

Original Article: The Course of Commentators' Confrontation with Apostasy Verses

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ABSTRACT

In this scrutiny, all articles published up to the spring 2021 in Persian and Latin on the course of the commentators' exposure to the apostasy verses were reviewed. These articles were taken from searching databases, Jurisprudence and Legal Quarterly, Comparative Interpretation Research Publications, sid.ir, Jihad University Scientific Information Center Database and Civilica Publications, Private Law Research Quarterly, using keywords such as Holy Quran, Apostasy, Rulings, commentators, jurists, principles. Also been scholarly scientific journals from the above-mentioned articles and websites were used. In this study, the conceptual scope of the word "apostasy" in the Holy Quran is more general than the concept of jurisprudential apostasy, and in terms of context and expressions combination with the mention of conditional restrictions on verses, it has also acquired a legal aspect. Hence, some sects commentators, citing the application of repentance arguments, believe that the apostate repentance is perfectly permissible and essential to be adopted, and that application, whether the apostate means innate wind or national or apostasy on the part of male either female or that his disbelief is intentionally accomplished by blasphemous speech or deed. Apostasy in the Holy Quran and the hadiths and manners of the holy infallibles is not just a return from religion and belief change; rather, an apostate is one who, after illustrating the truth and surrendering to religion, stubbornly tries to strike at religion and denies the truth and the divinity of God Almighty or the mission of the Holy Prophet of Islam.

Introduction

Apostasy" is derived from the root "rejection" and the source of the lexicon "affair", which means "return" or "returning something either to its essence or to a state of its states". In the term of jurists, "apostasy" means "the authority of infidelity after Islamization". In Imami

jurisprudence, "apostasy" is divided into two types, "natural" and "viceral", however in the four Sunni religions, "apostasy" is only of one kind and is regarded a "national" apostate with the same rulings. "Apostasy", as a religion denial or one of its necessities, is one of the significant jurisprudential-interpretive issues of Islam, and since in some criminal sentences, its sentence is "murder" and "life deprivation", it is a pre-text for

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human rights defenders. And the religion opponents of Islam started to seriously criticize Islam rules and even this religion essence. Despite the consensus on the meaning of national apostate, Imami commentators disagree on the definition and interpretation of natural apostate. The most significant fundamental difference between the commentators of both sects is that some people base their opinion on the fact that the Holy Qur'an has not been subject to the apostasy ruling and its details have been mentioned and it has been illustrated only in the narrations, while others believe that apostasy verdict is clearly stated. In this scrutiny, after examining the "apostate" definition and its illustrations in commentators' views of both sects, the narrations indicating the above division will be examined, the rulings of "apostasy" will be expressed from the perspective of five religions and the subject will be analyzed in various Islamic centuries [1].

The Apostasy Phenomenon in the Holy Quran and Hadiths

In the Holy Qur'an, the apostasy phenomenon is sometimes mentioned as a derivative of apostasy and sometimes with phrases such as disbelief after faith. In this section of the study, verses related to this non-religious process are collected and examined based on the verse's meanings.

Verses of the Holy Quran about apostasy

Apostasy or disbelief after faith is mentioned in ten verses of the Holy Quran. In some of these verses, it is interpreted as an apostasy derivative and in others it is interpreted as disbelief after faith as follows:

وَلَا يَزَالُونَ يَقَاتِلُونَكُمْ حَتَّى يَزِدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (Baqarah Surah, Verse 217).

(The disbelievers) are constantly in battle with you, so that if they could turn you away from your religion, and whoever of you turns away from his religion and dies in disbelief, then their deeds are void in this world and the hereafter, and they are the Hell people that in verses of Muhammad Surah also states: "إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ۗ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنَطْبَعُكُمْ فِي بَعْضِ الْأُمُرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ فَكَفَيْتَ إِذَا تَوَفَّتْهُمُ

"الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ (Muhammad Surah, Verses 25-27).

Indeed, those who turned their backs on the religion after explaining the way of guidance for them, the devil has adorned disbelief for them and deceived them with false desire. We say this since they told the Qur'an enemies that we will follow you in some matters and God is aware of their secret captives, so how are they when the angels take their lives and strike them in the face and behind them.

Apostasy means disbelief after faith

Interpretation of disbelief after belief in verses of Surah Nahl which is as follows: "مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ ۗ وَقَلْبُهُ مَظْمُونٌ بِالْإِيمَانِ ۗ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا ۖ فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ ۗ وَلَهُمْ عَذَابٌ عَظِيمٌ ۚ ذَلِكَ بِأَنَّهُمْ اسْتَحْبَبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ۗ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۗ أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعَتْهُمْ ۗ وَأَبْصَرَهُمْ ۗ هُمْ الْعُقُلُونَ لِأَجْرَمٍ ۗ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ (Nahl Surah, Verses 106-109).

One who disbelieves after believing in God, not one who is oppressed and whose heart is at rest in faith, but those who open their hearts to disbelief. May God be angry with them and a great punishment is prepared for them. This is because they chose the life of this world over the life of the Hereafter, and God does not guide the disbelievers. They are losers. In verses 90-86 of Al-Imran Surah, God considers the group who converted to disbelief after faith to be cursed by God, the angels and all human beings, and those who consider it wrong to add to their disbelief, from whom repentance is never accepted.

The same interpretation in Surah An-Nisa, Verse 137, counts the lack of forgiveness and guidance for the apostates.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا ۗ لَمْ يَكُنْ لِلَّهِ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا (Al-Nisa Surah, Verse 137).

And in Surah Towbah, verses 64 and 77, He addresses them as criminals and promises them the painful punishment of the Hereafter.

أَحْذَرُ الْمُنَافِقِينَ ۗ أَنْ نُنَزِّلَ عَلَيْهِمْ سُرَّةً نُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَغْزَرُوا اللَّهَ لِيَكْفُرَ بِكُمْ ۖ فَكَيْفَ يُكْفِرُ بِكُمْ إِذَا أَنْزَلَ اللَّهُ السَّلْطَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عِنْدَ اللَّهِ ۗ كَذَّبُوا بِآيَاتِهِ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذُنُوبِهِمْ (Towbah Surah, Verse 64).

"فَأَقْبَهُمُ نِقَافًا فِي قُلُوبِهِمْ لَلَّى يَوْمَ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَـ" (Towbah Surah, Verse 77).

In verse 74 of Surah Towbah, along with the punishment of the Hereafter, He also mentioned the punishment of this world:

بَخِلْفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أُولَئِكَ لَمْ يَتَّخِذُوا وَاللَّهُ وَرَسُولُهُ مِنَ الْفَضْلِ فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ وَإِنْ يَتُوبُوا يُعَذِّبَهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (Towbah Surah, Verse 74).

In Surah An-Nahl, verse 106, he considers them to be subject to divine wrath:

”مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مِنْ أُكْرَةٍ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ (Nahl Surah, Verse 106).

These mentioned verses do not refer to the existence of worldly punishment near or far in order to inflict it on the apostate; however, it brings with it a series of intense and severe afterlife and spiritual threats, and what verse 74 of Surah Towbah refers to is the usual painful punishment in the world. And the Hereafter cannot be a sufficient reason to determine the punishment of apostasy; since the verse speaks about the hypocrite's infidelity after Islam acceptance, and it is clear that no worldly punishment has been prescribed for the hypocrites, due to the fact that they not only do not manifest their infidelity, but also profess Islam, and the basis of judicial rulings in Islam is the appearance of deeds and words. Not inside them which lies in their institution. Therefore, it can be stated that apostasy from the order of the Holy Quran is a great sin. however, these verses are only a threat and a severe promise to the punishment of the Hereafter, and no doubt, such promises are given only in the case of major sins, just as the believers are promised mutual forgiveness of all sins [2].

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ ” (Nahl Surah, Verse 107).

"Because they preferred the life of this world to the Hereafter, and [God] does not guide the disbelievers."

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمْ ” (Nahl Surah, Verse 108).

"They are the ones whom God has sealed over their hearts, ears and eyes, and they themselves are heedless."

" لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ " (Nahl Surah, Verse 109). "There is no doubt that they are the losers in the Hereafter."

And 65 of Surah Al-Zumar say: “وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى ” (Al-Zumar Surah: “If you associate others with Allah, then surely your deeds will be ruined and you will certainly be among the losers.”

Apostasy means going back

In verse 71 of Surah An'am, He refers to going back, which is an allusion to apostasy:

”قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرُدُّ عَلَى أَعْقَابِنَا ” (An'am Surah, Verse 71).

Say: "Shall we recite instead of God something that will neither benefit us nor harm us, or will we turn away from our belief after God has guided us?" Like one whom the devils have driven away in the wilderness, and he is astonished? There are companions for him who call him to guidance: "Come to us." Say: The guidance of Allah is the guidance, and we are commanded to submit to the Lord of the Worlds.

Apostasy and return to the ignorance way

In some verses of the Qur'an apostasy means going backwards, that is, adopting the method of ignorance, interpreted as “إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ ” (Muhammad Surah, Verse 25).

That is to say, those who returned and turned their backs after the truth was revealed, the devil adorned their ugly deeds in their eyes ... Obviously, this interpretation of the apostasy concept is not different from the interpretations previously stated; because going back means returning to ignorance and disbelief, and on the other side, it is stated in the narration that "I am dead and I do not know the Imam of the time, I am dead in ignorance" [3].

In some verses, apostasy is interpreted as turning from religion to infidelity, which expresses the same apostasy terminology in another way including the verse: " يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ ” (Al-Maeda Surah, Verse 54).

That means, O you who believe! Whoever of you turns away from his religion, God will soon give a person who (very much) love, and they love God, and they are humble and humble towards the believers, and they are proud and powerful towards the disbelievers. They do not fear anyone in the way of religion.

The significant points of apostasy verse

"يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكَ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتِطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ قَتِمَتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ"; (Baqarah Surah, Verse 217).

First Note: Although in this verse He has declared immortality in the fire of Hell and destruction of deeds in this world and the hereafter from the effects of apostasy, the phrase " قَتِمَتْ وَهُوَ كَافِرٌ " seems to be loaded if these apostates are apostates in their apostasy and disbelief from the world. Go, this interpretation could indicate that the way to repentance is open for him.

Second Note: Some commentators have interpreted the memorization of deeds in the world, which is mentioned in the phrase " حَبِطَتْ أَعْمَالُهُمْ " as the execution of the rules and punishments of an apostate. This group believes that recording the actions of an apostate in the world is the same as killing and cutting off his life [4].

If we accept such an interpretation, we have in fact rejected the claim that in the Qur'an, the apostate rulings and the punishment for his murder are not mentioned, but the holy verse does not appear so because the word memorization literally means to avoid in any sense, it has no rational or customary implications with such punishment for its owner [5].

Third Note: Regarding the interpretation of " قَتِمَتْ وَهُوَ كَافِرٌ " although it may refer to the descent they have said for the verse, considering that it is in the context of the apostasy position and the infidels' efforts to apostate Muslims, it is possible to refer to the punishment expediency. Murder is for the apostate.

This possibility becomes apparent when, relying on some historical texts, we consider the "fall" of the believers by the infidels at the revelation time of the verse as a term to convert the new Muslim

believers from their religion. According to the possibility that the late Tabarsi apparently accepted it in Majma'al-Bayan with reference to the Qur'an, disbelief and religion renunciation is more significant than murder. However, even if we accept this possibility, we cannot prove the murder punishment for every apostate based on this verse, because in that case it can be prescribed only where the murder causes the non-transmission of apostasy, but if the apostate murder has such an effect. It does not have or is, on the contrary, an example of sedition.

Apostasy from the narration's perspective

As mentioned in the verses of the Qur'an, none of them mentions the punishment of an apostate, but only the divine promise of punishing an apostate in the Hereafter. However, the main jurists' document about the apostate's punishment and including it in the limit's category is the prophetic hadiths, which we will discuss here considering some of the most important ones to see if the inference of the murder punishment for an apostate is the case of these hadiths or some of them to indicate its truth.

1. The hadith of Akl and Arnia warriors

This hadith has been narrated by Imam Bukhari, Imam Muslim and others: "Eight people from the Akl tribe came to the Prophet and pledged allegiance to him and became Muslims. After that, the times became difficult for them and they became weak and incapacitated, and they complained to the Prophet about this. The Prophet said: Do you want to go to the desert with our shepherd and his camel to benefit from camel milk and its other benefits? They said: Yes, so they went with the camel and ate camel's milk and found their health. So they killed the shepherd of the Prophet and stole the camel. This news reached the Prophet. The Prophet immediately sent a group to pursue them. They found them and brought them to the Prophet. The Prophet ordered them to cut off their hands and feet and blind their eyes and throw them under the sun until they die".

Some scholars have deduced from this hadith that the punishment imposed by the Divine Messenger is the same as the punishment prescribed for an apostate that they have mentioned.

But the popular opinion among all scholars is that a number of the Akl and Arniya tribes were not

killed just because of apostasy; however, since they were warriors on earth [6].

In addition to apostasy, these people committed murder and stole property, so they were considered enemies of God and His Messenger. Therefore, the hadith of the Arabs- or the warriors of Aql and Arniya - cannot be cited by those who believe in the murder punishment to the apostasy extent, since the crime of these people was not only apostasy, but their crime was moharebeh, and for this reason, they were sentenced to the punishment prescribed for the moharebeh crime. Or their punishment was retribution because they mutilated the shepherd or shepherds that they had killed. Therefore, they retaliated in the same way that they committed this crime. The use of apostate or apostate word in some hadith books while quoting the Arabs narration seems to be in terms of expressing the condition of those people because in addition to being combatants, they were also regarded to be apostates. Therefore, mentioning their apostasy does not mean that the punishment imposed on them is the same as the apostate punishment [7].

2- Hadith: "Everyone who substitutes his religion, is a murderer."

The evidence for these rulings is explicit narrations from the Holy Prophet and his family, such as the following:

1. The Holy Prophet said: "Whoever changes his religion (and turns away from Islam), kill him" [8].
- 2- He also said: Muslim blood is not allowed except in three cases: A man who commits adultery despite having a wife who is stoned, a man who kills another person unjustly and a man who apostatizes after converting to Islam [9].
3. Imam Baqir or Imam al-Sadiq said about a man who has returned from Islam: The apostate is repented, and if being repented is accepted and otherwise is killed [10].
4. Imam Baqir stated: "A Muslim who disbelieves in sending us down to Muhammad and his family after Islam, so repents to him and he should be killed." And if the revealed body disbelieves, its repentance is not accepted and must be killed [11].
5. Regarding the apostate woman, Amir al-Mu'minin Ali said: "If a woman apostatizes from Islam, she will not be killed; however, she will be imprisoned forever".

A woman who returns from Islam will not be killed, but will be imprisoned forever (if she does not repent).

The Holy Prophet said: "Everyone who converts into another religion, is a murderer".

Different views on the necessity of killing apostates

One of the rules and consequences of apostate jurisprudence on which all Islamic religions agree is the obligation to kill an apostate. Based on this ruling, any Muslim who turns away from Islam or commits a blasphemous act or speech and does not repent must be killed. According to Shafi'i, Hanbali and Maliki jurists, in this ruling, there is no difference between national and natural apostates and between men and women, but Hanafi jurists have distinguished between men and women apostates and said: If a woman apostatizes, she will not be killed and only a prisoner.

Imami jurists have also ruled the same about apostate women (Najafi, 1412 AH: 611). As for men, they did not equate the ruling of a national apostate with a natural apostate and said: A national apostate will not be killed if he repents, but a natural apostate will be killed in any case.

The view of the commentators regarding the apostate hypocrites

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئْتَيْنِ وَاللَّهِ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا * وَدُوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَولِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَحُدُّوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا (Al-Nisa, Verses 88-89).

Why are you divided about the hypocrites, when God has turned their minds upside down because of their deeds? Do you want to guide those whom God has led astray? They want you to disbelieve like them and be equal to each other, so do not take friends from them unless they repent and emigrate in the way of God; however, those who refuse to do so, capture and kill them wherever you find them, and do not choose a friend or helper from among them (Pashaei, 2001: 178).

These verses were revealed about a group of people from Mecca who came to Medina and converted to Islam, but after returning to Mecca, they returned to their previous polytheism and

idolatry. The group encountered Muslims on a trip to Yamama with the goods of the pagans. There was disagreement among Muslims about the war with this group, some considered them Muslims and considered war against them unlawful, and some, believing that they were also infidels and polytheists, allowed war against them. At this time, the above verses were revealed and clarified the duty of the Muslims regarding this group of hypocrites [13].

Undoubtedly, this group was Muslims, because the Qur'an refers to them as "hypocrites", which apparently indicates that they are Muslims; however, this is why God has commanded them to be captured and killed, while the ruling of the hypocrites is not to kill. The sentence is due to their apostasy. God Almighty first called them to repentance and return to Islam and said: "So do not take from them the parents until they emigrate in the way of God"; do not make them friends and Muslims until they separate from the infidels and emigrate in the way of God and join the Muslims. Then, he said: "If they had eaten, they would have taken them and killed them as a whole and rejuvenated them"; That is, if he did not repent and return to Islam and did not join the Muslims, he would take them and kill them. Ibn Abbas and some other commentators have said in the interpretation of the sentence, "And Allah will reward them with what they earn." That is, God returned them to the verdict of infidels (which is to be killed, since they showed their disbelief) and they became apostates" [4].

Fakhr-e-Razi's view can be expressed as follows: Murder, and this is because the hypocrite has no reason to kill him as long as he adheres to the appearance of Islam and confesses his martyrdom, and he cannot be killed. But when he reveals his disbelief, he will be like a disbeliever, and the rulings of the disbeliever will be applied to him like killing".

Some contemporary jurists have also mentioned in this regard:

This verse refers to the apostates who were infidels and then converted to Islam, but became infidels again after accepting Islam. According to this verse, their sentence is to kill, except in two cases:

1. These people should take refuge in a tribe that has a treaty with Muslims. In that case, those refugees will be considered as people with whom Muslims have made a direct covenant and taken refuge. Of course, this ruling is conditional on the survival of the treaty, so whenever this covenant is annulled between that people and the Muslims, there will be no issue for the ruling of safety, and considering that the covenant of the Muslims with the polytheists was annulled with the revelation of Surah Towbah. The polytheists were given four months to either convert to Islam or leave the Islamic land, leaving no room for the infidels and apostates to take refuge.
2. These people should return to Muslims and accept Islam again with peace and surrender. In this case also the murder sentence will be removed from them, as verse 94 of the same surah says "وَلَا تَقُولُوا " "لَمَنْ آتَىٰ إِلَيْكُمُ السَّلَامَ أَسَلْتُمُونا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا" that means: And do not tell anyone who professes Islam to you that you are not a Muslim in order to seek the goods of worldly life. The second possibility in order to kill these people is to join the ranks of the polytheists, because by doing so, they have joined the ranks of those who are at war with the Muslims, and whoever is on the front line against the Muslims must be killed; whether he is an infidel or a Muslim. Therefore, the verse probably has nothing to do with apostasy [5].

The view of Fakhr Razi and Shiite commentators about memorizing apostate deeds

“وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ” (Baqarah Surah, Verse 217). Whoever turns away from his religion and dies in disbelief, all his good deeds of the past will be ruined in this world and the hereafter.

Fakhr-e-Razi considers the meaning of the verse to be an act in the world to kill an apostate, separate his wife and divide his property [6].

However, He did not explain how the act of killing an apostate meant. In some Shiite commentaries, the same possibility has been given and it is stated: "The above verse is an apostate and whoever turns away from his religion to disbelief will invalidate his deeds in this world, due to the apparent rules of faith, such as maintaining blood and friendship with believers." He has threatened".

According to this interpretation, the action meaning in the sentence: "حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا" is

the same faith (which is actually the action of the heart) and its meaning is the destruction of the faith effects and one of the effects of faith is preserving blood, because everyone becomes a Muslim. Preserving his blood is obligatory and it is forbidden for all Muslims to shed it, but when he converts from his belief and joins the ranks of infidels, the sanctity of shedding his blood will be removed and it will be permissible to kill him; it is obvious that such use of the verse requires interpretation and appreciation; therefore, it cannot be easily accepted.

The view of commentators about people who are at war with God

أَمَّا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفِهِمْ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جَزَاءُ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (Maeda Surah, Verse 33). The punishment for those who fight God and His Prophet and corrupt the earth is to be killed or hanged, or their "right hand" and "left foot" be cut off from each other or banished from their land. This is their disgrace in this world, and they will have a great retribution in the Hereafter. The narrations are different in the revelation of this verse. According to one of them, this verse was revealed about people from the tribes of "Arineh" and "Akl" who came to Medina and accepted Islam with the Prophet, peace be upon him, but after a while, by fleeing the Muslim camels, he fled Medina and converted to Islam. They gave up and became apostates.

Most Islamic commentators and jurists have considered the above verse to be specific to the warlords and those who endanger the security of the Islamic community with weapons and corrupt the society, but some jurists and commentators have generalized the verse and include all those who fight in any way. They are known to rise with God and the Messenger. On this basis, the verse also includes apostates, especially those who have returned from Islam out of stubbornness and enmity, and thereby seek to weaken the beliefs of Muslims and strike at Islam. Some Sunni scholars have said about the enmity and corruption of an apostate: "Enmity with God and His Messenger through language and propaganda of infidelity is much more severe than enmity with God and His Messenger through the sword, and corruption with language about religion and the deviation of

believers. "It is several times more corrupt than the sword".

Some Imami commentators have also considered apostasy and turning away from religion as one of the examples of war against God and His Messenger and corruption on earth.

Imami's viewpoints in the case of apostates

According to some Imami narrations, an example of this verse 12 of Surah Towbah is the Companions of the Camel who broke their covenant with the Commanders of the Faithful, Ali and went to war with him, as the Commander of the Faithful Ali recited this verse on the day of the battle. He said: "By God, the people of this verse had not been at war" [1].

He said to those who disobeyed the Arabs, " قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَى قَوْمِ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ (Al-Fath Surah, Verse 16). Tell the survivors of the Bedouins: You will soon be invited to a very strong people to fight them or to convert to Islam. In honor of the revelation of this verse, both the infidels and the people of the false Muslim are mentioned, which at the time the Holy Prophet and his family became apostates [3]. This verse says that you must fight them in order to convert to Islam, that is, either to accept Islam or to be killed.

Sarakhsi's viewpoint

Shams Al-Din Sarakhsi, one of the Hanafi jurists, citing this verse 12 of Surah Towbah, justifies the necessity of killing apostates and writes: The Qur'an was revealed in their language, but they did not fulfill the right of this blessing and became polytheists, but the apostate of the religion is the Messenger of God, peace and blessings be upon him, and he knew the virtues of his law, but he did not fulfill the right and became an apostate. Therefore, just as it is not accepted from the Arab polytheists except Islam; otherwise, they will be killed, so are the apostates" [9].

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَأَحْصِرُواهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ (Towbah Surah, Verse 5). So, kill the polytheists wherever you find them, and arrest them, and besiege them, and sometimes lie in wait for them in every ambush, so if they repent and offer prayers

and pay zakat, open the way for them. “وَقَاتِلُوهُمْ حَتَّىٰ” لَا تَكُونَ فِئْتَةً وَيُكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ” (Baqarah Surah, Verse 193). And fight them so that there will be no more sedition and the religion will be for God, so if they give up, aggression is not permissible except for the wrongdoers. “قُلْ لِلَّذِينَ كَفَرُوا إِنِ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ”. Tell those who disbelieve: If they refrain from what is past, they will be forgiven, and if they return, surely the tradition of God has passed over the ancients [11].

The last three verses of the Shafi'i documentary are a verdict on the necessity of killing an apostate.

The above verses express the ruling of the infidels of the enemy, which is the obligation to kill. The Sunni jurists' groups who have argued for the necessity of killing the apostate in these verses believe that the apostate became a disbeliever after changing his belief and turning away from Islam and was among the infidels of the war; as a result, he was condemned to all the rulings related to the infidels. Therefore, just as killing an infidel is obligatory on Muslims, so is killing an apostate on them.

Conclusion

After examining the subject of the course of the commentators' confrontation with the apostasy verses and extracting the verses and narrations related to the ruling of apostasy and clarifying the commentators' views, jurists and thinkers of both groups of Shiites and Sunnis, the following useful results were obtained:

At different times and on various occasions, the Qur'an mentions the deviant trend of apostasy and the role of mysterious and infidel agents in returning of believers from religious values and forcing them to react. The effect of this return (apostasy) is loss and loss of both houses has been introduced. Although the apostasy issue has been raised in many verses of the Qur'an and its afterlife punishments have been mentioned, in the related verses apostasy, there is no mention of worldly apostates' punishments and the jurisprudential punishments have only documented the words and manners of religious leaders.

Hanafi, among the four Sunni branches, has considered apostasy a punishment. Shafi'i in the book of Alam raises every issue under the title of

the book and separates the book of Ahl al-Baghi and Ahl al-Radha from the book of Al-Hudood. Abu Hanifa, Shafi'i, Malik, and most Sunni jurists believe that they repent an apostate, whether he was originally a Muslim and then became an apostate, or whether he was originally an infidel and then became a Muslim, and then disbelieved and became an apostate. If he does not repent, it is obligatory to kill him. The issue of apostasy, like many other issues in Islam, has not been recently established, but has been regarded in other divine laws, and Islam has approved it and accepted the necessity of the apostate punishment. In Imami jurisprudence, natural and national apostates of men as well as apostate women do not have the same rules and each of them has its own punishments. Among the punishments which are considered for an apostate man is the obligation to kill and the permissibility of his blood. The natural apostate is killed without repentance. Of course, if he repents, the punishment for his murder will be abolished and the national apostate will be killed after repentance. The punishment for his murder is dropped and the national apostate is killed after repenting and refusing to repent, but the apostate woman is not killed at all; however, it is imprisoned and tortured to repent or die in prison. Therefore, what can be stated as the philosophy and wisdom of legislating the rules of apostasy is that because the Islamic government is based on Islam, faith and belief, and apostasy and turning away from Islam is a kind of hitting the Islamic government and weakening its foundations and discrediting it. From all the opinions of the jurists and their arguments, it seems that Shiite and Sunni jurists agree with each other in the concept of apostasy and carry it on the return from Islam to infidelity. In the case of an apostate, it should be said an apostate refers to a person from whom a verb or a word is issued that shows a denial of the principle of religion or the principle of the principles of religion, such as monotheism and prophecy, or a person denies one of the necessities of religion, which denies monotheism or the mission of the Holy Prophet. Of course, the necessary denial will lead to apostasy when the denier is aware of such a consequence. Hence, a Muslim who is ignorant of Islamic issues, such as a new Muslim or someone who lives in non-Islamic environments or Muslim countries unfamiliar with Islamic issues, will not be considered an apostate if he denies the essential issues of Islam as if a person denies or doubts the necessity of a verdict due to

research and creating doubt, will not be an apostate, since such a person has not in fact denied the necessity of religion in order to accept its necessity.

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