Political Thought Of Salafism and Its Historical Roots

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Abstract
Salafism in the former word means in terms of the reaction in the Muslim community that the Muslim world is faced with the onslaught of the West and invasion of the aliens were rooted in the opinions and ideas of the Khawarij, Hnaibh and Wahhabi Muslim irrationalism and the flow is known. This phenomenon is the monopoly claimed Muslim separatist Muslim and non-Muslim and other groups with excommunication against them legitimize their violent behavior. Taliban and al-Salafi as the new symbol of contemporary appeared. Salafi doctrines which have deep roots in the history of political thought and religious Sunni Muslim world, based escape the rationality of religious knowledge and rely on the Quran and Sunnah grown and had a significant impact on al-Qaida and the Taliban. In this paper, we try to Salafism genesis and the historical context of the early centuries of Islam. To the present time using books and scientific works are examined.

Key words: Salafism - Islamic world - Al Qaeda - Taliban

Introduction
Backwardness and decline of Muslim communities in the West to the Muslim world with an all-out assault with the works and their complications are the most important issues in recent memory Muslims around the world, including intellectuals, scholars, politicians and thinkers have been preoccupied. Following the decline of Islamic world the Muslim world’s misery was Islamic civilization and its power was waning. This coincided with the Renaissance in the West, Renaissance, which caused widespread economic development in all aspects. This led Europe could dominate so many countries and bring them to their colony. So attack the West with all countries of the Islamic world and began to plunder assets and economic resources. These issues have caused different reactions among scholars, intellectuals and religious figures in the Muslim world. Frequency movements in response to a decline in overall domestic and foreign domination over the Muslims were starting to take shape. Generally, these reactions on the basis of intellectual and practical solutions can be divided into two categories: 1. Following the rejection of the West from the West comes to the West: Europe is rooted in notions of political civilization. Practical implementation of the current Western is model of civilization of the West. The flow of the Modern Islamic world, modernists, West and West gay victims are known. The main characteristic of the followers of the West can be set to emulate and compliance with multilateral institutions, values, attitudes and patterns of culture and civilization of the West and the West, normal, non-identity and orientation based on humanism, liberalism, communism, materialism and secularism noted. Small number of Muslims, who mostly new thinking and education were trained abroad, the West pursued activism. 2. The process of rehabilitation of the religious thinking of Islamic fundamentalism and radicalism: More Muslims back to Islam as a political agenda - put their community. In two or three centuries of scholars and reformers and religious figures to address underdevelopment and the West in dealing with an influx of religious revival occurred. The thought of the second half of the nineteenth century and early twentieth century until the First World War on the Muslim-dominated intellectual and political movements. And frequency effects in cultural life, political, social, left Islamic world. But declined after the First World War, but after the Islamic Revolution in Iran was a new life. One of the most important aspects of this process, known as Wahhabism, Salafism has emerged in recent centuries (Movaseghi, 2007: 95).
General Salafism
Mohammad Abzohreh also writes: "The purpose of the Salafis who appeared in the fourth century AD. Their function is Ahmad ibn Hanbal I think that all religious makeup goes to Ahmad ibn Hanbal. "(Abzohreh, 1991 AH, p. 311) Shahristani also said that "the predecessor of the People of Hadith, when he noticed how deep theological issues Mu'tazila and a sense of involvement in issues of self-belief that has traditionally opposed, we were surprised with the news of the Prophet's revelations and faithful alike (p) what to do. Ahmad ibn Hanbal and Davoud ibn Ali Esfahani and its predecessor were a group of Imams in previous issues Method the people who believe in tradition, like Malik bin Anas and Maqatel Ben Solomon act. They said: We believe that we have entered in the Koran and tradition, without any way against our interpretation."(Shahrestani, 1425: 95-96) After Ahmad ibn Hanbal, Ibn Taymiyya in the seventh century AD was revived by Salafism. He strongly encouraged the people to this Method and by entering into the issues of his time encouraging people to accept it. Muhammad ibn Abd al-Wahhab in the Arabian Peninsula leader after four centuries later became mainstream Salafism. (Mohammad Abozohreh, 1991 AH, p. 311) Inductor current is oriented features, including:
Thought and behavior to the book appearances and Hadith:
About and understanding of Muslims in the scientific and practical issues that limit the Amorites the time of the Prophet (pbuh) at Mecca and Medina were understood or acted.
1. The inability of human reason and solve problems in understanding religious texts: Contemporary Salafis are even using the word "reason" to refuse and that it made sense of the words that theologians and philosophers while no text of Scripture, tradition and reason is not. (Faleh, 1417 AH, p. 284).
2. Rashid Rida, salafi times that many insist on reform and restore the caliphate of Sunni Islam in the usual way, there is a need for discretion and combat ignorance and superstition among the Muslims stress (Enayat, 1993, p. 67) in his book al-Muhammad Alvahi believes that science is based on speculation and risk the subject is controversial and vilified. In the book of wisdom such as the Salafists not Bahá'í takes precedence over wisdom and revelation. (Mohammad Rashid, AH 1865: 132) Salafists believe that the wisdom of God's creation and job the main task of perception and sense perception and understanding of Islam and Sharia. The reason is allowed in cases where the judge with certainty because it has proven, opposes. Because what's news and what the religious decrees of nullity of the reason is something that does not exist, but wisdom is testimony to the commandments and religious news in brief or in detail.
3. Prohibited use of innovative thought and action: the Salafis in all areas of intellectual absolutism with exclusive claim to be Muslim and non-Muslim groups opposed to his opinion. Any scientific discussion, not tolerate wisdom and freedom. The more helpless the horizon turns out that the concepts and modern interpretations of society to accept in such circumstances, the function of religion in the public sphere only to threaten individual liberties and forced enlisting of men in issues such as jihad, forbidding what is evil and traditions, glory be summarized and lack of wisdom and rationalism, pragmatism has led to self-extraverts. Inductor, irrational and violent interpretation of Islam condemning representing civilization and Islamic ideology negative image of Islam and Muslims have these actions led to abuses in the West, especially the enemies of Islam. West is one of the main reasons for the collapse of communism had lost plunder the country's resources, this time it was replaced with the Islamic World and its ability to mobilize the pretext of suppressing terrorism against Islam without Islam is well known. In the course of contemporary groups such as the Taliban and al Qaeda have emerged; have done in the name of Islam, which did not compatible with Islam.
Taliban
The group in 1994 by Molla Mohammad Omar in the southern Afghan city of Kandahar with the help of Pakistan, Saudi Arabia and America were established. Taliban opinions and thoughts are influenced by movements such as Wahhabism, school principals Diobandieh and Pashtun ethnic group in Afghanistan. Political thought of and the Taliban is based on the Islamic caliphate and restore the Islamic caliphate in the Islamic pillars of society. They believe that the choice of Mullah Omar as Amir citing principle is "from the resolution of contract". Governance practices as well as his caliphate, caliphates know. Public participation in the Political thought of the Taliban, the Political Parties, Elections and the terms of this conflict with Islam and the West, and they mimic what they know the beliefs of this group are:
1. Emphasis on the religious aspects of law and lack of insight

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2. Violence in the execution
3. Funeral and persistent attacks against Shiites
4. Participate in armed jihad as a religious matter (Emami, 1998, p. 87)
5. Connecting the intertwining strands of new work
6. Prohibition of use of the mass media. (Esmat Elahi, 1999, p. 198)
7. Unfavorable view of the social and educational activities for women

Al Qaeda

Al-Qaeda leader Osama bin Laden and Ayman al-Zawahiri called a few friends and Abdullah Azzam was formed. It is a transnational network supported by countries such as America, Saudi Arabia and Pakistan to repel the Soviets in Afghanistan. The ideology of Al Qaeda-inspired Wahhabi ideas and trends the Muslim Brotherhood and with features like a jihadist, anti-Shiite opponents and is excommunicated.

Creation of Salafism in Contemporary Islam

Salafism and its differentiation phenomenon consist of external and internal factors. Basics of Islamic societies and in some currents of Islam, along with external factors like the intelligence services of different countries based on their involvement in Islamic world have joined hands and the phenomenon of the formation and expansion of Salafism in Islamic countries were among these factors are the significant points are:

1. The West all-out invasion of the Islamic world until the 16th century, Islamic world was a relatively high peak and majesty, but from this date onwards, Islamic world was facing recession and dogma of Islam, but there is nothing superficial shell. Aspects of political, social and economic Islam was forgotten and teaching the product was a great scholar of Islamic philosophy and education efforts, was banned and Sufism and superstition as the replacement for it. These misunderstandings are innovations led to some of the causes of backwardness and religious dogma, the essence and nature and unquestioning compliance solution in the West know. This process coincided with a renaissance in the West and human mastery over nature, resulting in the separation of religion and God in his life. Perhaps the reasons for the growth of Islamism, the margins of the text to life, said Bobby fundamental fear so that author writes: "The Islamic revival it represents rebirth deity that westerners were killed .... Revenge revives Islam means faith in God and the return refers. "(Babbie, 2000, p. 5) because of the continuing renaissance of raw materials and market demands, European countries, especially Islamic world to military attacks, economic, cultural placed. Lack of unity caused weakness and inability of political regimes Islamic world the Islamic lands of the substrate are non-native to Western thought. These attacks led to the alienation of many intellectuals as far as solutions to problems in their communities, copy the West's ideas (nationalism, communism and liberalism) knew. Result of growing things and the Western elite and the forces that were alien to the Islamic forces. The dichotomy of the Islamic world with serious problems led to turmoil and political instability, and crises of identity, legitimacy, economic, social. (Khodadadi, 2002, p. 30) Indigenous response to Islamism as a result of the global system of domination and expansion was led by the West.

2. The revival of religious ideas: ideas imported from the West to the Muslim world and Islamic thought and culture for the alien failed. This was due to Muslim intellectuals, Muslim communities recognize that the problem of degeneration and economic crises, scientific and cultural face. Benchmarking the import and release of alien ideas income of Muslims is nothing but frustration and failure. Therefore concluded that the only solution to return to his own Muslim communities and the implementation of Islamic principles. Find a profound and deeply rooted in the principles of a forgotten past thousand, four hundred years the glorious Islamic rule in the era of the Prophet (PBUH) and after it was made on foot and applying efficient work and it was a way of fighters and Islamic thinkers of modern times were ahead.

3. Iran's Islamic Revolution: One of the main reasons that led to the growth of Islamic movements in contemporary Islam, Islamic Revolution in Iran and the government to seize political power in 1979 AD. The revolution's leaders aimed at implementing the provisions of the laws and principles of Islam and the Koran, using the principle of ijtihad said. Fred Halliday says in this regard:

   Islamic Revolution in Iran after the revolution in the modern history of the French Revolution (1789) is the dominant ideology, the organization's leading members, the apparent and the hidden objectives of all religion. Besides the religious aspect coincides with a sudden event has attracted the world’s attention to Islam. (Journal of Political Information - economically, p. 42) Islamic movements in the West, in the preface
reads: "The Islamic Movement of construction in 1928 with the founding of the Muslim Brotherhood in Egypt and other Arabic countries in organizational form starts to grow but it’s suppressed by the Arab regimes in addition, policies and conservative political leaders on the power of attraction caste Muslim movement. There are several branches of the Brotherhood and the rise of Islamic movements among their nascent this proves the young pro-Islamic leanings to influence the pattern Method violence violent revolution against the ruling regimes adopted. (Dkmyjan, 2009, p. 14) Hrarry Dkmjyan the rise of al-Jihad Organization in Egypt in the late 1970s and early 1980s, the rise of the radical the Muslim Brotherhood movement activities in Syria, the emergence of Shia organizations in Iraq, the rise of a Sunni Muslim movement in Saudi Arabia activities of Islamic groups in the Persian Gulf countries meet Muslim student groups scholars and intellectuals and religious movements in Algeria and Tunisia, the rise of Islamic movements Lebanese Sunni Islam’ll have all demonstrated the effectiveness of the wave, the revolution spread in the region. (Ibid, p. 21)

4. Demonstration of Western forces in the Persian Gulf, the Western powers in the Persian Gulf region of the Muslims led to fierce reactions. It was rejected because of the presence of Islamic sources. The Reuters report says: "Accumulation of Western forces in the Persian Gulf to strengthen Islamic fundamentalism in the Middle East and hatred toward the West and Israel will intensify. A fundamentalist Muslim leaders calling for Jihad in Islam exciting that millions of people have to move on, America, Britain and other Western military forces in the Persian Gulf after Iraq’s invasion of Kuwait has been flooded, consider the same. (Islam in the Modern World, No. 5, 1990, p. 34)

6) Salafism and Globalization: Another factor in the emergence and development of Islamist movements consequently, the globalization of contemporary Salafism in Islam. Globalization has led to unfair distribution of wealth and exploitation of natural resources and human cultural and poor countries by the rich countries. Certainly one of the effects of globalization backlash that causes progressive religion was the issue of religious identity and marginalization among people retire poor countries and the poor will be a peaceful retreat. (Information Age, vol. 3, p. 438) The historical roots of Salafism about Salafism and the formation of the several proposed Appreciation and various interpretations of the doctrine of the leaders of this movement have been proposed and the flow of words, such as futures, Salafism, Salafis, and the Salaf Aslfl tribe is mentioned. By studying the formation process of thinking methodology can be found streaks of it in the era of prophecy. Religious differences in theological opinions, religious and historic emerged from the first century. The attitude and a clear understanding of the Quran and Sunnah in the study of religions and verbal traceable believes that much interest in the use of reason and understanding religious texts not and the Quran and Sunnah to be satisfied although this thinking changed over time and the circumstances of time and place and circumstances of his opponents come in various forms, the main characteristic of the thinking of removing surface and fanatic religious texts and adequate knowledge of the Quran and some traditions and wisdom to understand the religious principles of non-intervention, avoiding the need for any new business idea, failure to understand everything and realizing the futility of human mental activities, narrowness of thought and behavior about the appearance of the Book and Sunnah indicate in all shapes. The thinking in the direction of its evolution and historical passages through the extremes that have been and sometimes you may not like the first, if in some cases, political aspects and in some juridical aspects of verbal or dominant. The first spark of thought, Salafism can be seen in the mission era. Including the famous "Hesbana book of Allah," which is narrated by the companions of the Prophet (pbbh) known in historical sources the same concept in mind. That is the companion of those who suffer from some sort of misunderstanding and neglect in dealing with religious texts are absolute. However, because of the dynamic nature of Islam and lack of awareness and internal and external problems of Muslims during the life of the Prophet (PBUH) Caliphas have less chance deals with theological issues. But gradually throughout the second, third and fourth thoughts on theological, political and theological appeared.

The movements and sects who are involved in the formation and consolidation of ideas methodology include:

1. Khawarij: About the origin of this group, some traditions, the first spark of the emergence of the era of the Prophet attached document. But the roots of their development as a political group in the Ottoman and especially during Uthman’s murder and his participation in the murder of Uthman Khawarij were admitted,
but the Khawarij formally seek Safin war between Ali and Muawiyah came in the first half of the first century AD in Iraq. They call themselves "Shrah" means a vendor who was singing. It's as it was a possession, who sacrifice their lives for their heavenly reward. (Mashkor, 2006, p. 37) they are chanting "Lakm Alaallh" on the belief that man has no right to rule, but God is the only rule. Later the various sects such as the Khawarij Azaq, Njat, Byh, Salh and divided. (Shahrestani, 1425, pp. 111-92) Ibn Taymiyyah of the founders of Salafism is a staunch supporter of the Khawarij and says about them:

"People from Kharijites as prayer, fasting and recitation of the Qur'an have never had an army and army. They are devout Muslims and Zahrnd inwardly." (Ibn Taymiyya, 1406, vol 4, S38-37) Khawarij has been characterized by a series of political thought, which include:

1. excommunication and Astraz: Move at the beginning of the first ideas of the Khawarij sect appears, how is the judge committed grave up where the most fundamental point of view was expressed that the Khawarij Takfir agree on it. This is in contrast to the beliefs of the Shia faith Khawarij, Mu'tazilah and the Murjiah and while Shia praises Ali's Infidel know that chastise him for the killing of Imam Ali Ibn Hojr celebrate. Ibn Abi al-Hadid narrates that the Khawarij for your opinion to cite verses from the Quran while the citation is incorrect.

The general theory of the excommunication of interest stems Khawarij:

A) If the Caliph or Imam deadly sins do, Muslims and the reason why he is not only a right but an act of rebellion against the incumbent.

B) The land under the rule of Al-Kafr but it would not.

Blood of ordinary people living in the land and livestock waste are lawful. From the perspective of the infidel and apostate Khawarij committed grave, his repentance will not be accepted and killing him is necessary.

2. Theory of the reign of Caliph Khawarij perspective, not only through the choice set and the text is neither substituted nor like it could be is the basis for selection of caliph correct. Elected Khalifa has no right to what he has left compromises made, or someone in the government to consolidate and Arbitration Committee. From this perspective, the caliph not bet Qureshi through free and anyone can be a caliph. Khawarij Islam has a set of characteristics that are not dissimilar to the Muslim Salafis and the Taliban and Al Qaeda, which we mentioned a few examples:

1. The intolerance and fanaticism in religious matters: Khawarij a superficial interpretation of Islam and religious strictures, the characteristics of self-oriented groups applies. Wearing a turban and beard and the Taliban in Islam is compulsory congregational prayers, but the blood of thousands of innocent people have seen the victory of Islam over the infidels. The Salafis difficult to understand and implement Islamic law is deleted, logical thinking, the problem with it at the very beginning of Islam, Khawarij and the misinterpretation of Islam itself dragged into the abyss of destruction. Despite the political implications of the present century, which is comparable to the period of the Khawarij strict adherence to both the outward trappings of law and interpretation of the Quran shows both movements can be analyzed in a flow of thought.

2. Violent Islam-oriented predecessor of the Khawarij of Islam are very similar. The consequences of violence can be seen as an absolute dualism of the Khawarij and the Salafis in their legitimacy.

3. Behavioral and ideological conflict, one of the most natural results of cortical gray and lack of insight and thinking to understand the religion of Islam, creating a dichotomy in the position of targets and performance. Khawarij without considering the needs of the community leader and rector of any government or authority were rejected. (Moftakhari, 2000, p. 25) But soon after the departure of his conviction and entered the community. Shabs quarter to the military commander Abdullah bin Kva' as imam chose. Imam Abdullah Ibn Wabbi later deposited into their own unit. (Ibn al-Atthir, AH 1399, p. 442)

4. Excessive pragmatism: One of the most fundamental principles of intellectual Khawarij enjoining the good and forbidding the evil. As far as the first community in a village near Kufa Hrva‘ the first treaty obligation to do so stressed. (Ibn al-Atthir, 1399 with o AH, p. 441) But as the Khawarij of religious insight and vision were not in action (good news, 2003, p. 51) And, on completion of these matters at any time and any conditions on duty knew her and bound to the profit and loss the results of this action were not only cared breath, were caught in an act of crass the result is too strict servitude and worship in Islam. Salafism in the areas of doctrinal, moral, religious ideas proved to be inviolable principles of their religious belief. To
logic, reason, science and human experience does not give credit the way they are affected by pragmatism. In order to achieve their goals of self-arch-violent activism led to his vision of greatness and the importance of goal orientation and justify wrong policies and in the way of any unusual items and illegitimate uses and gradually the process went so far as to consider their position the obstacle is the path void as against them.

2. companions Hadith Sunni witnessed a transformation in the way history is important. During the first century AD, the dominant religion of the public who thought nothing but a number of companions and followers of the Umayyads and not, in the second century AD, the Ottomans or Alsmayn also called religion. (Jafarian, 1999, p. 259) political attitudes, this religion is an important part of the Sunni theological beliefs in the following form in the first half of the third century as part of the companions of Hadith Hadith of the Prophet’s companions and followers semantic concept was honorable. (Paktchy, 1990, vol. 9, p. 114) Discussion among the group is based on full attention to the traditions of the Prophet, avoiding the wisdom and discretion of the vote and avoids any kind. People of faith traditions can include: A) obey the king Jayr and sanctions Jayran overthrow regimes, b) equity futures and especially the Companions, C) the need to believe in Imamat caliphas, D) the fate and divine determinism, D) the characteristics of the problem Tjism news and likened God (Sobhani, 1999, vol. 1, p. 153). And) unfavorable view of the wisdom and ideas in dealing with theological issues (Paktchy, 1990, vol. 9, pp. 120-121), G) To adhere to the Quran and Hadith noted. It can be said that the Ahle Hadith Sunni sect, which includes several with little distinction was made into a cult beliefs in particular. (Jafarian, 1999, p. 262) Hence the idea of Salafism in all areas of the Sunni Ahle Hadith and can be considered as the basis for a conceptual flow. Because the current leaders such as Ahmad ibn Hanbal, Hnablh, Ibn Taymiyyah, Ibn guardian Wahhabism base their thinking on the part of the brain was Ahle Hadith. From the perspective of theological and political thought, Ahle Hadith to analyze the issues discussed given the importance of this issue, we discuss the current subset of Ahle Hadith.

A) Hnablh: Hnablh name of the founder of their sect, Ahmad ibn Hanbal have. He is the owner and founder of Almsnd Hanbali fihq as well. The first one was when the influx of alien philosophies and cultures such as Greece and India in various areas of the face, it was thought that the tradition of the invasion to save. So severe was the waste reduction and overall rationalism rationality and denied entry to the dead traditions. Major emphasis Ahmad ibn Hanbal as one of the forerunners of Salafism is hearing and listening. Ibn Hanbal for reason in matters of faith and proof of no value not care and did not know who discovered it. He said: "We're telling the story as it is and recognize it" (Shahrestani, 1406, vol. 1, p. 165). Ahmad ibn Hanbal the scriptural evidence, relying on the opinions of the companions and followers of the Koran says: "Our tradition of the Messenger of God. In the tradition of analogy, the analogy does not understand the reason. "(Paktchy, 2000., vol. 6, p. 722) Ptroshfsky Hnablh writes the following: "Hnablh even the slightest manifestation of freedom of conscience in religious matters is not permissible to count. They are fanatical followers of other Islamic sects and their ideological reaction; they have always been in the minority in Muslim countries. "(Ptroshfsky, 1984, p. 149) B - Ash'ari: The followers of Hasan Ali ibn Ismail al-Ash'ari (324 AD) Ashari sect in the first decades of the fifth century AD, his place in the Sunni Islamic thought he was introduced as the official religion is Sunni. It can be argued that the Ahle Hadith of Ibn Hanbal by Ash'ari theology continued the difference is that the Ash'ari accepts all the ideas of Ibn Hanbal, wisdom and ideas in the field of applied retaining and Ahle Hadith School Mutazilites created. (Jafari, 1992, p. 13 Ash'arites enter the argument, however slight, gave a new prosperity to the people of hadith. Ash'ari school students as a judge after he Baqillani Abubakar Imam Juwayni shrines, Imam Muhammad al-Khatib Baghdadi and al-Ash'ari important role in the development and consistency of their religion. (Mashkor, 1997, p. 40).

B) Ibn Taymiyyah: Taqi al-Din ibn Ahmad ibn Abdul Salam Ibn Taymiyyah's famous founder of Salafism in Harran Harran Alhnbl was born in 661 AH. He was a follower of the Hanbali sect. (ID preservation, vol. 4, p. 1496), his father was a professor at Damascus, and other scholars began to study with his father until he was elected to the chair of jurisprudence degree course meeting. But after a while opposing the prevailing beliefs of Muslims and beliefs that are not compatible with the Muslim public opinion, such an embodiment, the sanctity of the pilgrimage to the tombs, pray for the souls of the sanctity of the family of God, intercede prohibition, prohibition of the use, suggesting opposition to reason. Contemporary scholars oppose him up for his beliefs. Courts have repeatedly held against him in prison until he died in 728 AH.
His major works include "Mnhaj Alnbvhyh Sunna", "Alrd Ali Almontqin", " Alqydh Alhmvyh Alkbry "and" Express and catechism, "noted. (Packson, 1990, p. 171) Ibn Taymiyyah was prejudiced in favor of strict Hanbali sect Ibn Hanbal, as with any new ideas and customs of the Islamic sects arose, opposed and it can be criticized. People of heterodox theologians knew he says. "Philosophers and theologians have not proved true and principles have been established and are at odds with reality "(Ibn Taymiyyah, 1406, p. 178).

Ibn Taymiyyah thought most important principles are:

- Carries no attributes of God on lexical semantics: object attributes, the Koran and the Hadith reported of them, but no one can understand them. Such as "should" (whatsoever), he says in one of his fatwas: "What has been proven in the Qur'an and Sunnah and consensus of its predecessors, is right. If this cause that God is described as reification, okay as a prerequisite for the right. "(Alfatva, vol. 5, p. 192)
- In case of conflict, the theologians and philosophers believe that intellectual nullity and custom quotes.
- True wisdom, true and pure words of theologians and philosophers believe the opposite.
- Agree to the Quran and Hadith, and the reason they do not conflict.
- Reduction of the Prophet, he believes that traveling to visit the Prophet prohibited. Where he says: "All the sayings of the Prophet's tomb, but a lie are weak." (Altasol and Alvasileh, p 40)
- He believes that God is not permissible to celebrate the Prophet or saints and that "the law of feast laws that must be followed orders, rather than the innovations. It acts as Christians who are Eid events surrounding Jesus. "(Ibn Taymiyyah, Bita, pp. 293 and 295)
- Denies innate's virtues: his book "Al Mnhaj" the rule book "Karama Mnhaj" Shia disrespect Allameh Helli wrote the book on it. And says: "Rafzh who congreational Friday Prayers, and not in lieu of, not behind his companions and companions rather than just behind the immaculate prayer come before and while they are not infallible. "(Ibn Taymiyya, 1406, vol. 5, p. 175 student and advocate of Ibn Taymiyyah, Ibn Kathir of the book can be noted that the Hrmnasbty Alnhayh Albdhay and he have defended. But the biggest and most important disciple, Abu Abdullah Muhammad ibn Abi Bakr ibn Ayyub ibn Sa'd ibn Jarir damascene known as Ibn al-Hanbali was Jozieh guardian, after Ibn Taymiyyah is of great promoters of Salafis in the world.

3. Wahhabis: a sect that Muslims were against the Wahhabi sect. The latter was born in the twelfth century and has been attributed to Muhammad ibn Abd al-Wahhab continues and al-Najdi is Solomon. He is the one who claims to restore unity and Salafism to publish opinion of Ibn Taymiyyah in Saudi Arabia, and with the help of a new religion based on the thought of Ibn Hanbal and Ibn Taymiyyah's founding.

Muhammad ibn Abd al-Wahhab in his criticism of the Quran and sayings of the Muslim beliefs and traditions quoted by virtue of his companion and appearances by resorting to the use of their resources. That Wahhabism top leader after the Prophet, Abu Bakr al-Siddiq and Umar after him, Uthman and Ali (AS) are the official successor of the prophet. Wahid, 2003, p.56

Wahhabism is the most important groups of the Taleban and al-Qaeda's ideological effect of frequency. They are like the Kharjites, but his blood is halal for Muslims and Muslim countries was introduced to the land of disbelief and the bloody attack on Medina, Mecca, Taif, Jeddah, Najaf, Karbala, to shed the blood of innocent Muslims. And the attack on Taif also did not spare even nursing baby. Moussavian, 1998, p 11

The Wahhabi ideas are

1) The prohibition of any form of supplication and intercession asking other than Allah, even the Prophet (PBUH)
2. The apostasy of Muslims to a pilgrimage to the tombs of the Prophet and the Imams, saints and the blood, property and honor of knowing solvent Muslims who are against their beliefs. They have an excuse idolatry and heresy; religion began to fail dome and Sight. But the failure of the court of the Prophet is not the pretext that the mosque dome, gave up. (Mohsen, 1427 AH, p. 77-78)
3. The obligation of enjoining good and forbidding evil
4. The prohibition of idolatry, calling prophets after death and knowing it
5 ...... against all the Shia and can be named. (Ebrahami, 2000: i83-172)
Conclusion
Retardation, dogma, poverty, misery and decadence of the Muslim communities in the West to the Muslim world with an all-out assault on factors such as the revival of religious thought, failure patterns and Western thought in the Muslim world, Islamic Revolution in Iran and the Western military presence in the region have caused numerous reactions in the Muslim world was unprecedented. One of these reactions is that the growth and expansion of Salafism in the seventh and eighth centuries, was described by Ibn Taymiyyah and the group as a "religion" and chose her "Salafi" and some call it "way of thinking" to get to know the truth of Islam. Predecessor in the old sense of the word, and in terms of the movement for the restoration and revival of Islamic thought in Islam. But Wahhab in the twelfth century, it was revived and continues to this day. This refers to your current lifestyle is Salaf and to limit their status as the last state knows. Extravert's predecessor for the current is split among the Muslims known getaway. Khawarij were the first group which is typically derived from the Quran and not intellectual theories were cited. The intolerance and fanaticism in religious matters, violence, behavioral and ideological conflict, thinking characteristic of excessive pragmatism Khawarij is not dissimilar to contemporary refers predecessor. After Ahle Hadith and Hnablh Khawarij, the way they responded. In the course of the present century, groups such as the Taliban and al Qaeda found.

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