
Wahhabism in Republic of Azerbaijan

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Abstract

After the collapse of the Soviet Union, the Muslim republics of the central Asia and Caucasus were considered as a new objectives for the diversion radical movements specially Wahhabism. In this geographic set republic of Azerbaijan considered as one of main objective countries for many reasons and the leader of Wahhabism groups were engaged in missionary activity in this country. The main reasons for activity of this groups are, although the Azerbaijan is a Muslim country with majority of Shiite, but nowadays it is in a bad situation in area of religion and religiosity and religion community of this country is in a type of intellectual confusion. The three cases which can be considered as main reasons for formation of this situation are, first is religious and ideological vacuum which is legacy of communist rule. Second is selecting the Secular model as type of political system in a Muslim country which is follower of Ahle Bait (PBUT), and the third is lack of attention and emphasis on religion and the religion of the majority community and insists on equality of all religions from perspective of type and amount of activity and propaganda from the government.

Keywords: Wahhabism, Caucasus, Religion vacuum, Republic of Azerbaijan.

1. Introduction

Republic of Azerbaijan with 86 600 square kilometers area is the most important country in the South Caucasus. This land belonged to Iran till 200 years ago. But in the war of Iran and Russia by the treaty of Golestan and TurkmenChay joined to Russia. After the collapse of the Soviet Union in October 1991 Republic of Azerbaijan has announced independent and as an independent political unit in international arena has recognized. Nowadays one of the most important radical movement

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that has been obstacle for Muslims success in all over the world and has lend lots of sorrow for Islamic world is Wahhabism. At the moment Republic of Azerbaijan is one of the countries that has become a place for action and prowl of this radical movement. This article examines the role of Wahhabism and Wahhabism threat for Azerbaijan and the regions.

2. Discussion

Intellectual and political history of Wahhabism

Ahmad ibn Hanbal (164-241H.q):

Ahmad ibn Hanbal, the founder of the Hanbali sect and had been considered as one of the thought leaders of Hadith, was born in Rabi al awal 164 AH in Baghdad. Ahmad ibn Hanbal was a jurist who travel a lot, and in the pursuit of knowledge and tradition to Hijaz, Yemen, Kufa and Basra travelled. And gathered lots of Hadiths. And put them in a series called documentary of Ibn Hanbal. Ahmad had many masters, in fiqh and hadith, So that Ibn Khallikan considers him one of the companions and special students. Of Imam Shafi.'

Ibn Hanbal after 77 years of living in the twelfth of Rabi al-Awwal 241 AH, after a nine-day course of the disease died in Baghdad a , and his body was buried in the tomb of bab al Hor. His life history, testifies that Ahmed resistance in his beliefs, drew emotions of people to him. And gradually he became the imam of belief among Sunnis and could publish Sunni beliefs as were valid to him. He was the founder of his school called "Hanbali"

Ibn Taymiyyah:

Ahmad Ibn Taymiyyah, was born five years after the fall of the Abbasi Caliphate in Baghdad, in a district called Horran in Sham. This city in the years before his birth and his childhood was invaded by the Mongol. So, people of the city, including Abdul Halim Ibn Taymiyyah's parents were forced to leave the city to go to Damascus. Ahmad ibn Taymiyyah as a jurist, Hanbali narrator, aroused against all liberal and modernist. Some of the reasons that scholars objected to ibn Taymiyyah were as follows:

1. Considering a body for God
2. Considering a place/location for God as an object
3. God is alike objects and creatures
4. Denying the Spiritual magnificent of prophet Mohammad after his death

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5. Denying prophets pilgrimage and intercession

6. Insulting the prophet's

7. Most important calling all the Muslims infidel

Actually he believed that any action that hadn't be done in prophet's time shouldn't be done after him .ibn Taymiyyah derived 3 rules from the general principles.

1. No benefactor person or friends of friends of God should be a means to get closer to God,

2. Don't refuge to any one for help , living or dead

3. Shouldn't be bowed to any ones grave or tomb specially prophets

In fact, they believe that funeral and mourning is forbidden because dead man can't do anything not spiritual and worldly affairs.

Muhammad ibn Abdul Wahhab

Muhammad ibn Abdul Wahhab was born in 1115 AD in Uyayna. Muhammad's father had taught religious affairs justice in Uyayna. Mohamad was interested in interpretation books and hadith and fiqh opinions from his childhood and had been taught Hanbali tradition by his father, who was a Hanbali scholar. Abd al-Wahhab studied religious science and started judging as a career. Muhammad son of Abdul Wahhab after the end of the introductory courses went to the Medina for studying. During in his studying he had told some words that had some special ideas behind them. So that his teachers were worried about his future and told he will mislead people if started for proselytism. Mohammad ibn abd al wahhab was brought in tribal society and because of his father's hanbali beliefs and his job that was judging became interested in hanbali's fiqh and whom that had studied it specially ibn taymiyyeh and his student ibn gayim and also ibn addaolhadi .so for getting more information about these persons and informing of the cultural social and political atmosphere of Syria and Iraq that were ruled by the Ottoman Empire traveled to those areas.

Religions in Azerbaijan

Islam

Republic of Azerbaijan has been one of the most important Islamic centers of the ancient years, and still have ethnic links with Islamic history and shiite art. More than five thousand places according with the Shiite Islamic architecture there is in this republic. Three hundred institutions and religious consensus in the country that operate legally and are supervised by DQIDK. There are also three hundred mosques in the country that are acting in cultural and religious features legality, but twenty percent of them do not work. Baku Islamic University and the Sumgait Islamic University are those academic centers that Field of "Islamic theology" taught there.

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The rise of Wahhabism

The Religious vacuum created in Azerbaijan in the years after independence, was a good time to propagate other religions and sects emerging and attract an audience among people who had lived seventy years in irreligious, People who were strongly eager for speaking out, after getting their freedom, were walking after their awake mettle, and lived like an arid desert waiting for water. On the other hand ruinous war in Karabakh and political chaos in Azerbaijan in early years of independence as well as the crisis in Chechen in the North Caucasus (in later years) the opportunity to advertise and spread of different religions and sects such as Wahhabism, in the Republic created.

History of Wahhabism attendance in Republic of Azerbaijan

Wahhabis in the early 90's by Arab charities help have found their way to Azerbaijan. Abu Bakr Mosque (the largest Wahhabi mosque in Azerbaijan where followers of the Wahhabi doctrine often gather in this mosque) with the financial assistance of the Kuwaiti charitable foundations established in Baku in 1998 and its supervision was given to "Suleiman gamat" who was educated in Saudi Arabia In these years some Arab charities were expelled from Azerbaijan. But for the activity of Abu Bakr Mosque hadn't made limits and because of that some members of the mosque and publications accused haji gamat to cooperating with the government. At this time "Ali Khan Musa of" one of the members of the Abu Bakr mosque was known as one of the figures. In this time, Wahhabis call him Ekhwan. Wahhabis as the third largest group of foreign missionaries using the pristine religious and ideological atmosphere of Azerbaijan entered on the scene of Azerbaijan. And missionaries of the Wahhabi sect from 1995 began onwards to promote the Wahhabism and destruction of other religions, especially Shi'a Islam.

The followers of the Wahhabi sect gradually expanded its activities in the Republic of Azerbaijan and began to brainwashing in this country.

Wahhabi active groups in Republic of Azerbaijan

The early years of the twentieth century due to the rapid spread of this cult in Azerbaijan, The other paths of this cult parallel to each other has spread and growth. Four main groups that nowadays are active in Azerbaijan include: Jihad Population, Salafis, migration population (excommunication) and the Brotherhood that each branch had its own president and its own principles and beliefs associated.

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Wahhabis major fields of activity

Nowadays Azeri Wahhabis and followers of this religion that are acting by support of Arabia and other Arab countries financial help by the name of charity units , With the establishment IN war refugee camps and penetration into the education system of the country , tend to propagandize their religion. As ANS Press reported that studies on the schools has shown that the influence of radical religious movements among students is expanding.

Azeri rulers fight against Wahhabism

Azerbaijani Governors after 11 September 2001 and knowing the nature of these groups who could face the rule of Azerbaijan with a huge challenge, revised on their decisions, and considered some restrictions on them to prevent their growth .Although it seems nowadays the fight against this movement has got a Steep slope. The two cases are mentioned below:

1. In November 2005, on the eve of parliamentary elections in Azerbaijan, politicians of this county were talking about the threat of political stability of Azerbaijan from the Wahhabism more and more. This concern was justified based on the evidence, and one of the evidence was in relation of sending 14 ton of religious publications to Baku ,in Azerbaijani , Russian , Arabic , Uzbek-Kazakh languages for the Muslim Council of the Caucasus from the Muslims Commission of Kuwait. The government banned these book, because in many of them Wahhabism was advertised and Sunni and Shiite, Islam branches, were against each other.

2. In 2014 lham Aliyev during his visit to Iran and his meeting with the Supreme Leader, showed his concern about Wahhabism, and said that (religious extremism) is as the cause of common concern between the two countries states and called for greater ties with the Islamic Republic of Iran.

3.Conclusion

Wahhabism at the beginning of its activity in Azerbaijan introduced itself as submissive and supportive of policies of the ruling system. And bye the praising of the sovereignty of that country , by urging on the continuation of its campaign, their followers were increasing, and after strengthening its position, there is a threat to the stability and security of this country and these are the exactly the same process that in other countries have experienced before. Unfortunately the America and the Zionist regime support, is a key factor in the spread of the cult of the Wahhabi sect in Azerbaijan. The fears of forming Shia government in the neighbourhood of Islamic Republic of Iran

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according to the historical, cultural and religious commonalities between the two countries has caused to create rifts and divisions between the two nations more and more. Azerbaijan Sunni Muslims that make up about 25% of the population, in the absence of Wahhabi influence are not considered a new threat to the Azerbaijani government and the Shia community. But high sentiments among the ethnic groups in the Caucasus and non-Azeri of most Sunnis living in sensitive border areas has caused the movements of anti-Shiite Wahhabis, create the risk of violent facing between the followers Sunni and Shia. So Baku recently realized the danger of Wahhabism, and monitored its activities, and Wahhabism tactics in this field is blowing in religious conflicts and sectarian strife.

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