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**SECTION 13. Geography. History. Oceanology.  
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### WAHHABISM: HISTORY AND REASONS OF RADICALISM

**Abstract:** In this article has been analyzed history of Wahhabism and its negative effects to the population. Besides, author gave different kind of information of radicalism.

**Key words:** fundamentalism, Islam, sunnah, hanafism, shophism, molikism.

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#### Introduction

In early XX century, when the American Protestants of conservative mood brought in the concept of “fundamentalism”, there appeared a danger of, facing transformation of religion, returning back to its own initial existence period. At that time, no one had imagined that the term of “fundamentalism” could strongly influence the Islam world.

To the mind of some scholars of Islam world, in Islam, the doings of a human is interpreted basing on four resources mentioned in Islamic law. They are Qur’an, sunnah, izhmo’ (union) and qiyos (comparison). In the initial period of Islam, all the scholars reached an agreement that these four criteria were documents and exactly in this sequence. They are also referred as usulul ahkom, or, resolutions’ originality, basis. For instance, when the religious judgment is required from a mujtaheed, he, in the first place, looks for the answer from the sacred Koran, if he can find, he judges according to it. If he cannot find, after that he will address to sunnati nabaviya, if the answer is found, then, he judges basing on sunnah. If there is not a solution in it, and if mujtaheed reached to an agreement on that issue after the death of the prophet Muhammad and came to single decision, he will judge on that answer. (During the lifetime of Rasululloh, there was not izhmo’, because he used to answer every question himself.). If there is not such kind of ijmo’, in order to find a resolution, the mujtaheed approaches to the matter on the way of qiyos – approaches to similar circumstances scientifically, ponders over the case

from various angels, comparing, he finds the resolution using all of his knowledge.

#### Materials and Methods

The originality of these four main criteria and the sequence of them is proved on Holy Qur’an Sura An- Niso, 59<sup>th</sup> Ayah: Or, “O you who believe! Obey Allah and obey the Messenger and those in authority among you. Then if you disagree in anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is best and more suitable for final determination”.

There is one more evidence about mentioned sequence or, initially Qur’an, then sunnah, the next ijmo’ and then qiyos on judging that Rasululloh’s (may peace and blessing be upon him) instructions on sending Muoz ibn Jabal to educate Yemeni Muslims [1.12-13].

Each of the four mazhab formed in Sunni – hanafism, shophism, molikism, hanbalism, established different schools of Islamic rights which has been continuing up to present days.

The founder of the mazhab hanafism – Abu Hanifa describes his own way on rights as follows: “I adopt resolutions on the matter of right from Qur’an and prophet’s sunnah. If I cannot find from them, I look for it among words of followers of Mohammed. If it is not present even there, I will apply for ishtihod”. Main instructions of Abu Hanifa on ishtihod were qiyos (comparison), istihson and urf (custom). He was critically criticized, especially, for applying for istihson and urf by faqihs of his time, since, at that time, main sources of fiqh were found to be Qur’an, sunnah, ijmo’ and qiyos[2.39].



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The mazhab molikia, founded by Imomi Molik ibn Onas Abul Abdulloh (721-795), relies on Qur'an, sunnah and odat (custom) as basics of right and as hanafism, acknowledges method of istisloh, but considers that ijmo' and ra'y are superior to all methods. Molikians stay close to hanafians in terms of Islamic fiqh school. That is why, they see ra'y method at the last means, and never adopts the coquetry qiyos. Molikians are widely spread in the west, among Muslims of Africa, especially, of Sudan.

Shofism (founded by Abu Abdullo ibn Idris ash-Shofi'iy (767-820)) relies on Qur'an and sunnah as the foundations of Islamic fiqh, applies for ijmo' and qiyos, but is against ra'y and istiloh. Shofians are stricter than hanafians on their own fiqh limits, and stay nearer to molikians. This mazhab is mostly widely spread in Sudan, partially in Egypt, Eastern Africa, Pakistan and Indonesia.

Hanbalism (founded by Ahmad ibn Hanbal ash-Sha Hanbalism (founded by Ahmad ibn Hanbal ash-Shayboniy (780-855)) relies on Qur'an and hadith and applies for ra'y, ijmo' and qiyos only in restricted circumstances. Hanbalism is remarkable for being ruthlessness. But, Ahmad ibn Hanbal willed his descendants not to cause bloodshed and inner conflicts. As it was witnessed by one of his close apprentices called Khasan ibn Ismoil ibn ar-Roboi, Ahmad ibn Hanbal informed that muhaddises lived in the initial era of Islam and famous in ninety fiqh science reached an agreement on eighteen fields of sunna which was willed by the Prophet, he also agreed it himself too. This statesman's one of quote has been described as follows: "Even though, Emirs are being unjust, we should not fight against them with armors in our hands" [3.143]. It is evident that Ahmad ibn Hanbal completely prohibited Muslims of his mazhab to fight against governors with armors in hands. This mazhab is spread only in Arabia and some other Islam states. It can be said that this mazhab was established and formed against mu'tazilia movement.

Mu'tazilia (Arabic – "separated ones", "gone far") – members of this mazhab are those who support the belief of divinity in the initial Islam. This movement came to existence in Arab khalifat in the middle of eighth century. Initial founder is Vosil ibn Ato (699-748). During the reign of Ma'mun, Mu'tasim and Vosiq (827-851) who belonged to Abbosid halifa mu'tazilia doctrine was declared as official doctrine of the government. But during the reign of Mutavakkil (847-861) the doctrine was forbidden, movement members considered as enemies of orthodox Islam and like – shias, foreigners, people of other religions – Jews, Christians, hurramis they were severely harrowed. Educated members of the mu'tazilis practiced methods of ancient philosophy and logics into divinity, tried to reject to believe supernatural forces,

came up with the idea of commentating the Qur'an and sunna belief near to the mental perception, and considered it as one of bases of divinity, tried to add elements of rationality to Islam. Mu'tazilis claimed themselves as the supporters of monotheism (tayhid, or vahdoniyat) and justice (adl). Mu'tazilians' divine doctrine was based on admitting single God, his justice and rejecting anthropomorphism and fatalism. Since the movement was severely harrowed, it came to its end in Iran and Iraq in XI-XII centuries, and in XIII-XIV in Central Asia. One of the last representatives of it is Zamahshariy[4.203].

Islam creed previously relied on the Qur'an, later there arose some needs to use hadith which are helpful to mark everyday life, lifestyle. Collection of such sort of hadiths gained a legal power and called sunnah. When "News", "Adding news" was not represented in hadiths, they were called bid'at. On the matter of explaining sunnah, basically, over superstition, there appeared four mazhabs in ahli sunnah. The softest one – hanafism, the toughest one – one which is completely against superstition is hanbalism. To the mind of hanbalians, when approached to the matter from religious point of view, it is considered as shar'ii only when it is shown and said in Qur'an and sunnah.

The most significant peculiarity of hanbalism is rejecting superstition. But sharply rejecting superstition has made hanbalism the toughest mazhab in Islam. That is why; it has become a less spread mazhab. The major reason why hanbalians stayed as a small group among other mazhabs in Islam is also because of their effort to stay on top of all mazhabs.

One of the serious representatives of hanbalism was Taqiyiddin ibn Taymiyya who lived in XI century. He is one of the influential and contradictory prominent figures of Islam on divine science and philosophy. Ibn Taymiyya put sunnah against superstition on divine matters. He was against any superstition which was not discussed in early Islam, similarly, he was also against philosophical views introduced to Islam by ash'ariy, honoring sufiis, and saints and prophets. Ibn Taymiyya criticized visiting the mausoleum of the Prophet in Medina. Whereas, visiting it became a part of Mecca hajj. Ibn Taymiyya went against to theologians who were educating to visit graves of these saints and the prophet in ijmo' way, he saw sunnah as a basis and propagandized relying on it. However, this Syrian scientist was not appreciated at the time. He passed away in 729/1328. Ibn Qayyim and other followers respected their own master and leader Ibn Taymiyya and lifted him to the degree of saint [5.18-20]. Certainly, hanbalism involves so many matters in Islam. It does not reach an argument on different matters with different movements, but rejecting superstition is its main essence. When deeply approached to the matter, rejecting superstition is

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abandoning all the religious traditions, comments, science on Islam introduced by fiqh scientists of later period and admitting only laws and rules of sharia at the time of release of Qur'an and formation of sunnah of Rasululloh.

It is clear that this is a unique attack to Islam population and their religious and national mentality formed in long periods. Similarly, this movement does not acknowledge thinkers, saints and muhaddiths of Islam world who lived after Rasululloh, spread Islam to the world, created educational work related to Islam, tried to be close to the Almighty by inside piety and devotion, sampled to Muslims by their life and activities and this movement could not publicize like other mazhabs among nation because they tried to underestimate those mentioned above. Yet, attempting to gain peculiarity on comprehending and commenting general moral customs, inclination to unite basing on strong discipline in terms of grouping, cannot standing to the government apart from the government they imagine, majoring to gain the government by mainly focusing on to do so, and since ibn Hanbal, who contributed to form and develop this mazhab, and his followers' theoretical views assumed a tone of politics and ideology, hanbalism has become guide and political ideology, means of radical protesting of group forces which aims to gaining government.

In later periods, well-known representative of this movement was Muhammad ibn Abd al-Vahhob. He was born in 1703. Muhammad wrote his book called "Kitob at-tavhid" in this period. He acted as a judge in Huraymala after his father's death in the middle of 1740-1741. He settled in his birthplace – Ayayna at the end of his life. He passed away in 1797/98.

During the lifetime of Muhammad, Arabia was under control of Usmonid Empire, hanafism was widely spread in all parts of the empire and even the Sultan and his palace would completely follow to this mazhab.

At the same time, in Arabia different religious mazhabs, Jews, Shias were also living. The country was socially and economically depressed due to the colonialism policy of Turk officials. It was also the period when religious and educational fields were full of various superstitions. Preying on graves of Abu Tolib, al-Haris, Mother Hadicha in Mecca, Abdulloh ibn Abbos in Toif, Momo Havo in Jidda, asking for children and wishing good fortune from them and such wrongdoings were at the peak. Most of the Nomadic Bedouin were also forgetting real Islam aqoids, started to apply for different superstitions.

The common people of Arabia were suffering from long colonialism, battles, conflicts between small dominations and tribes, especially from frequent pillage attack of nomadic Bedouin to

farming oasis. Under such circumstances, Muhammad was trying to spread his new doctrine. The movement founded by him interested some classes of population as if it would establish stability in the country, and the other social group to unite the country and get rid of colonialism oppression, and the pious to purify the religion from superstition [6.63-78].

Islam population who does not belong to this movement started to call it with the founder's name or simply wahhabiis. Moreover, there were some bases for it to form as a movement. Firstly, they informed that they belong to hanbalism mazhab, they would only admit Qur'an and Rasululloh sunnas on Islam fiqh and sharia and generally lifestyle and leading life. They would specially react to Rasululloh himself also. They would consider Rasululloh as a simple person chosen by Allah for Prophet, divinizing and worshipping him asking for something from him was considered as a sin. They would consider that it was possible to visit his mausoleum, yet, worshipping, or turning to him on any wish were also forbidden, yet, Rasululloh would ask for forgiveness from Allah for the all Muslims on the Qiyomah day.

They would blame any Muslim who did not do their challenge on standing against Allah. According to the views of wahhabis, the source of Islam is Qur'an and sunnas. Similarly, they would admit only imams of four mazhab in sunni, and also ibn Taymiyya va ibn al-Qayyim. Any other prominent figure and muhaddiths and their religious heir were rejected.

Wahabbiness founded the principle of sharply disagreement in Islam. From dogmatic point of view, they have got the name of orthodox movement. Wahhabism was a fruit of serious mental destructions, in other words, depression in mental and educational life, Arab, especially, reaction of psychological recession traversing in Naj society, similarly, of unconditionally striving for new ideals. There were such provisions for the reach a peak for such kind of movement in Arab society of the time that we have partly mentioned them [7].

The reason why wahhabism took political form is because there was not a single state to unite a whole population and nation to communicate with world countries and provide inner economic, social and political sides; similarly, it was the result of establishing a political effort in order to build such state and forming political outlook and political ideology.

The main essence of wahhabism movement is its very politicization. And its important main features are disagreement, mercilessness, and very acuteness. It was witnessed by historian of Hejaz, Ibn Zayn Dahla that he says, "Sulaymon told his own brother Muhammad: "Hey, Muhammad ibn-al Vahhob, how many rukns are there in Islam".

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Muhammad answers as follows: “Five”. He says: “No, you have made it six; the sixth one is that whoever does not follow you, he is not a Muslim. This is sixth rukn of Islam for you”.

Contrasting to the traditional Islam of the time, wahhabis created a unique views of judging Muslims. Until this very moment, all mazhabs, movements, doctrines considered one another as Muslim and accept the difference between one another tolerably. But for the wahhabis, all the Muslims belonging to other movement and mazhab were “mushrik” and “non-Muslim”. They even used to treat Jews and Christians better than Muslims who were not wahhabii. They would be allowed to worship at their homes and required to pay only tax of life. As well as conquering surrounding cities, they would destroy graves of famous muhadith, saints and other extremely learned person located in the area, would burn books they wrote on fire. Fanatics reached its climax among them, they were extremely tough towards Muslims they considered as “mushrik” and “non-Muslim”. Furthermore, fanatics gathered them in terms of organization and provided establishing strong inner discipline, urged them to attack many times on “mushrik”. In this way, they created ideological provisions to declare jihad over non-wahhabiis. This way, these movements appeared in the political court as peculiar ideology of aggressive and pillage attacks. That is why, wahhabism was even more deeply developed than hanbalia mazhab, formed as its very acute and radical wing.

By the active actions of Muhammad ibn al-Vahhob, in order to increase his military forces Muhammad ibn Saud joined to the movement completely. As a result of acceptance of movement of wahhabism as political ideology by Emir and his next descendants, it became a massive power [6.79-118].

Wahhabism invites to lead life basing on the Islam sharia and lifestyle before IX century. And by doing so, it promises to build the fairest state and community which is liked by both the Almighty and followers.

It can be seen from the analysis, wahhabism came to existence basically on ideology of “keeping purity of Islam”, reestablishing “real original Islam”, and challenging certain people to conscript to wars

under some kind of flag to bring political justice. Wahhobis that refer to themselves as “hanbalians”, seriously changed the doctrine of the person, Ahmad ibn Hanbal, they refer to as a master. If Ahmad ibn Hanbal had previously prohibited armed rebellion or armed reaction, wahhobism has taken armed battle against government to their main ideology[8,34].

If Ahmad ibn Hanbal created ideological and religious basis of mazhab he created as to political government (or state) to establish strict control over population, wahhabiis not only strongly controlling state or government, but also formed the ideological basis of overthrowing it when necessary and perfected them throughout centuries. Wahhobism organized common crowdedness in fanatic way, discovered effective methods of conscripting it on essential aims, organizing various battles on durable “principles” in organized manner and fulfilling them[9].

Wahhobism’s not only long-lasting, but also its geography’s widening in present days, its gaining supporters in far east, Oceania, Africa, front Asia, Central Asian countries – this is its very radicalism, poverty, unemployment, lack of education, moral researches and so on and their putting an end to human’s spiritual suffers, forming various inhuman concepts, and creation of “attractive” methods of proving their theories on divine “evidences”. Apart from occupying human’s spiritual world in short period of time, this extremist movement, it discovered ways of effectively relating the unhappiness of human being with unjust actions of political government [10]. It can integrate the poor around radical ideology; it is distinguishable from other movements by its power to direct their hates to a single target. That is why, political groups, which are attempting to gain their goals basing on wahhabism ideology and aim, are able to get what they want for a while. As an example of this, battles of ISIS in Iraq and Syria can be shown.

### Conclusion

Bloody wars in hot locations of the world because of wahhabism movement, attack of terroristic organizations turned to zombies, terroristic acts which have frequently taking place in every corner of the world has made the humanity unite to fight against this disease.

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