

Deviant Teachings in Malaysia and Theirs Interpretation of the Qur'ān

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Introduction

The Qur'ān is the most important source for the Muslim sects throughout the Islamic history. They have to return to it either to understand its wisdom or to find support for their doctrine. Hence it has been noticed that there is no any Muslim sects save they would have verses from the Qur'ān on which their doctrine would be based.

In Malaysia, deviant teachings have attracted the concern of Islamic authorities. The issue is these deviant teachings have used some of the Qur'ānic verses and misinterpreted them to advocate their objectives. It is the aim of this article to study these matters focusing on a number of topics as follows: the rule of Qur'ānic interpretation, the meaning of deviant, the misinterpretation of the Qur'ān, the tafsir works in Malaysia, and the examples of deviant teachings in Malaysia and their interpretation of the Qur'ān.

The rules of interpretation of the Qur'ān

Many writings have been devoted to discuss the rules and methods of exegesis of the Qur'ān. The works of Ibn Taymiyyah, Badr al-Dīn al-Zarkashī and Jalāl al-Dīn al-Suyūfī represent the earlier works of Muslim scholars in this field whereas the modern scholastic works are represented by a number of scholars such as Muḥammad Ḥusayn al-Dhahabī, Muḥammad Fahd al-Rūmī and the latest is the work of Ṣalāḥ ʿAbd al-Fatāḥ al-Khālīdī.

An Egyptian scholar Muḥammad Ḥusayn Al-Dhahabī in his book *al-Tafsīr wa al-Mufasssīrūn*, discusses at length the meaning of exegesis, the qualification of the exegetes and the classification of the exegesis. He classifies Qur'ānic exegesis into two; *tafsīr bi-l-ma'thūr* (interpretation based on transmission)¹ and *tafsīr bi-l-ra'y* (interpretation based on personal opinion. The latter is divided into two; *al-maḥmūd* (praiseable) and *al-madhūm* (commendable). The praiseable is a commentary whose author possesses the qualification of the knowledge of exegesis and follows the exegetical ethics whereas the commendable is a commentary whose author does not possess the knowledge or does not follow the exegetical ethics. For each of these classifications al-Dhahabī illustrates it with examples of the exegetical works.

Generally all scholars agree that the best way of interpreting the Qur'ān, as suggested by Ibn Taymiyyah, is to interpret the Qur'ān in the light of the Qur'ān itself, i.e. its verses, followed with the ḥadīth of the Prophet Muḥammad, the opinion of his Companions and the Successors. The next stage is to interpret the Qur'ān by the means of Arabic language.² It is learnt that the latter stage is essential in the case which the first four sources do not provide the answer for the question sought after by the exegetes. It is reported that Ibn ʿAbbās have said that: "Poetry is a record (*daiwān*) of the ʿArab, if the meaning of the word in the Qur'ān is obscure we would have referred to it whereof we would have a knowledge of it."³ As a matter of a rule, it is agreed among Muslim exegetes that any understanding of the Qur'ān has to be in full coherence with the external meaning of Qur'ānic verses and the general essence of Islam. Any contradiction between these two aspects will result in a complexity of meaning and fall under the Qur'ānic accusation of making the Qur'ān *ʿidān* (shreds of special and general meaning); or fall under its censorship of those who listen to the Word of God and then strip it of its conventional true meaning.⁴ On the other hand, al-Khālīdī suggests that after the completion of the exegetical steps suggested by Ibnu Taymiyah there is a need for exegete to deepen the understanding to arrive at deducing the rulings and wisdom from the Qur'ānic verses.⁵

Deviant Exegesis and Misinterpretations of the Qur'ān

According to the Oxford Dictionary, the deviant teachings are known as heresy which means belief or practice contrary to orthodox doctrine.⁶ Deviant teachings are also referred to as a cult. The word deviant in Arabic, however, is related to five important terms namely *ḍalāl*, *inḥirāf*, *bid'ah*, *hawā* and *zaygh*.

Dalāl (going astray) carries a number of meanings such as error, going away from the right course or direction, deviation from the right way.⁷ In the Qur'an, *dalāl* is divided into three levels; farthest (*adall*),⁸ obvious⁹ and general.¹⁰ The word *inhirāf* is from the verb *inharafa* which means it became turned from its proper way or manner,¹¹ the word *hawā* means desire that stands for what runs against truth and guidance, the word *zaygh* is from the verb *zāgha* which means he deviated from the right course,¹² and the word *bid'ah* is from the verb *baddā'a* which means he attributed to him of innovation.¹³ *Bid'ah* in religion is when someone innovates something that does not has a basis in religion, and thus is closely associated with *hawā* on the basis "that when the mind (*aqal*) does not subordinate to religion (*shar'*) it would not leave except for *hawā* and *shahwa* (desire), and you know what [you would obtain] by following the desire which is an obvious deviant."¹⁴ The semantic meanings of these five terms bear the idea of going astray from a right path in which the Muslim scholars normally ascribe the groups who going astray as *al-firaq al-mubtadi'a wa-l-munharifa*. In the *Tafsir ar-Rahman: Interpretation of the Meaning of the Qur'an*, the deviant which is associated with those who go astray is defined as those who are ignorant of religious knowledge, and have no desire whatsoever to learn it. It can also refer to those who possess misleading religious knowledge, because they might have learnt it without proper instructions or studied it through deviant sources.¹⁵ In addition to the meaning of deviant discussed above, the Department of Islamic Development in Malaysia defines deviant teachings as "any teaching or practice brought by Muslims or non-Muslims with the claim that the teaching and practice are an Islamic teaching whereas the teaching and practice are contrast to Islam which is based on the Qur'an and ḥadīth as well as in opposition to the practice of Ahl Sunnah wa al-Jama'a."¹⁶

The deviant interpretation is indeed a part of misinterpretation of the Qur'an. The discussion on the misinterpretations of the Qur'an carries generally two kinds of mistake, firstly unintended mistake and secondly intended mistake. Unintended mistake is a commentary exercised by a qualified exegete but committing an error while interpreting the Qur'an. An example is the commentary of the word *mubshirah* in Q.17:59 as circumstantial phrase (*ḥāl*) of the she-camel whereas its meaning is 'a clear evidence' for the truthfulness of the Prophet Ṣāliḥ.¹⁷ Among the earlier scholars who discuss the issue of misinterpretation is Ibn Taymiyyah. In his book *Muqaddimah fi Uṣūl al-Tafsīr*, Ibn Taymiyyah discusses this issue under the category 'the disagreement occurring in the commentary from argumentative perspective (*al-khilāf al-wāqī' fi al-tafsīr min jihat al-istidlāl*)'. He divides this category into two: a group who hold a meaning and try to justify it from the Qur'an, and another is a group who interpret the Qur'an by looking at what is intended by Arabic speaker ignoring the meaning meant by the one who revealed the Qur'an, i.e God.¹⁸

Ibn Taymiyyah explains that the former is those who make a mistake in term of evidence (*dalīl*) and indication (*madlūl*) and the latter is those who make a mistake in term of evidence.¹⁹ Mistake of evidence means the exegete commits an error while seeking evidence from the verses whereas mistake of indication means the position of exegete is wrong and thus causes him to be unjust in his commentary. Those who make mistake in term of evidence and indication are the groups whom he classifies as the people of the deviant such as the Shi'ite, Khawārij and Mu'tazilah in which they hold a doctrine and accordingly interpret the Qur'an according to their belief. He supports this with the like of Tafsīr 'Abd al-Raḥmān Kīsān al-Aṣam, Kitāb 'Alī al-Jubbā'ī, al-Tafsīr al-Kabīr of al-Qaḍī 'Abd al-Jabbār ibn Aḥmad al-Hamdḥānī, al-Jāmi' li 'Ilm al-Qur'an of 'Alī ibn 'Īsā al-Rummānī and al-Kashshāf of Abū al-Qāsim al-Zamakhsharī.²⁰

In *al-Ittijāhāt al-Munharifah*, al-Dhahabī denotes that misinterpretation of the Qur'an did not happen until the post of Muḥammad Ibn Jarīr al-Ṭabarī (d. 311AH) due to the tendencies of the exegetes to exercising their opinions in interpreting the Qur'an.²¹ In this context, misinterpretation is a deviation from the true understanding of the Qur'ānic texts. Following Ibn Taymiyyah, he says that there are two main factors contributing to this misinterpretation. Firstly, the exegete believes in certain meaning and accordingly interprets the Qur'an, for example the commentary of the Ṣūfīs (mystics) regarding Q.4:66 in which they interpret it as "kill yourself by contravene your desires" whereas the verse originally means "to sacrifice their life". Secondly, the exegetes who interprets the Qur'an according to their understanding without looking at the meaning intended by God. This kind of misinterpretation is normally influenced by the adherent of the school of thought throughout the Islamic history. The example is the commentary of Q.3:97 "Pilgrimage thereto is a duty Men owe to Allah. Those who can afford the journey but if any deny faith, Allah stands not In need of any of His creatures". The Kharijites, views that the verse carries the idea that God considers those who leave going on the pilgrimage (*ḥajj*) as disbeliever²² interpretation of which to conform to their doctrine that the doer of major sin remains forever in the hell.

Extending the writing of al-Dhahabī, al-Khālīdī opines that misinterpretation by the deviant is indeed the interpretation of the Qurʾān which results from non qualified personal reason as an outcome of error, desire and earlier opinion of the exegetes ahead of interpreting the Qurʾān (*muqarrar sābiq*). It is also an interpretation which is caused by the deviant groups or cults to support their belief that is not inconformity to the external meaning of the text.²³ According to al-Khālīdī, misinterpretation is motivated by the following motives:²⁴

1. The interpretation is preceded by the position taken by the exegete in order to find argument supporting his idea.
2. Error in understanding the text that leads to the misinterpretation of the text.
3. Failure to follow the method of the interpretation of the Qurʾān.²⁵

Apart of the above motives, misinterpretation of the Qurʾān is exemplified by four characteristics as follows:²⁶

1. The meaning proposed by the exegete is correct but not supported by the Qurʾānic text. In this case, the exegete does not deny the external meaning of the text rather he interprets it with another meaning not favoured by the verse. This is categorized as an error in justification with the text. The example is the interpretation made by Abī ʿAbd al-Raḥmān al-Sulamī for Q.4:66 in which he interprets the phrase “*uqtulū anfusakum*” (kill yourself) with the meaning of “to differ with the desire of yourself” and “*aw ukhrujū min diyārikum*” (to leave your place) with the meaning of “take out the love of the world from the heart”. The meaning given by al-Sulamī is acceptable because it means the necessity of not following one’s desire however it is not in line with the external meaning of the verse which means killing one’s own self and leaving the homeland.
2. The meaning intended by the exegete is correct but the text does not support the meaning subsequently he denies the external and original meaning of the text and interprets it with another meaning alien to the external meaning. In this aspect he commits two mistakes; firstly the denial of the external meaning and secondly uses the meaning outside the context of the text. The example is the Sufi’s interpretation of Q.2:35 “But do not go near to (*taqrabā*) this tree and so become wrongdoers.” According to Sahl ibn ʿAbd Allāh al-Tastarī, God does not mean the word *taqrabā* (nearness) according to its original meaning but He wants to mean it as to avoid concentration for anything except only for God. Here al-Tastarī denies the meaning of prevention from nearness which contrasts to the meaning of the verse and instead upholds the meaning of focusing merely on God.
3. The meaning that the exegete wants to say is incorrect whereas the Qurʾānic text does not support it. In this context, the exegete prefers the meaning he wants to the text. He, however, does not deny the possibility of using the meaning which is apparent from the text. The example is Ibn ʿArabī’s interpretation of Q.73:8 “But keep in remembrance the name of your Lord and devote yourself to Him wholeheartedly.” According to him, the verse carries the meaning as “but keep in remembrance the name of your Lord which yourself that is acknowledge yourself and do not forget it lest God will forget you.” The meaning proposed by Ibn ʿArabī is erroneous because he regards God and man as one entity. He, however, does not deny the external meaning of the text as given above.
4. The meaning that the exegete wants to say is incorrect whereas the Qurʾānic text does not support it. Contrary to the preceding category, here the exegete prefers the meaning he wants to the text and denies the external meaning of the text. The example is the interpretation of Q.4:51 “Have you not turned your vision to those who were given a portion of the Book? They believe in sorcery and Evil.” The incorrect interpretation is to say that sorcery and evil refer to Abū Bakr and ʿUmar ibn al-Khaṭṭāb.²⁷

Another way to understand the issue of misinterpretation of the Qurʾān is as that suggested by Ṭahir Maḥmūd Muḥammad Yaʿqūb in his book entitled *Asbāb al-Khaṭaʾ fī al-Tafsīr : Dirāsah Taʾshīliyyah* which he writes with the aim at identifying the causes of misinterpretation of the Qurʾān.²⁸ According to him the causes can be classified into three and each classification is followed by sub divisions. The first chapter is to divert from the original sources of exegesis which is the Qurʾān and the ḥadīth of the Prophet Muḥammad as well as the principles of exegesis.²⁹ The second is no accuracy in understanding the text and its indication,³⁰ and the third is subjugation of the text to desire and fanaticism.³¹ The most important way used by the deviant groups is *taʾwīl* (interpretation of the text according to the internal or hidden meaning) which belongs to the third division. According to Ṭahir, the deviant groups prefer to interpret (*taʾwīl*) the text as it is the most important way for them to spread their message.³²

Ta'wīl in this context is close to *ishārah*, another term in the science of *tafsīr*, which carries the meaning of interpretation of the Qur'ān disregarding its external meaning. It is an interpretation which is based on indication which is deemed perceptible only to knowledgeable and conscientious persons or the people who possess good behavior and have full control over their soul.³³ It is a method normally used by the *Sūfīs* (mystics) and widely used by the *Bāḫīniyah* (Batiniyya)³⁴ to support the doctrine and ideas advocated by them.

The issue of *ishārah* as a method of Qur'ānic exegesis has been discussed by a number of scholars. As an example, al-Dhahabī concludes that *ishārī* exegesis is allowable if it fulfills two conditions; firstly, the meaning must conform to the external meaning used in Arabic, and secondly, the meaning must be supported by the text of the Qur'ān.³⁵ Al-Dhahabī lists down a number of the Muslim sects that were known for their misapplication of the interpretation. Among these groups are the al-Rawāfiḍ (the plural of Rāfiḍa), al-Shi'ite, al-Bābiya (Babiyyah), al-Bahā'iyya (Baha'iyyah) and al-Bāḫīniyya.³⁶ The examples are the Rawāfiḍ's interpretation of Q.1:6 "The path of those you have blessed" in which they interpret it to mean "*amīr al-mu'minīn* and *ma'rīfat al-imām* (the commander of the believers and the knowledge of the leader)"³⁷, and a Shi'ite scholar known as al-Qummī's interpretation of the word *kitāb* in Q.2:2 "that is the book (*kitāb*)" as 'Alī ibn Abī Ṭālib³⁸ and the Rawāfiḍ's interpretation of the words *al-Jibt wa-l-Ṭāghūt* in Q.4:51 "having belief in idols and false gods (*al-Jibt wa-l-Ṭāghūt*)" as Abū Bakr and 'Umar.³⁹ This latter interpretation of Rawāfiḍ is a result of their position in rejecting the reliability of the Companions of Muḥammad.

Apart of using *ta'wīl* and *ishārah*, deviant groups also resort to the alteration of the text. It can be done in two ways; alteration of the text itself or alteration of the meaning. Such alteration is the characters of the groups of al-Qadariyya al-Majūsiyyah⁴⁰, *al-mubtadi'ā* (innovator), *muṭaṣawwifa al-khurrāfi* (the fictitious mystics) and the Shi'ite.⁴¹ The example of this alteration is al-Kalānī's interpretation of Q.24:35 in which he is reported to say on the authority of Abū 'Abd Allāh Ja'far al-Ṣādiq that the words *mishkah* means Fāṭimah, *miṣbāḥ* means 'Alī, *zujājah* means Ḥusayn, *shajarah mubārakah* means Ibrāhīm.⁴²

Tafsīr' works in Malaysia

Religious scholars played an important role in teaching the *tafsīr* at different places. The most well known place for it, apart of the mosque, is religious school known as a hut. They not only taught *tafsīr* but some of them even wrote on *tafsīr*. The earliest scholar involved in this field was Abdul Malik bin Abdullah known as Tok Pulau Manis.⁴³ He was born around 1650 or 1660 and died in 1736 and a student of the famous scholar of Aceh, Abdul Rauf Singkel. While completing his studies in Aceh he has successfully made a copy of Arabic *Tafsīr of al-Bayḍāwī* which was translated earlier into Malay Language by Abdul Rauf Fansuri. Another scholar, Tok Kenali, has translated some parts of *Tafsīrs of al-Khāzin* and of Ibn Kathīr from Arabic into Malay. His disciples such as Muhammad Idris al-Marbawī wrote a *tafsīr* of Chapter Yāsīn while 'Uthman Jalaluddin translated some parts of *Tafsīr al-Jalālayn*. Malaysian scholars' contribution to the *tafsīr* works has increasingly developed especially in the beginning of the 20th century. Number of scholars emerged such as Abdullah Awang Nuh (1905-1947) with his *Khulāṣat al-Qur'ān*, Muḥammad Noor Ibrahim (1905-1987) with his *tafsīr Sūrat al-Kahf*, Muḥammad Said bin Omar (1854-1932) with his complete book of *tafsīr* entitled *tafsīr Nūrul Iḥsān* and Muṣṭafā 'Abd al-Raḥmān (1918-1967) with his *tafsīr al-Qur'ān al-Ḥakīm*.⁴⁴ All of these exegetical works are considered as praiseworthy and thus not associated with the deviant teachings.

Deviant groups in Malaysia and their Interpretations of the Qur'ān

The topic discusses twofold issues, firstly overview of the emergence of deviant teaching in Malaysia, and secondly the examples of deviant teachings in Malaysia and the examples of their interpretation of the Qur'ān.

Overview of the Emergence of Deviant Teachings in Malaysia

According to Fatah, the deviant teachings have resided in Malaysia more than 200 years ago⁴⁵ but there is another opinion suggesting that these movements have operated secretly much earlier than this date since the advent of Islam to Malaysia was in the 15th century.⁴⁶ Most of the deviant teachings in Malaysia are based on *taṣṣawwuf wujūdiyyah*⁴⁷ and *bāḫīniyyah* which are under the influence of the doctrines of Jews, Neo-Platonism, Platonism, Christianity, Zoroaster, Mani, Mazdak, Hinduism-Buddhism, animism and dynamism.⁴⁸ Before the establishment of Department of Islamic Affairs in each state of Malaysia⁴⁹ which took place from its independence in 1957 until 1990, there was no official attention to the deviant teachings except through the effort of some Muslim preachers.⁵⁰

Currently there are more than fourty groups in Malaysia which have been classified by the Malaysia Islamic Department as deviant. The deviant teachings in Malaysia are overshadowed by a number of characters. Among these characters are the claim that their leader is the Prophet who has been conferred revelation by God, belief that there is prophet after the Prophet Muḥammad, the acknowledgement of the future leader known as al-Mahdī, incarnation, the followers would enter the Paradise in the Hereafter in which a key to it is at the hand of the leader, the compensation of sins with money and the submission of female for sexual purpose.⁵¹ The existence of the deviant teachings in Malaysia has caused a number of incidents such as the conflict between the security officers and the group known as Four Companions in Kelantan in 1974 leading to the death of one the member of the group. Another incident was an injury of Damanhuri Abdul Wahab caused by Tajul Ariffin who claimed himself as al-Mahdī.⁵²

Examples of deviant teachings in Malaysia and the examples of theirs interpretation of the Qur'an

What follows are some of the examples of what have been said as deviant teachings whose information of their interpretation of the Qur'an is available. The examples illustrated below refer to their interpretation which is considered wrong and misleading although it could not be denied that not all of the interpretations belong to these groups are wrong. It should, however, to be noted that it is difficult to have access to the original materials of the groups since their interpretations are not documented in a form of book of *tafsīr* rather their interpretations are disseminated through their teaching among their followers and hardly made available for outsiders.

1 - Deviant teaching at Kampong Gong Halt

It was located at Jenderak Temerloh in the state of Pahang. Its doctrine is similar to the *Bāṭiniyya*. Among its teachings is the cancellation of pilgrimage to Mecca, the marriage (*nikāḥ bāṭin*) and the denial of the Day of Resurrection. They interpreted the Chapter One (al-Fāṭihah) of the Qur'an based on the *bāṭiniyya*'s method which neglects the original meaning and favours the hidden meaning. The following is the example of their misinterpretation.⁵³

Words or verses	Original Interpretation ⁵⁴	Their Interpretation
<i>Bismillāh</i>	in the name of Allāh	I subnahu wataala named myself
<i>al-Raḥmān al-Raḥīm</i>	the Most Merciful the Most	O Muḥammad I reveal my secret to you
<i>al-Ḥamdu li-Llāh</i>	all praise be to Allāh	O Muḥammad perform the prayer as a praise to me
<i>rabb al-ālamīn</i>	the Lord of the universe	O Muḥammad all the works are myself but the external is you

2 - Taslim

This is considered the oldest teaching of the cult in Malaysia. It was established by Ahmad Syafie in Penang in 1872, one of the states at the Northern Peninsula of Malaysia. Ahmad Syafie was known later as Ahmad Matahari (Sun) because he has compared the sun with God.⁵⁵ Some of the doctrines of this teaching are a belief that internal part of man is God and external part is the light of Muḥammad, the universe is pre-existent, interpreting the Qur'an following the desires and rejection of the Day of Resurrection.⁵⁶ This group is under the influence of the Batiniyah whose method is to prefer the internal meaning to the external. It also absorbs the concept of *wahdat al-wujūd* since it talks about the acquaintance of man through the acquaintance of God which leads to the abolishment of ritual in Islam.⁵⁷ One of the teachings of this cult is the submission of the followers to the order from the leader. They interpret Q.31:22 "Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs" claiming that *Taslim* (submission) is to give respect to their leader.⁵⁸ Another misinterpretation done by the group is concerning Q.33:56, "Allah and His angels send blessings on the Prophet: O you who believed! Send your blessings on him, and salute him with all respect" to mean a salute and recognition of the Imam instead of a salute to the Prophet Muḥammad.⁵⁹

3- Hakikat Insan

It is believed that this group was located in the state of Kelantan at the north-east of Malaysia. This group is a reemergence of the deviant teaching of Taslim. According to the document written by Ahmad Laksamana the grandchild of Haji Othman Yaakob⁶⁰ the group claims that the basis of their teaching is *a mystical*⁶¹ whose understanding of legal doctrines belongs to the specialists, and thus impossible for others, i.e. scholars of *sharī'a* (the sacred laws). What alludes to the claim that this group is deviant is such saying like "before God exists" which is totally contrast to the common belief of Muslims, and the teaching of the Qur'an that God's existence is not preceded by His non-existence state. They also believe that mankind is created from the Nur Muḥammad (light of Muḥammad) which preceded the creation of Adam.

Their teaching contains the element of *Waḥdat al-Wujūd* (the Unity of Existence) and the doctrine of the Bāṭiniyya (esotericists).⁶² Interpretation of letters and numbers is one of their methods because for them letters and numbers have their own meaning. They use a number of verses to support their doctrine. However, there are a number of places in which the verses have been interpreted wrongly for the justification of their doctrine.⁶³ The examples are the misinterpretation of the phrase *Al-Ḥamd li-l-Lāh Rabb al-‘Ālamīn* which is illustrated as follows: a (*alif*) – secret, l (*lam*) – existence, h (*ha*) – knowledge, m (*mim*) – light, d (*dal*) – witnessing, l (*lam*) – attribute, l (*lam*) – names, , h (*ha*) –actions, r (*ra*) – secret of secret, b (*ba*) – secret, a (*alif*)- ahdah, l (*lam*) - wahdah, ‘ (*‘ayn*)- wahdiyah, a (*alif*)- ahmad, l (*lam*) – Muhammad, m (*mim*) - Mustafa, i (*ya*) – Mahmud, n (*nun*) – insan kamil (a perfect man). Their interpretation of the letters to have the hidden words is deemed erroneous because it is not a common method used by the Arab in their speech⁶⁴ and thus such interpretation by this group belongs to esoteric interpretation. They also interpreted Q.70:23 “Those who remain steadfast to their prayer (*solātihim*)” as to mean “solat da’im” (a continuous prayer) which according to them is a man’s witnessing of himself all the times and the moment⁶⁵ contrary to the original interpretation.

4- Tariqah⁶⁶ Ahmad Ahmadiyah

There is no much information about this group. Their leader was referred to as Wan Abdullah Wan Mahmud. This tariqah was influenced by the doctrines of *waḥdat al-wujūd* and batiniya. It is said that one of his follower, Ismail Abdul Rahman wrote a book entitled *Miftah al-Zirah al-Aqwal ‘Idah* in which the teachings of this tariqah were exemplified. The book also gives few examples of the use of Qur’ānic verses in which the meanings have been wrongly interpreted. The following are few examples which has been identified by Siti Norbaya Abd Kadir.⁶⁷

Verses	Original Meaning	Their Interpretation
1. <i>Iqra wa rabbuka al-akram alladhī ‘allama bi-l-qalam al-rahīm</i> (Q.96:1)	Proclaim! (or read!) in the name of your Lord and Cherisher, Who created ⁶⁸	From this verse the Prophet has chosen ninety nine names of God, the most notable are Allāh, al-Raḥmān, al-Raḥīm. This is the more gracious than the worlds of spirit and <i>iḥsān</i> (doing good) and the world of man (<i>insān</i>)
2. <i>Fa ainama tuwallū fa thamma wajhu-llāh</i> (Q.2:115)	Wheresoever you turn, there is the presence of Allah ⁶⁹	Invocation is likely finding the truth between servant and his God by which the universe becomes invisible
3. <i>Inna Allāh ya’murukum an tu’addū al-amānāt ilā ahlihā</i> (Q.4:58)	Indeed Allah does command you to render back your trusts to those to whom they are due ⁷⁰	During the exclamation <i>Allāh akbar</i> (Allāh is the greatest in the prayer) you must make your presence towards God in returning the trust of God which is a returning the attributes of God.
4. <i>Alastu birabbikum yā Muḥammad</i> (Q.7:172)	Am I not your Lord ⁷¹	Am I not your Lord O Muḥammad!

In the first example there is no relation between the verse, its original meaning and the interpretation given in this book as well as the writer has added another word *al-Raḥīm* to the original verse i.e. at the end of this verse. This verse originally is intended to imply the necessity for seeking knowledge and reading. However, the use of terms such as the worlds of spirit, *iḥsān* and *insān* is indeed derived from the teaching of seven degrees (*martabat tujuh*).⁷² In the example no. 2, the verse is discussing the issue of *qiblah* (direction during the prayer) whereas the interpretation given here is out of the context which is an effort to compel the verse to suit the idea of *waḥdat al-wujūd*. In example no. 3, the interpretation tries to relate the presence of God to the rendering of the trust whereas in the example no. 4, another word “*Ya Muḥammad*” has been added at the end of the original verse. In these four examples, the author of the book has falsely related the verses to the meanings which are out of the context of the verses and he has also added few words which must be avoided in term of writing the verses of the Qur’ān.

5- Qadiani in the state of Selangor

The teaching of Qadiani was originally established by Mirza Ghulam Ahmad Qadiani in India in 1889 and spread outside of India in the beginning of the 20th century. The teaching came to Malaysia in 1930 and found its followers mainly in the state of Selangor.

In 1975 the Council of Rulers of Malaysia has agreed with the Council of National Islamic Legal Jurisdiction that the Qadiani was deviant and considered apostate.⁷³ The main features of the teaching of this group are the claim that Mirza Ghulam Ahmad as al-Mahdī⁷⁴, the Messiah⁷⁵ and finally the prophet, that he was a recipient of divine revelation and the abolition of the Holy War (*jihād*). For the justification of his cause he has distorted the Qur’anic verses and their interpretation.

The examples of the changes that he has made are:⁷⁶ in Q.2.23-24 which he changed the phrase *fa in lam taf’alu wa lan taf’alu* to *wa in fa in lam taf’alu wa lan taf’alu* in which the letter *wa in* is added. Another example is Q.22:52 which the phrase “*wa mā arsalnā min qablika min rasūl*” was changed to “*wa mā arsalnā min rasūl*” in which *the words min qablika* is deleted. In order to justify the cause of his Qadiani’s movement he has changed the verse Q.96:1 “*innā anzalnāhu fī laylatil qadr*” to “*innā anzalnāhu fī laylatil qadr qarīban min al-qādiyān*” in which the phrase *qarīban min al-qādiyān* is added. Since his name was Ahmad he claims that the word Ahmad in Q.61:6 is referring to him.⁷⁷ The full meaning of this verse is “And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the apostle of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"

Another misinterpretation of this group was the interpretation of Q.33:40 which to mean that Muhammad was not the last messenger quoting that the word *khātām* in this verse does not denote the meaning of the seal of the prophets, i.e. the last messenger. According to him, the seal means the stamp for the prophets whether they came before or after Muhammad. Therefore, whoever come after the Prophet Muḥammad have to obtain a thumb print from him before pursuing and spreading Islam to the entire world. Such understanding concludes that the prophetic will remain approachable to anyone after the demise of Muḥammad. The original meaning of Q.33:40 is “Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.”

6- Qabulani in the state of Johor in 1980s

The founder of this group was Singaporean origin, Ibrahim bin Abdul Wahab. He used the city of Johor Baharu in the state of Johor as a centre for his activity through the support of the family of Muhammad Yunus bin Abdul Manaf.⁷⁸ His teaching was overshadowed by the following characters:

1. God’s knowledge is not limitless and the light of Muḥammad was created from the light of Adam. He added the letter *waw* (and) as a prefix to the the word *Akbar* (the Most Exalted) in the phrase *Allāhu Akbar* and taught to his followers that the *Akbar* refers to the penis of man.
2. The recitation of his own form of intention (*niyyah*) while performing the ablution using the phrase which he only understood.
3. The daily prayers are only obliged on those who have not reached the age of maturity.
4. Pilgrimage to Mecca is not obligatory and it is a waste of wealth.

Apart of these features the group of Kabulani engaged in misinterpretation of the Qur’ān. The following are some of the examples:

Verses	Their Interpretation	True Interpretation
<i>Al-Ḥākumu-l-Takāthur</i> (Q.108:1)	The entry of <i>qadīb</i> (penis) of man into the <i>mahbal</i> ⁷⁹ of female	To you have We granted the Fount (of Abundance). ⁸⁰
<i>Bismillāhir-Raḥmānir-Raḥīm</i> (Q.1:1)	When the body of man has <i>kathīf</i> (thick) hair it is playable	In the name of Allah, Most Gracious, Most Merciful. ⁸¹

7- Tariqah Khalidah at Kluang, Johor

Talib b. Hassan originated from Kluang, Johor was regarded as the founder of this *tariqah*. In the first place the *tariqah* managed to attract nineteen followers before the number was reduced to eleven only.⁸² Among of its teachings are as follows:

- a- After the demise of the Prophet his teachings are no longer recognized which led to the rejection of belief in the prophecy of Muḥammad..
- b- The obligatory prayer is performed twice in a day, i.e. at the dawn and the dusk.

c- *Jumu'ah* (Friday) prayer is an innovative and not a religious teaching thus it is not an obligatory.

As for the distortion of Qur'an, he had a tendency to amend the verses because he believed in receiving the command from the metaphysical world. The examples of his amendment of the Qur'anic verses are as follows:

Original Verses	The altered version	The effect
<i>Iyyāka Na'budu wa Iyyāka Nasta'in</i> (Q.1:5)	<i>Iyyā Na'budu Ilayya Nasta'in</i>	Change of the meaning from "Only You do we worship, and only Your aid do we seek" to "Only to us we worship, to us we seek aid"
<i>maghdūb</i> (Q.1:7)	<i>ma' tūb</i>	Change of the meaning from "whose portion is wrath" to "whose portion is destruction"
<i>Wa laḍ-Ḍāllīn</i> (Q.1:7)	<i>Wa lā battālīn</i>	Change of the meaning from "who go not astray" to a phrase <i>Wa lā battālīn</i> which does not have any meaning

8- Naqsyabandiah Kadirun Yahya

This group which was centered in the state of Selangor was founded in 1970's by Kadirun Yahya whose original name was Mohammad Amin bin Ompong Sutan Sari Alam. This teaching has distorted the meaning of Qur'anic verses and has been classified by the Department of Islamic Affairs of Malaysia as deviant. The examples of the distortion of the meaning of the Qur'anic verses committed by this group are as follows:

Verses	Their Interpretation	True Interpretation ⁸³
<i>Man yahdi-Llāh fa huwa-l-muhtadī wa man yuḍlil fa lan tajida lahū walīyan murshidan</i> (Q.18:17)	He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him will you find no leader to lead him to the Right Way.	He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him will you find no protector to lead him to the Right Way.

Meaning of this verse is interpreted in this way in order to support the idea that ritual practices should be taken from a spiritual teacher (*mursyid*).⁸⁴

Verses	Their Interpretation	True Interpretation ⁸⁵
<i>Nūrun 'alā nūr yahdi-Llahu li nūrihi man yashā'</i> (Q.24:35)	Light of God consorts the light of Muḥammad, that is what is given by Him to man what He wills	Light upon Light! Allah does guide whom He will to His Light:

In this verse he has included the light of Muḥammad in the phrase *nūrun 'alā nūr* whereas the phrase does not denote any of this idea. He originally discusses the light of God as a source of guidance.⁸⁶

Verses	Their Interpretation	True Interpretation ⁸⁷
<i>Wa mā ramayta idh ramayta wa lākinna-Llāha ramā</i> (Q.8:17)	and it is not you who encroached when you did it but it was Allāh	It is not you who slew them; it was Allah.

This verse was interpreted in this way to support the doctrine that man has no choice as regard to their action and thus conforms to the Jabariyyah (Jabarite) in contrast to the doctrine of Ahl Sunnah wal Jama'ah.⁸⁸

9- Ilm al-Haq

The founder of this group was Rabbani bin Damin. The operation of this group was located in the district of Batu in the state of Johor at the southern part of Malaysia. Rabbani was known for having no official religious studies with Muslim scholars. His educational background was only in the level five of primary school. He taught his followers Malay martial art, black magic and the interpretation of the Qur'an. One of his followers claimed that Rabbani was a traditional medical practitioner and able to cure a number of spiritual illness. Among of his deviant teachings is that the five daily prayers could be performed through five figures. The examples of his misinterpretation of the Qur'anic verses are follows:⁸⁹

Verses	Their Interpretation	True Interpretation ⁹⁰
<i>Qul huwa Allāh aḥad</i>	Abu Bakr	Say: He is Allah, the One and Only
<i>Allāh al-Ṣamad</i>	°Ali	Allah, the Eternal, Absolute
<i>Lam yalid</i>	°Uthman	He begets not
<i>Wa lam yakun lahū kuwan aḥad</i>	°Umar	And there is none like unto Him

10- Anti-Hadith Movement

Anti-hadith movement in Malaysia is normally associated with the intention to ridicule the position of *ḥadīth* of the Prophet Muḥammad as a second source of Islamic religion next to the Qur'ān. The group has been declared by the Department of Islamic Affairs of Malaysia as deviant. It is obviously linked to a controversial figure namely Kassim Ahmad whose through his book *Hadith Satu Penilaian Semula* (Hadith A Reexamination) has mistakenly interpreted a number of Qur'ānic verses. Born in 1933 in Kedah the north state of Malaysia Kassim Ahmad 1933 completed his secondary studies at Sultan Abdul Hamid College and furthered his study in University of Malaya in Malay Literature⁹¹. The following are some of the examples of his misinterpretation of the Qur'an:

Verses	Kassim's Interpretation	True Interpretation ⁹²
<i>Wa mā ātākum al-rasūl fa khudhūh wa mā nahakum °anhu fantahū</i> (Q.59:7)	So take the bounty that the Messenger assigns to you, and deny yourselves that which he withholds from you.	So take what the Messenger assigns to you, and deny yourselves that which he withholds from you.

In this verse, he has translated the phrase *mā* as the bounty whereas it should be translated as whatever. As for the meaning of the bounty it has been mentioned in Q.59:8 and thus in order to emphasis on the necessity to follow the order of the Prophet the Qur'ān uses the phrase *mā* in general to denote whatever he gives. This includes all the command from him and not only the distribution of the bounty as understood by Kassim. He accuses the Muslim scholars as "the meaning of this verse has always been misinterpreted by the scholar of *ḥadīth* to mean whatever the Messenger command you accept it, and whatever he withholds from you restrain from it."⁹³

Verses	Kassim's Interpretation	True Interpretation ⁹⁴
<i>Wa qāla al-rasūl yā rabbi inna qawmi ittakhadhū hādha-l-Qur'ān mahjūran</i> (Q.25:30)	"O my Lord! Truly my followers took this Qur'an for just foolish nonsense."	"O my Lord! Truly my people took this Qur'an for just foolish nonsense."

In this verse he has translated the word *qawmi* as my followers whereas the true translation should be my people of folk.

Verses	Kassim's Interpretation	True Interpretation ⁹⁵
<i>Wa mā kāna ṣalātuḥum °inda al-bayti illā mukā'an wa taṣḍiyah</i> (Q.8:35)	Their prayer at the Holy House is nothing but a lie and a lost	Their prayer at the House [of Allah] is nothing but whistling and clapping of hands

In this verse he changes the meaning of *mukā'an wa taṣḍiyah* from whistling and clapping to a lie and a lost.⁹⁶

Conclusion

This discussion has shown that misinterpretation which includes the misinterpretation of the deviant teaching has started in the early time backed to the fourth Islamic century. It was the results of imposing personal understanding and doctrine over the Qur'ānic verses and of the lacking of Arabic knowledge. Most of the involving groups prefer to use esoteric meaning which does not conform to its conditions. In Malaysia, similar situation penetrated the deviant groups whose leaders were not well versed in Islamic studies and they have tendency to alter the Qur'ānic text.

Endnotes

¹ It is an interpretation whose source is based on the sayings of the Qur'ān, the ḥadīth, the opinions of the Companions of the Prophet Muḥammad and the Successors [of the Companions].

² For a detail explanation of the use of these five methods refer for example Al-Khālīdī, Ṣalāh °Abd al-Fatāh, *Ta'rif al-Dārisīn bī Manāhij al-Mufasssirrīn*, Dimashq: Dār al-Qalam, 2002, pp.67-76.

³ Al-Khālīdī, Ṣalāh °Abd al-Fatāh, *Ta'rif al-Dārisīn bī Manāhij al-Mufasssirrīn*, Dimashq: Dār al-Qalam, 2002, p. 76.

⁴ Muhammad `Ata al-Sid, *The Hermeneutical Problem of the Qur'ān in Islamic History*, unpublished Phd Thesis, Temple University, USA, 1975 p. 174-5.

⁵ Al-Khālīdī, *op. cit.*, p. 78.

⁶ *The Concise Oxford Dictionary*, London, 1995, p. 634.

⁷ Lane, W.E., *Arabic-English Lexicon*, Cambridge: The Islamic Texts Society, 1984, vol.2, p. 1798

⁸ "Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (of warning)." (Q.7:179). This kind of astray refers to those who do not able to use their human potential.

⁹ "Have you not turned your vision to those who declare that they believe in the revelations that have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right)." (Q.4:60). This refers to those who deviate from guidance

¹⁰ "Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are you turned away?" (Q.10:32). This refers to those who deviate from the truth in general. See Aibdi Rahmat, *Kesesatan Dalam Perspektif al-Qur'an (Ḍalāl in Qur'ānic Perspective)*, Yogyakarta: Pustaka Pelajar, 2007, pp. 64-65

¹¹ Lane, W.E., *Arabic-English Lexicon*, Cambridge: The Islamic Texts Society, 1984, vol.1, p. 550.

¹² Lane, W.E., *Arabic-English Lexicon*, Cambridge: The Islamic Texts Society, 1984, vol.1, p. 1277

¹³ Lane, W.E., *Arabic-English Lexicon*, Cambridge: The Islamic Texts Society, 1984, vol. 1, p. 166.

¹⁴ Al-Shātībī, *al-Itiṣām*, vol. 1, p. 51 quoted in *Asbāb al-Khaṭa' fi al-Tafsīr*, vol.1, p. 323.

¹⁵ Department of Islamic Development of Malaysia *Tafsir ar-Rahman: Interpretation of the Meaning of the Qur'an*, Kuala Lumpur: Department of Islamic Development Malaysia, n.d., p. 5.

¹⁶ *Mengenal Ajaran Sesat Di Malaysia*, a booklet published by the Department of Islamic Development of Malaysia, Kuala Lumpur: PNMB, 2000, p. 1. The term ahl al-Sunnah wa-l-Jama'a refers to the community of Muslim who continued to live after the era of the Companions on the basis of the practice of the Prophet and his Four Rightly Guided Caliphs [i.e. Abū Bakr, °Umar, °Uthmān and °Alī] and safe from discord. However, there are those who not are ascribed by the name such Jahmiyyūn, Qadariyyūn, Rawāfiḍ. See Fahd ibn °Abd al-Raḥmān al-Rūmī, *Ittijāhāt al-Tafsīr fi al-Qarn al-Rābi° Ashar*, Riyād: Maktabat al-Rushd, 2002, vol. 1, pp. 53-55.

¹⁷ Al-°Akk, Khālīd °Abd al-Raḥmān, *Uṣūl al-Tafsīr wa Quwā'iduh*, Dimashq: Dār al-Nafā'is, 1986, p. 230.

¹⁸ Ibn Taymiyah, *Muqaddimah fi Uṣūl al-Tafsīr*, ed. Fawwāz Aḥmad Zamrafi, 2nd ed., Beirut: Dār Ibn Ḥazm, 1997, p. 72.

¹⁹ The example of those who make misyake in term of evidence are the groups of mystic and jurists.

²⁰ *Muqaddimah fi Uṣūl al-Tafsīr*, p. 74. These books of exegesis are not totally rejected because they are not absolutely misinterpreted. It is a number of places in the Qur'ān in which the interpretation is made according to their belief by which is deemed by Ibn Taymiyyah as exegetical error in term of evidence and indication. Although these exegeses belong to this category they in particular *al-Kashshāf* of al-Zamaksharī is used widely by Muslims scholars in their exegetical literatures.

²¹ Muḥammad Ḥusayn al-Dhahabī, *al-Ittijāhāt al-Munḥarifah*, translated to Malay by Muhammad Ramzi Omar, Kuala Lumpur: Pustaka Ilmi, n.d., p. 101.

²² Muḥammad Ḥusayn al-Dhahabī, *al-Ittijāhāt al-Munḥarifah*, p.101.

²³ Cf. p. 3 of this article which is said that understanding of the text must be in conformity with the external meaning.

²⁴ For the detail see al-Khālīdī, *op. cit.*, p. 496.

²⁵ The method has been mentioned earlier in this article.

²⁶ Al-Khālīdī, *op, c it.*, pp.497-499.

²⁷ Al-Khālīdī, *op. cit.*, 499.

²⁸ To see the examples refer to this book which is written in two volumes. See *Asbāb al-Khaṭa' fi al-Tafsīr: Dirāsa Ta'ṣīliyya*, 1st ed., al-Damām: Dār Ibn al-Jawzī, 1425AH.

²⁹ Under this category the following sub divisions are the use of (1) the weak and fabricated *aḥādīth* (plural of *ḥadīth*) which can be found in the exegetical works of Ahl al-Sunnah wa-l-Jama'a and the opposition groups which he classified as the deviant groups (*al-firaq al-mubtadi'a*), (2) Jews-Christian information (*Isrā'īliyyāt*), (3)

myths (*hikāyāt*) (4) excessive preference for the Arabic language and excessive preference for intellect to the sound reported sayings of the Prophet, and (5) to using the opinion of deviant people

³⁰ Under this category the following sub divisions are the (1) failure to distinguish between abrogating and abrogated text, (2) inability of argumentation with the text, and (3) reliance on faulty interpretation.

³¹ Under this category the following sub divisions are the (1) fanaticism to legal and political sects, (2) use of desire, (3) interpretation of the batiniyyah, and (4) revolution against classical interpretation.

³² Ṭāhir, *op. cit.*, vol.1, p.460. In this context, *ta'wīl* is the explanation of the inner meaning of the word and text. Ibn Taymiyyah divides *ta'wīl* into two; *ṣaḥīḥ* (sound) and *fāsid* (faulty). *Ṣaḥīḥ* is when the explanation conforms to the text, in agreement with the ḥadīth of the Prophet whereas the *fāsid* is turning away from external meaning to the meaning not in agreement with it and not supported with evidence and the context of the text. See Ṭāhir, vol.1, pp. 445-460.

³³ Thameem Ushama, *Issues in the Study of the Qur'ān*, Kuala Lumpur:Ilmiah Publisher, 2002, p. 61.

³⁴ Bāṭiniya is a pejorative term to refer to a number of Muslim groups those groups, such as Alevism, Shi'ite, Ismailism, and often Sufism. The word batiniyyah originates from the word batin which distinguish between an inner and esoteric (*bāṭinī*) level of meaning in the Qur'an, in addition to the outer, exoteric level of meaning (*ẓāhirī*). Batiniyyah emerged during the reign of al-Ma'mun (813-833 c.e) continued to develop in the reign of al-Mu'taṣim (833-856 c.e.) See <http://en.wikipedia.org/wiki/Batiniyya>, *Sufi Terminology*, p. 35; H.O.K. Rahmat S.H., *Pencemaran Akidah Nusantara*, Kuala Lumpur: Dewan Bahasa dan Pustaka, 1983, p. 56.

³⁵ Muḥammad Ḥusayn al-Dhahabī, *al-Tafsīr wa-l-Mufasssīrūn*, Cairo: Maktabah Wahbah, 1995, vol. 2, p. 387.

³⁶ See al-Dhahabi, *al-Tafsir wa al-Mufasssīrūn*, vol. 2, pp. 25 onwards.

³⁷ *Al-Tafsīr wa al-Mufasssīrūn*, vol. 1, p. 463

³⁸ *Al-Tafsīr wa al-Mufasssīrūn*, vol. 1, p. 464.

³⁹ *Al-Tafsīr wa al-Mufasssīrūn*, vol. 1, p. 466.

⁴⁰ Those who believe that God is the Creator of good but not of bad.

⁴¹ Ṭāhir, *op. cit.*, vol.1, p. 536.

⁴² Al-Khālidī, *op. cit.*, p. 508.

⁴³ Ismail Yusoff, *Perkembangan Pengajian Dan Penulisan Tafsir di Malaysia*, unpublished PhD thesis, Kuala Lumpur: University of Malaya, 1995, p. 85.

⁴⁴ Ismail Yusoff, *op. cit.*, p.89.

⁴⁵ Abdul Fatah Harun Ibrahim, *Ajaran Sesat*, p. 68.

⁴⁶ Jabatan Kemajuan Islam Malaysia, *Mengenal Ajaran Sesat di Malaysia*, Kuala Lumpur:PNMB, 2000, p. 1.

⁴⁷ *Taṣawwuf wujūdīyah* is a concept related to *waḥdat al-wujūd*. The latter means the unity of existence which at the end of the path only God is found. It is a belief that there is only One Being there, that other things are non-existent, and that in spite of their non-existence, they are the manifestations and appearances of One Being. See Muhammad Abdul Haq Ansari, *Sufism and Shari'ah: A Study of Shaykh Ahmad Sirhindi's Effort to reform Sufism*, UK:Islamic Foundation, 1986, p. 102; see also Amatullah Armstrong, *Sufi Terminology*, p. 254.

⁴⁸ Abdul Fatah Harun Ibrahim, *Ajaran Sesat*, p. 78; *Mengenal Ajaran Sesat Di Malaysia*, p.2. Before the advent of Islam in Malaysia the first religion that pervaded the region was Hinduism-Buddhism whereof it has affected, after the advent of Islam, some of the Muslims cultures.

⁴⁹ Malaysia consists of thirteen states.

⁵⁰ Ismail Abdullah, *Ṣuwar min al-Ta'ālīm wa-l-mumārasāt al-dīniyyah al-munḥarīfah fī wilāyāt Johor bi Māliziyya*, the Journal of al-Tajdid, Kuala Lumpur: the International Islamic University Malaysia, year 9, no. 18, p. 52.

⁵¹ Ku Muhammad Asmadi Ku Mohd Saad, *20 Hujjah Akidah Ahli Sunnah Wal Jamaah vs Akidah Sesat*, Selangor; Pustaka al-Ehsan, 2010, pp. 41. 42.

⁵² *Ibid*, p. 41.

⁵³ Abdul Fatah Harun Ibrahim, *Ajaran Sesat*, pp. 121-124.

⁵⁴ Al-Bayḍāwī, Nāṣir al-Dīn, *Anwār al-Tanzīl wa Asrar al-Ta'wīl*, Beirut: Dār al-Kutub al-Ilmiyyah, 1988, vol. 1, pp. 5-8.

⁵⁵ It means the universe is from God like the sun and its heat.

⁵⁶ <http://www.sabah.edu.my/cwm010/ajaransesat.htm>

⁵⁷ Muhammad Haniff Hassan, *Penyelewengan Kebatınan di Singapura*, in Seminar Kebatınan Serantau, Singapore, 2000, p. 26. See <http://ddms.usim.edu.my/bitstream/handle/123456789/884/Penyelewengan%20Kebatınan%20Di%20Singapura.pdf?sequence=1>. It is difficult to trace the material of exegetical activities by this group. However, its concept is similar to another group, *Hakikat Insan*, and thus it is conceived that the interpretation of the Qur'ān by the group Taslim can be based on the group of *Hakikat Insan*.

- ⁵⁸ *Antara Ajaran, Amalan dan Ilmu-Ilmu Salah dan Sesat*, Bulan Dakwah Semalaysia Peringkat Negeri Johor, Jabatan Agama Islam Johor, 1978, p. 28
- ⁵⁹ Uthman, Mohammad Zahir, *Konsep Ajaran Taslim*, A paper presented at the symposium of the Department of Theology and Philosophy, National University of Malaysia UKM, 1980.
- ⁶⁰ Ahmad Laksamana, *Hakikat Insan*, (Reality of Man), Kelantan, n.p., 1995, pp. 1-7.
- ⁶¹ Mystical or *Tasawwuf* is the science of self. It is known as Sufism or Islamic mysticism. See Amatullah Armstrong, *Sufi Terminology*, Kuala Lumpur: A.S.Noordeen, 1995. p. 239.
- ⁶² Norarfan Zainal Abidin, *Perkembangan Ajaran Sesat di Negara Brunei Darussalam*, Brunei: Kementerian hal Ehwal Ugama, 2007, p. 36.
- ⁶³ Al-Dhahabī states that the method of interpretation of letters and numbers is not practiced by the Arab [Muslims] in the time of revelation and it is only a claim not espoused by convincing evidence which is impossible for understanding. If this method was approved, the Prophet and his Companions would implement it in their exegesis and the absence of this method from their exegesis is an evidence that it is an inappropriate method of exegesis. See *al-Tafsīr wa-l-Mufasssīrūn*, vol. 2, pp. 391, 394 and 396.
- ⁶⁴ Al-Dhahabī, *op. cit.*, vol. 2, p. 391.
- ⁶⁵ Laksamana, *Hakikat Insan*, p. 188.
- ⁶⁶ Tariqa means way or path which refers to the spiritual path practiced by mystics to get close to God.
- ⁶⁷ *Ajaran Sesat: Sejarah Kemunculan dan Ciri-cirinya*, Kuala Lumpur: al-Hidayah Publishers, 2007, pp. 136-142.
- ⁶⁸ Al-Bayḍāwī, *op. cit.*, vol. 2, p. 609.
- ⁶⁹ Al-Bayḍāwī, *op. cit.*, vol. 1, p. 83.
- ⁷⁰ Al-Bayḍāwī, *op. cit.*, vol. 1, p. 220.
- ⁷¹ Al-Bayḍāwī, *op. cit.*, vol. 1, p. 367.
- ⁷² Seven degrees or in Malay is known as *Martabat Tujuh* is one of the doctrines of *Waḥdat al-Wujūd*. It discusses the beginning of the existence of the universe which surrounds the seven degrees which are *ahadiyah* (transcendent unity), *waḥdah* (the divine solitude), *waḥidiyah* (singleness), *‘ālam arwāḥ* (the world of spirit), *‘ālam mithāl* (the world of images), *‘ālam ajsām* (the world of concrete material things) and *‘ālam insān* (the world of man). See Amatullah Armstrong, *Sufi Terminology*, pp. 12-13 and Abdul Fatah Haron, *Martabat Tujuh*, Kuala Lumpur: Jabatan kemajuan Islam Malaysia 1998, p. 4.
- ⁷³ Mohd Najib Abdul Kadir, Muhammad Akil Mohd Ali, *Penyelewengan Tafsir Masa Kini, (Current Deviation of Tafsir)* in the Proceeding of the Seminar Al-Qur’an dan Isu-isu Semasa Peringkat Kebangsaan Kali Ketiga (Conference on the Qur’an and Current Issues 3rd National Level), Bangi: National University Malaysia, 2002, p. 37.
- ⁷⁴ This happened in 1891.
- ⁷⁵ This was claimed in 1901.
- ⁷⁶ Mohd Najib Abdul Kadir, Muhammad Akil Mohd Ali, *op. cit.*, pp. 6-7.
- ⁷⁷ Fawzi Said Thaha, *Ahmadiyah Dalam Persoalan*, 1981: Bandung: Pt. Al-Ma’arif, p. 409.
- ⁷⁸ Ismail Abdullah, *op. cit.*, pp. 54-57.
- ⁷⁹ *Mahbal* means time of delivery. In this context it could possibly mean a womb.
- ⁸⁰ Al-Bayḍāwī, *op. cit.*, vol. 2, p. 626.
- ⁸¹ Al-Bayḍāwī, *op. cit.*, vol. 1, p. 5.
- ⁸² Ismail Abdullah, *op. cit.*, pp. 59- 60.
- ⁸³ Al-Bayḍāwī, *op. cit.*, vol. 2, p. 6.
- ⁸⁴ Mohd Najib Abdul Kadir, Muhammad Akil Mohd Ali, *op. cit.*, pp. 40-41.
- ⁸⁵ Al-Bayḍāwī, *op. cit.*, vol. 2, p.125.
- ⁸⁶ Mohd Najib Abdul Kadir, Muhammad Akil Mohd Ali, *op. cit.*, p. 41.
- ⁸⁷ Al-Bayḍāwī, *op. cit.*, vol. 1, p. 378.
- ⁸⁸ Jabariyyah holds the doctrine that God has absolute authority over man’s action and thus man does not has a freedom to make choice whereas in the view of Ahl Sunnah wal Jama’ah man is given a freedom to make choice.
- ⁸⁹ Ismail Abdullah, *op. cit.*, pp. 19-20.
- ⁹⁰ Al-Bayḍāwī, *op. cit.*, vol. 2, p. 631.
- ⁹¹ Kassim Ahmad, *Hadis Satu Penilaian Semula*, Selangor: Media Intelek Sdn.Bhd, 1986, p 30.
- ⁹² Al-Bayḍāwī, *op. cit.*, vol. 2, p.
- ⁹³ Ismail Yusoff, *op. cit.*, pp. 194-195.
- ⁹⁴ Al-Bayḍāwī, *op. cit.*, vol. 2, p.138.
- ⁹⁵ Al-Bayḍāwī, *op. cit.*, vol. 1, p. 383.
- ⁹⁶ Ismail Yusoff, *op. cit.*, p. 198.