

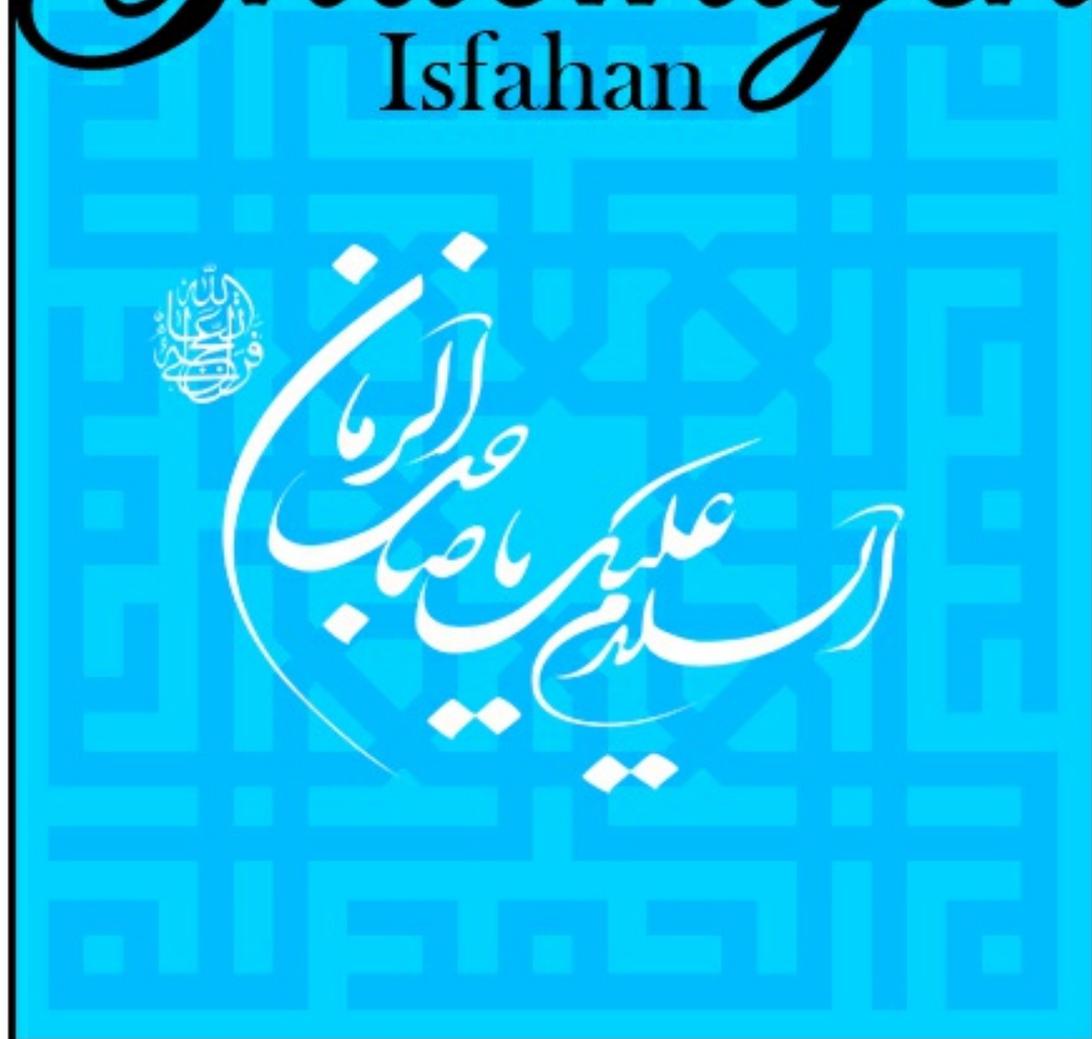
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The World Congress on
Extremist and Takfiri Movements
in the Islamic Scholars' View

The Abstracts
**of the World Congress on
Extremist and Takfiri Movements
in the Islamic Scholars' View**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Abstracts of the World Congress on Extremist and Takfiri Movements in the Islamic Scholars View

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Contents

| | |
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| ۵ | Contents |
| ۶ | The Abstracts of the World Congress on Extremist and Takfiri Movements in the Islamic Scholars' View |
| ۶ | BOOK ID |
| ۷ | point |
| ۱۸ | Table of Contents |
| ۲۰ |:An Introduction by Grand Ayatollah Makarem Shirazi (May his sublime presence endure) The president of the congress |
| ۲۲ | An Introduction by the Scientific Secretary |
| ۲۸ | Foreword |
| ۳۲ | The Abstracts of Vol. ۱ |
| ۵۴ | The Abstracts of Vol. ۲ |
| ۷۲ | The Abstracts of Vol. ۳ |
| ۹۲ | The Abstracts of Vol. ۴ |
| ۱۳۰ | The Abstracts of Vol. ۵ |
| ۱۵۰ | The Abstracts of Vol. ۶ |
| ۱۶۶ | The Abstracts of Vol. ۷ |
| ۱۸۲ | The Abstracts of Vol. ۸ |
| ۲۰۱ | About center |

سرشناسه: کنگره جهانی جریان های افراطی و تکفیری از دیدگاه علمای اسلام (نخستین: 1393: قم)

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The Abstracts

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Table of Contents

An Introduction by Grand Ayatollah Makarem Shirazi The president of the congress 11

An Introduction by The Scientific Secretary, Grand Ayatollah Sobhani 13

Foreword 17

The Abstracts of Vol. 1 23

The Abstracts of Vol. 2 45

The Abstracts of Vol. 3 63

The Abstracts of Vol. 4 83

The Abstracts of Vol. 5 121

.The Abstracts of Vol. 6 Error! Bookmark not defined

The Abstracts of Vol. 7 157

The Abstracts of Vol. 8 173

In the name of God

**An Introduction by Grand Ayatollah Makarem Shirazi (May his sublime presence endure) The
:president of the congress**

Our period is the age of complex, painful and dangerous intrigues against the Islam and Muslims which originates in two elements: conspiracies of the Islam's foreign enemies and collaboration of internal .(munafiqs (hypocrites

The most dangerous conspiracy is the intrigue of Takfirists and extremists which recently have appeared under the names of the Daesh group and the like. What is the origin of Takfir? What has acted as a means for its development? What are the factors for its expansion? What are the ways to foil the conspiracies? All of the above questions require discussion and consideration. Certainly, politico–military programs alone, however straightforward, do not suffice to foil these intrigues. Great scholars (Ulema) of Islam should cut down the .roots of this improper thought proper logic and prevent from the youth's attraction to them

Hence, it has been decided that an international congress of "Takfiri and extremist movements in the Islamic scholars' view" from all sects be held with the help of some learned and caring scholars; and they carry out precise studies in this regard and make the results available for the public so that God willing, by awareness .of all the Muslims, they can foil this intrigue

.What you will read are some parts of these studies

(Our lord! Decide with truth between us and our folk, for thou art the best of those who make decision". [\(1](#)"

Qum– Seminary

Naser Makarem Shirazi

Zil Hajj 1435, AH

,An Introduction by the Scientific Secretary

(Grand Ayatollah Sobhani (May his sublime presence endure

Roots of Takfir Phenomenon and the motive for holding the congress on extremist and Takfiri movements in
the Islamic scholars' view

Faith in God and Kufr (disbelief) are two correlative concepts which thinking on one of them, brings into mind, the other concept. This state is called "interrelatedness" in philosophy. The word "Faith" means "to acknowledge" and "to believe" and the word "kufr" means "to cover" and possibly it means "to deny". In terms of speakers, the intention of faith is to acknowledge the prophethood of the Prophet and his mission. And the .intent of "kufr" is ignoring the invitation of such a person or denying him

The history of divine teachers suggests that in each era of a prophet's prophethood, when he announced his invitation with obvious evidence, the community of those days divided into two groups of Mo'men(believer) and Kafir (infidel) ; the one who accepted the Prophet's invitation was called the believer and the one who .rejected his invitation was called a Kafir

The programs of all the prophets were the same regarding the invitation to principles and there wasn't any difference in them; in all of these invitations, the group of believers were those who had faith in God, the Creator, the Master Strategist and Manager and they didn't consider any other god but Him. The believers .sincerely accepted the invitation of their prophet

When the God's will was for Muhammad to become the last Prophet, he accepted the faith of the people by reciting only two phrases suggesting their inner belief; i.e. every person or groups who said "There is No God But Allah " and " Muhammad is the messenger of

"God " entered the tent of Islam and distanced himself/ herself from the colony of "Kufr

On the other hand, admitting the word " Ikhlas (sincerity)" _ denial of divinity of every being but God_ includes admitting three types of Tawhid (Unity): 1- Unity in creativity, 2- Unity in policy 3- Unity in worship; because these three types, belong to the characteristics of the God not His creatures

Moreover, the basis of each divine invitation was Faith in Hereafter, accordingly, like admitting the Tawhid "and mission, admit to Hereafter life is one of the constituents of Faith which lies in the word "Ikhlas

In Sirah (life) of the Prophet, there is a chapter titled as "Amul- Vo foud"; i.e. the year when thousands of people from the near and far distances individually or in groups came to Medina; they believed in his words and upon reciting the aforementioned two phrases suggesting their true belief, they were called Muslim. In this regard the verses of Surah "Nasr" were revealed to Muhammad, saying

When Allah's succour and the triumph cometh (1) and thou seest mankind entering the religion of Allah in troops,(2)". Acceptance of Islam by these groups was done by reciting only these two phrases, and verbal or juristic (Fiqhi) subjects were not brought up; for example they were never asked about the standing of God, or seeing Him in the Resurrection day or Modernization and obsolescence of the Quran and the like. But a brief belief in the mission of the last Prophet would suffice. Also some issues such as recourse to the prophets and divine authorities, or saying prayer beside their graves, or visiting the tombs of saints of God were not raised

Beginning of the intrigue of Takfir

At the current age, there are some extremist groups who are unaware of the principles of Muhammad's religion, as if they have hoarded the Islam and faith in God for themselves; and among all the Muslim, they recognize only a small group of them as the believers and consider the others as kafir (infidels) and worthy of death (Mahdoroldam

These types of Takfirs (excommunications) date back to the age of Ibn Taymiyyah (728 AH) and after him, they are traced back to extremist Wahhabis. The latter is more aggressive than the first one

Because Ibn Taymiyyah mostly applied the word "Heresy" (Al-bid'ah), but the recent group, instead of heresy, uses the word "Kufr" and to them the criterion for Takfir is inconsistency with their thoughts on the .aforementioned issues

They are strongly opposed to maintaining the tombs of the Prophets and saints of God and consider the Shrines as a symbol of idolatry! Whilst in the history of Islam, the tombs of the former prophets in Palestine, Jordan, Syria and Iraq have been always protected; the Muslim went to visit them in groups and nobody .described that act as on the contrary to Tawhid

Even the day when the Jerusalem was conquered by Umar ibn Khattab, he never ordered destruction of these .places but he followed the tradition of his ancestors in keeping and arranging those places

Over time, after demise of the Prophet, all monotheists resorted to the holy Prophet to get their wishes fulfilled by his intercession. But they equate this type of recourse with the Mushrik's (polytheism's) resort to .the idols; whilst these two types are different in nature, and they are a pole apart

Violent Takfir

The act of Takfir (excommunication) done by this group's predecessors was mostly verbally and in written forms. But Takfir in the period of radical Wahhabis took the color of violence and their followers constantly attacked the village and rural areas of "Najd", plundered their properties as much as they could, and by doing .so they increased their wealth

To know about the crimes of the founder of this sect and his successors, refer to two important Wahhabis histories: one is the "Ibn Ghannam history" and the other is "Ibn Bashar history". Both of them have long been .published and are of interest to the scholars and scientists

:We sum up our discussion and end it with this couplet

(The description of this severance and this heart's blood do thou at present leave over till another time" [\(1\)](#))

After Afghanistan was occupied by the former Soviet forces, it was decided that in order to reject the power of Kufr from the land, they

make use of the combative spirit of the Muslim youth in the region to cast away the enemy from the Islamic lands. On the one hand, this decision was pious and beautiful; but due to lack of a pious scholar and a learned leader who be aware of the principles of Jihad and lead them in the approved manner, at last, the attempts of the combatants continued in another way and some of them were influenced by the radical Wahhabi thoughts, .thus, they excommunicated (Takfir) all the Islamic countries and nations living in them

Unfortunately, at first, they did so by attacking the robust countries which resisted the Zionists; and instead of liberating the Jerusalem, they ruined the infrastructures of the Syria and Iraq. Their violence against women, children, old and impartial people was so harsh that it represented an ugly image of Islam to the world and Islam became of no interest for the West. The horrible and brutal act of this group is a pole apart from the :divine revelation! Where He says

It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern" [\(1](#) .(and fierce of heart they would have dispersed from round about thee" [\(1](#)

And the holy prophet says in a Hadith (tradition) that: "kindness and friendship beatify whatever it is (combined with and what is void of kindness and friendship would be ruined (Sahih Muslim, vol.8, p. 22

The motive for holding the congress

In this deplorable conditions the high-ranking maraji' (authorities on Law) in the Qum seminary decided to hold a congress under the title of "Takfiri and extremist movements in the Islamic scholars' view". They intended to introduce this group and the consequences of their actions. In this regard, the Islamic scholars (Ulema) and researchers were asked to root out and explain the nature of this evil Takfir (excommunication) .and search for finding the ways out of this situation

The scholars welcomed this invitation and as a result, they sent some papers to the congress secretariat; a significant part of which were valuable and had a rich content. So, it was decided to publish these researches and studies and place them at disposal of the experts and guests who are invited to this congress from inside the country and

abroad. So that in this way, a step forward is taken to prevent from the spread of this devastating cancerous
.gland and dreaded virus

At the end, we do thank the day and night efforts of the secretariat members and appreciate their indefatigable
.attempts. Also we thank and appreciate all those who have created this spiritual and scientific atmosphere

Qum-Jafar Sobhani

30th of August, 2014

Foreword

O ye who believe! come, all of you, into submission (unto him); and follow not the footsteps of the devil. lo!"
 ."(he is an open enemy for you (1

In the history of Islam, many wars have been occurred among the Muslim, but except for Khawarij and Takfiri movements in recent centuries, just a few sects have excommunicated other Muslims and by resort to it, have considered the blood, properties and wives of the believers of Mohammed`s Kiblah as Mubah (i.e. they are allowed to take them). Khawarij were the pioneers of Takfir, but in the recent three centuries, .Wahhabists have followed their way (Takfir) more severely

Under the pretext of invitation to Tawhid, they have slaughtered many of the Muslims, and destroyed many .Islamic buildings and works which had holiness and civilized Identity

Although the great scholars (Ulema) of Islam have made many efforts to confront the Takfir, unfortunately, at the present age we see the development and spread of Takfiri movements around the Islamic world. These groups commit unprecedented crimes not ever seen in the history of Islam. Beheading, burning, mutilation, assault on women, destruction of properties and holy sites are just some examples of the crimes committed .by them in the name of Islam

On the other hand, assassination of great scholars of Islam, destruction of the holy and identity-making places, committing heinous and prohibited acts in the name of Islam such as Jihad Al-Nikah (sexual Jihad) .and etc has struck irreversible blows against the body of the Islam's world

By looking at the geography of Islamic countries, we see that the footprint of these groups is more or less seen in all Islamic regions. The groups such as : al-Nusra Front , Daesh, Al-Qaeda, Jund Al-Adl , and Hizb ut-Tahrir in Asia ; and some groups like Boko Haram, al-Shabaab , Ansar al-Sunna and Ansar al-shariah in Africa and other various groups , all reflect the existence of crisis in the Islamic world

What are the causes for creation of such situation? This question requires extensive discussions which are addressed in detail, in these papers but in brief, the role of the West in the plot of Islamophobia and subsequently, anti-Islam can never be ignored. Nowadays, the West faced by the rapid expansion of Islam throughout the world, has embarked on the project of Islam against Islam. By supporting the extremist groups and sparking the religious disputes, it tries to weaken the power and strength of the Muslim and on the other hand, to show an ugly image of the Muslim to the world

Also by distorted readings of the concepts such as Tawhid and Shirk, the faith and kufr, heresy and the like, the West has thrown the Muslim into the vortex of Takfir

However, it seems that the crimes and destructions of the Takfiri movements are so extensive and forthright that they have engendered a wave of hatred and opposition to their performance in the Islamic world

To confront this movement in an intellectual and scientific way, it was necessary that the scholars and thinkers root this matter out and find the ways for exiting from it. Hence, the international congress titled as " Takfiri and extremist movements in the Islamic scholars' view" and chaired by Ayatollah Makarem Shirazi (May his sublime presence endure), sought to make use of the scientific capacities of the Islamic world to counter the Takfir as much as possible. For this reason, four scientific committees were established under the following titles

Genealogy of Takfiri movements .1

Rooting the beliefs of Takfiri movements .2

Takfiri movements and politics .3

Strategies to exit from this crisis and counter the Takfiri movements .4

The first committee addresses the genealogy of Takfiri movements. Origin, basis and examples of Takfir in .the history of Islam are studied in this committee

The second committee, roots out the ideological distortions and Takfiri readings of unique Islamic beliefs. In this committee, the ideological basics and principles of these groups and movements, and their perversion .from the Islamic thoughts are examined and criticized

The third committee investigates the political factors for development and spread of Takfiri movements, .their dependencies and objectives are investigated

In the fourth committee, the, sociopolitical, cultural and religious strategies for exiting from Takfir are .presented

The collected papers for this congress are the result of the scholars and thinkers' views in the Islamic world .on the above mentioned subjects

Also, for more scientific enrichment of this congress, there have been carried out some independent :researches by the scholars in this area which are as follows

Takfir from the viewpoint of Islamic scholars: in this research, views of the great scholars of the Islamic .1 sects on negation of Takfir are presented and it has been tried to describe the views of the scholars and authors on prohibition of excommunicating the believers of Mohammed`s Kiblah (Takfir) from the past centuries up .to now

Destruction of the Islamic shrines in Arabic countries: this research addresses the dark record of Takfiri .2 movements in destructing the holy shrines and civilized places in the Islamic world. In this research, the .shrines' photo, before and after destruction, are included

Fatwas (religious edicts) of Takfiri movements on permission of murdering the Muslims: due to .3 misunderstanding, Takfiri movements sometimes issue some Fatwas which are not consistent with any of the juristic (Fiqhi) principles and they are completely far from the Islamic teachings. This research has collected .the takfiri's fatwas in this regard

Bibliography of Takfir: by reference to the works and books written on the area of Takfir, we see many .4 scientific works on this

subject. This research presents a descriptive introduction of the works in the area of Takfir and negation of Takfir.

Encyclopedia of reviewing the extremist Wahhabism: In Wahhabi thinking, there are some movements .5 which accuse the Muslim of being kafir. Encyclopedia of reviewing the extremist Wahhabism is a collection of Islamic scholars' works from the emergence of this movement, which criticizes and reviews these movements' ideological principles.

Undoubtedly, the scientific presence of Grand Ayatollah Sobhani (May his sublime presence endure) has enriched the proceedings and the independent researches of international congress on "Takfiri and extremist movements in the Islamic scholars' view"; he has also helped the scientific committee of the congress a lot by his enlightening guidelines.

Also we do thank Dr. Farmanian – the Secretary of the Scientific Committee– who has made many efforts in pursuing and ordering the papers. Dear directors of the scientific committees: Ayatollah Qazvini, Ayatollah Mir Ahmadi, Ayatollah Farmanian, and Dr. Amini are thanked, too.

It is hoped that in the light of massive efforts of grand maraji`-e taqlid and Islamic scholars, we see closeness and integration of the Muslim, and eradication of the intrigue of Takfir in the Islamic world.

Chief of the campaign and Deputy of scientific Secretary

World Congress on

"Extremist and Takfiri Movements in the Islamic Scholars' view"

Seyyed Mahdi Alizadeh Mousavi

13th of November, 2014

The Abstracts of Vol. 1

The Influence of Abdullah Azzam's Jihadist Ideology on the Spread of Al-Qaeda Violence

(Mohammad Taher Rafi'i (1

The members of Al-Qaeda are all Sunni Muslims who have an extremist and prejudiced take on Islam, with strong Anti-Shia feelings and Wahhabi and Salafi inclinations which, overall, have taken influence from various movements in Egypt, Saudi Arabia, Afghanistan and Pakistan. In their midst, Abdullah Azzam, a Jihadist leader of Egypt and Palestine who was active in Afghanistan during the latter's Jihad against the Soviet Union, is considered the most important and influential person in the formation of the ideology of Al-Qaeda leaders and members. Being possessed of eloquence and a good prose, he has had a great role in attracting great Jihadist forces from Islamic countries through writing tens of books and delivering speeches describing Jihad. These same forces later joined the Al-Qaeda. Discovering the role of Abdullah Azzam's Jihadist ideology in the spread of Al-Qaeda's violent actions is the main point being explored in this paper

Keywords: Abdullah Azzam, Jihad, Al-Qaeda, Bin Laden

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The Influence of Ibn Taymiyyah's Thoughts on the Spread of the Takfiri Movements' Crimes

(Majid Fatemi Nejad (1

Today the Muslims of the world as well as non-Muslim nations are witnessing the severity of the brutal attacks by Takfiri groups which are spreading throughout the world of Islam owing to the extremist beliefs of Salafi-Jihadist and Wahhabi scholars and financial and military aid from Western and Arab countries. This paper intends to examine the thoughts, beliefs and strict laws of Ibn Taymiyyah and their influence on the Jihadist and extremist groups of our time. Based on the studies, it appears that Ibn Taymiyyah has played a considerable part in the events of the world of Islam, particularly in the last century. By establishing certain principles of Salafism such as inaugurating Ijtihad, promoting an appearance oriented outlook and opposing logic and reason and by extreme strictness with regard to Salafi concepts including Tawhid (monotheism), Shirk (idolatry), limiting Tawhid to the prayer and ritual related aspect of it, expanding the grounds of Takfir and also linking his own extremist beliefs to politics in order to confront the opposition (the Shia in particular), he caused the emergence of a passive and at the same time radical approach towards those with .beliefs contrary to their own

Throughout history people such as Muhammad ibn Abdul Wahhab and some of the present Takfiiri movements have drawn the world of Islam towards violence and terrorism by means of Ibn Taymiyyah's methods and the same extremist beliefs. Consequently, today we are witnessing numerous acts of violence being carried out in the name of Islam in various parts of the Muslim world including Syria, Iraq, .Afghanistan, Pakistan, Somalia, etc

Keywords: Ibn Taymiyyah, extremism, Takfir, Jihadist and Takfiri groups, Rafida

The crimes of Takfiri Groups in Karbala and Najaf with an Emphasis on the First Period

(Ahmad Kosari (1

In order to attain a ruling status in the world of Islam and take charge of the shrines in Mecca and Medina, the Wahhabis were in great need of financial support. They looked to Iraq and its holy shrines for this, because the Shia Iranian kings were very attentive to these places and invested in them. Thus, with an warrant for the demolition of the holy shrines from Muhammad ibn Abdul Wahhab, they attacked and plundered Najaf and Karbala. In Karbala, not only did they disrespect the shrine of the Prophet's beloved grandson, but they also robbed the people, dishonoured the women and committed heinous crimes. They did not achieve much in their numerous attacks on Najaf. This paper explores the atrocities committed by the Wahhabis in these two .holy Islamic cities

.Keywords: Wahhabi crimes, attack on Karbala, Wahhabi murder and plunder, demolition of holy places

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Ahmad ibn Hanbal and his Views on Takfir

[\(Hassan Eskandari \(1](#)

As the spiritual father of Salafist movements, Ahmad ibn Hanbal had a rather novel approach in political views and actions in criticizing his adversaries. He did not seek power, but like Jahmiah, he reverted to Takfir in the face of opposition and accused the people of Quran of Kufr. Nonetheless, after Motawakkel who was a great admirer of Ibn Hanbal became the Caliph, he did not attempt to take revenge on his adversaries or to justify violence theoretically or practically. The Salafist viewpoint differs from Ibn Hanbal's in some points such as denying the authenticity of Tawassol and Tabarrok. In this paper we shall study Ibn Hanbal's approach towards Takfir and some of its differences with that of the Salafists

Keywords: Ahmad ibn Hanbal, Takfir, Jahmiah, People of the Quran, Zandeeq, denying reason, theology, tawassol, Salafism

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The Role of Religious Buildings and Relics in the Islamic Civilization

(Ghader Sa'adati (1

Religious buildings and relics are the embodiment of the history of Islam and signs of the progress of the Islamic civilization. These relics are an expression of Muslims' architecture, calligraphy, painting and other arts throughout history. Moreover, not only are they the best places for cultural tourism, but they also provide a means of transferring the rich Islamic culture to future generations and can be used to learn about the life of the prophet (PBUH) and the Muslims of that era. Therefore, to protect them in any part of the world is to .protect our Islamic identity and religious civilization

Keywords: Islamic civilization, Islamic arts, history of civilization, religious locations

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The Obstacles of Takfir with Emphasis on the Issue of Ignorance from Ibn Taymiyyah's Viewpoint

(Abdul-Mohammad Sharifaat (1

One of the greatest calamities affecting the Islamic community and young Muslims in particular today is the issue of Takfir. These inexperienced, ignorant and prejudiced youth believe the life and property of other Muslims to be forfeit and have thus ruined their own lives in this world and the hereafter as well as causing .distress and making life difficult for Muslims

Unfortunately, these people base their Takfir on the Fatwas of scholars such as Ibn Taymiyyah, whereas Ibn Taymiyyah, theoretically, believes that Takfir is an entirely [to be inserted] matter and a Kafer is someone who refuses to believe in God and His prophet and openly opposes the clear instructions that God has sent .through his prophet

Ibn Taymiyyah says, "Some short-sighted and ignorant people have taken up the way of Takfir and count those who interpret amongst the Kuffar." He believes that no such behaviour has been observed in the life of the prophet or any of his companions and followers or any other Muslim leader. Nor did the four Imams have such views. To the contrary, their views were completely the opposite. Therefore, Takfir based on a mere whim or based on the fact that others have different views to our own must be avoided, even if they consider .us Kafer and our lives forfeit

Ibn Taymiyyah believes that all those who say the daily prayers are believers i.e. Muslims, even if they differ in their beliefs and even if they are wrong in their beliefs. He considers belief in the oneness of God and the prophethood of Muhammad (PBUH) the standard for Islam and the condition for being a Muslim and believes that only rejecting these and principles of Islam which are absolute necessities of the faith results in .Kufr

Ibn Taymiyyah differentiates between “Absolute Takfir” and “Specific Takfir”. Applying absolute Takfir does not mean anyone who has those beliefs or does those things is Kafer, because he may not meet the criteria for specific Takfir. Therefore, caution must be observed in specific Takfir. We must not declare anybody Kafer unless we are certain of their Kufr based on firm and reliable reasons

Ibn Taymiyyah believes that certainty and ignorance in a religious matter are relative. So it is not permitted to declare someone a Kafer for the reason that he disagrees with a religious point that appears certain to another group, because certainty depends on precedents that may be unproven for others. Ignorance is the same. Some of the prophet’s companions were ignorant concerning some issues, but the prophet never did Takfir any of them. However, it is most unfortunate that Ibn Taymiyyah made great mistakes in practice and in applying these principles and thus engaged in the Takfir of a number of people and groups and provided a justification for the Takfiri groups of our time

Keywords: Ibn Taymiyyah, Takfir, absolute and specific Takfir, ignorance, Islam and Kufr

A Study into the Inhibitors of Takfir from Wahhabism's Point of View with Emphasis on Interpretation

(Hossein Ghazi-Zadeh [\(1](#)

Committing acts that contradict Islam results in Kufr, but this verdict can be put into action only in the absence of the inhibitors and obstacles of Takfir. These include ignorance, error, reluctance and interpretation. Amongst them interpretation (Ta'weel) is of importance in two ways: firstly, the existence of various principles, sources and reasons amongst Islamic faiths results in various interpretations of religious issues and secondly, the inhibitory nature of Ta'weel encompasses many major and minor issues. An interpreter is justified in disagreeing with anything from the most fundamental parts of Islam to the tiniest details as long as he can cite acceptable reasons for his interpretation. The Quran and the behaviour and traditions of the prophet and his companions are all marks of the depth and breadth of Ta'weel

Keywords: acts contradicting Islam, absolute Takfir, specific Takfir, inhibitors of Takfir, Ta'weel

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Confronting the Takfiri Wahhabis' Views on the Prohibition of the Takfir of Muslims with Quran and Hadith

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From the Quran's point of view, no Muslim has the right to accuse his Muslim brother of Kufr (non-belief) or Shirk (idolatry) in order to disregard his rights on that basis. If a person declares himself a Muslim, it is upon all Muslims to accept him as one. It can be inferred from the Quran that a person's word and outward appearance is valid and if someone shows the slightest sign of being a Muslim, for instance saying Salam, he should be considered a Muslim and treated as one

.The Quran explicitly forbids Muslims to call their Muslim brothers Kafer

According to authentic Hadiths available in the Sunni sources, calling another Muslim Kafer is like killing him, his blood will be on the caller's hands and the Kufr will rebound on himself as well. Nonetheless, Wahhabis call others Kafer or Moshrek with no evidence and on no basis other than Tawassul and Istighatha. Based on documents available in Wahhabi books, Muhammad ibn Abdul-Wahhab has had two important characteristics

Takfir of everyone on earth .1

No hesitancy in spilling the blood of innocent people .2

They would even go so far as to claim that anyone who does not follow the Abdul-Wahhab family is going to hell, even though this is against the Quran and Hadith

Clarification of the Issue and the Field of Research

Many Islamic countries have been in chaos and insecurity for years. Through Takfir, a group of people believe that they have the right to spill the blood of followers of other faiths. Using the excuse of heresy

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they pick up arms and massacre other Muslims. The interesting part is that they believe they are themselves the only righteous sect and all others are apostates and must be killed. They do this in the name of God. In this research we intend to prove, using the Quran and Hadiths the Takfiris themselves consider authentic, that “Takfir and killing of Muslims is not allowed and the life and property of any who say the Shahadatayn must
 ”.be respected

Then we will use sources which are deemed authentic by Muhammad ibn Abdul-Wahhab and high profile Wahhabi scholars to prove that they believe those who do not follow the Wahhabi faith to be Kafer and their
 .life to be forfeit and that this is against the Quran and the tradition of the prophet

Importance of the Research

In any country, peace and safety are the building block for any kind of progress. Islam puts great value on peace and safety and names their disrupters “Enemies” and “Corrupters”. On the other hand, a great number of Takfiris are not fully knowledgeable concerning true Islamic beliefs and honestly believe that Takfir is an
 .Islamic and Quranic thing

.Therefore it is upon us to correct this misconception and bring peace and safety back to the Muslim society

Keywords: Faith, Islam, Kufr, Wahhabism

.Some of the key words in this article need to be explained before exploring the main topic

The Critical Stance of Sunni Thinkers in Response to Takfiri Movements

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The Takfiri movement belongs to a small number of Hanbali scholars from the Najd region in Saudi Arabia who, in order to justify their own anti-Shia approach, abuse the term “People of Sunnah and Jama’ah”. In spite of their tactics, this minority has been unsuccessful in unifying Muslims and insightful and unprejudiced Sunni scholars have even spoken against them and with serious criticism and scrutiny revealed their weak points and their departure from Islam. In this article, a few of the many Sunni thinkers who are opposed to Takfir have been chosen and the standards of their criticisms have been studied. The anti-Takfir movement is approved of by Sulayman ibn Abdul-Wahhab, Zayni Dahlan, Zahid Kawthari, Farhan Maleki, Ramadhan al Buthi and Ali al-Saqqaf who are all high profile Sunni scholars. Apart from the emergence of a committed Islamic thought movement (which contains the message of Islamic Unity), there are three major points concerning the criticism of Takfir: 1) It has helped prevent the Takfiris from sabotaging Sunni Islam, 2) It has prevented Sunni Muslims from uniting against Shias and other Muslims, 3) The claims made by the Takfir movements saying their faith is the true one and all those opposing them are infidels and apostates, etc. are not convincing

Keywords: Takfir, Salafism, Ibn Taymiyyah, Muhammad ibn Abdul-Wahhab

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Typology of Hadiths on “Hearing of the Dead” Emphasising on Sunni sources

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Ever since its being brought up, the issue of hearing of the dead has astonished some people and the nature of it has been vague and confusing for them. It is a controversial topic and one that has often been debated throughout the years. Islamic texts and documents reveal that except for a hugely outnumbered minority, most topics have been such that they have clarified the connection between life after death and this life and addressed the issue of hearing of the dead. This paper, which has been written with a positive approach and descriptive and analytical methods, attempts to prove the authenticity of Hearing of the Dead through .revising Hadiths that are available in Sunni sources and freshly categorizing the theories in this field

Keywords: Hearing of the Dead, addressing the dead, life of prophets, life in purgatory, answering Salam

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Analysis of the New Identity of Takfiri Terrorists in the Middle East

(With Emphasis on Some of the Development Indicators)

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Current studies of the recent changes in the Middle East show that there is a connection between the absence of certain development indicators -democracy in particular- and the spread of extremist Islam and that extremist groups and jihadist warfare have thrived due to the absence of such indicators. This tells us that the spread of democracy and the incorporation of some of the development indicators may distance masses of people from the Jihadist groups and convince them that the best way of life is political tolerance. The process of democratic reforms in Afghanistan and Iraq confirms the result of these studies. For this reason, a number of Political Science researchers are of the opinion that the spread of Jihadist warfare in Arab Middle East is rooted in the backwardness crisis of these countries and religious motives have a strengthening effect in the next stage. This article is an attempt at studying the effect of development indicators in the emergence and spread of Takfiri terrorist groups from this viewpoint and assessing some of these indicators

Keywords: terrorism, religious terrorism, development indicators, democracy, Takfiri movements of the Middle East

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A Review of the Actions and Beliefs of the Terrorist–Takfiri Group Jundallah

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This article will review the actions and beliefs of the terrorist–Takfiri group known as Jundallah who, led by Abdolmalik Rigi, have terrorized and murdered people in Southeast Iran and specially in the state of Sistan and Balochistan.

In the terrorist attacks section we will discuss the Tasuki region in the North of the state, the blind suicidal attacks in Chabahar in the South on the day of Tasoua, suicide attacks in Zahedan, in the the Ali ibn Abitaleb mosque and the Masjid Jami.

In the part relating to thoughts and ideas, terrorist beliefs such as considering the Shia Moshrek, believing the Shia have made changes in the Quran, forbidding mourning for Imam Hussain, believing the Nowrouz to be a heresy and attributing the massacre of Imam Hussain and his companions to the Shia will be reviewed.

The method of the article is descriptive–analytical and based on the theoretical structure of the prophet's Hadith. It attempts to criticize the claims of the terrorists using the Quran and Hadiths from Sunni sources. Therefore the aim of the article is not only to introduce this violent group, but also to emphasise on their departure, in theory and practice, from the teachings of Sunni Islam. Moreover, the contrast between their actions and the teachings of the Quran and Hadith will be explored.

Keywords: terrorism, Sistan and Balochistan, Jundallah group

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 hostage of the Jundallah group for five months and the events of those five months are recorded in a book
 titled Tasuki

Speculating the Future of the Takfiri Movement Al-Ghaedah after the Islamic Awakening

(Sayyed Mohammad Mahdi Hosseini Faegh (1

With more than a decade between us and the September 11 attacks, people have started to say that Al-Ghaedah have been defeated in the conflict with their enemies, the foremost of which is the United States. Nonetheless, a number of their successful and unsuccessful ventures make it evident that Al-Ghaedah is intelligent, adaptable and flexible. In spite of the Western countries' endeavours to check Al-Ghaedah's recruitments and reduce their influence, they have still been able to recruit members using the concept of Minor Jihad as their guiding ideology. They have also used various methods to spread their ideology and their extremist and violent creed. One of the major changes that have occurred in recent years is the formation of a revolutionary movement in the Arab world which has been called the Islamic Awakening or the Arab Spring. This Islamic Awakening has brought about an atmosphere in which all sorts of groups (Islamist, Nationalist, Communist, etc.) enjoy a degree of freedom of speech and activity. Amongst these groups, Al-Ghaedah is of particular importance, because it is a symbol of Islamic extremism and radicalism and has received a lot of media attention due to the nature of its activities and Western countries have made great efforts to confront and destroy the group. At the beginning of the Islamic Awakening, it appeared as if Al-Ghaedah was approaching its end, because people were demanding Islam and democracy and their wishes and their mottos were the opposite of Al-Ghaedah's ideology. The death of Bin Laden put extra pressure on the group. Yet, as was mentioned before, this organization has shown special flexibility and ability and has so far been able to adapt to the new circumstances. In this article we have tried to evaluate the effects of the Islamic Awakening on Al-Ghaedah using library sources and the results of

past researches. Our two variables in this article are Islamic Awakening -independent variable- and Al-Ghaedah -dependent variable. It has also been attempted to clarify various aspects of the Islamic Awakening .and the ways in which it can affect Al-Ghaedah, considering the possibilities

The Emergence of Radical Islamism in Indonesia

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Extremist Islamism is a phenomenon which has emerged in Southeast Asia in the past three decades. The followers of Islam in this region have always been known as moderate and non-prejudiced Muslims, but in the past two decades and following a period of suppression of political Islam in Indonesia, the Islamists have become active again and have begun to draw borders and divide into different movements and it has become possible for Takfiri Islamism to grow and spread as well. The things that distinguish Takfiri movements from other Islamist movements in Indonesia are maximalist religious views, dogmatism, rejection of pluralism and the use of violence. In this research, religious movements which have emerged in post- Suharto Indonesia in the shape of extremist Islamism will be studied. In this period, internal affairs and crisis as well as external factors played a part in the formation of these movements in Indonesia. The findings of this research show that the best way to deal with the risk of Takfiri movements in this region is the vulnerability elimination method. Most of the sources used for the research have been articles published in English or Indonesian.

Keywords: radical Islamism, Southeast Asia, Takfir, extremism, Wahhabism

A Study of the Grounds for Issuing Takfiri Fatwa and Their Impact on the World of Islam

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The actions of Takfiri movements have provided the grounds for serious crisis in the world of Islam. The massacre of Muslims can be considered its most important consequence. The growth and spread of these movements is a result of numerous ideological and social situations. The theoretical ground for the violent actions of Takfiri groups is rooted in the issuing of certain Salafi Fatwa which provide justifications for the actions of these groups and have had a great part in their growth and spreading. A historical study of the Takfiri Fatwas currently in vogue amongst Muslims will help clarify how these movements have been strengthened.

The Takfiri movement needs theoreticians who can justify their violent actions. With a typology of Salafi Fatwas, this article discusses the role of Salafi Fatwas in the Takfir of other Muslim groups, studies the grounds for the issuing of such Fatwas and uses critical hermeneutics to follow the theory that Takfir Fatwa is based on the prejudgements and life-world of Salafi scholars and their being issued provides the opportunity for the progress of the movement. In this article we will study the grounds for the issuing of such Fatwas and their impact on the Muslim World.

Keywords: Salafism, Takfir, extremism, violence, Fatwa

The Quran's Method in Curing and Preventing the Takfir Phenomenon

(Vahid Khorshidi [\(1](#)

A much emphasised point in the Quran is avoiding the Takfir of Muslims. The Quran has provided us with techniques for avoiding this dangerous phenomenon. One such technique is not to hurry in the Takfir of any person who claims to be Muslim. Others include not doubting the people's faith, describing two groups of Muslims fighting each other as believers, attempting to reconcile two groups who are in conflict with each other and valuing the lives of Muslims. This paper attempts to explain the Quran's methods of confronting .Takfir by a minute study of the related verses

Keywords: Quran's method, cure, Takfir, not doubting, faith, reconciliation, Muslim lives

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;Takfiri Salafists' Attempts

The Islamic Republic of Iran's Opportunities

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New Takfiris who are influenced by the former Salafi fundamentalists have posed many threats to the Muslims in the region and even to other nations. These threats took on a new shape following the changes that occurred in the Arab world (Islamic Awakening). Books and articles have been written on the topic, but one thing that has not been addressed much is the opportunities created for the Islamic Republic of Iran (as the standard bearer of Shia and the centre of resistance). Therefore this article poses the question "What opportunities have the activities of the Takfiris created for Iran?" and intends to use the examples of Imam Sajjad and the Lady Zaynab, who used the violence of the Takfiris of their time as an opportunity to increase the people's insight and wisdom, reveal the hypocrisy of the Takfiris and prove their own righteousness. This group's violent and non-Islamic behaviours in recent times is the best chance for the Islamic Iran and Muslims throughout the world to expose their hypocritical nature through media. It is also possible to mobilize people against them and unite all moderate Shia and Sunni Muslims and even non-Muslims to declare war upon them. In other words, making use of soft and hard warfare can be the way to rid the world of the dangers posed by Takfiri movements. In the current circumstances where Saudi Arabia has declared itself the greatest supporter of Takfiri groups, it is possible, to form a global and local coalition against the House .of Saud

Keywords: Salafism, Wahhabism, Takfir, Islamic Republic of Iran, general diplomacy, soft power, security

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The Abstracts of Vol. 2

Islam, Religion of Peace, Friendship, Kindness and Mercy

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Islam is a religion of peace and tolerance and the herald of kindness and mercy and the Quran, this eternal charter of Islam, considers peace to be an essential part of man's social life and has always emphasised it. From the Quran and Hadiths' point of view, all Muslims are brothers and should put aside their differences and live together in peace. Due to the existence of various sects and groups, the emergence of differences and distinctions is inevitable, but these should not disturb the peace and brotherhood between Muslims. Therefore, the Quran has provided methods for maintaining the peace between various faiths and nations. In this paper, we will have an in-depth study of first the Ayahs and Hadiths which emphasise on the importance of peace and then the methods of bringing interfaith peace to the world from the Quran's point of view. Islam's view on peace and peacemaking is clear and yet the ominous phenomenon of Takfir was started by Ibn Taymiyyah in the seventh century. He questioned all Islamic beliefs and issued such preposterous Takfiri Fatwas that the scholars of his time denounced him. In the twelfth century, Muhammad ibn Abdul-Wahhab propagated those same ideas with help from the House of Saud and started another wave of Takfir based on them. Nowadays there are groups that hold such beliefs and every once in a while their supporters emerge as various groups conducting acts of violence and murdering other Muslims in the name of Wahhabism, Al-Ghaedah, Taliban or ISIS. Ever since the time of Ibn Taymiyyah they have been issuing Fatwas against Islamic sects –the Shia in particular– and causing mayhem and chaos in Islamic countries. Examples of their Fatwas are cited in the final section of the article in order to show the contrast between them and the Quran's advocacy of peace

Keywords: peace, mercy, kindness, friendship, importance of peace, methods of peacemaking

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Principles of Salafist Methodology

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The characteristics of contemporary Salafist methodology have placed this movement in a theoretical and practical position quite separate from Sunni Islam and it has had various consequences. Their core belief, non-mediated return to Quran, has given rise to radicalism within and without the world of Islam. Salafist methodology and more specifically Jihadi Salafist methodology emphasises on the righteous Salaf (leader) and pays great attention to rituals and the appearance of being religious. With their ideas and actions they have driven reason to the margins and had significant political, social and cultural consequence the most important of which is the emergence of violence in terms of Jihad. This article addresses the history of Salafist methodology, its principles, the typology of contemporary Salafist movements and the consequences which based on the principles of Salafist methodology, have naturally given rise to the inevitable emergence .of violence in terms of the practical principle of Jihad

Keywords: methodology, Salafism, radicalism, violence, Jihad

Government Pattern in the Takfiri Salafist Ideology

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Although the Takfiri Salafist movements have risen out of Sunni Islam, they have grown into something quite different. Their idealist view of Caliphate and their concentration on changing the current situation into the age of the righteous Salaf (leader) distinguishes them and their government pattern from Sunnis. The government pattern Takfiri Salafists have in mind is based strongly on the past Caliphates and even their methods of gaining political power rely solely on Jihad and the choice of [to be inserted] and contrary to the government pattern in contemporary Islamic thought, the Salafist pattern avoids making use of modern human experiences and uses an outdated, ineffective and totalitarian model based on the Sharia laws put together from an extremist interpretation of the Quran and Hadith. People only have duties towards this .government and modern factors such as people's right to power are completely shunned

Keywords: Salafist, Takfiri, Government, Caliphate, Jihad

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A Study into the Takfir of Muslims by Wahhabis

Mehdi Pishvaei

Ever since the first emergence of Wahhabism, their beliefs have centred on Kufr (apostasy) and faith, Tawheed {monotheism) and Shirk (polytheism/idolatry). The Wahhabis define these terms in a very specific way and with their own standards and then they interpret them without having proved them first. They resemble the Khawarij in several ways. Perhaps their most significant similarity is that both groups are rather fond of Takfir and believe that they are themselves the only true Muslims. Moreover, they present a very broad definition for Kufr and a very specific one for faith. This article reviews the criteria that Wahhabis have for faith and Kufr using Hadiths from the prophet and the works of great Muslim scholars. Furthermore, some of the crimes they have committed as a result of their incorrect interpretations will be explained

Keywords: Shirk, faith, Wahhabism, Kufr, Takfir

Salafism in Tunisia and the Future

[\(Enayatollah Yazdani \(1](#)[\(Mostafa Ghasemi \(2](#)

The Salafi movements in Tunisia can be divided into three categories: 1) Scholarly Salafism, 2) Reformist Salafism, 3) Jihadist Salafism. Amongst the Salafi movements who desire the application of Islamic Sharia as law, the Jihadist movement is inclined towards the Maleki faith, with elements of Wahhabism. The Ennahda movement, the most significant Islamist movement in Tunisia, struggles to compete with its secular rivals through attracting the Salafists (scholarly Salafists in particular). However, due to international pressures, the Ennahda has been harsh towards some Salafists, mainly Jihadists. It is worth noting that the Salafi movement is not at all in accordance with the Tunisian community who are peaceful and tolerant. Bearing in mind the culture and the atmosphere in Tunisia, it appears that Jihadist and Radical movements which mean to establish an Islamic caliphate with the standards of Wahhabism will not play a great part in the future of this country, but will surface as disruptive elements every once in a while. The moderate Salafi .movement, along with other moderate Islamic parties, will have a more significant part to play

Keywords: Salafism, Salafist movements, Salafist parties, Ennahda, Tunisia

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Takfiri Movements and the Violent Policy

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The emergence of the Takfiri movement in the midst of the recent changes in the world of Islam points to a certain kind of policy which will be referred to in this paper as the Violent Policy. Its main characteristic is that it permits the use of violence in order to achieve the ideal state of affairs. Based on this viewpoint, the Takfiri movement considers all current proceedings in the world illegitimate and by permitting violence at various levels intends to confront mentioned proceedings and realise its own ideals. Their view of the regulations and requirements in politics also contains elements of extremism. The consequence of such a view is the emergence of a cycle of violence in political and social relations to complete their view of politics. This article shall explain the Takfiri movement's particular political typology through study and evaluation of the socio-political views of its supporters. The author is of the opinion that such a policy is the .result of a special conceptual system, which will be explained further in the article

Keywords: Takfiri movement, violent policy, conceptual system, extremism, cycle of violence

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The Movements of Juhayman–al–Otaybi, Brothers of Saud and Jihadist Salafism

(Yaser Qazvini Haeri (1

A remarkable event took place in early Muharram in the year 1400 H. A group, led by Juhayman–al–Otaybi, occupied the Ka'ba in Mecca with Mahdic claims. This occupation lasted a fortnight. In the end Saudi forces, with help from outside, defeated them and killed their leaders. This paper means to study this event with relation to those which occurred before and after it, even though it is often regarded as a single event because of the Mahdic claims, the desire for rulership of the House of Saud, etc. Moreover, considering the historical and theoretical relations between the Juhayman–al–Otaybi movement and the “Saudi Brothers” and “People of the Hadith” movement on one hand Jihadist Salafism and one of its major leaders, namely Abu–Muhammad Al–Maghdasi on the other hand, the connection between this movement and Jiahd in Afghanistan as well as Islamism in Kuwait -especially Dr. Muhammad–al–Nafisi- will be studied. It can be concluded from various evident that Juhayman’s movement is not only not a single disconnected event, but .ban be considered a step in the establishment of Jihadist Salafism

Keywords: Juhayman–al–Otaybi, Jihadist Salafism, Mahdism, Ka'ba, Takfir

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ISIS and Naked Violence: Illogical Understanding of Religion Combined with Modern Technology

Mahmoud Shafi'i

ISIS is an abbreviation of the Islamic State of Iraq and Sham which emerged after the occupation of parts of Iraq and Syria by the most extremist Iraqi branch of Al-Ghaedah, led by Abubakr Baghdadi. It has currently changed its name to simply the Islamic State. Their cruel, illogical and unethical violence towards men, women and children has caused a bitter and heartrending crisis in Iraq and Syria and perhaps the entire Middle East. The purpose of this research is to figure out how and why this group, which claims to be so devout and faithful, commits acts which are not theologically, logically or ethically justifiable, against people of their own faith. The theory that this research will be going by is that ISIS's interest in modern technologies and its combination with their rough, religious beliefs which have not been polished by reason and human interaction, has given rise to insane usage of modern weaponry against Shia and Sunni Muslims and against humanity itself. We have pursued a number of topics in order to prove this theory. First, we study major religious teachings and their interpretations which have influenced the violent actions of former and current leaders of Al-Ghaedah. In this field, we have addressed the issues of faith, Kufr and Jihad. The interest of extremist groups in hardware technology, specially the military aspect and software technology in the shape of the cyber world is also discussed. Then, the impact of religious teachings and technology on this group's life-world is described and the characteristics of this life-world introduced. The life-world of ISIS has characteristics which have resulted in military violence against the Shia in Iraq and Syria. We have reasoned that this illogical life-world can explain their acts of violence. In the conclusion we have made some cultural suggestions on how religious extremism can be obliterated

Keywords: ISIS, Kufr and faith, Jiahd, technology, life-world, violence

Ways of Getting Out of the Win-Lose Game in Confronting Islamic Extremism in the Middle East

(Hamed Esfandiyari (1

One of the grounds for the growth of extremist movements known as Islamic is the opportunities previously created for some ideologue personalities; for instance, in the power relations in the Middle East, Saudi Arabia and Qatar who are the major supporters of Salafi and Wahhabi movements, mean to shift the balance of power in the region in favour of Sunni Muslims. The Saudi government, with help from allies in the region, has been able to introduce the idea of “Confronting Shi’ism” as the core principle of the strategic activities of regional and international powers in the Middle East by spending great amounts of money and establishing strategic relations with Western powers. With the influential parties in the region having adopted such an approach, the regional unity strategy would have no success in eliminating extremism, because supporting radical movements is considered the winning card for these parties. An effective strategy for obliterating religious extremism would be to discard the notion of supporting extremist groups as a useful strategy in advancing the win-lose circumstances in regional relations. Religious extremism should be removed from the list of tools for applying pressure. This can be done through enlightenment and forming mechanisms that emphasise the duties of the involved parties. In this research we shall attempt to identify and introduce techniques for getting out of the win-lose situation concerning extremism, using the library method and .electronic sources

Keywords: extremism, win-lose, Islam, Middle East

The Evolutionary Process Concerning the Concept of Taqlid-al-Madhahib in Takfiri Salafi Thought

And their Takfir of the Four Schools

Akbar Roostaei

Referring to experts in any field is a logically proven necessity and there is no dispute about it amongst the wise. The public often act upon this principle. Religious matters are no exception and in order to gain knowledge of religious rules, it is naturally necessary either to be an expert in the field or to get assistance from one who is. There is no disagreement between Shia and Sunni on this point. The Wahhabis, however, seem to disagree with all Muslims, although their comments on the topic are extremely confused. In this article we shall begin with an explanation of the Takfiri Salafist view on the formation of the Madhahib (Schools) and the evolutionary process of their thoughts on Taqlid. We will also point out their fallacies based on their own words. Later on we will explain the views of Sunni scholars and review the Takfiri .Salafist ideas based on them

Keywords: Taqlid, religious rules, Mujtahid, Takfiri Salafists

The Similarities between Takfiri Wahhabis and the Khawarij

Mohammad Javad Haji Ghasemi

This article will begin by studying the words of Sunni scholars about using the name Khawarij for Takfiri Wahhabis. An explanation of the similarities between Wahhabis and Khawarij in appearance and creed and killing Muslims, the belief that sins turn a country of Islam into a country of Shirk, setting new limits, etc. will follow. In the end, the Sunni scholars' disagreements concerning the Khawarij will be addressed, based on their Hadith and their principles with regard to Takfir, misguidance and murder

Keywords: Wahhabism, Takfir, Khawarij, country of Kufr, major sins, Shirk, Tawheed

Reasons of the Formation of Takfiri Movements in Afghanistan and the Indian Subcontinent

(Mohammad Taher Rafi'i (1

The world of Islam has been witness to the formation and growth of various movements throughout the past two centuries and during the last few decades in particular. The emergence of extremist Takfir is amongst the worst and most dangerous things to have happened in this period. Takfir and the aimless murder of human beings is neither in accordance with Islam nor approved of by great Muslim scholars and religious leaders. Therefore, understand the reasons of the formation and spread of such movements in the region is of great importance. This paper intends to identify the major Takfiri and extremist movements in India and Afghanistan and investigate the causes of their formation and growth, specially as we are currently witnessing the spread of religious disputes, the development of religious schools and great external assaults .which are very likely to have played a part in the emergence and strengthening of Takfiri movements

Keywords: Takfir, Takfiri, extremism, Takfiri movements, subcontinent, Afghanistan

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The What and How of the Formation of Takfiri Movements
And the Reasons for their Gaining Power in the Past Decade

[\(Mehdi Farmanian \(1](#)

Following the integration of Western culture into the world of Islam and the fall of the Ottoman Empire in 1925, Sunni Muslims strove to re-establish the Muslim Caliphate and numerous groups were formed in the world of Islam whose intention was this. The Indian Caliphate movement in India, the Muslim Brotherhood in Egypt and all the Jihadi groups of the past half century have sought to bring the Caliphate back; but the military presence of America in the region following September 2001 not only failed to eliminate Terrorism, but rather caused the further spread of Takfiri movements. Such groups emerged in the Western world as well as the Muslim world. Unfortunately the presence of the United States in the region -whether intentionally or unintentionally- has caused an increase in Takfiri activities and thus achieved exactly the opposite of that .which was its aim

Keywords: Takfiri movements, America

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A Study and Review of the Sipah-e-Sahaba and their Takfir of Shia

(Ali Molla Moosa Meybodi (1

One of the Takfiri groups formed in Pakistan was the Sipah-e-Sahaba. This organization was formed to confront the influence of the Islamic Republic of Iran and prevent the Shia in Pakistan from gaining power. Their leaders began the Takfir of Shia through books, magazines and speeches and eventually started a Shia-Sunni battle in Pakistan. Their main reason for the Takfir and Killing of Shia was that they accused the Shia of believing the Sahaba (the prophet's companions) were not Muslims, of changing the text of the Quran and of denying that Muhammad was the last prophet. According to them the Shia are Kafir because they think the Sahaba were Kafir, they say there have been changes made in the Quran, and they exaggerate so much about their Imams that it's almost as if they believed them to be prophets. However, none of these three statements is true about the beliefs of Shia Muslims. Moreover, none of the points on which the Shia differ from the .Sipah-e-Sahaba is a necessity of Islam nor their denial a sign of Kufr

Keywords: Sipah-e-Sahaba, Takfir of Shia, Takfir of the prophet's companions, changing the Quran, khatamiyyat

The Role of International Powers in the Spread and Growth of Takfiri Movements and its Impact on the Muslim World

Mokhtar Sheikh Hosseini

Mohammad Javad Khalili

Various factors have contributed to the formation and growth of Takfiri Salafism which has currently become the greatest problem of the Muslim world. Concentrating on their ideas and other internal factors can clarify part of the truth, but a comprehensive analysis is possible only if we consider the role of the great world powers in strengthening this movement. Historically, the combination of Salafi thought, led by Muhammad ibn Abdul-Wahhab, with the political power of the House of Saud happened with support from Britain and in order to defeat the Ottoman Empire. Ever since, this movement in the Arabian Peninsula has been acting in accordance with the interests of Britain. America's support of Al-Ghaedah during the Cold War is also a historical fact. This was done to confront the influence of the former Soviet Union and it has had many benefits for the Western Bloc. Even now these great powers support the spread of Takfiri movements .in Islamic countries such as Iraq and Syria

The spread and growth of Takfiri thought has provided opportunities for the great world powers. They support its growth in certain regions and fight it in others. Likewise, they have supported it during certain periods of time while at other times attacking Islamic countries and calling it the War on Terror. In this article, we will study the historical role of great world powers in the spread of Takfiri movements and .address the connection between these two factors and its impacts on the Muslim World

Keywords: Salafism, Islam, Al-Ghaedah, Wahhabism, America, world great powers

The Abstracts of Vol. 3

Intrigue of Takfir

(Molabakhsh Mobaraki (1

.Intrigue of Takfir (excommunication) is one of the painful ordeals of the world

It is over many years that some people kill the Muslim in the name of Islam and engender fear and horror of
:Islam in the heart of non-Muslims. The phenomenon of Takfir should be studied in some stages

Takfir since establishment of Tasbit-1

Current Takfiri movements-2

The criterion for Islam and Kufr (disbelief) in the Quran-3

Causes of Kufr in the Quran-4

Prohibition on takfir (excommunication) of the the believers of Mohammed`s Kiblah in Islamic scholars
view

.At the end, sama e mouta (ability of dead people to hear and understand) is addressed, too

Key words: intrigue of Takfir, Islam and Kufr, Islamic Scholars, sama e mouta

director of Darul Uloom seminary, Ahoran Chanf -1

Prohibition on Takfir (excommunication) of the believers of Mohammed`s Kiblah from viewpoint of Islamic scholars

Molavi Nazir Ahmad Salami

The main question of this article is: are Takfiri groups such as Daesh considered to be lawful? Can we justify their claim of caliphate formation from the standpoint of Qur'an, Sunnah and Islamic scholars? Daesh, Jabhat al-Nusra and other Takfiri groups who claim to have Islamic caliphate, frequently; set their hand in murder and massacre of the innocent people destruction of their lands, houses, mosques and temples misusing naïve people's religious feelings and committing the worst treachery against human morality and Islam to serve their lords of western. We found it essential to weigh up the authenticity of their movements and attitudes in the light of Sunnah and Islamic scholars' fatwā. Having analyzed Quran's verses, hadiths and fatwā of jurists, hadith narrators and Islamic scholars, this study proves that it is obscene and a devilish action and against Islamic law to Takfir (excommunicate) the believers of Mohammed`s Kiblah and to genocide and devastate lands, temples and mosques in the name of an Islamic Jihad, this is an action that favors the .occupant regime and damage Islamic nation

There are many factors and reliable evidences derived from the Book, Sunnah and muftis' fatwā which nullify and announce Takfiri movements as unlawful and see Daesh and Takfiri groups nothing but a union between American, Israelis and Arabs with a predicted purposes of providing safety and security for Israel, .preventing Islamic Iran and Muslim brothers from penetrating to the region and Islamic communities

Keywords: Takfir, Daesh, fatwā, the Book and Sunnah, Jurists, and Hadith Narrators

Ideological principles of Takfiri movements

Molavi Abdosalam Karimzayi

Study of the holy Quran and Prophet's narrations shows that excommunicating the Muslim is on the contrary to the Quran verses, the prophet's narrations, the Sirah (life) of the prophet and his companions, and the ideas of Islamic scholars; and it has not any legitimate and rational reason. They should not easily excommunicate (Takfir) the Muslim and disgrace them. The first and the least degree of being a Muslim is to .acknowledgement and testimony to Onness of Allah Almighty and the mission of the holy prophet

According to utterances by majority of the commentators, and Islamic jurists and scholars, the life and wealth of such a person is protected and nobody has the right to insult that person; excommunication of the Muslim has severe consequences, like that taking the soul and wealth of the excommunicated person becomes Mubah (permitted), his wife will be forbidden from him, he will not inherit anything from his ... ,relatives

This study elaborates on the most important ideological principles of Takfiri Wahhabists; the principles are such as: Tawhid (monotheism) and Shirk (polytheism), Faith in God and Kufr, Al-bid'ah (heresy) and Sunnah (tradition), Sama e mouta (ability of dead people to hear and understand), then, it makes a .comparative analysis of them with other sects in order to review and criticize the Takfiri thoughts

Key words: Tawhid (Monotheism) and shirk, faith in God and Kufr, sama e mouta (ability of dead people to (hear and understand), Takfiri Wahhabists, (Al-bid'ah) (heresy) and Sunnah (tradition

(Comparative analysis of Faith in God and Kufr (disbelief) from the viewpoints of Takfiri sects (madhabs

Molavi Abdulvahed Khajavi

Emergence of Takfiri movements in Islamic countries and Takfir (excommunication) of the Muslim by these .groups is one of the problems faced by the Islamic world

Takfiri movements by misusing some terms such as Shirk (polytheism), Kufr, (Al-bid'ah) (heresy), and the like, accuse the Muslim of kufr. But examination of the meanings of Islam and Kufr in the Quran and Hadith (narration) proves their invalidity. So, in the history of Islam, the scholars of Islam (Ulema) have prohibited Takfir (excommunication) of the Muslim; and they have considered acknowledging the Shahadah (the two testimonials) as the criterion for Islam. Takfir thought has awful consequences for the Islam's world and would lead to Islamophobia and abuse of Islam by the enemies. According to the verses and narrations, the .only way for getting out of this challenge is the Muslim unity in front of Takfiri movements

Key words: Faith in God and Kufr, criterion for Islam, Takfiri movements, Islamic unity

prohibition on Takfir (excommunication) of the believers of Mohammed`s Kiblahi in Islamic scholars view

Molavi Javad Rouhani Lashari

Nowadays Takfiri movements declare many of the Muslim kafir (infidel) or Mushrik (polytheism). This attitude of the Takfirists is in contrast with the words of Sunni Scholars (Ulema). Sunni scholars have always considered the believers of Mohammed`s Kiblah as Muslim and avoided Takfir (excommunication) of the Muslim. This is understood by deliberation of the Sunni scholars' utterances. This study collects and .addresses the Muslim scholars' utterances in this regard

Key words: Faith in God, Kufr, Irtidad (Apostasy (, the believers of Mohammed`s Kiblah, sects, Wahhabism

Comparative analysis of recourse from the viewpoints of Islamic sects and study of Wahhabism faults

Seyyed Abdolghader Husseini

Recourse is one of the issues which has cast disagreement amongst Muslims. The source of recourse is religious belief, thus; regarding Islam extension and different schools and sects (madhabs), this term has been enjoying diverse manifestations. There are many hadiths pointing to the process of recourse to verses. Doing without many hadiths and sayings on theoretical concepts of recourse, there are many other ones practicing practical recourse amongst the Muslim of early centuries. Having pondered upon Islamic resources, this study came to this conclusion that recourse is of different kinds. Some kinds of recourse reckoned to be authorized by Islamic scholars, however; some are forbidden and the others are being discussed over. The latest ones such as recourse to the Nubuwwah, to the last prophet works and prays and to hereafter divine .Imams are disputable kind of recourse

In eighth century, Ibn Taymiyyah announced some kinds of recourse as faulty bringing a great gap between Muslims. Muhammad ibn ‘ Abd al-Wahhab also exasperated this state of Muslims in twelfth century leading to conflict between Muslims so that today in Islamic world it appears in the form of Takfiri and negation something that has done irrecoverable damages on Islamic world. This study examines the concept of recourse from viewpoint of Qur’an, hadiths and Islamic sources and then clarifies any doubts cast over this .issue

Keywords: Recourse, Qur’anic verses, Hadith, Sunni, Ahl-Ul-Bayt, Ibn Taymiyyah

Comparative analysis of Faith in God and Kufr (disbelief) from the viewpoints of Islamic sects and Takfiri movements

(Mahmood ben al-khiat (1

Today, Takfir (excommunication) of the Muslim is considered as a challenge in the Islamic world that many of the oppressed and innocent Muslims are suffering from it. This study, by reviewing the issue of Islam and Kufr (disbelief) from viewpoints of the Quran, Sunnah (tradition) and some scholars of Islam (Ulema) proves that a person by reciting the provisions and explanation enters the Islam and we should not easily declare him/her kafir (infidel) since instances of Takfir (excommunication) has been delineated from .(viewpoint of the Quran and Sunnah (tradition

(Key words: Takfir, Islam, Quran and Sunnah (tradition), Islamic scholars (Ulema

director and teacher at Imam Shafei Religious Schoo –1

Takfir from the Qur'an viewpoint

(Ahmad Saremi (1

Islam is messenger of peace and reconciliation. Islam emerged to lead people from darkness of ignorance and inanity to the light of faith. God, the Al-mighty, assigned some exterior signs, Shahada (2), to distinguish between atheists and Muslims, whosoever believes in them considered to be Muslim and those who negate them are atheist. Muslim at the time of the last prophet followed a same approach in regard to pillars and Ancillaries of Islam. However; after a while a great sedition was brought about and some Muslims managed to Takfir (excommunicate) sinful Muslims on basis of their misinterpretation and misunderstanding of Islam. The infant of that sedition was growing up day by day so that some dare to takfir (excommunicate) prominent Islamic figures. After a while the fire of this sedition was extinguished, however; it burgeoned out of the head of those misled by arrogance attracting some beguiled to such believes. They've even gone so much further than their coreligionists consider those who refuse to join them as atheist. In this sense, this study attempts to examine Takfiri thoughts from viewpoint of Qur'an, Sunnah, Imams and Mujtahid (Scholar of law Expert in Islamic Jurisprudence) and find Takfir's roots and agents and its consequences and impacts on Islamic society and then discover some solutions to overcome it. It will also briefly point to the .responsibility of Islamic scholars in front of Takfiri movements

Keywords: Qur'an, The Last Prophet, Islam, Imams, Mujtahid (Scholar of law Expert in Islamic Jurisprudence), Takfir, Tafsir (Accused of debauchery), Schismatic

Seminary Teacher -1

here is no god but God, Muhammad is the messenger of God . -2

prohibition on Takfir (excommunication) of the believers of Mohammed`s Kiblah (Muslim) in the Book and Sunnah

Abdul latif Arab Teimoori

Expansion of Islam and attraction of the people's heart to this religion, has rocked the pillars of Kufr (infidelity) and colonialism; hence, the world of Kufr tries to stand against the Islamic world with all of his forces, and it won't stop short of any ruse. Nowadays, by sowing the seeds of Takfir among the Muslim, they try to weaken the image of Islam and the Muslim. This study, by relying on interpretive, narrative and historical resources on viewpoints of the Shia and Sunnah followers, examining prohibition on Takfir of (excommunication) of the believers of Mohammed`s Kiblah in the Book (Quran) and Sunnah (tradition), and citing the effects of Takfir in the Islamic world, seeks to dispose conspiracies of colonialism and awaken the .Muslim in the world

Key words: Takfir, The Book and Sunnah, the believers of Mohammed`s Kiblah, companions

(Recourse in viewpoint of the Quran and Sunnah (tradition

(Abdulsalam Karimi (1

One of controversial issues on which the Wahhabism disagrees with other Muslims is recourse. Some types of recourse are implicitly legitimate and some types of it are unanimously illegitimate. But the disputed point is recourse to eminence, prayer and signs of the Prophet and divine authorities in the purgatory world; and Wahhabism calls this heresy and considers it illegitimate. But according to most of the Quran's verses, Prophet's true narrations, the life (Sirah) of the companions and the Muslim, and as the great Sunni Scholars (Ulema) state, even after their death, recourse to eminence, prayer, and their signs is allowed

Key words: recourse, scholars' utterances on recourse, pray, the criterion for Tawhid (monotheism) and (shirk (polytheism

Seminary and university teacher –1

Islam, the religion of peace, friendship, kindness and mercy

Molavi Gholam Yahya Shahmardi

Religion of Islam has advanced and full-fledged teachings which have been issued by the God for human development and excellence. The existence of peace, serenity and avoidance of anxiety in the society are of prime importance in Islamic teachings. With regard to Islamic teachings, it can be well understood that establishment of peace and brotherhood is at the top of the agenda. Dispute and conflict should be avoided as much as possible. Only where there is no other resolution for countering some biased people, then resort to the option of war and killing is allowed. This study seeks to show the position of peace, friendship and mercy .in the religion of Islam. Then, the answer to surrounding doubts is given based on ideological principles

(Keywords: Islam, peace, friendship, mercy, Islah zat al-bain (reconciliation between two parties in conflict

Islam, the religion of peace, friendship, mercy and kindness

Haj Khalil Sayyadi

Over time, there have always appeared some groups which in the name of Islam and establishment of its guidelines have committed genocide of the people who do not hold the same beliefs as they do. In order to rationalize their actions and also to persuade their followers, they had to resort to Quran verses. A number of these groups and their followers have committed these improper and indecent practices out of ignorance; and they have assumed that the God will award them for doing such kind of actions. "Those whose effort goeth
 (astray in the life of the world, and yet they reckon that they do good work". (1

These people cited the Quran verses very selectively. They put the verses referring to war and killing at the top of their list. They quoted those verses without studying them and comparing the verses with the overall system of Quran and Islam's spirit. The verses referring to peace, reconciliation and peaceful behavior towards the followers of other religions were either ignored or adjudged void by them. These people showed a violent and bloody image of Islam to the world. By doing so, they commit treason against Islam rather than serving it. This study addresses the verses which were used by these people for the purpose of justifying their
 .actions and advancing their goals

Keywords: Islam, peace and friendship, mercy and kindness

Takfir and Islamic human rights

(Abtin Amiri (1

In the Islamic world, Takfir has been a widespread challenge and threat for all the Islamic sects (madhabs). Ever-increasing development of Takfirists which is the fruit of rigid readings of Islam and some social disorders such as ignorance, illiteracy, and poverty in the Islamic countries, necessitates the need for integrity of the Islamic scholars (Ulema) in confronting this phenomenon

Takfiri thought is not only a danger for the Muslim, but also for the humanity; because based on the principles of this kind of thinking, all accepted human rights such as the right to life, freedom right, and ... are contravened. Human rights which in every situation have been defended by the Quran and the Prophet's Sunnah (tradition) are contravened by Takfiri groups. Human rights respect the life, properties and honor of all the people, even the Muslim

Key words: Islamic human rights, contravention of human rights, Takfir, Islamic unity

Islam, the religion of peace, friendship, kindness and mercy: with a view to degree of the extremist groups' divergence from Islam

Abdullah Daryaei Salaqi

Takfiri groups declare the Muslim "Kafir" (infidels) or "Mushrik" (those who associate partners with Allah) in the name of Islam and they commit awful and violent crimes against the Muslim. However, none of these behaviors are compatible with the Islam because Islam is the religion of kindness, mercy and friendship, and .brutal behaviors are far from the principle of Islamic kindness

Key words: Takfirists crimes, kindness and mercy in Islam, contradiction of Takfirists with Islamic principles

Prohibition on Takfir (excommunication) of the believers of Mohammed`s Kiblah in the Book and Sunnah
and views of Islamic Scholars

Eid Muhammad Arab Biasabadi

Nowadays, Takfiri movements consider the soul and properties of the Muslim as Mubah (permitted) and
easily kill them and plunder their properties. Whilst based on the Quran, Sunnah (tradition), and Scholars'
.utterances, Takfir (excommunication) of the Muslim is an illegitimate act and an unforgivable sin

Keywords: Takfir, Takfir of the believers of Mohammed`s Kiblah, prohibition on Takfir of the believers of
Mohammed`s Kiblah

The role of Takfiri movements in changing the region's map

(Behrouz Kheiryieh (1

One of the problems in current age is the rise of Takfiri groups in the region and their spread across the world. So that their rapid spread through many parts of the world has disturbed the balance of the forces and global order. With regard to the fact that most of their activities have been occurred in Islamic countries and privacy .of the Muslim's living, they have resulted in disastrous consequences for the Islamic communities

But behind the scenes of Takfiri groups are colonial superpowers who seek to dominate over the Middle East and secede the Muslim countries through sparking discord among the Muslim, promulgating Takfir thoughts among various sects, and destructing the Islamic civilization signs in Islamic countries by their Takfiri elements; they refer to this as the " Middle East" plan. Takfiri groups are the means of implementing this plan .for the West

In this study, it is tried to investigate the effects of this way of thinking on geography of the region by .analyzing this problem

Key words: Islam, Takfir, Takfiri groups, Change of the region's map, new Middle East

a review of methods for countering the Takfir in Islamic world and its effects

Seyyed Ma'soum Abdullahi

At the current age, the World of Islam is faced with the challenge of Takfiri movements. Every day, many
.innocent Muslims around the world are killed

With reference to the causes for formation and promulgation of Takfiri thoughts among the Muslim, it is
incumbent on all the Muslim to adopt the methods for confronting the Takfiri thought and eradicating it. In
this regard, moderation, enhancement of the Muslim's awareness, and promulgation of unity thought among
.the people would lead to significant results

Key words: countering the Takfir, unity, moderation, fighting against Takfir

The Abstracts of Vol. 4

Difference between revolutionary movements and terrorist and Takfiri movements

(Ahmad Mostafa (1), Alahassan Mostafa (2)

Arab world and Islam experienced great movements to respond the oppression and tyranny of the rulers and kings. These movements are of revolutionary and Islamic Awakening movements with the aim of claiming people's rights. Either civil or Islamic, these claims are in line with principles and fundamentals of Islamic law. Formation of such movements has been a response to a group of minority's enjoyment benefiting the majority of state's wealth and properties while marginalizing others by groups of majority or by domination of ethnic or religious groups over others and making powers and wealth exclusive for themselves. These groups of such a nature are called revolutionary and Islamic awakening movements. On the other hands, some other movements have emerged forming by excluders and means fundamentally with the aim of providing some special countries' benefits, following some assigned, political purposes, marginalizing and devastating politic, economy and society of some groups and systems in Middle East. These movements manifested among groups which have deceived Middle East in the name of Deen and managed to rule them in this sense. These groups want to make their own misses for hard line and fanatic Deen so as to distract themselves of their own bitter reality and lack of power in targeted countries and take revenge from those countries. Having considered these groups' unawareness of scientific and essential elements, it is easy to attract them to committee actions in the name of Deen that never hurt themselves but their communities, madhabs and believes. This is exactly what we call terrorist and Takfiri movements

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The Relation between the anti-Islamic and Takfiri movements

Muhammad Khalil from Tunisia

Takfiri movements, which have recently appeared in some Arab, Islamic, and African countries and even spread to European countries, have presented a fake and metamorphosized image of Islam abundant with void doubts. This has caused that non-Muslims see some images of Islam in the Takfirists (who regard those images as the true image of Islam) which would engender hatred of Islam in them; as a result they criticize .the Islam

This study, by examining the Takfiri movements and the role of the colonizers and West in promulgation and stabilization of these movements, refers to existence of Jewish thoughts in Takfiri movements and draws the attention to the Zionist activities through the media and creation of economic and political problems in order to divide the Muslims and stimulate them against each other, thereby seeking to enhance the Takfiri movements. In the author's view, Islamic awakening has perverted from its true course; it has put aside the way of invitation to God through wisdom and good advice, and has put the way of war and enmity towards each other at the top of its agenda. This paper, in addition to presenting the logic and principles of Takfiri movements, has addressed the sociopolitical effects of Takfiri movements on Islamic communities and .suggested some solutions for countering these movements

Dangers of Takfiri movements
to Islam, Muslims, and mankind

Sheikh Muhammad Ali Qiveh

Islamic Ummah has been wounded by the blade of fanatic Takfir. To heal this wound, we should analyze and
.study dangers of Takfiri movement for Ummah and its origin

An introduction to intellectual Takfir and Criminal Takfir

Jafar Muhammad Hussein Fazlollah

Practical Takfir which leads to murder and crime based on two factors. Firstly, Takfir goes far from the level of thought to make a person Takfir. Secondly, Takfiri environment in which a Takfirist grows up. To believe in monotheism requires acceptance of a thought and rejection of opposite thought. Actually if a School assigns a condition for joining Islam, other Schools doing without that condition shall be reckoned as Kufr (disbelief), as Qur'an considers some thoughts as Kufr. However; there is a difference between making a thought Takfir and making the owner of that thought Takfir. To analyze Qur'an Ayats (verses), we come to this conclusion that Qur'an counts some thoughts as Kufr and sometimes encourage the disbelievers of their thoughts and sometimes blames them. The history of innocent Imams also proves that they not only nullified disbelievers' thoughts, but also had scientific and social interactions. Lacking in a proper perception and deep analysis of the last prophet's sayings and not to make use of wisdom leads to a shallow understanding of the sayings and turns from Takfir of thought to Takfir of an individual. The characters and way of breeding that causes a person to find piety only on his own and sees other thoughts and people as something Najis (ritually unclean) will remove and murder others. To smoothen the way of research in the field of broadening the .thoughts and to let different ideas to be expressed in society would hamper the criminal Takfir

Danger of Takfir to Islamic communities

Salahedin Sanousi

The occurrence of unfortunate consequences of Takfir in the Islamic society necessitates discussing about Takfir and its danger. Takfir is derived from the root of "kufir" meaning not believe in God or denial of the God, prophethood of Muhammad (pbuh) and fundamentals of religion; and Takfir means to accuse a person of kufr (disbelief). The Quran and hadith (tradition) give the testimony to this point that the person who has acknowledged the Shahadah (the two testimonials) is considered a Muslim and nobody has the right to declare him/her kafir (infidel). It may be possible that a thought be absolutely kufr but we cannot declare the one holding that thought or idea kafir unless the proof is provided, _a matter in which only the Muftis (Islamic scholars who are an interpreter or expounder of Islamic law (Sharia and fiqh) are expert_,. Takfir came into being in the early Islam and has continued until now by various groups. Although they are different in thought, they act in the same way, since all of them excommunicate (Takfir) their rulers and invite to uprising against them. Whilst, the Islam has severely warned the Muslim of Takfir and the scholars (Ulema) :have told that

We should not excommunicate (Takfir) anyone unless having certain evidence which is more apparent than the sun shining in daylight, because Takfir causes division, ignorance, negligence and distortion of the Sharia purposes and prevents from promulgation of Islam. Thus, it is necessary to remind all the Muslim Ummah (nation) of the danger of Takfir and announce that Takfir is the result of the enemies' conspiracy. Also review of the ideas and fiqh (Islamic jurisprudence) and moderation based on the Muslim's commonality in the .society is required in order to prevent from the spread of Takfir

Dangers of Takfiri groups to Islam and Muslims

Sheikh Abdul Majid Ammar

Takfir is the most dangerous phenomenon in the Muslim Ummah (community) beginning since the time of Khawarij (the Seceders) and leading to division of the Muslim Ummah. So that in the Abbasids period, they intensified the disputes in order to keep the people engaged in trivial matters. Later Ahmad ibn Hanbal and Ibn Taymiyyah and Ibn Abdul Wahhab formed the three sides of a triangle and by taking the advantage of disunity among the Ummah, led to creation of this phenomenon. Therefore, the Takfir phenomenon has .passed through three stages and now it is in its fourth stage

a)The stage of khawarij

b)The stage of emergence of Madhahib (jurispreudence), and ideological and verbal war

c)The stage of Ibn Taymiyyah and Ibn Abdul Wahhab

At the present moment there are many groups which can be regarded as the Takfiri groups. To confront this movement, it is required that we establish scientific communities among the Muslim scholars (Ulema) so that the shared principles are extracted and the Muslims and kafir (infidels) are distinguished from each other. Also by writing booklets, establishing satellite and social networks, and holding conferences and .workshops we should make attempts to counter this danger

(Takfiri movements and destruction of Islamic monuments (ex. in Iraq

Ms. Neda Alivi Laeibi oboudi

Destruction of the shrines, domes, Islamic tombs and monuments is not a recent phenomenon; but this is a method which has been used by the Wahhabi movement from the very beginning of its activity. Wahhabis put destructing the holy places at the top of their agenda under the pretext that they are the symbols of Shirk (polytheism). The illegitimate children of Wahhabi movement like Daesh have sought to ruin the Islamic signs in following them. Hence this study, with reference to the crimes of Takfiri groups and destruction of the tombs and shrines of the saints of God in Syria and many Islamic countries Iraq, in particular, and also evaluation of the negative effects of these crimes, draws the attention to the fact that to confront destruction of the Islamic monuments by Takfiri movements, besides the unity and solidarity of the Islamic states and nation, there should be a special attention to the historical-cultural works and Islamic monuments and they .should be regarded as a valuable heritage

Takfir

Sheikh Mahdi Ra`ad

Islam history has been witness of Takfir since the time of Imam ALI Amir Al-Momenin (commander of the faithful), it started by Khawatij continued to our age committing by Muslim brotherhood. It is an important issue to make other takfir, something that Islam commands avoiding and considers it to be dependent on obvious reasons. However, some make others Takfir due to their misperception of Islam and superficial understanding of Islamic texts while they neglect the effect of such texts in this world and hereafter. Takfir can be of religious, political or intellectual. Some goes far in regard to Takfir and others are extremely fanatic and some are moderate. However; hard lining in Takfir has been introduced in the name of Muslim. Having infidelity spread between people, and government refusal to observe Islamic law and violent behavior with Islamists on one hand, shallow Islamic teachings to Muslims on the other hand, led to the phenomenon of Takfirism. From among Takfiri movements are Jama'at-i- Islami (Islamic Society) of India and Pakistan, Muslim Brotherhood, Alghaede, Jihadi Salafi, Takfri and Hijrah group, Al-Talia' Al-Salafiyya Al-Mujahida, The Jamia al-Adl wal-Ihsan. To cure the phenomenon of Takfir we need social and training institutes, guiding and propaganda centers, social institutes and journal and cultural centers to spread culture of science and moderation with the aim of solving the society's problems, then the Muslim will be thinking .about standing up against Zionists and the West rather than being engaged in internal conflicts

Emergence of Takfir and Foreignism

Ahmad Rasmalnafis

It is necessary to know history of Takfir so as to analyze occurred events in Islamic world properly. Having studied history of Islam and Takfir, we found that Takfir has two important divisions

Sovereignty and autonomy Takfir, the rulers make the opponents Takfir to strengthen their own foundation, stifle the opponents and justify their own problems. The history of this kind of Takfir dates back to the story of Saqife. Following the formation of Saqife Council and appointing Abu Bakr as caliph, his opponents refused to give him alms-tax so they were introduced as atheists and their properties, bloods and *nāmūs* (honor) announced to be Mubah' (denoting an action as neither forbidden nor recommended, and so religiously neutral). Autonomy Takfir was furthered by Bani Umayyah and recently Al Saud and Wahhabists applied this method to protect their own powers. Later, Egyptian political groups and those of other countries made use of this method

Khawārijite (those who went out) Takfir, which makes generality of people Takfir from Deen due to their own misinterpretation. Such a thought, emerges out of Khawarij of early Islam and over the history some have applied this kind of Takfir. Recently, some Takfirist and Wahhabists and other Takfiri groups are of this kind. Nowadays Takfiri groups, which have their root in politically fanatic and Takfiri thoughts and follow Khawarigi hard line believes, combined these two kinds of Takfir and make the Muslim Takfir in many countries to reach the power

Keywords: Takfir, sovereignty Takfir, Khawariji Takfir, Khawarij, Wahhabists

Islamic Civilization and Takfiri Movements

Naziye Alisaleh

Some western scholars claim that Islamic rules used to be applied many years ago and they are not applicable for current century. Moreover; they claim that Islamic civilization is of retardation and ignorance developed by sword and occupancy of a gang of brigand. They also believe that the Muslim have attempted to conquer the world making an Empire to force people to observe Islamic law and jurisprudence fanatically. (Graham, (2006, 1st Ed., P. 11

However; to respond these scholars, other western scholars manage to analyze Islam civilization. They state that how Islam has been approved through developing science appearing to be a unique Deen (religion) .different from other religions due to combination of two concepts, wisdom and soul

They assert that it is Islam which has formed today's modern world as Graham says how Islam creates modern world and motivates Europe and western nations of Renaissance. Muslims believe that Allah has promised them victory and this promise strengthens those Muslims who serve Islam to reach that divine message. That is why this victorious Deen is living its life throughout the world. These scholars, such as Graham, recommend the West to confess "this is the time to overcome oblivion", Islam belongs to West as Egyptians and Greeks does. It is recording the new history that makes us forgetting what has divided us and teaching us, .(as children of Ibrahim (PBUH) and Aristotle, what we have in common (Graham, 2006, 1st Ed., P. 182

Any civilization has its specific path and aim over the history. Islam civilization early aim also was to meet social, political and economic needs to help man progress. Thus; this civilization's come across many challenges, such as dealing with imperialistic thoughts, leading to disunity and dispute between Muslim countries. In spite of such challenges, there has been a sort of Islamic awakening like Islamic Revolution of Iran which succeeded in standing on international level

from scientific view counted as criterion and pattern by other Islamic awakening movements within the region. Among Islamic countries, Islamic awakening arrested attentions after three decades, however; West Imperialist systems started to hamper Islam progress as they had already done it. To reach their aim, they managed to create a new sect titled Wahhabism. Wahhabism invites people to Salafism and reference to past. It rejects any other religions something that made it Takfiri movement. This movement put Islam in danger, since Islam considered as Deen of terrorism. Will this Takfiri-Wahhabi movement reach its final goal or

?Islamic scholars will be able to save Islam

.This impartial study attempts to clarify the truth

.Keywords: Islamic Civilization, Renaissance, Wahhabism Sect, Takfiri Movement, Islamic Awakening

Salafism and Takfir in Tunisia among the Al-Nahda and other indigenous discourses

Pietro Iango

To know goals and wants of Islamic, intellectual thoughts in Tunisia, we need to analyze them. The author attempts to clarify Takfiri movements in Tunisia, their relations and ties as well as the current differences between them. The author believes that the emergence of Takfiri movements in Tunisia caused by .Secularism imposed by the former regimes

Who leads Islamic heresy? A focus on Libya

Enrico Galoppini

One of the Takfiri groups' jobs is to ruin tombs of Holy Imams in different countries. Apparently, they manage to do this in the name of Towhid , however; behind the curtain of such thoughts there are Islam enemies, Jewish and Zionists. They want to replace themselves with those Imams and control the Muslim's thoughts by spreading such Towhid (Towhid without any leader) via internet sites and satellite channels and by invalidating leadership of divine Imams who have been symbol of piety and anti-oppression. In the name of standing against superstition, they ruin Islamic civilization works provoking people of different countries to rebel against Islamic values and spiritual leaders with the help of America and Israel Intelligence Services. In fact they cut the Muslim off from their Islamic, genuine identities. The very obvious example of such .activities is seen in Libya and other countries

Keywords: Graves' Devastation, Takfir, Heresy, World Imperialism

The Holy Qur'an and Peaceful Coexistence in Society

A.D. Vejdan Fariq Enad

The Holy Qur'an and Islamic civilization stresses the peaceful coexistence and talking between people. Neither language nor color, culture, religion, thoughts can hamper peace and coexistence of mankind from Qur'an view. Thus; Qur'an stresses that anyone with any language or color can be God's friend having a kind and peaceful talk with people of any religion. Qur'an bolds what other religions have common with the Muslim commanding them to get a long differences softly. The Holy Qur'an not only calls for peace and quiet and talks between civilizations, but also considers rational and substantial principles such as Towhid .inviting Ummah to admit such principles through rational reasoning

Having considered Qur'anic method in dealing with other civilizations and religions, the Muslims are expected to talk with other civilizations and Ummah peacefully and in different aspects such as media, .television, cyber environments, universities, scientific manuscripts etc

A modern reading of the Salafism thought

Ehsan Muhammad Arezi

Throughout history, each movement and group has come into being based on some principles and ideas, and the Takfiri groups are no exception. Thus, upon examining the principles of Takfiri movement, this study includes that the Takfiri-Wahhabi discourse suffers from the dualism between the reality of life and their certain logic imposed on the mankind, and violence of the Salafi reasoning in its countering with the reality .of life

Takfir jurisprudence between Islamic law reasoning and self-made jurisprudence

Dr. Abdolamir Kazem Zahed

All Islamic Madhabs look at Takfir as a haphazard action, something which has been treated cautiously by the jurists. All Muslim sects, but not Khawarij, believe that no sin put men out of the circle of faith since faith is something in heart and soul. Thus; the jurists of different Madhabs approved that Takfir is only lawful when it is proved by a definite reason (not by Istihsan and analogy etc.) when there is neither opposite reason nor doubt of non blasphemy or likelihood of ignorance and reluctance. But if there is a weak likelihood of being Muslim, Takfir is unlawful. Jurists of different Madhabs stress negation of Islamic sects' Takfir saying tools of a Madhab or opinion is not part of that Madhab; one cannot excommunicate others on basis of tools of an opinion. They never consider Takfir Al-Mutlaq (general Takfir) a necessity for takfir al-muayyin (takfir of a particular individual) since there may be some obstacles like ignorance and reluctance on the way of takfir al-muayyin (takfir of a particular individual). Many factors have been added to Takfir components. For instance Ibn Taymiyyah combines the issue of heresy with Takfir and makes the Takfir scope boarder. Following him, Wahhabism also managed to broaden these variables. Having sent hard line Salafism to Egypt, their though penetrated into fanatic politic thoughts leading to formation of Takfiri groups who had many tools to make others Takfir

Qur'an and Islamic stable thoughts clarify that these groups manage to make other Takfir by relying on a self-made jurisprudence, one of its issues can be broadening the limits of blasphemy, and by ignoring certain Islamic law

.Keywords: Takfiri Jurisprudence, Takfir, Takfir from Islamic Madhabs' views, Negation of Takfir

Fatwa and its role in prohibition of excommunicating (Takfir) the believers of Mohammed's Kiblah in the
Islamic scholars' thought

Sheikh Ala Muhamad Said from Sudan

Takfir means declaring a person or a group of people Kafir. So Takfir is considered a kind of Fatwa. Such a creed and fatwa will endanger the life, property and honor of the person or people. Unfortunately, nowadays some people issue a fatwa and declare others Kafir while they are not qualified for issuing fatwa. Thus, discussing the fatwa, its conditions and issues related to Takfir is required and necessary

Intuitive wisdom and Takfiri culture

Dr. Abdul Hussein Abdul Reza Al-Amri

The source of Takfiri movement's improper beliefs is not the Quran and Sunnah (tradition), but the incorrect beliefs of Takfiri movements is due to their wrong way of reference to the Quran and Sunnah (tradition). This matter is elaborated on in this study

The role of woman in constructing the society

Ibtisam Muhammad Ameri

Iraqi women have been playing very trivial role in social, economic and political aspects. Some have admitted this fact and attempted to develop political and social knowledge in this regard. There are two important views related to women in Iraq. One is traditional and hard line view which hampers the women presence and activity and the other is view of Salafi Jihadists such as Daesh making use of women as soldiers .and suicide bombers who gave them hand in political issues and in reaching their goals

Human rights and its intellectual movements

Muhammad Tay

Religion of Islam regards a high and valuable position for the human; it has explained their rights and prohibits violating them. Nowadays, the Takfiri movements who consider only themselves as Muslim, have .contravened many of these rights and have behaved on the contrary to Divine commandments

Ignorance about the Islamic laws: the reason for violence and emergence of Takfiri thought

Sheikh Dr. Hassan Maziv

Islam is the religion of kindness and mercy. The rise of Takfiri movements is a great tragedy and painful catastrophe which has struck the body of the religion of Islam. Takfiri movements consider only themselves as Muslim and declare their opponents kafir. The Takfirists' violent and criminal behavior towards their opponents is reflected in the world media. These behaviors have not consistency with the Islam's logic and .they are out of ignorance about the Islamic rules

Islam, the religion of peace, kindness, tenderness and mercy

Abdullah Al-Sharif Al-Hassani

All the divine Prophets have come to promulgate Islam. Hence, Islam is founded on the basis of affection and kindness. This study, with reference to the verses and narrations on this matter, seeks to prove the peacefulness, kindness and affection of the religion of Islam; and that jihad (struggle or exertion of effort for the sake of Islam) in the way of God, begins to give a response to attacks of the assaulters and break the walls of oppression and tyranny between the people in order that they benefit from the God-given freedom and not to force the people to desist from their religion and become a Muslim. In all the periods the Islamic government has been the manifestation of kindness and peace. Thus, Takfiri movements seek to eliminate the .Islam in the name of Islam and we should confront them in defensive and cultural dimensions

To Make Takfirists Takfir

Edris Hani

Terrorist groups like Alghaede and Daesh apply violence against those who seem to be atheist and heretic to them. They serve the West directly and indirectly the most important of their services is to manifest Islam as bloody by activating such groups. They led to sedition, fear and division in social context of Islamic world. This study comes up with West policies to form Takfiri groups and West misuse of such groups; it then introduces Saudi Arabia the best strategic region for Takfiri groups such as Daesh whose thought is in compliance with that of Juhayman. This study investigates tendency of Takfiri groups to violence and analyzes their fundamentals. It then points to factors such as fear of missing Islamic identity and formation of Islamic caliphate after Ottoman Empire deposition and their combination with Wahhabism thoughts. It then comes to this conclusion that proposing issue of caliphate reflects benefiting plan and form of enemy's political tact and spending money to buy supplements is another kind of Gothicism management applied by .the West against Muslims

Review of Takfiri thoughts' principles and their origin

Latif Mousa Al-Jamani

Today the heart of Islam's world aches with Takfiri groups' crimes. The origin and principles of Takfiri movement are derived from the principles of Takfiri Wahhabism. This study, by examining the main basics and principles of Takfirists on the subjects such as the authority of the wisdom, Salaf's authority to be marja (authority in jurisprudence and source of imitation), Heresy (Al-bid'ah) and Sunnah (tradition), faith in God and Kufr, sama e mouta (ability of dead people to hear and understand), seeks to show their contradictions and loose basics and that Takfiri beliefs are the same as Khawarij's beliefs and their thoughts and actions should not be ascribed to the religion (deen) since the Islam is based on kindness and tenderness not violence .and brutality

Regional and international variables and the causes for the entry of Daesh into Iraq

Osama Mortiza Baqir

Daesh is one of the emergent Takfiri movements engaging in criminal and violent activities against the government and people of Iraq. The phenomenon of Daesh can be examined in different aspects. This study seeks to investigate the regional and international variables and the internal factors for the entry of Daesh into .Iraq

Al-sheikh Majid bin Ahmad Al-Atiyah

Takfiri movements have a black and shameful record. They are called vicious and criminal due to their violent and criminal behaviors and contravening the human and religious rights of their opponents. Undoubtedly, they can be regarded as the examples of those who are more ignorant and deviant than the .animals. In this study, the intensity of their wickedness is elaborated

Takfiri movements among the religious extremism and strategic occupation

Muhammad Kabir

Nowadays, extremism is regarded as one of the fundamental social and mental problems of the Islamic society. For this reason, in this study, it has been tried to review their identity and specify their cognitive backgrounds and intellectual supports by examining this phenomenon. With respect to the moderate and middle-oriented movement which introduces itself as being derived from the true religion, the phenomenon of extremism can be considered a rigidity of thought which appears disease-like in three mental stages .((intellectual stage, emotional stage, and behavioral stage

Extremism is the result of socioeconomic conditions which is the fruit of open economy; this is part of the imperialist Zionist's plot, and the regional and local powers collaborate with it in order to target the integrity of the society. Extremism, violence and terrorism are not a general and individual responsibility but as a result of the social conditions of the foundations of the communities, they come into existence. The governments pave the way for their development by involving them in the political arena. This study examines destructive effects of the extremism in the society, and believes that the difference between moderation and extremism is in degree and not in the type and reason, thus they are the same regarding the way of thinking and intellectual resources; as in fact in the problem of Takfir, the fundamental pillar of the religious discourse foundation equally exists in both types of moderation and extremism with the difference that in the extremist's discourse, this matter is clear and obvious but in the discourse of moderates it is secret .and covered

Takfiri groups and the matter of Palestine

Raqedeh Muhammad Al-Mesri

The measures and activities of Daesh Takfiri movement and other movements are at the service of Israeli plans. War against the Arab states, creating horror and insecurity are the measures committed by Takfiri movements. On the other hand, Israel has always sought to disturb the serenity of opponent Arab states, create a new Middle East, divide and split the Arab countries. So, all of the Daesh actions are in line with the .desire and policy of Israel

Takfiri movements and serving the colonial plans through sparking civil wars in Islamic countries

Seyyed Ebrahim Al-Tabakh

There have been political disputes from the very first Islamic century. But in all the periods and historical experience, they were never as dirty as the ones we are seeing today taking apart the body and structure of Islamic communities. These conflicts and wars are fed by another source so that even the instruments and mechanisms applied in these conflicts are different from all the instruments and mechanisms used in the wars during the former Islamic experience. This study, examines the function of Takfiri movements in sparking the wars and tribal, religious dogmatism and eliminating the internal and social cohesion of the Islamic parts. This study also refers to usefulness of Takfiri movements for the superpowers' programs and its participation in their plans, and addresses the superpowers that impose their domination through sparking civil wars in the .Islamic countries

Takfiri movements in strategies of global arrogance logistics and applying geostrategic model of Syria

Prof. Mukhtar Hamas

Imperialistic powers desire for domination over the world. With culmination of the Arab Nationalist Movement and victory of Islamic revolution of Iran, the axis of resistance and opposition with imperial powers was shaped; and it could achieve some victories in the battlefields and decrease the power and influence of the imperial powers. Takfiri movements are the best means for defeating the Resistance due to their defiance and opposition to it, so they are considered the major enemy of the Resistance. Thus, contribution to emergence and survival of the Takfiri movements is one of the global arrogance's strategies .for weakening the Resistance axis

Criminal Takfir, deceitful (cunning) murder, deviation from the rules of Hanif Religion of Islam and the beginning of hated and dreaded terrorism's expansion

Muhammad Kamel Sa'adat Sharif

Extremist Takfir is an evil and dangerous phenomenon which has struck painful and agonizing blows to the body of Islam and Muslim. Takfiri movements recognize only their fellowmen as the Muslim and consider the other opponent Muslim out of Islam under lame excuses. This action and deceitful claim of Takfirists is a big and unforgiveable crime. Breaking the respects, inciting hatred and division among the Muslim, massacre of innocent Muslims and those who have acknowledged the Shahadah (the two testimonials) are the consequences of this evil phenomenon. In this study, the phenomenon of criminal and extremist Takfir, the .causes, consequences and strategies for countering it are addressed

Terrorism

The concept_ causes_ resources_ solutions

Dr. Taqrid Rashid Kazem

One of the key words by which the West could rationalize its attacks on the Islamic countries and make it as a pretext for assault on other countries, is the word terrorism. Hence, this study examines the concept and causes for terrorism and its dangers. Then, by reviewing the terrorism in the country of Iraq, _ where the Baathist government had given identity to terrorism_, it has introduced the main way of confronting terrorism in Islam's view, i.e. making attempts in educational, cultural and intellectual areas, and suggests that this would be realized through collaboration of all the educational organizations, the media, cultural .centers, religious characters, religious scholars (Ulema), academics, sociologists and politicians

Phenomenon of Takfir in the Arab world and Islam; causes and solutions

Abdul Qader Muhammad Taher Qahheh

The phenomenon of Takfir has afflicted the Muslim communities and Islam since the early Islam, causing irreversible damages to them. Thus, by examining the Takfir movement from the early Islam up to now and with respect to the psychologists' discoveries, this study concludes that over time, such kind of radical and extremist thoughts and beliefs of the Khawarij have been inherited by their grandchildren through their families. Hence, it suggests that the only way to confront the Takfir and extremism is reviewing the past life of these people and groups in the scientific and religious arena and believes that other strategies such as use of weapons and force would not be useful in the long term. This study, with reference to some other factors for Takfir and extremism in the world of Islam, and exploitation of the West from this opportunity to its benefits, considers the unity and affection among the Muslim and avoidance from every kind of conflict, dispute and animosity as the only way of confronting Takfir; and considers that the simplest way for solving this problem, is discussion, dialogue and strong negotiations so that they can convince all the Muslim by conciliatory .solutions, valuable efforts and good intents

The world of Islam's methods for overcoming the crisis of Takfir

Ebrahim Kroumah

In the current world, Takfiri movements have imposed challenges, threats, dangers and many damages to the Muslim and the world of Islam. Thus, examining the methods for confronting the Takfir is one of the .important and necessary discussions which should be addressed

Takfir in Pakistan and strategies to exit from it

Monavar Hussein Al-Sajedi

Pakistan is one of the main playfields and refuges for Takfiri movements and paramilitary groups. Takfiri movements in these countries have always murdered, massacred, bombed, and plundered the properties of the Muslim dwellers of this country. Knowing the different movements, the causes and factors for spread of Takfiri thought, record of their activities, their role in the economy and security, and finding a way out of the evil of Takfiri movements are the main subjects of which we should be aware. This study explicates the .aforementioned issues

The Abstracts of Vol. 5

Trkfir from viewpoint of Sayyid Qutb

[\(Majid Fateminejad \(1](#)

The phenomenon of Takfir amongst Muslims is a dilemma of Islamic world. Though many hadiths, illuminates and Islamic scholars reject Takfir, it has reached its pinnacle these days. Sayyid Qutb's thought, .one of the leaders of offensive jihad, plays key role in this regard

This study examines basis of Sayyid Qutb's thoughts about the Muslims' Takfir (excommunication) and comes to this conclusion that though he has commanded excommunication (Takfir) of several Muslims, this Takfir is absolute and not Takfir of specific individual on which Islamic decree get built .all words of Sayyid .Qutb about Takfir is worth analyzing

Keywords: Sayyid Qutb, The Muslims' excommunication (Takfir), God's Sovereignty, The Muslim's .Ignorance

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Al-Qaeda” verbal principles in Muslims excommunication (Takfir) and massacre“

(Muhammad Taher Rafi'i (1

Islamic world has been witness of big and small Islamic movements with different view during recent centuries; some of these movements try to bring unity in Islamic countries with other countries through a moderate and illuminate strategy, however; and on contrary there are other movements that haven't had any flexibility in front of world community just thinking about necessity of practicing Islamic laws and plans in accordance to their own particular interpretation. Generally speaking “Salafism” and particularly speaking .“Al-Qaeda” are main representative of second spectrum

.This study is to recognize verbal principles of Al-Qaeda and frequently religious nature of their violence

Keywords: Al-Qaeda, Bin Laden, Abdullah Azzam, Verbal Principles, Takfir

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Analysis of Shah Wali-ullah Dehlavi's thoughts in regard to the issue of Takfir

Ahmad Reza Bavaghar Azimi

Shah Wali-ullah Dehlavi has occupied a special place amongst subcontinent's intellectual leaders; he was a man of moderation and sobriety. He used to collect those genuine narrations and hadiths which the majority of Islamic scholars have recognized them, in case of any disagreement; he would pick the most proper ones. He would warn us of disunity amongst Muslims stressing the issue of unity. The issue of Takfir has brought .about lacking in heeding for the issue of unity, though Islam has stressed it a lot

.This study attempts to examine parts of Shah Wali-ullah Dehlavi's thought with the particular look at Takfir

Keywords: Shah Wali-ullah Dehlavi, Takfir, Unity, the Muslim

Umayyad from the viewpoint of Abu Hanifa's thought and deeds

Ali Akbar Sharifi

This study attempts to introduce diverse aspects of theoretical and practical policies of "Abu Hanifa" in connection with Umayyad through an analytical–descriptive method of research

In regard to theoretical aspect, Abu Hanifa reckons Umayyad dynasty caliphate to be from an unlawful institute and Mu'awiyah (its very first caliph and founder) as rebellious and unjust

From practical view, everything, from rebellion against Umayyad to Abu Hanifa sincerity and optimism to Islam Ahl–Ul–Bayt and his remarks on this family virtue as well as his good behavior toward Alawiyyah, all are considered anti–Umayyad policy of Imam Abu Hanifa

At the end and in consideration for other reasons and factors, Abu Hanifa's Shia attitudes and thoughts in relation to Imammah and Caliphate as a fundamental and motivating reason for his anti–Umayyad and Alawiyyah–friendly actions will be analyzed

Keywords: Umayyads, Caliphate, Mu'awiyah, Abu Hanifa, Ahl–Ul–Bayt, Alawiyyah

The semantic of worshipping in revelation teaching and exonerating the Muslim of atheism and blasphemy

(Fathollah Najarzagadean (1

Some issued fatwā to infidelity in worship and to void the Muslim out of the scope of religion due to some reasons as seeking for evocation, recourse and intercession before the dead, issuing such fatwā then appeared to be a justified excuse for Takfiri groups' apostasy and massacre. This study aims to answer the question that why aforementioned fatwā's brought about infidelity in worship? To answer this question, one should know .idiomatic meaning of worship

This study states Sunni commentators' view of "worship" and analyzes their comments and regarding rational and narrative evidences interprets this word as "the feeling of subjugation and submission before God" since worship is not requirement of the intercessor's death and life but it is requirement of His Godhood. If the submissive party refuses to practice dignity of divine grandeur for One in Whom he finds protection and seeks intercession, his action can not be called worship, though the intercessor is dead and lifeless as stone. If he practices divinity grandeur, any trivial humility before Him—though the intercessor is alive—is reckoned as infidelity in worship. However; the Muslim who never practice Godhood dignity for the dead, can not be .known as atheist

Keywords: Worship, God, Infidelity in Worship, Recourse, Evocation, Takfiri Groups

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Analysis of the relation between hypocrisy and Takfirisme

(Rahim Nobahar (1

Takfir and religious impatience spreads kind of hypocrisy and two-facedness amongst people and society, thus; having considered religious resources that look at hypocrisy as something faulty, this study came to this conclusion that Takfir and religious impatience is really deficient. This study also displays how Takfir leads to hypocrisy in faith and even wisdom and scientific endeavors vitiating both morality and blossom of religious wisdom by focusing on intellectual and cultural aspects of the process of Takfiri. This study also talks about exaggerating stress of Takfiri thoughts on the element of action and its role in negation of intrinsic and spiritual aspects of religion. Finally, it recommends some strategies to counter such negative aspects of .Takfiri phenomenon

Keywords: Takfiri, Hypocrisy, Innovation, Appearance

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Following Takfiri–Salafi’s viewpoint

(Hussein Tavana (1

any quadruplet religions believes in imitating Imams of their own religion, thus; Hanafis never imitate Ahmad ibn Hanbal and other four Imams while Shafi’i only imitate Muhammad ibn Idris al-Shafi’i and their jurists interpreted religious sources of their own Imam (exertion or Jihad), however; Wahhabists and Takfiri–Salafist do not believe so, they reject imitation and seek for ijtiḥad even in present time. Ibn Taymiyyah reckons ijtiḥad necessary for those Muslims who are able to cope with. He counted the pillars and ancillaries of all Sunni religions as righteous but not those of Salafi and introduced Salafi as non Al-sh’ari’s and non Al-Maturidi’s believes. He and his Takfiri followers critically complained about imitating Ahl–Ul–.Bayt nominating it as atheism, even they consider the believers of imitating Ahl–Ul–Bayt being out of Islam

The author divides the Takfiri–Salafi’s views of imitation into three groups as followings: viewpoint on basis of atheism, viewpoint on basis of innovation and viewpoint on basis of sanctity and then states their evidences, the evidences that make imitation authorized, i.e. verses of holy Qur’an, rational expectation, the Muslim’s conducts, Ijmā, Osre and Haraj would be introduced eventually. Following such thoughts, some trends of Salafi such as Deobandi has attacked this Takfiri belief severely, some of which have been expressed in this article. The authors finally managed to state and analyze a saying from the Wahhabist Al–.Fawzan

Keywords: Takfiri–Salafi, Imitation, Ijtiḥad, Quadruplet Religions, Wahhabism

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Innovation and Tradition from Islamic Madhhabs' and Takfiri movements' view

(Farideh Asghari (1

Tradition and innovation is two words which has always been expressed in religious and scientific circles and Muslim scholars have been talking over their meanings and implication. Having Wahhabism emerged in 12th century AH, this words found new meanings and implication. Takfiris announced anything with no record in early decades of Islam history as "innovation" and named Muslims as innovator and atheist due to following those innovations. This study's question is to answer whether anything with no record in early ?"Islam considered to be "innovation

:Assumption

Having considered criteria stated in Holy Qur'an and Sunnah, since an innovative action is not trespassing on .Sharia and absoluteness, sort of lawful tenor or something general, innovation can not be a term anymore

:Purpose

To make Takfiri evidences invalidated in order to prevent excommunicating the Muslim in the name of innovation. To spread unity and sympathy amongst the Muslim and safety and security throughout the .Islamic country is a must for Islamic nation and the Muslim

Methodology

Attaining such a great end would be possible by referring to the verses of Holy Qur'an and Sunnah admitted .by all Islamic groups and Muslims over any centuries

Findings

In compliance with the verses of Holy Qur'an and Sunnah even which Wahhabists are expected to admit them .as well as all Muslims of any century, anything which is new is not considered as innovation

Keywords: Innovation, Sunnah, Innovator, Takfiri-Wahhabism

Takfiri movements and violation of women rights

Mahboube Kohestani

The issues, musts and shortages related to women have always been talks of many scholars so that a remarkable helping of thoughts and social opinions devoted to the women limits and concerns have been published. Women have been scarified by men violent actions during many ages causing different movements against these violence and gender discrimination. Such actions run into the time of peace and war, unfortunately at the time of war and conflict we have been witness of outstanding increase of these actions against women. In this study the relation between fundamentalism, Takfiri movements and women being used as a tool have been examined. We also try to find that what fundamentalism says about women, how it affects their future and how fundamental movements scarify women to their own ideological act. Different forms of these groups' misuse of women as a tool can be analyzed under several titles. They use women as active agents of terrorist measures and suicide bombers. They also impose limits on Muslim and non-Muslim women under their own domination by violating their social and human rights including: right of education and employment, in general; women are prohibited to appear in social arena. At the end we also point to the different forms of sexual misuse from women such as compulsory marriage, rape and rendering .sexual services to the Jihadist

General speaking, women are in flux of different forms of such violence by these movements and this is something which is not going to stop. Non-human conducts of fundamentalism movements in connection .with women stands on some different assumptions

Followers of these movements never consider women as an effective and productive power within economic circle, thus; there is no need for them to enjoy individual and social opportunities such as education, frequently; the very first and substantial task of women is to breed children and be subservient to their husband. On the other hand, many followers and leaders of such movements, look at the

women as the root of corruption and sedition imposing severe limits on them in order to stop them from appearing in social arena and to stop corruption and prostitution, in fact they think they are obeying Islamic decree making a perfect Islamic society. Some leaders of such movements believe that women are to enjoy eternal prosperity by participating in these actions either as a sexual service renders to the jihadists or as an .active player in these groups' activities

In this study we will analyze fundamentalism typical measures of violating women rights and then international documents will be examined to take a look at this issue from the angle of international criminal .laws, finally the role of international sources and their measures to counter such actions will be studied

Keywords: Fundamentalism, Terrorism, Takfiris, Women, International Laws, Violation of Women Rights, Sexual Violence

Political Islam and its discrimination with Salafism in contemporary ages: fields, opportunities and challenges

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Political Islam and Salafism are two common terms in temporary ages. These two are of some differences from some specific aspects and it is important to perceive these discrimination between them. This study .examines differences between these two terms; fields, opportunities and challenges of each one

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Danger of Takfiri movements' growth as a general challenge in front of Islamism

(Shahroz Ebrahimi [\(1\)](#) / Aliasghar Sotodeh [\(2\)](#)

Islamism is a process which has been considered as the most central changes in Islamic world during a few recent decades enjoying more power after Iran Islamic Revolution in 1978 to come up with a pattern of political-religion system against western liberal democracy. Having recent changes in Middle East recently (Arabic Revolutions), political system of Islamic Republic of Iran found an opportunity to be a desirable alternative for autocratic despot systems which are dependant on the west. However; this opportunity faced many challenges as takfiri movement proceeded and was supported spiritually and materially by regional and super regional powers. In this sense; this study focuses on the dangers of current challenges and presents strategies to counter these challenges

Radical questions of this research are: how takfiri movement's progress can have deterrent effect on Islamism growth in region and Islamic world? Growth of takfiri movements can bring challenge for Islamism from two substantial aspects: 1- making Islamic communities polarized thanks to contrast between Shia and Sunni. 2- Decreasing Islamism attraction as an alternative for liberal democracy, influenced by bigoted and violent conducts of Salafi-Takfiri groups

In this study an analytical-descriptive method of research is used and library and internet database has been used to collect data. To remove challenges caused by Takfiri Movements on the way of Islamism, two strategies have been introduced as followings: one is diplomacy of widespread relations amongst Islamic groups and countries and the other is military, decisive opposition to the progress of Takfiri Movements

Keywords: Takfiri Movements, Regional Powers, World Powers, Islamic Revolution, Political Islam

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Terror, Terrorism and humanitarian laws

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International community which had faced the process of terrorism in mid twentieth century, managed to admit a series of compacts relating to different forms of terrorism actions and governments' commitments. On the other word, terrorism legitimization initially included impressive actions on civilian got to develop .gradually comprising some terrorist actions against military staff

This study attempts to examine the current dynamicity of legitimizations and international humanitarian .rights as well as possible vacuum in standing against terrorist

Keywords: Terror, Terrorism, Domestic and International Armed Conflicts, Humanitarian Laws

Danger of Takfiri movements and strategies to counter them from the viewpoint of the Supreme leader

(Alireza Daneshyar (1

This study diagnoses dangers of Takfiri movements in three fields of believes, morality and conduct from viewpoint of the supreme leader and then it examines strategies to overcome the damages done by takfiri movements from viewpoint of the supreme leader. This study proves that, in the filed of believes, takfiri movements have an imperfect and primitive perception of Tawhid, Shirk and any other religious concepts. In the filed of morality, the very important character of this movement is “ignorance”, unawareness and sort of inner mischief which leads to being far from the truth and brings impiety and causes falling to corruption and blackguardism. In the field of conduct and from individual aspect, the most important character of takfiri movements can be known as something like seeking sedition, violence, corruption, terror and eventually criminal and bloodshed. Considering social conduct aspect, the main character of takfiri movement is to .bring disunity amongst the Muslim, to devastate civilization and culture and to strengthen Islam enemies

Accordingly, in this study the strategies to overcome these problems and Takfiri movement damages, has been proposed within intellectual-cultural and political fields. To counter takfiri movements in intellectual-cultural field, Islamic nation should reinforce unity and amity amongst Islamic religions, agree with mutual issues of Shia and Sunni, avoid any disunity and any factor that multiplies it, Islamic nation also should refer to Holy Qur'an and perceive Quranic strategies precisely to prevent disunity and make Islamic world unified. Amongst politic strategies is to strengthen the Muslim's Convergence and unity and the necessity to recognize the enemy and then excommunicate it. Thus; takfiri movements can be uprooted by applying .convergent and compatible strategies in two fields of culture and politic

Keywords: Diagnosing Danger Of, Takfiri Movements, Believes, Morality, Conduct, Strategies

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Active Takfiri Movements in Pakistan and strategies to counter them

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Pakistan was a new country in twentieth century became independent from India in 1947 continued to be an independent Islamic country. Fanatic and hard-line Salafi and Takfiri who consider followers of Islamic Madhhabs who stand against their believes as atheist and then they manage to take violent actions against those opponents stepped on this country in late 1970s thanks to the former politician in Pakistan and then could develop gradually. This movement started its activity in the form of an organized enterprise in 1980 at the early years of Iran Islamic Revolution forming the very first Takfiri organization under the title of "Companions Guard". After a while another group titled "Lashkar-i-Jhangvi al Alami" was formed and then in 2006 the third Takfiri group was emerged under "Tehrik-i-Taliban Pakistan". These three groups are now committing the worst criminals presently in Pakistan so that the Muslim of this country either Shia or Sunni are suffering from such ominous movements. The active Takfiri movement in Pakistan is following many diverse goals such as imposing Takfiri thoughts on society, putting a stop to extension of Shia culture to next generations, impeding the growth of political Shia, standing against Iran penetration into Shia community .and attempting to weaken Shia in society

Takfiri movement has long content in Pakistan among which are an attempt to extend Takfiri's thoughts, to .terror prominent Shia scholars, massacre by bomb explosion and suicide bombers

In regard to the political and social status of people in Pakistan, there are many applicable strategies to stand :in front of these active Takfiri groups. These strategies are divided into some subgroups

A)Strategies for Pakistan government: to have strong political wants to end up Takfiri activities, to dismiss those who have

.Takfiri thoughts from governmental position and universities' teacher and to supervise media precisely

B)Applied strategies for the Muslim public in Pakistan: to be well informed of Islam principles and to stick to them practically, to recognize Takfiri movements and their plans, to introduce Takfiri movements and .their mischief goals

C)Applied strategies for the Shia in Pakistan: to spread genuine teachings of Shia throughout the country, to apply decisive strategy against falsity about Shia, counteraction with Takfiri cultural and propaganda .activities, to be active in politic and ruling structure and to attempt for Islamic unity and solidarity

Keywords: Pakistan, Takfiri Movements, Shia, Sunni

Foresight of Takfiri Group's Conducts

Mustafa Husseni Golkar

Majority of Islamic world has always been excommunicating Takfiri movements. However; the circle of such movements' emergence and downfall requires continuous attempts of Islamic scholars for the purpose of alerting the society to counter Takfiri Movements in different periods of time. In this sense one shall keep in mind that takfiris have theoretical trough which is main sources of their successions for yesterday, today and tomorrow. Therefore; the main concerns is to counter Takfiri thoughts. On the other hand, future study as a social measure is an independent action, interdisciplinary and trans-disciplinary though, in the position of applied and combined knowledge accompanied by other sciences, it can play the role of a powerful mean to .analyze and propose strategies for political and social sciences

In this study scenario method, as an important mean of future study, has been used to analyze the issue of .Takfiri thought and the reaction against it

The analysis of Takfiri movements proves that lacking in future main decisiveness, causes Takfiri thoughts outbreak and arrests media attention, i.e. as these two factors-supposedly independent- are designing quadruplet environment of scenario, they can assign Islamic world's diverse forms of countering Takfiri movements meanwhile. Scenarios are to command some strategies to counter takfiri measures through describing current ambiguity that decision makers and scholars and politicians face as they encounter Takfiri .movement and their future

The important point is that, these scenarios attain desirably supreme power, by applying logical relations between their own components and by the aim of enormous images that they make out of the issue, to bring consensus and sympathy amongst Islamic Madhhabs and scholars for the purpose of acting against Takfiri .movements

.Keyword: Future Study, Takfiri Thoughts, Scenario, Unity of Islamic Madhhabs, Media, Social Measure

The Abstracts of Vol. 6

Review of Takfir from Salafi, Wahhabi and Jihadi viewpoints

Majid Fatemi Nejad

Evolution of Takfir among Wahhabi scholars can be examined in three stages: 1. The stage of beginning, organizing and preparing the grounds for excommunication (takfir) of the Muslim performed by Ibn Taymiyyah and his students; 2. The stage of extremism in excommunicating and killing the Muslim which was committed by Muhammad Ibn Abdul Wahhab; 3 The stage of returning from extremist positions to .acquit themselves of the Wahhabi radical groups' crimes

In all these three stages, the criterion for faith in God and Kufr (disbelief) is recourse to dead people and graves, and the difference is in norm- governed criterion for "takfir al-muayyin" (takfir of a particular individual). Muhammad Ibn Abdul Wahhab by extending "takfir al-mutlaq" (general takfir) to "takfir al-muayyin" (takfir of a particular individual and transferring "kufr Asghar" (minor kufr) to "al-kufr al-akbar" (major kufr) led to intensification of extremism in Takfir and committing many crimes. Jihadi-Salafi Scholars who insist on the rule of God, consider any request from the ruler as the criterion for Kufr; and by calling the Islamic communities the ignorant ones (Jahil), they have pave the way for excommunicating the .Muslim

According to the conducted surveys, it seems that they were not going to perform takfir al-muayyin, but their takfir mostly had a politico-social intent. So we should not ascribe takfir al-muayyin to their words. The extremist Takfiri groups introduce themselves as Jihadi-Salsfi for the purpose of achieving their purposes. In fact, it is the followers of Muhammad Ibn Abdul Wahhab who have extended the takfir al-mutlaq in ideological, political and social arenas to takfir al-muayyin and have become Jihadi-Salafist; but due to some circumstances, today they consider themselves as the followers of "Sayyid Qutb" thoughts or other Jihadi .intellectuals

Key words: Ibn Taymiyyah and Wahhabi scholars, Sayyid Qutb and Jihadi Scholars, Takfiri Groups, Faith in God and Kufr, takfir al-mutlaq, takfir al-muayyin

Taliban's Takfiri movement in Afghanistan and their crimes

Abdulmo'men Amini

Investigation of the thoughts and origin of Taliban's Takfiri movement shows that this group with its dogmatic thoughts and poor knowledge of Shari'ah, has combined Wahhabi beliefs with tribal tradition of Pashtunwali; and using force and brutal conducts it has imposed them on Muslim people of Afghanistan in .the form of religious teachings

This research, first presents a literature on the history of Wahhabi scholars presence among the tribes in border areas of Pakistan and Afghanistan and establishment of religious schools by them; then by exploring the origin and formation of Taliban's religious thought, it became clear that ideological beliefs of this group are taken from Takfiri Pashtun scholars of Pakistani religious schools. Also some factors such as lack of national security, lack of deft people among Jihadi leaders, rigid and inflexible religious beliefs, etc have laid the groundwork for emergence of initial nucleus of this group in Afghanistan. Financial, political and military supports of the U.S. And Saudi Arabia has had an effective role in development and spread of .Taliban

Thus, the beliefs and intellectual indices of Taliban like Wahhabi Takfiri groups in Pakistan and other places in the world are: conflict with wisdom, dogmatism, excommunication of ideological and racial opponents, prohibition of recourse, cry and ..., denial of women's position in the society, shameful and anti-Islamic behaviors towards the women, constant fight against culture and civilization, and opposition to development of science and technology in the country. With their anti-humane and brutal behavior, they have beheaded and tortured thousands of Shia and non-Pashtun people, and by creating genocide disaster in Mazar-e Sharif .and Bamiyan, they have launched ethnic cleansing and widespread Shia killing in Afghanistan

Keywords: Taliban, crime, Takfiri, Pashtunwali, Afghanistan, Shia, genocide, ideological principles

Violence in the name of religion among early Hanbalis

Hassan Eskandari

Hanbalis were one of the most important active Islamic sects in the fourth and fifth centuries (AH) In Baghdad, the capital of Islamic lands. By Mu'tazilites and Al-e Buye empowerment, they felt great danger and sought to prevent from their influence. Turbulence, home invasion, skirmishes and murder were their attempts to fight against the penetration of the Mu'tazilites and Shia. In some cases, the Sunni scholars were .beaten by them due to their interest in the Shia

Discussions such as Attributive monotheism, monotheism in worship, cursing the companions, Distortion of the Quran and Imamah were the main causes of Hanbalis conflict with other Islamic sects, the Shia, in .particular

Key words: Hanbali, Ahmad Ibn Hanbal, Shia, Baghdad, the fourth century, Muizz al-dowleh, Barbahari

Ibn Taymiyya's Adversarial approach

to the followers of Ahl-ul-Bayt

Mirzaei

The way and thoughts of Ibn Taymiyya and his Wahhabi followers is based on the five pillars i.e.: Slander, (insult, humiliation, threat and Takfir (excommunication)

They introduce themselves as Salafi Muslims having the true religion, and adherence to religious purity; they consider other religions and sects especially the Shia of Ahl-ul-Bayt (The Prophet) as perverted from the religion. Ibn Taymiyya Harran Damascus books are under the effect of this rigid thought. He has offered a narrow interpretation of the religion and adopted a special approach to religious texts; and this has led to divergence in the Muslim community, and engendered hatred among the believers. It also has been the biggest blow to the expected union of the Islamic communities, and has helped the Daru'l-Kufr a lot

By resort to the heart of reality and the stick of Takfir (excommunication), they have condemned their opponents severely and then punished those opponents brutally without giving them the right to defend themselves. Ibn Taymiyya's special approaches and methods regarding his indefensible animosity against the Shia's Ahl-ul-Bayt have been analyzed and criticized by the benchmark of the wisdom and accepted religious common sense of majority of the Muslim

Key words: Ibn Taymiyya, Wahhabism, the Shia, Takfir, religious purity, slander

Provisions and rules of heresy from juristic (Fiqhi) sects' viewpoints

Muhammad Hadi Mihandoost

None of the Islamic sects have doubts about severe prohibition of heresy (Al-bid'ah) and even some of them have considered the principle of prohibition on heresy as one of the religion's essentials; however, since the nature of heresy and its rules and provisions is unclear, in the history we see that in confronting the heresy, they have gone to extremes; thus many innocent Muslim people have been accused of debauchery, excommunicated, and sometimes, killed

So, the issue of prohibition on heresy, which has been the basis of maintaining the honor of religion from distortion, has become a way of penetration and conspiracy for the Islam's enemies. In this research, it has been tried to elucidate the concept of heresy and its provisions; also its difference with similar terms are clarified from juristic (Fiqhi) sects' viewpoint and its rules are explained comparatively

Key words: Heresy, Al-bid'ah, Al- Bid', Ibda, Tashree, Ihdas

(Mercy and kindness to opponents in the Sirah (life) of the Prophet (Peace be upon him

Abdul-Hussein Ebrahimi Sarv Olya

Islam is the religion of peace and its messenger is the prophet of Mercy. The key principle in Islam is observation of the innate and humane principles and emphasis is made on peace and friendship among the .believers and all the people in society

By reviewing the Quran verses and the Sirah (life) of the Prophet, we see that emphasis on reconciliation and Islamic mercy is evident. We recognize that their objective is establishment of peace, reconciliation and forgiving the opponent party. In Islam, compromise and reconciliation in personal and social life, and also making peace with the enemies, mushrik people (those who associate partners with Allah), and opponents are .emphasized

In interacting with the enemies, the God's Prophet (peace be upon him) considered the war as a last resort. He declared war once all other peaceful ways were impossible. In the history of Islam, occasions of peace made by the Prophet (peace be upon him), kindness to opponents, mushrik people and the enemies, before or after the war, all imply the prophet's Islamic kindness. This study, analyzing some verses of the Quran and historical events, addresses the merciful life (Sirah) of the Prophet and his behavior in interacting with .opponents, and his conduct in the wars, in particular

Keywords: forgiveness, mercy, kindness, Life of the Prophet (Sirah), Prophet's (peace be upon him) opponents

The Prophet's Sunnah (tradition) and excommunication (Takfir) of the muslim

Alireza Sobhani

Currently, the problem of Takfir has been a widespread issue in the Islamic world and beyond it. The religious scholars and researchers of Islamic sciences should hold conferences and address the issue in various aspects

In this paper, it has been tried to elaborate on the position of Takfir (excommunication) from the viewpoint of the holy Prophet and different scholar's of the Islamic sects. At the end, it is referred to Ahl-ul-Bayt's suggestion that we should live in conciliation with all other Islamic sects

Socio-political effects of Takfiri Movements on backwardness of Islamic countries

[\(Seyyed Kazem Seyyed Baqeri \(1](#)[\(Muhammad Hasani \(2](#)[\(Batoul Molla Shafi'ei \(3](#)

Salafi and Takfiri thoughts in the field of Islamic civilization has a long history, But in the recent fifty years, transformation of those assumptions and trivial thoughts into a "movement", has become a dangerous beginning for the world of Islam. Whilst backwardness of Islamic countries has not just one reason unfortunately, with regard to unintelligent thoughts and behaviors of these movements, it can be concluded .they are among the factors for backwardness of Islamic countries and its continuation

The main question of this study is: what are the socio-political effects of Takfiri movements on backwardness of the Islamic communities. In the hypothesis of this research, it has been emphasized that from Islamic perspective and regarding some elements such as rationalism, social convergence, meritocracy, all-inclusive security, positive interactions, rational discussions, accountable governments, and observation of citizenship rights, _which are all within the range of a desirable progress_, consequences of these movements are: chaos and anti-systematizing, spread of religious split, social gap, insecurity, killing, violence, elimination of rationality grounds and logical discussions, rule of autocratic governments; all these consequences have had a key role in Backwardness of the Islamic countries and and they should be studied .and evaluated

Key words: Takfiri Movements, Backwardness of the Islamic countries

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Ups and downs of Al-Qaeda in America's foreign policy

Mohammad Hossein Kholousi

Formation of Al-Qaeda is rooted in Jihad in Afghanistan. On the ways of the U.S relations with this group, political macro events have acted as a determinative and strategic factor. There have happened three macro events in the international arena: occupation of Afghanistan, collapse of the Soviet Union, and the phenomenon of Islamic awakening. These events have shaped the West's strategy for interacting and countering this group. Concerning the Al-Qaeda, America has used three macro strategies in three time intervals: i.e. strategy of interaction with Arab Salafi fighters and support for them in confronting the Afghanistan's occupation by the Soviet Union. In this strategy, America tried to advance the power conflict .in Afghanistan by cooperation of the region's countries

Egypt, Saudi Arabia, and Pakistan as the U.S Allies in this war, stood against the Soviet Union, and many young people of these and other countries were recruited. After collapse of the Soviet Union, the confrontation strategy was developed by the U.S. with the objective of alienation. Instead of the Soviet Union, America introduced a new enemy. At that time, the confrontation of the U.S. with Al-Qaeda happened mostly in the media and it tried to introduce the Al-Qaeda as a radical depressed group having .anti-humanity desires

The third strategy is interaction and confrontation which came into being after formation of the awakening movement confrontation with Afghanistan and interaction with the Middle East, which both have a geopolitical nature. At first, Takfir mechanism had an anti-Russia nature; at the second interval it had an anti-west nature; and in the third interval, it has an anti-Shia and anti-Salafi nature. So, the America at first in the form of cooperation, then in the framework of confrontation, and at last, using a combination of the two .in two geostrategic regions, played with this group to preserve its hegemony in the region

Key words: The U.S., Al-Qaeda, Abdullah Azzam, Osama, Jihad, Afghanistan

Sociopolitical heritage of the Darul Uloom Deoband and Deobandi movement in the Indian subcontinent

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Deobandi" movement is one of the widespread Islamic movements in the Indian Subcontinent at second half" of the 13th century (AH) (19th AD). It was established with the objective of total implementation of Islamic law (Sharih) and jihad (fight) against British colonial. Then gradually it entered the arena of political evolutions, established an influential widespread juristic (Fiqhi) school and played an important role in formation of Islamist Movements in Pakistan, Afghanistan, central Asia, and Southeast Asia in the 14th .(century (AH) (20th AD

The name of Deobandi is taken from the name of an old city located in North East of Delhi, at India. This movement came into being as a result of pervasive religious and political activities of its very influential .Seminary called "Darul Uloom Deoband

The mentioned seminary, has promoted a significant position in the history of Islamic thought in the Indian subcontinent. Juristic (Fiqhi) School of Darul Uloom Deoband was under the influence of "Shah Wali-Allah Dehlavi" teachings and the movement of "Sayyid Ahmad Barelvi" who was fighting against the British Colonization. Thus, little by little it managed to establish an Islamic movement in Indian subcontinent; and one century later, this movement even led to the rise of radical Islamist groups like "Taliban". In this paper, the sociopolitical heritage of Deoband Darul Uloom and the role of Deobandi juristic School in socio-political changes i of Indian Subcontinent and establishment of Deobandi movement are studied

Key words: Indian Subcontinent Muslims, Darul Uloom Deoband, Deobani movement, Islamic juristic Schools, Islamic fundamentalism, Indian Subcontinent's secession, Afghanistan, Taliban

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Fight against the Ghali minority, a strategy for removing any excuses from Takfiri movements

Yadollah Hajizadeh

Analyzing the roots of the Shia's excommunication and familiarity with its causes is of prime importance. Here, the question is that why Takfiri movements have excommunicated the Shia? And what is the strategy for confronting this dangerous phenomenon? Investigating the ideas of those who have performed excommunication of the Shia shows that even though they have made unfair accusations against the Shia and consequently they have issued such hostile Fatwas, in some cases it was the Ghali minorities (attributed to .Shia) who have paved the way for Takfiri movements

In fact, the Ghali minority have provided the required excuses in this regard, by making extremist and exaggerated claims and in some cases out of ignorance. The strategy for dealing with this dangerous phenomenon of Takfiri movement, is to confront the Ghali minority (who are attributed to the Shia), and .declare acquittal (bara'ah) of them

Key words: exaggeration, Ghali minority, Imams (peace be upon them), strategy for confronting the Ghalian, .Takfiri movements

Geopolitical analysis of the causes for formation and spread of Islamic fundamentalism

(A case study: Daesh Takfiri movement)

Yahya Mirshekaran, Abdullah Hendiani, Seyyed Ali Ebadinejad, Ali Aslanloo

Environmental characteristics and conditions surrounding the human beings are the main factors for creation of completion in the world's geographical scene. The history of man suggests that the direction of the forces movement has been always towards the regions benefiting from biological advantages; and the global and regional skirmishes have been for achieving these opportunities. Achieve

Nowadays achieving the power is the major component in attaining the environmental merits; and this matter has attracted the attention of political actors in the world, and geography as a combination of the people and land types has shaped the scene of this play

Geographical Characteristics and merits of the Southwest Asia has always been the main cause of crisis and skirmishes among its dwellers and external powers. All of these competitions have shaped the special geopolitical condition of this region. One of the characteristics of this region is formation of political units without any historical-geographical backgrounds and not paying attention to its social structure. Usually this has led to the acceptance crisis and dissatisfaction with political structure. These factors have resulted in formation of opponent and deconstructive groups who with regard to their geographical- cultural structure, try to realize the progression of their goals through developing fundamentalism thoughts

Development and progression of Takfiri movements is one of the widespread and dangerous movements happening in the region. Having the idea of forming a political unit, they have declared their entity as "Islamic state of Iraq and Levant". Takfiri movement has also based its intellectual basis on excommunicating other branches of Islam

Investigation of their intellectual claims should be done by religious scholars; but the present study, adopting a descriptive-analytical

approach attempts to identify and examine the geopolitical components, factors and causes for formation and progression of this movement, thereby to be able to achieve the spatial pattern of Takfiri movement formation.

Researchers consider different factors such as ideology and social structure for the rise and fall of these movements; but up to now they have not focused on spatial-political review of these movements, as it is done in this research. Thus, the results of these geopolitical examinations show that the social and territorial structure of this region is the major reason for formation and spread of this thought and movement. To get rid of re-formation of these movements, change in political organization of the space and delegation of local authorities (regionalism) seem proper and logical strategies.

Key words: geopolitics of the space, fundamentalism, Takfiri movements, Daesh

Anti- security Feedback on social ontology of Jihadi Salafist

Hadi Ma'soumi Zare

Theoretical foundations of every school of thought (including ontology, epistemology, and methodology) lay the groundwork for emergence of especial behaviors, reactions, and feedback leading to discrimination of a school of thought's followers from proponents of other schools. As a result, the Salafī movement is not .exempt from the issue

Meanwhile, Salafist ontology and its perspective on the “existence” which have been defined based on hostile “friend – foe” dualism, have created and directed a range of violent and anti–security behaviors by proponents .of this sect towards the others; and this has created many challenges for various communities

In sum, the most important anti–security feedback of such an ontology can be looked for in behavioral components such as theoretical and practical anti–other or hostile intellectual and practical opposition to others, theoretical anti–self by suppressing the divine–humane innate, sociopathic and fight with geometry of .norms and social conventions, radicalization of the social atmosphere, and finally, anti–border mobility

Keywords: feedback, anti–security, ontology, anti–other, anti–self, violence, Jihadi Salafist

The Abstracts of Vol. 7

The emergence and spread of the Al-Qaeda in East Africa, with an emphasis on Somalia

Hassan Eskandari

Al-Qaeda has achieved success in the East and North Africa more than other areas there. Relative proximity of this region to the Middle East, Arabian Peninsula, in particular, and holey inefficient borders of this region, as a result, ease of buying and selling guns and also ease of transferring the Al-Qaeda agents and .members are the causes for development of the Al-Qaeda in the region

Al-Qaeda has founded its main base in Sudan since late 1990s, and it continued its activities until the Sudan's governments forced them to leave the Sudan. But the group's activities were not limited to this country; in the East Africa it committed crimes, too, such as various bombings in America's embassies in Kenya and Tanzania and also Missile attack on an Israeli charter plane. In this situation, the relatively short rule of Extremist Muslim groups named the "Islamic Courts Union" has engendered dissatisfaction of the .indigenous Somali people due to its strict and harsh enforcement of the Islamic law

Boko Haram group is one of the extremist movements established in 2002 by Muhammad Yusuf in Nigeria and up to now it has had a black record of crimes (explosion, kidnapping, murder). This group seeks to eliminate Western culture in Nigeria. To achieve this, it has committed violence against the Muslim. This movement has an obvious relationship with Al-Qaeda and receives military aids from it; and it has been known as a terrorist group. In this study, it has been tried to address the formation of this group and its crimes.

Key words: Boko Haram. Murder, kidnapping, explosion

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The study of Takfiri movements in Afghanistan

Seyyed MuhammadAli Ehsani

Takfir movement in Afghanistan dates back to a century ago; when Abdul Rahman, the then king of Afghanistan, made instrumental use of this movement. They were court Mulavis or subordinates who had been educated in Deoband, India. Abdul Rahman, who saw their Takfiri thoughts in line with his intents, issued a Takfir declaration against the Shia in Afghanistan; and mobilized all of the Sunnah followers against the Shia. They committed crimes which describing them in just a paper would not suffice; Massacres, sexual assault on women, enslaving the Shia, taking the women and girls as war booty and selling them among the Pashtun tribes, butchering the corpses and the bodies of some prisoners are just some of the Takfiri .movement's crimes under Abdul Rahman

The second Takfiri movement in Afghanistan is the "Taliban Takfiri movement" which is the only organized Takfiri movement in the current age. The Taliban's intellectual origin traces back to Deobandi School. But Taliban's Takfiri thoughts mainly originate from the political extremist groups of Deobandi such as Jamiyyathul Ulama, the Corps Companions, Jhangvi and etc. It is totally under the effects of Wahhabism. Takfiri Taliban movement in Afghanistan, accuses the opponents including the Shia in Afghanistan of kufr (disbelief) i.e. excommunicates them and has committed crimes such as: massacre, assassination, butchering .the victims, etc

Keywords: Abdul Rahman, Takfiri movement, Mulavi, instrumental use of religion, the Shia, massacre, Taliban, assassination

Akhavan Al- Tawhid's criminal record from the rise up to fall

Mohsen Abdolmaleki

Akhavan Al- Tawhid's is one of Takfiri movements which emerged in 1912 simultaneous with Abdulaziz bin Abdul Rahman Al Saud's efforts to integrate the country of Arabia at this region, and it came to an end in 1930. Based on the evidence and historical books, the Akhavan Al- Tawhid's movement, declared many of the adjacent and contemporaneous Muslims Kafir or unbeliever (excommunicated) and committed brutal measures such as: murder, slaughter, destruction and looting their properties. This study seeks to present a .record of the Akhavan Al- Tawhid's violent crimes from emergence until their fall

Keywords: Akhavan, Akhavan Al- Tawhid, Akhavan Al- Tawhid's crimes, Abdulaziz bin Abdul Rahman Al Saud, Faisal Al-Dawishs, Sultan bin Najad

Methodology of Takfiri movements used to perceive the Book and Sunnah

Ali Fathi

To perceive Holy Qur'an and Sunnah of Muhammad (PBEH) which are the most fundamental resources of Islamic law is sort of systematic perception with specific criteria. In consequences; referring to Holy Qur'an and hadiths without any assigned criteria and method and on basis of sectary bias per se, is nothing but obvious example of eisegesis, considered to be obscene. Takfirists charge others with blasphemy and heresy on basis of hard-line narration and recourse to some verses' apparent meaning without any consideration for deep interpretation or sometimes on basis of a selective interpretation of Qur'an. Takfiri movements' unsystematic narration along with severe appearancism in perception of the Book and Sunnah has made Salafi movements to relay on apparent, one-sided and superficial meanings and frequently to accuse their opponents of vain charges such as heresy, blasphemy and atheism. This study is a descriptive-analytical research attempting to examine methodology used by Takfirists and Salafists to perceive and interpret the .Book and Sunnah

This study then came to this conclusion that Takfiri-Salafi movements are not relying on common methods for religious perception, however; they mainly tend to interpret Qur'an in line with their own Takfiri's .purposes

Keywords: Takfiri Movements, Methodology, Perception, Salaf, Salafism, Wahhabism, Qur'an, Sunnah

Analysis of Takfiri terrorism's reference
to Sunnah of Muhammad (PBEH) and Islamic Jihad

Ali Elahi Khorasani

The very general feature of terrorism is violence and threat. Takfiri fundamentalism that sees others, even others of another Madhabs, than themselves as atheist and stands against them by calling them atheist, are mostly capable of committing terrorism behaviors. Terrorist attack, suicidal attacks and terror are terms indicating the concept of terrorism at that time. Since Muhammad's (PBEH) way is a source of jurisprudence in Islamic madhabs, his verbal, practical and reported Sunnah has been examined historically and from jurisprudent view in regard to the process of terrorism. Abu 'Afaq, Aṣmā bint Marwān, Ka'b bin al-Ashraf, Ibn Sunaynah and abu rafa who were killed by Muslims at the time of the last prophet (PBUH) can be introduced as terrorism and faulty, something which will be answered in this study. This study will analyze these actions to see how one can match them logically and rationally with key sayings of the last prophet (PBUH) as: verily Islam is free from any terrorist attacks

It also needs to be mentioned that takfiri terrors have nothing to do with primary Jihad, defensive Jihad and .suicide bomber actions

Keywords: Terrorism, Takfiri Violence, Sunnah of Muhammad (PBUH), Islamic Jihad, Lawful Defense

An analysis of strategies inconsistent
with Sayyid Qutb's Salafi-Takfiri thoughts

Hamed Aliakbarzade

Sayyid Qutb is an Islamic ideologist and scholar whose thoughts left diverse effects on Islamic world. Having proposed a pragmatic definition of faith, and introducing some issues like Muslims' atheism of current age and necessity of armed Jihad in order to reach an abode of Islam (Dar al-Islam) and to escape from abode of ignorance and war (Dar al-Harb), he smoothed the way for formation of Takfiri thoughts and movements such as Jama'at Al Hijra wal-Takfir and Alghaede organization. On the other hand, some of his statements and taking-a-stand of his followers such as Muhammad Qutb in regions like Saudi Arabia have thoroughly different effects leading to formation of moderate Salafi movements and bringing gap between Takfirm Wahhabism groups. In fact the proponents of Sayyid Qutb are moving to two completely different directions, some to Tadil and the other to Takfri, both groups know Sayyid Qutbi as his own intellectual resource. Generally, it seems that issues like Sayyid revolutionary character penetrating into al-Ikhwān al-Muslimūn society and Egyptian region, intellectual changes followed by imprisonment, hard line interpretation of Sayyid's works by his followers and sometimes his heterogeneous and hard line speech play .an important role in formation of such inconsistent strategies

This study examines Sayyid Qutb view of Takfiri and attempts to present a novel analysis of inconsistent .strategies to Takfiri-Salafi thoughts

Keywords: Sayyid Qutb, Takfir, Faith, Salafi

Comparative analysis of rational reasoning from Maturidists and Wahhabists views and on basis of Ibn Taymiyyah's thoughts

(Hamzeh Ali Bahrami (1

One of the fundamentals led to emergence of diverse sects between Muslims is the way they look at the extent of rational reasoning in discovering and issuing decree and Islamic knowledge. This study is a comparative analysis of rational reasoning on some verbal issues from standpoint of Hanafi Maturidi and Hanbali wahhabism and on basis of Ibn Taymiyyah's thoughts. This study then came to this conclusion that Maturidism reckons wisdom as one the element of knowledge; they believe in the majority of rational reasoning to acquire religious knowledge. According to this group Shari'a constancy and to know God are something rational. To prove God, the Al-mighty, His attributes and Unity, they refer to rational reasoning. Though relaying on majority of rational reasoning; they see quotation the best way to perceive Islamic law (Shar'a) while wisdom plays no role

However; Ibn Taymiyyah sees wisdom as provision but not cause of Takleef (burdened task), thus there is no reward of the hereafter for listening to it and no punishment for ignoring it. To Ibn Taymiyyah, wisdom and rational data are invaluable. He always gives priority to quotation. To him Sufists stand on top in regard to quotation and they have a perfect perception of narrations and hadith, they even gone far in rational issues too close to the reward of the hereafter. Thus; to be rescued, one should follow them thoroughly. The selective treat that Ibn Taymiyyah and his proponents give to this issue proves that they have chosen their religion through a wrong presumption. In fact, there is a great disagreement between them and majority of Mutridists .at least with the issue of rational reasoning

Keywords: Wisdom, Reasoning, Mutridists, Ibn Taymiyyah, Wahhabists

Review of the main reasons for Takfiri movements in excommunicating the Shia

Raziye Ali'akbari

A'zam Khoshsourat Mo'afagh

Takfiri movements, with the objective of returning to the fundamental values and principles of Islam, claim that after the first three centuries in the history of Islam, there have been made many distortions in the religious teachings and rules. Thus, we should discard all the issues covering the true image of Islam. So, by reliance on theoretical views and Islamic law, they consider themselves as the sole authentic Islamic movement; and they regard the performance of the other Muslim as in contrast with the legitimate criteria and accuse them of kufr (disbelief) and exit from the religion only because they don't have the same ideas as .them. For this reason, they assassinate and kill the other Muslim

Thus, using an analytic–descriptive method, this research, has examined and reviewed the main reasons for excommunicating the Shia by Takfiri movements (reasons such as the existence of exaggeration among the Shia, consideration of a Divine rank for their Imams, belief in distortion of the Quran by the companions, al-taghiyah (reservation) and insult to the sanctities). By analyzing and reviewing these reasons, invalidity of .the thoughts and actions of Takfiri movements is proved

Because the Islamic scholars and theologians of the Shia and Sunni believe that the believers of Mohammed's Kiblah who take their Shahadah (Testimony of Faith) should not be excommunicated unless they have denied the essentials of the religion. Since the Shia take their Shahadah (Testimony of Faith) and do not deny any of the religion requirements, so, Takfiri movements' excommunications has no religious and .ideological proof and their performance is on the contrary to the Islam's teachings

Keywords: Takfir, Takfiri Movements, Shia, Quran's distortion, exaggeration, insult to the sanctities, al-
(taghiyah (reservation

Nature and essence of new Salafism and politicians' consequences on Islamic Republic of Iran

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Islamic awakening movements and regional competitions on one hand and Islamic Republic penetration into region and world, following its soft power and recent agreement with 5+1, on the other hand, worried some western and Arab countries specially Salafi movements putting Islamic Republic of Iran into some new troubles, challenges and threats. Among these, Salafism movements, led by the grand power and Arab Sheikdom behind the curtain, is of great importance due to having some self-created capacities and misinterpretation of religious teachings such as Jihad as well as ultra-national extension of these movements. Instead of conflicting against western culture and civilization (the far enemy), new Salafism movements conflict against some Islamic sects on top of which Shi'a and Islamic Republic (the close enemy) stand. Thus; considering such sensitive condition, it is important to know these movements, their threats and their political consequences as well as Islamic Republic's musts against Salafism. This study is to analyze Salafism concept and clarify its political aspects, then it would examine its political consequences on Islamic

.Republic and finally analyze Islamic Republic's musts against Salafism to repress such movements

Keywords: Slafism, New Salafism, Islamic Awakening, National Security, Political Islam, Hermeneutic

Cyber environment and satellite channels of Takfiri movements

[\(Masoud Porfard \(1](#)

Having used a theoretical framework of novel, social movements and role of cyber social networks in it, this study attempts to answer this question that what political and social threats and damages have been brought about by cyber media and social networks to spoil Islamic awakening movement and to replace it with Takfiri movement in region? To answer this question, we come up to this assumption that cyber social networks have brought about many opportunities to change social and political changes in Islamic world through an increase in political participation and making a new atmosphere so as to change citizenship .concept and dimensions. However; such an event has done political and social damages on these movements

Keywords: Islamic Awakening Movement, Salafists' Hard-Line Movement, Cyber Social Networks, Takfiri Media, Facebook, Twitter

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Democratization and extremism in Muslim communities

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The growth of extremism in the recent years has attracted more attention from the scientific and academic circles and also decision-making governmental circles to this phenomenon. Different theories have been proposed in analysis of extremism, each of them have addressed one aspect of the issue. After the events of September 11, 2001 AD, the U.S. decision making circles arrived at a consensus that the way of countering .this phenomenon is democratization

It was assumed that by development and enhancement of democracy in the Middle East countries, there would be no grounds for recruitment in extremist organizations like Al-Qaeda. The subsequent developments showed the idea that _there is a direct relationship between the lack of democracy and extremism_ is not a final rule; although there is evidence for proving this idea, some other evidence proves .that this is not so. Thus, we cannot consider a casual relationship between the two

Keywords: extremism, democratization, the Middle East region, lack of democracy

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Strategies to counter soft threats of Takfiri–Salaf activities in Islamic world

(Muhammad Jahani (1

Takfiri–Salafism thought is one of the most important causes of sedition in Islamic world. As an absolutist religious system with ideological sequel and specific tasks, these movements enjoy a particular identity. They introduce a great population of Muslims specially the Shi'a as "others" trying to strengthen the notion of "we against them" seeking to disturb unity of Islamic world and its consolidation and balance and to challenge safety of Islamic countries through religious dispute and by bipolarizing Islamic world

This study aims at developing strategies to count soft threats of Takfiri–Salafi movements in Islamic world. To do so, we initially come up with the supreme leader sayings about such movements and then we will render some strategies to count soft threats of Takfiri–Salafi movements in Islamic world through a survey research and field study as well as SWOT method for recognizing advantages and disadvantages, opportunities and threats. The strategies then give priority through QSPM method. Results claim that Islamic Republic of Iran as well as Islamic world looks to have a defensive status against Takfiri movements and they need to enjoy suitable strategies to remove domestic weak points and to stand against soft threats of Takfiri–Salafi movements

Keywords: Strategy, Takfir, Soft Threats, Salafism

Movable Salafism: no-boundary security challenges

Hadi Ma'soumi Zare

Salafism and Takfirism is one of the most important challenges for international security playing an outstanding role in disturbing the region security during recent decade. We found two issues led to strengthen violation of Salafism movements. The first issue relays on this groups' Takfiri attitude based on anti-others thoughts and Ibn Taymiyyah School and his followers. Second issue is rooted on swift and ever-growing .dynamicity and excitableness of these movements fed by values such as Jihad and anti-Shirk claims

Analysis of regional and global terrorists' measures committed by Takfiri groups indicates absolute and undeniable role of foreign Salafism and non-local in planning and leading such movements. For instance, more than 85% of suicide bombing in Iraq from 2003 to 2007 was done by foreign Salafism and led by non-Iraqi Alghaeda and only 12% of such measures were done by Iraqi citizens. There is same result in recent movements in Syria and according to numbers more than ten thousands Salafism Jihadist from all over the world .have participated in this country's battle

However; since early days of emergence in Saudi Arabia, Takfiri movements appeared to be beyond borders and excitable passing four important waves to reach its pinnacle and evolution. First wave started with Coalition of Al Saud and Muhammad ibn Abd al-Wahhab and attack to Najaf, Karbala, Najd, Taif etc. second wave was the attack of former Soviet to Afghanistan emerging Arab-Afghan process, the third wave was America attack to Iraq and the fourth one has appeared after current crisis in Syria. These are what have made Takfirism beyond border, frequently; Salafism terrorism an international danger leading to security .challenges for region and the world

Keywords: Salafism, Beyond Border, Challenge, Security, Excitability

The Abstracts of Vol. 8

Crimes of Takfiri movements in Lebanon

[\(Rasoul Zerafat \(1](#)

Takfiri Salafism by Takfir of other sects (declaring them kufr (infidels)), is moving in line with the goals of global arrogance. Murder and killing of the Muslim and destruction of religious places are mostly found in the records of this group's fights. This research addresses Takfiri movements' crimes in Lebanon from the beginning of Islamic awakening. In this study, after presenting the introduction and literature of Salafism in Lebanon, the most important crimes and terroristic operations are reviewed

Keywords: Salafism, Takfiri, Crimes, Lebanon

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Record of Takfiri movements in Iraq from the rise of Wahhabi up to now

Morteza Alizadeh Najjar

Iraq is one of the countries which during the recent periods, has been attacked by Takfiri movements, "Al-Qaeda" and "Daesh", in particular. It has suffered many damages from these movements. These Takfiri movements are continuation of the hybrid movement of "Wahhabism". This movement has begun its serious combative (Jihadi) activities from the Egypt during Sayyid Qutb era and over time it has been split to some .branches

"Al-Qaeda" is one of these branches being formed in Afghanistan, and then by extending its activities, it penetrated into other countries such as Iraq. Presence of "Al-Qaeda" in Iraq has given rise to another newborn ."group i.e. "Daesh

These groups, from the Wahhabism up to Al-Qaeda and Daesh have constantly committed terrible crimes in Iraq such as armed attacks, assassination, bombings, and suicide operations (intihar). They have brutally killed countless people, breached the sanctity of other religions and sects, the Shia, in particular, and destroyed many of the holy places and graves. These groups have no mercy even to the women and children and many of these innocent people have been victims of these groups' lust and violence. In this study, the literature and howness of these movements' emergence in Iraq is reviewed, then, the crime statistics of .Takfiri groups in Iraq is presented

Key words: Crime statistics, Iraq, Wahhabism, Al-Qaeda, Daesh

Abdul Muhammad Sharifat

Daesh is one of the organizations known for radical and bloody deeds. This international organization is a combination of about thirteen groups and organizations; and it is mostly consisted of foreign terrorists, Salafists in Saudi Arabia, in particular. Upon establishment of "Jama'at al-Tawhid wal-Jihad" led by Abu Musab al-Zarqawi, Daesh began its activities (2004–2006). After Abu Musab al-Zarqawi was killed, "Abu Hamza al-Muhajir" (2006–2010) was elected to lead the Tanzim Qaidat al-Jihad fi Bilad al-Rafidayn, (TQJBR) (Organization of Jihad's Base in Mesopotamia". In late 2006, Islamic State of Iraq led by (2006–2010) was established. He was killed in an ambush. After his death, Abu Bakr al-Baghdadi took the leadership (2010–until now). The objective of this organization is to restore the Islamic caliphate (succession) and implement Sharia law in Iraq and then in Syria

Sheikh Ayman Zawahiri emphasized that Daesh is continuation of Al-Qaeda and it is not an organization separate from Al-Qaeda nor it is a puppet organization, as some people believe so; but it has committed some mistakes in his operations and this has caused the Al-Qaeda do not officially declare that Daesh is part of it

Concerning the belief and goal, i.e. establishment and development of Islamic Caliphate, there is no difference between the two. But there are only some disagreements over a number of priorities and division of the loots. It has resulted in the supposition that Daesh is not a branch of Al-Qaeda whilst in fact this is not the case. The central role of colonial countries, the U.S. in particular, in formation of terrorist in the region such as recruitment and political, strategic and even military collaboration of its devoted servants (Qatar and Turkey) in the region is obvious

The very constructive role of America in recruitment of terrorist organizations in Iraq's jails, "Boca" prison in particular, which was the most noticeable place for recruitment of Al-Qaeda forces and Islamic State of Iraq, is obvious. The America did so, for the purpose

of sparking religious war between the Shia and Sunni people so that it can hurt Iran's influence in the region; so that the religious and civilization war which they had longed for it, would happen. In this way, power of the Muslim in the region would be weakened and security of the Israel would be preserved. Unfortunately, some of the countries in the Middle East, Saudi Arabia in particular, both help the terrorist organizations and .lead such plans ideologically

Keywords: Daesh, Abu Bakr al-Baghdadi, Abu Musab al-Zarqawi, Daesh financial sources, structure of Daesh

Examples of tenderness, affection, and conciliatory behavior of Muhammad, the messenger of God, (pbuh), Ali ibn Abi Talib (pbuh) and Sibtayn (Hasan ibn Ali Hussein ibin Ali) (peace be upon them) in the history texts on Islam

Marziyeh Hamedanizadeh

Mohammad Sadegh Vahedi Fard

In this study, it is tried to present some examples of tenderness, affection, and conciliatory behavior of Muhammad, the messenger of God, (God's blessings and peace be upon him), Ali Amīr al-Mu'minīn, the Shia's first Imam_ and the Fourth Caliph (successor) of the Muslims_ and Sibtayn (the two grandsons of the Prophet) (peace be upon them). The method of this research is documentary and it is based on data analysis of the old recourses, the resources of the Sunni people, in particular. This study aims to achieve the proximity of sects in order to neutralize the multi-purpose bigotry conspiracies and global domination especially over our .region

Keywords: Sirah (life) of the Prophet, Sirah of Ali ibn Abi Talib, Sirah of Hasan ibn Ali, sirah of Hussein bin Ali

The role of wisdom in perception and deduction of religious teachings and statements from Takfiri Salafist perspective

(Ahmad Sa'adat (1

Today Salafists are known as the most irrational Islamic sect who ignores the intervention of wisdom in understanding the religion and only insist on religious texts. So, it is proper to present a scientific study on the role of wisdom in perception of the religion from Salafi viewpoint. This research is in fact a response to this question. In the present study, for each topic, at first problem is stated in the form of intra-religion inquiry (Sunnah), then, the Salafi view point is explained. By doing so, the position of each discussion is determined .and moreover, the weak and strong points will be revealed

The basis of Salafi thought system is shaped by paying serious attention to two important religious resources i.e. the "Book" (Quran) and "Shunnah"(tradition) and also they use a prominent deductive method i.e. Manhajs and "Salaf" method. On the role of wisdom in understanding the religious texts, the Salafist face an unsolvable paradox in theorizing. On the one hand, with regard to the emphasis of divine verses and Prophet's narrations on rationalism, some people have admitted the major role of wisdom in understanding the religious statements and have considered the wisdom as counterpart of the religion; But on the other hand, in implementation of the religious rules and statements, they have considered very little role for wisdom and sometimes even they have opposed the clear reasonable evidence. The paradox is that theoretically they accept the Analogy and Istihsan (Juristic Preference) and Istislah (to deem proper) as their Ijtihad rules; but they present such a limiting provisions that practically the wisdom has no place in those Ijtihad methods; and these principle are reduced to very limited juristic (Fiqhi) Rules in the scope of the texts, as a result, they .change from the "effective Ijtihad principles" into "redundant and unnecessary rules

Keywords: Salafi, Salafist, wisdom, analogy, Istihsan, Istislah, perception of religious teachings

The prerequisite for counteraction in the soft and subjective area of form is obsessionalism and dogmatism, and in its hard and objective area, it is violence and Authoritarianism; and certainly the only victim of such circumstances is "patience". Using a descriptive-comparative method, this study explores the relationship between the core and surface of Takfirism. In the setting of postmodern domination-seeking, the religious formations by removing the Somatotopic sanctions, let the people lace the religion with a deadly poison in the name of defending their religious identity, and soon afterwards, religions became the resort of schizophrenic bodies who applied irascibility and objectivism together with intellectual fanaticism and .bigotry in order to defend their establishment and destroy the rival establishments

Jung believed that these kinds of "extraversion thinkers" are not suitable for the arena of politics exactly due to their bigotry, fanaticism and lack of intuition. Various theorists with different viewpoints, call Takfirists different names from Right violent fascist to sociopathic and schizophrenic as referred by Eysenck, Adorno's authoritarian personality, "a combination of reformer and troublemaker" as defined by Lasswell, nervous and angry by Heymans and Wiersma, Horney's neurotic need for power and exploitation of others, the queen of envy as a drive for death and perceiving the justice as equality according to Žižek. At the surface level, for each of the mentioned names, they have ascribed some attributes such as: bias and dogmatism, obstinacy, anthropomorphism, bullying, abusing the people, destruction, violence, sexual self-consciousness, obedience ...to the powers, bipolar thought and

At the core level, there are two arenas interacting with each other. The first one is the arena of psychology in which severe lack of

affection, strict or lax upbringing leading to extreme humiliation, libido focus on self (Narcissism), domination of death drive, and some cognitive components such as perfectionism, and fusion of thought and action are seen. All the mentioned elements in the arena of psychology interact with the second arena, (i.e. the postmodern interactive atmosphere in the world of establishments), and lead to the phenomenon of violence and identity inflation. As a result, to understand the causes of Takfirism, we should focus on the two arenas (i.e. the psychology and the world) simultaneously. To overcome this vicious circle, we must adhere to patience and true faith in God and also develop the patience capacity of the people through self-reflection and scientific self-evaluation. The emphasis of religious teachings should be on hope and affection so that .the union motives can express themselves

Keywords: Takfirism, Identity inflation, bias, violence, envy, death drive, narcissism, lack of patience, lack of affection

Al-taghiyah (reservation): a pretext for Takfir (excommunication) of the Shia

Arash Kazrani

One of the Sunni people's pretexts for Takfir (excommunication) of the Shia is the issue of Al-taghiyah (reservation). Ibn Taymiyyah has declared the Shia, Kafir (infidels), Mulhid (Atheist.) and munafiq (hypocrite) due to their belief in legitimacy of Taghiyah. He has likened this characteristic of the Shia to the Jews beliefs. In his idea, Al-taghiyah is one of the nifaq (hypocrisy) branches so he attributes such kind of .issues to the Shia

After Ibn Taymiyyah, others have followed this way of thinking; whilst on the basis of available evidence and reasons (general and specific reasons), all of the Islamic sects have accepted the legitimacy of Taghiyah. In this study, the terms "Al-Taghiyah" and "Nifaq" are reviewed and the exact border between the two is elucidated. Upon reviewing the reasons, it is approved that the Muslim Taghiyah in front of the other Muslim is allowed. At the end, the source of such kind of Taghiyah in the Muslim relations and the ways of reducing .it are presented

Keywords: Taghiyah, Taghiyah of a Muslim from another Muslim, evidence on legitimacy of Tghiyah

Salafism vs. religious innovation

(Seyyed Sadeq Haqiqat [\(1](#)

In the last two decades, Salafism has been split into many groups and branches; and we should not ignore the sociopolitical grounds in this regard. For this reason, congruence of text-oriented and context-oriented approaches can be useful in analysis of Salfism and its role in international policy currently. Whilst Salafism desires returning to the tradition of the Salaf As-Salih (the Pious Ancestors), religious innovation seeks to .offer a reading of the religion which at least, is in more consistency with modernity and human rights

Salafism versus religious innovation for two reasons: the level of adherence to the requirements of wisdom (rationalism) and the level of tolerating modernism indices. It seems that the future (far future) will be to the .benefit of religious innovation discourse, and to the detriment of Salafism

Key words: Salafism, religious innovation, rationalism, modernity, congruence of text-orientation and context-orientation

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:Critical re-reading of approaches reflecting terrorism

(A case study (Daesh

Salman Ahmadvand

Maryam Mokhtari

Terrorism is a new, complex and nested phenomenon. It has left behind great volume of deadly violence which has had political, social, economic, and security effects. In addition to its sophisticated nature, terrorism has various types, taking a new shape each time; from mass killing up to hostage, hijacking, bombing, and etc. that terrorism phenomenon has been known as a drive for political, social, and economic evolutions, has been replaced by well-known political phenomena such as revolution, war, coup de tat, riot .and etc is a fact worth reflecting on it

In this paper, up on presenting definitions of assassination, terrorism, and a critical reading of reflecting approaches to this concept, the terroristic actions of Daesh group (Islamic state of Iraq and Levant) are reviewed. The research findings suggest that by moving in the vast ideological gap between the sects, (which some countries of the region and European countries intensify it) and insisting on its Jihadi- Salafi- Takfiri- and terroristic positions, Daesh seeks to disturb the power equations in Iraq and Syria, and restore the Islamic .Caliphate (succession); A problem that the current political and religious approaches, seek to explain it

Keywords: Assassination, Terrorism, Approach, Daesh

The causes for formation of Takfirists from geo-political perspective

(Gholamreza Maqami Moqim (1

In recent years, many terrorists groups and sects have been formed in Islamic lands. There are many texts on the effective factors for their formation. But in this paper we have adopted a new perspective on the causes for formation of these groups i.e. geo-political and field viewpoint. Hence, at first using desk research method and investigating the geographical and historical documents, it became clear that Takfirists have penetrated an area between the India and China up to northwest Africa. The presence of Takfirists is not the same in all the countries, due to geographical conditions; they have extensive presence in some of them such .as Iraq and Syria

In some countries such as Jordan and Yemen they have a middle average-level presence, and in some other countries like Turkey, they have not a noticeable present currently. Geopolitically, the main reasons for these groups formation and expansion are: the existence of the fertile region of Hilal khasib, imposition of political borders, existence of different ethnicities, religious minorities, political competition of the big powers of the world, the region's adjacency to the Heartland, the existence of the world's strategic regions, Economic crises and natural landscapes To counter these groups the following points are suggested: Preparing a comprehensive map of the geographical area of their activity, trying to establish unity of the Islamic countries, supporting the popular governments, expanding diplomatic activities , alertness of the police and armed forces in controlling and eliminating this group's activity inside and outside the borders, concluding security cooperation contracts with other countries which are involved with this group, developing cultural activities, using new ways of borders control, establishing joint defensive organizations among the Islamic .countries and preventing from field integration of the Takfirists

Key words: Takfirists, Geopolitical, the Middle East, north Africa, terrorist groups

A reflection on international responsibility for Takfiri groups actions

(Bahram Mostaqimi (1

On 19th of January 2014, Iran's minister of foreign affairs said that: there is strong evidence that shows the policies supporting the Takfiri terrorism in the Middle East. Iran will provide exact documents on dangerous role of those who support Takfirists' crimes in Iraq, Yemen, Lebanon, Syria and other countries to international foundations. The leaders of extremist - Takfiri groups, have created horrible scenes of killing and genocide by deceiving the public. Here the question regarding Takfiri group's crimes is that whether only those who commit these deeds i.e. the leader and members of Takfiri groups are to be blamed or the states where Takfiri Crimes are committed and the supporting governments are to be blamed, too? Also, whether those who commit the crimes and the mentioned governments are to be blamed or international society should take the responsibility, too? In order to answer these questions, at first it is shown that Takfiri groups' actions are improper, and then it is investigated whether these groups' actions are the acts of the pillar or a state pillar, practical official, practical pillar, a riot movement, or the acts of an individual? In each of this states, who is or who are to be blamed for? Also, the governments and international society's responsibility .for these crimes is addressed, too

Keywords: Takfiri Group, crime, responsibility, state, pillar, practical pillar, practical official, riot movement, individual, international society, responsibility for support

Offering a comprehensive analytical model of Takfiri movement and the strategies for countering it

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The world is full of various phenomena, all having a common feature i.e. they all pass from the course of existence to extinction. Examination of the causes and factors for creation, continuation, development, maturity, and spread of these phenomena until their reaching the phase of extinction is a scientific activity done by scholars of different sciences. The logical process of explanation and description for reaching a .general rule is necessary for predicting a scientific process

In the area of natural and physical sciences, this is not so difficult, but in the field of humanities, security-political phenomena in particular, doing so becomes extremely difficult. A comprehensive and systematic understanding, and transformation of a phenomenon's complexity to a systematized one, while having the motto of "to understand the problem, is half of the problem-solving process", is necessary in this type of phenomena. Transition from pretence to presentation and from presentation to the being, _the very underlying rule of the phenomena's relationships_, is one of the tasks of the researches in the humanities and .social science

Nowadays, one of the security phenomena threatening the Islamic world and even the international system is perverted and radical readings and perceptions of the Islam's religion in theoretical-practical Takfiri movements. Transition from a theoretical atmosphere to the area of values and principles in such a way that leads to brutal and

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humane conducts, is the significant characteristic of this movement and its main actors. Perhaps with this complexity, it is a bit difficult for the scholars in the field of security to stem the problem. This study, adopting an Ijtihadi approach has tried to design an applied model for doing a comprehensive analysis of this phenomenon; then after its width, length and depth are understood, the study provides some effective .strategies for countering this phenomenon using brainstorming or Delphi expert's method

Key words: model, analysis, comprehensive analysis, explanation, Takfiri movement, strategy

Analysis of Factors Led To Emergence and Spread of Takfiri Thoughts and Strategies To Overcome It

Mohamad Reza Vahidinejad

The phenomenon of hard line Takfir is one of the greatest threats against the nation's religion and Islamic Madhabs. Unfortunately, this evil-omened process is ever increasing so that if it can't be controlled and repressed, we face more devastations and crimes. To repress Takfir movement, one should identify its origin. Ignorance, foolishness, pessimism, hard lining, fanaticism, protecting colonization are among factors led to Takfir movements which need to be analyzed

Feasibility of realization of the Islamic world's integration in countering the threat of Takfiri movement

Mohsen Mohamadi Alamouti

In addition to capacity studies of Takfiri movement problem as a high threat against the interests of Islamic world, this paper has studied the feasibility of realization of integration in countering this threat based on a constructivist view. The study claimed that we can think on more integration of the Islamic world based on unique teachings of Islam and as such, formation of a common identity in countering the Takfirists; and this can be realized through development of a common understanding of Takfiri movement and normalization with regard to countering its threats. As a result, we can change even the threat of Takfiri movement to an opportunity for forming a common Islamic identity and integration of the Islam's world.

The main supporting reason for this claim is that Takfiri movement is a movement which neither has compromise with ideological principles of the Shia nor with the Sunni; thus, the probable success in developing a shared understanding of the concept of countering the Takfiri movement would lead to formation of a common Islamic identity and this requires analyzing and reviewing the ideological principles and teachings which are the same in the Shia and Sunni sects.

It is obvious that on the contrary to rationalist approaches to international relations which adopting a cost-benefit perspective, base the union of the states on material interests or response to certain threats; so that after removal of that threatening factor or cancellation of the benefit, that union will disappear. Constructivist perspective adopts a long-term and sustainable approach since it focuses on the process of the countries' integration from the view point of a common identity and understanding. Therefore, it can be expected that even after elimination of the insecurity factors of Takfiri movement, this integration will keep on extending to other areas.

Key words: Takfiri movement, Salafism, Wahhabism, integration of the Islamic world, Islamic world unity, constructivism

About center

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هَلِيسْتَوِ بِالَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: 9

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