Propagation Methods of Wahhabism in Khuzestan Province

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ABSTRACT

Wahhabism is a movement emerged in the 4th century by Ahmad ibn Taymiyyah, revived and developed during the 8th century by Muhammad ibnAbd al-Wahhab. Receiving support from western countries, this movement was officially recognized in Saudi Arabia in the 12th century. Today, Wahhabism has begun its activities in Khuzestan province with the aim of provoking ethnic division and weakening beliefs of the Arabs of this region. Unfortunately, lack of sufficient means of comfort and existence of cultural gaps along with poor religious and ideological education have led to the recruitment of needy people and addicts by this sect. Although very few people are recruited to Wahhabism, this political-ideological movement shouldn't be underestimated and effective measures must be adopted for countering Wahhabi sect. Considering the activities of Wahhabism during the recent years in Khuzestan province, this paper examines propagation methods of Wahhabism and presents some recommendations for solving this problem in the province.

Keywords: Wahhabism, Ahmad Ibn Taymiyyah, Muhammad Ibn Abd al-Wahhab, Saudi Arabia, Iran, Khuzestan, Paradox, Offense, Counterstrategy.

Introduction

Wahhabism, first introduced in the early 8th century, was revived by Muhammad ibn Abd al-Wahhab and later spread by Saudi dynasty in the Saudi Arabia. Wahhabism, rejecting other Islamic sects and faiths, claims that the opponent must either accept Wahhabi beliefs or pay tribute. Followers of Wahhabism accuse their opponents of polytheism and blasphemy and consider their property, honor and lives legitimate for themselves. Having such dogmatic closed thoughts, Wahhabis destroyed the holy buildings of MaqbaratulBaqī' and artifacts of the family and comrades of the Prophet following the dominance of Saudis over Mecca and Medina (1344 AH). The barbaric fanatical behavior of Taliban in the realms of politics, governance and diplomacy in Afghanistan is the true example of their attitudes. Wahhabism's formation and doctrine have always been rejected by scholars of various Islamic sects; its approach toward religious issues has been also opposed by Ulemas. In the realm of politics, Wahhabis have paved the way for

the enemies of religion and Islam. Staging ruinous and destructive wars in alliance with colonial states of Britain and the United States, Wahhabis turned to the source of arrogance in the Muslim World. But with the victory of the Islamic Republic of Iran under the leadership of Imam Khomeini, Islam's domestic and foreign enemies, from political schools to religious faiths, especially the sect of Wahhabism, found themselves in a grave danger, mostly resulted from their weakness in faith and their baseless ideology. Therefore, it was natural for them to employ their multilateral measures to reconstruct their deviated thoughts and stage a wave of ideological-political attacks and even military offensives to prevent the influence and penetration of Revolution in their realm and suppress it at its beginning point. Considering that Khuzestan is a frontier province, containing huge oil resources and the fact that its population is a combination of Arab-Persian, it is selected as one of the targets of west-affiliated Wahhabism movement, to finally direct this province toward gradual disintegration by ethnic conflicts. On this basis, the researcher has focused on examining the activities of Wahhabism in Khuzestan province. At the end some practical ways for expelling this deviated sect from Khuzestan province are presented.

The History of Wahhabism

The origins of the development of Wahhabism should be investigated in the 4th century; a group of Ahl al-Hadith people (people of hadith), calling themselves Salafis, and who believed that were following the Prophet and his comrades, claimed that they intend to revive the practices of the early Muslim community (Ummah) and avoid the impurities and innovations. Although Wahhabis are associated with Ahmad ibn Hanbal, they were not bound to the thoughts of Imam Hanbali. Scholars of the time, widely opposed this group and therefore, it became somehow isolated. During the 8th century, this school was revived. The founder of Salafism, later became known as Wahhabism, was IbnTaymiyyah. His views were in such contrast with the teachings of Prophet that not only Shi'a but also Sunni and even Hanbali scholars have written books on rejecting them. Ibn Taymiyyah was jailed several times by Muslim scholars until his death in 728 AH. However, after three and half centuries, Muhammad ibn Abd al-Wahhab from Najd, revived IbnTaymiyyah's school with the assistance of Saudis. He was a follower of Hanbalism and modeled his beliefs after IbnTaymiyyah. His disciples like IbnJuzieh and Ibn Abdul Hadihad sometimes taken a step forward. Muhammad ibn Abd al-Wahhab's influence was primary on Eastern part of Saudi Arabia and after the collapse of the Ottoman Empire, on the two sanctuaries at Mecca and Medina. Abd al-Wahhab was a bad-tempered person that people feared from him (History of Arabian Peninsula, page 333). According to Abd al-Wahhab, all Muslims, Shi'a or Sunni, were infidels and had to be killed. He had explicitly said: "killing Muslims and plundering the properties of those believe in Sunnism is permissible (*Kashfush-Shubuhaat, p.44).* He used to call all Islamic territories, even Mecca and Medina, as "house of blasphemy" or "house of war". He necessitatedhis followers to fight with Muslims, destroy holy places and ignore Islamic rituals (Wahhabi sect, p.22). ZayniDahlan, Mufti of Mecca and one of his followers, writes in his book:" everyone who wanted to follow him, had to completely shave his head." (Fitnat al-

Wahhabiyyah, pp. 76-77). Muhammad ibnAbd al-Wahhab died in June 1792. His followers took the same path; in 1802 "Amir Saud" equipped an army of 20000 military men and attacked Karbala. Karbala was very famous then and many Arab, Iranian and Turk pilgrims were traveling there. After occupying the city they began a horrible massacre (Wahhabism, p.11). Promotion of the radical thoughts of Muhammad ibn Abd al-Wahhab amongst various tribes of the remote areas of Najd that were completely unaware of the situation of their region was effective and most of them were attracted by Wahhabism and Muhammad ibn Abd al-Wahhab's practices and words (Wahhabi Sect, p.30). The Kaaba and the tomb of Prophet Mohammed and other Imams has made Saudi Arabia as the center of Muslim world. Wahhabis, as the high-ranking officials of Saudi Arabia's government hold the power in this country and earn billions of dollars though calling themselves as the Custodian of the Two Holy Mosques. They have also carried out extensive measures using various tools and methods to propagate and spread their thoughts in countries like Afghanistan, Pakistan and other Islamic countries of the Middle East.

Wahhabism and its Propagation in Iran

Establishing Islamic Republic of Iran, Iranians announced their principle of "Yes to death, No to shame". The revolution of the Islamic Republic of Iran was a forerunner inasserting this Quarnic verse (MonafequnSura, verse 8). This message destroyed the delusions of the world arrogant powers. The victory of the Islamic republic of Iran and its worldview led to the formation of the core of the Union of Islamic Republics in Iran which challenges the existence of the world arrogance. Consequently, the dictator countries began

mobilizing against Islamic Republic. They use various ways, and different plans in hostile countries via special groups; they plan conspiracies and make effort to provoke division in order to advance their own ominous goals. But one of the most powerful weapons of the arrogance against Islamic countries, is religion and influencing the faith of the people (Appearance of Wahhabism and Wahhabi beliefs, p.21). Thus, one of their conspiracies was the establishment of Wahhabism in Saudi Arabia. Imam Khomeini had a famous saying in this regard: "Shi'a and Sunni brothers must be aware of the depth of this conspiracy of colonial powers and prevent its expansion." (Instigation of Wahhabism and the Wahhabi beliefs, page 119). During the recent years, we have been observing massive propaganda campaign of the Wahhabi-affiliated groups. After the recent achievements of Iran's nuclear program negotiations, intelligence and media advancements and its influential presence at regional and international issues, specifically in the issue of Palestine, they intensified their extreme measures against Islamic Revolution. Iran also responded these activities by implementing some plans; however there have been some deficiencies for effective eradication of this sect including:

Lack of a coherent ethnic-sectarian policy within the structure of strategic management of national security:

Propagation of Wahhabism under the sub-category of soft offensive, focuses on provoking ethnic conflicts in frontier provinces and weakening the integrity of Iranian territory and national identity. This strategy is called "frog security strategy" within the field of security studies; in frontier regions, when tensions and conflicts are raised, the source of

decision-making will suffer change of behavior and degeneration too.

Existence of detached policies and lack of political solidarity for countering soft threats:

One of the gaps which must be filled within the period of Fifth Development Plan is Strategic engineering of soft security which includes analyzing methods and vaccinating the system against soft offenses, organized to trigger social crisis. Provoking social crisis in the form soft offense is mainly focused on ethnicities, workers, students, elites, journalists and investors. Ethnic groups could be more incited with the propagation of some slogans like lack of religious freedom, discriminate view of the rulers, ignoring the development of frontier provinces by the government, and also by exciting their ethnic nationalism and propagating Wahhabism.

Non-existence of a definite local pattern for managing soft threats of this atheist sect:

Permanent local patterns can lead to the adoption of effective strategies by intelligence, security and defense systems, meanwhile avoiding one-dimensional policies and decreasing the rate of strategic error in identifying, prioritizing and categorizing the threats, opportunities and harms. Dividing duties proportionately between responsible authorities is one of the advantages of model-making for political gaps. Optimizing the strategic decisions can also prevent application of trial and error model in the field of soft security management.

However, spread of Wahhabism in the security environment of the Islamic Republic of Iran would have some consequences including:

Dissident espionage agencies' teammate selection from among followers of Wahhabism.

One of the strategic purposes of the supporters of this sect is establishment of religious Sunni schools or penetrating at such schools, specifically in frontier provinces, for the purpose of promoting anti-Shi'a beliefs. One strategy for managing soft security in the field of sectarian threats is studying the causes and reasons of the development of Wahhabi thoughts and its impacts on the formation of terrorist organizations located in the Islamic Republic of Iran. The doctrine and political orientation of most of the terrorist organizations based in eastern Iran indicates their high impressionability from theoretical foundations of Wahhabism.

Increasing the potential of development of anti-Shi'a terrorist cells close to Wahhabism.

Some anti-Shi'a terrorist groups, especially in Pakistan, recruit their forces mostly from among Islamic religious schools of Pakistan and jihadi groups of other countries which are founded based on the Shari'a Law by Lashkar-e Tayyiba (Army of the Righteous). The influence of the Salafi Wahhabis of Saudi Arabia and the United Arab Emirates on these schools and their penetration in some branches of Al-Qaeda like Jundullah is increasing nowadays; this can gradually pose some soft threats in the sphere of thought.

Shattering national unity

Considering the role of religion as one of the roots of national solidarity, the administrators must identify and find the origins of the soft threats resulted from the propaganda efforts of deviated sects specifically Wahhabism, within the structure of strategic management of national security.

Weakening rational-ideological solidarity of Muslim World:

Since the ideological basis of Sunni, Shafi'i, Maliki, Hanbali and Hanafi schools totally differ from that of Wahhabism, one of the tricks of cultural NATO infantries is trying to extend the hostile thoughts and measures of Wahhabis to Sunnis in order to fade the unity of Shias and Sunnis.

Possible formation of some sectarian tensions in frontier provinces:

One of the strategic dangers is the penetration of Wahhabism in Sunni-dwelling provinces of the Islamic Republic of Iran like Kordestan, Hormozgan and Sistan and Baluchistan.

Increased bothering measures against Iranian nationals in Pakistan

Expansion of sectarian radicalism notably the teachings of Wahhabism can cause some threats against the Iranian subjects. Two examples are the assassination of SadeqGanji, the director of the Cultural Center of the Islamic Republic of Iran in Lahore in December 1990 and five other Iranians in 1997 by Wahhabi-affiliated radical groups.

At the end, the intelligence and security systems of the Islamic Republic of Iran must consider the following measures in order to expand the fundamental capacities of the national security before offenses of the Wahhabi sect:

Designing a political package for addressing and eliminating soft threats of the cyber space:

One of the capacities of the strategic management of soft security, is applying modern technologies for raising the security index of cyber space. The main part of the media propagation activities of the Wahhabi sect is organized in cyber space, therefore, adoption of effective measures for countering the offenses aimed at weakening national unity through cyber space can play a vital role in the management and controlling infantries of cultural NATO.

Planning a comprehensive cultural diplomacy within the national security structure of I.R.I:

Cultural diplomacy includes special cultural measures which directly or indirectly affect the indexes of national security and integrity. Considering the instructions of the Supreme Leader about the cultural NATO of our enemies as one of the main offenses of soft attack, the authorities must increase the strategic power of the country abroad, through outlining a detailed agenda of cultural diplomacy. In this regard, the role of the cultural attachés of the embassies of the Islamic Republic of Iran are of significant importance.

Compiling a table of the risks of terrorist organizations affiliated to Wahhabi movement:

One of the necessities of the strategic management of soft security, stated in the Fifth Development Plan of Iran and Iran's Prospects in 1404, is prioritizing and analyzing the soft threats that could be posed against Iran by some sectarian terrorist organizations. Therefore, the intelligence, security, military and police authorities must design a consolidated plan for countering possible harms, based on the arrangement of such sectarian terrorist organizations abroad,. In this regard, compiling a table of the risks of terrorist organizations could play an effective role in optimizing the strategic management of soft threats posed by such sectarian terrorist organizations.

Outlining a detailed plan for knowledge management and the elimination of sectarian threats:

The role of the outstanding figures of Qom Hawza and introducing different aspects of Wahhabism in the Hawza Study Prospects Plan plays a significant role in countering

the promotion and propagation of Wahhabi sect. The approach of the authorities in countering offenses against national security sparked by Wahhabi sect, must be strategic, multi-dimensional, target-centered, coherent, plan-centered and procedurally stable. Any simplistic view for addressing and controlling "multi-dimensional soft offenses" can lower the index of the effectiveness of counter-Wahhabism policies.

Taking maximum advantage of the capacities of Hawza'Ilmiyya:

Hawzas must introduce the real face of Wahhabi sect. Hawzas of the Islamic Republic of Iran along with intelligence and security agencies play a vital role in confronting with deviated beliefs. Therefore, Qom Hawza'Ilmiyya should carefully examine the type, range and depth of the threats caused by Wahhabism in Iran.

Defining a coherent strategic plan for addressing and controlling the propaganda attacks of Shia-phobia and Iranophobia:

Considering that Shia-phobia has turned to one of the excuses of Wahhabis for decentralizing Shias and opposing Islamic Republic of Iran, it is necessary to adopt a coherent counterstrategy for nullifying it. One of such measures could be identifying the foreign geopolitics of Shi'a and producing a Shia geographical distribution atlas in the Middle East. In the context of soft offense, to put more effect on Shia-phobia, the opponents of I.R.I. accompany it with Iran-phobia.

Studying the causes and reasons of the expansion of Wahhabi-affiliated schools in the far eastern strategic frontiers of Iran

By applying the existent ideological-political paradoxes and investing in the Sunni religious schools of Pakistan and propagating Wahhabi beliefs, Wahhabis of Saudi Arabia and United Arab Emirates can facilitate strengthening armed sectarian organizations which oppose the Shia government of Iran.

The financial and moral supports of some Arab countries of the region from Sunni schools, which are founded based on concentrating on Wahhabi teachings, can lead to the sparking of ideological threats in the form of soft attack. Lack of strong political policy can incur huge extra expenses for security agencies of the country. (Formation of Wahhabism and Wahhabi beliefs, pp. 14-15)

Studying the causes and reasons of the expansion of Wahhabism and its effects on the security of Iranian nationals:

There are Hawzasin some neighboring countries and cities like Peshawar, Faisalabad, Jhang and Punjab, which are run by the terrorist group of Sipah-e-Sahaba. This group has built up "Lashkar-e-Jhangvi" to realize its hostile goals focused on fighting against Shi'a teachings and attacking Shias and Iranians residing in Pakistan. Using the Zaidieh branch of Yemeni al-Houthi group, Saudi Arabia also carries out violent acts against Shias and Iranian pilgrims.

Pursuing an Iranian media diplomacy in the field of preventive management of soft threats:

Due to having direct influence on establishing norms and developing culture, the media enjoy high capacity for countering atheist sects. The media also have a major function in institutionalizing Islamic-Iranian identity and strengthening domestic solidarity. Hence, officials must compile and adopt a comprehensive media policy in the Islamic Consultative Assembly which can regulate fundamental measures for preventing cultural offenses of some atheist sects like Wahhabism.

Outlining a comprehensive charter of cultural engineering of Iran:

One of the prerequisites of micro and macro policies for preventive nullification

of ideological offenses, is structuralism in the realm of culture. Following the instructions of the Supreme Leader on identifying the cultural geometrics of the country, is an effective step for countering the cases of soft offenses which could prevent adoption of one-dimensional policies. The mechanisms of countering Wahhabism must be explained in the Plan of Cultural Engineering of the country. Formulating this plan of action can regulate the administrative policies and increase the effectiveness of national soft defense against deviated sect of Wahhabism.

Studying the causes and reasons of specific threats and their impacts on national unity:

Considering the role of faith as one of the origins of national unity, authorities must identify the soft threats caused by propaganda activities of diverted sects namely Wahhabism against the secure environment of the I.R.I. One of the drawbacks of this counter-measure is non-existence of a coherent strategy for controlling propaganda offenses which focus on provoking ethnic conflict between Shias and Sunnis. One of the evidences of this claim is the terrorist attack of the opponents of the Islamic Republic of Iran against commanders of the Revolutionary Guards Corps in Sarbaz region of Sistan-Baluchistan province on October 18, 2009.

Identifying the sphere of the influence of Wahhabism from the viewpoint of national security:

One of the necessities of the strategic management of soft security is identifying the geographical domains which are apt to the penetration of Wahhabi beliefs. Examples are:

Lebanon: like the Sham Salafi movement appeared by Muhammad Nasiruddin al-Albani in Damascus.

Central Asia: unfortunately due to the insufficientawareness of Muslims, one of the influence points of Wahhabism is the security environment of the I.R.I and countries like Uzbekistan, Kyrgyzstan and Tajikistan.

Frontier provinces of the Islamic Republic of Iran: frontier provinces are among the geographical regions that due to sectarian ethnicities, proximity with sectarian terrorist organizations and lack of political-cultural policy can see the spread of Wahhabi beliefs, if an appropriate counterstrategy is not adopted.

Propagation Methods of Wahhabism in Khuzestan Province

Khuzestan is one of the provinces which attracted the attention of Wahhabis due to its strategic location. However, because of ideologically closed mindsets and lacking the chance to recruit ordinary people, Wahhabis have attempted to provoke the sensations of local and native people emphasizing on the Arab ethnicity. They have even spent a lot of money for identifying and recruiting among addicts, poor people or criminals and trained them abroad for carrying out sabotage acts aimed at separatism. However, considering the fact that, Arab inhabitants of Khuzestan are Shias, this sect has not achieved considerable success comparing with Sunni regions like Sistan-Baluchistan and Kurdistan. With the existence and development of modern ways and instruments like satellite and internet, Wahhabis still continue their agenda. This threat must be taken seriously; in other words, any deviated movement should not be ignored, otherwise they may irreparably harm the Islamic government.

Instruments of Propaganda

a) Satellite channels

One of the main propagation tools of Wahhabism in Khuzestan province is satellite channels like *Vesal*, *Noor* and *Safa*. The purposes of launching *Vesal* channel, for instance, are raising suspicion in the faith of the people, provoking ethnic divide, influencing the Arabs of the Southern Iran and attracting members for this sect. This channel broadcasts some programs aimed at provoking division between different Arab groups too.

Another Wahhabi-affiliated channel also attempts to cause division among Shi'a and Sunni people of Sistan and Baluchistan province. *Al-Arabiya*is supported by Saudi radical Wahhabis.

It is worth mentioning that the rulers of Saudi Arabia who are all members of the Saudi family and their relatives, completely control the programs of these channels (Jafari, 2007, p.98)

b) Internet websites and publishing books

Wahhabism is running too many websites throughout the world to propagate its sect. Quoting Ayatollah Jafari Sobhani, Husseini Qazvini writes: "based on the most recent information, 40000 Wahhabi websites are working against Shias." (Qazvini, 2007, p. 43)

c) Publication of books

Wahhabis make their efforts to publish and disseminate books, studies and researches promoting their ideology and meanwhile introduce any work favoring other faiths, as heresy and blasphemy. Their books also include lots of vulgar dirty words. Publishing anti-Shi'a books which totally reject Shiism and the works of their leaders like Muhammad ibnAbd al-Wahhab, IbnTaymiyyah and they freely give them to ordinary people of other countries and Khuzestan province (November 24, 2005).

d) Promoting ethnicity

Since all people of Khuzestan, Arabs and non-Arabs, are all Shias and share one religion and faith, Wahhabi movement has faced a big problem with advancing its main overt and covert goal of separatism. Wahhabism is a sect divided from Sunni faith, so Wahhabis cannot easily recruit members from Khuzestan just the way they do in Baluchistan and Kurdistan. Therefore, Wahhabis try to raise doubt in the religious beliefs of the people to finally remove the only common element between Arabs and non-Arabs, the Shi'a faith. Meanwhile they center their sabotage acts on ethnic features and highlight the problems of local Arabs to show them as oppressed people who need Wahhabis as their supporters and spokesmen.

e) Using mismanagement of the province officials in solving problems of Khuzestan

As the main supplier of the oil income of the country, Khuzestan not only has not received any attention by the officials but also faces ignorance and unkindness of the provincial officials, to the extent that Khuzestan is now the first deprived region of the country. Lack of appropriate cultural planning for raising awareness and strengthening beliefs of the people, non-existence of welfare, recreational and sport facilities, lack of investment in rural and civil areas, ignoring problems of the people, expansion of unemployment and etc. have led to the creation of a sense of distrust between people and authorities. Considering the religion-centered system of the Islamic Republic of Iran, these problems leave negative impacts on the religious beliefs of the youth which can weaken their faith. Accordingly, Wahhabi sect tries to fish introubled water and cast suspicion on the beliefs of the people and magnify their problems to finally recruit them, specifically the young generation.

f) Raising doubt in the beliefs of the people

During the recent years, continuing its anti-Shi'a and anti-Iranian measures coordinated with states like the US and UK, Saudi Arabia is mobilizing Wahhabi guerilla forces in Iran. According to a report by "Shi'aNews", during the past years almost 4000 Wahhabi clergymen have entered Iran under the cover of "Hejrat Plan" (Immigration plan). Based on this report, these forces, being trained in religious practices and partisan tactics in Chechnya, have begun their propagation activities in villages. This group has planned for running 20000 rural propagation centers and has access to instruments like camera and espionage equipment.

Unfortunately illiteracy and unawareness are the two main elements effective in the recruitment of ordinary people to Wahhabi sect. Wahhabi promoters refer to the schools of villages and towns of Khuzestan like Shoosh and Alvan, and offer financial aid to attract school teachers and principals, however, they often do not manage to achieve their objective due to the refusal of teachers. Unfortunately, it seems that they have succeeded in Ahwaz to some extent and could recruit some people from cultural groups of the society who have ethnic inclinations. It's been a long time that we have been facing questions posed in universities, schools and even family parties on the suspicions raised about absolute facts of Shi'a faith like Imamah, Wilayah, EidGhadir, Day of Ashura and etc.

g) Establishing unreal companies and abusing the poverty and financial problems of the people

One of the characteristics of the people attracted by Wahhabi movement is their poverty and financial needs. However, there are many needy people who refuse to accept the beliefs of the Wahhabis and try to avoid them. This is why Wahhabis tend to identify very poor and needy people who require money.

Paying huge amounts of money to these people, Wahhabis provide them financially. They also establish unreal companies and send their members to countries like Switzerland, Germany, Lebanon, Pakistan... under the name of doing foreign trade. Therefore, seeing some previously-poor and currently-rich individuals is now common in Khuzestan; although the difference is that these guys now tend to attack Shi'a faith. When asked about the sources of their huge income, they claim that they have established private companies or signed a contract work.

h) Exploiting addicts

Addicts and irresponsible people who need money for buying their drug and usually earn living through robbery and coercion are among the groups mostly recruited by Wahhabi movement. Since these people are usually abandoned by their relatives and society, they face problems in living expenses. Wahhabi promoters often pay money to such addicts in return for showing unreal Sunni practices during Eid al-Adha and Eid-e Fetr (the end of Ramadan). Taking films from such behaviors and broadcasting them in foreign satellite channels, Wahhabis use them as subterfuge against Islamic Republic of Iran. These improvident people even create unrest and chaos to disturb security and peace of mind of the citizens, in return for receiving money.

i) Marriage

Although one of the methods of the Wahhabi sect for promoting its beliefs is marriage and this strategy has been widely used in many parts of the Middle East like Iraq, Syria, North Africa, Caucasus, Kurdistan and Zahidan, this study didn't

come across such a case. If there has been a case of such marriages, they were possibly due to the traditions of Arab inhabitants of Khuzestan who tend to marry their relatives.

Conclusion and Recommendations

Carrying out the present study which examined the elements effective in the propagation and spread of Wahhabism, we can conclude that Wahhabi movement, affiliated to Saudi Arabia and supported by the West, has begun its activities in this region to advance the objectives of ethnic separatism and weakening the religious faith of Arab people of Khuzestan through mass media, specifically satellite channels and highly-trained promoters. It seems that until recent years, it has not gained as much success but currently Wahhabi ideology appears to be unfortunately more palpable. Accordingly practical measures of the authorities, based on paying more attention to the problems of Khuzestan province, establishing recreational and welfare centers and expanding activities of religious schools, are required in order to nullify the activities of Wahhabi movement.

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