



An Anti-Propagandist View to Hermeneutic Interpretation of "Jihad" Verses in the Quran

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ABSTRACT

Objective: Interpretation of sacred texts such as The Quran is directly related to the translating process that links the act of translation with the vital role of interpretation. In other words, a misunderstanding in interpretation of the Holy book will inevitably result in inadequate and incorrect or an absolutely wrong translated version of the text. **Methodology:** This holds true for much of the Quranic Verses, especially the misinterpretation of the Jihad verses, has led to a totally wrong understanding of Islam and the Moslem world. **Results:** In the West, the Islamic societies are correlated with violence and terrorism. Based on Gadamer's theory of philosophical hermeneutics that identifies prejudices in interpreting The Quran, some pseudo-Islamic and radical groups like Al-Qaeda have also misinterpreted it. These fanatics with their deviant ideology have intervened in their interpretation of Jihad Verses to achieve their political objectives giving an irrational picture of the Islamic world to those who lack information are easily misled into misconceptions and misunderstanding. Furthermore, the propaganda against Islam is strengthened by the Western World. **Conclusion:** Thus, an anti-propagandist view will certainly introduce new openings and construct mutual understandings between the Moslems and the other sections of the global society.

1. Introduction

In the realm of translation studies, one of the most problematic types of translation is the translation of the sacred and religious texts, because it deals with special texts that have holiness. These texts are highly sacred and sensitive, as they are related to the God or are the God's words. Therefore, a great difficulty lies in translating them into target languages.

It is clear that in understanding the meaning of scriptures and specifically (as the subject of this research) in understanding the meaning of the Quranic verses, the issue of closeness of the meaning to the source text is seriously required. At one level, there is possibility of losing the meaning of the source language or part of it and at another level, the translation of the source texts can be subjected to change, because of the influence of ideology or other factors, which are innate to the translator and are observed in his translation. This may occur when the translator has a different religion, culture, ideology or even language.

All Muslim and some non-Muslim scholars and translation theorists stress that the Quran is in many respects untranslatable. Arberry (1955) in his introduction to his work of translating the Quran "The Koran Interpreted" stresses the fact that the eloquent and rhetoric language of the Quran cannot be rendered into any other language. He literally agrees with Pickthal who states, "The Qur'an cannot be translated" (Pickthal, 1930). He argues, "The Qur'an undeniably abounds in fine writing; it has its own extremely individual qualities; the language is highly idiomatic, yet for the most part delusively simple; the rhythms and rhymes are inseparable features of its impressive eloquence and these are indeed inimitable". Arberry (1955) concludes from his long experience of translation "the Quran is unarguably untranslatable."

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Irving (1989) is another scholar who states that; the Qur'an could be considered untranslatable because each time one returns to the Arabic text he finds new meanings and fresh ways of interpreting. He argues that it is impossible to find any language, which is able.

To find equivalent expressions and meanings to the lofty language of the Quran. Concerning the meaning, Irving claims that any translation made by a translator will be affected by the translator's thoughts. This means that God's word is manipulated and this must be prevented. Therefore, the only solution to the issue of conveying the meaning of the Quran is to interpret it into foreign languages (Irving, 1989; Shadid & van Koningsveld, 2002; Palmer, 2013). Another issue of importance is that translating the Qur'an requires one to have mastered Arabic language. In addition, several scholars of Qur'anic Arabic have given us translations that most Muslims accept as reliable. Therefore, it seems reasonable to argue that if we can read the Qur'an in translation, we can also interpret it. However, although Muslims may accept translations of the Qur'an, they discourage using of these translations in interpreting it on this belief that the translated Qur'an is not the real Qur'an.

So what is the best criterion for assessing and reaching the real or the nearest meaning of the verses?

According to Nida (1984), translation considers the closest natural equivalent of the source language message to the target language, first in terms of meaning and secondly in terms of style. Here meaning is apparently in the limelight of translation, which is why adequate understanding and interpretation is a fundamental criterion in judging whether a piece of translation is meaningful or not.

On the other hand, and according to the views of many of scholars the correct understanding of the intended meanings of the sacred texts can only happen if the translator refers to the most important books of exegeses or interpretations which discuss all that is related to the verses semantically, pragmatically and rhetorically. This keeps the translator away as much as possible from committing mistakes whilst going through the translation process. Here is that the importance of the interpretation of the sacred texts, which according to many scholars' views is the only way for achieving the real meaning of the verses of scriptures, becomes clear (Holbrook, 2010).

Interpretation of the sacred texts in every religion, which is dealing with the understanding of the real and exact meaning of those texts, is directly relevant with translation as a whole, because there is no translation without understanding and interpreting the text. In other words, inappropriate interpretation inevitably results in inadequate translation, if not absolutely wrong translation.

In western world, Hermeneutics, which can be briefly defined as the science or the art of understanding of the meaning, as well as interpretation in Islamic sciences, which is seeking to reach the real meaning and intention of Allah in Muslim's holy book i.e. Quran, by explaining the purpose of the verses, both would seem to have a common fundamental purpose.

The philosophical background on which the hermeneutics is based has been demonstrated by some forerunners in this area such as Gadamer (1900-2002). According to Gadamer, words i.e. speech, conversation, dialogue, question and answer, produce worlds. In contrast to the traditional Aristotelian view of language where spoken words represent mental images and written words are symbols of spoken words, Gadamerian perspective on linguistics emphasizes fundamental unity between language and human existence. Interpretation can never be separated from language or objectified. Because language comes to human with meaning, interpretations and understandings of the world can never be prejudice-free. As a human being, one cannot step outside of language and look at language or the world from some objective standpoint. (Bullock, 1997)

This article tries primarily according to some of the basic principles of philosophical hermeneutics of the Hans-Georg Gadamer and comparing it with recognized principles and rules of Islamic interpretation of the Quran to declare some of disadvantages of the hermeneutic interpretation of divine signs of Quran and specifically in the area of Jihad verses.

Secondly adopting an anti-propagandist view (by referring to some verses of the Quran) towards the misjudgments against Islam to discuss about some of the defective, deviated and radical ways of interpretation of Jihad verses used by some (pseudo) Islamic groups such as Salafists and Talibans (utilizing Quran and interpreting it according to their personal interests to get their political and ideologically deviated aims) and present a clear space in the area of correct interpretation of these verses and will reach a result point where it can be seen that some of radical interpretation of Quran would have some shared origins or aspects with hermeneutic method of interpretation and specifically Gadamer's philosophical hermeneutics.

2. Materials and methods

The theoretical framework of this article for discussion about the interpretation of the Jihad verses in Quran is the specific Gadamer's philosophical hermeneutic theory, which is said as the modern version of hermeneutics.

Traditionally hermeneutics is defined as the knowledge, skill and the art of understanding of the meaning and interpretation of the texts. The term interpretation in reference to a passage refers to the 'end product of hermeneutical process.

Originally, looking at its history, which comes back at the ancient, Greece, hermeneutics was a body of the theories to assist in the task of translating the ancient sacred texts. However new focus was brought to bear on it in modern period, in the wake of the reformation with its displacement of responsibility for interpreting the Bible, from the church to individual Christians generally.

The science of hermeneutics has passed behind many ups and downs during its history in western world and various viewpoints and sometimes incompatible and contradictory commentaries has been addressed in this amplitude. However, generally in regard to its historical development and evolution it can be divided to three stages:

Pre classic period, which begins since the religion reformation movement until 19th century and emersion of Schleiermacher. Classics period, which is from Schleiermacher to Heidegger. Contemporary period that is after Heidegger and is known of philosophical hermeneutic

Schleiermacher, in the late eighteenth century and early nineteenth found his theory of interpretation on philosophy of language and complemented it with psychological aspect of interpretation. His fundamental aim was to frame a general hermeneutics as the art of understanding. In other words, by offering some principles and rules, he generalized hermeneutics to interpretation of all texts and utterances.

It was after Schleiermacher that Martin Heidegger (1889-1976) in his broader duty expanded the knowledge and skill of understanding, whether related to writing texts, other human phenomena, or physical and metaphysical facts. One of Heidegger's important ideas is that "fundamental and pervasive in

Dasein or man is a sort of fore-understanding; namely active engagement with the world; which essentially underpins explicit linguistic understanding. This fore understanding is equate with something as subjective as the possession of sensations (Clines, 1982; Mishra, 2013).

The most influential twentieth century German theorist of hermeneutics is Hans-George Gadamer (1900- 2002) whose discussion of hermeneutics have been mainly presented in "Truth and Method" (1960), and his theory of philosophical hermeneutics is the theoretical framework of this article.

Gadamer principally rejects the traditional assumption that texts have an original meaning, which is independent of whatever interpretations of them that may have occurred subsequently. Instead, Gadamer conceives meaning as something that only arises within the interaction between texts and an indefinitely expanding and changing interpretive tradition. Consequently, he denies that interpretation should seek to recapture a supposed original meaning, instead he holds that it must incorporate an orientation to distinctive features of the interpreter's own outlook and to the distinctive application, which he envisages making of the text in question (Mohaghegh & Pirnajmoddin, 2013).

Gadamer in particular offers four substantial arguments which are: Both in the case of linguistic or non-linguistic art and in the case of linguistic texts and more generally discourses, interpretations change over time and these changing interpretations are internal to the meaning of the art, text or discourse in question, so that there is after all no such thing as an original meaning independent of these changing interpretations.

The original meaning of artistic and linguistic expressions from the past is always, strictly speaking, unknowable by us due to the essential role in all understanding of a historically specific form of "fore-understanding" or "prejudice" which one can never entirely escape.

The original meaning is something "dead", something no longer of any possible interest to us.

All knowledge is historically relative, so interpretive knowledge is so in particular.

As we will express later the feature of relativism apparently is considered as critic challenge against the religious beliefs and opinions which have an absolute and definitive characteristics innately within themselves like the main principles of the religion of Islam; monotheism, prophecy and resurrection.

3. Discussion and results

3.1. interpretation of Quran

The history of interpretation of the Quran among Muslims; idiomatically means uncovering the real meaning and expression the true intention of Allah by finding and explaining the purpose of the verses; comes back to the very time of its revelation when the prophet Muhammad himself had the duty of the making clear the real meaning of the Quran's verses. Since the Quran is a collection of various types of issues and an abstract of concepts, reaching to its broad and deep concepts necessarily needs to interpretation. Another important matter in this area is that as it can be seen numbers of times during the history of interpretation after prophet Muhammad specially in the very primary times of Islam, whether due to misunderstanding and misconception or subjective and political aims, there have been so many times when misinterpretations has raised sharp divisions and disputes which consequently has entailed propagandas against Islam during the history, so the importance of the correct understanding or right meaning of the verses of the Quran as the words of God and as the action reference for Muslims is a logical and undisputable issue. The Islamic definition of interpretation has some common aspects with the definition of the hermeneutics which is seeking to understand the meaning of the text, but with a great difference that in Islamic interpretation the author of the Quran is not a human being, rather the verses are the words of the God, so the principal approach towards the interpretation of the Quran's verses is through this accepted default and precondition that the aim of the interpretation is struggling to find the intention of the Allah as the Lord of the Universe and the owner and speaker of these words [as you can see this expression in His words in (sureh Al-Vaghea verse80) "تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ" which means "this is a revelation from the Lord of the universe"], so in this approach, internal variables and different moods of the human interpreter as a creature must not be involved and effective in the process of the interpretation of the words of the Creator, namely The God. Considering the importance of the previously addressed issues and in a general approach towards Islamic method of interpretation of the Quran, there are some very important criteria or rules of understanding that we would express individually:

- a) Expectation of the Quran : The primary default or precondition for understanding of the Quran is that the interpreter must know that essentially for what this Quran has been revealed and what's its essence, for being uncertain about the originality of it (like every work that the reader doesn't know for what it has been written and what's its intention) would cause that he/she cannot eventually comment correctly about it.
- b) Putting aside previous mentalities and subjectivities : This means that the correct understanding of the Quran's verses is dependent and connected to this principle that everyone who recourses or refers to the Quran must put aside all of bigotries and prejudices about the topic addressed in the verse and refers to it by an empty and impartial mind. In other words, the human tastes, relishes and presuppositions and carnal pleas have the role of barriers and obstacles against reaching the right meanings and concepts of the Quran and would cause subjective interpretation. At a closer look, the interpreter must not interpret the Quran based on and according to his/her personal tastes or use it as an affidavit for his/her subjective demands, rather he/she must adapt and adjust his/her subjective tastes and demands in accordance with Quran. Here and according to the same problem, the Question of "interpretation of the Qoranic verse to vote", namely, interpretation based on personal taste and previous thought, would be addressed, where the individual has chosen an opinion and is seeking to confirm and legitimize it by utilizing the Quran. This is so much wrong way of interpretation that all of the elders of Islam and great Islamic interpreters have strongly blamed, disapproved and interdicted it, because it hasn't based on the principle of finding the purpose and intention of the God, rather its users follow to prove and establish their own specific aims. Indeed the Quran has been selected as a device for legitimization and justifying their tendencies and desires.
- c) Intellection and refinement: It must be known for everyone that the Quran speaks with its addressees with two languages or devices; the intellect and the heart. This says that there are sometimes when the Quran speaks with the language of reason that is logical and intellectual, and sometimes with the language of heart that is related to feeling and sentiment. Therefore, it can be said that the concepts of the Quran are not transmitted through reasoning and intellection only; rather sometimes, it is preaching and reminder, which is effective and penetrating.

- d) Comprehensive view towards the verses : The verses of Quran are a complex set and a conjunct and integral whole. This truth is a basic principle in correct understanding the conceptions of the Quran. This means that the correct understanding of the Quran is obtained through the total study of verses and recognition of the relation between verses. It senses that some verses are interpreted by some other verses. Accordingly The Quran must be sensed by itself, and citing to only one verse without notice to other related verses is not permissible and accepted.
- e) Familiarity with the Islamic tradition : Narratives and sayings (احاديث) quoted from prophet Muhammad and his elected deputies, who are as the symbols and practical samples of the Quran's concepts and are knower of the mysteries of it and informed of its sciences, are shaping of the tradition of Islam, so it is an important and helpful device for a good interpretation.
- f) Being informed of the history of Islam, the context and the cause of the revelation of the verses : knowing the context, the cause and the space of the descent of the verses which organize some part of the contents of the verses must be considered through the interpretation.
- g) a good familiarity with Arabic language: Arabic as one the most complete and complex languages around the world with its sophisticated broad area of the parts of speech and also figures of speech has caused that the interpretation of Quran as an Arabic text has have a good relation with the knowledge of the language of Arabic and its components.

One of the most evidential and documentary ways of the interpretation of Quran is Quran-by-Quran method which for the first time has clearly and accurately been used by Allameh Tabatabaei, one of the greatest Muslim interpreters, in his great work, "Al-mizan". Quran-by-Quran method of interpretation says that for understanding of the meaning and concept of some of the verses, it must be referred to some of the other verses related to them or the holistic study of the verses related to the same topic and eliciting the meaning from them. In better words Quran-by-Quran interpretation of the verses means the comprehensive understanding of the verses' concept and explaining some of the secondary verses by other central and principle related verses (Tabatabaei, 1972).

To prove his claim, Allameh Tabatabaei has said in "the Quran in Islam" that : "The holy Quran who has addressed all of the human beings and has introduced itself as the light and the manifestation of all things (Sureh Al-Nahl, verse 89) "وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ", undoubtedly it cannot be dependent to other things for clearing and discovering its own meaning".

3.2. The Jihad verses

In Arabic the word "Jihad" literally means struggling and hard trying to reach something. This word is one of the most controversial topics addressed in Quran.

The significance of the study in this field will be more clear only when we look at the waves of attacks that nowadays is running specially in western countries against Islam resorting and referring to the violence attacks operated by some pseudo-Islamic excommunicating militants such as Taliban and Salafists whose their own personal and deviate interpretations of the verses of Jihad (interpretation to vote), for reaching to their distorted purposes, has caused that a horrific stream of Islamophobia propaganda, has been shaped mainly by those who cannot see Islam's real spirit and its holistic message that is peaceful coexistence in light of monotheism.

Essentially Islamic literature identifies a variety of senses of Jihad by peaceful means and for peaceful purposes. Idiomatically there are two general meanings for the word Jihad; the greater Jihad (Jihad-e-Akbar) which in its turn would be divided into some subordinate ones, e.g. Jihad-al-lisan which means the striving of the tongue, or the Jihad-al-nafs that means struggling against oneself, and so on. The second one, the lesser Jihad (Jihad-e-Asghar), is the legitimate form of strife with other human beings through armed battle.

First of all and before everything it is very important to be said that the Islam as the last heavenly religion and also, as itself has claimed, as the complement of all its previous heavenly religions, must be able to answer all of inborn needs of the human beings and its message must be in accordance with and acceptable for the nature or temperament (فطرت) of human beings every time and everywhere, the one that is the common aspect of all the people. That is precisely why the God has ordered his prophet in Quran, (Sureh Al-Roum, verse 30) that:

ذَٰلِكَ لِلَّذِينَ حَدِيثًا قَلِيلًا مِّنَ اللَّهِ الَّذِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلُ لِخَلْقِ النَّاسِ التَّوْحِيدَ وَلَٰكِن أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

Which cites that the nature and the creation of the all human beings is the same and this religion has been regulated and made according this nature.

Considering this central principle, the Quran itself has said in a part of the verse 256, Sureh Al-Baghare "إِكْرَاهًا فَرِيضَاتٍ مِّنَ الرَّشَادِ مِنَ النَّعْيِ" where has explicitly been said that the acceptance of the religion is not mandatory and with reluctance, in other words the belief must be obtained voluntarily not forcibly and using force for making Muslim doesn't have any credit, so this verse is one of the most important verses that implies and predicates that Islam is not the religion of the sword and bleeding.

Looking at these notes says that Islam has essentially and principally come to save all humans from the paws of ignorance and spreading of the word "monotheism" and performing it all around the world, so the reason that the "Jihad" as the military action against the enemies, has been canonized and legislated is obtaining this target result.

So in this regard "Jihad" is liberating action, and not an antagonistic and aggressive one, then if the Jihad's purposes is reachable through non-military and civilian or interactive ways, it is impermissible attaining them by military and violence actions, and basically calling the infidels before every beginning of the war is obligatory in Islam.

In other words, armed Jihad is not criterion and proof of the Authoritarianism, and hasn't wanted and also will not be able to spread Islam within the heart of the more number of people with force and violence, rather the armed Jihad is one of the warranty forms by which the truth and righteousness will be live or will become alive.

Looking at the verses of the "Jihad" in Sureh Al-Haj verses 38, 39 and 40 that according to most of the Islamic interpreters are the first verses of "jihad", can show the reason and the philosophy of the military encounter by Muslims:

يُدْفَعُ عَنْ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّافٍ كَثِيرٍ وَلَا يُحِبُّ الظَّالِمِينَ ﴿٣٨﴾ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَجْوَرِهِمْ وَلَعُنَ اللَّهُ الَّذِينَ ظَلَمُوا فَأَنَّهُمْ لَا يُخْفُونَ بَعْضٌ لِّلَّذِينَ تَبِعُوا مَعَ وَيُبْعِ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا لَّيْسَ لَهُنَّ يَلْفُوفَةٌ إِنَّ اللَّهَ لَلْقَوِيُّ الْعَزِيزُ (٤٠)

The verse 38 says that Allah has introduced himself as the defender of the Believers, for Allah doesn't like all of conspirators and pagans. As it can be seen here The God, The almighty, has primarily addressed the treason and infidelity as the background of canonization of the armed Jihad that would have legislated in the two next verses (verse 39 and 40).

In verse 39 The God has issued the permission of warfare for those Believers upon whom the oppression and injustice has been imposed. So the exclusion and expulsion of the oppression has known as two basic cause of the issuing the permission of "Jihad". The translation of the verse 40 is : " For those people who have been ejected and deported from their own lands, just for the sin that have said our only lord is Allah, and if the God wouldn't have repulsed some of the aggressor peoples by some other peoples, the temples such as monasteries, synagogues and mosques in where the mentioning and remaindering of the God is live, will be exposed to the risk of destruction by the aggressive ones, and the God would help those who give service to the God, verily the Allah is the Almighty and powerful". So in this verse the causes of the permission of armed Jihad include injustice ejection of Muslimdeportees charged by believing to divinity and monotheism and defending of the worship centers.

So in a comprehensive approach towards the Jihad verses in Quran, it would be seen that the question of Jihad has been revealed for the advance of the truth and theism, for the defense of the humanity and for promotion of the civilization, not for imposing a distorted ideology for getting subjective objectives, and finally that the defense is inherently and innately limited, restricted and sectional, while the violation and inroad is unlimited, and the God Himself has cited in the Quran [sureh Al-Baqare, verse 190] that he doesn't like those who exceed the limits, " وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُعَاتِلُونَكُمْ لَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُتَعَدِينَ " which means "Do fight in the way of Allah against those who would fight against you, but don't exceed and must not violate, for Allah doesn't like trespassing and exceeding ones.

3.3. Discussion

One of the most misinterpreted and not well presented cultures of the world throughout history has been the Islamic culture with the Quran at its heart. The most charge brought against Islam by many anti-Islam writers and main stream media is that Islam is intolerance to other religions and cultures and following the September11 (2001), this propaganda against Muslims did entered in a new phase and has had an increasing flow specifically in the west.

In February23, 1998, Al-Quds-Al-Arabi, an Arabic newspaper published in London, printed the full text of a "Declaration of the World Islamic Front for Jihad" against the Jews and Crusaders. We would present here the first part of this declaration: "praise be to God who revealed the Book, controls the clouds, defeats the functionalism and says in his book , 'But when the forbidden months are past, then fight and slay the pagans wherever you find them, beleaguer them, and lie in wait for them in every stratagem of war (Sureh Al-Toubah, verse5).

Then the following fatwa was issued by Al-Qaeda leaders addressing all Muslims: "The ruling to kill the Americans and their allies -civilians and military- is an individual duty for every Muslim who can do it in any country..." After this, it is claimed that this fatwa is in compliance with God's order. From then onwards the afore-mentioned verse is referred to either by anti-Muslims to vilify Islam as the religion of violence or by some terrorists to justify their extremism.

Before discussing about the method and style of utilizing this specific verse by its specific users in this declaration, we would deal to the general issue of understanding the real meaning and interpretation of the Quran's verses.

The matter of right understanding of the Quran have been addressed from the very first days of Islam and this stream is running and will be running in future and the resultant of this stream would be not a unique view point towards the Quran's concepts, rather is a collection of conceptions and understandings sometimes similar and in some other times dissimilar.

Looking at the hermeneutics as the science of interpretation in the west that nowadays has found its way to the interpretation of the verses of Quran, we would notice that the most basic question addressed in hermeneutics that has caused different and numerous viewpoints with various defaults and outcomes is that: what is the understanding of the meaning? And what happens through understanding of a text?

One of the most important topics addressed in hermeneutics is related to the position and the portion of three factors, namely the author, the text and the interpreter, in understanding and interpretation, that different individuals with different viewpoints have assigned to each one of the three. Hence some have distinguished the major role to the author and have measured understanding of the meaning with the criterion of author's purpose and personality, Some others recognized centrality and originalityof the text, And finally some others have given the originality to the interpreter of the text.

According to the latest one, that is one of the organs of the philosophical hermeneutics, understanding the meaning is dependent to the interpreter's interests, defaults and expectations that is influenced of his/her culture and the conditions ruling his/her life. This is one of the factors influencing and effective in relativism in interpretation of the texts which is in opposite side of categorical religious opinions and beliefs.

Recently in the west, there is an argument put forward in the area of philosophical hermeneutics that says: is it possible that a reader or an interpreter goes to the understanding or interpreting of the Quran with a clear and unloaded mind?

According to the Gadamer's theory there is no understanding free from prejudices or presuppositions. This means that every interpreter does has a prejudice with which goes to the interpretation.

Another point is that the theory of Gadamer expresses that understanding and interpretation of a text is involvement and engaging of the author's mental horizon or outlook with interpreter's mental horizon. For example, there have been an author who has written a work 100 years ago and naturally has had a mental horizon (Makarem Shirazi, 1987). Now if someone wants to interpret this textual work, his mental horizon will be intervened and engaged with the author's mental horizon and accordingly the result (the interpretation) will be shaped, and subsequently has concluded that, every written interpretation has certainly a prejudice in which the author's horizon is involved. The result is that none of these interpretations is final. Some ones has arrived at the point that contend the text is mute and don't says anything, and this is the individual who percepts from the text, therefore everybody's statement (anything) about the Quran is right, because even when the best man goes toward the Quran would fuse his/her horizon with the horizon of the Quran. Actually they

which would prescribe the wisdom and pleasant preaching as the preferable way in calling to Islam and command him debating the oppositions (Jews as named in previous verses) in the manners which are more pleasant and fair, and (in the second verse) instructs that if you have been harassed, punish them in the same way of theirs, but patience and tolerance is more better for the patients.

4. Conclusion

Overall considering and comparing some of the principles ready in hermeneutics and some of the radical ideological viewpoints in the horizon of the beliefs of some groups like Salafists and Al-Qaeda shows that having the prejudices and presuppositions, while going toward interpretation of the verses and specifically the verses of Jihad in Quran, seems to emanate from a same source and can be one of the shared aspects of these two approaches, both of them are consciously or unconsciously imposing their desires and interests upon the Quran for achieving their personal objectives, not eliciting the real meaning and genuine purpose of its author (the God). Hence these approaches in interpretation of the Quran verses which apparently some of their adopted principles are inconsistent with the only truth seeking nature of the human (فطرت) that is common among all human beings and not in accordance with on right principles and rules recognized in really Islamic interpretation. So they are either interpretation of personal opinions and views, or distorting the words of Quran, which in the views of the vast majority of Islamic interpreters can neither be the real and perfect meaning of the verses nor the right and exact message of Islam to the audience.

And the final word that considering various approaches of the interpretation of the Quran shows the unwisely and unilateral movement towards the interpretation, in addition to being unable to reach the right understanding the meaning will cause misleading of the other seekers suffering loss and damage through their ways toward the only truth.

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