

The threat of Salafism and Strategic Requirements of the Islamic Republic of Iran

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Abstract

Islam is a religion that is essentially integrated the teachings of unity is being built, But political developments in the Islamic world has led to the emergence of sectarianism among Muslims. Salafism of the most influential Islamic sects that due to the similarity with the interests of some regional and extra-regional powers growing and developing. They reductionist identity of its own, especially against the Shia, while providing identity-oriented in order to include all branches and Sunni sects have addressed the underlying challenges and threats in the external environment and foreign policy of Iran. Threats range of political, strategic, security interests and ideological identities to be included which requires proper ways of coping. This article examines the approach of threat and enemy of Salafi and its role in regional developments and then the Islamic Republic's strategic imperative to contain and neutralize the threats mentioned.

Key Word: Salafism, Security, Iran, Vahabism, Strategy

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Introduction

Salafism means being an imitation of the past or blind imitation of the dead and the so-called cult that adherence to Islam and his followers made good ancestors know and in actions, behavior, and beliefs on the nationality of the Prophet, the Companions and followers suggested. Specifically, the Salafis are a group of radical Sunni Muslims who follow their self-righteous, you know that is and argue that in practice, behavior and beliefs of the Prophet, the Companions and followers to abide addressing. They believe that Islam's views should be expressed in the same way that the companions and followers expressed; the only reference is the text of the Qur'an and Sunnah of the Prophet and religious scholars of different voice and arguments that are appropriate to the circumstances of the times, not. Many hard-line Salafis accuse them; time and place of the historical process in accordance with the requirements of the political, social, subject to change and transformation, the core and foundation of the Salafist jihadist organization al-Qaida in the Islamic world were called. The cult of fueling religious differences In the region, specifically targeting Shiites and the Islamic Republic as the only rule based direct target of their attacks have been Shia teachings and concepts. Following the developments since awake In the region, specifically targeting Shiites and the Islamic Republic as the only rule based direct target of their attacks have been Shia teachings and concepts. Following the developments since awake Islamic, Middle East experienced the momentous transformations, with the spread of religious forms, religions approximation to the grand strategy of the Islamic Republic has become in direct conflict with Is Salafi thought and practice. The motives of the mobility, expansion and invasion of Salafists in Islamic countries fear the spread of culture from the Islamic Revolution and the Islamic awake and aware Muslims today Iran's Islamic Revolution is real and school. As a result of this approach, an ideological dispute with Iran over the sectarian balance in the region that today is the emergence of new forms continued. The apparent conflict between the Salafis and Shiites objective structures and cognitive structures in general and Iran in particular, the origin of the study and analysis, carrier, and intellectual and Salafi strains of It is highly important because of the security environment through a better understanding of the Islamic Republic of Iran and the country's strategic requirements will be achieved.

1-bearers of ideas of Salafism

Salafiyyah as a stream of conscience of its long ideological backing. As the Hanbali religious adherents are mostly Salafi and Hanbali are most attracted by Salafist beliefs, but between Sunni Salafi School that is one of the four Sunni schools of thought rooted Salafist link is established. Hanbalism in the Arabian Peninsula has the greatest number of believers and followers of this religion are a minority in Syria and Egypt. Adherents of Salafism their ideas to Ahmad ibn Hanbal attribute. Ibn Hanbal as Mohaddesi prominent companions and followers of hadith texts was opposed to any interpretation of with the elders of the people vote, the head of incompatibility (Seyednejad, 1385: 166-165). He calls opposing tradition and innovation "from Alahva' and Al Bada" did not agree. What is certain Ahmad ibn Hanbal over one hundred and fifty years leader of orthodoxy – Future but, "in general, a stratum of being, following the appearance of the word, prejudice, zealotry and the remoteness of his legal school of historical and living reality of everyday life and social distancing themselves from whatever the smell of freshness was, in total, to fall and the decline of religion and the followers of this sect led the decline." According to Ahmad ibn Hanbal period could be a turning point in the history of the Ahl al-Hadith opposition it is affiliated with opposition groups, particularly the Shiites and flow to it. After the death of Ahmad ibn Hanbal, his thoughts and ideas almost a century of tradition and innovation standard that was under the influence of Salafism his religion and religious publications Ash'ari was gradually forgotten. In the fourth century AD, Abu Muhammad al-Hasan ibn Ali ibn Khalaf, the spring for the revival of Salafism tried, but proved insufficient against the uprising. In the late seventh and early eighth century, Ahmad ibn Taymiyyah and his student, Ibn Qayyim Al-Jawziyya, Hanbali's ideas were so radical restoration. Mohammad Abu Zahra in expressing opinions in this school of Islamic beliefs writes: "Any act that at the time of the Prophet (peace is upon him and his progeny) there has been a minor and later should not be done" (Hajiyani, 1383: 25). Ibn Taymiyya Hanbali jurist and theologian, the other three rules derived from the general principle that:

- no Righteous or friends of friends of God should be a means of approach to God;
- The Living or dead should be no refuge and no one should be asked to help;

-The Graves of any prophet or the righteous shall be blessed Search or bow.

The second most famous character and distinctive Salafi is Ibn Taymiyya of Harran. Salafism is a turning point in his thinking and his extensive written a great service for the compilation and publication of the invitation futures. Ibn Taymiyya saw the fall of the Abbasid state, and because the government at the end of his time serving the people of tradition, The fall of the Abbasid Ibn Taymiyyah determined to protect her from thinking people of tradition and heritage, according to his predecessor. Ibn Taymiyya in a unique position between the Salafis and referred to him as Sheikh-ul-Islam. Ibn Taymiyya as a theologian and defender of religious fanatics Hanbali interpretation was opposed with the liberal and therefore further actions would be Hanbalism decadence and backwardness. Ibn Taymiyya era, the period of decadence and decline of philosophical thinking and logical reasoning, as well as appearances century turning to religion and superficial attention to religious education and as has been dried. In fact, in this age, jurists and theologians cortical Hanbalism some religions such as defending the religion and beliefs of their particular religious, to justify their own principles and secondary principles of religion and probably stood in the way against science and philosophy. . Ibn Taymiyya was one of those who stood in defense of Hanbalism. In his defense of the faith, fought with other Islamic denominations and beliefs with the aim of reviving the Hanbali religious beliefs expressed in his many books. “With the death of Ibn Taymiyya, invited to Salafism and revival in the belief Ahmad ibn Hanbal was practically forgotten Bojnordi Mousavi, 1387: 103).

The rise of Wahhabism, a milestone in the revival of Ibn Taymiyya considered. In the twelfth century AH, Muhammad bin Abdul Wahhab Najdi with this claim to return to the original Islam, Salafi thought again brought into theological controversies. He believed that Islam was essentially his first in exile and the stranger will come back; Muslims fought and simply follow the self-righteous religion and invited primary and obvious manifestation of his self-righteous Imam Ahmad ibn Hanbal was. Salafi traditions directly from Ahmad ibn Hanbal, Ibn Taymiyyah, Ibn al-Qaim Aljvzyh and Muhammad ibn Abdul Wahhab Najdi are Tamimi. Salafism after Muhammad ibn Abd al-Wahhab as a form of political structure and his allies with Muhammad ibn Saud, the founder of the ruling House of Saud in Saudi Arabia accelerated the process.

Mohammad Abdul Wahab who aspires to politics and power, to help Muhammad ibn Saud, the ruler Dir'iyya, a small town in Najd, was able to extend his invitation in the Arabian Peninsula. Ibn Abd al-Wahhab's descendants, known as Ibn Saud al-Sheikh and grandchildren after twice and failed to form a government, Finally, in the First World War, England could help build the government's basis for continuing till now. Ibn Abd al-Wahhab's followers Hanbalism and after a long Travels Islamic countries and rejected by family due to Non-writing opinion, Dir'iyya turned to Muhammad bin Saud ruling. Abdul Wahab aspects of the anti-Ottoman movement, and the Hanbali sect that were once the rulers of Saudi Nejd to his religion turned, she Ottoman Empire and thus risk Muhammad Ali Pasha, Khedive of Egypt, on behalf of the Ottoman Sultan was ordered to suppress them. Despite this repression, over time, the followers of Muhammad ibn Abd al-Wahhab of Najd and Hejaz were dominated again and the Saudi government formed today. Indeed, Wahhabism, a response to the challenges of the modern world and its influence on Muslim lands, so with defeat of the Ottoman Empire, the invitation did not disappear. But after a while again returned to power and established government, however, remained in the Arabian Peninsula invited and did not go beyond it, Although the Arab response was positive because the challenges facing the Arab-Muslim man was, however, essentially naive Bedouin Arabs of the responses (Khosravi, 1390: 76). According to Wahhabis, New Wahhabi religious School, but the self-righteous religion and so they called themselves Salafis. The claim that the actions and their behavior, self-righteous, the companion of the Prophet Muhammad (peace be upon him and his progeny) and their followers follow. Wahhabis believe should be the basis of religion on the Quran and the apparent correct traditions of the Prophet (peace be upon him and his progeny) and his companions be established and in seek the verses and traditions without any changes and interpretation and action is invoked, merely to appear to be doing their meaning. Therefore, they conduct those Muslims who do not conform to the Quran and the traditions of deviation from the principles and secondary principles of Islam, the Quran and rheumatoid arthritis.

Mohammad Said Ramadan Albvty, Salafi and Wahhabi sect critics thought, in his book "Happy Salafiyah stage of La Islam " about the rise of Salafism and says: Salafism is relatively emerging phenomenon that is unwanted and exclusivist claim to be Muslims, and all except the infidels

counts; Wearing robes of self-righteousness and self-sectarian attributable to the claim of unity with the environment without religion, with religious basis of the opposition. Salafism, Wahhabism, the same bed, there is no claim that any religion should be returned to the era predecessor in the period companions and followers of all religions achievements are the result of centuries quest sects scholars And precious economies in various aspects of Islamic culture has made, deniable and "Islam without religion" adopted. Salafi thought the high calling of hand and says: Let us put aside all religions to becoming one go, but with the other hand, the sword of excommunication to take and claims that with removal of the Muslim community and others to drive them to the infidels, the Muslim community is unified. Interestingly, the fight against followers of some Islamic sects, even the jihad against the infidels is more necessary. Because the Salafi attitude, fighting infidels is a principle more necessary. On the back of this invitation to atheists, a religion lies and this invitation is meant to promote a religion, It practically fork rigidity and narrow-mindedness that Islam as a religion, immobile, lifeless, incomplete, weak and portrays no- Gravity And with resurgence of violence and prejudice way to any approaching a longer closes" (Khosravi, 1390: 60).

The Wahhabi Salafists, the unity of all Muslims except themselves, and they misinterpret it in a way that will not adapt to reality And it does not separate company, understood and acted on this understanding. Therefore, all Muslims out of ignorance are pagan. This sect with Sunni sects differ in doctrine and theological and claims that innovations, superstitions and illusions into the true religion of Islam and Muslims from pursuing a self-righteous way has been opened. Salafis believe that tradition is not abrogated with the Qur'an and the Qur'an needs to requirements cents cents more than the Quran and sayings of the Quran should be released. Of course, this does not mean that the Qur'an and the Sunnah and Hadith preferred is of secondary importance, but must act as the Qur'an, the Prophet (peace be upon him and his progeny) did it. Although this is due to the conditions faced daily with problems.

2. Intellectual principles of Salafism

Salafist branch of the reformist Islamic tradition that took shape in the late 19th century and their center of gravity Egypt. Salafists want a return to the purity of premises Islam through a "self-righteous" that the

principle of sufficiency of faith and belief were the early Muslims. Salafis are those who because of his absolute adherence to the Koran and the Hadith followers are self-righteous. Self-righteous examples include the first three generations of Muslims, the Companions, Successors and followers of followers. The purpose of inductors along with a number of scholars such as Ibn Taymiyya and Ibn Qayyim Jvzyh and he believed that the incarnation Salafist Islamic call for expression in the same way that in the era of the Companions and Successors, and do not believe for reasons other than the Qur'an. Salafism from a hand-picked by providing a level of interpretation and jurisprudence rejected the Qur'an and opposed to the multiplicity of religions And towards people of other religions and Islamic sects hostile and the other on promotion is also allowed to impose war And the role of religious and political goals emphasized jihad (Ben Ali Sqaf, 1387: 57).

The Islamic Salafism is a movement in recent history while feeding from self-oriented, based on specific relations of political power And in the macro sense, it can be all applicable governmental and non-ideological approach and the know Is seeking to renew the historical caliphate and to build societies based Sunni Salafi interpretation of Islam. The operational definition of the concept of Salafism can be considered an issue argues that in the outside world, the whole range of Salafism "traditional" and "moderate" and "extremist Salafi" in the covers. Given the implications of multiple and conflicting Salafism has gained today than it approaches polls close, especially self-wing and Islamic sects and other trends, such as Wahhabism is necessary. In fact, today, in light of the turbulent definition of the concept delivers a Sunni, Salafi currents, inductor words are begging and even the Sunnis largely in opposition to the Shia are used. One of the peculiarities of the Salafism and its perceptual environment, sectarianism and destructive Foundation; Salafism because it is spontaneous The current monopolistic interpretation of the cult Najia, inventor of new values and beliefs in the following Salafism is that most Muslims consider it contrary to Scripture and tradition And because of malware that even the streaming with excommunication Islamic sects Muslim communities in the form of a special mission focuses destructive actions against them And these actions clearly considers sacred. Salafists in this regard by rejecting any revisionist interpretation, often as a leading al-Qaeda figure Ayman al-Zawahiri said, according contingency and the requirements of the day

(bottlenecks Salafism), reduction of differences among various Sunni schools is necessary (Elgar, 1387: 97).

Salafist thinking can be summarized in a few points are as follows:

- Acceptance of the idea of metaphor and embodiment of God in the right balance,
- Tarnish the honor of the Prophet (PBUH) and the malice of the Ahlul-Bayt (AS) and disrespect to them,
- Intellectual terrorism, or the accused opponents of polytheism and heresy,
- To recognize any malice towards them and oppose Islamic sects and religions approximation,
- Militancy them with Islamic mysticism and its symbols such as the mass and birthday gatherings and pilgrimages to the shrine of the Prophet, companions, parents and heresy and superstition, knowing these things,
- To recognize commentators interpret and intransigence and uncompromising leader and books with virtual interpretation and understanding of the Arabic language and its practices,
- Playing into the traditions of the Prophet and inconsistency in order to warrant the accuracy or weak hadiths and sayings, in accordance with the requirements of their religion,
- Stay away from argument to argument adhering to the Qur'an and Hadith, reject reason and rationality and rationalism Even in matters of faith and preferred to quote the wisdom and commitment to tackle it,
- Lack of consensus except on issues that agree or admit to their meaning.

3. Open the Salafism in the Muslim world

Salafiyyah During the past century's first Islamist movement that has succeeded in forming a government. After the efforts of the 18th century, leading to the formation of the government twice by the House of Saud and Al-Sheikh and fall of this state by the Ottoman rulers in Egypt. In the early 1930s, coinciding with World War I and the collapse of the Ottoman Empire, Abdulaziz Al Saud could contract based on the history of his grandfather Muhammad ibn Saud with Muhammad ibn Abd al-Wahhab, capturing most of the Arabian Peninsula and the third Saudi state was founded. In addition to the Najd, Hijaz he succeeded, East and South of the Arabian Peninsula to help hard-line followers of Muhammad ibn Abdul Wahhab capture. Thus, the first state in the Arabian Peninsula and the Salafi Islamic holy land was formed. Salafists in the 1930s, Umm

al-Qura in Mecca and Medina Muslims dominate and the blinds were base Sacred House of God Sacred invited to publish their own. In addition, Unveiling of the Kaaba, the discovery of oil and vast financial resources to help achieve better grades Abdul Aziz came to his rule instead. Conjoining between oil revenue and invite Salafists in Saudi Arabia, over more than 80 years, creates a unique place for this idea was abandoned. So that the invited futures and opinions Salafis went beyond the traditional boundaries of geography Hanbali Sunni followers of the followers of other sects won. In addition to traditional schools and teaching jurisprudence inside and outside Saudi Salafi mosques and schools, three universities, major religions and equipped Makkah, Madinah and Riyadh were started and the Saudi government and religious institutions in the country, graduates are invited for publication Future was sent to all over the world. The three university granting scholarships to Muslim students from other countries are invited to publish Salafi missionaries and returned to their own countries. Soviet occupation of Afghanistan, lands an invitation to Salafiyyah always been based on jihad, energy and resources spent part of their jihad against the Soviets in Afghanistan. At the same time almost Sunni Muslim-majority countries and Muslim communities in non-Islamic countries, mosques and Islamic centers were Saudi government money. The main task of publishing houses invited Sunni Salafi and was under the sway of the world (Feyrahi, 1392).

Four major events in the last three decades, political life Salafis and the conflict with Arab states have had an impact:

- Soviet withdrawal from Afghanistan and Afghan fighters known as the Salafist al-Arab in their home countries,

Led to the 1990s in some Islamic countries like Egypt, Algeria and Saudi Arabia bloody clashes between Salafists and the Arab states should be done. But the Salafist jihadist and takfiri crackdown conflict finally ended.

- occupation of Kuwait and flow American soldiers for war with Iraq Persian Gulf to the south coast, the Salafist scholars to issue verdicts sanctions from the infidels for help create a strong flow and cause led war on Muslims in the Arabian Peninsula was against the Salafists. Younger scholars such as Salman al-Awdah, Ayz Alqyny, travel Alhvaly and dozens of other world Arabia in the 1990s with his fiery speeches against the US presence in the Arabian Peninsula, the Arab Islamic countries

were in broad anti-American wave. Saudi rulers are using traditional mechanisms and screening of Salafi religious scholars succeeded Extremist On this wave.

- September 11, 2001, and that 15 Saudi nationals among the 19 accused of the attack on the twin towers of New York, and US relations with Saudi Arabia is undergoing a transformation of the educational system in the emergence of the extremist Salafi . Americans blamed and the Saudi government accused of appeasing the Salafi extremists and called for reform of the educational system were Saudi Islamic religious schools and universities. In this period the Saudis in response to US pressure several times changed the composition of the council of Saudi scholars Extremist Salafis and scholars to the council, the highest religious institution is the country abandoned. Reforms in education in religious schools and universities were finally traveled to the US in 2005, King Abdullah adverse effects; Sept. 11 US-Saudi relationship was removed.

- Invasion of Iraq in 2003, new ground for radical Salafists to fight against the infidels (US), and from heresy (Shiites in Iraq) created. Saudi security apparatus that has always been suspected ties with the Salafist extremists, this leverage to hit the Shiites of Iraq and has used the new structure. Saudi involvement in Iraq insecurity has led to 11 years after the fall of Saddam, were now official and diplomatic relations between Iraq and Saudi government is disconnected. Despite the good traditions and Sunnis Saudis with the Iraqi Kurds, have no formal relations with the Iraqi government headed by Nouri al-Maliki. Following developments in 2011 Arab world stage once again to activate Salafis were favorable stance samples of its objective can be seen in Egypt and Syria.

4. Trend of Salafism

Salafi currents with respect to the behavior, thoughts and political attitudes can be divided into four distinct movements in the Arab world that is divided as follows:

1-4-Salafi Takfiri: Salafi Takfiri Salafists refers to the tendency of some of his opponents consider infidels. Based on their mind, there is a correlation between faith and action. This means that if you have faith in God and be committed guilt, from religion and is considered an infidel. The only group that had such belief in the Muslim world,. Khawarij believe they knew and the person who commits a grave sin according to

the practice of religion outside and saw Kill obligatory. That is why the Muslims height raised and killed them flimsy excuses. Khawarij Ali (PBUH) was also on the grounds martyr Imam because they believe that they arbitration accept them, were imposed on the perpetrators of grave sins. Takfiri Salafi thought has caused the refusal of Muslims to perform their own religious affairs, the rows are polytheists and therefore as "exiles" count. This group, known as the Khawarij Muslims not think like them and believe them because they are pagans, infidels know (Feyrahi, 1392).

The takfiri Salafism type (excommunication in Islam) Wahhabism. Wahhabis wars with Muslims. In one of the new schools, Wahhabi Takfiri Salafi-dominated Iraq describes the four categories: First Crusaders, who order them, American West, the second Rafzyvn intended purpose Iraqi Shiites; and third, Sfvyn or Iranian Shiites they are believed to have mastered Iraq; Fourth, apostasy, which means that Iraqi Sunnis who cooperate with Shiite-led government. They no difference between those who do not consider the American occupation, and Sunni and Shia Muslims in this country and they all deserve to die. They also have issued fatwas against the unbelievers, the Shiites and other Muslims as "Abdul Nasser al-Barrak", one of Wahhabi scholars, Shia and Sunni Sufi tendencies are considered infidels and polytheists. Such fatwas are rooted in ideas of Wahhabis Salafis. Fatwa to kill Shiites by Wahhabi scholars that "Ben Jbryn" was at their head under the collective testimony of Shiites and destroyed two Shiite shrines of Imam.

2-4-Salafi Jihad: Salafist ideology of jihad element is very important, so that it from other acts of worship such as prayer, fasting and Hajj are more important. However, the Salafist Jihadist establishment of Islamic society, protecting the poor and prevent corrosion in the land of Muslims, including factors Jihad knows, But their main enemy to America and Israel and the Shiite circle limit. The work of this the Salafists to combat these enemies and bombings and gunfights can be summarized in Islamic countries done with this view.

Doctor, "Abdul Latif Hermas", Tunisian thinker, the scale of the deviation draws this way: "jihadi Salafism, in its efforts to define common among Islamic scholars that the world is divided into two parts Islam and blasphemy, does not care, but with development of polytheism and disbelief, a large group of Muslims from outside the circle of Islam. On the other hand, they at the same time, political color to their activities

and their methods of struggle, jihad, blasphemy and apostasy to justify the warrant had to be issued for their opponents ". Groups terrorism in Muslim countries, many of which stem from al-Qaeda, in line Salafi jihadists are the worst crime groups linked to this process in Islamic countries done. Groups like "Aljma Almslhh" and "Aljma JSM Lldvh and Alqtal" in Algeria that killing them in the Muslim world famous, "Jamaat-e-Shabab al-Mujahideen" in Somalia, "Jamaat Jund Ansar Allah" in Rafah and "Hizb ut-Tahrir" is that global activity, are examples of jihadist Salafism (farsnews agency, 1387).

3-4-Salafi propaganda: Salafi Takfiri Salafism is considered the most publicity. Salafism Salafism is a type of advertising that puts the focus of its activities to promote ideas and principles of Salafism. Although the nature of this type of excommunication opponents of Salafism seen, but it appears there is less emphasis on jihad and fight the Muslims. Salafi missionary attempts in the era of globalization, the use of advanced communication technologies, globalization and the Salafi discourse. Several thousand website and several satellite networks, responsible for promoting the views of Salafism are responsible. Consultants are active in the promotion of these flows on two axes: promote the principles of Salafism and Doubt projection. In the meantime, the network "Advertisers Jamaat" Advertising is also a branch of Salafism has branches in more than hundred countries and annually holds two large meeting in Pakistan and Bangladesh.

4-4-Salafi political: political Salafism is a form of Salafism that despite ideological goals, the most sought political objectives and to gain political power. Salafi currents can be divided into two major groups: a) the activities of political groups, are the most sought ideological goals, including the Taliban and Pakistan's population is Muslim Ulama, Fazlur-Rahman and the Egyptian Muslim Brotherhood in addition to Salafi ideas , created in the wake of political power as well. The Muslim Brotherhood features compared with other Salafi movement, the leaders of the two extremes approach as well as a relatively peaceful way and is Non-takfiri. The Muslim Brotherhood, all Islamic sects, including Shia Muslims know and interact with them and based on the positive assessment of the Shiite authentic books. For example, in a written debate with Mahmoud Ghozlan Youssef Nada longtime member of the Central Muslim Brotherhood member Alarshad school, called harshly criticized some Muslim Excommunication of clash against the Shia, it illegitimate

and against the policy described co-founder and mentor Brotherhood. B) other groups of people who are exploiting beliefs for political purposes; like the contemporary Wahhabism, the local branch of al-Qaeda affiliated groups such as "al-Jihad fi Bilad al-Rafidain organization rule" in Iraq and destroyed, "Jundallah" in Iran. In addition, two large gaps in the Salafiyyah visible: a gap between the Salafis and the Muslim Brotherhood is very heavy and as a rule in the Muslim world was found in which the Brotherhood gradually Salafi movements to maintain the same rejection of religious doctrine, away More rational more democratic and more moderate interpretation of Islam and the Muslim world launched, allowing a religious tendencies arise from Egypt to almost all of Africa, the Middle east, central Asia and Southeast Asia, such as Malaysia and Indonesia spread. The second slot to mimic or Sifyhayy Salafis are concerned that consider themselves the rulers and the political approach. The group's symbol, movement, roughly Jamyh External policies are followed and Saudi Dakhiliyah Governorate, what is now known as Wahhabism. But other groups are jihadists that they strongly deny (Vaezi, 1391: 114).

Both groups are jihadists, known as jihad and jihadists with the same Srvryh other streams that fall in between the cup and jihadi forces, both intellectual debate and Jihad. Today, the most powerful in the OIC countries Srvryh flow that is more prone to conflict, with the difference that jihadist movements now focus more on engagement with the West, but inside the world of Islam Srvryh More issues follow. The reason for this conflict, three things: one backwardness of the Islamic world, Second and Third West and East that Islam and democracy in the Middle East that some response in its defense and some get involved with it together.

5- The threat of Salafism environment in the Islamic Republic of Iran

Perhaps the most important component and head of the political system in Iran after the Islamic Revolution Islamic identity and the most important challenges and threats to it are mainly from the aspect of identity. Accordingly, Salafism challenged by any other interpretations of Islam, especially Shia-led recitation of the Islamic Republic of Iran, Islamic foundations of a life of extreme and reduction of the displays. . Readings that the main Shiite identity "other" defines and Islamic identity is reduced sectarian identities. Accordingly, the Salafis, the most

important threats to the Islamic Republic of Iran, in different layers can be identified; a range of strategic threats, political, security embraces the threats of identity.

1-5-Salafi collective identity against Shiite identity: an important part of identity politics Salafis on Iran and Iran's foreign policy relates to a process they use the semantic and conceptual confusion today means almost non-Shia Sunni word refers, the formation of a Salafi tendencies as a collective identity to their identity and self-help is offered. Salafism this collective identity against Shiite identity in this regard, efforts to reproduce identical and normative behavior in society Sunni against Shiite done. Therefore it can be said that advertising and promotion of Salafism in the attitude of cooperation and close ties with Shiite Iran's foreign policy, especially Sunni movements also makes it difficult. Because Salafist religious and sectarian interpretation of regional political events and defining their judgment and perceptions of self and others affected Sunni their function effectively.

2-5-Establish deterrence and balance against Iran under the present conditions the most important advantage of the Islamic Republic of Iran, its ideological status among Muslims and non-Muslims, which is considered the most important achievements of the Islamic revolution. Continuation and promotion of the dignity of the Arab- Ajam and Sunni-Shiite divide lies in weakening the West and Islam against Zionism is contrary to Islam. Salafism major threat to this status affects several reasons. First, the achievements of religious coexistence in the region between Sunni and Shiite severely at risk. Second, the gap between Sunnis and Shiites against Islam and the West reinforces the gap. In this sense the approach of Salafism in crosses with the western powers Zionist orientation is monistic rather than policy differences and divergence develops (Heidari, 1388: 89).

Accordingly, the establishment of deterrence and balance of power against Iran, one of the main ideological and strategic goals Salafis particularly in the area is new. Deal with political, religious, Iran, besides being can be a lot of attention to Iran's Islamist currents, causing discord among Muslims as well. Logic balancing, limiting the competing actors of their role in cross-border levels. Therefore, any action against the Islamic Republic of Iran Salafis balancing mechanism that is done on the basis of religion and ideology, therefore also address the strategic and

geopolitical consequences that can prevent Iran from serving their regional nature.

3-5-Reducing Iran's foreign policy orientation Shiite-phobia of Islam: Islamic-oriented foreign policy of the Islamic Republic of Iran is the most important components that are parallel to the idea of unity of the Islamic nation relies. But Salafism has reduced the central Shiite Iran's Islamic-oriented foreign policy in line with Iran's Shiite-phobia and fears are removed. Continuation of this approach is actually confuse the situation stabilized Islamic identity The recent wave of Islamic awakening after the Islamic revolution, especially in emerging and foreign policy of the Islamic Republic of Iran, whose flagship is considered a precursor to it.

4-5-Trying to undermine Iran's geopolitical position in the region: the effects of global geopolitical most activities in the past decade in the area surrounding the Islamic Republic of Iran has taken shape. In fact, the developments after 11 September 2001, Iran's geopolitical role in the Middle East increased. The focal point of this geopolitical transformation of border areas, the fall of the Taliban in Afghanistan and the fall of the Baathist regime in Iraq and the current developments in Syria Followed by outlining a new vision of geopolitical developments in the region and geopolitical importance of Iran's Islamic heartland and Shiites more than ever before digging . In fact, the combination of the traditional and sustainable sources of geopolitical developments, opportunities and special abilities for the Islamic Republic of Iran defines which of course involves limitations and new threats as well. One of the most serious and the most concerned with this threat in the region and the world of Islam known as Salafism is a special approach Islamism. Salafi movement with ideological background, political geography of Iran is located on the first ring As a result; aggregate and synergistic power of Salafism in these two countries, a wave of sectarianism and division was formed. As a result, aggregate and synergistic power of Salafism in these two countries, a wave of sectarianism and division was formed. Regional level actions are ambivalent stance adopted nearly all the fault lines of conflict with the Islamic Republic of Iran and vast areas of the Islamic world, especially in Iraq covered. On the one hand, on the software side, the volume of fatwas and diplomatic pressure rose significantly against the Shiites and Iran's foreign policy and on the other hand, unprecedented measures, such as the massacre of Shiites in Iraq and Syria to threats to national security and interests of objectivity ourselves. In this regard, Salafist groups trying

to influence Iran's strategic depth in areas that are considered to be Iran's regional role in the process of decline and the day. They try to undermine the Syrian government through financial support, political, intellectual and military terrorists on the one hand and weaken the Iraqi government with the support of elements of its affiliates Such as "Tariq al-Hashemi" and other like-minded Iraqi government and the escalation in terrorist operations and bombings in the country, Iran's regional influence and provide field weakening. Of course illustrate the point, it is necessary to achieve this goal, according to the course of popular uprisings in the region and the development of a genuine conversion to Islam, will be very difficult or even inaccessible. The impact is mainly Salafists certain territory, namely the geopolitical situation of the Islamic Republic of Iran with emphasis on ideological status is concerned (See: Nasr, 1383).

5-5-Create sectarian and religious conflict in the Muslim world: the most important intellectual and practical features Salafism sectarianism meant cults or anti-sectarian conflict is the source of political tension, is social. In this regard, in addition The Salafi extremists on trying to create a civil war by appealing to excommunication, to fight against all religions and Islamic sects other than their own Except his other groups entirely false and pagan blood considers them necessary. They also Shiites heretics and infidels know and the necessity of jihad against the heretic and infidel Shiite Safavid magi discusses them. In the meantime, Iran as a country with a Shiite majority and the Muslim Shiite ideology and Salafi currents is governed by targeting the Shiite government Of course, the politics of Shiite-phobia and fear of many regional and extra-regional actors and is accompanied concurrently.

6-5-Religious the Basics diversion and provide a rough figure of religion Islam: The Salafi thought and practices the principles deviation definite religion to achieve political aims and has resulted material. They face harsh on the cover of religion, namely Islam and Muslims were terrorists, the most important is the effect of helping to promote Islamophobia. This is while Iran's Islamic revolution revolutionary cultural background, religion has, since the software won on the strength of the political structure of the Islamic Republic founded on the same basis. Salafis are aimed specifically Islamic Republic of Iran and the Shiites, Their efforts to neutralize Iran's normative procedures have to draw the true face of Islam. This procedure in turn facilitate the policies

of the West in order to represent Islam and Muslims as the greatest threat is global security.

7-5-Regional distinction between Iran and the Arabs: the Salafists, the Islamic Republic of Iran's ideological and strategic biggest rival in the region knows, trying to design category of "Iran-phobia" in the region feel threatened by Iran Open day With an emphasis on Arabic ethnicity and religious differences, the gulf between Iran and Arabic countries stir. They look at Iran accused of exporting the revolution, Shiite dormant seed in Arabic countries, the spread of Shiism in Sunni and finally achieve a nuclear weapon. Salafists willingly or unwillingly, in a way consistent with the West tries to Iran as the main threat in the region, the Zionist regime is replaced.

8.5- sectarian or ethnic cross-border spread of the phenomenon: Another impact of the Salafist movement, continuing sectarian thought and in Iran. Including Wahhabi Salafist current of like-minded towards the creation of a Salafi belt in southern Iran by exploiting poverty in the southern provinces of the country, through massive investment, extensive advertising and targeted immigration is trying to change the demography of the region. Disperse the crowd and eliminate absolute majority Shiites in all cities is their goal. Such policies can interventionist and separatist tendencies in the development of the country used to evade border.

Support of terrorist groups (such as persons Rigi) Iran, where Salafis and al-Qaeda sympathizers they are trying to exacerbate differences among ethnicities, different religions, Iran is dangerous and Iran's influence in the region is cut can be evaluated in this context. Support groups such as al-Qaeda representative in Iran Rigi as a prime example of Sunni extremism in the form of hostility with Iran in the West, sources say The terrorist group with full monitoring devices Central America as well as with Saudi Arabia's intelligence command and support they have arisen.

9-5-imagination necessity of regional confrontation with the Islamic Republic of Iran: the sensitivity of Shiite identity, including the most common and different orientation of Salafism whole is, of course, fresh whole, the Shiites as "the deviant and heretical Muslims" are call That might "threaten and assault them are Sunni communities," but the whole radical Shiism, "self-made religion," they read. Salafi ideological language and literature in this regard is having a kind of semiotic discourse analysis Atiyah Abd al-Rah man al-Zarqawi or other works

such as the Book of Allah, the theorists and al-Qaeda figures, , Diagrams, it is "not only Marqyn and Kharjyn Shiite nation, but also belongs to the" self-made religion "is the ultimate goal of the Iranian Sunni domination and seize the reins of the Islamic Ummah," the illustration anti-Iranian and anti-Shiite enjoying cultural semiotics, , Every day, especially after 2003 when the Salafists, Iraq of "true Islam" was removed and the "Shiite heretics" had, in the region is being updated. Bipolar and interpretation of political developments in the region on the basis of sectarian Sunni-Shiite divide, originated from the mental images along the lines of ideological and historical enduring done. Such an image is the most important driver of the Salafist Group for acting against Iran are the result of the imagination, the Salafists as to the identity of Iranian foreign policy are pessimistic and distrustful The worst assumptions and hypotheses, including "aiding the infidels against Sunnis in Iraq, Iran and Syria" adopt and Iran responsible for the decline of the history of the Arabs and the Arabic countries introduced their demotion. Following this illustration, Salafism relationship with the Islamic Republic of Iran of the three states of the "opposition", "competition" and "cooperation", mainly in the framework of "confrontation and competition" is analyzed. In other words, based on the concept of the above, conflict and confrontation with the Islamic Republic of Iran, is considered natural and necessary.

10-5-deal with the ideological position of Iran in the region: the remarkable developments during the past few decades, especially after the Islamic Revolution, theories of power in the global macro had been changed equations, and finally, the religion of Islam from the sidelines policies and international equation out and in the mental space of the contemporary world meeting. An index of the change in the realm of political thought, turned to an old challenge that thought out to keep the rules of legislative creator of intervention in the social arena was. Islamic Revolution of Iran in opposition to nature with the idea and process based on it, the first flag wins new paradigm in the contemporary world The authority accepted theory of religion in the efficient administration of social affairs and individual agencies is conducting a balanced system of the finest Elements of knowledge this approach actually means "Faith" and "rationality" to In the field politics is involved. The change in the overall outcome and external, was seen as a new design and space beyond the Shiite spiritual inspiration Elements of knowledge liberation of nations, particularly in Muslim communities was, and finally to promote

the ideological Iran. The role of extremist Salafi Sunni against Shiite opposition in the form of a facilitator and Iran play, they struggle to cope with the ideological stance of Iran in the region. According to some researchers, this group despite the small population and limited resources, a situation that can arouse public opinion Sunnis against Shiites and Iran. In this regard, consider some of the Sunni Iraqi Zarqawi was negative towards Iran and it promotes the idea that the new Safavid historic Sunni territory are under occupation. So, deal they can not be reduced to religious actions, but these actions with the scale effects of geopolitical and ideological dimensions as well (Feyrahi, 1392).

6- Ways to combat and control Salafis

Salafis are considered the most important ideological rival Islamic Republic of Iran, challenging and threatening by the opportunity to have embarked on a strategic and geopolitics. Therefore, the ways to control and deal with this threat is multifaceted country's security requirements. . The most important requirements are:

1-6-highlighting contradictions Sunni Salafists: As mentioned earlier, identity procedure identical Sunni Salafis against the Islamic Republic of Iran (meaning any non-Shiite sectarian) with Salafism, seeking to reproduce a collective identity to the field expand their scope as much as possible. The intellectual scope and geographical identity which is itself majority against the minority Shiite identity to take over, intellectual and spiritual needs of coping. Accordingly, based on the differences between Sunni scholars in their thinking that the spectral classification of extremism to moderation and compromise among all Islamic sects include, Can inconsistencies between the various branches of Sunni extremist Salafis highlighted. In this way, failure and break the collective identity under the age of Salafism integration seems possible.

2-6-Expansion of ties with Arab states in the region: Since the Salafis in line with their political interests by some governments in the region have been the story, versus compensatory strategy is to expand relations with Sunni Arab countries and the region. Thus, the grounds for denial of the ideological and strategic formation of a broad front against the Islamic Republic neutralizing anti-Iranian Shiite movement provided frightened. In other words, the policy of constructive engagement of regional strategic imperative that the Salafis to reach the targets of their anti-Iranian society.

3-6-Confidence in cross-regional: a prerequisite for effective and constructive engagement in the region is striving for mutual confidence building. In the region as part of cultural fragmentation as the dominant approach is based on the Arab / non-Arab, Shi'ite / Sunni rests, confidence seems difficult but possible. Direct talks and diplomatic visits in order to transfer peaceful views and positions of the Islamic Republic of Iran earliest and most important step in this direction should be considered. The powerful regional actors have a special place; some of them like the Salafi and Wahhabi Saudi Arabia are major sponsor. Since the actor leadership and influence over part of the area are responsible for the success of the process of building trust with them other members' regional confidence-building facilitator a well.

4-6-Inspiring portray the Islamic Revolution reflects the Islamic Revolution of Iran in the region, including controversial issues during the past three decades. The spectral reflectance of direct influence to cover inspiration. Away from the years of the Islamic Revolution and its reflection in the form of inspiration becomes more relevant. According to the deployment Salafists on current developments on the regional of Islamic awakening, the Islamic Republic of strategists is that with regard to psychological subtlety rather than the direct influence of the Islamic revolution maneuver, the point that is stronger than it should be focused on inspiration. Inspired in part through effective enforcement officials is intangible, but with more reliability.

5-6-nonsecurity the image of the Islamic Republic of Iran in the region: Since the Islamic Revolution of cultural identity and the Islamic Republic have been based on ideological pillars, Security of the Islamic Revolution and its political system is based on nothing but attempts to promote Iran's enemies are not afraid. Salafi currents consort of Iran-phobia and fear simultaneously to the ethnic gap Shiite Arabs / Persians and ideological Shia / Sunni (sectarian) spur in the region. Since the mechanism of action of drawing the face of the Islamic Revolution and the Islamic Republic's security, non-security strategy, compensation and issues related to Iran's Islamic Republic. This strategy should also operational mechanism of compensation diplomatic subtleties and techniques ranging from official diplomacy and public diplomacy sought to thus paving the ground for the anti-Iranian policies Salafists is dried.

conclusion

Religious extremism and political Salafists as the main representative of the Middle East region has a long history, but it has given them greater mobility developments in the region over the past decades and has provided ample opportunities for them. Their reductionist approach to Islam are based on particularistic identity that has been defined for itself, any religion, thought and practice other than their own and others included in the scope of the decree of excommunication extreme levels of communism day. One of the most important indicators Salafism quest for identity and collective identity, including various branches and branches, is Sunni. The paradox Salafis and at the same time the consort of reductionism and development of positivism. Reductionism of equations to eliminate Iran's ideological and strategic and development-oriented to different branches of Sunni inclusion In order to expand the Sunni Arab front against the Islamic Revolution and the Islamic Republic of Iran is Shi'ite. Therefore, the strategists Islamic Republic of Iran The formulation of compensatory strategies pursued in this regard. Neutralizing anti-Iranian policies and preventive strategies that extremist Salafis further spread their ideas in the region. It seems, according to the changing context of Islamic awakening in the region provided valuable opportunities for the country's foreign policy in this field. It should be noted that diplomacy is faced with the threat of multi-dimensional and multi-level, therefore, the implementation of appropriate policies requires collaboration and cooperation with other related institutions and agencies, including the culture and information and security is.

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