

The Effect of Iran Islamic Revolution on Palestine Islamic Resistance Groups (Case Study: Islamic Jihad Movement)

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Abstract

Iran Islamic revolution had an extensive effect on countries and many nations and these effects that emerged in frame of Islamic revolution made a new chance in front of movements and combating progress, especially Palestine Islamic movements for liberal and independent, so Palestine question as the most basic subject of Islam world has made a modeling from Iran Islamic revolution and managed to confront Zionism with new challenge. In other words, Iran Islamic Revolution caused a change and transformation in ideology of Palestine resistance groups, that finally this action led to establishing Islamic movements for example Islamic Jihad movement. The present project is conducted with the purpose of determination and studying the effects of Iran Islamic Revolution on Palestinian resistance groups, especially Islamic Jihad movement. The Islamic Jihad movement is a Palestinian military-political organization and one of the distributed branches from Muslim Brotherhood (Akhvan) that its purpose is destroying Israel through armed combat and establishing a country with the name of Palestine and Islamic government. So this research is a response to this question that what kind of effect Iran Islamic Revolution has had on Palestinian resistance groups, especially Islamic Jihad Movement? The article hypothesis in response to this question is that; Iran Islamic revolution has had an important effect on Palestine resistance groups especially Islamic Jihad, like emerging Islam embracing progress, tendency to Jihad and being among the people and have unity, being more basic in front of conservatives and opposing them. Also, the kind of research is applicable and with the use of analytical description method and research hypothesis was tested by librarian and documental method.

Key word: Iran Islamic revolution; Palestine; Islamic resistance groups; Islamic Jihad Movement

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Introduction

The victory of Iran Nation Islamic Revolution by Imam Khomeini leading is considered as one of the most important universal and regional transformation in twentieth century. So the ideological nature and Islamic identity of Islamic identity of Islamic Revolution caused that order inspired from that has especial and unique features that in international dimensions to be completely different from other revolution and universe political governments and its effect on other nations especially region Islamic people from one hand and also on universal sovereignty order politics from the other hand is completely clear.

The victory of Islamic Revolution in Iran made clear new period of mixing religion and politics and reliance and absence of separation of these two topics and political Islam against introduced in theories related to politics and government (Mansouri, 1389:1). Iran Islamic Revolution managed to present suitable modeling and accessibility for political orders that had disillusionment from regional unidentity, and on the other hand made changes and transformation I combating movements ideology especially in Palestine territory in a way that the leaders of the movements said that Islamic Revolution victory in Iran managed to make a big transformation in their combating method and forming new movements and creating backgrounds for contacting a governmental order with Islamic foundations (Mansouri, 1389:2).

In other words, in the first decade of Islamic Revolution victory, progress inspired from Islamic Revolution was made in countries like Algeria, Egypt, Jordan, Bahrain, Iraq, Lebanon, Arabia and Turkey that every one of them had considerable political effect on dominated order of these countries and now these trends are active in the form of political parties and formation.

Among the active political trends in political orders especially in Islamic governments, effective and strong formations was made that one of them is Islamic resistance movement in Palestine. ZiadAbou Omar about the how Islamic revolution effect in Palestine writes In Palestine book: "After Islamic revolution victory in 1979-1980, the professors and actives of relational tendencies attended at universities and encouraged youth to participation in political questions". So the effect of Iran Islamic revolution on Palestinian Muslims thoughts made some of the Palestinian leaders to establish Islamic movements that beforehand were active in Muslim Brotherhood Organization and were disappointed from leaders of

conservative countries. So alternation of Palestinian combating with Qods occupiers is one of their effect fullness outstanding samples from Islamic revolution that emergence of Islamic Jihad movement is analyzable in this progress. Martyr "FathiShaghghi" the leader of Palestine Islamic Jihad movement is one of the combating leaders that with making a model from thoughts and methods of Imam Khomeini leading create identity for Palestine nation combating and knew the best way of saving this country as being progressive in this way (SadeghiZadeh, 1390:3). They said that: "Imam Khomeini not only is the symbol and inspiring and leader of Iran Islamic revolution, but also has all of those features everywhere" (Mansouri, 1389:2).

With attention to this short article of this project with analytic tendency in responding to this basic question is that , what effects Iran Islamic revolution has had an groups of Palestine Islamic resistance like Islamic Jihad movement? The article hypothesis is that: "Iran Islamic Revolution has had considerable effects on Islamic Resistance groups especially Islamic Jihad movement like emergence of wanting Islam progress, tendency to Jihad and being among the people and have unity, being more radical in front of conservatives and opposing with them.

1- The Theoretical Framework

With attention to the topic identity and issuance and reflexing subject of Iran Islamic Revolution, this article use the distribution theory. Hugger Esternd, the Swedish geographer introduced the distribution theory in 1958. He and his colleagues found valuable founding with using theory in analyzing innovative expanding of "agricultural phenomenon" and how expanding "cow tuberculosis" in different years.

Also, this theory at first was for analyzing agriculture phenomena and diseases widespread but its function conveyed to other culture fields (Khoramshad et al, 1393:48).

Generally the distribution is a process that during that a cultural order (an organization or a technical invention) which is an index of a society is accepted in other society and is applied as a modeling (Paooof, 1386:113).

One of the concepts related to distribution theory is space distribution which is process that during people's thought and behavior will change. So in space distribution two topics can be separated that one of them is the existence of phenomena and the second is the subject of expanding phenomena moving from its basic origin. This phenomena can be a way

of behaving, especial political and social believes or ausual subject (Shokuhi, 1375:301).

- Kinds of Distribution

Generally Huger Esternd differentiations 3 distribution:

1- Displacing distribution: that means the process of conveying innovations or cultural elements that this process occurs through the physical displacing of the person or groups that are carrier of a thought. For example, religions have been widespread with sending relational introducers through displacing distribution (Khoramshad et al, 1393: 50).

2- Hierarchical Distribution: In this distribution, phenomena and innovations are conveyed in the form of hierarchy and through tidy continuous of groups and classes. So the ideas widespread from one important person to other person or from one important urban center to other centers. For example in the head of Islam, the whole of people of a tribe changed their religion by head tribe's changing religion or by turning to Islam (Khoramshad el al, 1393: 51).

3- Contagious Distribution: This part is in front of hierarchical part. In this part, the wide spreading of general ideas is done without considering hierarchy like widespreading of contagious diseases that are distributed with direct contact. So these processes are affected by distance and near people and places are more subject to this distribution in comparison with far people and places (Khoramshad el al, 1393: 51).

- The elements of distribution theory

Hugger Esternd states six general elements of this theory:

1- Area or geographical environment: This environment can be an accepting-convergent or an unaccepting-divergent environment.

2- Time: Second element which is considered continually or in the form of differentiated periods form each other and successive is time. The beginning point and genesis of phenomena is shown by T and its successive period by T1, T2, and T3.

3- Distribution subject: The subject of distribution is very various like contagious diseases like cholera, measles, influenza, agriculture innovative and technical like reformed seeds, video, cultural subjects like clothes modeling, cultural-physical subjects like revolutionary combats and irregular troops of Russia farmers, Cuba's make revolution and

4- The origin of distribution: These are places which are the origin of innovations and issuing messages values and innovations.

5- The destination of distribution: These are places that are content of distribution or the continuous trend of distribution reach to these places.

6- The way of phenomena moving; is the process of conveying innovation from origin to destination. The geographical and financial-social distances are important in relation of phenomena (Shokouhi, 1375: 305-306).

- History: The emergence of Islamic resistance

There is no doubt that Islamic combats of occupied territories is affected by Islamic thought progress that historically has relation with AkhvanAlmoslemin movement and Hasan Albena (Khosroshahi, 1370: 53).

Hasan Albena was the student of Mohammad Abdeh and he himself was the devotee and student of Seyyed Jamal School.

May of the informed people of Islam turning progress, without any dispute know Muslim Brotherhood from hierarchy of Seyyed Jamal that continued up to Iran Islamic Revolution (Alghanoushi, 1371, 1719). On the other hand, Seyyed Mohammad Rashid Reza's reaction, student of Mohammad Abdeh and Seyyed Jamal at the beginning of twentieth century, in regard to moving Jewish people to Palestine and disclose of this plot that started with establishing plan of Jew government by Hertzl was indicative of origin of combat Islamic progress in front of Zionists (Pashapour, 1381: 70).

Rashid Reza's moving was align with the time at the beginning of twentieth century, Hertzl managed to visit SoltanAbdol Hamid and there announced paying 5 million gold pound (Lirah) for delivering Palestine territory that Soltan dismissed himdifficultly. Also "Hassan Ali Hallagh" in the book "Osmani government side in front of Zionist" cited the first Islamic moving in Palestine in 1987 by Mohammad TaherHusseini, Jerusalem gratis in response to Ball congress that with forming a local committee for conforing with Jewish settlement entered combating and up to destroying Osmani managed to prevent Zionist from having access to Palestine's farming territories (Khosroshahi, 1373: 21).

Islam beside the Arabia forms the basic identity of Palestine nation from the entrance time and stability of this clear religion. Among the cross wars, Palestinian Muslims defended the Islamic borders, beside the Islam troops and at time of Osmanigoverning, supported that also there were some lacks at the end of Omar's age.

- Islamic Resistance from the first world war up to establishing Zionist regime

With beginning first world war (1914 – 1918), Palestinians continued to support Osmani government in 1914 official Jihad was announced and at “Safd” Markets, people lifted clothes that pictures of flag of Osmani beside the sword and Ball was engraved and a man with a kettledrum in hand went to streets invited people to jihad and recited the order of essentiality of Jihad on all of the Muslims in front of region’s commander and city’s governor and gratis and tribe’s heads.

After the end of war and beginning of England supervision on Palestine the tension started because of discriminating politics of this country and allowing unlimited Jewish’s migration to this area. In 1922, Islamic super party” by leading “Haj Amin Alhoseini” was established an until 1924 had strong role in expanding Islam and blowing resistance spirit among people and strengthen Islamic proverbs in front of England and Zionist, but finally England dominated on all the conditions. Also “Muslim youth society” was created for following Egyptian crowd by leading “Abdol Hamid Saeed” as religious, social and literal crowd which were uncompacting in 1928 and “Ragheb Alemam” accepted the leading of congress. After that, this crowd or society was the founder of combat moving and Islamic Jihad in 1930’s in Palestine. Although the moving start was in the form of a cultural social movement that was not political and unmilitary, but gradually under the Islam teachings turned to combat.

Generally, the revolts of twentieth century occurred by leading of Haj Amin Alhosseini and parties trends. The bloody confronts of this period happened in defending Islamic and religion values that in some of these fighting, Palestine’s Christian protected Muslims. In revolt of religion party of Moses Prophet (April, 1920), the revolt mat 1921 and Baragh revolt (1929), Palestinian Muslim people couldn’t tolerate the insult at Islamic holies and broke out strongly with Zionists and religion scientists and at the head of them “Haj Amin Alhosseini” accepted to be leader of all the movements.

The most outstanding occurrence of 1390’s is the formation of Islamic conference and conference and armed revolt of martyr (Ezzoldin Ghesam) that its effect is still on thoughts of Islamic resistance I Palestine and especially on Islamic resistance (Hemas). So the basic difference of Sheykh Ezmaddin Qesam’s movement is his armed combat.

Undoubtedly SheykhEzmaddin is the pioneer of Jihad Islamic progress in front of Zionist. Unclearly Qessamestablished his organization and until 1935, his martyrdom year, these formations were active and after that was in throughout revolt of Palestinians.

If we consider the decade of 30 as the decade of Qesam martyrdom and his companion, decade 40 should be named as the decade of "AkhvanAlmoslemin" and its effect on trends of Palestinians combats against Zionist. The action of Hassan Albena (1906 – 1949) in the form of Muslim Brotherhood committee in March 1928 and in the Esmaeiliye city of Egypt was conducted I align with reform movements of Selfi Mashregi and for opposing with laik modeling from the type of komaloism (in Turkey) that was a kind of attempt to lessening its harmful effect.

One of the basic foundations of OstadHassaAlbena's thought was the question of Palestine and its freedom. Undoubtedly the transformations of 1939 – 1936 had important effect on introducing the subject of Palestine at the head of Muslim Brotherhood questions. The importance of AkhvanAlmoslemin in the Palestine's question at a time becomes clear that know the present widespread movements in Palestine from victory to Islamic Jihad are distributed from AkhvanAlmoslemin.

From 1946, Muslim Brotherhood established one of its branches officially in Jerusalem and AkhvanAlmoslemin reached to more than 20 branches in Palestine (SadeghiZadeh, 1386: 52).

With the beginning of first war, Arabs and Israel in 1948, Muslim Brotherhood was placed at the head border of battle with Israel and Muslim Brotherhood combaters fight beside the Egypt army and other Arabic government and showed a lot of braveries.

- Islamic Resistance from the beginning of occupation until the first Intifada

With association of Hassan Albena in 1949, led to rising crisis in relation of AkhvanAlmoslemin with Egypt government that finally led to dissolution of this movement and also with appearance of Arabic thoughts and beginning of "free officers revolution" and growing of Naserisim "the followers of Jamal Abdannaser's thoughts" in Arab World, the power of Akhvan decreased that this action had direct effect on lessening Akhvan's strength and its branches. Naser's Pressure and Zionist, gradually transfer the authority to other forces like nationalities and socialists, when in the period that Akhvan had the worst time of

leading and organization and with emergence of Alfath from Akhvan organization with leader "Khalil Vazir" (Abo Jihad), the Islamic thought of liberating Islamic fatherland turned to Palestinian fatherland liberating thought and the Akhvan believe that never was agree with officiality of tyrant government transferred its position to a belief that more or less accept this question (Sadeghizadeh, 1386: 78).

Nearly was from this time that operational relations between Palestinian branches was cut with the basic branch in Egypt that in later decades with creating Alfath and Islamic Jihad and Hamas, a strong point was made I ways of Islamic combats in Palestine. Decades of 1950 and 1960 which was followed by two other defeat of Arab from Israel, finally led to disillusionment of Palestinians youth from Naserianist's believes nationality and the left. Then this action made Muslims people to turn to political Islam that led to creating renewed Islamic power in front of AlfathLaeik progress that still these two progress continue align with each other. In fact, after establishing Israel government ad west's support of it Palestine question entered the game condition of large powers andArabs, in the form of two pole order. Socialists and nationalists forces put pressure on AkhvanAlmoslemin Islamic movement and emitted it. After that national and tribal solution of liberating Palestine was replaced with Islamic solution that Islamic revolution and after that, Intifada again emphasize on Islamic solution was put on the head an efforts (Sadeghizadeh, 1386: 80).

- Emergence of Islamic Jihad and Palestine first Intifada

Following June war 1967 belief differences and ideological in AkhvanAlmoslemin organization gradually appeared in the people and narrow conditions that this matter put pressure and fear on the Akhvan in a way that lead to search about the unanswered questions. The fight and dispute started again and search about finding solution and new innovative samples continues for more than 10 years.

At this time, Iran Islamic revolution won and this revolution managed to offer suitable Islamic samples that it's easy to follow. For instance, the effects of Iran Islamic revolution on Palestine question was the subject of creating motive among the youth of this country for choosing Islamic ideology instead of nationality in facing with Zionist. Islamic revolution with having anti-Zionist and anti-Imperialism identity managed to create the background of creating and expanding revolutionary Islamic movements in Palestine that Islamic Jihad movement is an example.

So before paying to attention to any other subject, it is necessary that Islamic Jihad movement should be cleared and analyzed. Islamic jihad movement is a Palestine military-political organization that its purpose is destroying armed combat and making a country with the name of Palestine with Islamic government.

Islamic Jihad is considered as one of the fastest Palestinians groups and in comparison with Hamas movement has faster sides. This organization does not know the Palestine own ruling government officially and wants to destroy that. At late of 1970s Islamic Jihad and Palestine was created by 3 Palestinian college students in Egypt with names of Fathi Shaghghi, AbdAlaziz Udeh and Bashir Musa. Also they were Sunni but effected by Iran Islamic revolution that led to making a religion government. After a while Islamic Jihad activities of Palestine was pursued independently from Islamic Jihad. In October 26 1995 was killed by Musad officers in Malt and its running conveyed to Ramezan Abdollah. Generally Islamic Jihad knows an armed combating as a political strategy for destroying Israel and establishing an Islamic government in Palestine and executing Islamic laws in society. Islamic operations are similar to guerilla wars and doesn't limit itself to military purposes and a determined region. Also the formation structure of this organization is similar to small hit groups and using independent small cores or 5 persons instead of using pyramid shape.

The military branch of this organization is called Qods Gordan. Among the Palestine groups, Islamic Jihad has the most nearing to Hamas:

- 1- Both of them are based on Islam
- 2- Both of them don't know Israel's officiality and try to destroy it.
- 3- They have done common military operations against Israel
- 4- Both of them are formed in the Akhvan Almoslemin movement progress.
- 5- Both of them are supported by Iran.
- 6- Islamic Jihad and Hamas are strongly opposed to the Oslo agreements.

Islamic Jihad movement of Palestine has trust and faith in the Islamic Pure Islamic religious law and survive order as a tool for analyzing and understanding the fighting identity of the Islamic nation with enemies and the basic resource for regulating Islamic plans for mobilization and confronting and prevents any other difference among Muslims. Also Islamic Jihad movement has a regular formation structure and determined constitution that controls the inner cores. For example the

public conference acts as an legislator authority and consulting assembly has the responsibility for determination of whole secretary. This assembly is chosen by public conference and is selected every four years. Assemblies and local consult and different part like political formations and financial and military advertisements acts under the observation of whole secretary an every parts have their own committee and secondary branch that have activity in different fields. The financial costs of movement are supplied through dedicating part of salary of members and donates and voluntary aids of fans and those who are agree with movement of political-thinking method. Also the spiritual aids especial to martyrs and damaged and their families are supplied by martyr foundation of Islamic Republic of Iran (Fars Press, 88/6/25).

In other words, Islamic Jihad movement from the establishment until now has passed 5 levels that it will be explained later. First level: which was political activities and voluntary advertising by people in the occupied territories and its school and universities. This level is called "Taleeah Movement" with considering news and publications that in it, movement pose its thoughts and thinking sides (Fars Press, 88/6/25). Second level: with making the first cores, the armed combat was started and with its beginning, the armed continued and following the fixation of martyr Fathi Shaghghi as heading the military branch and his capturing, 8 armed operations was conducted during 1984 – 1986.

The third level: which Intifada level which started with armed challenges with the name of Braveness Combat among forces of Jihad movement and Israel forces in 1987/10/6 (Fall 1366). The fourth level: which is the level of expanding the activities of movement and at this course, Jihad movement paid to extension of his activities outside Palestine and expanding its relation with countries and different governments. At this level, with continuing the military operations, other samples of combat was added that included martyrdom operations and destroying and creating a new military formation called "Islamic Forces of Combat" was announced and this level continued until association and martyrdom of doctor Shaghghi, the whole secondary of movement by Musad in Malta in 1995/10/26 (Fall, 1374).

The fifth level: this level started from the time that doctor Ramezan Abdallah accepted undertake heading of whole secretary of movements. So the feature of this level was the political stability and military confronting – means stability with the political-thinking method

of martyr Doctor Shaghghiand emphasis on military operation, although with problems and logistic disorders and this level continues up to now (Fars Press, 1388/6/25).

- The effect of Iran Islamic Revolution on Palestine Resistance Groups

Many of researches and ideologists believe that Iran Islamic revolution has been important factor and effective on awakening and awaring Muslims and increasing Islamic effective activities in Muslims societies.

Generally, the Islamic revolution results from religion that aided to reviving religion and aliving Islamic life in Iran and universe that one of its dimension is making and continuing contemporary Islamic political movements especially Palestinian resistance groups in the late decades. Because there are some question related to this that will be explained later. So, with considering the subject of present article and its limitation, we just point to two questions: first, why Iran Islamic revolution had effect on groups of Palestine Islamic resistance? And second, Iran Islamic revolution had what kinds of effect on political movements? So in responding to first question we can point to many common cases between Iran Islamic revolution and theseIslamic political movements. These common points provideinteractive effect of Islamic revolution. So we considered the mas homogenous factors or aligned elements, which are (Shiroudi, 3: 1387):

1- A determined idea: Although Iran Islamic Revolution is a Shia revolution, but like any other Muslim and every Islamic movement that believe in the unity of (La Elah Ell Allah) believes in Mohammad and knows Quran the states of God and way of saving human from darkness. EmamKhomeini said: In the word of Tohid which is common among all the people, in Islamic donor which is common among all, to be united (Imam Sahifeh, Volume 2, 32).

2- The equal enemy: Iran Revolution and Palestine Islamic movements have a common enemy. This common enemy which is the same universal tyrant and is run by Americaand Israel, threat the basic of Islam like the wild animals, while the Islamic revolution with motto of "No East, No West"have the responsibility for combating against the common enemy of universe. Emam Khomeini said: "Our common enemy is America, Israel and something like these and wants to ruin our

reputation and put us under the tyranny, put aside this enemy” (SahifehNour, Volume 16: 289).

3- Common purpose (wish): Iran Islamic Revolution and Palestine Islamic movements that wants to turn over tyranny, corruption and execute the laws of Islam and establishing Islamic government in Muslims society and lift the flag of “La ElahEl Allah” all over the world trough rejecting the powers and rely on unlimited power of God and piles of people. Emam Khomeini said: “All be in the center and to be with other, we want to protect Islam that is not possible with resignation and do not imagine that the responsibility will be taken from you with resignation (SahifehNour, volume 20; 6).

SheykhAbdalazizAndeh, the considerable clergy of Palestine said: “Emam Khomeini’s revolution was the most important and strict attempt in Islamic awakening of Muslim nations. So the existence of Islamic political movements depends on Islamic revolution. So this action has provided the essential fields for getting effect of Islamic movements from Islamic Revolution” (Shiroudi, 1381: 3).

4- To be united: The reliance and emphasize of Islamic revolution is on the necessity of unify among parts ad all Islamic religionsin line with winning in inner and outer field which in another field of tendency I Palestine Islamic political movements. Because the Islamic revolution in following with pure Mohammad Islam do not put difference between white and black people and doesn’t point to differentiated dimensions among Muslims, but also with creating “DorAttarghib”, making “Qods”, issuing Emam Khomeini statement againstSalman Roshdi and holding unity week has put step in Muslim’s unity.

Because of that many of un-shia groups and even un-Islamic liberating movements, have choose Iran Islamic revolution as a sample. So it is not surprising that Palestinian Sunni Muslims do themartyrdom operations with name and memory of Emam Khomeini.

MojibArahmanShami, the Pakistani journalist says: “Another big impression of Emam is that, although he was the leader of Shia but wasn’t the leader of separating and in fact he crowd for Islam (Shiroudi, 1387: 3).

Later, pay to response of the second question which is “what effect Iran Islamic Revolution had on political moves of Muslims groups of Palestine resistance? Therefore because of identity and limitation of the

writer's subject in this article, he just points to two parts of political and cultural.

2- Political Reflection

In this part, writer pay attention to some parts political reflection which are "choosing Islam as an ideology of combat", "attempt for having access to Islamic government" and "Islamic revolution role on political life of Islam movements". So, one of the most important achievements of Iran Islamic revolution is renewing the life of Islam. Ayat Allah Khamenei said: in spite of passing 150 years of modern planning against Islam nowadays a big Islamic moving is made over the world that because of that Islam has gained a new life in Africa, Asia and even in the heart of Europe and Muslims have known their identity and personality.

In other words, the time that the self confidence among the Muslims especially among the educated people has been deleted and also may of people wanted to be digested in universal identity and have forgotten their past is finished and Islamic revolution has renewed that self confidence that was one day the reliance civilization of Islam (Jafarian, 238: 1378).

Therefore this renewal of Islam life, created different effects for Islamic movement especially movement of Palestine Islamic Jihad. One of these was selection of Islam as the best and the most complete way of combat. The speaker of Palestine Islamic Jihad in visiting with Imam Khomeini said: Intifada in align with a light and is a kind of reflection from your revolution, a revolution that made the greatest transformation in our age, while before that, Islam did not have especial role in combating against Israel.

Generally this outlook means putting aside the unreligion believes especially nationalism, liberalism and communism and destroying the forced destination of human that all of them were weak in saving Islamic nations from hands of inner and outer despotism (Shiroudi, 1387: 5). In the idea of Abd Allah Shami, one of the leaders of Palestinian combat: "After Iran Islamic Revolution, Palestinians found that for being liberal they need Quran and gun".

This question completely became true in the movement of Islamic Jihad that planted this seed in the Palestine question. Every dimension of Islamic revolution was an emphasis on political dimension of Islam and after that in some countries, especially in Palestine secret organizations

were formed and armed combat was organized base on Islam (Jafarian, 1378: 247).

So turning to combat based on Islam is not the only result of Islam life that it is called by some fundamentalists. In new tendency, "Islam, the only solution", new impression from Islam was conducted that in it Muslim groups of Palestinian resistance were encouraged to stability, resistance and emphasis for achieving their own right (Fars Press, 1387/10/1).

3- Cultural Effect

Cultural orders are important because they provide the basis of political actions of political movements. In other words, cultural operations are the basis of political actions. So in this part the writer just attention to determination of some cultural cases mans: turning to rules of Islamic combat, falling motto and mottos of revolutionary of Iran. Iran Islamic revolution has posed new cultural values in political combat of Islam movements. One of these values is tendency to Jihad. Palestine Islamic movements have accepted Jihad, martyrdom and devotion as a basic element, after Iran Islamic revolution. In other words, elements like Jihad, martyrdom and devotion which are symbol of Shia revolutionary moves were accepted as basic elements of combat, and see it as regional responsibilities. The spokesman of Palestine Islamic Jihad in visiting with Imam Khomeini said: with appearance of your revolution, our Muslims nation found that its way is Jihad and combat (Karahroudi, 1381, 55).

Also SheykhAsadTamini, one of the Palestinian leaders said: "Until the time of Iran Islamic Revolution, Islam was absent in the battle field, and even in the words fields, for example instead of Jihad some words like Nezal and Koffah were used. Islamic revolution entered the reality, Islam and solution of Jihad I Palestine" (Karahroudi, 1381: 57). Following to be among the people which is one of the features of Iran Islamic revolution has entered in political movements of Islam especially Palestinian resistance groups.

In other words, these movements have found that Islam has the ability to mobilize the piles of people based on this, they have tend to open minded classes to reliance on people, so as the result have extended their public base. For example, the basic core of combat in Palestine is formed by clergies, youths and teenagers. However after victory of Iran Islamic revolution, movements followed their combat through people (Shiroudi, 1387: 6).

Other form of effects of Iran Islamic Revolution on these movements turns back to initiation of Islamic revolutions mottos from Muslim actives. For example, Islamic Jihad of Palestine tries to say Palestinians the same mottos o Iran Islamic Revolution. They cried: “La Ellaha El Allah, Allah O Akbar” , “victory is with Islam”. In fact, they put aside the Alhadi mottos and selected mottos of Islamic revolution (Shiroudi, 1387: 6).

4- The effect of Iran Islamic Revolution o movements of Palestine Islamic Jihad

In this regard, first writer points to relations of Islamic Jihad movement with Emam Khomeini: generally Islamic Jihad movement in levels of forming and its emergence has considerable differences with their movements, because this movement with leading of martyr Doctor Shaghaghi surveyed carefully the growing levels of movement and revolution of Iran with leading of Emam Khomeini and followed transformation and changes from the beginning up to the end.

Therefore Doctor Shaghaghi and his friends from the time of educating in Egypt universities in the middle decades of 1350, paid completely attention to Emam Khomeini and his combating methods up to the victory of revolution and doctor’s wishing came true about the success and victory of Emam and his companions byrunning government in Iran. So the best of this action is the same book that Doctor Shaghaghipublished in Egypt time before victory of revolution and called it “Emam Khomeini, a new solution of Islam universe”, and was the first book which was published in Arabic about Emam Khomeini and Islamic Revolution. In this book, Doctor Shaghaghi with expressing the features of revolution and history of Islamic movements in Iran, and with considering identity and features of Shia religion and with rejecting any opposed belief, predicted victory of revolution and called all theMuslims in following the method of Iran revolution in making transformations, that means the same revolution with Doctor Shaghaghi’sstatement that this revolution is a thoughtful, political experience and completely practical with observing by Shia and Sunni and their more intimacy with each other (Hozur Journal, 1379: 80).

So in this regard some analyze and investigation is conducted based on Emam’s personality and his combat method by movement of Islamic Jihad and getting sample from this that based on 4 general headings they are divisionable which are; Islam, revolution, Palestine and unity.

1- Islamic Solution: Doctor Shaghghi believed that poling related to thoughts and having doubt about Islamic ideology and its power in preserving nations cohesion is the basic topic of discussion and challenge that has started form 19 century and still continues. Following this trend, Emam Khomeini and his Islamic Revolution which is the symbol of this belief and method presented a new sample of human civilization that at the end, Laeikthoughts and all other thoughts that wanted to be replaced with Islam were announced. In Emam Khomeini's idea the concept of Jihad and combat wasn't just emphasis on unseccess of opposed thoughts of Islam and instead, the ability of Islam in establishing regime of Islamic government and putting out the Laiek progress, deleting doubts Islam but Jihad and combat in the thoughts of Emam is being against and charging all the positions and thoughts which are in contrary with Islam, Movement of Islamic jihad with taking sample from Islamic Revolution and behavior of Emam Khomeini have chosen Islam instead of other Laeik thoughts and knew the only way of freedom of Palestine ad believed that Islam only can organize forces and abilities of nations and their leaders in freedom and independently.

2- Making movement structure (revolution). The ultimate purpose of Islamic Jihad at the time of establishment was making an identical and revolutionary structure for Islamic thought, in other words, changing theory of revolution to a movement and a practical movement that it basic purpose combating against Zionist.

Based on RamezanAbd Allah's statement, the whole secretary of Jihad movement, every revolution and movement has an especial revolutionary theory that results from its civilization and its cultural inheritance and is a sign of identity and destination of revolutionary nation. Doctor Shaghghi and RamezanAbd Allah believed that revolutionary method is one national features of Islam and Emam Khomeiniput it into action with his revolution.

So following Islamic Jihad movement with thoughts and believes of Islamic Revolution and political-cultural ways and finally being effected by that led to strengthening of relations with Islamic republic and empowered the political siding of movement in front of United States of America, West, Zionist regime, political order of Arabic countries and Laik thoughts in region. In general, making a revolutionary structure of Islamic thoughts in completing and forming identity of Jihad movement had an especial role (Fars Press, 1388/6/25).

3- Palestine, the most fundamental question of Islam universe: The third axis of thoughtful cooperating of movement with Emam Khomeini and taking sample of it was the sides that were gotten for Palestine question. So Jihad movement posed this question as the fundamental question of Islamic movements and all the Muslims that finding a solution for that been the basis of forming Islamic Jihad movement. Jihad movement has had especial attention to stable side of Emam about Palestine and followed Emam's idea carefully and believed that these sides provide tactical view and effective strategic. The members of movement believed that Islamic movements should take learn from Emam's side, in all practical and theoretical fields.

Doctor Shaghagh believed: "Emam Khomeini had perceived the identity and role of colonization and threats of west world against Islam and cultural invasion and knew best that Israel reflection of this threat and the greatest symbol of west threat is considered (Hozour Journal, 1379).

Based on this deep view about identity of Zionist, a strong relation was made between Iran Islamic movement and Palestine and some dimensions of this relation like: opposing Iran Islamic revolution with Israel and supporting Palestinians and Emam sentence based on this that destroying Israel is necessary led to Islamic jihad to follow Emam's way and purpose the revolution news in years of after and before victory (Fars Press, 1388/6/25).

5- Unity of Muslims, a regional responsibility

One of the questions that were considered from the beginning of Jihad movement was the topic of Muslims unity that posed it in 3 levels:

The first level: Unity for preventing from separation and analytic that from the onset of century was with Muslims and still movement emphasized that the best way of combat is that:

Opposing with westernization through turning to Islam, oppose with Israel through combat, Jihad and opposing with analyzing through being united.

The second level: Unity of Islamic movements that align with this subject posed the motto of "Unity with present of multicasess". In other words, making such a unity doesn't reject the existence of difference ideas, but also organize it for achieving general goals in order to reach the common points and combat with enemies.

The third level: Unity among all Islamic religions, like Shia and Sunni and not posing separating mottos, because among the religions, the common points are more than differences and on the other hand all the threats which are toward Islam, emphasize on unity.

So the movement of Islamic Jihad more than first and second level took action in the field of third level of unity because sampling and supporting movement from Imam Khomeini and his revolution is a clear sign of confronting with intellectualism in regional and partial conditions that have made in Arabic countries and Palestine. Therefore the biased progress of religion and movement of Muslim Brotherhood (Akhwan) in Palestine accused Iran Revolution to be regional and national. Jihad movement paid to opposing with this way of thinking and in his daily political discussions, also with rejecting the above threat, remembered the attention that was paid by Imam Khomeini about the question of unity in and out of Iran and cited Imam's sides based on the necessity of empowering unity among Shia and Sunni: "Unclean hands that want to create separation among Sunni and Shia are not Muslims or Sunni, but also they are hands of colonization that wants to dominate on Islamic country and are colonized countries that with different tricks which are the reasons of separation among Shia and Sunni plunder the sources (Hozour Journal, 1379, 80).

Therefore victory of Iran Islamic Revolution and inner transformation of Iran nation had significant role in emergence of thought transformation among the people and Palestine leaders, especially Islamic Jihad. The leader of Islamic Jihad says about this object that; "nothing like Imam Khomeini's Revolution could not encourage Palestinians and invoke their sense and revive hope in their hearts. With victory of Islamic Revolution, we understand ourselves and found America and Israel are defeatable.

Also he in stating the effectiveness of Islamic revolution on Palestinians combats before Revolution victory we were in despair and believed that couldn't destroy this enemy and Zionist Imam Khomeini renewed hopes in our heart by victory and then trusted. Dynamic Islam and revolution that is able to overthrow king (Shah) undoubtedly can make Palestine free of other kings, "this is the value that Imam gave us". Abolsara, founder of Palestine Islamic Jihad says: "This movement with inspiring from believes and ideas of Imam Khomeini managed movement with inspiring from believes and ideas of Imam Khomeini to offer a majestic sample in combating against Qods occupiers. And finally that

martyr Shaghaghi followed the ideas of Imam in way that some thought he has turned to Islam.

He writes: “West imagined that has hit the final damages for destroying Islam that Iran Islamic Revolution threw the first arrow toward west and first victory of Islam in the present age became true. The life has come back to this body that imagined it’s dead and now awakened again and is refreshed. From where? Because the evil effect of enemy was on the worst, strongest and wildest form, new levels have begun; we have known ourselves and want to stand after years of insult and contempt.

From the states of “RujehGarudi” the famous French Philosopher says: “Imam Khomeini put the model of extending west in cage and continued that: Imam Khomeini gave a new life to Iranian’s life.

From his idea, coordinating with Imam move was a religion responsibility and no Muslim with every nationality and religion didn’t have the right to neglect this and says: westerns tried to prevent revolution in order to not convey outside of Iran and for doing that turned to suppress Islamic governments and its blockade. They beside blockade, sanction, invoking minorities and imposing war tries to create separation among Iranians and other 1 billion Muslims.

Doctor FathiShaghaghi believed that revolutionary method is one of the inner and hidden features of Islam and Imam Khomeini by making Islamic Revolution in Iran, draw it into action side. Imam Khomeini and Islamic Revolution and dynamic progress that want to introduce Islam as a widespread ideology for different aspects of human life through renewing Islamic life and establishing Islamic government. In 1988, when Shaghaghi met Imam Khomeini, Imam dedicated more time for visiting than authorities of other governments and praised the combats of martyr Shaghaghi.

Conclusion

According to the data mentioned above, we can conclude that effects of Iran Islamic Revolution on groups of Palestine Resistance, especially Islamic Jihad movement has aspects and different dimensions that we can determine parts of it in the frame of ideological tendencies to Islamic revolution and order of republic Islamic in Iran and see other part of it similar to mottos and taking model from resistance groups and combat of Iranians with king (Shah).

So one of the reasons of effectiveness of Iran Islamic revolution on these groups is having common points and on the other hand another reason is choosing Islam as combat ideology or that turning to Islam. In other words, before Iran Islamic revolution, Palestinian resistance groups believe in nationality and societies beliefs and thoughts were the basic runner of Palestinians.

With defeating Arab nationality in 1973 – 1967 and on the other hand with victory of Islamic Revolution in 1979, Palestine combat with motive and more active took action of organizing and Jihad structure. In this relation, one of their leaders told that: we have experienced nationality and socialism and now believe that only with Islam we can overcome tyrants. So turning to Islam caused that in the equation of Palestine and Zionist, some changes be made in favor of Palestinian with name of “Saaf” couldn’t do anything but Islamic revolution mobilization people for combating against. The effect of Iran Islamic Revolution on Muslims Palestinians caused some Palestinians leaders that beforehand had activity in Muslim Brotherhood established Islamic movements. Fathi Shaghghi who was under the impression of Islamic Revolution and political thought of Islamic Revolution architecture established Palestine Islamic Jihad movement. So the founders of Islamic Jihad put their politic base on rejecting official of Israel and combating with that this politics was in line with politics of Islamic republic of Iran that ابو Alsara says: “This movement with inspiring from Imam Khomeini managed to offer a majestic model in combat against Zionist”. So based on the mentioned data, Iran Islamic revolution and Imam Khomeini thoughts has had great effect on movement of Islamic Jihad in Palestine. Islamic revolution of Iran was successful both in revolutionary methods in its siding in front of west and anti-Islam regimes that movement of Islamic Jihad found everything that was needed in Iran’s revolution and followed that.

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