

## **THE DISCOURSE OF ISLAMIC REVOLUTION IN INTERNATIONAL RELATIONS**

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### **Abstract**

During the twentieth century, the world is watching developments, the opposite effect and at the same time was remarkable. So that the scale of the developments, by itself, are equal the events of the last century. World Wars, revolutions and conflicts and clashes between communities, are the most important developments in the nineteenth century. Despite the importance of some of these developments, they had limited impacts, but some others, while maintaining the internal dynamics of their evolution, a wide variety of processes have impressed the international system. In this context, the Islamic Revolution alongside the collapse of the Soviet Union including events that had a significant impact on the international system and inner elements in the international system have been deeply affected. The Islamic revolution in Iran, have value system is rooted in the beliefs of Islam; that bases its behavior in some cases is consistent with international rules and norms and in some contexts is disagreement with them. Islamic Revolution for themselves; responsibility, commitment and gives a special role in the world; that to challenge the structure of the international system and on its effects. In fact, this revolution, to challenged distribution of power and international relations actors and cause to strengthen and the emergence of the new State and transnational actors in the international structure and is affected by the evolution of the concepts of justice, peace, and security. So of the present research, Intends to study the effects of the Islamic revolution on the developments in the international system.

### ***Keywords:***

Islamic Revolution;  
international relations;  
discourse;  
Iran;  
independence.

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## 1. Introduction

Explaining the political revolutions of the world, such as the USA Revolution, the French Revolution, the Russian Revolution and the Chinese Revolution shows that every revolution in parallel a change in internal structure, an important role in creation changes in the international political processes. In fact, as regards “peace of Westphalia”, is a turning point in international relations; Islamic Revolution of Iran as well as able to challenge the Western world system in the various aspects. This revolution, in condition, occurred that few people imagined in this country were in a state of revolution. Despite such conditions in the international system, do not probable that the so-called “monarchy ambitious and modernist” who had come with both poles of the international system and was followed Support of both poles, easily and shortly coming to its knees against the revolutionary forces. Therefore, one the most important goals of the Islamic Revolution to end this situation and Offering a new way for creating interaction between the international system units.

Revolutions were associated with the international system; because of revolutions both the causes and the consequences, are International events and look at the nature of revolutions shows that basically, revolutions happens in challenge and conflict with hegemonic powers in the national and international levels. This is about the great revolutions will be further strengthened; because of the great revolutions than a Hegemonic order of the international system, is located in a high degree. So, Islamic Revolution of Iran in 1979, In addition, was shattered the structure of a 2500-year-old system; was created significant changes in various spheres of international relations. Thus, new concepts, standards, ideas, values, and norms were born in the international system. In this regard, “the discourse of Islamic Revolution of Iran”, from the conceptual dimension, by collecting various concepts such as independence, freedom, justice, arrogance, poor, jihad and martyrdom around on (“pure Islam Mohammad”), was created a semantic system independent. On the other hand, in the structural and functional aspects also, Islamic Revolution victory in Iran, had the direct and indirect consequences for the international system and elements and processes within it.

Factors such as specific requirements and unique features of Iranian society, Special features of popular movement during the revolution and the speed of change within the community,

excessive competition in the bipolar system, Quality and specific characteristics of leadership, was disconcerting an understanding of International observers and actors from the Islamic Revolution of Iran. Islamic Revolution was the first mass movement of people in history that created an Islamic religious state and structurally and functionally, and even theoretical, with its own policies and strategies from the start, manifested their contrast with the international system. Accordingly, the victory of Islamic Revolution caused both the structure and the functioning of the international system, occur fundamental changes and developments. In the structure of the international system, according to the ruling of the bipolar system during that time, creating a new front that was not dependent on the West and East, causing to the Awakening again the NAM and independent nations, As far as they could be effective in the area of International Relations. In addition, the Islamic revolution could bring to fruition new actors in the international system. In this context, liberation movements and nations as new actors can be influential the government and international relations. In fact, this revolution impressed distribution of power and actors in the international relations and was causing of reinforcement and the emergence of new state and transnational actors in the international scene that continues are reviewed and analyzed.

## **2. The Concept of Islamic Revolution Discourse**

Islamic Revolution of Iran, unlike other revolutions in the world (including France Revolution, the October Revolution), has unique nature that it makes the model unparalleled in the history of world revolutions. In fact, the Islamic nature of Iran's revolution is the cause of differentiating it from other liberal and Marxist revolutions and has brought different values, principles, and beliefs at the international level. Accordingly, the Islamic Revolution discourse is formed. This discourse, value and promote spirituality, justice, independence, freedom, and innovation. In this discourse, the political Islam was support, solutions, and plans for recovery and reconstruction of identity in Islamic societies. The Political Islam as a discourse at this point tries, rebuild society and government based on Islamic principles, Today's society, and government; that's mean advanced and progressive but Islamic and authentic [1].

Islamic Revolution of Iran heralded a new discourse and different that it can be effected even after four decades since its victory, was observed at the national, regional and even global levels. Therefore, understanding the discourse of Islamic Revolution requires an understanding of the foundations and principles of it. The discourse of Islamic Revolution is a modern design that rooted in Islamic teachings. In fact, Islamic Revolution of Iran, it was a new phenomenon and raised new ideas called "political Islam-jurisprudential". Political Islam-jurisprudential, is based on the ideas of Imam Khomeini and insists on Velayat-e faqih, Jurisprudence and the clergy, the primary interpreters of Sharia [2].

Discourse of Political Islam-jurisprudential backed by Imam Khomeini and the clergy, became the dominant discourses in the Islamic Revolution of Iran; is a general feature and metaphorical that after the Islamic Revolution of Iran, this discourse, was established their Signs and implications In a period of hard conflict and confrontation with the other discourse and determined semantic system. In the Islamic Revolution, concepts such as Export of Revolution, Restrictions on freedom to the religious framework, protection of the oppressed, Fighting imperialism (arrogance), defense of Palestine and Independence (no east and no west), can be charted the semantic System of Islamic Revolution of Iran discourse [3].

In the other words, concepts such as Religious democracy, Islamic human rights, Jurisprudence, Ijtihad, Ummah versus nationalism, defense of the disadvantaged and the oppressed, is featured in the discourse of Islamic Revolution of Iran and have shaped the aspects of this discourse. Accordingly, the principles of Islamic Revolution of Iran discourse are: the God-centeredness principle, the principle of self-determination of humans, the principle of interweaving of religion and politics, the principle of against Cruelty, the principle of justice, the principle of rationalism (rationality), and the principle of general audiences; which is formulated in the framework of Islamic Revolution discourse [4].

## **2.2. Principles and elements of the discourse of Islamic Revolution**

Islamic Revolution of Iran, raised new discourse in the international arena, although intra-religious thinking to some extent unknown but was less common keywords and literature. From this new discourse Most of the Western thinkers was called “political Islam” and some have

called it "Khomeinism". "Khomeinism" or "political Islam" or any other name that set this discourse or even theory, have certain elements and principles that continue to be mentioned.

### **2.2.1. The principle of bonded between religion and the world**

## **2. Theoretical Foundations**

### **2.1. The Concept of Islamic Revolution Discourse**

Islamic Revolution of Iran, unlike other revolutions in the world (including France Revolution, the October Revolution), has unique nature that it makes the model unparalleled in the history of world revolutions.

#### **2.2.1. The link between religion and politics**

The most important principle in the discourse of Islamic Revolution, based on religion and its links with politics. This principle has led to the distinction Islamic Revolution from other revolutions in the world and in the last decades of the twentieth century, is pulled beliefs on the idea of secularism. Accordingly, religion not only as a purely personal and private; but also as a developed and progressive system, is containing comprehensive approach toward political, social and economic which can be an addition to divine laws, to act towards the ratification and implementation of Islamic laws and ordinances. This perception of Islam as a religion of the majority, believing to the relationship between religion and government from the perspective of outside governmental and within- government, the orientation of the Islamic state (Iran No ISIL) formulates based on Islamic program [5]. Therefore, one of the most important principles of the Islamic Revolution discourse is the link between religion and world that reviver of Islamic concepts such as Tyrant, jihad and the like, the position of a commentator of social and political issues. The revival of Islamic and Quranic literature and theorize the issues of the day Thereby, in fact, expresses the view suggests Sufficiency in all human affairs to Islam [6].

#### **2.2.2. Rule of Allah**

Accordingly, it is only Allah that has sovereignty over the universe and if the government formed by a human, must be during the divine sovereignty and gain its legitimacy from Allah. According to this concept, the main legislation has the exclusively right to legislate; is Allah and he is who has the only source of legitimate government power. According to the principles of

Islamic Revolution discourse, divine sovereignty through the formation of an Islamic government nor non-Muslim, for the realization of Islamic teachings and guided the Islamic community, find the human expression [7]. Given that in the discourse of Islamic Revolution, is realized divine sovereignty through the formation of an Islamic state. Thus, the concept of velayat-e faqih, also is raised in this context. In fact, according to this discourse, rulers, and leaders of the Islamic government, are Fuqaha who their sovereignty during the sovereignty of Allah. Thus, in Islamic jurisprudential discourse, the system of velayat-e faqih, Sovereignty of Allah is realized during the occultation of an immaculate Imam (AS). Velayat-e faqih in theory of Imam Khomeini, the guarantor of Islamism of Islamic Republic of Iran and virtue of faqih, prevent authoritarianism and dictatorship in the Islamic system [8].

### **2.2.3. The principle of justice**

Although the discourse of Islamic Revolution, has imported several principles and values in international relations but the position of Leader of Islamic Revolution and its constitution, this important to show that the main Islamic Revolution regardless of nationality and religious differences, followed by its realization for all; So that even many policies and Islamic Republic of Iran's foreign policy approaches can be it following interpret, is Justice [9]. The Islamic Republic of Iran and its leaders are demanding of global justice. Global justice is possible only through the establishment of an Islamic world order. Hence, Imam Khomeini emphasizes that the goal of Islam and followed by the Islamic Revolution, only the establishment of justice in Iran or is not even the Islamic world, but also is the establishment of justice around the world: "Islam-specific to a country, one group (of people or countries) and even is not Muslims, Islam came for humanity. Islam refers to humanity and only according to the case, to address believers. Islam wants to bring all human under the banner of their justice" [10].

### **2.2.4. The principle of independence (neither of the east nor of the west)**

Another component of the discourse of Islamic Revolution, is independence and negation of dependence on the East and West. In this regard, Imam Khomeini's statements and the main part their positions, has emphasized on the independence of East and West: "We, our government, will be free and independent, we do not have orientation to the West or to the East and we want to be an impartial and non-aligned Republic" [11]. In fact, the discourse of Islamic Revolution

always has insisted on the principle of neither eastern nor not western and also has been negated all of discourses affiliated to East and West. And has been emphasized merely on the Islamic discourses arose from the of Shi'ite jurisprudence: “Since the revolution, that was poured the revolution foundation, the route, was the route of the prophets, direct route, be neither eastern nor the West, be Islamic republic, and So far our nation has remained in the same route” [12]. Therefore, our slogan neither east nor west, has been the slogan of principles of Islamic Revolution In the world's hungry and poor and outlining a real policy of non-alignment Islamic countries and countries that in the near future with the help of Allah, accept Islam as the only savior of humanity school and also will not backtrack an iota of these policies” [13].

### **2.2.5. The principle of the export of revolution**

Iran's the export of revolution can be seen as promoting the discourse of Islamic Revolution; because of the universal nature of Islam, are somehow involves as awareness creation and emancipatory of others [14]. In this respect, the principle of the export of Islamic revolution, on the basis of the unity of the Islamic world, the idea of the formation of the Islamic Ummah, the value of the Justice and its Development, Islamic ideas raised to advance beyond the borders of Iran. Also, in the constitution of the Islamic Republic of Iran (Art. 154), provided the principle of exporting the Islamic Revolution in various formulations: “Human felicity throughout human society”, “Support the rightful struggle of the oppressed against their oppressors anywhere in the world”, “Revolution and alliance of Islamic nations and the Islamic world” [15]. With this arrangement, with a pause in the discourse of Islamic Revolution and its leaders, apparent that the purpose of exporting the Islamic revolution, is not violent revolutionary change in other countries, but the purpose of the export of revolution, are explain and promote the values and ideals of peaceful. Therefore, Imam Khomeini says: “We must strive to export our revolution to the world; [...] because Islam among Muslim countries and Non-Muslim countries, is not discriminate difference and is supporter of all the oppressed of the world” [16].

### **2.2.6. The principle of fighting against arrogance (Fighting imperialism)**

Defense of the oppressed and fight against arrogance is from the essential concepts of the Islamic Revolution discourses. This concept is one of the important elements and actor of Shi'ite Islam. Actually, discourse of Islamic Revolution of Iran, is anti-oppression and against, defend from the

disadvantaged and poor. So in the discourse of Islamic Revolution, fighting against injustice and protect the oppressed according to the tradition of the prophets that its programs in the two sentences “do not oppress and not cruelty” is summarized. Also, this problem is affected by the rule of Rejection of Way formed as the principle of revisionist of discourse of Islamic Revolution that rejected the existing international structures and norms and has stressed on the need for freedom from all oppression and dependency [17]. So, fighting against arrogance that be one of Shi'ite desired values, has become as the effective element in Shiite political culture and discourse of Islamic Revolution [18]. At present Islamic Revolution Discourse as The main discourses in support of the oppressed of the world and confront the USA hegemony, is raised at the global level.

### **2.2.7. The principle of freedom**

While the discourse of Islamic Revolution considers the freedom a great human value, By no means is not placed them, above all values. Criteria of freedom this thought is moral and material interests of individuals and society. That's mean cannot be risked social freedom and material interests of the community, cannot hurt to the spirituality of the community. In fact, freedom is a fundamental value in a series of human values but does not include all human values. Also, there are the human dignity and the human sanctity and in the name of freedom cannot be violated the dignity and respect other people. Martyr Mohammad Hossein Beheshti said: “Principle in life is to remain free and this freedom him not limited unless restrictions if do not observance, to hurts their real freedom or the freedom of others” and it is, in fact, contrary to freedom [19]. On the other hand, according to Ayatollah Khamenei, “In the West, the material interests formed Limit for freedom”. In fact, the boundaries of freedom in Western liberalism is material boundaries nor moral boundaries; while in Islam, freedom in addition to its material limits has moral boundaries too. In Islam, there are the value of the constant, clear and real and navigate in it is truth. Therefore in Islam, freedom is limited to reality and limited to values [20].

### **2.2.8. The idealism of actively**

Islamic Revolution of Iran, at a time, was formed that the global system based on the West was accepted for four centuries as a trivial matter and Stabilization in the global community and any change that was raised in the form of a new discourse, be originating from the West and or has

not challenged the West. On the other hand, ideological and revolutionary discourse, under international pressure had been subdued West discourse. But the discourse of Islamic Revolution unlike the approach of many of the world revolution and contemporary ideology, for the raise the Islamic ideals and values, in a confrontation with international issues rather than succumb to the great powers and arrogant and the visual presentation of your passive and weak, have an active and powerful approach. This approach, on the one hand, a cause of concern and fear arrogant powers and the dominant of the international system and on the other hand, is radiated light of hope in the hearts of the oppressed of the world [21]. Moreover, the idealism active in the discourse of Islamic Revolution provided the field of exporting of ideas pure Mohammadi an Islam (PBUH).

### **2.2.9. The principle of invitation and jihad**

Another fundamental foundation of Islamic Revolution discourse is the principle of invitation and jihad. In fact, this principle due to the global mission of Islam, towards the happiness of all human beings, including the need to advertise it based on the ultimate vision of right over wrong, A kind of Political and religious duty of the Islamic government [22]. Based on this; the discourse of Islamic Revolution has a Peaceful approach to international relations and Jihadism in the idea are with the criteria and rules of Islam, exclusive in the defense of independence. It is here that the nature of the jihad in the Shi'ite thought finds many essence differences with Jihadism in the Takfiri-Salafi groups. Thus, the discourse of Islamic Revolution not only continuous jihad, it also rejects shape of its aggressive, but basically, the resistance-based approach is that look for changes in the international system from the route of Independence and cultural alternatives [23]. Therefore, according to Imam Khomeini, "When the world conditions are still so, we should not be Secluded, [...] Islam is a social and government system and Wants to have relations with all the world" [24].

### **2.2.10. The principle of religious democracy**

In the discourse of Islamic Revolution, the role of people is very importance in the political and social fields; So that good governance in the discourse of Islamic Revolution known as religious democracy. In fact, religious democracy is the new model of governance that is born by forming the Islamic Republic of Iran in the world. The term is composed of two words «Democracy» and

«religious»; means the sovereignty of the people on their own destiny through religion. The religion determines Framework of government in terms of intellectual foundation, the basic principles and the spirit of the law. Also, people are ruling on their own destiny within the religious Framework [25]. In this regard, Imam Khomeini said: “We want Islam at least his government somehow have similarities the Islamic governance at early period of Islam we implement to understand the meaning of true democracy to the extent that is, and human realize that democracy in Islam the famous and idiomatic of democracy that governments and presidents and kings claim, very different” [26].

### **2.2.11. The principle of rationality and good intention**

The discourse of Islamic Revolution utilizes the capacity of Shi'ite Islam and ijthihad, for the rationality and good intention holds a special place. In this way, the intellect of ijthihad in some cases can be comment toward stability and change rulings, by obtaining the criterion of interests and corruption laws. For example, if changed somewhere needs of their time, so that proves for knowledge and intellect that have changed good intention and legal criteria, also warrants to be changed. In these cases that intellect find to the criteria rulings and discover the causes of rulings, naturally changed the ruling [27]. Also, based on the fundamental principles of Islam, preserving the Islamic system is obligatory from the most obligatory. This problem besides requirements realistic and the imposition of international system upon an Islamic government does emerge the principle of preserving the good intention of the Islamic government. Based on this principle, the interests of the Islamic government allows in certain circumstances, the foreign policy of the Islamic government in the course of the challenge of idealism-realism, based on its survival necessity, has found Realistic nature that leads to compatibility with the norms and principles of the international system [28].

### **3. Position of the discourse of Islamic Revolution in International Relations**

Islamic Revolution of Iran in comparison with the rest of the world revolutions have two important features: First, is Islamic nature of this revolution that has created a new discourse with the values and norms and procedures obvious. Second, this revolution is affected by the nature of the discourse of Islamic Revolution, has found international aspects and seeks to change the global equations. In this regard, Imam Khomeini said: “We created the world

equation and social and political criteria in which justice as the criterion of Defense and cruelty criteria attack. We do defend from righteous and we attack upon every oppressor. [...] We will want to put this stone building. The hope is to find those large building of the United Nations and the Security Council and other organizations and councils to build on this base [Islam]; not on the influential financiers and powerful that when asked, to condemn anyone, immediately condemn” [29].

In this regard, the global mission in the discourse of Islamic Revolution, have more important: supporting the liberation movements and Islamic movements; is included as far as a principle in the constitution of the Islamic Republic of Iran. In Article 154 constitution this country stipulates that: “ the Islamic Republic of Iran, knows human felicity throughout human society and its aspiration, knows independence and freedom and rule of right and justice, the right of all people of the world. Therefore, while do completely refraining from any interference in the internal affairs of other nations, to support the rightful struggle oppressed against the tyrant at every corner of the world” [30]. The second mission of the global discourse of Islamic Revolution is to fight with international Zionism. In fact, the Islamic Revolution with the nature of anti- Zionist and created to a confrontation with Israel and always the issue of fighting with Israel has been emphasized in the vocabulary of this discourse. In this context, Imam Khomeini said: “I nearly twenty years that I have pointed out the danger of international Zionism and today its danger for the world revolution liberation and the recent revolution in Iran I do not know not only less than in the past; but also today the world-eating leeches with different techniques revolt for the failure of the oppressed people of the world. Our nation and the free nations must be stand in against this dangerous conspiracy with courage and awareness” [31].

Therefore, the Islamic Republic of Iran is a transnational revolution. Transnational revolution, unlike the national revolution, although occurred Iran's territory and geographical, but have the goals and ideals beyond the borders of Iran; hence, the Islamic Republic of Iran, in addition to the national goals, also have the goals and aspirations of transnational; this means that in parallel efforts to fulfill the wishes and civil society demands, determined to acquire goals and targets beyond the geographical borders of Iran. Structural and normative changes inside Iran are only one bunch of the goals of the revolution. Another bunch of the goals is overseeing the

transformation of normative, institutional and structure of the international system and other communities that are originated from Shi'ite Islamic values and ideals [32].

Islamic Revolution, have a role of religion in the political and social in the world of present Marxist and liberal philosophy undermined in practice. In fact, one of the consequences discourse of Islamic Revolution, the revival of the role of religion in international relations. Because Firstly Islamic Revolution led to the establishment of the Islamic Republic of Iran and is built and behave based on the teachings of a religion of Allah. Secondly, as a result of Islamic Revolution, Islamic movements strengthened and developed which play a decisive role in international relations and finally, as a result of these developments, has been formed a fundamental variable in international relations [33]. In the past decades, religious fundamentalism has become to the factors in the international arena. Islamic thought has now founded an opportunity to achieve prosperity on international relations in the form of the establishment of a universal moral community, offer beyond the national government; on the other hand, seriously has rejected the principle of hegemony and power-oriented in the sense of international relations. Because hegemony led to the creation and deployment of injustice in the international system, While Islam following these fundamental issues that International relations must be organized in such a way that to minimize the ability to define and use of cruelty [34].

### **3.1. Impact of Islamic Revolution Discourse on the structure of the international system**

The discourse of Islamic Revolution challenged distribution of power and challenged it with the principle of "neither East nor West". Because from the perspective of the Islamic Revolution, Have what happened in the political structure objective of the international system, caused by unequal political relations, acts of domination, the influence of great powers and political affiliation of dominated countries. So the distribution of power in the political structure of international relations, unequal and violation of the rights of nations and poorer countries and distribution of natural resources and power in the world is not uniform [35].

The discourse of Islamic Revolution of Iran in the international system is a new phenomenon. Because of this pay to presentation and reading of the new model of foreign policy, national interests, international order and peace, stability and global justice. The Iranian revolution occurred in conditions that on the structure of the international system, there was in the algebraic

form of bipolar order that did not allow the emergence of a third power. This feature of the revolution, was a symbol of a new social and political forces that in the context of the was emerging the international system; forces that bring significant political developments in the Islamic world and a growing wave of popular forces against the existing order, was created foreign interventions and the oppressed regimes in the Middle East and the Third World.

In result, third power by the leadership of Islamic Revolution in the word has emerged that challenged the East and West powers. So that regionalism, democracy and the decline of secularism, this means something that the Islamic Revolution was followed the beginning of his rise has expanded in the world and the region. In the other words, the most important innovation of Islamic Revolution has formed the structure of the international system, based largely on the power of the material of the tool, to stir relying on tools of spiritual power and showed that can base on Islamic values the movement of masses of people came to power and run society. Therefore, this is a serious warning for domineering powers, because the Islamic awakening with the Islamic Revolution, was growing acceleration (From North Africa to Southeast Asia) and Muslim nations their prosperity and happiness in the return and to saw resorting to Islamic teachings [36].

For example, the Islamic Revolution and followed by the victory of the Lebanese resistance forces in 1982, breathed a new spirit on the lives of the Palestinian nation and was formed Again, in the form of Islamic movements (Hamas) and creating the first and second Intifada based on resistance and jihadi operations and So the Zionists were desperate that was forced the evacuation of Gaza Strip and The destruction of settlements in the area and for the first time, the Palestinian nation not on the table of compromise, but in the shadow of resistance, jihad, and martyrdom, this regime was forced to retreat and followed by a free election, the Islamist forces to overcome the nationalist forces and have brought the Palestinian Authority under their control [37]. In fact, the discourse of Islamic revolution in practice gave a new identity Islamic fighters forces and Third World. This has led to the activation and strengthening of Islamic movements. Among, the impact of the Iranian revolution and the revolutionary government policies of Iran, were evident on the people of Palestine and Lebanon [38].

Overall, In the face of the structure of the dominance of the international system formed a general movement around the world led to the emergence of new parameters and actors other than the governments, in the international relations and no meaning in the previous calculation of the actors hegemonic [39]. According to the new conditions of the region, the victory of Lebanon, Gaza and the success of Syrian army on Syrian opposition (From the West, Israel and their Arab allies supported military, economic, human and time), support countries like Russia, China, Iraq, Lebanon from Iran's position about Syria, Islamic Awakening in the region and the separation of Egypt, Tunisia, Libya and Yemen from the domination of USA, are examples of the impact of the Iranian revolution on the distribution of power in the international and regional level. In this regard, Iran has been able to challenge the West's hegemony of the powers in the international and regional level.

### **3.2. Impact of Islamic Revolution discourse on the idea and values of the international system**

Rehabilitation and strengthening of the role of Islam as a political force effective in the foreign policy and international relations As a result of victory of Islamic Revolution, theories of international relations confronted with serious challenges; so that the inability of these theories in explaining the Immaterial variables, on the one hand, trying Some other the approaches for explaining this phenomenon, on the other hand, led to the formation of a series of theoretical explanations which can be called the theory of political Islam [40]. The rise of political Islam as a decisive force in international relations, violations and makes void the main assumption of all secular theories of international relations, based on ineffectiveness of religion on the international developments and results. Because none of these theories do none consider a decisive role for the religion in international politics. In this way, Islamic Revolution discourse theoretical impact on international relations through political Islam leads to the strengthening of Islamic movements and Return to the role of religion in international relations [42]. So that each of these developments have created fundamental challenges to the theory of international relations.

Islamic Revolution with the revival of Islamic thought, highlighted the role of Islam and Muslims in various fields and placed Islamic identity element as an accepted fact against West

universal identity. Islamic Revolution by intensifying Islamists through the promotion of political Islam, placed many of the Muslim worlds on the path to restore their Islamic identity. Also, in the continuation of Islamic revolution Iran with the claims of global leadership, seeking to Islamization of the world through the unity of Muslims in the fight against the arrogant powers [43]. Although, Islamic Revolution of Iran with the revival of political Islam and Islamic thought Placed himself in front of West and pressures of the international system, but this has encouraged the West to understand Islam better and more comprehensive and gradually Islamic Studies and Islamology was considered Instead of East Studies. One of the main reasons for the formation of these studies has been various aspects of the influence of the Islamic Revolution in the regional and global levels [44].

On the other hand, the discourse of Islamic Revolution of Iran in the first place due to mental transformation and value beliefs of the Iranian nation in the face of mental structures previously accepted. In this regard, the teachings of insightful of Islamic Revolution extensive knowledge available at the internal level put on the opposition forces of status quo and through export of revolution influenced the mental and psychological space of the international system. Islamic Revolution of Iran, with new values and norms, impressed mental images audience and created new behavioral patterns. Values such as: Independence, freedom, justice, solidarity and unity of the oppressed, awakening the Muslims, seeking truth and fighting against the authoritarianism, looting, bullying, monopolization, foreign base, aggression, imperialism, colonialism, ignorance, division, and dispute, created a special semantic system that was in conflict with semantic system of the great powers [45].

Islamic Revolution, released Islam as a comprehensive religion and according to the conditions of the day and political ideologies and pay to the export of spirituality to the world, and offered the real face of Islam Muhammad (PBUH). In addition, by providing a practical and theoretical model of the Islamic Republic and encouraging of Muslims convergence and Islamic unity, could forgive new religious and political identity according to the religious values of Muslims and The presence of people in different areas of the revolution, provide participation and self-determination of the people. Also, the Islamic Revolution with attention to political independence, economic, cultural and military and awakening the Islamic world, offer their

messagebased on building a safer world with sincerity for a humans [46]. Therefore, based on the principle of exporting the Islamic Revolution in this discourse, due to the universal Islamic ideology, considered goals such as the revival of Islamic identity, the negation of nationalism and contact unite the Muslim world against the West and leading to profound changes in the international system.

## 7. Conclusion

The occurrence of the Islamic revolution of Iran opened a new chapter in the political, economic and cultural developments at the national, regional and international. Hence, this Revolution changed regional and international order and due to its extensive impacts, as a unique phenomenon was known in the history of world revolutions. This influenced by fields and elements of the Islamic Revolution also was the mission of the international discourse and seeks to come redefine the different discourse and stamina and stability in the East and West. In addition to the Emphasis on support for liberation movements, justice, peace, revolution, international Zionism, fighting arrogance etc. followed by conversion discourse of Islamic Revolution as one of the dominant discourse in international relations. This effects can be seen clearly in the both structural and comments. Accordingly, the discourse of Islamic Revolution; in addition as a model based on religion and people (religious democracy), to create a context of political developments in international relations. Because of its effects on international relations theory, also creates a dynamic dialogue and confirmed its continuity.

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