



The Role of the Islamic Revolution of Iran in Strengthening Shiite Movements of Pakistan

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Abstract:

The concept of issuance of revolution is synonymous with the expansion of revolution that Imam considered it at beginning of the revolution. Before the revolution, western countries' effort and program involved in the dried roots of Islam in different countries and reduced the concepts and doctrines of it. For this reason, this was the most important influence of Islamic revolution was. Series of changes that occurred in the Iranian revolution, in addition to fundamental changes in the Iran's political system and society, beyond the borders of Iran swept and had a major influence in the Arab and Muslim world. In Pakistan, Iran's revolution leads to the promotion of intellectual and political vision of Shiite youth generation and strengthen »Movement enforcement law parsley« and »Imamieh students organization« that the revolution is the same horizon. But before Islamic revolution, Pakistan Shiite clerics had little presence in the political and social scenes and more shaped up on traditional ceremonies, banquet and feasts infallibles and especially mourners seyed al shohada, and didn't have constructive role in this affairs too ;Because during these activities were more attentive to differences between Shia and Sunni. Nevertheless, after the Islamic Revolution, Shiite clerics on their religious and social movement, people were invited to participate in politics.

Keywords: Revolution, The Islamic Revolution, The Islamic Movement

Introduction

According to many political pundits, the Islamic Revolution is a new political system into the international system of equations that justice, democracy and cultural and religious values of nations and respect for human

dignity and the law inspire its constituent elements. These components are, in fact, demands nations after years of oppression and bowling world powers to seek relief and are denied their rights and liberation from the domination of powers are bowling. For this

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reason, the Islamic Revolution rooted in the aspirations of religious, political and cultural many nations of the world.

Iran's Islamic Revolution can be considered one of the biggest events in the second half of the twentieth century, no revolution within national boundaries remains Made revolution and the Islamic Revolution of Iran was no exception. Iran's Islamic Revolution influenced many countries and nations that the effects of the opportunities and threats posed to Iran. One of the countries that were heavily inspired by the Islamic Revolution of Iran was Pakistan, the Pakistani people welcomed with open arms to the Islamic Revolution of Iran and Pakistan in this Shiite Islamic Revolution more than any other group were receptive. The main objective of this study was to investigate the role of the Islamic Revolution on Pakistan's Shia movements.

Revolution impact on other Islamic countries as Iran that its efforts depended, to the country and the region depended. Iran's foreign policy in defense of religious values, rejection of domination and control, independence and territorial integrity of the Islamic Republic of Iran and the primacy of the relationship with neighboring countries and the Third World is short According to Pakistan that it has a special place in relations with Iran.

Pakistan in the Asian region is one of the most religious countries in the context of its rise, and many of diversity are enough and in the face of ideological Islamic Revolution in Iran, in particular its effects on the movement and Shiite groups in Pakistan are important. Researcher in this study based on the theory of revolution in the Islamic Revolution of Iran Pakistan's Shiite movement.

Islamic Revolution is a fundamental change in the overall structure of society and

its political system, Based on Islamic ideology and the principles and values and based on the knowledge and belief of the people and the leadership of pioneering enthusiasts and righteous and violent uprising of the masses (Amid Zanjani, 1988: 79).

Revolution, "a program or a policy and action by those involved in the revolution in order to influence other communities are making" (Mohammadi, 2011: 411).

Kaleem Siddiqui, on definition of "Islamic movement", writes: If the "movement" with the suffix "Islamic" is used, it means "a fairly regular collective efforts to advance the goals of" will.

Imam Khomeini's revolution to a known legal duty, Continuation of the revolution and the realization of its goals related to efficiency and knowledge revolution and in case of neglect of this important and revolutionary stay confined within the boundaries of the revolution, considered the definitive defeat of the revolution, if you say:

"We must support the oppressed of the world. We must export our revolution to the world effort and thinking that we do not export our revolution aside; Because Islam does not differentiate between Muslim countries and support all the oppressed of the world. On the other hand, all the powers and super-powers back to close and if we remain in a closed environment, we will certainly fail." (Khomeini, 2006 , 202).

The nature of the Islamic Revolution and the popular belief arose from it, on the one hand led to a feud sparked global powers, and on the other hand, the Islamic Iran the focus of inspiration and awakening of nations, especially the Muslims. However with the characteristics and objectives derived from the nature of the Islamic Revolution and the

Islamic religion is Islam and the Islamic ideology and the people and inclusion, independence and lack of reliance on the East and West, and support for the oppressed, negating submissiveness and with respect to the Islamic world domination and conflict with the unfair system governing the world and the leader of the revolution were necessary to adopt approaches based on the objectives of the revolution. In this regard, and to meet the expectations of the fans and the determination of the opposition Islamic Revolution this important phenomenon, Imam Khomeini revolution raised the idea. Therefore, in a study we are going ahead according to the theoretical framework (revolution) and its impact on the Shiites, especially the Shiite Muslim movement put Pakistan under scrutiny.

Theoretical Foundations of Research:

The nature of the Islamic Revolution and the popular belief arose from it, on the one hand. Led to a feud sparked global powers, and on the other hand, the Islamic Iran the focus of inspiration and awakening of nations, especially the Muslims. The Leader of Islamic Revolution, from the early days of the revolution to convey his teachings and experiences of other communities a sense of duty, and with the idea of exporting the revolution sought to meet these requirements revolution and transnational two-way are rose. The fact is that the idea of "exporting the revolution", which should become a policy regulates faced with different attitudes, but Imam Khomeini's revolution and the founder of the Islamic Republic of Iran as the school clearly stated their positions on the definitive revolution, it also charted dimension.

While the ideas of Imam Khomeini revolution because of the nature and characteristics of the Islamic Revolution as an ideological obligation has been based on principles,

in terms of regional and international realities is inevitable.

On the other hand, from the viewpoint of Imam Khomeini revolution of nations must be objective and consider all aspects of exporting revolution to the interests of the Islamic Republic of Iran in the international environment to be met.

Islamic Revolution in Iran, the overthrow of the Shah's tyranny, the oppression and arrogance and interests of the dominant powers, especially America was threatened. Especially Muslims become the focus of inspiration and awakening of nations. Islamic Republic with Iran's Islamic Revolution came as a system at the national level, quite different from other existing systems; a special place was at the international level.

Ideological approach and traditional values of the Islamic Revolution and the religious culture and native to the West, and especially America was unexpected on the one hand and on the other hand makes all Muslim nations and effectiveness of the goals, objectives, policies and procedures related to this important phenomenon, and expectations and their specific expectations for the maintenance and transmission pattern from the custodians of the Islamic Revolution brought a revolutionary experience.

The Leader of Islamic Revolution in addition to a sense of religious duty in publishing and spreading the teachings of the Islamic Revolution, had savings and their experiences with regard to their religious duty to transmit environmental conditions. Based on the facts already considered and with the characteristics and objectives derived from the nature of the Islamic Revolution and the Islamic religion is Islam and the Islamic ideology and the people and inclusion, independence and lack of reliance on the East and West, and support for the oppressed, the re-

jection of domination and submissiveness and due to the necessity of the unity of the Islamic world, conflict with the unfair system governing the world and the leader of the revolution were necessary to adopt approaches based on the objectives of the revolution. In this regard, and to meet the expectations of the fans and the determination of the opposition Islamic Revolution this important phenomenon, Imam Khomeini revolution raised the idea. Here are a few things about the revolution are necessary:

Since the early days of the revolution, one of the things to emphasize his serious

Issue of revolution and with them the ideas of the revolution and the emphasis on the implementation of this policy, some specified and explicit opposition from some political parties was discussed, but he certainly with the position stated: "We will export our revolution to the whole world" (Khomeini, 2006, C 12: 148). It is also thought by denying the opposition the beginning of the revolution of Imam Khomeini said: "We should strive to export revolution to the world and thinking that we do not export our revolution aside." (Khomeini, 2006, C 12: 202) Imam by taking clear positions, their adherence to the revolution to be said for sure.

Islamic Revolution fans around the world, particularly Muslims of the goals and objectives of the Islamic Revolution and the Islamic Republic of Iran's interests in the international environment protection and to take action. His position is not always decisive and central role in the various stages of the Muslim people of Iran for the Islamic Revolution and the Islamic Republic of Iran's officials and Islamic community also beyond the borders of the Islamic Republic of Iran, but their positions on the issue of revolution in-

cluded religious foundations, goals roads and is an efficient tool for setting and explaining them fertile ground for religious and revolutionary duty and recognition of special opportunities for expansion and areas interested to the Islamic Revolution will become available.

The drawing and theoretical explanation of Imam Khomeini revolution can be useful in policy-making, planning and excellence in transnational concern for the environment, and the measure to be considered in this regard Muslims left. However, the impact in certain communities such as Lebanon and Palestine had more depth and change beliefs and build self-esteem and solidarity with the Iranian people in the communities along. These developments can be seen as one of the central issues related to the theory of revolution analyzed and evaluated. Affected nations, Muslims and Islamic movements of the Iranian revolution to the extent that the regional and international experts have admitted to this fact. For example Jan.al. Esposito, a scholar of the Middle East, said: "A universal Islamic Revolution took place on Islamist groups influenced policy" (Esposito 1993: 25), but there are different views on how to export the revolution is necessary and appropriate framework and principles the idea of exporting the revolution to be explained to the fundamental objectives of the Islamic Revolution and the cross-border arising from it, according to the framework and principles to be followed.

It is necessary, in the article we seek to use the scientific method, based on the principles of the revolution of Imam Khomeini, and give an explanation.

Islamic Republic of Iran because of the ideological structure and principles of the

constitution as well as adherence to the principled positions of Imam Khomeini officials on the need to have appropriate and desirable framework for its commitment to identify and map Islamic Revolution's goals of cross-border, and All formal and informal authorities on the basis of which they can interact with the orientation of regional and international actors and to demand the right of nations, particularly Islamic movements are an appropriate response. On the other hand, the authorities explain the framework could make convergence revolution in both theory and practice scenes, opportunities and threats for the Islamic Republic of Iran and harms caused by differences in taste and practical conflict in the field of order Islamic Republic of Iran are away.

In addition to the commitment to the poor and the audience of Muslim revolution and the need to strengthen cross-border opportunities that the explanation of the revolution is concerned, avoiding the consequences of involuntary effects also need to give explanations framework based on the ideas of Imam Khomeini.

Jafariyeh:

Establishment and operation of "inciting Jafariyeh" originally called "stimulate adoption of jurisprudence Jafariyeh" (Movement of law enforcement parsley) was called, a party belonging to the Shia community in Pakistan. Shiites in Pakistan, despite having plenty of features and capabilities, such as population, about 20 to 25 percent of the population (Derry, No. 9, 2006: 35), urbanization, the political, economic resources modest and active and educated manpower High, until the late seventies had failed to create a single political entity. Political and social activities organized regularly in the past, less attention has been this and difficul-

ties that were formed after inflammation subsides atmosphere, was again dominated by Shiite religious political stagnation in the society.

Organizations and associations' rights protection department Pakistani Shia 'and' national conference Shiites in Pakistan "that existed in the past, has a limited and temporary goals and existential philosophy they came to defend against privatization was limited. Shiite religious orientation in a traditional society, they were prevented from political activity. The main Shiite political and social demands in the past it was limited to three (Martyr Hossein of Qom, 1990: 37)

1. Shiite beliefs taught to students in public schools;
2. Religious Shiites to their assignment;
3. Protection of mourning Seyed alshohada

With the advent of Zia ul-Haq in 1977, major political changes took place in this country, because of unstable democracy and the constitution of 1973 was once again interrupted temporarily was discredited. Zia to compensate for the lack of legitimacy in Islam and Islamic politics of the country's refuge. In April 1978 at a meeting of the Federal Advisory Council, a separate Shiite and Sunni religious education was abolished in twelve Rabi al-Awal 1397 AH implementation of Sharia law, which includes about adultery, theft, qazf, drugs and pay zakat and the tithe announced (martyr Hussein of Qom, 1990: 40).

With the "Islamization" of the country by Zia was considered based on Hanafi jurisprudence, Shiites against the government led to a serious reaction. Shiites believe that the default implementation of Hanafi jurisprudence, civil and social rights are ignored, following a public call of Ulama and Shiite Clergymen, twelve in April 1979 in "pristine" state of

Punjab functions come together and "incitement Jafariyeh adoption of law "was founded. On this occasion, Allameh Mufti Jafar Hussain Pakistan was elected as the leader of the Shiite public.

Jafariyeh stimulating organized activities to meet their demands, which initially was limited to a few religious issues began. "Provocation" on the sixth of July 1980 with the establishment of a large community in Islamabad and surrounded the parliament building and other important federal office, its important demands such as the zakat exemption was Shia, the government convinced. The most important achievement is Jafariyeh little stimulation, and even it can be the most successful in the history of fifty years of this country's Shiites, because the leaders of "provocation" could all their demands fourteen were included in the Zia government imposed.

Shiites in the absence of a new political movement of the feet and in the most sensitive political juncture, a new combat experienced, wise and experienced leader in the August 29, 1983 died from the disease. I was elected in February 1984-led Aref Hosseini. His political wisdom and his great goals, structure and organization of the party to rebuild and expand the scope of its activities across the country. With the advent of new and younger leadership at the head of the Pakistani Shiites, the religious community, the group was entering a new phase of its political history. "Provocation" which until then had been limited purpose in its scope, since 1984, has become a political party was perfect. Peak emergence of political power "provocation" in a gathering of hundreds of thousands of Shiites in Lahore (Pakistan Minar) in the sixth day of July 1987 the graph.

On this occasion "political provocation Charter" adopted "provocation" was declared officially as a political party (Khan, 1998: 254-255).

Jafariyeh stimulate leadership during Aref Hosseini (1984-1988) won the overwhelming majority of Pakistani Shiites gathered on its axis and the issues and problems of social, cultural and economic studies and resourcefulness make them. Without a doubt, this was the first time in the political history of Pakistan Shia political and religious Shiite parties on all the nobility became Shia and opposed the traditionalists and conservatives, pro-government policies, to prove his dominance. Traditional tissue Pakistan Shiite community that always impressed by the large landowners and clergy were conservative and apolitical, has prevented the formation of a religious political party were widespread, but the stimulation Jafariyeh enjoying the region's political and religious conditions was created after the Islamic Revolution, the traditional Shiite religious and traditional belief change.

Powerful presence "provocation" in the political and social scene, although a lot of support within the Shiite community in the country as well, but the fanatical Sunni factions, provoked a strong negative reaction."SSP" in response to the activities of "provocation" in 1985 Bvjvdamd.(Asrar Ahmad, June 1997, p. 15). Perhaps the group's domestic and foreign circles should be encouraged and supported, because of the movement of Shiite pro-Iranian Islamic Revolution, the Zia government and the Arabic countries and America was not pleasant either. Finally, fanaticism and religious violence in the dawn of the fifth leader of the Tehreek Jafariyeh August 1988, Aref Hosseini in Parachinar targeted and eliminated.

Jafariyeh stimulation after the murder of Arif Hossein again turned to conservatism. Conservative new leader (Mr. Sajid Ali Naqvi) causes internal divisions in stimulating and ultimately stimulates divided into two groups. Now both branches Jafariyeh stimulation (Sajid Ali Naqvi plugs and sockets Fazel Mousavi) with internal problems and conflicts within the party and the role of political activists remain largely powerless. The stimulation of their popularity among the clergy, especially young priests and the people are lost and restore the current gap in the near time, it does not seem possible.

Jafari movement in order to make fundamental changes in the political and social system is willing to fight on two front's comprehensive national anti-colonial and anti-dictatorship will be built. The charter says:

At the same time, the struggle against colonialism and internal factors and the representatives of the supervisor and the rulers take profit, but first it is necessary to build the most fundamental impact of colonialism, because colonialism is the source of all evil and darkness (Office stimulate the adoption of jurisprudence Jafariyeh Pakistan, 1987: 21).

Shiite Student Organization (Ios):

The social organization is made up of Shiite students from different groups have been formed. The association of Pakistan, and to disseminate their ideas and are busy recruiting (Mohammadi, 2008: 46). The organization "United Nations Shiite students" known and in most cities branches and members. These groups are very active and have a statute that does not rely only on Shia (Shafy, 1987: 167).

Hassan Zaidi, head of the Shiite students in Pakistan:

"Some political work in universities and introduce them wrong, that political work is the only university in the election or non-election, without any analysis of non-randomized, with no view of the issues, the students held a banner to be for the benefit of one and the slogan give another loss. This is not political. Most essential political task is to young university students analyze it. "

The Shia students in Pakistan in 1972, was founded and is the country's largest Shiite organization. Special importance is because of Shiite students in all universities and colleges in the vast country Pakistan is one of the ideological and political educations of young people with the aim of promoting Islamic culture and maintains Jafari intellectual borders of the training for the Western.

Clergymen and scholars of the Shia then are established. The role of the militant cleric Pakistan, Safdar Hussain Najafi and the presence of Ali Mousavi were very prominent in the founding of both the martyr and doctor Ali Naqvi.

The complex system. The organization has several offices. Most large office, or parliamentary assembly is composed of 19 members, scholars and experts covers a variety of topics. This observation, direct contact with the leadership of the Supreme Leader, but lower than the structure of the student council. The first factor is the structure of the parliament. Parliament agent of any State 2 (the head of state and representatives) are the main policies of the organizers of the assembly are done. In the next stage, with both units, each university will have at least 15 members, is one unit.

So far, close to 700 - 600 units of Shiite students at universities in Pakistan that every unit has at least 10 members, but there are units whose members come together to 300 people.

20-18 thousand students and about 6 thousand brothers and sisters are students, but the student section covers the majority of the members with students.

The positions of two kinds, domestic and international positions. Office agent organizations such as the Council and General Assembly decisions and positions to be announced. The head of the organization with the help of his cabinet (Central Council) and Parliament monitor the positions on specific issues. However, the positions of the public placed in several ways, one of them monthly and quarterly organizations and provinces.

The ads center on events and happenings, after obtaining the positions of chief and other officials through the press reflects. The Pakistani government does not allow Shiite groups in the Kamla azad position to bring awareness. However, the Shiite organization as the second largest student organization in Pakistan is known and so the press is also reflected in the positions and views are of a healthy weight.

The Shia students in Pakistan's minority government and various organizations against the organization, but always atmospheric, because the organization always actively involved in humanitarian activities on behalf of students or university staff do not face serious hurdles. Shiite honor student organization that does not work exclusively in the political sphere and a substantial part of its activities to humanitarian allocates.

It is nearly four decades in Pakistan and the people a special place because it is close witness of charitable organizations and is a leader in the national activities of the organization are mutually the people. On the other hand, members are graduating each year, and after absorption centers and departments

and agencies in the context of Pakistan's Shiite organization advocates and influencers. Shiite clergy organization-wide communication. The relationship with the Shia has earned the sympathy of the people. Part of the members of the Qom Seminary graduates is intermediaries between the people and the organization.

Activities of the organization in positions related developments and political changes are in accordance with the 22-day war when Israel and the Zionist invasion of Gaza by the very extensive protests held in Pakistan As well as Qods Day and other occasions, the response is timely.

In related developments, including war protests in Gaza now totally Shia, but other groups are relatively liberal who attend these programs.

Imam Khomeini, in the Muslim world as our Supreme Leader and the Guardian. We Imam Khomeini the leader of a country simply do not know, when Imam Khomeini before the revolution in France was attended by the delegation of Pakistan to the Shia Imam (Khomeini) had gone and while supporting the revolutionary movement and the people of their Imam Pakistan were invited to come out, the Imam said, God willing, this revolution will be victorious and our hearts more closely. Leader also met several times with members of the organization were in Iran and Pakistan. He had visited one of our meetings and said members are favored. Shiite Student Organization of Pakistan on the Taliban supreme leader, so the relationship between the leadership and the supreme leader is very strong and robust.

Relationship with Iran is a Shiite student organization, usually every year, every year

several army camps pilgrimage to Iran in the form of student relationships are formed.

After the Islamic Revolution and colonial arrogance attempts to distort the image of the Iranian revolution. They wanted the impression that this is limited to the borders of Iran's revolution blind chaos, but the character of Imam (Khomeini) and the revolution of Iran was a way to achieve this was neutral. At present, Iran, Pakistani students have a good appearance, especially since Mr. Ahmadinejad, president of Iran next evolution of Imam Khomeini (ra) was born in Pakistan and Iran, once popular among the people and Pakistani students rose. Today people are so sincere devotion to deny Mr. Ahmadinejad as if he is the President of Pakistan.

Pakistani people seriously pursue political developments in Iran. Pakistan is the first country to recognize the United Nations and in the context of unrest and war that Pakistan has been involved with the people of Pakistan have always been present, attachment and passion the people of Pakistan to Iran, especially after the victory of Islamic Revolution growth has been increasing.

Hassan Zaidi believe the revolution crossed borders and create a new discourse in Pakistan and Iranian influence not only in Pakistan but also in the Middle East, Africa, Latin America and other parts of the world can be seen. Of course, this impact was more than Pakistan because of ideological and religious affinities (Keyhan, 2009: 12).

Developments through the Islamic revolution in Shiite movement of Pakistan and especially the Shiites, who make up 25 percent of the population (Dari, 1385: 35), were established as follows:

• **Strengthen the position of religious Shiites in the Sunni community:**

With the victory of the Islamic Revolution, a Shiite autonomous government of Pakistan felt that the rise of Shiite fundamentalism and raising the flag of revolution, their high potential to support national and international level and in the Sunni society the majority of they depend. It is clear that a strong feeling in them, the effort and courage of certain of them were Sunni community.

• **Strengthen the political position of the Shiites against the Sunnis:**

The formation of a Shiite government in neighboring Pakistan, clearly suitable to support the Government of Pakistan to provide some benefits to the Shiite community. The ability of the Islamic Revolution such a profound effect on the Pakistani government that their government was the first government to recognize the Islamic Republic of Iran.

• **Promote the intellectual and political vision in the young generation Shia:**

The intellectual and political vision of the Shiites and Shiites in Pakistan with the young generation of the Islamic Revolution has deep substantive difference. Shia youth to understand the values of the Islamic Revolution, though incomplete understanding of religious issues and trends of self and society have become more important. Pakistani nation, especially the Shiites, the concept of values like sacrifice, struggle for freedom and independence, guardianship, testimony, brooks going oppression, struggle with passions and many other large-scale values and the real meaning of the journey of Muslim people and revolutionary Iran have learned (the Euphrates, 2002, p. 86 and 87).

• **More organizational Shiite groups:**

Before the Islamic Revolution, a Shiite who lived in poverty and cultural abundance, failed to create a single political organization. In the past, political and social activities organized, they were given less attention. Shia religious leaders and scholars engaged in scientific activities large part, missionary and actually believe in the "separation of religion from politics", and in particular social and political problems of the country's political authorities, bodies and associations to deal with temporary crisis and problems were formed after inflammation subsides atmosphere, was again the dominant Shia political stagnation of the religious community.

Organizations and associations' rights protection department Pakistani Shia 'and' national conference of Pakistani Shiites ", which existed in the past, with limited goals and was cross-sectional and limited their raison d'être was to defend against specific events. Traditional attitudes prevailing in society strongly religious Shia political movement was prevented. The main Shiite political and social demands in the past were limited to three things:

1. Shia Shiite beliefs taught to students in public schools;
2. The transfer of the Shiite Endowment to them;
3. Protection of mourning Majesty Hossein (AS)

With the "Islamization" of Pakistan by General Zia in order to compensate for the lack of legitimacy, which was considered by Hanafi jurisprudence, Shiites said Allameh Arif Hussain Hosseini, a serious reaction against the government and the establishment of "stimulating the adoption of jurisprudence Jafariyeh "He led by Mufti Jafar Hussain,

made in April 1979 (Institute of Hossein Qom, 1990, p. 166).

Aref Hosseini with his death in 1983 was elected to the leadership of the movement to a political party in 1984 and became a full-fledged.

Undoubtedly, one of the major causes of "carrying Shiite movement, the Islamic revolution in Iran which, thanks to the great evolution of Pakistani Shia clerics came to understand this sense that in a strong public and religious organizations, better can achieve the desired objectives.

Although the policies of the "Islamization" or better "age of" Zia major role in the establishment of "inciting Jafariyeh" played, but the impact of the Iranian revolution in the evolution of this group, and finally, it is a political party and revolutionary and reformist (radical) changed, is undeniable. Jafariyeh stimulation leaders, especially Shahid Arif Hussain Hosseini, often completely obey the leadership of Imam Khomeini (Khomeini) and the necessity of obedience and modeling of the Islamic Revolution back to the fans and members of her party and openly declared that the most important aim of "stimulating Jafariyeh" to promote the idea of Islamic Revolution Imam Khomeini's leadership in Pakistan. The leaders of "inciting Jafariyeh" Even the fact of its dissidents, who are accused of incitement to follow Iran, have also kept secret.

Jafariyeh stimulation during Aref Hosseini leadership (1984-1988) won the overwhelming majority of Pakistani Shiites gathered in its axis and problems of social, economic, cultural and studied them and provide a solution. Undoubtedly, the Shiite political history of Pakistan was the first time that a political party to all the Shiites, the Shiite

religious aristocracy lived and traditionalists against the political opposition and pro-government conservatives, to prove his dominance. Traditional texture Shia community in Pakistan, which has always been under the influence of big landowners and some non-political figures were conservative, has prevented the formation of a political party was dominant religions, but "Jafariye stimulation" using religious and political conditions of the region, which was formed after the Islamic revolution, have long believed the traditional Shiite religious and alter (Arif, 2003,119-125).

• **Increased attention to the clergy and strengthen this institution:**

Iran's Islamic revolution the people of Pakistan, especially the Shiites, and the need to follow up on the revolutionary clerics realize. Before the revolution, there was a positive image in the community and the Shia clergy was aware of his dignity and of the way right direction and staunch and conservative Ghyrsazsh to show people, was powerless. Therefore, the Islamic Revolution in determining Find clergy and people's tendency to expand their influence has been tremendous.

Several Shia religious centers are in cities; Including great religious center "**Almon-tazer**" in Lahore, "the prophet" in Islamabad, "faith school" and "School of Ayatollah Hakim" in Rawalpindi, "UlumMshar school" in Hyderabad, "the school of Imam Sadiq (peace be upon him)" in Quetta (the Euphrates, 2002, p. 177).

After the Islamic revolution and with the support of the supreme leader and bodies, schools and seminaries of the quality and quantity improvement have been unprecedented in terms of curriculum, many of whom operate under the supervision of Qom Seminary.

• **Increasing the level of Shiite political and religious views:**

Clergy in Pakistan before the Islamic revolution, without a revolutionary vision, political and religious. Thanks to the revolution, the clergy awoke and Muslim primary education and to promote business involvement in efforts to decentralize political issues. Find keep attention to Islamic rites and commandments of God in the form of more reasonable and more realistic than the other precious wealth of the Islamic Revolution.

Pakistani Shia majority before the Islamic revolution of references to the need to imitate, had the least attention among Shiites claim that age, many religious orders and those who did not know even the most basic religious duties, discuss the exorbitant We have said. In addition, the performance of religious ceremonies, unfortunately, before the revolution, the ceremony for the extreme and unprincipled as possible was implemented. After the Islamic Revolution largely follow, the implementation of these services has been better than ever.

• **Strengthen the spirit of solidarity with Muslims:**

Strengthening the spirit of solidarity with the Muslim world and support for liberation movements the world against oppression puppet rulers and global arrogance, another prominent results reflect the Islamic Republic of Iran is a Shiite country in terms of style and performance, significantly different from before the Islamic Revolution (the Euphrates, 2002: 86 and 87).

Conclusion:

With the victory of the Islamic Revolution, a Shiite autonomous government of Pakistan felt that the flag appeared Shiite fundamentalist and attempt to ex-

port the revolution, the potential for their support domestically and overseas.

The Iranian revolution has affected many countries and nations, the effects of the opportunities and threats posed to Iran. One of the countries that were heavily inspired by the Islamic Revolution of Iran was Pakistan. The people of Pakistan have welcomed with open arms from the Islamic Revolution and the Iranian Revolution hosted the Pakistani Shiites were more than any other group.

Islamic Republic of Iran in the form of self-interest and stimulate Jafariyeh for internal cohesion and political - organizational Shiites in Pakistan in the first decade of the Islamic Revolution created.

Pakistan's 50-year history has shown that Pakistani Shias in general, except for the tendency to identify themselves as Shiites are not political. Despite the fact that Shiites in Pakistan independence movement and other political movements and positions of the importance of Pakistan had a hand were also more active, but these individuals rely and non-sectarian tendencies and never had a sectarian Shiite political recognition. Itself the result of a process of gradual movement Jafariyeh decades that it will be mentioned briefly.

It should be said that one of the main achievements of the revolution in Pakistan on 24 April 1979 established the Shiite movement was the implementation of the organization's most important Shiite organization in Pakistan is that its primary purpose is to restore the rights of Shiites. Just 70 days after the establishment of the Islamic Republic on 12 and 13 April 1979, a population of about one hundreds of thousands of Shias across Pakistan in convalescent located in Punjab, where the majority of its inhabitants are Shia,

they were gathered, the main reason for this gathering was the military coup of General Zia ul-Haq and his pro-Islamic slogans emphasize that the country will apply only Hanafi jurisprudence stimulate and Shiites protest. The rally, led by Mufti Jafar Hussain addition to choosing Solaris, the first steps were taken to establish structures in stimulating the adoption of Shiite. Their final declaration of the Islamic Revolution of Iran congratulated the people of Imam Khomeini, as leader of all Muslims knew. Due to resolutely support Jafariyeh Shiite movement Hezbollah and its supporters in Pakistan and the Islamic Republic of Iran has always been the main objective of sectarianism and its perpetrators.

Shiite Student Organization in 1974, Solar, Student Organization Help Shiite clerics with followers of Imam Khomeini was established. The first leader, Mohammad Ali Naghavi, and Hassan were Zaydi. Before the establishment of the institution, Pakistani Shiite organization did not have a regular student, practice different organizations with different goals and objectives were separated, and the ideology of the eclectic, the communists was secular. With the victory of the Islamic Revolution, led by Mufti Jafar Hussain Pakistani Shiites fighting for their rights began. To follow the movements of the Shiites, the government of Pakistan, in 1980 with the Shiite leader negotiated and agreed upon agreed that the Shiite-based Shiite about charity work, but despite this government Zia larger effort to deal with the wave of pro-Islamic Revolution adopted. This particular effort to formalize the Shiite Shiites was combined. Sajid Ali Naghavi of Shiite scholars said that people of Pakistan from the very beginning of independence the country had called for the implementation of Islamic

laws and the Islamic Republic of Iran and believed that people came to a head, bill and the US to deal with the Islamic law will foreign colonialism.

Islamic Republic of Iran to the Islamic nature of early victory, one of the main objectives of your slogans, Islamic nations are helping the nation on track to achieve a single contract, which in the words of Imam Khomeini has manifested. With regard to this mission and taking into account the specific characteristics of the Pakistan Muslim countries, neighborhood conditions, the Islamic system of government of the country and the region, a number of scholars familiar with the personality and thinking Pakistani Islamic and revolutionary government Imam Khomeini (even before the Islamic Revolution of Iran) and about how best to influence Iran's Islamic revolution in Pakistan (especially Islamic movements) paved. Jafariyeh stimulation that after seventy days of the Revolution came to power. Iran's Islamic revolution in Shiite belief a kind of internal coherence and if one of the results of this movement was Jafariyeh.

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