

## The impact of the Islamic Revolution of Iran on the formation of the Islamic Awakening

Hemmatollah Shamoli salahchini, Hooshang Kiani dehkian  
Department of Political Science, Shahreza branch, Islamic Azad University, Shahreza

**Abstract:** Today the developments in the Middle East, if it is on the one hand in order to the demands and needs of their people but on the other hand is representing the crystallization of greatness of February 22 and the Islamic Revolution; They were followed from the Islamic Revolution as a model, because it is based on religious doctrine, such as democracy, social justice, independence, and freedom. The Islamic Revolution can be regarded as a turning point not only in the Muslim world of awakening and liberation, but also for other nations awakening. It should be noted that the influence of the Islamic Revolution was different from the formation of all Islamic movements and currents because of the differences in intellectual, cultural and geographical affinities and etc.; The Islamic Revolution could find its position among Muslims and the emancipatory movements as a way of fighting, and have the very positive and constructive influence in awakening the Muslims. The spiritual and political influence of Islamic Revolution in the Muslim world, the liberation movements and Islamic movements, was concerned to the west and the main cause of hostility of America to the Islamic Revolution is the impact of this important event of the twentieth century in the Muslim world; and severity of the anti-colonial movements and anti-occupation in the Middle East from the day after the victory of Islamic Revolution.

[Hemmatollah Shamoli salahchini, Hooshang Kiani dehkian. **The impact of the Islamic Revolution of Iran on the formation of the Islamic Awakening.** *Rep Opinion* 2014;6(12):1-7]. (ISSN: 1553-9873). <http://www.sciencepub.net/report>. 1

**Key words:** Islamic Awakening, Middle East, the Islamic world, Islamic Revolution, America

### 1. Introduction

With the victory of the Islamic Revolution of Iran, a popular and universal movement was generated against dictatorial regimes and the domineering powers. The Parts of Iranian history indicate well that the Iranians were known at different periods in different areas and have demonstrated new ways; Before of Islam, The world was under the Roman Empire and the Sassanid and they would rule the world, But in the aftermath of Islam, Iranians who were monotheist and familiar with the techniques of The management of the country and also had a rich civilization in the face of Islamic thought and also had a rich civilization in the face of Islamic thought were welcomed with open arms indicating the sophistication of secret. Islamic civilization expanded in various areas in the social life of Iranians and the loftiness of thought and Islamic culture; while at this point we have witness a kind of silence in the science and western thought from the sixth to the tenth century AD (Wright, Robin, 2008). During two centuries, Europe was influenced the Islamic scholars like Ibn Sina and Ibn al- Arabi and Islamic civilization expanded in the West and over time, they will also have access to scientific development in the light of the ideas of Islamic scholars but in Islamic countries, This movement could not continue for various reasons, both internal and external. The Islamic civilization was so important that even were affected on the people such as the Mongols were the wild and invaded our land, One of the most admired period in the Islamic civilization is the Safavid era (Zabih, Sepehr

(1982); Of course, can not also consider this period without problem; In the Safavid era was performed the several important measures such as the creation of the national unity in order to achieve a large Iran and collection of Islamic literature and disseminate the culture of inmate; After the Safavid era, once again, the Islamic civilization had been collapsed in the international scene for the Internal and external reasons and the formation of thinking of colonizing civilization but the constitutional movement was a good sign which led to the awakening of thought; But the constitutional movement also changed due to some external efforts and the activities of the western interior group and our country Suffered from the Black dictatorship.

The victory of the Islamic Revolution of Iran and the establishment of the Islamic government is the strongest proof for the disinherited masses, particularly the Muslims, to have faith in the capabilities of Islam and ability of the Muslim leaders to bring about profound social changes and guide the society towards felicity and perfection in the light of the Islamic ideology and culture. Also the establishment of the Islamic government in an Islamic country could raise hopes in many disinherited masses, encouraging them to realize that they can utilize the religious government to put forth the idea of their supervision on international level (Daniel, Elton L. (2000).

The Islamic revolution by encouraging Muslims to return to religion and showing the power of Islam in giving order to social developments has succeeded in

restoring dignity to the people of the region Some believe that Iran is seeking to establish an empire once again while the Islamic Revolution is following to the identification and the Islamic world of awakening; The most important issue of the Islamic Revolution is returning to the its identity and in the shadow of This approach was developed independence in the political, cultural and economic of areas; since the beginning of Islamic Revolution, Spread the character resistance under the leadership of Imam Khomeini and Ayatollah Khamenei In the our society and if Iran is today the owner of knowledge and technology, especially new technologies such as aerospace technology and nanotechnology. It all depends on the Islamic awakening and revolutionary spirit In the Iranian nation, The Islamic Revolution established the intellectual and ideological awakening as a phenomenon that was formed based on the values of faith, relying on the methods and techniques of modern democracy and revealed a new pattern of resistance, fighting against oppression and colonialism and led a new model of management in the field of power, politics and governance, and a new form of influence and different from the historical performance; The Islamic Republic created for the first time the term ((Islamic nation)) as a revolutionary concept in political literature Hence, chose a new form of thinking Regionalism as its way and follow up the process of becoming a hegemonic power that today, after three decades has been able to define its position as the dominant paradigm; The pattern that would continue its development with the foreign disturbing factors and expand its regional sphere of influence the Islamic World; the new Iran in the current situation promises a new order that the political and the existing security foundations have to face serious and unprecedented challenges.

The Islamic Awakening can be seen as a social movement, organization and military institutions as a phenomenon influenced by the Islamic intellectual movement in the evening; Moreover, The current has proven itself in the realm of political and security conflicts, it has become the dominant power in the world stage(Imam Khomeini, Rouh'ollah; (2006).

## 2. The concept of Islamic Awakening

Islamic awakening is a social phenomenon that means returning, awakening, and vigilance of an Islamic Ummah. This reality should make it reach the stage of self-confidence and take pride in its religion, honor, and political, economic, and intellectual independence so as to be able to discharge its natural duties as “people’s best nation Islamic Awakening is a theory for analysis of events that started in December 2010 with the self-immolation of Mohamed Bouazizi in Tunisia and continued Arabic to overthrow regimes in Tunisia, Egypt, Libya and Yemen. Now, in addition to it’s

continues in the Arab world countries, Jordan, Bahrain, Syria and Saudi Arabia East. According to this theory, there are several factors that led to such developments in the region and the most important are the nature of authoritarian Arabic regimes, lake of mismatch with the rules of Islamic law, the poverty, Dependence of state on the foreign rulers, The spread of corruption, Rent seeking; Although the beginning of the application and development of the Islamic Awakening is new but it seems in the historical analysis and this category is for at least 150 years old and the fact is this matter what has happened in the recent developments in the Middle East and North Africa, it is considered emerging sector but not the end.

A perfect human being rose from the east of existence geography whose shining light terminated the darkness of the west. Up until then the western totality had considered human authenticity as its ultimate goal and had established its civilization on rationality and lust, which, were intended to dominate the entire universe.

For such a macrocosm, all of whose values were based on benefit and bound with materialism, achieving material and economic growth was considered as an ideal goal. Imam Khomeini (s) who was connected with genuine Islamic resources established a firm relationship between religiosity and a proper form of materialism. The Muslim World is faced with grave political, socio-economic, cultural and scientific challenges with implications for its unity, peace, security and development. OIC Member States would need to cooperate decisively in order to face these challenges and to take necessary initiatives to overcome them. The Islamic revivalism is a kind of religious reform however, neither the Reformation that occurred in the West; since in the Western concept religion change as form that the society will not be a religious consequently religion removed from the social life (Abbasi, Rouhollah; (2012).

The Islamic revolution by encouraging Muslims to return to religion and showing the power of Islam in giving order to social developments has succeeded in restoring dignity to the people of the region.

## 3. The Origins and factors of the Islamic Awakening

1. The emergence of the new generation with the revolutionary features to realm of conflict that they have a real understanding from the causes of the scientific, economic and social shortcomings of their societies especially in the realm of thought and culture

2. Attention to the religious unity and the ideological coherence and the suitable understanding of the strategies imperialistic powers to create the rupture in the Muslim world.

3. The raiser regional and international events such as the crisis in Palestine, the 11 September, the

occupation of Iraq and Afghanistan and the western ideological battle strategy to the centrality of America that is done with the goal of world domination, Has a significant impact on the Islamic awakening.

4. The development of the mass media and the evolution of the propaganda Islam

5. Islamic Revolution is the main cause of Islamic Awakening.

#### **4. The reasons of the influencing of Islamic Revolution on the Islamic Awakening**

##### **4.1. Revolution on the Islamic Awakening**

##### **Islamic Revolution means Resuscitation and the deepening**

Between 1953 and 1963 much poverty remained among the Iranian people, and the gap between the rich and poor grew. There was talk of the oligarchy of one thousand families. One of the great landowners was the Shah (king), Muhammad Reza Pahlavi. Another was the Shia clerical establishment, which had acquired land through religious endowments. But under the Pahlavi dynasty, secularism increased and the power and influence of Shia scholars decreased, and the Shah allied himself with secularists in conflict with Muslims who held traditionalist values on such matters as tobacco, alcohol, movies, gambling and foreign dress. The Shah increased Iran's tie with the United States. His agreement with a western oil consortium annoyed many, and some were annoyed by the presence of many Americans. Some Iranians saw the United States as having taken the place of the British. Some discontented Muslims formed an underground group called the *Fedaiyan-e Islam*. They tried to assassinate the Shah's prime minister. The Shah responded by repressing the *Fedaiyan-e Islam* and executing a few of its members. After returning to power in 1954, the Shah launched an effort to modernize Iran economically and socially. He sought to balance his increase in power with reforms that would win more favor from common Iranians. Landlords and some clerics were outspokenly opposed to these reforms. Ayatollah Khomeini issued a fatwa (religious edict) against the reforms (Sufi Niaraki, Taqi; (2011). The government-owned radio station responded to Khomeini with ridicule. The Shah announced that his reforms would take Iran into the jet age while the *mullahs* wanted to remain "in the age of the donkies." Numerous clerics went over to the side of Khomeini. Fearing opposition, the Shah cracked down on dissent. On March 22, 1963, in the holy city of Qom, theological students who were agitating against a scheduled opening of liquor stores were attacked by the Shah's paratroopers and by his security agents – SAVAK. The disturbance spread to students in the city of Tabriz. There and in Qom, according to some, the government forced killed hundred In January 1978, incensed by what they considered to be slanderous remarks made against Khomeini in *Eqlā'āt*, a Tehran newspaper, thousands of

young madrasa (religious school) students took to the streets. They were followed by thousands more Iranian youth—mostly unemployed recent immigrants from the countryside—who began protesting the regime's excesses; the many of the experts in the phenomenon of contemporary Islamic movements believe that the Islamic Revolution, Had been one of the most important and the effective factors in promoting of the awareness and the increase the activities of Muslims in the Arabic and Islamic communities the theory of the effect of Islamic countries, is based on the speech of the leaders of the liberation movements and the modeling of the Iranian Revolution and the study of developments and the events that happened in the Islamic countries. Imam Khomeini also was aware and proud of the point: ((Sounds of Iran's revolution is resonates in the Islamic countries and other countries

The reasons of the influencing of Islamic Revolution on the Islamic Awakening include:

1. The impact of Imam Khomeini (RA) is unique to Muslims and Islamic and religious aspect; In fact, from the fifteenth century in the West and perhaps shortly after the advent of Islam there is not Character who his movement, thought, action and influenced in the world, ranging from the West (liberalism), the East (communism) and the world to the extent.

2. Imam Khomeini (RA) changed the meaning of power not only in the Islamic world, but also in the entire world. The power whose reliance had been already on the material resources and interests, after the victory of Islamic Revolution of Iran converted to respecting beliefs, fostering thoughts and information.

3. Having studied in the life of previous revolutions, we find that no one has had Imam Khomeini (RA)'s capability to establish intimate and public relationship with the oppressed people and other social classes of the society. Imam Khomeini (RA) succeeded to deliver messages of holy Quran to Muslims with a simple language more than any other leader and this is one of the big secrets of the victory of Islamic Revolution of Iran.

4. Imam Khomeini (RA) is the only thinker who both thought about theorizing revolution and put it into practice by himself over the past a few centuries. We can find few people in the history who both write about the reasons why we need a revolution and then take steps into the field himself and create such a revolution which he himself spoke about.

5. Furthermore, his simple lifestyle which was away from the luxury, granted him competencies of the leadership of the Muslims. Imam Khomeini (RA)'s lifestyle while he was the student of theological school, when he was the source of imitation, and when he was in power was always along with simplicity.

6. Imam Khomeini showed all Muslims and oppressed people of the world that the only way to reach

legitimacy and acceptance is to practice based on the last divine religion, that is Islam; the religion which has plans and words for the entire world. Imam Khomeini and Islamic Revolution of Iran well showed that the only way to rescue is Islam. His sending message to Gorbachev and Pope reflects his human-divine concerns about rescuing such humans and cultures that had been diverted towards the prosperity of the world with the way of guidance and eternal prosperity.

7. One of the most important influences of Imam Khomeini and the Islamic Revolution is to take advantage of religion towards establishing desired social evolution. Relying on religion, Imam Khomeini (RA) changed the meaning of power, and Muslims understood that the real power is the divine power and with the help of such power, they are able to reach their rights.

8. Imam Khomeini (RA) did not merely think about the Islamic nation and rescuing them from ignorance and material and intellectual backwardness, but he thought about rescuing all nations; the use of religion in the optimal social change is The most important impact of Imam Khomeini and the Islamic Revolution on the Islamic movement while earlier in the contaminated global environment with the liberalism and the communism, the few people argued in the ability of faith in the Creator of revolution. With the victory of the Islamic Revolution of Iran, a popular and universal movement was generated against dictatorial regimes and the domineering powers.

The Muslim and oppressed people in the region and around the world welcomed the victory of the people's grassroots movement in Iran. The Islamic Awakening that had started in Iran now began to spread in the neighboring countries and this phenomenon alarmed Global Arrogance and its client regimes, which started crying at what they called the export of the Islamic Revolution. The Islamic revolution by encouraging Muslims to return to religion and showing the power of Islam in giving orders to social developments has succeeded in restoring dignity to the people of the region. With the victory of the Islamic Revolution of Iran, Imam Khomeini (RA) introduced the mentioned theory as the most superior and the widest symbol of religion and government bond. He believed that the will of oppressed people will eventually result in their leadership of the world.

Of course, understanding Islamism (religion) associated with Universalism (politics) is not hard in the Islamic thought, because establishing an Islamic nation that is able to connect Muslims regardless of various nationalities and ethnic and political barriers is among the Islamic values and mottos.

Meanwhile, the emphasis of the Islamic Revolution of Iran on the necessity to follow Quran and Islamic laws leaves no doubt that this revolution is seeking to strengthen fundamental principles of Islam in the world.

The link of religion and Islamic politic caused by the Islamic Revolution, made the American government consider Islamism as one of the destroying elements of the world and know it as an important threat to its interests. As a result, the U.S made efforts to support the enemies of the Islamic and political movements. With the victory of Iran, around the world, from the former Yugoslavia and the Morocco in the West to Indonesia and Philippines in the East create the Popular Movement. This Islamic resurgence has occurred in different forms and the expression of ideas related To the each other, in the Iran the revolution 1978, The movement of people in the Iraq, Seizure of the Grand Mosque in the Mecca in 1358, the occupied Muslim by the Soviet of Jihad in the Afghanistan, Fight the Northern Alliance with the Taliban and the Al Qaeda, the Fierce resistance in Lebanon and the movements in the Kuwait, Bahrain, the uprising in Algeria, Tunisia, Egypt, Morocco and the Islamic uprising in the Palestine and the Lebanon and the liberation movement.

This force due to the Islamic awakening, crossed of boundaries and the exceeded of political ideologies and the national systems so while the people of the world was considered the Islamic revolution as a model, Region of Governors that had worked very closely with America and often the Zionist regime, considered it as a threat to their survival and tried to destroy the political face of the revolution but over time it became apparent legitimacy and the transparency the Islamic Republic of Iran for everyone, the Islamic Revolution established in the Iran an Islamic attraction in people.

The Islamic Revolution of Iran seeks to establish a universal system based on the religion in the world and in order to achieve this goal, it has taken two strategies. The first one is to follow a short term program with the goal to struggle against Universalism in the western meaning and to prevent the establishment of the universal system based on the teachings and values of the west. And the second one is to execute a long term program with offering an image from the desired and ideal Islamic system in order to weaken the western Universalism and to stimulate the enthusiasm of the world towards this government (Munson, Henry, 1988).

#### **4.2. The convergence factor among the Islamic movement and the Islamic Revolution**

In this issue that the Islamic Revolution in Iran has influenced on the recent movements, it cannot be doubted. Some of the factors that can be named as the common elements of this revolution with the Iranian Revolution include.

#### **4.3. The Common Ideology and belief**

Although Islamic Revolution was the Shi'ite of revolution but it is common in the principles of religion, monotheism, prophecy, eschatology, Qiblah and Quran with the other Islamic movements and the behavior and performance of the decade of the revolution indicated

capability Iran in the defense of Islamic Thought and reinforced the clear, independent and the based on the revival of Iran Islamic religion positions to the religious sincerity of the Islamic Revolution, as of Imam Khomeini (RA) said: ((In the word of monotheism that the is common to everyone, In the interests of Islam that the is common to everyone, get together)); Of course charismatic character of Imam Khomeini and his anti-colonial stance increased interaction between the Islamic Revolution and Islamic movements.

#### **4.4. The common enemy**

Islamic Revolution as a steersman of the Islamic Front, Muslims and Islamic movements in the face of the West Front of the centrality of America, they have a common enemy that is trying to dominate the distribution and sidelining ideology of Islam. The Islamic Revolution of the early formation, define its foreign policy revolving around the slogan neither East nor West for liberation movements and with the official support of liberation movements and turning it into a legal principle, to introduce as a true navigator; the leaders of Islamic movements by following interpretation of this Imam, That said, ((our common enemy is Israel and America and like then now who want to destroy our the dignity and we would again be oppressed. remove of this common enemy)) declare conformity with the objectives of the anti-colonial and anti-imperialistic Islamic Revolution Leader.

#### **4.5. The pattern of religious democracy**

Another factor is demonstrating the political new management pattern as religious democracy and religious management in Iran; Iran could become to the dominant scientific power of region during the administration of the political system influenced by Islam and prove the independence and authority In the civil, regional and global crisis of management, And after centuries as a Third World country offer a kind of new order in a position of hegemony to the world and challenge the political equation and Security

#### **4.6. The common goal**

Islamic Revolution of Iran and contemporary Islamic movements, they want an end to injustice and corruption and implementation of Islamic law and establish an Islamic state in the Muslim community and to raise the banner of *lā ʿilāhā illā luau* around the world by denying the power and eternal power and rely on the masses. Pay attention to the speech of Imam Khomeini, in the this case(("All are In the field, Be together, We want to keep Islam, with the withdrawal will not be retained, Do not think That by withdrawing stripped of your task)) Some Islamic political movements, they only want to practice Islam In the their countries and some are also seeking to establish an independent state, without emphasizing the Islamic form of government; hence one of the evolutions after the Islamic revolution was to choose Islam as a way to

struggle with tyranny and arrogant governments(Hosseini-Far, Reza (2009).

Changing the issue of Palestine from a nationalism and communism issue to an Islamic one is one of the outstanding values which is borrowed from the Islamic Revolution of Iran. Hence, the Palestinian movement has found Islam as the only efficient tool in order to get out of their struggle which has no result and is more like a deadlock. Intifada, its method and characteristics, its independence to domestic groups and foreign countries, converting mosques and increasing the number of them in order to strengthen the spirit of Islamic jihad, set up constancy and unity among warriors, develop the presence of people in Friday prayer and public prayer and issue revolution magazines are totally the symbols of the Palestinian movement's approach to Islam and to use Islamic methods of Islamic Revolution of Iran in struggling against Israel. One of Palestinian leaders has said that: it was the Revolution of Iran which opened a new era to the Palestinian movement and caused Palestine issue to be looked at only from the angle of Islam

#### **4.7. The idea of Islamic unity**

The idea of Islamic unity was as the key to victory of the revolution, the continuation and expansion of the Islamic World; In fact, Attention the Islamic Revolution and its leadership stressed the need for unity in all the groups and all of the Islamic religion to achieve victory in the domestic and international scene, is as other cause in the tendency of modern Islamic political movements to the Islamic Revolution. Since the Islamic Revolution to the following the pure mohammadian Islam (pub) is not considering any difference between black Muslims, European and non-European and have even taken measures to maintain the unity of the Islamic sects, the establishment of Quds Day, the Fatwa of Imam Khomeini against Salman Rushdie and the Unity Week. That is why a wide range of non-Shi'ite groups and Islamic liberation movements, has considered the Islamic Revolution in Iran as their model; the Unity was used as a model initially as a token of victory of the Islamic Revolution; Iran has always been as the heralded and origin of unity, and their coordinator to manage the unity process

#### **4.8. Management of crises in the Middle East such as the Palestine, Lebanon and Iraq by Iran**

Islamic Republic of Iran has always defended the resistance of the Palestinian people and the interests of the Muslim world with the independence and with the accepting of political costs, Management of the Islamic Republic of Iran is seen in the Lebanon as Hezbollah and Hamas in Palestine and the Islamic Jihad as the fronts of Resistance, and with the tact of the Islamic Republic and the resistance movements, the geography of the Arab and Muslim world is withdrawing from seclusion and passivity after 6 decades; The logical

function of the Islamic Republic of Iran has caused the more trust of the movements to it as the focus of management and efficient model.

#### 4.9. Diplomacy

The diplomacy of the Islamic Revolution has been factoring in the development and acceptance by the Muslim nations. The revolution of 57 and its leader believe that should be noted to the nations nor to the governments; for example, the importance of the Islamic Revolution considers for Hajj, it is one of the issues that represents the diplomacy of the Iranian revolution. Because the Imam Khomeini, withdrew from the Hajj to worship, It is through the acquittal from polytheists which is evidence of the acquittal of from polytheists by the Prophet early stage of Islam, Although its compensation was the massacre of 400 Iranian pilgrims in the Hajj in 1978, But three years later, once again, the Iranians to return to Mecca, has done it.

#### 5. Discussion

The recent developments in the world, especially in the Middle East are facing with the different analysis; it is seen today in the Arab countries, it is the rise of Islamic awakening that has confused Western and the imperialistic countries. They were trying to promote democracy and The Liberal regime in the Middle East but faced with major contradiction in action; They on the one hand, speak from democracy, human rights, freedom and human values and on the other, choose your allies from despots and dictators; Something that exists today in the Arabic Islamic countries, is indicated from the awakening of Muslims.

The Islamic Awakening is a return to religious values in order to the establishment of good governance, enforcement Islamic rules; Although there are very many different factors and areas for The recent developments in region, But the most important is the Islamic awakening and understanding of religious identity, dignity and glory of Islam and Muslims that It has been shown by the slogan of "Allah Akbar" and religious rituals performing to people of the world;

The emergence of ((Islamic awakening)) in the analytical realistic, is related to influence the Islamic Revolution. The victory of the Islamic Revolution, which occurred after protracted struggles against all symbols of oppression, inequity, infidelity, paganism, and arrogance, was achieved by paying high human and material costs.

However in a short period it could introduce fundamental changes in the thought and culture of the Iranian people. As a result the idea of a return to the indigenous-religious culture and revival of the Islamic values as the only source for responding to the needs and questions and the only certain path of guidance became evidently clear from positive effects of the

Islamic Revolution is the Muslim awakening and liberation movements and movements, particularly in Palestine and Lebanon.

The victory of the Islamic Revolution of Iran on the 1978 and the establishment of the Islamic government is the strongest proof for the disinherited masses, particularly the Muslims, to have faith in the capabilities of Islam and ability of the Muslim leaders to bring about profound social changes and guide the society towards felicity and perfection in the light of the Islamic ideology and culture. Also the establishment of the Islamic government in an Islamic country could raise hopes in many disinherited masses, encouraging them to realize that they can utilize the religious government to put forth the idea of their supervision on an international level. The Islamic Awakening that had started in Iran now began to spread in the neighboring countries and this phenomenon alarmed Global Arrogance and its client regimes, which started crying at what they called the export of the Islamic Revolution. This was the very reason for the US to order its stooge Saddam to impose the war for the newfound Islamic Republic, since the immediate impact of the Islamic movement of the Iranian people was on the brotherly people of Iraq, who were eager to get rid of Ba'athists tyranny.

It is also said that the reason the Soviet Union invaded and occupied Afghanistan was because of its fears of the impact of the Islamic movement of the Iranian people on the Muslims of Afghanistan, and consequently on the Muslims of Central Asia and the Caucasus, whose Islamic beliefs were suffocated by the tyrannical communist system.

Nonetheless, the Islamic Awakening that started in Iran under the leadership of Imam Khomeini (God bless his soul) continued to impact the people of the region, such as the Palestinians, who tired of their socialist and nationalistic minded leaders, for the first time looked to Islam as the liberating force. In Lebanon, throughout West Asia, and in North Africa and beyond, the Islamic wave conveyed its message and even penetrated Europe and the Americas, where people began to discover the dynamism of Islam as the perfect way of life. With the weakening of the Muslims, coupled with the pace of progress the Industrial Revolution had given the West, European powers began to infiltrate and dominate Muslim lands since the 19<sup>th</sup> century.

In 1830 Algeria was occupied by France, which took over Tunisia as well in 1881.

Britain occupied Egypt in 1882, while Libya was seized by Italy in 1912. In the meanwhile, Morocco was split between the French and Spanish. In West Asia, after World War 1 and the disintegration of the Ottoman Empire, the Levant was divided between the British and the French, with new countries created such as Jordan and Lebanon.

The British, as the major domineering power, created a new country called Saudi Arabia, in addition to smaller sheikhdoms on the Persian Gulf. In 1948 the British occupiers before leaving Palestine, planted the illegal Zionist entity called Israel where European Jews were brought and settled on the lands of Muslims; Therefore, the Islamic Revolution had an impact on contemporary political Islamic movements, they said Islam does not belong to a particular nation and its purpose is the rescue the dispossessed and oppressed.

Obviously, this great event in the contemporary world enjoys diverse communication possibilities and has had a widespread repercussion in the entire world particularly among the Muslims and the deprived, oppressed peoples of the world. Its profound impact on the culture and political thought and language of the liberation struggles, particularly those of the Muslims, is quite palpable; the two main achievements of the Islamic Revolution is for Islamic movements in the region:

1. The design, formation, and leadership and victory of the revolution in the name of Islam according to foundations of the Islamic movement patterns.
2. The establishment of the Islamic state, according to the teachings, values and principles of Islamic movements

The both of these mean the disclosure of the capabilities and highlight the abilities the discourse of political Islam and Islam in the politics and society; finally, the importance of the Islamic Revolution for the Islamic movements is status symbol that it is not restricted only to the Iran but also It covers all the Arabic-Islamic world overall And therefore all systems of governance in the Arabic-Islamic world in 1979 were worried about from the issuance of Iranian Islamic Revolution Because most of them were between the defective westernism and Islamist Justice.

Islamic Revolution has succeeded in the countries that have not the Islamic movement create a political movement and in the countries where there is an Islamic

movement, play a role in the activation finally, in countries where have been active Islamic movements in them; contribute the strengthening and radicalization of the movement.

#### **Acknowledgement:**

Author is grateful to the Department of Political Science, Shahreza branch for financial support to carry out this work.

#### **Correspondence to:**

Hemmatollah Shamoli salahchini  
Department of Political Science, Shahreza branch,  
Islamic Azad University, Shahreza, Iran

#### **References**

1. Abbasi, Rouhollah; (2012), the nature of Awakening, Tehran, Daftare Elm.
2. Daniel, Elton L. (2000). *The History of Iran*. Westport, CT: Greenwood Press.
3. Hosseini-Far, Reza (2009), Imam Khomeini and Islamic Awakening, Qom, Nashre Ma'aaref.
4. Imam Khomeini, Rouh'ollah; (2006); Imam Khomeini's works, Tehran, Institute for Compilation and Publication of Imam Khomeini's works (Institute for Print and Publication of Orouj).
5. Munson, Henry, 1988.Jr. *Islam and Revolution in the Middle East*. New Haven: Yale University Press.
6. Sufi Niaraki, Taqi; (2011) Islamic Awakening (civilization identity and the facing challenges); Tehran: Cultural Research Institute of Islamic Revolution.
7. Wright, Robin, 2008. *Dreams and Shadows: the Future of the Middle East*, Penguin Press, p.245.
8. Zabih, Sepehr (1982). *Iran since the Revolution*. Johns Hopkins Press.