



The Important Points of the History of Salafiyah

Seyyed Rahim Mousavi¹, Mostafa Pirmoradian² and Mohammad Ali Chellongar²

¹History of Islam, University of Isfahan.

²Department of history, University of Isfahan.

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ABSTRACT

Salafiyah is a movement among muslims that has roots in the primary centuries after advent of islam. This movement strongly want to follow the exact behaviors of the primary muslims and is against any use of humans' ideas for obtaining ideas and orders of islam. that is because of that salafiyah considers the primary centuries of Islamic era as a golden era for islam and muslims .basics of this idea was constructed by ahl-al-hadith and then ahmad-ibn-hanbal .but the salafiyah mainly constructed by ibn-taymiyah.the construction that had been built by ibn-taymiyah was edited and brought to operation by mohammad-ibn-abdolwahhab.by using salafi ideas as an operating system ,wahhabis became able to establish three wahhabi governments one after another in the central Arabia and eventually they conquered the biggest part of Arabia politically and religiously and even penetrate in some other countries and it was the most important victory for salafiyah in its history to develop its ideas and politics.

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Introduction

The word of salafiyah is related to "salaf" that means passing (malooof: 346) and means who passed (ibne-fares: 96/3). The term of salaf uses for the prophet's sahabis (who had heard prophet's speech) and tabein (who had heard sahabi's speech) and tabein of tabein (who had heard tabein's speech) and the four imams (leaders of the Four branches of sunni jurisprudence) and generally all muslim's who lived in the primary three centuries of islam expect who innovated in religion. Another meaning of the term of salaf is who religions has been emulated. Salafiyah are who follow that salaf. They believe salaf had a better understanding of religion because of their proximity to the prophet era. (Abdi pour, 138:18-22). They accept the salaf's idea in case there is not an order of a situation in quran or sunnat. (Packetchi, 1391) Salafiyah is a movement and a thought has roots in the early centuries of Islam and has played a significant role in the historical events of Muslim society so that nowadays is one of the important issues of Muslim world. It is clear that investigating of salafiyah movement needs being aware of its historical roots and changes along the time. For achieving such a goal, this investigation discusses about how salafiyah formed and changed along the time.so this investigation is trying to answer the below questions:

- 1.What were the arrivals of forming of salafiyah?
- 2.How did salafiyah form?
- 3.What were the most important historical stages of salafiyah?

Arrivals of forming salafiyah

Some believe the roots of salafiyah belong to the history of pre-Islamic era especially to orthodox Christian and Judaism. (seyyed nejad,1390:131). However, from the beginning of Islamic era (befor Muslims got familiar with other cultures) the Muslim's view to their prophet was an especial view.so that they imagine him as a model for their life. Because he was introduced as Muslim's model of life by Quran. (Ahzab: 21). As a result, it was normal that Muslims watch the prophet carefully to follow him in every piece of life. After the prophet died this model was appeared so they began to remember his deeds, life, and talks and tried to keep him as a model like befor. (edalat nejad &

nezam-al-dini,1390:165). By this way and for opposing to expanding of the school of ahl-e-ray (who care about human's thought) formed the school of ahl-ahl-hadith that had a firm commitment to nas (Quran and sunnah) and had not trust philosophy and kalam. (Jahangir & naserimoghaddam, 1381:36) The third century (A.H) should be known as an important point in trend to following salaf. Growing of philosophy and kalam movements caused increasing of anxiety to be for from the salaf's behavior. Therefore many of the members of hadith school even didn't consider the ancestors' way as an efficient method to conserve the salaf's behavior, this subject have them to decrease the situation of rationality and ijtehad (understanding). One of the most effective member of that school was ahmad-ibne-hanbal.

Ahmad was born in Baghdad. He studied hadith and compile many hadith in his book named al-masnad. He disagreed the rational tendency of mo'tazele and because of that, he was prisoned and beaten. Finally, he died in 241 A.H. (inbe-jalekan, 1/63-1/64).He not only revived the method of Ahl-Al-Hadith but he tried to adjust its thinking basis by offering some instructions.

Because of that Ahl-Al-Hadith trusted him more that very one else after him and documented their thoughts on his ideas. (Packet chi& Ansari: 718)Ahmad tried hardly in compiling and conserving sunnah so that he became famous as Imam of Mohaddethin (leader of Ahl-Al-Hadith. He did not write any book in jurisprudent but his students compiled his talks, behavior, and jurisprudent ideas and presented his method. (Gorji, 1385:85). In fact, Ahmad based the principles of jurisprudent on Quran and sunnat and the sahabis' talks and after those Ghias to compare jurisprudent commands. (Ibne-Abi-ya'la, 1350:4). Hanbali method also disagreed the interpretation of Quran using rationality and ijtehad. It also knew attending to sahabis' interpretation as a necessity and went so far to prefer a unique Hadith to Ghias and even consider acting accordance to a weak Hadith (weak in documentary) as a necessity too. (Abi-ya'la, 1414: 710,721,888,942)

Despite existing of some roots of salafiyah in Ahmad's thoughts, he cannot be considered as former of salafiyah. (Alizade Mousavi, 1392)

Forming of salafiyah

As an exact word, salafiyah formed among followers of Hanbali School and especially by ibne-taimiyah in seventh century A.H. And most researchers agree that the beginning point of Salafiyah is that point. (Hatami & Bohrani, 1392:128-129). Ahmad-Ibne-Abdol halim famous to Ibne-taimiyah Harrani was born in Harran in 661 A.H. he studied Hadithi and rational methods and after that disagreed clergy and Juris consults so he suffered very much for his ideas. He was an active writer and wrote many books. He did in 726 A.H. (Ibne-Hajar-Alasghalani, 144-149)

Ibne-Taimiyah not only revive the Hanbali thoughts but also had innovative in Hanbali school among considering going on pilgrimage as innovates in religion, becoming blessed by prophets and holy people and recouring them incompatible with monotheism, and denial of many Hadith about superiority of Ahl-Al-Bayt that even exist in the four most trusted Sunni Books and Ahmad's Masnad. (Heydari, 1388:90)

Actually, the most important thing in Ahmad's thoughts was Hadith and there were not many boundaries for beliefs but Ibne-Taimiyah formed the boundaries of salafi beliefs and disagreed many of Muslims' believes. He found an unprece dented movement by offering new definitions about the concepts of monotheism and polytheism, blessing and recouring, sunnah and Bed'at (innovates), pilgrimage and by fighting other Islamic schools and thoughts. In his thoughts, excommunication of other Muslims existed theoretically. (Alizade Mousavi, 1392). For example, he considered demanding graves as polytheism. In his idea, such a person should repent or be killed (Ibne-Taimiyah, 1412:19) whilst Ahmad did not excommunication any Muslim except for deserting pray (salat). (Heidary, 1388:91)

Ibne-Taimiyah concentrated on Ahmad's don'ts (avoiding what salaf did not do) much more than Ahmad's dos (following salaf's behavior) and it is an important difference between Ahmad's method and Ibne-Taimiyah method. In other words, Ibne-Hanbal mostly tried to encourage Muslims to do what salaf did but Ibne-Taimiyah tried to prevent Muslims doing what salaf did not do. (Bed 'at or innovations). This difference in method could be simulated as a half-full container that Ahmad paid most attention to the full part whilst Ibne-Taimiyah concentrated on the empty part. However, there is not an exact boundary between these methods so that they interfere sometimes. For example, Ahmad paid attention to fight Bed 'at sometimes and Ibne-Taimiyah occasionally told about exact following of what salaf did.

Despite the Ibne-Taimiyah's tendency to follow salaf, there is some signs of his independence of thinking. In one hand he introduces himself as a completely follower of salaf and on the other hand he believed in ijtehad and did not conditioned himself in the four Sunni jurisprudence schools and even questioned the correctness of some Hadiths in most trusted Sunni books. (Ibne-Taimiyah, 1406:5/102, 7/215). This conflict in Ibne - Taimiyah's thoughts has been never solved. His disagreements with Ahmad, the kind of his selective approach to hadiths, using rationality in case agreement with his view and his open opposition to the four Sunni jurisprudence methods all formed in Salaf era are the signs of existing some conflicts in his thoughts. There was only one explanation for these conflicts: his selective method. It means he simply denied the Salaf idea when it disagreed his ideas. He use the ijtehad in these cases and he did not care about

conflicting it with his claim about following Salaf. Nevertheless, his ijtehad was not the dynamic kind of ijtehad rather it worked on the old basics. (Alizade mousavi, 1392) Ibne-Ghayyem AL-Jauziyah, an Ibne - Taimiyah's student who hardly tried in expanding Ibne-Taimiyah's thoughts, summarize his principals as below:

1. Nas
2. Sahabi's fatwas (jirusprudance sentences)
3. Weak Hadith
4. Ghias (Ibne-Ghayyem, 1423:50-59)

The most important historical events of salafiyah

Forming Wahhabi movement

The next step of salafiyah after Ibne-taimiyah was advent of Wahhabism. Wahhabi is a name given to mohammad-Ibne-Abdolwahhab s followers by their enemies. These followers disagree this appellation (Shokri-Al-Alousi, 108) they name themselves Muslims (Ibne-Ghannam, 1415:102-103) and Mowahhedin (theists) and when they want to credit themselves to Ibne-Abdolwahhab they name themselves " Mohammadiyah" and not Wahhabiyah. (Alejani, 1410:1/242) It can be concluded from their appellation, they consider the other Muslims as non-Muslims (at least in the primary era).

Mohammad-Ibne-Abdolwahhab was born in oyaynah one towns of Najd area in Arabia. His father was the judge of town. He learned jurisprudence from his father and hardly tried in studying books of interpretation and Hadith. Because of that study, he disagreed the Beda'ts in his town and spiting of that some people liked his ideas, they did not follow him. After that, he went to Mecca and Medina and learned from clergy there. Then he went to Basra but because of his ideas, he was deported. Finally, he went to Dareiyah a town of Najd and ruler of the town became his follower. (Ibne-Beshr, 1402:33-42)

Ibne-Abdolwahhab was demanding returning to that kind of Islam existed in the primary era. That Islam exist in Medina in the prophet and kholafaye Rashidin (the four first Muslim s ruler after the death of prophet). In his view, Muslims read Quran not the pray books in that era. They sensed monotheism in their hearts and acted accordant to its concept not only in talking .they did not build tombs on their graves to pray to them and adore them. But after that ignorance and corruption prevailed them and they returned to jaheliyah (ignorance before advent of Islam). In fact the ibne-abdolwahhab's call was not a theory or book but a practical method (al-ejlani, 1413:241/1-240/1). the truth is that wahhabiyah was born from salafiyah and call to follow ibne-taimiyah and the pioneers of hanbali school but it had some differences in secondary jurisprudence issues like prohibition of pilgrimaging tombs and fighting tasavof (al-saghaf, 1430:19). Moreover, it is a sign that ibne-abdolwahhab like ibne-taimiyah did not restrict himself in following ancestors' ijtehad and he claimed this right for himself and anyone else. This siding to ijtehad among Wahhabis went so far that mohammad ibne-ismaeel alsan'ani-one of the founders of wahhabiyah-charged the jurists of the four Sunni branches believe in blocking the ijtehad door to ignorance (al-san'ani, 1430:90). In accordance with wahhabiyah, it could be acted according to ideas of any quad sunni religions or none of them during procedures of ijtehad. Although ijtehad should be based on nas always. Here a question may be asked that what is the intention of nas in wahhabiyah concealed from the quad religions. (Al-Amin, 1387:136). The fact is there are a few subjects about the method of ijtehad and a practical method is not presented for it in wahhabiyah.

Mohammad ibne-abdolwahhab went dar'eiyah in 1157 or 1158 a.h. (ibne-beshr, 1402:45-46). Ruler of the town Mohammad

ibne-saud decided to help him. In return, ibne-abdolwahhab promised the ruler could conquer all of the najd areas. In that time the residents of the town were so poor and naturally eager to listen every voice promised them wealth and plunder. Ibne-abdolwahhab wrote letters to the residents, rulers, and clergy of Najd and call them to follow him. Some accepted and the others denied it then ibne-abdolwahhab ordered the people of dar'eyah to fight who denied his call and it was how the beginning of conquering Najd. Ibne-abdolwahhab died in 1206 a.m.(al-alousi:111) whilst his followers' attacks had gone far from najd and even to Qatar, al-ahsa and ghatif(ibne-beshr,1402: 178/1,180/1,128/1,154/1).

In fact the rule of al al-Saud in dareiyah empowered by wahhabism. After that the ruler had the political control and ibne-abdolwahhab had the chief of clergy and after their death, their children maintained these situation. (al-amin:5/1-4/1).

The first Saudi government

Mohammad ibn-Saud became the ruler of dar'eyah after his father's death. He allied with ibne-abdolwahhab and conquered the large part of Najd so he is the real founder of Saudi government. First, he throw many tribes and riaz (the most important city of najd) under his rule. Nevertheless, after that they allied with the rulers of the other parts of Arabia like emirs of najran and al-ahsa and revolt as soon as they could. As result of that, ibn-Saud lost riaz but finally he became able to suppress the rebellion although he could not conquer riaz again. Under his rule, Wahhabi forces passed the boundaries of Najd and even frightened the Sharif of Hejaz. He died in 1179 a.h./1765 b.c. after 30 years ruling. His son Abdul-Aziz succeeded him after giving permission of ibne-abdolwahhab. He married ibne-abdolwahhab's daughter and was titled as imam for the first time in Saudi family. He continued his father's policy and fought all along his 30 years ruling time. He conquered riaz and al-ahsa and formed a powerful government in the vast area between Persian Gulf and jabal al-shammer. Abdul-Aziz defeated Sharif's attacks and even allied tribes supported by Ottoman Empire. Struggling between Abdul-Aziz and Sharif continued and because of failing Sharif to achieve victory, many of tribes of Hejaz joined Wahhabis. Finally, Sharif saw himself unable to fight Abdul-Aziz so accepted the Abdul-Aziz supremacy. Saudi emir also attacked Karbala (of Iraq) and killed most of its residents after deconstructing its holy places. As result of such combats, the al al-Saud territory expanded from Euphrates banks to Persian Gulf shores in ras al-khaimah and bahran and Oman and even seashores of Hejaz. Abdul-Aziz also conquered Taef and finally was killed in the mosque of dar'eyah in 1218 a.h./1803 b.c. his son –Saud famous to great Saud- succeeded him. After suppressing rebellions, he attacked Oman and approximately conquered that but he did not complete that because of the opposition of the east India company. Then he suppressed the Sharif's rebellion, captured Hejaz, and omitted the sultan of ottoman from khutbah. These operations were followed by his attacks to Iraq and Syria that faced the resistance of ottomans. Because of these attacks, ottomans ordered their governor-general in Egypt to fight Saudis. In the first Egyptian attack, they faced heat and thirst and illness then they were taking unaware by Saudis and failed. The next attacks were successful and they captured Hejaz and advanced inside the Saudis' territory whilst Saud died in 1814 b.c./1234 a.h. his son –Abdullah inherited bad conditions. He failed in a few combat completely. Dar'eyah was fallen and emir and his family captured and sent to Istanbul. He had been hung in Istanbul in 1818 b.c./1234 a.h. the next emir was his brother Moshari

appointed by the Egyptians as the ruler of Dare'iyah but he revolted later and then failed and was killed. (1235 a.h./1820 b.c.). In this manner, the first period of Saudi government ended. Yet Wahhabis had strength and activities in Arabia and tried to defeat the Egyptians. (Sajjadi, the first Saudi government, 1391)

The second Saudi government

Turki ibne-abdollah was the founder of the second Saudi government. He fled while the Egyptians attacked. He led the Wahhabi rebellion in Dar'eyah in 1821 b.c./1236 a.h. and extracted the Egyptians. Then he captured Najd and riaz and al-ahsa and attacked Bahrain, Qatar and Oman so the sheikh of Bahrain had to pay zakat(a religious tax) to Wahhabis.turki was killed by another member of Saudi family supported by the Egyptians in 1834 b.c./1249 a.h. his killer was also killed by his son and successor faisal so faisal became the new Emir. Faisal was also defeated by the Egyptian forces and captured. Nevertheless, he fled from Egypt in 1841 b.c. /1257 a.h. and conquered Najd again. This time he accepted ottoman superiority and paying taxes. Faisal divided his territory between his sons in his life's last year's so when he died in 1865 b.c./1282 a.h., domestic wars began in Saudi family resulted in empowering al al-rashid's government and Saudis' territory was captured by this government in 1892 b.c /1309 a.h.(sajjadi, the second Saudi government,1391)

The third Saudi government

This period began with ruling of Abdul-Aziz ibne-abdolrahman ibne-faisal famous as ibn-Saud. He was one of the greatest Saudi rulers and the real founder of Saudi Arabia government. He had fled to Kuwait with his father after capturing riaz by al al-Rashid. Sometime later, the ottomans tried to capture Kuwait by their allied al al-Rashid against that, England formed an alliance from Arab tribes opposite al al-Rashid and Wahhabi tribes under Abdul-Aziz's leadership. After a few a few battles, Abdul-Aziz captured riaz in 1902, founded Saudi government again, and developed his territory by conquering Najd. He returned the saudi boundaries to the old ones and named himself emir of Najd and imam of Wahhabiayah. (sajjadi, the third Saudi government,1391)

This fact that Saudi government revived two times signed influences of al al-Saud on Najd residents and forasmuch as the Saudi government had based its legitimation on Wahhabi religion it could be concluded that Wahhabi religion earned a lot of ceaseless influences on the people of najd at least in the end of the first Saudi government (1818 b.c./1235 a.h.) and this ceaseless influences prepared the basis of reviving of Saudi government again and again.

Abdul-Aziz defeated al al-Rashid and killed their ruler in 1906 b.c./1324 a.h. along the First World War; he restored al-ahsa from the ottomans with England support. He concluded a treatment with England in 1915 b.c./1333 a.h. that according to it he undertook not to attack Arabs allied England, not select his successor from England's enemies, not grant any privilege to England's enemies and coordinate his foreign politics with England. In return, England undertook to pay Abdul-Aziz sixty thousands pounds every year. Abdul-Aziz conquered jabal al-shammer completely in 1921 b.c./1339 a.h. in spite of England's weak disagreement. England canceled the treatment in 1923 b.c/1342 a.h. and ibn-Saud could conquer Hejaz and osayr on the red seashores in 1926 b.c/1342 a.h. and named himself sultan of Hejaz, Najd and their supplements. Then he started reforming the government system. He imparted an edict in 1927 b.c/1346 a.h. in accordance with it the tribal laws canceled, the religious laws displaced them, and judgment became the duty of judges

sent by the government instead of the chiefs of tribes. This reformation resulted in empowering the central state. Then ibn-Saud united the administrative system of different parts of his territory and named it "the country of Saudi Arabia". (sajjadi, the third Saudi government, 1391)

It was how salafiyah earned its greatest achievements: getting control over Saudi Arabia after two centuries of efforts. About the Wahhabis' most important conquests, it should be said that considering the economic conditions of Najd, the Wahhabi warriors' main motive was plunder (except about ikhwan warriors) but it should not cause denying another factor of developing Wahhabi territory: Motawaeen (volunteers). Motawaeen was a network of Wahhabi missionaries had been formed from ibne-abdolwahhab era. They had been trained at the religious schools of najd and then sent to the other part of Arabia. They also had duty of strengthening of Wahhabiyah in conquered areas. They commonly were very faithful to Wahhabi teachings although economic motives also appeared among them in Abdul-Aziz era. (Barzegar koleishemi, 1930: 24-13) but what was the reason of their success was impossible unless with existing some attractions in Wahhabi thoughts. In addition, it is clear that the Salafi call to return to the primary Islam and salaf era has had many advocates among Sunni Muslims.

Forming and eventual of ikhwan

A movement formed in Abdul-Aziz era helped his military victories a lot. The name of this movement was ikhwan. Ikhwan movement invented by a few Wahhabi clergy. (Vasiliof, 1995: 295). The term of ikhwan used for students of religious schools from ibn-abdolwahhab era but this later ikhwan chose this name to declare that the relationship between its members was brotherhood instead of tribal bounds. (al-asimain, 1430:163/2-161/2). They call to sincerity for purpose of developing wahhabiyah and obey the imam (Saudi ruler) and help each other and non-cooperation Europeans or the Muslims under ruling of Europeans. They during an action named hijrah, separated from their tribes and immigrated to a part of desert and after preparing agricultural tools, started farming and learning Wahhabi thoughts. They believed that they immigrated from jaheliyah to Islam through this immigration. The cooperation between ikhwans strengthened during this manner of life. Such that when one of them had been killed in battle or lost his property, the others gathered and helped him or his family (vasiliof, 1995: 297-295). The first hijrah place established in 1330a.h (wahbah, 1417:285) and the next centers gradually established all over Najd. (Vasiliof, 1995:295). Abdul-Aziz supported this operation and helped ikhwan by sending them money, seeds, agricultural tools, materials for building mosques and houses, teachers and weapons. ikhwans' epic spirit purposed obeying god and his representatives and expected both worldly and eternal rewards (vasiliof, 1995:295) but some joined the movement only for worldly reward (al-asimain, 1430:163/2) ikhwan tried to remove its members' tribal habits through engaging them in agriculture. For that purpose, the hijrah villages formed but ikhwans thought about religious fighting more than agriculture. Forming ikhwan had important advantages for Saudi government as below:

1. Decreasing enormities between tribes
2. Forming a military force that had both epic spirit and military experiences and fought for the goals of government
3. Weakening the loyalty to tribal chiefs and strengthening the loyalty to religious and political leadership

4. Increasing security because of settling down of people (al-asimain, 1430:164/2).

However, ikhwan movement had some troubles for Saudi rule too. When Ibn-Saud decide to bring radio and phone to his country ikhwan recognized these facilities as evil tools. The government tried to satisfy them by broadcasting the voice of Quran through radio and phone but it did not satisfied ikhwan. They even considered cars if not sinister at least one of the pagans' bed'ah. In spite of this disagreement, using cars became prevalent in Saudi territory (vasiliof, 1995:331,342,352). It was not ikhwans' only problem. They considered themselves as true Muslims and other people as astray ones (wahbah, 1417:286) so they made troubles for people and pilgrims and therefrom the Saudi wars had ended, there was not anything for ikhwan to do in developing wahhabiyah. So they were getting ungovernable. They attacked the boundaries of Iraq and Kuwait against abdolaziz's firm orders in 1345-6 a.h. because of that operation, Abdul-Aziz went under pressure of England, finally had to suppress ikhwans, and ended their movement. (Vasiliof, 1995:352)

Wahhabiyah in Qatar

Developing of salafi Wahhabi thoughts was not restricted to Saudi Arabia. The small emirate of Qatar was influenced by wahhabiyah too because of vicinity to Saudi territory. Its real founder sheikh jaseem-ibne-mohammad of house al-sani rose to power in 1867 and opened a new chapter in the history of Qatar. (Mohanna, 2001:86). He was a Wahhabi clergy and issued wahhabiyah in Qatar. He also took action in publishing Wahhabi books in Qatar and even in India (mashregnews, 1391)

Wahhabiyah in Egypt

A group named "ansar alsunnah almohammadiyah" was established by sheikh Mohammad hamed alfaghi in 1926b.c/1345 a.h. that its basis were calling to pure monotheism and correct sunnah. The thinking basis of this group was according to the method of ahl al-hadith, ibne-taimiyah and ibne-abdolwahhab (farmanian, 1388:24). This group also called to establish Islamic caliphate (ansar alsunnah almohammadiyah, 1393) this goal signs that this group was influenced by regional cultural condition in spite of being Wahhabi because the thought of revival of caliphate was one of the main ideas of the Egyptian Islamic reformist movement under the leadership of sayid Jamal aldin.

Conclusion

Salafiyah means following ancestors is a current among Muslims that believes Muslims must emulate all behaves of Muslims lived in the first three centuries of Islam. They disagree any using of rationality in understanding of religious orders and believes. The roots of this movement formed by ahl- al-hadith and with enmity to develop rational thinking. This movement empowered by ahmad-ibne-hanbal in the third centuries but it really established by ibne-taimiyah in seventh and eight centuries on the basis of ahl-al-hadith and ibne-hanbal's thoughts. Therefore, this movement did not form suddenly or even in short-term but it took centuries to earn its real shape. salafiyah also had changes in its history that the most important one was advent of wahhabiyah. Wahhabiyah changed two things in salafiyah: slight changes in believes and bringing the thoughts of salafiyah from theory to act. For this second change, wahhabiyah established three Saudi government successively and earned his greatest victory in its history by conquering areas named Saudi Arabia country later. Of course it was not the only success of wahhabiyah but it had been able to rule Qatar and penetrate Egypt (although slightly).

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