

To Explore Role of Colonialism and West in Difference between Muslims and to Form Salafi and Vahabi

Hossein Shams, *M.A.*

MA in jurisprudence and Islamic criminal law, Department of law and jurisprudence, Islamic Madhab University, Tehran, Iran

ABSTRACT — Variety of religions and the religions that Middle East people belong to it as well as preoccupation, bias and inamorta to their religious beliefs shows deep effects in forming historical, political and cultural identities and emphasize that the religion is exceptional phenomenon in Middle East societies. In current period, where the actors of the charges are colonialism and their relatives, this market was prevalent and attracted many customers. They studies spirits of Muslims and observe penetration of religion's authority in waking of Islamic societies. In order to make distrust people made new conspiracy and offer new religions like Vahabi, Babi, Kasravi, Qadian, Esmaeil and so on and in order to reach in political aims, charged political and cleric authorities in flunky to deprive Islamic society from assure leadership by their impure tools. The example of the excommunication is more and it is Seyedjamaledin Hosseini Asadabadi, fight hero against colonialism who was charged to have relation with England.

Based on it, in this article, role of colonialism and west in making difference between Muslims will be discussed. Also, in present article, the discussions pertain to Salafi and Vahabi are cited.

KEY WORDS: E-Commerce, E-Banking, E-Payment, Ports and Maritime Organization.

Introduction

Of important factors for Muslim regression is to be remote from pure Islam and inaccurate derivations, Power in Islam, Tartuffe, praise, whereas, this concept developed nations in west. Whereas, Islamic thinkers tried more to made closeness between religions, Shahid Mottahari said: what mean of unification of Islamic nations? Does one of the religions be removed and one shall be selected? And all shares shall be selected and the separations shall be removed and new religion shall be invented that is not like others? Or Islamic unification doesn't pertain to unification and mean of Muslims unification is to unify followers of different religions and religious difference against forgieners.¹

God says in Koran explicitly:

Obey God and his prophet and don't make quarrel that cause you weak and loss your strength and wait that God is with tolerents². One of the most important factors is invasion of stranger's and their effort in order to regress countries and to colonize natural and human sources and expand west dominance. Will Doran says in history of civilization: establishment and destruction of Islamic civilization is great event of history of Islam. During 5 centuries, from 700 to 1200, Islam was pioneer of world from force, discipline, expansion of government, ethics and behaviour, life style, fair laws and religious easiness, literature, science, medicine and philosophy point of view³

Colonialism:

Colonialism has good concept and means make freshness and want to be fresh and it was entered into action by this mean for example to make school, hospital, bridge and bring welfare for people but its main aim was to steal mines and material sources. This method, is one of the methods for entrance colonialism but if the society has rich and independent culture, the colonialism shall not be success, because same people don't brook and discover his cheat and remove him⁴. At beginning century 20th, Britain was the greatest emperor of colonialism world and at 1900; total survey of its dependent lands was 109 times survey of main landed its population was 8/8. Britain had 44/9% of world colon; French was on second rank from vast and pulation⁵. At 1939, Britain covered one half of human and consisted of majority of people, thus, it had half of world rice production, cocoa, tea, silk, rubber, zinc, manganese, three half of gold and nickel. Sum of world production of Knaf, one third of sugar, coal and copper, 15% of wheat, meat, butter, cotton, iron and steel. Middle East oil is regarded as valuable emerald of Britain. Sterling block and Ottawa contracts maintained economic unification of it. At 1939, this emperor was the first world power⁶. Will Doran believes that: England government expanded drunken instead of culture. By establishing the first commercial post, there were different halls for sale drinks and East Indian Company obtained more capitals. In early of India occupation, these halls obtained majority of capitals⁷.

Role of Colonialism in difference between Muslims

Role of Colonialism in embolden conflict between Islamic Group

What is regarded as string dam against colonialism aims is power of Islam and penetration of religions between people? Islam is important from colonialism point of view. It was when representative of old colonialism in general counsel of England took Koran and said: the Europe shall know when this book is regarded as guidance of Muslims, it is impossible to penetrate to their land⁸. From past, colonialism powers used different methods and weapons against Muslims but the worst form is cultural penetration, spirit and body of revolution is licit between Shiite and Sunnite with the authority of ministry and said: if the found life removes conflicts and unify. That authority screamed me and said you shall inflame it not remove. Based on it, secretary in one of the sessions that held before travel to Iraq said: Hmafer, when God created Habil and Qabil, conflict was prevalent between them as naturally:

- 1- Religious conflict
- 2- Tribunal conflict
- 3- Land conflict
- 4- Racial conflict
- 5- Religious conflict

Your task is to identify conflict and find the valuable volcanoes and send valuable information, if you can inflame conflicts, you shall great service to Britain the great⁹. It is concluded that in these stories, we can add phobia like Islam Phobia, Iran Phobia, and Shiite Phobia as the most important sample¹⁰. In news report of west world, Islam is presented as ideological label note like as religion which is named as Islam. Islam is introduced as *laissez faire* with racial and despicable culture.

Role of Colonials in Conflict between Islamic Religions and Tribes

The Europe, who lived under suffocation of early churches with material religion, removed from dominance of churches and found new Satan and that was self-confidence and more tolerance in materialism. With this new insight, they moved and entered new regions in order to find new lands. Of regions were so attractive was Middle East and India. Thus, they predicated targeted colonialism programs. Industrial revolution did not change nature of human but gave new opportunity to old instincts which are burdensome for primitive life¹¹. England used making new tribes and religions as its strategy and it was for diverting accurate religions and replaces it as saint religions.¹² to make new tribes causes waste accumulated energy of the Muslims and caused enemy penetrate between them and use religion as row against Islamic front, thus enemy will appear by new face. The most important problem which causes fear from Islam is Jihad in England colonialism and they tried to remove Jihad and show it as useless action. For example, at India, they cite question as is permissible Jihad at India or not? And they responded that: in the case on imbalance between Muslims and others, it is useless and when enemy doesn't prevent from praying, the state shall not be as war, and they wanted to remove effect of previous indulgence which was published at 1803 by the majority of Islamic thinkers and stimulated people to fight against England and as result, remove Jihad thought as completely¹³.

Role of Colonialism in envy of Islamic group by Excommunication

During Islam, there were different groups and persons who excommunicated their opponents and removed them from Islam. Commencing of this fact is persons who exit from Islam and Vahabi continued it. Vahabi tribe is from religions were against Islamic nations. They charged Muslims by chapters and verses and regarded their actions as pagans. They made conflict, tension, fight and war between Muslims. England government tried to intensify conflict between Muslims in form of Safavid and Ottoman. Robert Sherli who was service at Shah Abbas as well as his brother pointed in his memories about destruction Ottoman government. Sir Antuan stated that whereas, you are fighting with Ottoman, I will cooperate to destruct other tribes by this unification. The monarch was so happy and thanked because of it¹⁴. Conflicts between Muslims are derived from three origins: superpowers, weakness of Muslim's awareness from programs and aims, conflicts between leaders of Islamic countries. Supreme leader of Revolution stated new Salafi and excommunication movement in order to fight with Islamic awakens:

This excommunication movement (what is seen in Iraq and Syria and in some of countries and all confronted to it) has been made by them. They made something namely Al Qaeda and Daesh in order to confront with Islamic revolution and Islamic awakens, but it exposed themselves.

Excommunication by Salafi and Vahabi

Salafi was regarded as followers of Mohammad Abdulvahab and group which has been thought as amendment idea and Ahmad Amin cited Mohammad Abdulvahab as followers of it and Rashid Reza saw it. In identification of excommunication movement, it shall be pointed that excommunication circle was formed around Mostafa Shokri. This group established movement in Arabian world and Egypt and believed that Egypt and Muslim society is ignorant one and their governors are Non-Islamic. Thus, the recommended the young follower who don't employ and migrate to Persian Gulf countries in order to satisfy their needs and advised to marry between group and the marriage was in terms of Shokri order. This group has been named as excommunication and Hejrat and since they regarded society as ignorant and cited them as pagan, presented critics of excommunication as someone who exit from religion¹⁵. In current years, especially after Syria crisis, it was intensive mental operation against Shiite in Egypt that it as base of all excommunication theories likes Mohammad Abdulmalek Alzabgi, Aboueshagh Hoveini, Mohammad Farid, Mohammadebrahim Mansour and others. To be regarded Jewish is another unsuitable charge which is cited more. Usually, this is stated below story of Abdullah Ebn-e-Saba. Based on it, a Jewish who was Muslim stated Shiite beliefs in terms of Jewish theories and he is regarded as founder of Shiite. Some of Salafi like Mehdi Hashemi who is professor of Om Qoea Faculty regarded Shiite narrators as Jewish of course Allama Askari shows to be legendary of personality of Abdullah Ebn-e-Saba. The remaining charges are in terms of these two subjects. In contemporary period, official politics of Arabia Saudi are based on

purification of Sunnite and educate students and professor in terms of new texts. Aim of this politics which is regarded as suitable by Naserddeen Albani was conversion of Salafi to Sunnite. This subject which is main body of Egypt thinkers like Aboeshagh Hoveini, Mohammad Hesani, Mohammad Esmail Moghaddam, Mohammad Hossein Yagub, Mohammad Mesri who are educated show that before past decades, Saudi Arabia wanted to educate some scholars. In fact, we saw the greatest population displacement in Islam world and excommunication is so vast than other theories and the problem is not regarded as Shiite problems and some of Sunnite thinkers are not follower Vahabi and are recognized as other follower's goodly.¹⁶ Excommunication of some of Muslims is due to bases or lacking comprehension of their concepts which damage more. Now, some excommunicate because of conflict in judicial problems and ordered to death for each other without determination of pattern. It is disasters which caused more difficulties and killed many Muslims and made economic regression and tension. Vahabi movement excommunicated Muslims and continued so that killed its opponents¹⁷.

West and America's politics in confrontation in Fundamentalism and Excommunication between Muslims

Islamic Fundamentalism and Role of America

One of prominent specifications of Islam world is strategy into Islam and forming movements which are regarded as fundamentalism since early 1971s. Political behaviour of Islamic groups was on imbalance I Middle East¹⁸. If fundamentalism was returning into pure Islam, no Muslim like it but if it's mean is returning into past period, many Muslim don't tolerate it. If fundamentalism is regarded as terrorism, no Muslim doesn't regard it. Fundamentalism means fund and it means base. As for it, if its mean is interest in based of religion, it is not regarded as bad interpretation¹⁹. Thus, fundamentalism is a political ideology too and not a religious index merely. Its main attraction is not that suggest spiritual and religious sphere but is because of responding to political and social problems²⁰. Noble sample of unification of great powers is to form Taliban. Religious fundamentalism is new general movement that emerged as conservative or radicalism revolution and displayed in form of revolutionary movement and show its idea society²¹. During years, separation of men prevented from national unification and offered instability, internal war and competition of regional and infra regional powers for forming future of Afghanistan and caused some separations on it²². Islam evaluation is like as danger; threat or challenge by politicians of America and division of groups and Islamic forces by radical, conservative, political and non-political caused different insight into it. After America invasion into Iraq and to be power Shiite and it caused increment penetration of Shiite on region and America encountered danger by four issues like 1 terrorism, increase anti American emotions, 3 regarded Islam as barrier for extension democracy and 4 to be power Shiite in Middle East, and countered it as emotional mode.²⁴

In fact, after events of 11 September 2001, that is when United States formed stable freedom operations against terrorism, invaded Afghanistan. The dominant suppose that United States will be able to destruct Taliban government and locate new government and stable war and insecurity not destruction of Taliban²⁵.

Role of Excommunication Movements in present Middle East Variations. (Case study Syria)

Doubtless, in Syria, present variations are as difficult internal challenge of Bashar Asad. These artificial variations were formed by direction of strangers. Of course, this case is pointed to important regional role of Syria ad importance of actor and other regional factors. Now, Syria is regarded as stability factor and is so important in order to stable role for international cases. But Bashar Aasad confronts with hard challenges and it is derived from new regional challenges²⁶.

Role of America and west in Syria variation

Main analysis subject of Arabian countries is in terms of increasing role and penetration in balance which is cited more. For example, complexity of Syria crisis is due to regional problems and classic role of governments in order to balance of power.

This predication caused hard Syria crisis. Each of regional and infra regional actors want their role. West and turkey want their role in order to increase penetration and leadership. Iran, Syria, china and Saudi Arabia used this model in order to overcome threats and security and stated model ad ideology and economy as tools for increase role of main actors in power equations²⁷.

Totally, it shall be said that present crisis of Syria by supporting America and NATO and financial support of Saudi Arabia and diplomatic crisis of Turkey commenced and its aim is to weak Islamic resistance and overcome on Islamic Republic and at last, make strategic balance for America and Zionism after Islamic awaken. In analysis of instability of Syria, there are two insights. Some of observers regarded them as extension of people movements in Middle East and north of Africa. In this insight, Syria like other Arabian countries involved political, social and economic problems that people involved strike and protest. In this regard, western media and some of regional media tried to impose it. This insight lacks leadership insight into instability and merely considers some of problems and it has proponents in Iran. In other side, based on some of experts, Syria instability is due to people and Islamic movements no other factors and converted this country to new battlefield for strategic competitiveness. The experts believed that interventions of America, French, Germany, Zionism, Saudi Arabia, Jordan and Turkey regarded as instability and protests in region. Generally, it can be said that America politics was based on dominance and unification of other governments and Arabian countries. America confronted with reduction of penetration and role. So that it tried to enhance its relation with new leaders and maintain its political leaders its role in region²⁸.

Excommunication Movements and Benefits of Islamic Republic of Iran (Shiite Centre)

Islamic republic regarded present variations due to Islamic awaken, when we suppose that the variations are revolutionary continuation which occurred past three decades at Iran, it was resulted to Islamic values. In other word, we suppose that Arabian countries that resisted against other leaders are follower of Islamic revolution and want to fund like it. Authorities of Islamic republic of Iran regarded variations of Arabian world (excluding Syria) due to Islamic revolution 1979, in fact, this revolution is result of Islamic awaken of Arab world. Muslim nations are in terms of same values of direction of Iran's revolution, that is:

- ✓ Oversight of cruel and west factors
- ✓ Envy to America and Israel

- ✓ Protect vulnerable people against global hegemonic powers
- ✓ Help to Islamic Middles East²⁹

Islamic variations of 2011 showed that dominant discourses of the society are not able to respond to challenges and Arabian world and covered social, economic and political convulsion.³⁰

At present, excommunication stimulators by Jihad and Islamic Tribes are:

- ✓ Tribunal biases: someone who had position by tribunal biases and exploited inaccurate placement, considered group excommunication and provide deep conflict between Muslims.
- ✓ States politics: the present governments are seen in people conflicts and religious groups and expanded it and used excommunication tools.
- ✓ Misapprehend and ignorant understanding: ignorant understanding is derived from religious lessons and had horrible outcomes for Islamic nations.
- ✓ Judicial differences between different Islamic Religions
- ✓ Verbal and Philosophical Differences: what is cited between excommunication citations, is conflict between Islamic tribes about problems like unification, precedent of Koran, power
- ✓ Politics of Colonialism countries: Islam enemy flamed different methods by applying excommunication flames.

Concluding

Now, all Islamic nations are imperative to be alert and confront with it. Because the colonialism don't leave tribunal conflict and excommunication of Muslims by making artificial religions and complicated more movements and today the colonialism applied this strategy. In any case, some of our strategies in order to closeness religions and reduce excommunications are:

- 1) Enhance belief and increase religious insights in all dimensions
 - 2) Embolden religious shares in different Islamic Religions by scientists and governments of Islamic countries
 - 3) Attention to all cheats of powers in Islamic countries and remove devilry
 - 4) Identify mutiny of powerful and colonialism countries
 - 5) Move scientists and Islamic thinkers suitable with time
 - 6) Move toward revive of new Islamic Civilization for confront against enemies policies
 - 7) Use of potential of Islamic countries for development
- More partnership of Islamic countries in international management disaster.

References

1. Motahari Morteza, Qadir and Islamic Unification, Third Edition, Qom, Sadra Press, pp 231
2. Koran, Anfal Chapter, verse 46
3. Doran Will, History of Civilization, translate by Ahmad Aram and others, Tehran, Eqbal Press, 1998, volume 4, 432
4. Doustmohammadi, Hadi, Cultural Colonialism, the sharpest weapon of Colonialism, lessons from Islam, year 32, No. 1, 1983, pp 59
5. Nechkina M., Summary History of Word, translate by Mohammadtaghi Faramazi, Tehran, International Press, 1981, pp 600
6. Bahar Mahdi, Heritage of Colonialism, Bija, 1965, pp 354-357
7. Doran Will, India Suffocation, translate by Rahim Namvar, Gam, 1977, pp 217
8. Jafarifarahai Abbas, Know excommunication Vahabi, access on:<http://www.al-falah.ir/portal/?pageID=1492>
9. Ram Hagae, Iran Phobia, translate by Ferydoun Majlesi, Morvarid Press, 2013, pp 12
10. Mahdi and Samaneh Gorbanpour, Role of England in Establishment and Extension of Bahae, Hossein Poursalami, Previous pp 95
11. Namar Abdulmonem, Muslims in Freedom movement of India, translate by Seyedali Khamenei, Tehran, Mashale Azadi 1968, pp 22-23
12. Tarafdaru Alimohammad and Saeed Tavousi Masror, Ayatollah Khamenei and Determination of Muslims Fights of India against England in Freedom movement, previous, pp 266-267
13. Haeri Abdulhadi, Confrontation against Western civilization, Tehran, Amir Kabir Press, pp 143
14. Koupel Zhil, Prophet and Nimrod, new Islamic movements, translate by Hamid Ahmadi, Tehran, Keyhan Press, 1987, pp 86-89
15. Masudnia. Hossein and Safeollah, Shah, discussion violation behaviours of Islamic Forces in Pakistan or Taliban, Political sciences, year 5th, No. 1, 2009, pp 193-218
16. Abbaszadeh Fathabadi, Mahdi, Islamic Fundamentalism and violation, Politics Magazine, year 5h, no. 4, 2009, pp 111-112
17. Javan Shahraki Maryam, Role of Globalization in extension of Fundamentalism, case study Alqaede, Rahbord, No. 47, summer 2008, pp 261-262
18. Pahlavan Changiz, Afghanistan in Jihad Era and Taliban Overcome, Tehran, Qatreh Press 1998
19. Hormozi Shani, strategy of Foreign Policy of America against Islamic movements, Tehran, Centre of Strategic researches, 2008
20. Shafee Nouzar, Reproduction of power of Taliban, Studies of Central Eurasia second, No.4, summer and winter, 2009, pp 107-118
21. Yazdaanfah, Mahoud, variations f Arabian world, classification of Power and nature in Middle East, strategic studies, year 14th, no. 2, 2011, pp 57
- 22-Lynch, Marc, "American and Egypt after the Uprising", Survival, Vol. 53, No.2, 2011, pp. 35-37.
- 23- Bakir, Ali Hussein, "Turkish-Iranian relations in the Shadow of the Arab revolutions: A vision of the present and the future," AlJazeera Centre for Studies, 2011, pp. 1-2, Available at:http://www.aljazeera.net/mritems/streams/2011/7/4/1_1071856_1_51.pdf