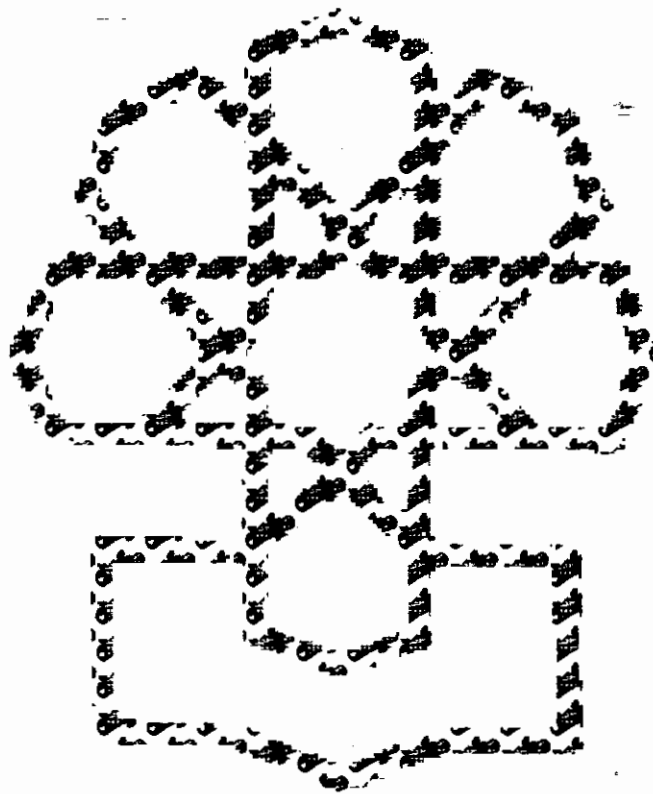




مروری بر تأثیر انقلاب اسلامی ایران



معاونت پژوهشی

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A Review Of Global Impact of the Islamic Revolution

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Introduction:

This Paper will start with a saying from the will of the founder of the Islamic Revolution (I.R.): "Presently the deprived nations of the world have awoken which will soon turn into an uprising or a revolution. Hence they will free themselves from the domination of arrogant oppressors."⁽¹⁾

Founded upon the Islamic identity, the Islamic Revolution (IR) is an antitaghoot (heresiarch) revolution supported by the people and based upon the sacred religion of Islam with the benefits of the beliefs of Shia'ism.

With respect to the essence of the IR, it can be identified as one of the most important events of the 20 th century which could become the biggest religions. Political force in the 21 st century. With the disintegration of the former U.S.S.R., some Western thinkers declared it as a sign of "the ending of an era of ideologies" and firmly believed that liberalism was the victor which would enjoy a world wide authority. But the emergence of the Islamic Rev. as a new phenomena in the world with powerful political, social and religious force, Showed the fallacy of such theories. Actually the Islamic Rev. emerged at the time of the world bipolar political system and introduced a new theory and political system in international relations which was not based on either of the poles. During the early stages of the New Iranian government, it was expected that they would become somehow dependent on either the capitalist pole or The Socialist pole. The Islamic Rev. became established as an independent political system and declared its non - alignment on either poles.

Looking at the other revolutions and comparing them with the Islamic Rev. Shows a unique feature in the Islamic Rev. which is its theoretical independence from the Eastern and Western ideologies. As a matter of fact, the Islamic Rev, is a victory of a school of thought with a new value system. From the political point of view, the Islamic Rev, is worthy of an academic enquiry due to its independent essence, the new ethical messages and independence from existing systems of the world; in Particular its Islamic foundations.

The effects of the Islamic Revolution can even be observed in geographical and political jargons. The Islamic Rev, changed the basis of inter-relationships amongst the countries in the region while adding new dimensions to it.

The " issue of energy" in the region which has always been an important and crucial issue has a new parameter to consider after the Islamic Rev. New Words have been introduced in the political literature such as: "world of Islamic", Islamic movements," from the historical perspective, the Islamic Rev, was a focal point which revived Islam as a dynamic, political, and social religion within the world domain since the Crusade Wars; capable of changing a nation's ethical decadence and realizing the theory of "the unity of ommat".

This approach caused some turbulences in the region, because of its theories and views such as: anti-appression, social justice, political indepdence. Here are some quotes of the anti- Islamic Rev, views:

- Regarding the Islamic Rev., Richard Murphy has said: "Now adays Islam has become a primary obstacle and problem for U.S.A." Richard Nixon, the ex-president of U.S. had advised the west and the East to unite against the Islamic Revolution because the main danger is the Iranian version of Islam; Moshe Dayor, the former prime Minister of the zionist Regime, recognized the Islamic Rev. to be like an earthquake; finally Brezhnev, in the 24 th communist Party congress, expressed his anxiety about the Islamic Rev. and its contingency to spread within the borders of his country while admitting the renaissance of Islamīc as the most important political event in the 20 th century. The above quotes are only samples of the superpowers anxiety regarding the creation and expansion of the Islamic Rev. But, in spite of existing obstacles, the Islamic Rev. was able to proceed forward by relying on Islam, to find its place amongst the Muslims and oppressed people of the world, such as Philippine.⁽³⁾

In order to answer the question on "why and how the Islamic Rev. was able to spread its values without using force? ", a historical study is needed. As the nationalist and Marxist movements were loosing ground by reaching a dead end, the entrance of a new method for struggle caused the appearanee of Islamic Movements to become numerous which reduced the acceptance of Nationalist and Marxist movements. The establishment of various Islamic Movements in the Islamic countries was observed after the Islamic Rev. Also, the Islamic Revolution of Iran was able to replace the Marxist movement (in Afghanistan) and Nationalist movements (in Lebanon and Palestine) with Islamic movements.

Apparently some of the effects of the Islamic Rev. of Iran were as follows:

- 1) Overthrow of a dictaotorial imperial regime in Iran which was one of the most powerful regimes in the region.
- 2) Changing and weakening the interest of super powers.
- 3) Victory of a completely independent school of thought over other existing ones.
- 4) Practical renaissance of unification of religious and political thoughts.
- 5) Questioning the secularitc thoughts.
- 6) Announceing independence from the East and west.
- 7) Spiritual support and provocation of Islamic Movements.
- 8) Announcing the capability of religion as a factor for freedom searchers.

With this short introduction, we continue this discussian from three perspectives regarding the

effects of the Islamic Rev. on a global scale under the following titles:

- a) Downfall of old regime and its effect on the political- economical equilibrium in the region.
- b) The effect of the Islamic Rev. on the world of Islami
- c) The effect of the Islamic Rev. on Non - Muslim countries.

A. Downfall of the old regime and ...

The victory of Islamic Rev. of Iran by the people in 1978 (February) was due to many years of struggle by the Iranian Muslim people against the oppression of the Pahlavi Dynasty and the political, economical and cultural infiltration of foreign powers. In fact the start of the revolution goes back to June 1963, which was the beginning of the Islamic Rev. under the leadership of Imam Khomeini. As of this time to the victory of the Islamic Rev. Muslim intellectuals had an important role of elevating the people's awareness with respect to the goals of Islamic Struggle.

What happened in 1978, meaning the overthrow of Pahlavi's regime, was unbelievable not only to the Western powers⁽⁴⁾ but for the Muslims in the world as well. They were expecting the defeat of the Islamic freedom movements since the obstacles of military technological and economical sanctions by governments were confronting against the establishment of an Islamic government.

In spite of this physical and moral atmosphere the Islamic Rev. in Iran was victorious. The plan of the Islamic government, designed by Imam Khomeini in the oppressive times of the Pahlavi regime with the support and collective movement of the people, became victorious the shah's regime which was the most powerful and armed regime in the region was overthrown.

After the downfall of the shah's regime as primary changes in different political, social and cultural aspects were implemented, the potentiality of a new threat, especially to U.S.A., was acknowledged.

Due to geo - strategic location of Iran and the support of the superpowers for the shah's regime, this country had been turned into a supplier and supporter of interests of superpowers in the region. But the Islamic Rev. defeated the long range planning of the superpowers who were considering the shah's regime as a strong force for policing the region.

Therefore, according to the western view the balance of political equilibrium in the region disappeared as Iran became an opposing front rather than the island of stability and tranquility.

With the announcement of their position, the newly established republic which was based upon the three principles of freedom, independence and Islamic Republic was confronted by antagonistic receptions by the enemies. Thus the Revolution proceeded to the new stages of development.

B. The Effect of the Islamic Rev. in the world of Islam.

As it was pointed out before, not only did the Islamic Rev. make essential changes in the political,

economical and social structures of Iran, it had more effects upon the region and the world. The Islamic Rev. disseminated its values in the context of jihad with respect to fighting dictatorship and colonialism.

The messages of the Islamic Rev. to the Muslims is for restoration and return to the roots of Islamic principles. By just looking at the pro - Islamic movements and the coercive response to the Muslims in the world of Islam is a sign of the effects of the Islamic Revolutionary thoughts in these areas which even the western thinkers ⁽⁵⁾ acknowledge.

The political status of the world indicates that in all of the Islamic countries, the Islamic movements have been established based on a search for an Islamic identity. Their basis is upon an Islamic ideology; thereby rejecting anything other than an Islamic source. ⁽⁶⁾

The concept and ideology of Islamic Rev. which were derived from the political methodology of Imam Khomeini, inspired a new spirit within the body of Islamic movements in the World of Islam. With regard to this new Islamism, great changes in the world of Islam were made resulting in an equivalent new world order.

On reflection of the Islamic Rev. thought upon the world of Islam, one must keep in mind that the western powers always present an unrealistic picture. It has been propagated to both the Muslim and non - Muslim world that Iran wants to export its ideology upon other Muslim nations thru military force and aggressive conquest. Therefore, in any corner of the world, if an inhuman action takes place, Iran is blamed without any hesitation as they say that through this means. Iran is trying to remove the existing obstacles in their drive for realizing and establishing Islamic government by Muslims. This is when the great leader of the Islamic Rev. identified the purpose of exportation of the Islamic Rev. to be for awakening the people of nations and governments.

Also, in the introduction of the constitution of Iran reference has been made about the continuation of Revolution within and outside of the country: the constitution with its Islamic context which was a (oppressed) movement for the victory of the Mostazafin (oppressed) over mosteghberin (oppressor), prepares the ground for the continuation of the Revolution within and outside of the country, especially in its efforts to develop its relationship with people's or Islamic movements for establishing a worldwide ummat. In this way the struggle for saving the deprived and oppressed people of the world will become consistent. In the third and eleventh Article of the Islamic Republic of Iran's Constitution, it explicitly declares that the country's foreign policy is based on unsparing support for the Muslims and mostazafin of The world. The T.R. of Iran will use all her efforts for uniting all Muslims.

After mentioning the above subjects, let's reflect upon the dissemination of the Revolution in

some of the Islamic countries. The first reaction to the Islamic Rev. in the countries which did not have the popular support of the people, was to sense the danger of the spreading of Islamic Revolutionary thoughts to their position.

I.R. of Iran was able to crush the most powerful and dictatorial regime in the middle East region and to become a model for other various countries with respect to their special political situation. The concept and thoughts of Islam among the militant movements in Muslim countries have always been confronted by suppression. Despite this, the intimidation policy, has not been able to stop nor decrease existence of this kind of movements.

Now, in brief, we will look at some of the movements which have been affected by the thinking of the Islamic Revolution.

Lebanon: The shiah muslim society of Lebanon was not counted as an active factor in the political movements of that country up to the second world war. But little by little, after the end of world war II, it turned into a political force. After the political social evolutions of 1950's, there was a massive immigration of shias of lebanon from rural areas to Beirut, in the following decades. Thus the shias, as a growing middle class in the city, under the leadership of Imam Musa Sadr and religion established an organization called 'Harakat-ul- Mahroomin', within which the AMAC movement also appeared. Following the attack of the Israel's on lebanon in the year 1976, resulting in the loss of many lives and wealth of many shiahs of lebanon; new life appeared within the movements. Imam Moosa sadr was kidnapped in the full of the same year which was concurrent with I.R. of Iran. These events caused the establishment of the Hezbollah movement in Balbak under the leadership of Hassan Moosavi with the mosques becoming the bases of resistance and learning from Iran's experience. the issue of The I.R. in Lebanon "was initiated by the revolutionaries of Hezbollah with reference to the sacred verses of Quran⁽⁷⁾ as they started their fight against the enemies."⁽⁸⁾ Saudi Arabia: The effects of I.R. of Iran can not be easily understood in Saudi Arabia. The saudi regime with the use of his security forces has stopped any movements by his opponents. Despite this, we notice that the Islamic movement tried to free Mecca from the hands of the vahhabi sect and was able to capture Masjedol Haram. The controlling regime always feels the Threat of his opponents and for suppressing them uses any means possible its its efforts to destroy any awareness movement or action. With respect to this the attack on the Iranian pilgrims of Beitol Haram in the demonstration of Braat - Menal- Moshrekin in the year 1987 was a clear example of their fears.

Despite the existance of the secret police system in this country, recent explosions of American for ces stationed in Saudi Arabia from the hands of Islamic militants can be seem as a sign of the existance of secret activities against this regime.

Egypt: In Egypt one of the first positive reaction after I.R. of Iran was witnessed. Only several days after the occurrence of I.R. in Iran, many of the Egyptian Islamic students, showed their positive views toward the R. in Iran. pro "jama - atol- Islamiah" students in Cairo declared Revolutionary movement of Iran as a practical experience that should be fallowed and designed their future movements according to the above experiences⁽⁹⁾. Of course it is necessary to say that the roots of such an acceptance can be found in the gathering of Akhwanol- Moslemin and after other student gatherings against the Anwar Sadat policies, especially against the open door policies of sadat, changing the laws on family issues,⁽¹⁰⁾ support for the shah and the camp David Treaty. The existance of such a mentality created a quick response by the Akhavanol-Moslemin movement "to declare war against Israel"⁽¹¹⁾, to accept the Iranian R.as"a powerfull and unique example of the I.R.⁽¹²⁾and to say" the important thing is not to put our hands on our lap and sit waiting".⁽¹³⁾ The new I. movements in Egypt under the leadership of Abdol- Rahman, although it has been confronted by harsh and antagonistic response by the Egyption government, which resulted in the arrest and excecution of the militants, has found popular acceptance. In the recent elections, the Egyptian government has implemented all kinds of pressures on the Islamic groups other than the usual harsh security actions. Some of them like Akhwanol- Moslemin has been declared unlawful so that their participation in the Egyptian political scene would be minimized.

Algeria: one of the other countries which follows I.R. of Iran model is Algeria. The activities of the Moslem revolutionaries of Algeria is guided by "Nejatol-islami Front".

The most important political achievement of Nejatol-islami Front was the succes in the parlimentary elections of 1991. In this election the Nejat Front with the leadership of "Abbas madam" were able to get the majority of the parliment's seats. The existing government and their western supporters who were shocked by the result of this elelection made coup detat which removed the shazly Ben Jadid's regime. Following this the election results were declared void.

The issue of Algeria is also considerable from other perspectives. Time and time again Iran and Moslems have been accused by the "western" side of antidemocratic behavior, antipluralism and not abiding by the laws of the government. The current situation of Algeria is the result of this false accusations.

pakistan: the first country who formally recognized I.R. was pakistan.⁽¹⁴⁾ The shiah minority of this country who comprise 15% to 22% of the total population of pakistan, have long historical relationship with Iran. Despite the existing sectorial challanges in pakistan, The amount of the people's support for I.R. according to call up social survey institute, has risen from 35% at the beginning of the revolution to 42% in the last ten years.⁽¹⁵⁾

In Afghanistan, the Jamatol- Mojahedin, Hezbol- mojahedin, Mojahedine Afgani, Shoraie Etefagh, Harakatē Islami, Hezbe Nasre Sepahi; and in India, Jame and kashmir freedom Front, all with reliance on Islam and in some cases with moral support of I.R. of Iran, have become active.

Turkey: In this country Pro- Islam opponents of the secular government are united in such matters as: the unification of religion and politics and the execution of laws based on religions regulations but in the methodology of replacing the religions government have yet to reach a consensus. From the viewpoint of Turkish government, what they call Islamic fundamentalism is a threat to the existence of secular government. Therefore they should fight against it.⁽¹⁶⁾ Many signs of the support for religious and political thinkings of Ayatollah khomeini can be seen among the Turkish people. Some of the news media, especially Zaman.⁽¹⁷⁾ News paper and magazines such as Shahadat, Maktab, Eqhtebas,... etc are good examples.

An increase in the percentage of elected Islamic candidates for the National Assembly of Turkey⁽¹⁸⁾ and local municipl elections, are evidence of some evolutions in the very seculer government of Turkey, where the effect of I.R. can not be ignored.

Occupied Palestine: The background of relying on islam an the only way of fighting to free the occupied Palastine goes back to the 50's, but after the I.R. a new dimension was given to the thought of "Jehad till freedom".

The establishment of " Almajmaol-Islami" in 1978, "Islamic Jihad"; in 1979, "Taliahol- Islamiyah Entefazeh" and some other organizations are due to the direct effects of I.R.

Iraq: Although the history of the Islamic struggle in Iraq goes back to the year 1958⁽²¹⁾, this struggle got a new spirit after I.R. The first Friday after the return of Ayatollah Khomeini to Iran, had demonstrations in Najaf and publication of articles under the title of "yes to Islam and no to Saddam and Aflagh", which turned into some riots up to 1982.⁽²³⁾

In the decade of 80's, with the occurance. of Iraqis war against iran, part of the Islamic Iraqi militant activities were transfered to Iran, Syria, and to a lesser degree to London.

After the Iraq's war against Kuwait Islamic movement is actively continuing despite the suppresion by Saddam's regime. As one of the leaderes of Hezbodarah says: "Ending of wars will not deter our rights for continuing the struggle", we will continue our jehad until the kofr has been dewolished."

Other Moslem countries: it is expected that the effects of I.R. should have been limited only to the middle East, but it has had a global effect, such as the Philippine Moslem minarity and also other Asian⁽²⁵⁾ and African⁽²⁶⁾ moslem countries. In this regard, the effects of I.R.on the newly established Republics of Ex- V.S.S.R, requires a special article to cover it.

conclusion:

In concluding this chapter, it can be said that the world is witnessing the awakening and the declaration of Moslems in substantiating their Islamic identity.

In Africa which is considered among the most important areas with high potentiality of pro-Islam, countries such as Egypt, Algeria, Tunisia, Sudan, Morocco, to Kenya, Somalia, and South Africa, proponents of Islam are on the more, rising and growing.

The government of coup d'etat in Algeria, elimination of pro Islamic elements and with Egyptian and Tunisian Moslems undergoing the worst methods of suppression and the attack of American soldiers in Somalia and the economical embargo on Sudan are all indicators of the concern that the West has worries toward the development of pro Islamic movements in the political scene of the Africa.

A short look at Asia, especially to India, to the South - East at Indonesia, Malaysia, Philippines, Bangladesh, Kashmir, shows all of the Moslem forces (through renaissance of Islamic beliefs) have turned into new and original forces of the region. Westerners believe that the fundamentalist growing Power in Asia and industrially developed areas such as South East Asia, in countries like Malaysia, Indonesia, will change the power equilibrium to the detriment of world interest of the West.

The growth of Islam in areas like in Indian peninsula (like Kashmir, Bangladesh and Pakistan) offer better opportunities and context where pro- Islamic forces will gain more power.

A small glance to the heart of the Middle East and issue of Palestine in proof of the fact that the only defensive forces against the aggressive anti-Islamic policies of Zionist regime the pro Islam and Islamic resistance groups. In the year 1982 thus the exerts of Islamic resistance, the Islamic transgressors were pushed back from Southern Lebanon. In this war, not only the Israeli military power but the American military Power were defeated by the power of the pro-Islam groups of Lebanon.

On the other hand, the Zionist regime in the heart of the occupied lands after many years of dominations over the Palestinian in witnessing popular uprising of Palestinian Moslems. This matter popular uprising of Palestinian Moslems. This matter has caused great concern to Israel. Therefore they are trying to legitimize this illegal regime through peaceful means with the Arabs.

In the Caucasus region, after seventy years of suppression of religion and antireligion policies by the ex- Soviet regime (as the opium of masses) Islam in finding new life with the people returning to the religion of Islam.

In sovereign republics of Dagestan, Ingush, Chechen, and Northern Eussia, which are the Moslem populated areas of federations of Russia, there is an immense desire in acquiring the views

of the Islamic Revolution. Even Chechen has declared Islam to be one of the main principles of her constitution and has shown great resistance against the Russians.

C: Effects of I.R on Non Moslem nations the essence of I.R is based on Tohid (unity). According to this principle the only creator of the world is God (praise be upon him) and the role of I.R. is to guide the people towards the creator of all creations.

By recognizing the fact that religion is capable in administering a nation's affairs gives it the chance of establishing a just society. Many times the western religious and political figures, including the pope, have confirmed the fact that their society without religious regulations has experienced increasing corruption and disorderliness.

Therefore they have reached the conclusion that the only way to be saved from this polluted stream of corruption and decadence is to return to religion. This insight can be considered as the biggest effect of I.R on western societies.

On the other hand, the West does not have the capability to confront the development and infiltration of Islam in her domain, therefore it is trying to crush any norms based on Islam with every means possible. One of the examples of this is not letting the covered girls to enter the schools by the French government, on the pretext that it is against the security of the society.

With a quick look at the racist attacks by radical racist groups all over Europe, we find that most of these attacks were aimed at Moslem immigrants. These are proofs of infiltration of the I.R. ideology in the heart of the falling and crumbling Western civilization.

Popularity of Islamic thought in the Western world has caused the power centers reconsideration.⁽²⁷⁾ Right now Islamic tendencies amongst the black Muslims either self instigated or guided are increasing and has attracted the concerns of U.S. government. The one million American Black Muslims demonstration under the leadership of Lewis Farakhom, the leader of Islamic movement group "Islam Nation", against the injustice and prejudice in the social and economical issues in U.S.A., indicates the sign of acceptance of Islam as a factor and prosecutor of justice. Nowadays, Westerners have become confused and doubtful in respect to Islam and these are among the most important developments in the Western world in the end of the twentieth century.

Even some of the Western thinkers explain the political future of Western world as ambiguous and unstable. They believe that in the future war (which will be a religious war) West does not have anything to say in opposition to Islamic culture and therefore is condemned to be defeated.

Notes:

1- The will of Imam Khomeini - page 30

2- Kayhan Newspaper - No 15501- 1374/8/28 - P.one

3- Cesar Abid Magul, *The Iranian Revolution and Muslims of the Philippines*, (Berkeley: Mizan Press, 1985)

4- Western Intelligence Services could not predict the Islamic Revolution. Even five months before the Revolution, they announced that Iran is not in the stage of evolution not even pre Revolution and it will be stable for next ten years.

5- Kissinger says: "The main dangers threatening U.S. interests are related to Islamic Revolution of Iran." source: M. Mohammadi - *An Analysis on Islamic Revolution* (Tehran, AmirKabir- 1373) P.16, Also: John L. Esposito and James Piscatori, *The Iranian Revolution; Ten years Later: What has been its Global impact?* (Washington: Middle East Institute, 1986) Michel E. Bonine and Nikki R. Keddi, (eds), *Modern Iran: The dialectic of continuity and change* (Albany: State Univ. of New York press 1985).

6- Morteza Motahhari - *About Islamic Revolution*, (Tehran: Sadra, Bita) P.48

7- *Qhoran*- ch. 58 - verses 19,20.

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B) Juan R. Cole and Nikki R. Keddie (eds.), *Shi'ism and social protest*, (New Haven: Yale Univ. press. 1986).

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11- *Middle East International*, March 16 1979, P.2.

12- Mohammad Abdol-Rahim AlAnbar, *Nahrah Isoraht Islamian*, (Cairo: Matba-ah Abirin, 1979) P.P 101,102.

13- Idid, PP. 104, 106.

14- Esposito and piscatori, op. cit. P.18.

15- Gallup political weather Report, Feb. 1986, (Islamabad: Gallup Pakistan 1986), P.32 and Gallup political weather Report, (Islamabad: Gallup Pakistan, 1985), P.18, as cited in loc. cit.

16- The cause and the Targets of Anarchy and Terror in Turkey, referring to groups such as: Nurcus, Suleymancis, Khomeinists, Hezöl- Tahrir.

17- A) Zaman, 3 and 4 Aug. and 7 and 8 Sept. 1987.

B) Iktibas, Jan. and May 1987.

C) Milli Gazets, 22 and 29 Jan. 1979, 3, 12, 15, 19 Feb. 1979, 1 March 1979, 1 April 1979, June to Sept 1979.

18- For example, Refah party in local elections gained 10% in 1989 in comparison to 25% in 1989 which shows a considerable growth.

19- In local Municipality Elections of 1989, Refah Party was able to victor in five main cities.

20- A) Jean - Francois legrain "Islamistes of lutte Nationale palestienne dans les Territoires Occupes par Israel". Revue Francaise de science politique, (April 1986) P.P 227- 247.

B) Alain Navarro, "Palestiniens: L' Expansion Islamiste" les Cahiers de L' orient, No 7, (1987), PP- 51-66.

C) Mohammad Shadid, "The Muslim Brotherhood Movement in the West Bank and Gaza Strip," Third World Quarterly, Vol. X, No. 2, (April 1988), pp. 658-681

D) Elie Rekhen, "The Rise of Palestinian Islamic Jihad," IP, 21 OCT. 1987.

E) Robin Wright, "three New Dimensions of Palestinian, Middle East Insight, Vol. V. No. 6 (1988), pp 23-27.

F) Abdol Aziz Fathi Sheghagi, Alkhomeini, Al Hallo Islam Val Badil, (Cairo: 1979)

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21- M.Bagher Sadr in Falsafatona and also Eqh to sadona tries to fight with the secularism and Marxism.

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22- "Naam til Islam va la Lilaflagh va Saddam".

23- According to Amnesty International Organ. estimations between 1978 to 1980, at least 520 person have been executed, Reffer to:

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