



**Comparative study of Algeria and Tunisia Islamic Movement in thought
and historical transformation**

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transformation**

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Abstract

The issue of the role of groups, Islamic movements and their attitudes towards Islam, and that pragmatic attitudes or ideological attitudes have always been considered in various Islamic societies, but this issue has been of great importance in the last decade. This is particularly true of the Islamic movements of Algeria and Tunisia. The main characteristic of most of the Islamic movements of Algeria has been to Islamist parties and currents since the formation of what before the revolution to drive out foreign invaders and after the revolution to eliminate tyranny, which caused the deviations formed in the 1962 revolution to Islamism in Algeria, which was a pioneer in the struggle against French colonialism, began this massive campaign against the tyranny of the military this time and after two decades. In Tunisia, like Algeria, Islam has always posed as a component of national identity, which naturally contributed significantly to the emergence of Islamist movements in the 1970s. Therefore, the goal This paper is a comparative study of the Islamic Movement in Algeria and Tunisia, which will be reviewed.

Keywords: Islamic Movement, Algeria, Tunisia.



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Introduction

From the beginning of the eighteenth century, the Islamic world was seriously confronted with a new phenomenon called Western civilization. This encounter in all parts of the Islamic world, in addition to the cultural dimension, was also like formation of the military, and the beginning of a massive transformation in these territory. The historical transformations that took place in the Islamic societies in the two eighteenth and nineteenth centuries, despite the fact that these societies have advanced to modernity, has created conflicts over political, cultural and economic objectives in this Communities. Due to the lack of sufficient opportunity and chances, for a clear understanding and the need for reaction and position, political and social movements were inevitably preceded by systematic thought. These movements, which usually formed in defense of Islam and Muslims by showing the agreement and advancing scientific progress with Islamic and indigenous teachings, enjoyed high-level efforts and strengths, especially when the colonial face and the cultural contempt of the powers Western, Islamic principles and theoretical foundations, these positive qualities became understandable. But because these movements were the mostly political and social reactions, and social action was the headpiece of their actions, they could not fill the place of political thought. The history of Islamic currents shows an epistemic pattern that includes periods of sedition, and, consequently, the emergence of revitalizing movements in response to critical situations (4). But because these movements were the mostly political and social reactions, and social action was the headpiece of their actions, they could not fill the place of political thought. The history of Islamic currents shows an epistemic pattern that includes periods of sedition, and, consequently, the emergence of revitalizing movements in response to critical situations (4). But because these movements were the most political and social responses, and social action was the focus of their actions, they could not fill the place of political thought. The history of Islamic currents shows an epistemic pattern that includes periods of sedition, and, consequently, the emergence of revivalist movements in response to critical situations (4). In fact, by resorting to this mechanism, Islam has been able to withstand anti-Islamic ideologies and social forces that have tried to conceal it in opposition to other religions. This kind of attitude portrays Islam as a continuous and dynamic movement. The Arab al-Maghreb was not excluded from the developments of the Islamic world, and the countries of this region, including Algeria and Tunisia,



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were driven by this pre-eminence because of the simultaneous cultural and military colonialism of the nineteenth century. Examining the Grounds for the Advent of the Evolution of the Contemporary Islamic Movement in Algeria and Tunisia, if drawn up on a curve and embodied in a theoretical framework with the characteristics of the historical sociology of movements, seems to be a clear logic. The study of the aforementioned grounds and the historical explanation of the transforming process of this movement and discovering the logic of its evolution is a fundamental issue that will be addressed in this paper.

Algeria Islamic movement

Algeria is a country on the north of the African continent, bounded east ward to Tunisia and Libya from the west to Morocco, from the north to the Mediterranean Sea, and from the south to Nigeria. Their religion is Islam and their denomination is Sunnis. In 1881, Algeria became occupier in France in order to develop its territory and earn more commercial income. From the outset, the French began to provide long-term residency in Algeria to the destruction of indigenous Islamic culture and to obedience to violence by the people. Islam has been in Algeria for all fourteen centuries in Algeria, and Algerian life is influenced by the rays of Islam (6). The role of Islam in eradicating French colonialism and jihad against the Algerian Muslim nation against the 120-year rule of colonialism is outstanding. The Muslim peoples of Algeria, in response to French cultural, political and economic domination, launched a number of uprisings in which the uprising of Amir Abdi al-Qadir in the first years of the occupation of Algeria and the eight-year-old uprising of the Algerian people (1964-1954) was among the most significant factors (10). The primary objective of the anti-colonial movement of the people of Algeria was to achieve the independence of Algeria through armed struggle and jihad against French colonialism, and the next goal of the Islamic Movement for independence after the implementation of Islamic law. These struggles led to the independence of Algeria. Leadership of the uprising and the Islamic movement before the independence of Algeria was generally religious scholars (18). Abdul Qadir is the first leader of the Islamic Movement of Algeria in a confrontation with the French colonization. Abdul Qadir repeatedly defeated the Frenchmen, who, after these defeats, surrendered to the governor of the West of Algeria under an agreement to Abdul Qadir. But later he defeated Abdul Qadir with the help of some tribal chiefs. After Amir Abdul Qadir, the religious scholar "Sheikh Abdul Hamid



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ibn Baddish", and after him, "Sheikh al-Bashir al-Ibrahim", formed the "Collective al-A'lamma Muslim", led the anti-colonial uprising, the population with a coalition with the National Liberation Front, played a role in the eight-year war against France. Sheikh Abdul Hamid ibn Buddhiss and Sheikh al-Bashir al-Ibrahim have trained disciples such as Mahfouz Ghana to be the founder of the Islamists of the Muslim Brotherhood in Algeria, and this religious core of activities is to work in Algeria's academic and scientific centers (5). With the victory of the 1962 revolution it can be said that the first stage of Islamic movements, but this did not end with the Islamic movements in this country, because after the power of the revolutionaries and the monopoly of the nationalists in sharing power and much restrictions for the role of Islamist currents, once again the Islamic movements With the difference that this time was not a struggle to extort colonialism and gain independence, but an attempt to prevent despotism and rule the true goals of the revolution, most notably equality, social justice, and the implementation of Islamic law . The serious and organized movement of Islamist currents after the revolution since the 80's was shaped by the major responsibilities of the new Islamist parties.

backgrounds of formation of the Algeria Islamic Movement

To investigate the roots, principles and objectives of the Islamic movements in Algeria, it is important to focus on one issue and that Islamic movements in Algeria should be separated in two historical periods. First of the pre-revolutionary period; in this period, the philosophy of the formation of the Islamic movements, followed by the nationalist movements affected by the issue of colonialism, was the main goal of all popular movements, whether Islamist or nationalist, to gain independence. Islamist leaders, like Abdul Qadir and Ben badis, and their predecessors, mixed their current course with religious doctrines and in fact adopted a religious approach in its general sense (9). The intellectual foundation of Amir Abdul Qader, the first leader of the Islamic Movement in Algeria, was that Islam was the true identity of the Algerian people, and the only way to overthrow the colonialism was to use the teachings of the Islamic religion. Abdul Qadir has a completely religious attitude and based his slogans and principles on religious principles. He believed that the enemies of Algeria, especially the French, were disbelievers, and there were no more two or more ways to deal with them, either victory or martyrdom. Of course, Sheikh Abdul Hameed Bin Badis, leader of the Algerian Muslim scholars and the second anti-colonial religious



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leader after Amir Abdul Qadir, while relying on the sacred religion of Islam, has also sought to consider nationalism as an act of Algerian revival based on the teachings of revelation and the independence of the country. Ben Buddha, in front of the French, who celebrated the 60th anniversary of the occupation of Algeria in 1930 and declared the Arabic language to be abandoned, introduced the slogan "Algeria is my homeland, Islam is my religion, and Arabic language is my mother tongue" (21). He initially began to formation of hundred schools , in Arabic, religious sciences and the new sciences. Considering Ben Badis remarks, he shows that he is simultaneously concerned with religion and fights for the preservation of the Arabic language, which is in fact part of a national identity. On the whole, it can be argued that the contemporary political struggles of the people of Algeria have two main motives: The expulsion of colonialists and the second struggle to restore Islamic principles to the community management scene after the colonization was pulled out and the victory of the revolution. A striking point in the struggles of the people of Algeria is its Islamic nature. "Islam, which fought for Algeria over one hundred and fifty years, and it was the one who kept the backgrounds of Arabism in that land, and only that the spirit of the Resistance survived in Algeria." (10) The first revolutionary movement in this country, known as the Abdul Qadir movement, came just when the French occupied the country and Abdul Qadir, who was a religious leader. Abdul Qadir established his uprising by unifying the tribes and emphasizing the religious teachings of the struggle against the tyranny and negation of the alien domination, followed by his followers such as Sheikh Abdul Hamid ibn Baddis, Amir Khalid al-Hashimi and Shakib Arsalan [2] They opposed to the French invaders. What the historical facts of the revolution in Algeria is that in the anti-colonial movements of the main factor and the leaders of the movement were all influenced by Islam. The Islamic movement, even after the victory of the revolution, has been the main leader of the struggle in Algeria.

The Islamic Movement of Algeria components

Internal components

The Islamic movements of Algeria before the 1962 revolution were fully affected by the presence of foreign forces in their country; until this date, people considered all domestic problems and crises as the result of alien colonialism. Therefore, the Islamic movements prior to the revolution in Algeria were not based on internal components. But with the victory of the revolution, it became



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a kind of issue in general, and the greatest contribution to the emergence of the new Islamic movements was affected by the state of affairs, both in disregard of religious demands for social welfare and social inequality, the lack of freedom and internal tyranny, and the forgets ideals of Revolution. The study of the post-revolutionary governments of 1962 shows that over the past four decades after the revolution in Algeria, there has always been a struggle between revolutionaries for power and the struggle of Islamists to change the situation on the other. Indeed, "Ben " with a calm coup d'état, Abbas Fahrat, left power and ruled the socialist system in which civil liberties were limited and established a tyrannical rule in Algeria, where dozens On the political system in Algeria (24). From the early post-revolutionary years to the early 21st century, what has gone on algeria has been the absolute internal tyranny and the intensification of political and social inequalities. Algeria, which lost all its infrastructure during the struggle and the brutal exploitation of the French, in the post-revolution years, witnessed domestic tyranny, the recession and the intensification of social inequalities, and as a result of the increase in the phenomenon of poverty. But what was most evident was the lack of political and social freedoms and the disregard for the religious demands of the people who had given more than a million victims for this purpose. In fact, the formation and continuation of Islamic movements in Algeria after the revolution was directly influenced by internal tyranny, the endless rule of the military, and the lack of political and religious liberties. For this reason, the components mentioned can be considered as the main reasons for the formation and continuation of the Islamic movements in Algeria.

External components

The study of the role of external factors in Islamic movements in Algeria can be considered in several perspectives and from several perspectives. In the first generation of Algeria's Islamic movements, apart from the direct role of the foreign agent, colonialism as the mainspring, attention to the impact of intellectual currents as well as regional and global developments is unavoidable. The leaders of the first generation of Islamic movements in Algeria, such as Amir Abdul Qadir, Ben and Ibrahim, have had a direct impact on the Egyptian anti-colonial school. They strongly influenced Egyptian anti-colonial and religious personalities. The younger Algerians (the generations after Ben Badis) also used the Egyptians to further their own goals, when, with the arrival of Nasser in Egypt and his ambitious ideas for the unification of the Arab world and Arab



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nationalism, as well as his opposition to Western countries, there were plenty of opportunities for the revolutionaries of Algeria to help Nasser organize their activities. On November 1, 1954, after the second Military Statement of the National Liberation Front released on Radio Cairo, they launched armed guerrilla and armed operations from the kabili Mountains in Algeria (25). For the Algerian warriors, the kabili area and Egypt, Jamal Abdel Nasser, were a good refuge. Also, the struggle of the Iranian people led by Dr. Mohammad Mosadegh, the struggles of the Egyptian people led by Jamal Abdel Nasser and some of the other countries for independence and nationalization of their wealth were an important training for the revolutionaries of Algeria. Independence of China and India The two most populous countries in the spirit of the people of North Africa have made a great contribution to independence, and they are also seeking their rights. These were in fact the primary impacts of the first generation of Islamic movements of Algeria on external factors, but the second generation of Islamic movements in Algeria may have been more than any other factor influenced by the Islamic Revolution in Iran. In fact, the spirit and purpose of the new round of the Islamists' uprising in Algeria in the 1990s, though accelerating the collapse of the bipolar system and the destruction of the Eastern under the Soviet leadership, was heavily influenced by the teachings of the 1979 Islamic Revolution. In other words, when the revolutionaries of Iran demonstrated their victory and the formation of an Islamic government that the establishment of a lasting religious government can be realized, the new generation of Islamic movements in Algeria has been inclined to this approach, and by new spirit into it and trying to change the way of fighting, The victory of the parliamentary elections in Algeria has led to the creation of an Islamic government that failed with the presence and coup d'état of the military (16). But this belief and desire were strengthened more than ever. The third historical period, which the Islamic movements with the external factor, intensified their activities to the events of the new wave of Islamic awakening at the beginning of the second decade of the twenty-first century. Following the start of the wave of Islamic awakening movement in Arab countries such as Tunisia, Libya and Egypt, Islamist currents and parties in Algeria have reactivated and called for radical changes in the rule of Algeria. For example, the Algerian Movement's General Secretary) Rabiei), in a clear position, demanded that until the election of a new parliament that drafted a constitution



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and reviewed all previous laws, the reforms of the President of Algeria would stop. Algerian Islamic Movement Parties

The Islamic Movement in Algeria won after 132 years of French domination and people's struggle with it. What the movement, after victory, was the influence of the people belonging to socialism and the West in the lines of the devotee. This has led the movement to abandon its primary goals and to take steps towards non-Islamic goals and the will of the superpowers. As a result of the political crisis, Algeria once again flooded, and in October 1988 a massive wave of Islamists began to protest the "new Ben" government (16). The continuation of public opposition and opposition in Algeria has prompted the government to declare its readiness to establish democracy in the country and to reconsider the constitution of Algeria. In the new law, which was drafted in February 1989, Islam was replaced by socialism as the source of the legitimacy of the state in the constitution of the country. The new atmosphere paved the way for the activities of the fundamentalist parties and the Islamic parties, which called for the establishment of an Islamic government in Algeria. The most important parties in the Islamic Movement are as follows: (22)

Islamic Salvation Front

The "Islamic Salvation Front" is an Islamic movement with an approach (return to Islam). According to the leaders of this front, Islam is the only way to reform society and save Algeria from social, economic and intellectual colonialism, and the cause of the survival of Algeria's Muslim nation after 132 years of occupation and colonialism. On the basis of Islam, leaders of the Islamic Salvation Front addressed the phenomenon of Westernization and carried out religious, political and social reforms. Before the establishment of the Algerian Islamic Salvation Front in 1989, some propaganda activities were carried out by Islamist groups in Algeria, which led to the emergence of the Islamic Salvation Front in Algeria. The process of the activities of these groups, which led to the formation of the "Islamic Salvation Front". In general, there are four main front and distinct factions on this front that are as follows: 1 -A group that considers Islam as the true identity of the Algerian people and considers Islam to be the only way to eliminate colonialism. This group of followers of Amir Abdul Qadir. 2. The Muslim Brotherhood, influenced by the Muslim Brotherhood mentors of Egypt, calling for the creation of an Islamic society through propaganda and preaching. 3. The radical Islamic wing, which calls for the



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realization of true Islam in the Algerian community, which allows the use of force and violence. The leader of this group was Bui Ali Mostafa, who was killed in an armed clash in 1987. The current leader of this faction is Abdul Qadir al-Moghuni and Ali Bilaji. 4. A group affiliated with managers, technicians and employers, and some members of that movements. The leader of this faction is Abdul Qader Hashani, who is himself a petrochemical engineer. The Islamic Salvation Party participated in the first free elections in Algeria, held in December 1991. The front won 188 cathedrae's out of a total of 231 parliamentary seats in the first parliamentary election. This front was determined to take part in the second parliamentary elections scheduled to be held on January 16, 1992, to determine the remaining 199 remaining seats (26). With the certainty of finding the victory of the supporters of this front in the election, the Algerian parliamentary election army was abolished. Following the resignation of the new Bonn and the formation of the Supreme Council of Algeria, the Islamic Salvation Front was declared unlawful on March 4, 1992; consequently, with the clashes and seizures, and the death and wounding of more than 100,000 people, the "Islamic Salvation Front" could not in the 1997 parliamentary elections in Algeria.

The peace society movement

Sheikh Mahfouz, after continuing efforts to reconcile Islamic parties, launched a new political party called the Peace Movement(Hamas) on December 6, 1990. The "Peace Movement" is in fact the evolved form of the "Guidance and Reforms" branch, which split from the "Islamic Salvation Front". Sheikh Mahfouz, after continuing efforts to reconcile Islamic parties, launched a new political party called the Peace Movement(Hamas) on December 6, 1990. The "Peace Movement" is in fact the evolved form of the "Guidance and Reforms" branch, which split from the "Islamic Salvation Front". On May 29, 1991, the Peace Movement, by holding its first conference, set up Sheikh Mahfouz as the head of the party and constitution, the domestic system and the rules of party political action. From June 12, 1990 to April 8, 2004, the party participated in all local elections. In this regard, he also sought to unite other political parties and political parties in Algeria, where he became known as the "Movement of Action". This movement opposed any kind of violence, and considered it as the best way to rescue the Algerian Muslim nation and establish a "national reconciliation" (2), against mediation and conversation. In this regard, the peace society movement, a political movement, a popular, reformist, and inclusive society, which, with the



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slogan of science, justice and practice, has entered the political arena of Algeria. The basic and fundamental principles of this movement are: Islam, Arabic language, orientation towards the Islamic Ummah, the Republican system, individual and social freedoms, and the peaceful movement of power in theory and practice. The major strategy of this party is determined according to its status and its rules: a. Islam, with all its resources and goals, as a collective, unifying, protective and proximity force between different groups of the Islamic Ummah with different approaches and attitudes. Islam is also the source of inspiration and reform, the element of the interaction of the nation, national reconciliation through collective effort and cooperation in the good affairs and dignity. B. The heritage of the national movement and the history of its youth, the legacy of the Muslim scholars of Algeria, the historical civilization of Algeria, the revival of the spirit of nationalism and the struggle for the post-colonial nation (1830-1962), the Arab world's civilization values and the realization of its stability and social security and social welfare. It will lead to a peaceful struggle and democratic dialogue (10). "The Comprehensive Peace Movement" is now the largest and most effective Algerian Islamist party, along with other Islamist parties, notably the "green Algeria" coalition, in thinking of continuing reforms and pressure on the government to hold free elections in the future, which according to evidence Islamists have a lot of chances to win.

Al-Nehzat Islamic Movement

The core of the "Movement" was formed as a series movement in 1974, after being created in Algeria in an open political space, it became an association of cultural and social characteristics, and then became a political party. The first leader of the party was "Man", who was a supporter of the formation of an Islamic government. This party is mentally influenced by the Egyptian Muslim Brotherhood. This party participated in various periods of talks between the state and the government. The al-Nehzat movement also accepted the option of national reconciliation and fought for it and contributed to stabilizing Algeria. Al-Nehzat political plans are based on the completion of the objectives of the Declaration of the Liberation Revolution of Algeria on November 1. (18). According to the party's leaders, the statement has so far Algerian sovereignty and independence, but this statement calls for the establishment of a democratic and sovereign republic within the framework of Islamic principles, and that the "Nehzat movement" (with Islamic



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authority) demands Islam itself and it is a model of individual and social life that considers all political, economic and social aspects of society. "Al-Nehzat Movement" seeks its peaceful, formal and legal struggle to ensure that Algeria is a real democratic, social, and adherent to Islamic principles and is a constituent of Article 2 of the Constitution, which states that Islam is the religion of the state and the law of the source Legislation in this country. "Al-Nehzat Movement" seeks its peaceful, formal and legal struggle to ensure that Algeria is a real democratic, social, and adherent to Islamic principles and is a constituent of Article 2 of the Constitution, which states that Islam is the religion of the state and the denomination of the source Legislation in this country. "Al-Nehzat Movement" seeks its peaceful, formal and legal struggle to ensure that Algeria is a real democratic, social, and adherent to Islamic principles and is a constituent of Article 2 of the Constitution, which states that Islam is the religion of the state and the denomination of the source Legislation in this country. Of course, now the party with other Algerian parties, the Peace Movement, the National Reform Movement, is trying to make fundamental changes to the current political structure. The current general director of the NEHZAT Party, the Rabieh Fateh, is trying to Has benefited from the new movement of protests in his country and once again the status of his party, so that after the 2011 elections, after the Green Alliance, one of which Nehzat was one of its sides, could not win significant votes. He urged the dissolution of the parliament. Al-Janiya's al-Nada's movement, due to its affinity with the Muslim Brotherhood, hopes to play a central role in the emergence of a new movement of Muslim nations in Algeria in the event of a new revolution in Algeria (15).

National Reformation Movement

Abdullah Jaballah, after separating from the Al-nehzat party in 1999, along with his other contemporaries, established the National Reform Movement. In fact, Jaballah, who intended to run for the presidency of the country, faced opposition from the majority of the party's members, after withdrawing from the party with his supporters, he founded the new "National Reform Movement" party on the eve of the 1991 presidential election in Algeria. Abdullah Jaballah, after separating from the Al-nehzat party in 1999, along with his other contemporaries, established the National Reform Movement. In fact, Jaballah, who intended to run for the presidency of the country, faced opposition from the majority of the party's members, after withdrawing from the party with his supporters, he founded the new "National Reformation Movement" party on the eve of the 1991



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presidential election in Algeria. Although Jaballah was not able to win the vote with the support of the new party members for the presidency, the first party experience was successful in the parliamentary elections in Algeria. They were able to win forty-three seats in the May 2002 elections. The current reform secretary general of the Algerian National Reformation Movement, Hamlawi, says that the National Reform Movement is a national and Islamic national movement that aims to Its formation is also the support of democracy and national unity in Algeria, the welfare of citizens, the elimination of corruption and the establishment of a mechanism for real development in the country, especially since Algeria has a vast geography with a long history and rich resources. Our first demand is to establish democracy, and when this happens, there will be an alliance between the government and the nation, and when the government and the nation trust each other, real progress will be achieved in the country, but now the government is in a valley and nation in another valley So we cannot say that Algeria will begin to develop. (21) The National Reformation Movement, which, like the Al-nehzat party, has been influenced by the Muslim Brotherhood, has since its foundation sought to unite Islamist parties. That is why the former general secretary of the Younesi, as representative of all Islamic movements in the presidency election of the 2009 presidential nomination was Algeria, and it continued to play a pivotal role in creating the "Algerian Green Alliance" for the 2012 parliamentary election. Our first demand is to establish democracy, and when this happens, there will be an alliance between the government and the nation, and when the government and the nation trust each other, real progress will be achieved in the country, but now the government is in a valley and nation in another valley So we cannot say that Algeria will begin to develop. (21) The National Reformation Movement, which, like the Al-nehzat party, has been influenced by the Muslim Brotherhood, has since its foundation sought to unite Islamist parties. That is why the former general secretary of the Younesi, as representative of all Islamic movements in The presidency election of the 2009 presidential nomination was Algeria, and it continued to play a pivotal role in creating the "Algerian Green Alliance" for the 2012 parliamentary election.

Islamic Movement of Tunisia

Tunisia is a country in northern Africa and the south of the Mediterranean Sea, which is bordered by the West with Algeria and from the east and the south with Libya. Founded in the Middle East



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in the geopolitical definition of the Middle East, it was backed by France for 75 years since 1881, it became independent in France in 1956, and Habib Bourguiba became the first president of Tunisia (1). On the other hand, it should be noted that Tunisia had only two Presidents since independence in 1956 to December 2010, the Jasmine Revolution. The government of Habib, who was overthrown after a 33-year coup by a top military officer, Zainal' abedin Ben Ali in 1987, and Ben, who was beaten up by a self-immolation in late 2010. In general, the Islamic Movement in Tunisia for half a century It continues in this country and its Muslims are fighting to revive their Islamic identity, intellectually and essentially in two steps: The first step: from 1920 to 1956, the liberation movement of the people of the country was of a colonial nature, and the most important achievement of the Islamic movement during this period was the independence of Tunisia and the establishment of the republican system in that country, because the parties and the Islamic group and political, with the motive of fighting the colonial policies of France and confronting the Christianization of Muslims by Christian missionaries. What was important at the beginning of the Tunisian lands release from the domination of France and the abolition of the monarchy in this country. At this stage, when the Islamic Movement of Tunisia was at the beginning and still did not have sufficient and enough experience to fight, the enemy tried to deflect them from their main goal by penetrating the rows of the fighters (3). For this reason, some Islamic groups have overcome their primary objective and have been pioneering the interests of the West and the implementation of their dominant plans, including the "Commandments" Party, which in 1920 was named after the late "Sheikh Abdul Aziz al-Nahali ", The Tunisian libertarian and reformer was founded at the beginning of the twentieth century to fight French colonialism. This party was discontinued on the path to struggle, due to the influence of the West's culture and those affiliated with the enemy, such as Habib Bouraghib. The ruling party is currently in Tunisia, and its leaders are totally apart from Islam and are struggling with the flow of Islamism and supporters of the Islamic Movement in this country. Second stage: The Islamic Movement of Tunisia, which began in 1956, since the country's independence, has undergone fundamental changes in the nature and ideals of the Islamic Movement. Real transformations in the goals of Islamic movements and world freedom in the 1970s were under the influence of the Islamic Revolution in Iran, and reformation, the establishment of the Islamic state and the Islamic nation as the main cause and will of the



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Islamic fighters and movements. Tunisian Islamic Front, which split up from the Islamic Movement in 1990, stated in its first statement: "This group has an independent organization called for the promotion of the word" Allah "(6). This group believes in the beliefs of the Sunni community and the follower of Saleh and considers Islam as a universal religion and is not biased towards any religion and denomination. The way of this group is the way of Jihad and acts according to the Qur'an and the Sunnah. The purpose of this group is to revitalize Islamic beliefs and end the rule of ignorance and establish a state as the first step towards revival of the Islamic caliphate and end the status of the Muslims. The leaders of the Islamic Movement Party, like "Rasheed Al Ghannouchi" and " Abdolfattah Moro "began their work as social reformers from the beginning in the seventies and demanded the return to Islamic traditions, creating Islamic educational system of the country, the revision of the laws and lifestyles of the people in order to conform to the Islamic Sharia. "Rashid al-Ghannouchi considered his movement to be an invitation for peace, brotherhood, democracy, and liberty during his trials during Ben Ali's proclamation in a free election and democracy." At this point, leaders of the Islamic Movement of Tunisia, who called for the formation of an Islamic government or participation in the government, protesting the promotion of Western culture in the country and the secularity of the government (12). This was not accepted by the Tunisian authorities and the French elite of Tunisia, but a great danger for them. Accordingly, the government tried to eradicate the Islamic Movement Party and other Islamic movements in the country by creating divisions between them and exerting pressure on their leaders and supporters.

Components of the Tunisia Islamic Movement

The Islamic Movement of Tunisia has elements that distinguish it from other movements. Islamic Movement in Tunisia has different intellectual contexts. After analysis, these elements can be achieved, traditional religion in Tunisia is based on the Maliki approach or religion, as well as the reformist culture of the East and the modernistic rationalist culture, modernity In Tunisia, which became a reality, it undoubtedly had a great influence on this movement, despite the fact that at the first stage of its propaganda (1979-1969) it was in a state of opposition to the existing society, All aspects of the policies of Habib Bourguiba, were opposed the first president of Tunisia (8). Also, with traditional religion, they were not compatible with the reformist religiosity of the Arab



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East. The reformist religions that entered Tunisia came across all aspects of society, they were involved with the modernized West society, and also with the West's elite, and at the head of them were communists Because they were Western-oriented more than other spectra and actions. In the traditional society, it was also confronted with the elders of Zeitune University. This action eventually had to lead one of these two actions: to isolate themselves or to impose the whole society on the whole, and to think new ideas. This action was impossible because the society was more solid than imposing imported goods. What happened was a kind of dichotomy or agreement that, in the late 1970s, led to the creation of a critical movement of oriental thinking, especially for Sayyid Qutb (RA), who separated the question of the unconsciousness of society and the problem, and that Society is a single Islamic nation, and the rest of society has no reliance on religion. The purpose of this vision was to expand itself on the basis of society, or to bring society into it, so that it digests it in a new way. This critical movement led to the separation of the congregation and a group called the "Islamist " arose out of criticism of Sayyad Qutb, and then the Muslim Brotherhood and the old folk wisdom of Kemer, who ultimately opposed the fundamental Islamic texts and believed that Islamic texts should be useful to texts that are relevant to the present time. And texts that are not useful (14). This critical movement led to the fragmentation of the congregation and unity, but the controversy that led to it brought about the retrieval of consciousness and the reconstruction of the critical dimension in the movement and interaction with this thought, of course, of critical intercourse. On the other hand, the Islamists left more than criticized this point and adapted the plan of thought to the secular position of Bourguiba's policies in his view of Islamic law. Because the absolute majority of the Islamic Movement of Tunisia ultimately accepted the principle of revision and critique and development (11), they insisted that this thought be within the framework of religious texts and divine revelation. But those who did not accept this issue left the movement and, to a large extent, attracted the modern society and its conditions.

The background of the Tunisian movement formation

The factors that led to the rise of the Islamic movements in Tunisia after the independence of France was refer to the performance of Mr. Habib Bourguiba as the first head of state after the Tunisia's independence; who has a very ineffable, anti-value and far-reaching function Social,



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caused Tunisia's deep dependence abroad to make profits from its sources. In the 1970s, while the Tunisian government was struggling to solve its problems, it was still trying to strengthen export and foreign relations, and especially join the global market. This led to the failure of the modernization of villages and the decline of agriculture (13). The immigration of people from village to city caused more people's poverty and plight. Class divisions and the transformation of cultural values have led to the formation of Islamic movements in Tunisia and the frustration of other unrealistic values; in other words, the abovementioned factors have created a base for the growth of the Islamic Movement of Tunisia. On the other hand, it should be noted that the Islamic movements and the characters of the Islamic theorist of Tunisia are divided into two periods; Because, given the changes made by the Tunisian Islamic groups in the area of the cartel, they have to divide the idea into an analogy with the period prior to Islamic modernism and after Islamic modernism. One of the most important and influential Islamic movements in the contemporary era of Tunisia, the Islamic group of Al-Nahda, was the al-nehzat, the first name of "Islamic salvation front", initially by a relatively large and semi-active group of young people, were formed with a high level of militancy and took the great leadership of this movement, "Rasheed Al Ghannouchi" and "Moro" in the 1970s. In the belief of these leaders, including Sheikh Rashed al-Ghannouchi, the phenomenon of pre-modernist Islamism consists of these factors. First, the Tunisian traditional Tadjin who dominated the traditional al-Maliki religion and the Ashari beliefs and Sufi education; second, the Muslim Brotherhood's discourse came from the Arab East; and, thirdly, the rational Islamic movement that emerged in the second half of the 1970s. In addition, in 1970, with the establishment of the Islamists' al-Ma'rafa Monthly, social grounds for the activities of Sheikh Rasheed al-Ghannouchi and Abdel Fattahmuro, the most prominent Islamist elements of Tunisia. [28] Also, some of the zytoun schools began their cultural activities in the mosque. The Zayton Mosque is not just a mosque, it is a continuous mosque from the centers of education and is one of the most important constituencies in Tunisia, which later became the Faculty of Education and has recently become an important cultural center in Tunisia, which has a cultural Islamic connection with other centers. With the rise of the 21st century, scholars at this school found that their science should be up to date, and at least they should not be ignorant of modern science (13). So for this reason, they launched two publications, Al-Tunisia and Al-Swab. Always,



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in Tunisia, like other Middle Eastern countries, protected part of its national identity, and naturally this contributed significantly to the emergence of Islamist movements in the 1970s. Indeed, Tunisia, like Turkey, has been concentrating on the modernization of the state since the beginning of the establishment of the state, because, due to the colonization of several years in this country, the ruling elites had secular and secular identities. The Tunisian state understood the historical continuity of relations between religion and politics before the realization of independence, in other words, the existence of this relationship and its impact on society in a definite cultural and historical context, Hence, the political discourse of the state after independence and the project of laicizing, which promoted the creation of a state and a community separate from the religious community, created a tense and critical relationship between religion and politics (19). However, this seizure did not completely separate the two, because the government sought to observe the religious and customs, and used traditional thinkers to justify the ideology of nationalism. In other words, the government intended to provide a place for the ideology of nationalism in the cultural and social environment of Tunisia.

Tunisian Islamic Parties

Islamic actions: the name of a moderate group affiliated with Egypt and the Muslim Brotherhood; this group is at the forefront of religious recruits; its level of militancy is very high. This movement was shaped by Tunisian youth, intellectuals and students, and after a while they were suppressed.

Islamic Orientation Movement: This group, which is at the center of the religious reformists, is a relatively large and semi-active group of young people, intellectuals, bourgeois, descendants of landlords and merchants of the Sunni, whose level of militancy is high. The great leadership of this movement, Rashad al-Nunuchi and Moro, took over in 1970, although both were imprisoned in 1980.

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Islamic Party: or the supporters of the Muslim Brotherhood movement are the names of a group of people who, after a while, were suppressed. They have no personal leadership and their leadership in a massive manner, and its level of militancy is at a high level; this group is



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at the forefront of religious recruits and in the second category, who believed in the use of a tool of modern concepts. (27). The group of the Quranic readers, this group is at the center of the religious recruits and exist in the first category, which has a traditional view. This massive movement, which fueled the mosques, had many subsections in the mosques, and was run in a network. The traditional leadership was "Sheikh Gaffer", who from the early 1970's was a preacher of propaganda. The level of militancy is moderate, which was suppressed during the Ben Ali eras. Islamic prelude: A small group of Salafist Sunnis, the group is primarily at the heart of religious recruits and in the second category, who believed in the use of a tool of modern concepts. And they believe in radical movements; therefore, the level of militancy and violence of this small group is so much which is called terrorist group.

Islamic Jihad: The name of the small and secret underground group of Sunni Tunisian youths. The level of militancy of this small group is very high, the methodology of this group is similar to the "Islamic prelude" group. (25)

Al-nehzat: The new name of the Movement of Islamic salvation front is after the discourse changes that begin with a leading ID card party. Which consists of a large group of young people, students and middle classes of the bourgeois, the sons of the landlords and Sunni traders. Since the 1990s, its new activity has begun after structural changes in the area of the constituency, with a moderate approach under most of the rules of the Ben Ali government, but this Islamic movement following the developments of 2010 and the occurrence of the Jasmine Revolution in Tunisia by taking part in the free elections of 90 seats Has won the parliament and today has power in Tunisia. This political party is now in the second axis and in the category of moderates. Reformation Party: A party with a Salafist discourse led by Mohammed al-Khujai who is at the center of the Islamic Movement. In May 2012, the party obtained political permission from the Tunisian government. The base of this party is mosques under the control of Salafist groups, the party is supported by the Gulf states and countries, including Saudi Arabia (23)

Islamic group: This group is affiliated with al-Qaeda in Morocco and Algeria, or the Islamic Maghreb region is divided into areas where al-Qaeda has been divided. Which includes North Africa. This group declared existence after the Tunisian Revolution of January 2010 and is a radical and terrorist group. This group believes in the globalization of Islamic Jihad. The group



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does not have any licenses in Tunisia, and even during that period there were violent acts which controlled by the Tunisian government.

Ansar al-sharia: The group is also an extremist group, led by Ibn Al Hussein. The following group has been active in seizing mosques in Tunisia, including their latest activity by the leader of the wanted leader in al-Fatah Mosque in the center of the capital, Tunisia. He also managed to escape the pursuit of Tunisian police forces. Also after collapse of the government of Ben Ali, its members have been released, and now they have 400 mosques in Tunisia. The Facebook page of this group has about 42200 followers, (3) other activities of this extremist group were the bombing of the Liberal Parties of two-party office during the parliamentary elections. The partitioning of the parties shows that Islamic movements in Tunisia were the product of the controversy that was mentioned. Although these Islamic groups have tended to be centered first, most movements and Islamic groups have been struggling to act within the legal limitations of the Tunisian government. Islamic groups, who were aware of the dangers of revolutionary confrontations with political authorities, were pursuing step by step policies to raise religious-political awareness of the masses, while calling for the government to enforce the law. He was flexible in his efforts to deploy the ultimate Islamic military, and was prepared to adapt his ideology and programs to modern conditions. But it should not overlook the influence of Hasanbolna'a's political philosophy on the leaders of the Islamic Movement of Tunisia. It should be important in mind that the works of Hassan-al-Bana, Sayyid Qutb and Abu'l-al-Motawadi were written in a certain political historical context, which were sufficient to critique of secularism, and were the main subject of the Islamists' declarations during the 1970's (22), but In the 1980s, the traditionalist ideology of the Muslim Brotherhood, due to certain problems that emerged in the mid-1970s, and the inability to provide the necessary bases for a political project, could not have been acceptable among the Tunisian people. In other words, it can be said that the Muslim Brotherhood school was no longer model for the flow of Islamic salvation front al-Nehzat, because for this historic phase of the Tunisian society there was no desirable strategy. This was how a remarkable Islamic modernization took place in the Islamic Movement of Tunisia.

Discussion and conclusion



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The name of Algeria is tied to the struggle against colonialism and the struggle for independence, the efforts most of which have been based on Islamic roots. In other words, despite nationalist attempts, the largest share of the Algerian struggles for the fight against colonialism has been accounted for by Islamic religious currents. The second component that has led Islamic movements in this country is the attempt to form an Islamic state. The study of Algeria's history and attention to the political and social behavior of its people shows that the people of this country are limited to the Islamic and liberation nations that have been involved in obtaining and sustaining these two costs. The long-lasting struggle of the Algerians with colonialism has given rise to a kind of precious social and political capital for the present generation and even generations to come, a capital that has not kept silent despite the efforts of colonialists and tyrannical rulers of Algeria to oppose tyranny, occupation and tyranny. Also, the most frequent struggle before the revolution was to expel foreign invaders and after the revolution to eliminate tyranny on the part of the Islamist parties and currents. The deviation formed in the 1962 Revolution led Algerian Islamists who were pioneering the struggle against French colonialism this time, and after two decades of victory, began a massive campaign against the tyranny of the military. The coup against the Islamic Salvation Front, which was taking over power in a democratic process, actually triggered another phase of the Islamist struggle in Algeria (albeit secretly), and eventually led to a wave of Islamic awakening in Arab countries over the years. Recently, the recent period of the struggle against tyranny in this country has been formed. Now, the Algerian community is embarking on inflammatory days, and as the presidential election approaches, the inflammation is increasing as the public opinion shows that the Islamists have a great chance to win this election and any intervention by the ruling party to change the real vote will increase the probability of occurrence of situations like Tunisia. It also seems that the emergence and exploitation of pragmatic Islamist currents and discourses in Tunisia will strengthen democratic institutions and processes and undermine the position of Islamic radical discourse. In addition, domestic influences will also have an external outlook, affecting the Middle East and North Africa. Indeed, the Islamic groups in Tunisia, after the Jasmine revolution, shifted from a strictly ideological standpoint to a more democratic tendency in the political and general spheres of Tunisia, and, having succeeded in Tunisia's public sphere and meeting the needs of the Tunisian community, had an impact on



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other Islamic groups. The Tunisian governments laid the foundation for the endowment before 2010, in order to undermine the Islamic institutions and movements, but then the Endowment and Religious Affairs Administration, which had been affiliated to the prime ministry since independence, joined the Ministry of the Interior without consulting the prime minister. To the extent that the efforts of the Islamists and the religious affairs were an issue for the police, all of these factors have contributed to the growth of movements and Islamic groups in Tunisia. The new laws, which were approved despite the explicit opposition to the Qur'an, were inappropriate at least from two points of view; First, it was the only thing that left Tunisia in the region and the Arab world and Islam, and its separation from neighbors; secondly, the patriotic movement that finally took over the government in its struggles, from Islam at the general level of the people as a conscience and public awareness and so now this behavior was not understandable. In the words of Sheikh Rasheed, the famous leaders of the Islamic Movement, "Although Islam was the fire and also firewood of our liberation movement against colonialism, but after independence, the government considered what Islam deserved, but what happened to limit Islam in All the arenas which was the symbol of Islam in the country, and the rule of and against it, was a direct blow to Islam." According to the study of the Islamic movements of the two countries, it can be stated that: Another reason for the distinction between the political and social status of Algeria and Tunisia is the weakness and dispersion of the opposition of the state. Although organizations such as the "Islamic Salvation Front" have been active for many years as the main opposition to the government, and now there are opposition parties in Algeria, these groups, unlike the political parties and political groups in Egypt and Tunisia, have the ability to operate their political assets. They are not capable of expanding political opposition to the scene of social protest. Unlike the Islamic Movement of Algeria, in some countries of Tunisia, some Salafist groups have entered into democratic rules, so that Salafist groups, with the establishment of the party and obtaining permission to engage in political activities, such as the two parties, the "reformation Front " and "Al-tahrir" cited. Therefore, it should be noted that the Salafist groups included in the category of radical Islamists which it doesn't have a unified political theory because this discourse is not theoretically a united movement, but in the superstructure, however, it has a common feature among its various forms. The territories of Algeria and Tunisia have shared geographical, cultural,



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ethnic, historical and religious backgrounds, and have experienced a similar experience in the past two centuries in the face of Western colonialism (of the French type). In both countries, the flow of Islamism has been seriously set in movement and has played a role in political events. However, the study of the evolution of the two movements of Islamism, as well as the percentage of the role played by each of the parties is different. In Algeria, the trend of Islamists with the birth of "fundamentalist" ideas is at the heart of political change, and the time it passes towards "radicalism," while in Tunisia, the trend of Islamists originated from "modernism" and "conservatism" In the political transformations of this land, it has become more of a "controversial and peaceful" figure. The study concludes that the duality of the views of these two movements, as well as the difference in the ability of each in order to mobilize popular resources, has been the key to radicalization. This article concludes that the duality of the thinking of these two movements, as well as the difference in the ability of each to mobilize popular resources, has been the cornerstone of the radicalization of one (the Algerian movement) and another being a peaceful movement (the Tunisian movement).

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