

The Salfist Movement, Historical Backgrounds and Its Streams

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1. Introduction

The topic area of that's research dealing with Salfist movement, historical backgrounds and its streams, that's themes has been very interested in last century, because the Salfist adopted new mechanism for bidding, that's caused many confusion in its concept and, and vision of Salifist also has been changed as product of many economic and social conditions.

The problematic of research is an attempt to answer a fundamental questions, first of all how the Salifist a rise and develop,? What's the circumstances which associated with its emergence, and why its divided into many bearings, and what's that's bearings

Hypothesis of study

The hypothesis of paper based upon main theme, that's theme is historical roots of Salfist in Islamic thought, which reflect many circumstance in Islamic World, the differences in Salfist bearings were product of dissimilarity of visions between salifist thinkers, especially about situations in Islamic societies.

The construction of study

The research classified into three sections, the first of them argued the concept of Salfist as linguistic and idiom, while second section dealing with causes of rise the Salfist, finally the last one dealing with bearings of Salfist.

Section 1

The linguistic and idiomatic roots of Salfist

Salfist is one of the most confused ideology which has been argued controversially whether linguistic or as idiom, Salafism is defined in the dictionaries of the Arabic language as a return to the root of the ancestor and the predecessor, the ancestor and the ancestor, a group associated with the past. This is evident from the linguistic use, as these dictionaries indicate that the man's forefathers were his forefathers and his ancestors.

(and Salafism), the advanced group and means the early ages of Islam, assuming that they represent the clear and correct face of understanding the provisions of religion and its legislation and its applications Thus, the son of Manzoor (the Salaf and the Salafiyya) defined it as the "advanced group" and was known by Ibn al-Atheer as "the ancestor of man": he who advances with death from his parents and relatives, (2), the first three centuries, and the source of that is the words of the Prophet (r) ("The best people are my horns and then those who color them and then those who color them")

The word "ancestor" was mentioned in the Holy Quran and a reference to the same meaning, which is the advanced verb (3), as the Almighty says ("Do not deny what your fathers have done to women except what has preceded them"). (22) And Allaah says (interpretation of the meaning): "Predecessor)) Women (/ 23).

It has been mentioned in the hadith of the Prophet (PBUH) by means of the meaning of the advanced meaning or the past as the saying of the Prophet (PBUH) to his daughter Fatima (I am the best, the predecessor, for yours)) (4).

The Salafis point out that the Salafis are the people who are most wrong and closest to the right, so they are described as "the good ancestor". The first Muslims are meant to be companions, followers, and followers, and they are called "the group" because it is the doctrine of the group of Islam who gathered on the truth and did not differentiate in religion, Because it is the path of the people of the hadeeth, so they meet the people of fury, and other names (such as the surviving sect), and the people of the hadeeth, (The Victorious sect) , But the Salafiyya as an intellectual current, they constantly assert through their writings and thinkers that they are an extension of the people of Hadith. The first to use this term in the Islamic scientific history is Hafiz bin Muhammad bin Khalaf bin Hayyan, (Isma'il ibn Hammad ibn Abi Hanifa was a true ancestor, and the scholars' emphases were followed by each other and some in the description of Salafism) (5)

Therefore, Salafism is defined in many ways as an intellectual and political concept, which says to go back to the past and follow the example of the Salaf. Some Arab researchers, and even Western scholars, use the Salafist as a reference to all currents, schools and movements within the Islamic framework. (Salafi) necessarily because it is linked to an old founding text (the book and the Sunnah), which represents a focal point and a consensus point of reference for all Islamic currents, and the other scholars call for Salafism as a reformist call to break the recession. Scientific and political deterioration Colonial domination and to revive our heritage, culture and affection, and take the neighborhood descriptions of several of them working to recover the original image of the religion, clearing the practice of all commented by local colorants and adaptations of circumstantial underwent over the centuries since the prophetic mission (6)

Salafism is also defined as a collective term that is used to refer to the approach of the righteous salaf in receiving Islam, understanding and working with it, and to the evidence of those who are committed to this approach in

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ancient times and in other words, the way in which the Sahaabah and the followers and those who follow them have the right to adhere to the Qur'aan and Sunnah And there are those who are known to follow them as ((preserve the biography of the ancestors of the pillars of the Islamic faith)), and described what a modern phenomenon dating back to the beginning of the revolution, It was betrayed to the reformist Islamic movements in the late 19th century (7)

Despite the diversity of definitions and their differences from one researcher to another, which led to the multiplicity and diversity in the meanings and meanings, but this did not prevent the Salafism to have common points of convergence, despite the multiple definitions, the Salafist currents participated in (8)

- 1) Unity of belief or Tawheed: - the faith in God and his angels and messengers and justice and destiny.
- 2) Avoid shirk and heresy: - The fight against polytheism in God, and every innovator in religion and fight against it according to the words of the Prophet ((you and the modern things, all modern innovation and all heresy is misguidance.))
- 3) The principle of blocking excuses: - a rule used in matters that are not supported by a clear text of the prohibition or the rule of innovation and company.

Other researchers add other participants to the Salafism, which is jihad, rejection of the party, and the position of the deviation of the ruler and these axes have no consensus among the Salafi, especially after the development of events in the Arab region.

In addition to all the above definitions of Salafism, they were defined according to their direction. There is a historical Salafi, Salafist, Salafist, and WahhabistSalafism, where the historical Salafism in 218 AH focused on the identity of Islam and the question of the creation of the Qur'an, led by Ahmad ibnHanbal, The second was concerned with the ideological and ideological framework of Salafism by IbnTaymiyyah (661-728), where the Salafist curriculum was clearly crystallized and its features were defined.

The SalafistWahhabism is the one that emerged in the late nineteenth century by Muhammad ibnAbd al-Wahhab in the Arabian Peninsula, which called for the unification and revival of the heritage of IbnTaymiyyah, and finally the reformist SalafistSalafiJama'at al-Din al-Afghani, Muhammad Abdo and Rashid Rida. Islam does not contradict the acceptance of models of Western follow-up in Arab education or learning English or French (10)

It is worth noting here, although Salafism stuck to concepts that some may see as synonymous with Salafism, such as political Islam, Islamic parties, Wahhabism, etc.

The first is an invitation originated in a nomadic environment to purify the faith, worship and correct the faith. It aimed to purify the society of what it calls innovations, customs and traditions that are contrary to the Shari'a, such as visiting tombs Fundamentalism originated in a different environment. It emerged in advanced civil societies such as Egypt and the Arab Mashreq, and under

highly complex circumstances and challenges (the fall of the caliphate, the catastrophe of Palestine and foreign colonization) This danger Z called for resistance to modernization and compensation of the national state, the founders of the speech talking about the Islamic nation and the Islamic State (11).

In sum, despite the diversity of definitions of Salafism language and terminology or according to trends and principles, but they share that it depends on the idea of returning to the past and roots and follow the good predecessors and take role models in the present and future.

The second topic: - Historical development of Salafism

Since Salafism is derived from the Salaf, it is referred to the "best times and the first to follow and follow." Salafism considers that the proponents of this approach are the ones who were far from wrong and the closest to the truth in interpreting the Arabic language for the Qur'an because they are arabs who were not affected by the circumstances She acted in language and eloquently expressed her realist concepts.

And thus become (the first three centuries) of the age of this nation is the time of the predecessor, which is the best ages, in accordance with the Prophet's speech (the best people Qarni, then those who color them, and then those who color them), and the most suitable to follow after the Prophet (r) are companions, The followers of the Sahaabah are followed by the followers of the Sahaabah, and after them they followed the followers, so that the heresies then began to appear fascist, and so the Fatwas of the Companions are first to be taken from the fatwas of the followers, and the fatwas of those who follow them are the first of the Fatwas. The disparity between the sciences of applicants and the late ones, such as the difference between them in al-Fadlwal Religion).

In other words, Salafism means the followers and descendants of those who lived in the first centuries of Islam and called the Sunnis and the community, the Sunnis, to adhere to their followers and follow the Sunnah of the Prophet, and called the group because it is the doctrine of the group of Islam who gathered on the truth and did not diverge in religion. And in the return to the ninth century AD (third of the AH) to find Imam Ahmad bin Hanbal played an important role in the events in Baghdad in the first quarter of the third century AH, in the face of (Mu'tazili)

IbnHanbal stressed more than any other to return to the text and follow the footsteps of the righteous Salaf in order to apply the model that arose in the city with the Prophet (PBUH). Although the model of the city witnessed conflicts and wars, the assassination of three of the adult caliphs, And the sedition that took place between the companions on the legitimacy of each one of them, so prompted IbnHanbal to provide a quiet reading of the text of the Koran to accommodate those confrontations and reduce the Muslims that were divided around, so he deliberately to reduce the provisions of the text, seeking to heal the rift and achieve consensus within the nation on the reality One religion, and this led to the fight of IbnHanbal in Tel The period of many

intellectual and jurisprudential confrontations coincided with the cultural challenge of the Islamic state against the Greek culture and the emergence of rational, philosophical, intellectual and linguistic trends such as the poets who were called the good successor to the so-called good predecessors who claimed to support the advances of the mental system from the speakers, accusing them of innovation. The doctrine of the successor of the poets who claimed victory as leader of the predecessor approach speakers.

Thus, the second century AH is the stage of crystallization of the trend of Ahl al-Hadeeth in the face of the civilizational challenge. This indicates that the term Salafism was not mentioned directly, as there were several terms that signify its meaning, such as the Ahl al-Hadith and the Sunnah and the community, so the word Salafi had no specific term. This means that the word that precedes the conventional meaning specified throughout history and in a later period and is based on the idea of silence from what the companions and followers kept silent about and spoke with the old ones, and later crystallized the direction of (modern people) to be the theoretical and jurisprudential features of the direction Salafi in a component framework. In this stage, Ibn Hanbal and many jurists were exposed to the ordeal of the creation of the Qur'an and the attributes of God. Ibn Hanbal rejected the arguments of the Mu'tazil on ((The Prophet, peace and blessings of God be upon him) (232-247) was the one who adopted the ideas of Ahl al-Hadeeth and before them, Ibn Hanbal and al-Mu'tazil, after they had an affair with the caliphs. The Abbasids (Al-Ma'mun, Mu'tasim and Al-Wathiq), where Ibn Hanbal said that what the Mu'tazila says was never said by one of the nation's predecessors, the first three generations, the Companions, the followers and the followers. In other words, the Mu'tazil's approach to the Qur'anic texts and major religious issues is nothing but a new heresy.

Thus, the modern people formed a movement that included a group of modern scholars. The position of the protagonist stood not only from the speakers of the Mu'tazilah and the authority of the Abbasid caliphate. They established a method of understanding and method of understanding the issues of religion and its rulings, which led to the emergence of disagreements not only with the Mu'tazilites but also with those who they stressed the acceptance of atheist news, and expanded the use of measurement, and the assumption of incidents did not occur and gave the jurist legitimacy of the work of his own opinion based on his understanding of the issues of jurisprudence, and questioned the credibility of many about the talk in circulation in the regions and accused their opponents of leniency in taking weak speeches. The value of the text, especially the texts of the Qur'an, the Hadith, the news and the effects, and held on to its phenomena without looking into the problem of governance, even if this was one of the news or the hadiths of the atheist, and presented it to the opinion, regardless of the relevance of the opinion and its revelation. Ibn Hanbal did not resort to analogy except in exceptional cases (15)

The current stream of modern people did not continue to be an effective and influential movement among Muslims. However, it remained a polarization of all those who considered themselves modernists. After the decline of

Hanbali thought, the reason for the emergence of more mature Sunni schools of thought was the emergence of Ash'ari ideas. Al-Mu'tazil, the owners of the mind and the Hanbalis, the owners of the text, became influential and influential in the Sunni arena. Thus, the school of Ashariyya developed and developed by Abi Hassan al-Ash'ari (324 AH) (939 AD). The interpretive approach to the text was avoided by the people of the previous Hadith with the fifth century AH, The scholars of the Sunnis in the schools of Asharite and Mater. Although the scholars who remained with the people of the Hadith, despite their interaction with the people of the text, and at the time when the ideas of the poet spread, the ideas of the Mu'tazili witnessed a significant decline, to exaggerate the reliance on reason, logic and measurement at the expense of texts and impressions and fought and deepened in matters Mental mentality, which made their thinking thought elite not general thought and the public (16)

The historical events of the Islamic state in the first three centuries crystallized the Salafist ideology, its printing of the stage's features and its political, social and scientific conditions, or reaction against the recession or part of the manifestations of awakening for each era, which constituted a direct reflection of their manifestations on Salafi thought. The Abbasid caliphate in the seventh century AH, which is one of the most difficult stages of Islamic history, which was the conquest of the Mongols and the looting of Baghdad and its fall (656 AH), as well as the Crusader danger, which gave rise to a feeling among the Muslims that their religion is threatened, Ben T. And his school (661-728) e Ibn Taymiyyah addressed all the heresies and faults that tried to affect the Islamic religion, beginning with Greek philosophy and its influences.

In addition to witnessing the era of Ibn Taymiyyah of intellectual debate and deviations represented by the emergence of new sects and sects (Ahl al-Bida'a) such as al-Jahdiyyah) mysticism), and philosophers, Ibn Taymiyyah struggled to fight more. On the one hand at the same time the same in the defense of the doctrine and purification of innovations and interpretation, and carried out by the difference and doctrines of ideas denied by Ibn Taymiyyah as the concept of pantheism, which he said by the Sufis, or reject what came by the mysticism of interpretation, in addition to open confrontation with the disposition of all forms of philosophical and populist, As well as the historical debate with Ashariyyah and the tendency of interpretation that has increased dramatically. Despite the strong desire to return to the text with a tendency of jurisprudence emerged in several areas, to counter the emerging intolerance of the doctrine, In addition, Ibn Taymiyyah's confrontation with the Mongols and their claim to the legitimacy of the representation of the Muslim community, all these debates and events, led to the fall and general deterioration of the Islamic state, as Ibn Taymiyyah saw, and dedicated his intellectual and cognitive life in the face of these challenges. In his books and discussions No great effort. It became clear that the Salaf were the people of knowledge and looked at the fact that they are people of transmission and novel and that they did not waste their efforts and time futile attempts, Ibn Taymiyyah worked to clarify the approach of Ahl al-Sunna following the conflicts

between different schools and new Islamic currents. The Salafist School, where the book "The Politics of Sharia in the Restoration of the Shepherd and the Parish", which became a reference for all Salafis, aims to purify the Islamic message from all impurities and heresies. The book has a great influence on the Islamic nation, despite its small size and is still printed and circulated so far. The relationship between the prince and the parish under Islamic law, according to the legal text and literal, as the book emphasizes on the subject of jihad after the crown of the legal staff (certificate, fasting, Zakat, Hajj) and equal between him and prayer. (Dar al-Islam) and abroad (outside Dar al-Islam). His job in Dar al-Islam is to apply strict religious texts, to protect religion from heresies, and abroad to lead the holy jihad to protect Islam. Ibn Taymiyyah and his ilk all have the same view that politics and religion are one thing that can not be separated, Power does not last without the religion of my father Which leads to the destruction of religion and authority. Thus, Ibn Taymiyyah is considered the first founder of the fundamentalist Salafiyya of Islam, and his transformation from a jurist to a Mujahid urges jihad in the faith, which has become a principle of fundamentalist Salafis (16). His student, Ibn Qayyim al-Jawziyyah, stressed the text and obedience to the first command, which later came from the important ideas that he defended and confirmed by his student, the son of Qayyim al-Jawziyya, in his book "The Flags of the Sites" and his chapters: - The first in a statement covering the texts of the provisions and sufficiency In the opinion and measurement, and the second in the fall of opinion and diligence and measurement, and its invalidity with the existence of the text, the third in a statement that the provisions of all of the Sharia according to the correct measurement and not in what the Prophet's rule violates the balance and the correct measurement.

This is exactly the Salafist position of the nominus of measurement, thus rejecting (the son of values) as the teacher of sectarian and da'wah and sectarian and sectarian methods, which overcome the reason or reason on the text, because they often return to heresies, and this led to Salafi trends of closing the door to what is called (And the theory of (budgets) adopted by the Salafism and Wahhabism later and considered it a fundamental cornerstone of Wahhabist Salafism and not even stressed in the application (19)

In 1703-1792, a stream appeared in the Arabian Peninsula calling for a return to the ideas of Ibn Hanbal and Ibn Taymiyyah to purify the Islamic religion and return to the doctrine of Tawhid and reject all sects and sects and prevent the invocation of God. The Islamic world at the time to establish Mohammed bin Abdul Wahab Wahhabi Salafi trend, which carried the allegiance of the tribe of the Saud committed to this doctrine of the imposition of hegemony on all tribes, and its unity to establish the Saudi state in 1932 where Wahhabism was considered an official doctrine of the state was characterized by Mohammed bin Abdul Wahab was more Hardening of a Ibn Hanbal and Ibn Taymiyyah on the subject of worship, although he took from them the sources of Salafist thought, but increased them hardened, especially in his book (Tawheed), which he started as the basis of Islam and it means the members of God worship

only through the unification and integration between the unification of divinity and unification The meaning of the principle of Godliness and the unification of divinity can be achieved through the doctrine of allegiance and innocence. , The two conditions of faith, The concept of allegiance and innocence is based on the loyalty of the believers, their victory and the acquiescence of the disbelievers, their antagonisms and their fighting, based on their interpretation of this saying of Allaah. "Those who believe do not take the Jews and the Christians as guardians without Allah, some of whom are guardians of some, Of the closest bonds of monotheism, as it is one of the first duties on the unified to be acquitted and disbelieve in the scattered prophets and many names that worship without God, which was in ancient times the form of stone and idols primitive and is in our time in the form of rulers and legislators and laws and legislations position, It is one of the most important views of the most faithful loyalty and innocence, which requires the innocence of the authors of these systems and laws and those who maintain them, and that the approach of the Muslim man in love and hatred and loyalty, and the oppressiveness is disciplined according to this origin (20), he says (I am ignorant of you and what you worship without God).

It is clear that Salafism has gone through three stages through which Salafist ideas developed, beginning with Ahmad ibn Hanbal and reaching Ibn Taymiyyah, to take a new direction at the hands of Muhammad ibn Abd al-Wahhab, but they all agreed to return and adhere to unification according to a different vision, The era of Muhammad ibn Abd al-Wahhab, and through our review of the historical doctrine of Salafism in Islamic thought, concludes that the principles of Salafism, one despite the different stages and historical developments, namely:

- 1 priority for the text on the mind 2 - the doctrine of loyalty and innocence 3 - Teneh in Tawheed 4 - obedience and the prevention of violence
- 5 imitating the adult caliphs, companions and followers 6 - rejecting bid'ah.

Thus, the rules of Salafism became the transfer of the mind with the negation of the contradiction between them and the adoption of the text, something which the Salafist went to the contemporary era.

The third topic: - Salafi currents:

The Salafist is not a unified group with a single ideological and ideological pattern, but different streams, each with its own ideas, symbols, and beliefs. Each stream operates in isolation from the other, with fixed ideological bases under the general framework of Salafi thought. , Which explains the latest realities in light and accordingly divided Salafism into the currents between the traditional, the Jamia, the necessary, the Takfiri, each stream tries to give the absolute truth of Salafism in accordance with that can be divided into a total:

The traditional Salafi trend (traditional Salafism)

It is also called the scientific and religious or official, and is characterized as a conservative, moderate Salafist, reformist, committed to the approach of the predecessor, concerned

with the realization of heritage and the fight against innovations, and believes that Muslims should adhere to the teachings of Islam according to the curriculum of the predecessor, and limited the work of scientific Salafiyya on the educational and educational side and rejects the political and partisan work, But it aims to enter the government by reforming society and building it in accordance with Islamic law, and to establish change without collisions with the regimes through the fatwas and jurisprudence, (liquidation and education) an important slogan raised by the Salafi scientific, before entering politics, The strength and weakness of the early works of traditional Salafism (22), Sheikh Nasser al-Din al-Albani, the founder of this trend, in addition to IbnBaaz, and IbnUthaymeen.

The definition of Godliness and the characterization of Godliness means the individuality of God by His actions, such as the recognition that He is the Creator, the unifying of acts is inherent in myself, and the unification of divinity Worship and hatred, and division and reverence and fear and hope, and fear and seek refuge and help and trust and sacrifice and vows, either the unification of names and attributes, which is the faith demonstrated by the E himself in the names and attributes, and proven by his Prophet Muhammad (r) without assigning no load and disabled (23)

As for the issue of jihad, the Albanians found that the call for cleansing and reform needs patience rather than direct jihad. Reform before politics and education on a solid basis means reforming the nation and providing it with immunity and immunity. The Albanians see the work as " (7), and means the work of its provisions and laws, so as not to afflict the believers and sedition left them by the right, and return to the conflict ((Do not fight and fail and go Wind) (Anfal 46), but the nation needs to reform through education and solidarity, creating physical strength and moral The change is achieved: "Prepare for them what you can of strength and bond Yale)) Anfal / 60, and emphasizes the need to build Albanian self-repaired and then change the society through its emphasis on the words of ((the state of Islam in abide, your hearts, not state in your land)), and no reform through jihad (24)

Al-Albani believes that the most correct way to reform, in addition to emphasizing the return to unification, is the approach of "education and liquidation". It is the safest way to change and reform the nation. The bloc is more important than the quantity and the return to the method of liquidation and education, which is one of the most famous theories of Albanians and is intended to liquidate, in which the Muslim scholars purify the books of legitimacy, all of the weak and fixed conversations.

As for the education, and after the liquidation and purification of the books of legitimacy is invited and the education of most Muslims on these books net of any errors, and thus Islamization of the society and the coup against heresies, and where the focus of traditional Salafism to correct the doctrines and worship of people and disinfected by the impurities and deviations, It has often been in agreement with the rulers politically and securityally in the Arab countries, especially Saudi Arabia, because it refuses to engage in political action and discredit the opposition. It

also stresses the necessity of obedience to the legitimate authority, as well as "fighting a war of influence with other Islamic groups in mosques, Conscious and cultural)), which helps governments counter the influence of these movements, Salafi conservatives have footsteps cover security and wide spaces allowed in mosques, schools and universities, and provided them with protection from any prosecution or accountability and provide them with support to print books and different activities (25))

Salafi movement movement (Salafist necessary)(2).

It is also called the Awakening Movement, or the Islamic Awakening Movement, which is the Wahhabi trend. The ideology of the Wahhabism is the result of the Muslim Brotherhood, and after SayyidQutb, its representative and its mentor and mentor, where it was characterized as a call and a new movement to combine the polaristic doctrinal concepts of governance and ignorance. The doctrinal and doctrinal bases of Wahhabi Salafism in dealing with the origins and sources of legislation. This trend emerged strongly during the 1980s and is called by its rivals the Assyrian or polar current, or is it called the Assyrian. It is relative to the former Syrian Brotherhood leader Sheikh Muhammad SorourZe Nabil bin Nayef.

Where he was a member of the Syrian Muslim Brotherhood, but soon began to criticize them strongly since the mid-fifties and mid-sixties, to approach the polar current, which was a small minority among the ranks of the Muslim Brotherhood led by Marwan Hadid, who was the first to call for armed fighting in Syria, and in religious affairs, he stressed that "(the call to God must be through the doctrine and the approach of the righteous ancestors, may Allah be pleased with them)." He believes that this does not apply to the Muslim Brotherhood with their inclination and pragmatism, including the Damascus branch led by Issam al-Attar, Adhering to the doctrine of the doctrine of the sub-Aleppo and Hama, and decided the secret He left Syria in 1965 and went to Saudi Arabia where Sheikh Salman al-Awda was educated and then moved to Kuwait and from there to London.

- 3The SalafiGhamiya: - The second Gulf crisis, the escalation and the entry of US forces into Iraq, raised many criticisms of the Arab and Islamic regimes, in addition to the violent events experienced by the region in the nineties, which led to the rise of the Salafist reformist Salafist movement and his demand and violent and frank political reform The social and social impact of this and in response to the health movement, which calls for change and opposition and coalitions in parties, Salafism emerged in Madinah by Sheikh Mohammed Aman al-Jamie ()), and he himself launched the Salafi trend of this name, knowing that Sheikh Rabih bin Hadi In my opinion, the designations of the currents were launched because of intellectual differences by a current against another, in order to reduce them after them, a stream not from within the Kingdom but from outside, in other words it is not an authentic trend in Salafism For example, as well as in order to delegitimize the opponent by attacking him, and exposing his foreign origins, the current of the original Syrian origin of the jami (Habashi emergence) (28).(

In her speech, Al-Jamia stresses two main issues: First, she objected to the Sahwa and her loyalty to the Saudi royal family, and they rely in their criticism of the Sahwa, Salafism in general and especially on the people of the Hadith to target their faith with the Muslim Brotherhood and repeat the attacks on SayedQutb, And followers of the Brotherhood who were accused of sanctifying the parents, despite their recognition of some writings (Sefer al-Hawali) author of strong writings against Sufism and Ashariyya but they describe them as not true Salafis.

It also criticizes the Salafists, especially the Salafists, especially their parties and their platforms. The party is in contradiction to the fundamental principle of unity in Salafist Islam. The health curricula or the infrastructure of the awakening, such as the Quran memorization societies, the summer centers and the Islamic songs, are considered as heresies.

On the other hand, Muhammad Sorour called the name of the ruling party on the Salafiyya al-Jamaiyya for their dedication to obeying the order of the order and its promise is an absolute duty. Some researchers believe that the reason for the absolute loyalty of the university graduates is due to the material and administrative benefits of the groups that joined the Jamiyyah and placed at their disposal. Attracting the marginalized groups, where the integration of this trend has become a real strategy for the advancement in the social and religious sphere, thus increasing the number of social and religious marginalized.

After the spread of the Jamie current and its expansion, weakness began to emerge among its ranks from 1993 to 1994, due to the schisms that took place within the current as it split into the current of Haddadi (attributed to Al-Maari Mahmoud Haddad) and the second movement led by Abdul LatifBashmil and Musa Darwish. The other two trends were followed by the Wahhabi sheikhs of Wahhabism (29)

We conclude that al-Jamiyya is a Salafist stream. The reason for its emergence was mainly to respond to the mainstream and reject its ideas by maximizing the principle of obedience to the rulers and rejecting the party.

Salafist Jihadist SalafistJihadism is characterized by a number of names: Salafism, Takfirism, Extremism, Militancy, and Militantism. The names differ according to the social environment of the countries in which they appeared, Saudi Arabia, Egypt, Iraq, Syria, Kuwait, Algeria and Yemen.)

Salafistjihadism, like the rest of the Salafiyya, emerged as a reaction to the evolution of religious, political and social events, which were often simulated by Arab modernity, deviating from the Islamic religion and the spirit of the righteous progeny, an intervention of the heresies that forcibly embraced religion and society. Silence, acceptance, marginalization and exclusion from the lawsuit and fatwa, or to engage in the struggle against the colonial foreign political system after the first colonial enemy infidel who wants to distort Islam and colonize his country ideologically.

Some scholars believe that the SalafistSalafist trend may lead to a number of factors, some of which may be psychological or political. The first is a situation of direct frustration and psychological breakdown that leads to the adoption of the logic of force rather than reason and dialogue as a negative reaction to marginalization and feelings of isolation and weakness.

The second reason, or so-called political opportunity, of a group to emerge in the political arena and express their demands as the occupation of Afghanistan by the Soviets, in addition to the external labyrinth may be the external support of some currents, to cause conflict in the Arab region, The regimes in some countries have supported the jihadist movement in order to be the leader of the Islamic Unionist movement or to strengthen the Salafi trend against another, especially since the Salafist Jihadist movement in a modern era of thought did not care about the internal affairs of the Arab countries, Use But after the SalafistSalafist movement turned into a threat to the stability of its countries, it began to fight it and chase it out of the borders of their countries.

The fact that the Salafist jihadist movement and its various names indicate a divergence in the intellectual pattern of unification and jihad, but generally agree on its position on the legitimacy of the ruling regimes and their relationship with the colonial countries and their foreign policy.

Moreover, the Salafi Jihadist derives its intellectual authority from the books of Ahmad bin Hanbal, IbnTaymiyyah, Muhammad ibn 'Abd al-Wahhab, and al-Mudoudi, especially from the books of al-Mawdudi, where he took the ruling and focused heavily on his book (the four terms in the Qur'an)

She also used the works of SayyidQutb, Milestones in the Road, or the Mistakenness of the Qur'an, as well as Salih Al-Sahera and The Mission of Faith.

And then the thoughts of the contemporaries (Abdullah Azzam, Omar Abdel Rahman, Mohamed Abdel Salam Farag, Abdel Aziz Abdel Qader, Ayman Al Zawahiri, Osama Bin Laden, Abu Muhammad Al Maqdisi, Abu Qatada Al-Palsini, Yousef Al-Eiri, Abu Omar Yusef, Abu Musab Al Suri, Abu Basir Al Tartousi , Abu Anas al-Shami, and others) (31).

According to most researchers, the Salafist jihadist movement was established in several Islamic countries, but it emerged clearly in Saudi Arabia in 1979 after the occupation of the Soviet Union in Afghanistan. Initially, it followed the approach of Sheikh Abdul Aziz bin Baz and the Wahhabi scholars and some of the views and jurisprudence of Sheikh Nasir al-Din al-Albani. Fiqh and Hadith.

2. Conclusion

The study is based on research on the nature of Salafism in terms of language and terminology, as well as analysis of the intellectual structure of the emergence, and then going into the emergence of currents, and the impact of the environment and political and social reality in the emergence

and formation, and vision of contemporary reality in addition to its adherence to the Islamic heritage.

The study showed that Salafism varies according to its currents and diversity. However, it agreed on fundamental matters and differed in the other parts. In other words, it was similar to the doctrine and differed in the approach. The visions of the Salafist currents united on the return to the first principles of the faith and the rejection of heresies.

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