek to harm the killing by killing or crucifixion or cutting their hands and feet from conflict or depriving the Earth of that of their disgrace in this world and have a great punishment in the hereafter) (Schedule: 33) What is a greater struggle than the killing of God Almighty's creation and any corruption greater than People entered the source of destruction and death by distributing murder for false and lost causes. This is what we see today among the terrorist groups (ISIS, Al Qaeda, Naqshbandi, the Rightly Guided Caliphate, etc.).

It is the hadith given the corrupt interpretation - if it is correct attributed to him (may God be pleased with him and peace and his family) with regard to visiting graves and traveling to them saying: "God does not make the worship of dangerous idols, God's wrath intensified on the people who took the graves of their prophets and mosques of the righteous [33]. Ibn Taymiyyah said: "For the saying that it is forbidden to travel to other than the three mosques - although it was the grave of our Prophet, peace, and mercy of God be upon you - which is what its owner and the majority of his companions say, as well as most of Ahmed's companions to talk to them, which means preventing travel to other than the three, but from there saying: the grave of our Prophet May God's prayers and peace be upon him did not enter the House of Commons [34].

Ibn Taymiyyah ordered the killing of those who did not repent Do not visit the graves except the grave of the Prophet if the intention of the mosque was, he said: "Valsalva and returned but pursued a visit to H is a dangerous sense of the complex from his mosque by mistake and prays upon him as progress, and this difference between him and the rest of the graves of the righteous prophets, it is prescribed to travel to the grave of his mosque on which it is based Al-Taqwa, this is the draft travel agreement for Muslims and the prayer room contains the agreement of the Muslims. He said: This travel does not limit prayer; they repented, repented, and killed only [35].

And all this is present in the word and in the application in the crimes of murder, theft, and organized crime, groups of Dash and the like in theory and action, who have committed heinous crimes of murder, genocide and religious work, and are not satisfied with their reaction, where we find clearly what ISIS has done in The city of Mosul where they punished people with guilt - they treated their approach and their accumulation - by bringing them to their graves scattered in certain places in Mosul, and forced them to destroy the grave of the graves of their parents and relatives, or who belongs to the guilty individual. There are sins punishable by death and do not destroy graves in their customs, such as not selling them, informing and contacting the security and intelligence services of the Baghdad government, and belonging to a sect that conflicts with their faith. [36]. There are those who worship these groups with this criminal approach who belong to Islam from the

viewpoint of Islamic schools of thought and the source of their fatwas throughout Islamic history to this day. These people have provided these criminal gangs and terrorist groups with all the prophetic texts that they need falsely and our accusations in order to have a basis for their accreditation, and with reference to it belongs to him, even in how to kill and criminal work, and what Broome said, "The Prophet - may God bless him and grant him peace," said: "God has written alms on everything if you kill the murderers, and we obey, and if you ask, ask for help and defend Fairway. It turns out that charity and duty even in killing because of the killers and angina, and it is known that the injustice that deserves punishment - whether it is in favor of God's rights Or slave rights - does not result from injustice in religion, and no Injustice in the world may come together, such as aging and heresy, and the second is like membership in souls, money, and symptoms [37]. We resort to God Almighty from Him, and we seek Him from all of that because He is the Hearer who answers.

### The Conclusions of the Research

From the aforementioned in the research pages, it became clear to us a set of things that we can count as results of the research, which are:

1. There is a very lenient indulgence, but rather a desire among many who are affiliated with Islam to release rulings and fatwas that disbelieve others and must kill them, whether they are Muslims, Jews, Christians, Christians, Magi, owners of other divine books or otherwise.
2. Mostly, these rulings and the fatwa with which God has revealed authority from Muslims are directed to the followers of other Islamic schools of thought.
3. There is a great manipulation in the interpretation of the Qur'an and prophetic texts as a result of the most corrupt interpretation, to achieve sectarian, sectarian, political, and other goals.
4. One of the reasons for the corrupt interpretation is the prolonged unfair struggle for ownership, rule, and sovereignty without rights.
5. Trivializing the words of atonement, fighting, and killing in a boring and reprehensible way, for the most insignificant and insignificant reasons in the system of jurisprudence of the fundamentalist, Salafi, and Wahhabi school of thought.
6. He who reads in most books of jurisprudence and fatwas among Muslims in the Kingdom of Al Saud, and the land of Kinana, does not find a spirit of the Islamic religion and its noble principles present in it because of the great legitimacy of atonement, killing, and gossip.
7. There is a clear, significant, and dangerous deviation in the thought and belief of some Islamic schools of thought that terrorist armed groups have invested in legalizing killing and penance in order to seize power and obtain money, property, and great wealth.
8. These terrorist, murder, corruption, and criminality groups did not start from a vacuum, but rather found foundations for their corrupt perverted vision,

methodology, and terrorist action in the Arab and Islamic heritage, as well as found a grounded and fertile ground in the doctrinal and jurisprudent thought of some modern and contemporary Islamic doctrines.

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