

The sociocultural factors of Takfiri's truculence

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Abstract

The main purpose of this writing is to illustrate sociocultural factors of Takfiri's truculence. It seems that three factors have crucial role for inclining excommunicators to perpetrate violence; political and ideological conflicts, deprivation and semi education. The political and ideological tension pave the way of deprivation of many townfolks to attain their desires. It brings about many annoyances for deprived men and women to revenge of those who prevent them from their admirable goals. They Interpret Islamic teachings in a way to achieve their wishes. Science, Takfiri leaders do not have sufficient knowledge in religious science, they blend sociocultural values and beliefs as true Islam and tirelessly try to implement them in societies

Key concepts

Sociocultural factors, Takfiri, Truculence, political conflict, deprivation, and semi education

Introduction

Fearful actions of Takfiri currents in the contemporary world bring about many scholars and researchers to verify their political, ideological and psychological dimensions of their actions in order to fine out factors of such harsh actions. It is not easy to show elements of excommunication; because, it is a social phenomenon which might have many hidden factors which are invisible. However, I tried to review the social context of Takfiri currents to

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show the sociocultural factors that influenced on Takfiri's thoughts and behaviors. Three sociocultural factors are seems more influential on Takfiri currents which shape people's thoughts, behaviors and even feelings. They tend them to perpetrate violence. They are discussed in social psychology which undertakes explanation of social factors that have an effect upon people's thoughts. The social conflict, deprivation/frustration and education are those influential factors that will be verified as social factors that influence on Takfiri's attitude.

Sociocultural factors:

We should take our consideration that sociocultural factors are those factors that impact on people's cognitions and conducts which discuss in social psychology as field of studies to explain the role of those factors on individual's attitude. Social psychology is defined as a discipline that:

“Attempts to understand and explain how the thought, feeling and behaviour of individuals are influenced by the actual, imagined, or implied presence of other human beings. (Michael A. Hogg & Graham M. Vaughan, 2010, 2)

There are various theories in this connection to explain social impacts on individual's attitude. Sociocultural theory seems a prominent theory among field theory and social learning theory. The sociocultural theory is proponed by L.S.Vygotsky, Russian theorist, in social psychology. It will be used in this writing to illustrate the role of social agents on forming people's cognition. We can benefit from his theory in this regard. He maintains that society with its particular culture has key role on people's cognition and behaviors. He asserts:

Society with its particular culture is the main source of intellectual development of mankind and man's personality is formed by the social interactions which shapes and changes man's consciousness and behaviors. (Lev Vygotsky, 1930, 9)

Therefore, we need to verify social context of Takfiris to find out social factors that formed their sever thoughts whom try to implement their beliefs in the name of performing Islamic laws. Three factors among social elements are very crucial to be discussed in this article: 1- political and ideological conflict that

prepared for radical Islamists to incline them to excommunicate Muslim rulers, soldiers and employees. 2- Deprivation and frustration which initiates from social tension. 3- Education of Takfiri leaders regarding to religious knowledge.

1. Conflict

The political and ideological disagreement among different groups with different profits paved the way for some Muslims to take radical position against each other. Many examples from Saudi Arabia, Egypt, Jordan, Iraq, Syria, Pakistan and Afghanistan prove that social and ideological tension prepared situation for extremists to activate severely. For instance, King Abdul Aziz took control of the Arabian Peninsula with the help of Wahhabi clergies which predisposed to his absolute monarchy in Saudi Arabia. Then the Ideological disagreement between King Abdul Aziz and Ikhwani members happened which led to tension between them; because, Ikhwani believed on an innovation of telegraph, telephone, radio and car, but King allowed merchants to import them from Pagan world. Ikhwani excommunicated king who permitted importation of innovations. So, King Abdul Aziz found them as a great problem for his future. He decides to get rid of them in one intrigue. The following paragraph clearly states this point:

In a final insult, the king began introducing devil's inventions never seen in Arabia before—the telegraph, the telephone, the radio, and the car. The Ikhwan's' hijras, fat with fresh booty no more, were boiling with discontent. Defying the king in 1927, the Ikhwan attacked British-ruled Iraq and then tried to storm the prosperous port of Kuwait, also under Britain's tutelage. Soon the Wahhabi warriors felt the pain of another devil's invention—the airplane. With King Abdul-Aziz's agreement, Britain's Royal Air Force flew bombing sorties against Ikhwan camps and the hijras. Hundreds of men, women, and children were killed, strafed from the air. In March 1929, the weakened Ikhwan faced al-Saud's loyalist troops for a decisive battle near the wells of the Nejd oasis of Sbala. ((Yaroslav, 2007, p, 21)

This suppression prepared a situation secretly for those orphans who lost their fathers in that mass laughter to revenge of King Abdul Aziz. Juhayman al Uteybi, Muhammad Al-Qahtani, Abu Mosab al-Zarqawi and Ben laden are excommunicators who gone



toward radicalism for that ideological disagreement. They excommunicated kings in Saudi Arabia overtly who cooperated with pagans for expanding innovations in Islamic land.

You also see political and ideological disagreement between Gamal Abdu al-Nasser and Anwar Sadat from one side and Muslim Brotherhood from another side led to appearance of Takfiri groups in Egypt. Many civilians, who were attracted toward Gamal Abdel Nasser and supposed him as Arabic hero, were tending toward Islam and Muslim-Brotherhood after his repeatedly defeat by Israel. Some radical members of Muslim Brotherhood related Nasser's inability to his disbelief on Islam and reliance on pan-Arabism. Thus, they tried to assassinate him:

...While he {Nasser} was speaking in Alexandria, eight shots were fired, but they missed him, and he managed to go on. The police quickly caught the assailant and his accomplices, who turned out to be Muslim Brothers. The revolutionary court was promptly reactivated and the conspirators were tried and executed, as were several of their leaders. Then the Egyptian government began a long campaign to wipe out the Muslim Brothers, including its branches, schools, and welfare institutions. (ibid, 2008, 153)

Anwar Sadat, the successor of Nasser, also was struggling with political and ideological difficulties. The Marxists, Muslim Brothers and Nasser's supporters were activating for establishing their own type of government. Israel was still a threat for Arabs. Social and economic gap were expanding among poor and rich. This situation prepared circumstance for extremists to accuse him to infidelity and blasphemy. The consequence of such conflicts was frustrating; because, it leads to assassination of Anwar Sadat and growth of many Takfiri groups such as Tanzim al-Jihad of Alavi Mostafa (in1973) Military academy of Saleh Sariah (in1973), Jamat Takfir wa al-Jahr, of Shukri Mustafa (in1977) were inspired by Sayed Qutb's ideas. (Aqa Muhammadi, Murtada, 1395, 125-126)

The conflict between India and Pakistan also paved the way for growth of Takfiri groups. Taliban, Sepah-e-Sahaba and Jangawi Groups are consequence of political tension between India and Pakistan. You surely know the history of Pakistan after its separation from India. Pakistan repeatedly defeated by India in their battles which obliged Pakistani Generals to change their tactics

from military approach to religious approach. Since then Pakistani Generals governed Pakistan to keep it independent from India. General Ayyub Khan was president up to 1960, General Yahiya Khan was at the head of power up to 1970. General Zia ul Haq governed up to 1977, and finally General Pervez Musharraf revolted and took power up to 2001. Let's see Ahmad Rashid, quotation in his book, the Taliban (Militant Islam, Oil and Fundamentalism in Central Asia) who maintains that at the time of the presidency of General Zia ul Haq, the Deobandi madrasas rapidly increased all over Pakistan and especially at its border with Afghanistan. It went from 900 madrasa to a total of 8,000 madrasahs.

The military regime of President Zia ul Haq funded madrassas of all sectarian persuasions. In 1971 there were only 900 madrassas in Pakistan, but by the end of the Zia era in 1988 there were 8,000 madrassas and 25,000 unregistered ones, educating over half a million students...Most of these madrassas were in rural areas and Afghan refugee camps and were run by semi-educated mullahs who were far removed from the original reformist agenda of the Deobandi school (Ahmed Rashid, 2000, 89)

Also General Ayyub Khan fought with India for Kashmir and General Yahiya Khan fought for Bengal which led to constitution of Bangladesh country. As a result, Pakistani intelligence agency shifted their political approach to religious approach. Political officials and religious scholars inclined toward training Islamist groups in Kashmir. Sepah-Sahaba was founded to resist against India to do not occupy Kashmir and Bangladesh and Taliban was set up, grew, educated in Pakistani camps to protect Durand-line from Afghanistan. Therefore, the most beneficial way for Pakistani Officials to meet their target was to mobilize people in the name of religion to oppose against neighbors.

When Soviet Union invaded to Afghanistan in 1979 it was the first opportunity for extremists from all over the world to implement what they learned in the name of Islam. They gathered together from Saudi Arabia, Pakistan, Egypt, Jordan and etc. in the name of Jihad (holy war) against soviet invader. It was the turning point in history of religious fundamentalists to unite them against one enemy. They made Afghanistan heaven for radical Muslims.



The global jihadists got together under the title of Al-Qaeda to resist against world powers that invade in Islamic lands. They stayed there even after Soviet Union withdrew from Afghanistan. They were organizing their attacks against America, Israel and other countries that they interfere in Islamic countries. So, the social, political and ideological disparity in Afghanistan paved the way of radical Muslims from Islamic and non-Islamic countries to do Jihad.

The interior wars between warlords from different ethnics groups in Afghanistan prepared condition for appearance of Taliban who were supporting by United States, Saudi Arabia and Pakistan. Taliban militants, who related ethnically to Pashtun and ideologically to Sunni denomination, excommunicate Hazara Shi'a in Afghanistan and massacred them in Mazar Sharif. One of the bitterest situations for Shi'a, and Hazara was those days that Taliban took control of Mazar Sharif and slaughtered nearly six thousand Hazaras in only four days. Ahmad Rashid quotes from a Taliban commander that they had permission for two hours, but they had killed for two days:

A Taliban commander later said that Mullah Omar had given them permission to kill for two hours, but they had killed for two days. The Taliban went on a killing frenzy, driving their pick-ups up and down the narrow streets of Mazar shooting to the left and right and killing everything that moved; shop owners, cart pullers, women and children shoppers and even goats and donkeys. Contrary to all injunctions of Islam, which demands immediate burial, bodies were left to rot on the streets. They were shooting without warning at everybody who happened to be on the street, without discriminating between men, women and children. Soon the streets were covered with dead bodies and blood. No one was allowed to bury the corpses for the first six days. Dogs were eating human flesh and going mad and soon the smell became intolerable, (Ahmad Rashid, 2000, 73)

The massacre of Hazara-Shi'a originates from ideological and political disagreement which was exist and still exists between racial groups and Taliban who relate to Pashtun ethnic. American attacked to Afghanistan to overthrow Imaret Islami of Taliban who

gave shelter al-Qaeda leaders, who organized attack on Pentagon and International Business Center, and refused to hand over him to America. Al-Qaeda Jihadists flew to Iraq and other Arab countries. They activated their affiliation in Iraq and Syria. Daesh and Jabhat al-Nossra are actually sub-division of al-Qaeda that appeared in chaos situation in Iraq and Syria. They recruited soldiers from Bedouin Arabs to support their organization and Islamic state.

Therefore, the political and ideological disagreement among townsfolk in Iraq and Syria also paved the way for radical Muslims who did massacre in the name of performing Islamic laws. It leads to immigration of thousands Iraqis to Europe and thousands orphans of children and widows of women.

Thus, the political and ideological conflicts prepared circumstance for some Muslims to be born, live and grow in situation that cultivate them with such attitude. We can say the first factor which incline people toward extremism is political and ideological tension. It encourages individuals to look for solution to rescue themselves. Radical Muslims, who are struggling with political and ideological conflict, find Jihad as solution and interpret any violence Jihad. They apostate everyone who does not think, believe and perform Islamic laws like them. Political and ideological disagreement is like a soil that cultivates such heartless guys in communities.

2. Deprivation and frustration

The second factor which initiates from the first factor is deprivation and frustration. Social injustice would happen when men misuse from their positions and deprive others from power, wealth and social positions. Those societies which struggle with conflict and tension will deprive those peoples who do not have powers to gain their rights and frustrate them from desire goals. If we take a look briefly at biography of Takfiri leaders such as Abdu Salam Faraj, Saleh Saria, and Shukri Mustafa in Egypt, Abdullah Azzam, Ayman al-Zawahiri, Abu Muhammad Aasim al-Maqdisi leaders of al-Qaeda, Mullah Omar leader of Taliban in Afghanistan and Abu Mosab al-Zarqawi, Abu Bakr al-Baghdadi in Iraq and al-Jelani in Syria, we will find out that Takfiri leaders were deprived of achieving their purpose. Let's review briefly the biography of Takfiri leaders:



Juhayman al-Uteybi, Mohammad al-Qahtani and other Ikhwani members were from marginalized region of Saudi Arabia. Abdul Aziz recruited them at the beginning to overcome nearby tribes, but King massacred them in one intrigue when he felt that they could be danger for his kingdom in the future. They were devoted to Wahhabism first and considered Wahhabi interpretation as true Islam. Yaroslav clearly illustrates Ikhwan's conditions in below paragraph:

The Ikhwan knew little about farming and had a hard time sustaining themselves with the meager crops that could sprout from the hijras' dry land. But they were very proficient in warfare—and, like most neophytes, were powered by infinite zeal. (Yaroslav, 2007, p, 20-21)

You also see Takfiri leaders in Egypt, Jordan, Palestine and etc. who were poor and needy men deprived from political participation, financial possessions and social status by oppressive government. Their lives were with full of calamity and catastrophe in childhood and in adolescence. Shukri Mustafa born in poor and deprived village. His father repudiated his mother in childhood. (Kepel, Gilles, 1986, 72) Mohammad Abdu Salam Faraj born in margin area of Egypt with full of poverty and lack of facilities who had poor and needy companions. (Abdu Salam Faraj, 2000, 12) Abdullah Azzam, the master-min of al-Qaeda, left West bank to Jordan. It's clear that emigrants deprive of many his rights during immigration. Abu Mohammad Aasim al-Maqdisi also left Nablus at the age of 3 or 4 for Kuwait. (Abu Muhammad 'Aasim al-Maqdisi, 2012, 8) Abu Mosab al-Zarqawi had severe life in his childhood. He lost his father in seventeenth and dropped out of school which descends him into life of drug abuse, sexual assault, robbery, drinking alcohol and violence in the street. (Ibrahim Nejat, Muhammad 1393, and 14-20) Mullah Mohammad Omar also born in poor and landless peasant in Chah-i-Himmat village of Khakrez district in Kandahar province of Afghanistan. He had the misfortune of losing his father when he was only five years old. He had to take responsibility of feeding of his extended family. Ahmad Rashid has nice paragraph when describing Mullah Omar's situation in childhood:

{Mullah} Omar was born sometime around 1959 in Nodeh village near Kandahar to a family of poor, landless peasants



who were members of the Hotak tribe, die Ghilzai branch of Pashtuns. ...His father died while he was a young man and the task of fending for his mother and extended family fell upon him...Looking for a job, he moved to Singesar village in the Mewand district of Kandahar province, where he became the village mullah and opened a small madrassa.(Ahmed Rashid2000, 23-24)

Although Osama Bin Laden born and lived in one of the richest family in the world and he didn't suffer from financial aspect during his lifetime, however, he was prevented and deprived by royal family to establish Wahhabi ideology. He believed Wahhabism as true interpretation of Islam. He was frustrated and became dissatisfied of Ale-Saud who permitted to pagans to occupy Mecca the holiest place of Islam do not let him and his companions to set up Islamic state based upon Wahhabism (Michael Scheuer, 2006 93)

Ayman al-Zawahiri also born in upper middle class from two side (father and mother) and had enough prosperities to have easy life but his tendency for establishing Sayed Qutb's interpretations of Islam was band. He paid dearly for that because he was really influenced by Sayed Qutb who introduced duty of Vanguardists to alter Jahiliyah societies from top to bottom. (Youssef H. Aboul-Enein, 2004, 1-5) So, he moved to Peshawar under the pretext of surgeon physician at the Kuwaiti Red Crescent hospital to treat the wounded fighters. (Ibid) Based on Frustration-Aggression Hypothesis which proposed by Dollard and his colleagues; there are close links between aggression and frustration. Those who are deprived from their desire goals by oppressive, try to act aggressively against depressants:

There are close links between frustration and aggression, namely, the frustration (which is preventing to achieve desire goal) always causes aggression and violent behaviour that one cannot occur without another.(John Dollard & colleagues, 1939, 359)

We can infer from the above samples that deprivation and frustration tend Takfiri leaders toward radicalism. The aggressions of Takfiris have close link to poverty and hardship of their childhood. They are suffered of neediness during their childhood and adolescence which influenced on attitude, thoughts and

manners of deprived men and women. The truculence in Takfiri currents initiated in one interpretation from deprivation that encountered in childhood or during their lifetime. That annoyed them to revenge of depressants.

3. Education:

The education of Takfiri leaders can be as a third factor which incline them toward excommunication; because, they didn't have adequate knowledge of Islamic teachings. Approximately all Takfiri leaders didn't educate academically on religious science. You know Juhayman al-Uteybi, the first and the most influential man among recent excommunicators who didn't have sufficient knowledge even to enroll in University. His three period of lifetime (1-Before recruiting in Saudi National Guard, 2-his bulk of his working life in the National Guard 3- and his resignation from it) shows that he didn't educated well in primary school; because, he left it very early. He in his second part of his life served in the military service. When he resigned from National Guard of Saudi Arabia, starts his studding in religious knowledge. Joseph Kechichian has truly pointed out about level of Juhayman's knowledge. He declares that Juhayman even was dyslexic and uncomfortable with writhing:

Juhayman left school very early. Al-Huzaymi says Juhayman himself admitted having completed only the fourth year of primary school. The widespread rumors of his illiteracy seem to be at least partially true. Al-Huzaymi says he never saw Juhayman write— and that the latter's spoken classical Arabic was poor and colored by bedouin dialect. The so-called "letters of Juhayman" were dictated to a friend acting as a scribe, Al-Huzaymi says. However, as Joseph Kechichian has rightly pointed out, Juhayman was clearly not illiterate, given his command of religious literature and his authorship of several works in classical Arabic. A likely explanation is, therefore, that Juhayman was dyslexic, in other words academically and linguistically able but uncomfortable with writing. (Thomas Hegghammer and Stephane Lacroix, 200,109)

The leaders of Takfiri currents in Egypt also didn't educate in Islamic science. They got familiar with Islamic teachings through

radical Islamic groups that were activating illegally in societies or in prisons. A particularly powerful example in this regard is Saleh Saria as a leader of one of the brutalist group in Egypt in the name of “Shahab Mohammad”. He graduates from Training Psychology. (Kepel, Gilles, 1986, 64) Shukri Mustafa as a commander of Jama’at Al-Muslimin” which is called by their enemies (Takfir wa al-Hijra) studied in Agricultural Sciences. (David Zeidan (1999, 3) Mohammad ‘Abdu Salaam Faraj accomplished his education in Electrical engineering at Cairo University that led al-Jihad organization. (Abdu al-Salam Faraj, 2000, 12)

Abdullah Yusuf Azzam, the master mind of global Jihad of al-Qaeda organization, had only six years of formal Islamic studding in Syria and Egypt. After his elementary and secondary school in his village, he enrolled in agricultural Khaduri College. Then he got familiar with Islam through Islamic groups, that is to say, he after twenty two years (born in 1941) enrolled in faculty of Shari’ah at the University of Damascus in Syria in 1963 where he received a B.A degree in 1966. He continued his studding in Shari’ah, during occupation of west bank, the birth place of Azzam. In 1971, Azzam was rewarded a scholarship to attend al-Azhar University where he obtained his Ph.D. in the Principles of Islamic Jurisprudence (Usool ul-Fiqh) in 1973. Therefore, he from 1963 up to 1973 had studied in Islamic teachings during war against Israel occupier. (Abdullah Yusuf Azzam, 2001, 2-3) During ten years and wars with Israel he studied in Islamic teachings which are not sufficient for issuing Fatwa or excommunicate someone based on Islamic teachings; because, issuing Fatwa of excommunication needs Ijtihad to infer minutiae and branches of religion from principles. To have such ability needs expert on many sciences like, grammar and syntax, exegesis and interpretation, study of narrators and so forth. Thus, he exceptionally studied in principles of jurisprudence during war with Israel which is not sufficient to issue Fatwa which needs more ability and knowledge.

Osama Bin Laden as a founder of al-Qaeda also like other Takfiri leaders didn’t have deep knowledge in Islamic teachings. The whole things he learned about Islam were from meeting that his father and older brother were holding with some Islamic scholars an after school programs which were held by members of Muslim Brotherhood. What he studied in King Abdul Aziz

University was “economics”, but somebody says “business administration and management”. Here is a nice statement in this connection which discloses Osama’s field of studies and tendencies:

In 1978, Osama entered King Abdul Aziz University in Jeddah to study economics, business administration, and management; he is said to have developed an enthusiasm for the latter. He did not finish his studies or earn a degree, and I have found no transcript of the courses he took or grades he achieved. Because of this paucity of evidence, the default position is to assume he was most influenced by the Islamist professors—including members of the Muslim Brotherhood who had fled Jordan, Egypt, and Syria—who were teaching religion there at the time. Several authors claim bin Laden took formal courses from the Jordanian Abdullah Azzam and the Egyptian Muhammad Qutb. (Michael Scheuer, 2011, 34)

Ayman al-Zawahiri, the successor of Osama Ben laden, in al-Qaeda organization also studied in medicine. As well as other Takfiri leaders, Ayman al-Zawahiri got familiar to religious teachings through participation in after school programs. He didn’t studied religious knowledge academically.

Abu Mohammad Aasim al-Maqdisi also confesses in an interview which is printed at the beginning of his book in the name of “this is our Aqidah” that:

...My ambition then was to study Shariah at the Islamic University in Medina. However, to please my parents, I went to study science at al-Mosul University. (Abu Muhammad ‘Aasim al-Maqdisi, 2011, 4)

Mullah Mohammad Omar also left education in religious knowledge unfinished. His perception from Islam is very shallow, but his issuing Fatwa was disaster for Afghanistani people. He issued Fatwa in Mazar Sharif which led to massacre of thousands Hazara Shia. Some estimated that Eight thousands Shia Hazara were killed there by his Fatwa. The biography which is spread out in web site of Imaret Islami, confirms that he left his studies unfinished for twice; first by the Soviet invasion and then by the creation of the Taliban. Ahmed Rashid is completely true when he says:



His {Mullah Omar} own studies in madrassas in Kandahar were interrupted twice, first by the Soviet invasion and then by the creation of the Taliban. (Ahmed Rashid, 2000, 25)

A careful study of Takfiris biography will show that Takfiri leaders have less and inadequate knowledge in Islamic teachings. They mostly educated on field of science such as training psychology, medicine, agricultural, electrical engineering, economics, business administration and management which are unrelated directly to Islamic teachings. The only man who somehow had related studies in Islamic teachings is Abdullah Azzam. Azzam studied Shari'ah for ten years during his activities in Islamic groups against Israel but is not sufficient to issue Fatwa. Abu Bakr al-Baghdadi issued Fatwa to massacre Shia in Iraq without having adequate knowledge of religious science. Mullah Muhammad Omar excommunicated Shia-Hazara in Afghanistan which led to massacre of more than ten thousand peoples if we add Bamyán and Kandapusht to massacre of Mazar Sharif while he only had semi education. It was confessed by his followers that his education interrupted twice; once by Soviet invasion and second by creation of Taliban militants. They mostly got familiar to Islam and religious teachings through participation in an after class programs or joining to radical groups activities. They didn't studied in Universities nor in seminaries directly Islamic teachings. The semi education of Takfiri leaders from religious knowledge paved the way to interpret Islam what they desire. Issued Fatwa to remove obstacles for achieving their desires without considering any expediency.



Conclusion

To sum up, the sociocultural factors have crucial role for shaping individual's cognition and behaviors. Conflict, deprivation and semi education are three determining social factors that formed Takfiri's attitude. The truculence of Takfiri currents have roots on social and cultural context that rise and cultivate them. During their childhood and adolescence they struggling with political and ideological conflicts which deprived them from many desires and prevent them to actualize their wishes. The political and ideological disagreement bring about situation for many Muslims to look for solution to rescue themselves. They fall in extremist groups which reinterpret values and beliefs for them. The extremist groups were the main source for comprehending Islam and its teachings. Since the members and headmaster of groups are semi educated in religious knowledge they didn't have deep and true perception of Islam. Their attitudes are more similar to their sociocultural values and beliefs than Islamic teachings. Juhayman and his companions understand Islam by Wahhabi interpretation. Egyptian Takfiri leaders accepts Islam by the Sayed Qutb's explanations. Taliban comprehend Islamic teachings as Deobandi's perceptions and so forth. There is common thing among excommunicators that childhood deprivation and frustration incline them to have severe interpretation of Islam in order to actualize their needs and desires. Therefore, the barbaric actions and severe thoughts of excommunicators have deep roots on sociocultural factors than Islamic teachings. Political and ideological disagreement, deprivation and semi education paved the way for them to violate in the name of performing sharia.



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