The Effect of Islamic Revolution on the Muslim's Intellectual Schools

Case Study of Libya and Tunisia

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Abstract

Nowadays the discussion of intellectual schools in the world, especially in the north of Africa is very important for the political analysts. The intellectual roots that existed in these regions from the beginning of independence were more toward the Islam. These roots mostly revealed themselves after the victory of Islamic revolution. The formation of Iran's Islamic revolution on the top of west and east blocks' mutuality was a paradigm of general direction of religions and Islamic values for forming the government. This article uses description- analytic method to investigate the effects of Islamic revolution on the Muslim's intellectual schools in the north of Africa. Two main questions are How and in what direction has the Islamic revolution happening affected the Muslim's intellectual schools in Libya and Tunisia? Findings of the research shows that with regards to the Muslim's intellectual backgrounds that before the Islamic revolution existed, in these countries Islamic revolution caused the reinforcement and doubled motivation for these groups. But, yet the reinforcement of the activity of these groups caused their mutuality with the government and increase of violence and insecurity.

Keywords: Muslim's intellectual schools, Iran Islamic revolution, distribution theory

1. Introduction

Revolutions usually leave important political, social, economic and cultural effects on the countries that happen in it, the related region and even in the world level. (Panahi, 2006:7). Iran Islamic revolution is among the most important events of twentieth century that up to now has been the topic of many scientific and research discussions of the world(Malakoutian & et al, 2009:1). Iran Islamic revolution in addition to the basic changes in political system and Iran society has moved towards the overseas and sea its ideology development in universal aspects(Ahmadi & et al, 2013:66). So this Islamic revolution presented a practical model for Islamic movements in Islam's world(Fazelinia, 2009: 61). Iran revolution caused the Islamic movements to form or reorganize and struggle for making their amends and proving their identity(Derakhshe and Jaberi, 2011:36).

Muslims that suffered from the inner despotism and outer colonialism for centuries with the message of Islamic revolution, their morale increased and they started for making their amends in creating an Islamic society. In this study with the analytic method, it is tried to investigate how do north Africa Muslim's intellectual schools have received this message and does Islamic revolution have direct effect on these schools or indirectly cause the increase of their consistency and creation of double morale on them? By using the distribution theory that is used in this study, it is proved that these groups also worked before the victory of Islamic revolution but they did not have a coherent structure and form and this revolution has shown them a way that within the Islamic framework and by exploiting the religions notions creates an Islamic government or works for making the present government Islamic. Of course, some people believe that this revolution caused the increase of violence among the opposition groups with the government that it has increased the insecurity in Muslim countries. And finally it is observed that this effect not only in the first years of revolution, but also in future decades reveals itself more obviously and we see some uprisings in some Muslim countries that has dismissed the dictators that have been in the center of authority for many years and they want a democratic process in their country.

2. Theoretical and Methodological Framework: Distribution Theory

Distribution theory or spreading because of its cultural nature has considerable interpretive and explanatory ability for showing the effect of Islamic revolution to other countries(Khani Arani and Barzegar, 2011: 127).

Distribution theory is a theory about the explanation of the way of spreading innovation and development of phenomena, ideas and thoughts that are innovated and presented by the Swedish geographer "Hager Strand" in 1935. Although in the first years the usage of this theory was in agricultural phenomenon and outbreak of discussions, in next years it expanded to other human geographical fields and used in political sciences and international relations(Barzegar, 2010: 39-41). Spreading or distribution is a process that according to that a cultural work that is the obvious sign of a society is borrowed in other societies and accepted. This spreading or distribution has some properties and components. First, the act of cultural loaning to be selective: in time of the encounter of two cultures, after the proof of usefulness and adaptability, special elements and components are borrowed. For example, we do not expect to observe the pig breeding from America to Saudi Arabia, because the Muslims believe that eating the meat of pig is taboo. According to Rodger's study accepting an innovation and the speed of its acceptance are under the influence of the following five variables: A) superiority of what exists. B) adaptability with the existed cultural patterns. C) being known easily, d) the ability of experimental testability, e) its benefits being observable for many people(Mousavi, 2).

Second, cultural loaning is a mutual current: it is not true that just civilized societies affect the preliminary societies.

Third: things that are loaned often after the manipulation of the primary form enter the culture of target society. For example, the special innovation of Pizza in Italy that after going to America was manipulated according to their taste and need.

Fourth, some cultural characteristics spread easier than the other ones. Technological innovations are accepted easier than the social(and conscience patterns because their utility and usefulness level can be recognized rapidly.

For example convincing a person for using the car to arrive sooner is not difficult, but it is proved that it is so hard that a Muslim becomes Hindu or an American businessman from middle class accepts the socialism. These small points are so significant in the culture distribution and expansion of experiments(Mousavi:2). Distribution includes different kinds: displacement, hierarchical and transmission. In displacement distribution, displacement is an innovation or an element from a culture that its experiment is physical transferring of a person or group with a thought.

Displacement distribution happens when the people and groups with one special idea physically move from one place to another one and in this way the innovations and inventions expand in the new regions. Religions by sending religious missionaries with displacement distribution are expanded. It seems that the previous periods of dominant distribution pattern was displacement distribution but with the invention and spread of new communication phenomena, this pattern is so fading out(Panoof and Peron, 1989: 173).

In hierarchical distribution, phenomena from the sequence in the groups and levels order are transferred and expanded. Ideas from one important person to other one or from one important city center to other one expands… so the innovations first in high levels of the society and then in lower levels distribute. Some also have called the phenomenon as falling diffusion; it means a process that descends from bigger and more important centers to the smaller ones. For example, in begging of Islam, when the head of the tribe accepted the Islam, all the people of the tribe also changed their religion. This case was one of the best examples of hierarchical distribution(Mousavi, 4).

In transmission or contagious distribution, general expansion of ideas without considering the hierarchy like the contagious diseases happens this distribution is against the hierarchical distribution. In this kind of distribution, general expansion of ideas happens without considering the hierarchy like the expansion of contagious disease, because in this kind, distribution spreads with direct connection. This process is so affected by the distance. So, close people and places have more probability of connection than the far places and people.

Two kinds of hierarchical and transmission distributions are among the types that have high speed rather than tensional distribution(Jordan and Raventery, 2009: 160-163). In these two kinds of distribution, thoughts and notions migrate from the guest and new region and as this migration is not physical, it has high transmission speed(Barzegr, 2010: 29). Transfer of each message is fitted with its essence and impressiveness, the message sender power acceptance ability, the behavior of the receiver, geographical environment, role and condition of the message receiver center and the policy that supports the message receiving and innovation. Also, the economic, social and technical data as the facilitator element of message and vice versa the weakening elements cannot be underestimated(Farid, 2000: 66). In other words, in describing and studying the reflections of each political innovation according to the distribution theory, source and target, time period, instruments and channels and finally the distribution topic are searched. Also the barriers of distribution and rival waves are considered as

the reducer elements that should be considered in the investigation of the reflection of the phenomenon and its distribution(Kani Arani and Barzegar, 2011: 128).

3. The Effectt of Islamic Revolution on the Intellectual Schools in the World

Islamic revolution happening in Iran was one of the important events of the second half of the twentieth century that caused the creation of a lot of changes and evolutions in the countries of the region and within the universal power structure.

This revolution did not remain within the national borders of the country and by using its overseas point of view affected many countries and nations, especially among the Muslim countries(Kamran, 2013: 20). Iran Islamic revolution could express a new pattern of management in the power, political and government area and establish a new and different form of effectiveness of historical function and organize and lead a kind of restoration movement, intellectual and ideological awakening.

Islamic republic for the first time inserted the word "Islamic nations" as a revolutionary notion to the world political literature. Islamic revolution phenomenon after some centuries in practical and concentrate form has existed the Islam and Islamic societies from isolation and stillness.

Released energy as the driving motor of all movements and currents' uprising and Islamic movements from one side informed the Muslims of the region about its rights and abilities and on the other hand, returned the invincible spell of despotism and colonialism to the Muslims nations void the venture and self-confidence(Imperialism) and this issue was a condition which as Eghbal Lahouri says, Tehran became the Muslims' station and Islamic republic in the process of advent became fixed and its development within change to the especial element in reviving, resistance and expansion if Islamic awakening and in recent condition to the organizing center of new Islamic civilization(Mousavi: 8).

The most important political reflection within the countries are: "selecting Islam as an struggle ideology", "effort for achieving Islamic government" and " the role of Islamic revolution in the political life of Islamic movement".

Before the Islamic revolution in most countries, the movements that have happened were under the influence of communist and socialist thoughts. For example, we can mention the nationalist- socialist Naser in Egypt or the Baath Party in Syria, Iraq and Yemen that were designed according to the Marxist struggling idea. But with the victory of Islamic revolution this idea was reinforced that Islam can be accepted as a struggle theory. But before that people like Hassan Al-Banna and sayyed Ghotb did such work in the Muslim Brotherhood movement. With the development of revolutionary struggles under the influence of Islam as the aim and struggle tool, some of the movements and political and struggling or organizations equipped with the communism, nationalism and liberalism ideologies left their effect and actually decomposed or changed. Some of the movements also with different aims and different levels without considering the effectiveness, started the way of repulsion, avoiding and divergence from Islamic revolution thesis. For example we can mention the companions(Sahabeh) group and Taliban. After the Islamic revolution some of these movements by following the Islamic revolution, knew this revolution that was not being fundamentalist and use of mass of people as a great gift of experiments of Islamic revolution to these movements.(the famous quote of Hassan Al-Torabi) in a way that in that time by some of the individuals of Muslims Brotherhood the plan of changing the ideology of Sayyed Ghotb that was a revolutionary collection (Pioneer of enthusiastic believers) to the massive Islamism was presented(Mohammadi, 2008: 223).

The rise of mosques was in a way that even revolutionary students of many countries, formed their movements against the government in the mosque of universities, for example the student organization of Muslims Brotherhood in the November of 1982 organized its demonstrations in the universities and even some know the Intifada as the revolution of mosques. The tendency of most women toward preserving Hijab, increase of general welcoming of doing religious acts like holding the Friday and congregational prayer, expansion of religious training meetings like teaching how to read and interpret Quran and greater existence within religious parties and ceremonies and attacking the casinos, liquor stores and so on are among the points that are more developed after the victory of Islamic revolution by some of these movements.

In most countries like Tunisia, Morocco and Egypt many times we have seen the events, communications and arresting the leaders of these movements that these government related it to the Islamic republic. Meanwhile we saw the expansion of western media's advertising that increased the fear of Arabian governments about Iran that finally causes the nervousness of these governments from the development of Islamism(Ahmadi: 151-152).

These effects continued even in different levels especially a discussion called" religious democracy" during this time was so proposed with these groups(Nejati Arani: 2007). Of course, it should be mentioned that Islamic revolution and the policy of protecting the deprived nations and Islamic movements were so effective in some

cases in the process of the Islamic world events. In this case three connected elements about the mutual penetration power of Islamic movements and Iran's foreign policy can be mentioned:

1. Islamic movements as the intensifier of power and a tool for bargaining

2. Islamic movements as a recognition and legalization tool, it means paying attention to the popularity of the movements regarding the rehabilitation for Iran.

3. Islamic movements as the sources of the aim and strategic direction for mixing Iran's foreign policy with ideologic(Amir Ahmadi, 1993: 490).

Anyway the ideological unity of Islam camp for Iran in the case of international relations has made a loan meaning that causes the unity. It has given a special identity to Iran and creates a clear framework for its behavior and policies. Iran's effort for the expansion of the relations between the Muslim nations is a reflection to this Islamic direction. But in fact such works were not always successful because this motivation and Islamic orientation often has contradicted with the Islamic world countries' benefits, it means the place where most regions are against the fundamentalist Islamic movements, in addition the Islamic hypothetical side and Iran self-appointed leadership caused the creation of an Iranian-Islamic threat for western pragmatism that is as dangerous as communism and the former Soviet Union for the west benefits(Amir Ahmadi, 1993: 492). Until the time that Islamic movements and Islamic revolutions are connected together for ideological positions, this subject has two characteristics against west and the present condition in Middle East, especially in Persian Gulf that following that Iran has faced some difficulties in west relations(Amir Ahamadi, 1993: 495).

4. The Intellectual Schools of Muslim in Libya and Tunisia

The attack of Napoleon Bonaparte to Egypt in 1798 was considered as a historical turning point related to the beginning of decline and the weakness if Islamic world especially in Ottoman Empire. In other word, it can be said that the attack of Napoleon Bonaparte, in fact is considered as an important element in Islamic awakening in a way that in this event the Islamic caliphate gradually in addition to the Christian regions left many Muslims' regions that were under their control(occupation of Algeria by France in 1830, occupation of Tunisia by France in 1881, England attack to Egypt in 1882 and its occupation, occupation of Morocco by France in 1912-13 and occupation of Libya by Italy in 1912, separation of Christian region of empire like Serbia, Montenegro, Romania, Greece and Bulgaria in the process of Balkan wars around 1841 to 56). The roots of Islamic awakening is started from this level and happened as believers, tendencies, risings and group and individual changes within the ups and downs of the history. Of course, the condition and lack of its success was depended on the kind of leadership, depth of awakening, political and social condition and masses companion and other elements like this(Mousavi, 2011: 11).

5. The Effect of Islamic Revolution on the Muslim Intellectual Schools in Tunisia

Tunisia is a country that is also called Tunisia Republic or Tunisian Republic. In Arabic the name of Tunisia capital means "all the country"(Serat translators group, 2010: 113). Around 736 Islam entered the north Africa and around 15 years later it entered ti Tunisia. Uqab ibn Manafe the Islam army commander after entering to Tunisia built the Karvan city and knew it as the station of Islam development I the north of Africa. Fatemis governed in Tunisia around 3 years and may be the origin of Shiite returns back to that period(Report, 2010: 170). This country is neighbored from west with Algeria and from east and south with Libya. Most of the people of Tunisia are Muslim and in religious jurisprudence they follow Imam Malek and in argumentation they are Ashari. The following of Sufism also have their own especial and active place in this country(Moradi, 2010). After the occupation of Tunisia by France(March 1887/second Rabi 1298) the resistance movement happened there. In 1907 BC/1325 "the young Tunisia movement" formed and by the publication of "Tunisia" newspaper, it asked for the parliament regime. But in 1910 BC/1328 France suppressed it. After the first international work, the resistance movement started. From Islamic groups one was" progressive Islamic party" and the other is the Quran guards, the party of "Tunisia Islamic movement" with the leadership of "Rashid Al-Ghannouchi" that later changed its name to "movement party" and it emphasizes on the private and public freedoms and human right(Mousalei, 102, 235-237, 354-356).against this party, there is Tunisia Islamic rescuing group with the self tendency and armed struggling(i.e. 208). The group of "leading Fedayeen" also is an armed group that was established following the "Isla, way group" with the leadership of Rashid Al-Ghannouchi but the members of the group were known very fast and arrested and in the period of Ben-Ali they were freed from the jail(Rafei, 55). After the independence from France, Tunisia was severely under the government of people that followed France and the suppressed the Islamist party. Bourquiba governed for 32 years and as he had secular tendency with intensification of acts against Islam, he tried to seclude Islam. At the end of the Bourquiba government, a relative awakening happened in people and partially they got away from secularism but he said that every one that wants

to form an Islamic moment and follow it will be executed or stayed in the perison for the rest of his/her life. After Bourquiba also Ben-Ali governed for 23 years(Jahangir, 2014: 43).

In fact the acts of Islamists in Tunisia returns back to 1970 that in that time a cultural association with the name of the community of memorizing Quran in Zeytoniye mosque was established(Hermassi 1989) and the government supported this group, because of limiting the activity of leftists. So in this period the government supported the Islamic awakening in a way. In 1987 the policy of liberal economy of the government failed and the worker problems changed to the worst rebellions and for the first time it was asked from the army to return back peace. From this time the Islamic movements that until that time were sporadic, became coherent and appeared in the form of Islamic reviving movement(Esposito: 181). During the next year, this group(Islamic movement direction) by its leader Rashid Al-Ghannouchi that was the main agent of political Islam started its work. This group selected its members from poor people, rural people and university and high school students. On that time the government stated that it wants to end the one-party government after 20 years and they asked for the allowance to act as an independent political party that their answer was to arrest the movement leaders.(i.e. 182). One of the bright spots that are seen clearly from the effects of Islamic revolution was the selection of the members of this Islamic party among the poor people and students that was done in the following of Islamic revolution. Also, it was the tendency of Rashid Al-Ghannouchi, the leader of this group toward Imam Khomeini and of course, his tendency toward the king overthrow that the government gave them title of Khomeinist and the government was claiming that the Islamic revolution had made this group hopeful and frightened the antireligious political leaders. Dreck Wanderwall believes that Ghannouchi from the beginning was extremely supporting the king overthrow but did not agree on violence and believed that they should look for an Islamic government from inside(Wanderwall, 1988: 672).

The victory of Islamic revolution with Shiite ideology and the structure of republic with centrality of primacy of the top spiritual entered within the political thoughts of Ghannouchi and it solves the small exited weaknesses, in a way that he has introduced himself as one of the small students of great scholars and crusaders of Islamic modernity movement and believes that he is unable to lead the Islamic movement after the Islamic revolution and proposes the connection theory of all the recent movements in method and plans against some of the tendencies)Ghanouchi, 1991: 24-26). The design of the primacy of the top spiritual leader thought and the performance of practical model of Islamic government in Iran have forced Ghannouchi to admire Imam and Iranian people and he says: the role of Imam Khomeini in the creation of Iran Islamic government was so great. His doctrine could return the Shiite after centuries to their place in Islam history. He could do this by reviving the philosophy of Imam absence in the form of the primacy of the top spiritual leadership(Mortezaei, Bita: 76). Ghannouchi states that in the present Islam history, this is the first time that Islam could apply from theoretical aspect and also from functional aspect(Ghannouch, 1991: 47) and this effectiveness on the Islamic movement of Tunisian people and Ghannouchi personality is the time condition of Iran Islamic revolution in 1979. At the beginning of 70th decade along with the growth of Islamism in Tunisian people, the dominant government has governed all the secular symbols in the society and religious culture and plundered the Islamic culture of people and performed the cultural and educational structures according to the unidentity about Muslims, women and youngsters and could made lots of damages by secularization in Tunisia. This act of Tunisia government and people movements against that was in line with the Islamic revolution in Iran in way that the discourse of Iran after the Islamic revolution was praised by Ghannouch and others. Because this discourse was Islamic and according to this simple principle that if Islam is not being performed, failure is for sure and corruption will be expanded everywhere(Ghannouchi, 1991: 35, Mohammadi, 2007: 290).

In 1980 these groups severely continued their work more seriously and the government arrested many of their members and sent them to the prison and after that also the Altahrir AlIslami party or party of Islamic liberator entered and in 1983 around 19 persons of army officers joined that, the next party was the Islamic Jihad party that appeared between the 80th decade. In this case it is observed that after the victory of Islamic revolution many of the parties happened that with different motivations aimed at making the government Islamic. So the Islamic revolution also was a motivation for making such parties.

In 1984 that the bread rebellion happened, many of the members of the party of Rashid Alghannouchi were forgiven or faced an extenuation and freed from the prison and again three years later they were arrested, in 1987 around hundreds of Tunisian Islamists following this arresting aggregated in Paris that the government stated these groups are related to Islamic republic and want to overthrow the government(Tailor, 1987) and in this time immediately Tunisia interrupted its relation with Iran and some documents were proposed by the government that Iran supports the Tunisian Islamism parties seriously. Along that Rashid Al-Ghannouchi in a big exhibitory trial was condemned to death. Some years later Ben-Ali became the successor of Borqouba and paid more

attention to the Islamic feelings. He had a tour and pilgrimage travel to Mecca but did not recognize the Islamic parties officially meanwhile visited Rashid Al-Ghannouchi privately(Espodito: 2004). So Ben-Ali first had a policy based ob treating with opponents peacefully, but later extremely limited these parties and confronted with them. This was because that Islamism parties following Islamic revolution found extra morale and attracted many people and any confronting with these groups seemed dangerous for the government so compromising was the best thing that Ben-Ali firstly considered suitable and during this period as they knew Islamic revolution a reason for reinforcing these Islamism groups, so they interrupted their relation with Tehran. But this hostile act of Ben-Ali in the oppressing of opponents in next years caused oppression and it is observed that a young Tunisian with burning himself causes the outpouring of fire that was hidden for many years under the ashes and waiting to burn and people moved their objection to the streets. It continues till that Ben-Ali, the Tunisia dictator after many years of saber-rattling is fired and the sound of Izan is heard from mosques and the most important is that the place for the acts of Islamism groups is provided and finally in recent years they participate in the election of constitutional assembly and win(Tebyan, 2001) and Rashid Al-Ghannouchi states that it was the first election that after 30 years I participated in it and it will be the start of a positive process in Tunisia(Bolton news, 2011).

So, finally the effect of Islamic revolution on the Muslims of Tunisia is summarized in these areas: 1. Struggles of Islamic movement moved the Tunisia people from minimum to maximum manner, it means the establishment of Islamic system. 2. Creation and development of movement party "Islamic direction" with the leadership of Rashid Al-Ghannouchi that knew the Islamic system with two ideal structural models obtained from divine religion and without any need to the Marxist and communist ideology theories. 3.Emphasize of created Islamic parties after the victory of Islamic revolution on the "rejection of secular principles", "relation and connection with all the Muslims of the world", "Not recognizing officially the Arabic nations and strengthening the relations of all the Muslims of the world", " the perspective about the Palestine issue and its freedom", support and help of the world liberal movements"(Ghannouci, 1991: 47). Of course, according to the distribution theory a series of barriers also existed on the Islamic revolution on the Islamic movements in Tunisia that included: 1.Islamic movement being condemned, 2. Becoming imprisoned and condemning active members like Ghannouchi, 3. Interrupting the relation of Tunisia with Iran. 4. Fixing the seculars' government like Ben-Ali, 5. Changing Islamic movements to a political radical revolutionary movement(the office of political and international studies, 1994, 68-87).

6. Intellectual Schools of Muslim in Libya

Libya is located in the northern and eastern part of Africa and beside the Mediterranean Sea and is neighbor with Egypt from east, Algeria and Tunisia from the west, Sudan in the southeast and Nigeria and Chad in south. Libya with 1800 km coastline is considered as a connecting bridge of Africa countries, Arab's west and Middle East(Libya blogfa, 2010). Right now Libya has more than 6 million population that 97% of them are Muslim and Sunnite that are mostly Maleki.

Islam entered to this country in the year of 21 A.M, after the capture of Egypt by Muslims. Also around 12 tribes live in this country that in some recent years clear tendency toward Islamism is seen in this country. Most people of Libya are from Semitic and Barbar race.

In 1838 B.C Italy fascism supreme assembly introduced the Libya people the citizens of Italy. With the beginning of World War II Mohammad Sanousi in 194 B.C formed the national movement of Libya in Cairo and with the support of England, made an army to fight with Italy. After the deaf of Italy and taking possession of Libya by England and France in 1949 this country in 1957 and during the government of "first Idris" achieved its independence after many years of negotiations among France, Italy, England and America. In the first of September of 1969, a group of young officers with the leadership of colonel" Muammar Gaddafi" in a military coup expelled "first Idris" that had allowed America(1954) and England(1953) to build military stations in this country and announced the socialist republic. In this way Libya before the collapse of the Soviet Union was the only socialist country and the fan of East in Cairo of Africa(Lin Pool, 67-70). The new regime outwardly was a republic but Gaddafi until 2011 still was president and no party formed in this country, because he has written in his Green book that party and usual elections in liberal countries are a kind of dictatorship(Amirshahi, 1998:9). Gaddafi replaced the forming of people congresses in all districts for direct administration of works by the people themselves that in fact was contained the loyal people to the government(Amirshahi, 65-71). In the beginning of Gaddafi government period, sometimes has talked about Islam for the continuation of his power till in this way keeps his political legitimating in a Muslim country. So in the primary years started doing the religious rules about nutrition, implementation of Islamic imitations and closing the churches and clubs and also appointed a Grand Mufti for Libya to show that he supports the religious identity in the country. But his

pretending did not work and political Islamic thoughts gradually revealed themselves and they became ready for struggling with the government(Jahangir, 2014).

+with the sudden and unexpected penetration of Arabic spring to Libya, the conditions of this country changed in few months and Mohammad Gaddafi was killed(Iran and world newspapers). Following the fall of Gaddafi regime Libya Muslim Brotherhood with the cooperation of other Islamists established a new condition with the name of new Islamists party. Amin Belhadj the head of establisher committee said" the new party contains all the Islamists levels". He added "this conference is as establishing national civil party with Islamic authority(East, No. 1480: 6).

7. Conclusion

Now Islam is so rooted in the Islamic government structure that imagine an Islamic government without Islam is not possible, as the structure of United States of America without capitalism and pluralist democracy is so hard(so that today a deep connection between the behavior of western democracy and government of America is made). So willingly or unwillingly a connection is made between these movements and Islamic revolution that has made their destinies dependent to each other. Islamic revolution showed that religion is an effective element in world decision making system and Islamic world by relying on the beliefs and native norms has ability and power that are needed for forming the social and political structures. Islamic revolution gave this self-esteem to the Muslim nations that by exact recognition of Islamic culture and redefining the goals like independence, respect and justice and by relying on the awareness thinking pattern, making decision and informing opened a door for Islamic creativity. Islamic revolution with proving the ability of the religion as an opposition for controlling the government and reviving the role of religion as an effective element on the world evolutions could resort to the reviving of Islamic identity according to the connection of religion and politics. Reviving the Islamic identity and role play of Islamic thought in the area of normalization and discourse building revealed that Islamic revolution could apparent the role of religion in regional and international decision makings. Islamic revolution could move the Islamic world from the margin to the main part and change the balance of soft power in international area to the profit of third world countries.

In this article it was observed that regarding the fact that intellectual schools also were active before the victory of Islamic revolution, but this revolution could give these groups a double motivation and encourage them for creating an Islamic government that is observed many years after the victory of Islamic revolution of Iran. Also, these groups are trying to create an Islamic government following the Islamic revolution. On the other hand, this connection between the groups and Islamic revolution was so that many governments of these countries related the weak points of Islamic revolution to the movements and announced that the end of reaching to the power of these movements is like Iran Islamic revolution that with the name of Islam have played with the feelings of the people and with severe media atmosphere tried to create relation between these movements with revolution and ruin the Islamic republic to be able to use the inner atmosphere for deleting them.

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