

## Quiddity and Position of Religion Inspiration in Theories of International Relations with Emphasis on the Islamic Revolution

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### Abstract

Theories of international relations can be divided according to objective and non-objective matters in understanding international relations. Fundamental theories such as realism and liberalism consider affairs neutral in understanding international politics, independent of intangible values' role. They do not place intangibles such as religion, culture, and norms in understanding global affairs. In contrast, non-fundamental or constructive theories such as normative and critical see things as value-oriented in international relations and do not consider international realities as separate from intangible values and affairs. In contrast to the fundamental theories that focus only on beings and non-beings, these theories emphasize the do's and don'ts and reasons in international relations, which are not presumed but can be changed. Thirdly, some views ignore the role of religion in international relations, becoming more prominent with the Islamic Revolution. They seek to return to the lost turning point, called the "Inspiration of Religion." In this inspiration, in addition to the "Do's" and "Don'ts," the "Beings" and "Non-Beings" are emphasized. The present study aimed to examine the nature and the place of religion in theories of international relations. In this regard, religion's inspiration started with the Islamic Revolution and emphasized issues such as; religious identity, religious value, religious norm, religion, political system, human nature, and the human condition in the society optimism. The research method is descriptive-analytical, and its theoretical framework is trans-theoretical.

**Keywords:** Religion Inspiration, Trans-Theory, Normative Theory, Islamic Revolution, Theories of International Relations.

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### Introduction

According to the study of international relations theories based on ignoring religion, with the Islamic Revolution of Iran and the implementation of a political system, this element which was omitted in international relations theories was attracted by many thinkers in this field. This revolution's transnational nature can be defined in the restoration of values, norms, beliefs, and the new socio-political order, attention to religion in politics and the international system, strengthening anti-authoritarian and anti-colonial movements, revolutionary and anti-hegemonic movements, and provoking contradicting Inspiration ideas. In this new approach, religion can be a peacemaker element that conforms to international norms. Faith also has a place that can effectively intensify wars and cannot ignore religious actors' influence in the global system. In other words, the Enlightenment assumptions that link "Religion" to spiritual, magical, or emotional affairs lead many to conclude that religion is inappropriate for the public sphere and a critical factor in conflicts.

On the other hand, similar hypotheses lead link "Secular" to between appropriate forms of government and peace. Many scholars, meanwhile, have challenged such a framework, arguing that "Religion" and "Secular" are inseparable, or at least that the origins of "Religion" must be studied. That religious styles must be accepted in the 21st century (Tanya; et al, 2016). Jack Snyder argues that religion can change the early patterns of international relations. Islamic groups, Christian fundamentalists, and Falun Gong have all influenced world politics in different ways. Religious movements can strengthen or weaken the power of the state. Religion can maintain territorial boundaries or strengthen its loyalty at the border (Ikenberry, 2011: 5).

In this regard, the role of the Islamic Revolution of Iran in theorizing in international relations should not be overlooked. With the advent of the Islamic Revolution, we saw a new perspective on global developments and then on international relations theories. The role of religion could change many tangible trends with its emphasis on the intangible. This intangible can be considered from religion that has its way and method. It causes the attitudes and positions to change people and the beginning of a process to change in many areas that will lead to peace and war has both compromise and tolerance call for revision. In addition to emphasizing "Do's" and "Don'ts," it also pays attention to "Beings" and "Nots." In other words; Religion's inspiration on the religious identity, religious norm and religious political system, human nature, and the human condition in

society define a new perspective which can be a result of theories of international relations and can be counted as a meta-theory.

Regarding the background of the discussion, can mention the following; the article "Islamic Revolution of Iran and International Relations" (Sotudeh, 2005) has investigated the phenomenon of revolution in theories of international relations, especially the idea of realism. The author noted that the views of international relations have not been able to explain the phenomenon of revolution.

In the article "Requirements of Islamic Theorizing of International Relations" (Jamali and Abdokhodaei, 2016), he first has studied three theories in explanatory, formative, and normative international relations.

Then he has paid attention to critical approaches and has paid attention to international relations theories localizations. In this article, Islam is considered to have the potential for the field of a normative theory. In contrast, he, of course, has not addressed the role of religion in theories of international relations.

In the article "New Theoretical Developments in International Relations: A Suitable Ground for Indigenous Theorizing" (Moshirazdeh, 2011), it is written that representation of indigenous theory has not been accompanied by the international community scholars of the international relations field. Therefore, theoretical space in international relations scholars has not been available to design and accept indigenous theories before.

In the article "Pluralism in International Relations and the Possibility of Providing Non-western Theories" (Saeedi and Moshirzadeh, 2017), considering West as the realm of knowledge for international relations, authors recognize the status of leadership in the West's academic and intellectual circles as a result of building a fence And have established some criteria for theorizing.

In the article "Crisis in Theorizing in International Relations, a Favorable Context for Islamic Thought" (Islami and Davand, 2016), they focus on the comprehensiveness of religion and consider its theorization in international relations. This article addresses concepts such as war and peace that are also present in religion and international relations theories. This article does not address the inspiration of religion as a meta-theory in theories of international relations.

In the book "Religion and Theory of International Relations" (Snyder, 2014), he deals with the decline and emergence of religion in international relations, secularism, and theories of international relations and religion, rationality, and violence. In international relations, it should not be

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considered merely as adding one variable to another. Still, it should be seen how religion helps to new hypotheses and new conceptualizations to explain peace, conflict, cooperation, competition, unity and alliance, national interests, etc. The book "Religion and International Relations" (Habermas and others, 2012) Collected by various authors in nine chapters. One of the definitions of religion states that to protect themselves, human beings turn to rituals, habits, prayers, supplications, and sacrifices, the collection of which is called faith.

This article will deal with religion's element in the three main theories of international relations and then deal with the quiddity and position of religion inspiration, which has caused a new Islamic Revolution approach. Our question is, 'what is the place of religion in theories of international relations?' And 'what is the location of the Islamic Revolution in theorizing?' In response, we can say; the area of religion in international relations theories has been neglected from the beginning. This neglect has been reduced with the advent of the Islamic Revolution in Iran, and now secular theories emphasize it. In other words, religious inspiration explains and interprets many developments.

Contrary to other theories, there is a kind of optimism in religion's inspiration to human nature. Religion inspiration considers the role of belief, religion, and faith in international developments as necessary. It is not only in the nation-state space but also has a global impact. Thus, the religious inspiration emphasizes dimensions that other major theories of international relations neglect.

### **1. Theoretical Framework**

According to the theoretical dimension, this article tries to be in the form of a meta-theory. It is why in the field of a metanarrative or macro theory. The Trans thesis's focus is on ontological and epistemological discussions (Mushirzadeh, 2004: 113).

The first principle of ontology, in general, is the principle of reality or the direction of truth. It means that our cognition and knowledge exist outside the mind (Firoozabadi, 2010: 50).

The international Trans theory is a sub-field of international relations that tries to answer what forms a good view. Because just as the meaning of reality depends on ideas, the approach, in turn, depends on rethinking (Moshirzadeh, 2009: 7).

A metanarrative or macro-theory seeks to explain and formulate the general rules and regulations governing international relations; Therefore,

this theory has an explanatory, normative, prescriptive, and critical nature (Poorahmadi & others, 2011: 50).

Therefore, the Islamic Revolution is like a meta-theory with a fresh perspective and inspiration in the international system. The method of analysis in international relations is based on traditionalism, behaviorism, and meta-behaviorism. In other words, the theories of international relations can be defined in rationalist, reactionary and social constructs. We have benefited from the Trans approach to understanding religious inspiration in the Islamic Revolution better.

## **2. Research Method**

The research method in this article is descriptive-qualitative. In other words, we have tried to collect the materials scientifically and documented qualitatively and away from valuation bias, using the available resources and extracting results from them. Therefore, the researcher attempts to report the present problem in a logical and structured way and without value interference. The researcher provides a logical answer to the research question and objectives by analyzing the collected data and documents. In the present study, the data description and analysis method using sources and documentary methods and referring to the library and the Internet has been used. Statistical analysis is not usually used in such studies. For this reason, we are further describing and finally Analyzing firstly what is a religion which we will briefly discuss, and secondly, where the place of religion as an aspiration in theories of international relation is that the Islamic Revolution could have paved the way.

## **3. Theorizing in International Relations**

Theory and theorizing have their principles. In the humanities, ideas seem to be constructed in response to a change. Simultaneously, other sciences, such as physics, geology, and astronomy, may put several propositions together to form specific and repeatable rules. Theory in the humanities in general and international relations mainly occurs concerning developments and phenomena. A phenomenon such as the Islamic Revolution of Iran is a phenomenon and an action that requires theorizing.

There are very different and sometimes contradictory opinions about what a theory is. The situation is the same in theories of international relations. Kenneth Waltz believes that any view's essence should be based on the connection between theoretical concepts and the essential variables of ties in the actual international scene (Seifzadeh, 2012: 20).

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According to Vasquez, theories combine cognition in a homologous and make the world meaningful to us by making connections between seemingly irrelevant and meaningless phenomena (Moshirzadeh, 2009, p. 5).

Theory can have features such as approximation of facts, cataloging system, developer of thought pattern, abstract, evaluator, and approximate of ideas and hypotheses (Marsh and Stoker, 2009: 43-44).

The theory also has various dimensions, including; Concepts, generalizations, propositions, assumptions, types and levels, approaches, and excellent examples (Chilcott, 2011: 49-50). Theory can be considered as creating a relationship or relationships between a set of variables to form a whole. (Nojournian, 2012). These relationships need to understand human performance. To understand any complex human activities, language and the method of the people who work in that field must be known (Krelinger, 1978: 19).

So the theory; has explanatory power, is predictable, descriptive, and a set of propositions formed according to interpersonal meanings and better show us the embodiment of force in international relations theories.

#### **4. International Developments and Theories of International Relations**

It can be said; Aspirations and theories have a spatial and temporal aspect. In other words, there is complementarity in theories of international relations. It is not unrelated to the developments in the global system. We see a historical trend in theories of international relations. In World War I, realist and idealist approaches emerged, with realists winning the battlefield and idealists losing the war. In World War II, the ideal paradigm found a suitable place in international organizations and caused a modification of realists' theories, and neo-liberals emerged. In turn, it legitimized the war through such organizations, and the Security Council legitimized war. There are points here; 'are the theories that come into being first and then explain the developments or are the developments that make up the theories?' Logically, I can say that public and private are my faces. Both developments can make theories and theories legitimize developments, such as the "Clash of Civilizations" and the "Thesis of the End of History," which smoothing the international system's course. It can also say some developments also require theorization and the Islamic Revolution is one of the cases that can be considered as an approach in international theories in the form of meta-theory. It has different dimensions that have their ontology and epistemology, and ideas such as

realism and liberalism are incapable of predicting it at the analysis levels. In other words; Major theories of international relations, such as realism and liberalism, have failed to explain, discern, or even enumerate many developments, such as the Non-objective and the intangible. However, theories such as constructivism and in formativeness do not separate the perception of international realities from values and intangibles. But they do not pay attention as they should to religious matters, religious norms, religious identities and cultures, spiritual leadership, and intangibility and non-objectivity as religion aspiration does. In other words, religion can view from two perspectives; a methodical view whose characteristics must be careful, scientifically, logically, comprehensively examined. Another perspective sees religion as merely a Temporary development and shows dimness. Here we read the place of religion in three theories that are referred to as the dominant paradigms of international relations.

### **5. The Place of Religion in the Dominant Theories of International Relations**

Over the past few decades, a large number of international relations scholars have studied religion. In the meantime, in 2013, the Association for International Studies was dedicated to the Religion and International Relations section. Previously, similar committees focused on religion and politics

‘Which following can be named: The International Political Sciences Association (IPSA), the American Political Sciences Association (APSA), and the European Consortium for Political Research (ECPR)?’ Pieces of literature and studies about religion are undoubtedly expanding, and many international relations scholars have spoken of "Global Rethinking of Religion." The researchers encountered the question of whether there is an integration of religion in international relations. In the meantime, international relations researchers have done some classic work in the 1990s, including Martin White. He has raised the question that ‘why there is no international theory about it?’ or Stanley Hoffman called international relations "American Social Science." These studies are concerned with American policies after World War II for domination over universities. Even for rejecting the concept of worthless social sciences, Robert Cox cl claims the theory is to "Solve the Problem" and explain the structure of world politics. Critical approaches have sought to see values, interests, Structures, norms that are being ignored. So we can say that, since the 1990s, three developments on "Theorizing and Racism" intensified. Theories of constructivism and feminism, which was a crisis

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to the concept of "Theory," whose approaches, postcolonial, and dialectical perspectives paved the way for Western development. Second, some countries like Japan, China, India, Turkey, Brazil, and Russia have introduced local views and sensitivities into international relations, and finally (third), could explore these concepts and perspectives. These developments shocked the hegemony of Western thinking in the theory of international relations. According White, therefore, suggests that non-Western theory be less developed. Acharya and Buzan ask why there is no theory of non-Western international ties. They give ten reasons for this question, including; Belief in Western superiority in international relations in explaining world politics, the sovereignty of Western international relations, lack of sources such as budget. Non-Western International to Western Society In international relations, the lack of resources such as budget (Manabilang Adiong, 2018: 5).

Thus the place of religion in international relations theories is microscopic, and it may be said that normative and constructivist theories emphasize the intangibles, values, and norms. The following examines religion's place in three influential and essential theories of realism, liberalism, and constructivism, then we look at the aspiration of religion.

### **5.1. Religion in the Theory of Realism**

Realism encompasses many spectrums, including classical, neo-realism, and neoclassical. In the meantime; they all have some kind of commonalities, including Mere attention to objectivity, attention to the governing social laws, rejection of any prior knowledge and awareness to practical experience, Disc usability of international relations, Power-axis, originality to the state, separation of the institution of religion from the institution of the state (Firoozabadi, 2010: 66). It can say realism ignores the role of religion in the international system, as it focuses more on structures than on the trends and changes on which religion focuses. In realism, political systems are regulators of international relations that require a hierarchy; the order of some part arises from authoritative relations. And governments seek to maintain themselves. So for the realists; Religion is considered a hypocritical, marginal, and unrelated variable to politics. In their view, all entities, whether secular or religious, must act in the same way if they play an influential role in international politics. Such an approach is based on disregard (Snyder, 2014: 25). According to the realism religion, faith is a national unit and goals tool.

### **5.2. Religion in the Theory of Liberalism**

The essential principles of liberalism are attention to "Individual" and "Freedom." Liberalism has been born with a person-centeredness, which



gives a kind of interest-oriented view. Gaining profit and moving towards acquiring more resources is rooted in human instinct. Many human behaviors can only be perceived, justified, and justified by this interest-oriented approach (Khani, 2010: 9). Liberalism emerged following the Protestant movement and the rise of the Protestant ethic of the middle-class capitalists. Most parts of liberalism enlightening thoughts are rooted in Christian secularism. Some liberal scholars of international relations have downplayed religion's role because they implicitly accept the theory of liberal modernization about political development. It means that historical modernization is a linear process. In which forms of liberalism such as capitalism, secularism, and democracy thrive together. As societies become more modern and democratic, religion is gradually removed from the equation in this approach. The contemporary world shows that political development creates multiple paths to modernization. And epistemology liberalism can analyze religion in current international relations, but there is a fundamental problem: theories. Does not consider for no issues permanent value and believe that identity and interests are permanently changing.

Of course, not all liberal thinkers have left religion aside in their analysis. For example, Andrew Moravica describes religious identities as a source of social group preferences or interests in describing the liberal approach. There is no explicit reference to religion in Robert Cohen's neoliberal institutionalism, which is a branch of methods of international relations realism. Cohen's prominent post entitled "After Hegemony." Emphasizes multilateral institutions' role in facilitating cooperation between states by increasing information exchange, coordinating bargaining in thematic areas, and magnifying the long-term consequences from short-term opportunism. Thus, written based on rationalism, this book does not refer to religion. Even on the human rights on which most liberalism relies, Michael Ignatieff believes that human rights principles are new versions of secular humanism (Snyder, 2014: 39). Finally, it can say that religion in liberalism has an individual aspect and belief is separate from politics, and religion doesn't play a pivotal role in the international system.

### **5.3. Religion in the Theory of Constructivism**

The theory of constructivism in international relations emphasizes ideas, norms, identity, and culture, providing a good religious platform in international politics. Although no writing covers the full thought range of constructivist thought, Alexander Went's book *The Social Theory of International Politics* is the closest source to constructivism's standard text.

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This book lists the term "Religion," or any particular religion that has not been put in its index. "Domestic cultures promoted by national governments to the international level are crucial to international culture development", Went said. Hobbesian, Lucky's "Culture of Competition for Self-interest" limited by recognizing the right of independent units to existing and finally, Kant's culture of "Comradeship" expressed as the expectation of nonviolence. It can be religiously objective (Snyder, 2014: 4). But in general, constructivism, like realism and liberalism, has ignored religion. However, it emphasizes values, norms, mutual dependence. The typical nature and resemblance, and self-guarding, which are in the religious approach. Ultimately, it does not show religion's status as essential and focuses more on humanist identities, values, and norms.

### **6. Fundamental, Non-Fundamental Approaches and Religion**

#### **6.1. Definition of Approach**

The word "Rahyaft" is equivalent to the term approach, which means access, path, proximity, or means of proximity or access. Today, the popular term "Approach" which is derived from the compound noun "Rahyaftan," means to find a way and make influence (Dehkhoda, 1998: 240). Auxin refers to the word approach as a way of acting in the form of a promotional system and says: the process contains the system's philosophy in its heart, and the process is the essence of the system (Auxin, 1999). So in defining the approach that some make mistakes and consider it as a method. One can determine the course as a set of meanings with its specific methodology, ontology, and epistemology that recognizes interprets, and analyzes beings and non-beings and what used to be and what didn't use to be as they know.

#### **6.2. Fundamental and Non-Fundamental Approaches in Theories of International Relations**

Regarding both fundamental and non-fundamental approaches, these two approaches (exceptionally essential approaches such as realism and liberalism) do not pay attention to revolutions, religions, movements, and local cultures. Still, it focuses more on objective matters in the realm of nation-states. Although non-fundamental approaches such as constructivism, postmodernism, and feminism have some emphasis on the intangibles and the non-objective, these approaches ignore many influential elements in the international system, including religion, ethnicities, groups outside the official institutions of state-nations and new social movements such as Greens, anti-war, global citizenship, apartheid

(immigration) and human rights due to the existing and unseen weaknesses.

Normative, critical, constructivist theories can be called "Non-fundamental or Constructive Approach." Because they consider non-perceptible as necessary in the understanding of international relations, which is based on a kind of humanism that is a separation from the approach of religion, the course of non-fundamental theories began approximately in the 1970s and early 1980s, the causes of formation of a non-fundamental or constructive approach can be mentioned as following: The collapse of the bipolar system (that nation-states are not permanent and there is a failure of nation-states globalization that reduces the influence of states) it should be noted that non-fundamental approach in terms of method Rejects unity of practice and regards new research methods such as discourse and hermeneutics. Rejects agreement, of course, and follows new research methods such as discourse and hermeneutics

### **6.3. Religion Approach**

Regarding the shortcomings of both fundamental and non-fundamental approaches briefly mentioned, we can enumerate the third type of process called the religion approach. As Auxin considers the path to contain the system's philosophy in its heart and calls it the essence of the system, the religious course has universal principles. It can be counted two principles for it, justice and order. In this approach, religion (especially the religion of Islam) is essential. Islam can create a new perspective in international relations theories that are objective and non-objective matters are critical for understanding international relations to examine, interpret, critique, and evaluate developments from a different perspective.

In the definition of religion, we suffice with the definition of Allameh Tabatabaei that religion includes a series of doctrinal matters and moral and practical rules, the application of which ensures the happiness and well-being of human beings in this world and the hereafter, and will provide the best living conditions, and the most progressive human perfection for any society that practices them. (Tabatabaei, 1999, p. 50). Therefore, to explain the religious approach, familiarity with spiritual methods and techniques as an essential tool for achieving knowledge is considered necessary (Ranjesh and Keshavarz, 2013: 159).

#### **6.3.1. Being Trans-Theoretical of Religion Approach**

The approach of religion, which was assumed as a meta-theory, has its ontology and epistemology. Ontology in any field of study is, in a sense, the area of exploration or its collecting. International relations refer

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explicitly to international politics' fundamental assumptions as a particular field of political action. In its simplest definition, Epistemology is how we understand that "we know what we know". Our recognition of global developments directly observes the award's quality and philosophical nature (Falahi, 2001: 180). In Islamic ontology, in addition to the material dimensions, the spiritual dimension is also considered. Islamic ontology is both realistic and essentialist. In the religious method, in addition to empirical cognition, it is also cited to revelatory and the Ocofic comprehension (Ranjesh and Keshavarz, 2013: 164).

There are specific characteristics in the religion approach's meta-theory that includes the following: 1- Belief in supernatural beings; 2- The distinction between religious and unholy affairs; 3- Writes and rituals based on holy things; 4- Moral laws set by the gods; 5- Religious feelings (such as fear, astonishment, feeling Sin, worship); 6- Prayer; 7- Worldview or a general picture of the universe; 8- Presenting a relatively complete system for human life (Yazdani, 2010: 4).

These cases caused the Islamic revolution to emphasize Islam's comprehensiveness and prepare the ground for theorization in international relations.

Regarding concepts like war and peace, religion pays attention to peace the same as it pays attention to war's essence. In other words, Islam is an optimist to human nature and considers belief as necessary. From the ontological point of view, international relations are recognizable for the knower or human being, who can delineate his desired future. Also, epistemologically, human beings can study international relations with the same tools and epistemological mechanisms that recognize other ontological aspects of existence and social life (Islami and Davand, 2016: 214).

#### **6.3.2. Formative and Complementarity of Religion Approach**

On the other hand, we can find the aspect of the religion approach informative international relations theories. It means that the "Approach to Religion" does complete the shortcomings of international relations views that the ideas are not purely Western. In a word; the role of religion in developments and then theorization is because the knowledge of international relations appeared from the beginning in the western realm of the earth, which has created conditions. It gives leadership status to the West's intellectual and academic circles (Saedi and Moshirzadeh, 2017: 90).

Therefore, one of the topics that have influenced theoretical debates in international relations in recent years is discussing the importance,

feasibility, and desirability of non-Western theorization in this field (Moshirzadeh, 2011: 167).

The shortcoming of fundamental theories such as realism is that international relations, in terms of its theoretical assumptions and formats, do not have the necessary capacity to discuss views of revolutions in international relations (Sotoudeh, 2005: 208).

Global connections do not give place to the divine and human values; for example, it considers only individual interests and national interests in the theory of realism. Simultaneously, the approach of religion does not focus only on the goal. The way to achieve the goals is also essential, or in liberalism, which focuses on individualism, the religious approach rejects merely individual gain. The sharia rules take the initiative in many places. In the spiritual process, the social norms and values in constructivism. Although he accepts it, he also considers values and standards outside the realm of humanity. He believes in teleology, but on the fact that the world is the farm of the futurity, and all these cases are the result mark new developments.

Logically, theories of international relations and international developments are public and private to me. Therefore, we see that realism, which gained strength with the decline of the Christian system in the West after the Westphalia, reduced religion's role and became the beginning for governments to earn power (Naqibzadeh 2008: 31).

As a result, with the victory of the Islamic Revolution in Iran, (religion) sat at the source of political power and, as an established government and system, gained foreign realization (Agha Jerry, 1997: 84).

And it was the beginning of theorizing, which can be called "The Rise of Religion," which with the victory of the Islamic Revolution of Iran, religion as an essential element and actor in the development of international relations and political demands, came to the attention of theorists.

### **6.3.3. The Place of Religion Approach in Theorizing of International Relations**

As a tool to maintain the status quo, religion acts as an accelerator of change and transformation and the maximum current revolution (Haynes, 2013: 123). The return of religion (especially the religion of Islam) to the international system has led to studying this issue from various and new perspectives by academics, scholars, and experts. Islam has important and influential power parameters in the field of international relations of religion is considered in these intellectual discussions (Johns and Lahoud, 1389: 12).

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This development conflicts with the accepted views in the modernization process. The mentioned process of secularization) means the secularization of religion and separation. Religion) was an inherent and inevitable part of the modernization process. However, secularization theory helps understand the system of internal relations in the middle of the seventeenth century (Habermas, & others, 2012: 21).

The critical point here is that; the role of religion has been colored throughout history, and religion has been an essential part of the culture and ultimately the identity of a nation.

In many cases, the element of religion has determined oneself against another or friend against the enemy; in other words, it determines individuals and human societies (Salimi and Rabbani Khorasgani, 2013: 14).

Indeed, religion is a powerful source of legitimacy that enables political regimes' lives and reduces their need to use force, which can also be used to support peace and war in foreign policy (Simber and Ghorbani 2010: 335).

Thus in secular theories, religion's power as a transformative variable in the international arena is seen as a kind of neglect. Many academic chairs are paying attention to this approach and its role in the future of the world. Today, the part of the intangible, the non-objective in international relations is undeniable, and as Nadlibo points out; People seek to earn, either individually or collectively. They are seeking self-esteem (Nadlibo, 2012: 12).

Thus, religion's approach can be considered a meta-theory with its ontology, epistemology, epistemology, and anthropology. This approach emphasizes changes and changes resulting from the "Religion" in general and Islam's religion in particular, and its experienced and theoretical position in Iran after the 1979 revolution. At present, this approach is intertwined with the ideological rule and the political system based on Shiite jurisprudence, which has brought about change. Secondly, it is the flow of other developments that creates ideas of constants, values, customs, principles, assumptions, foundations. In this approach; Looking at human beings, values, regulations, and components is defined differently outside the values and norms of other theories. Religion's practice has an anti-genomic position against the domination system, especially the West, and on new conceptualizations such as; Revolution, colonialism, tyranny, oppression, injustice, and mobilization of religion in foreign policy international system. In this approach, paying attention to religion as a social issue and not the only individual, denying the one-

dimensional attitude of the West, denying the emphasis on specific Western culture, paying attention to the intangibles and non-objects, emphasizing individual faith, paying attention to particular aspects such as self-esteem, Paying attention to international norms, paying attention to lost and oppressed identities, reviewing rights in citizenship, review of immigration rights and awareness to the role of capitalism in spreading inequality, the principle of regulating religion with an emphasis on the love in Christianity, redefining peace, convergence, equality, friendship, love and affection between individuals.

### **7. The Place of the Islamic Revolution in Theories of International Relations**

The Islamic Revolution of Iran has a transnational nature. This revolution has played a decisive role in undermining the traditional theoretical foundations of international relations by presenting new values, norms, beliefs, and socio-political order, reviving political Islam, strengthening Islamic movements, and provoking opposing ideologies, and supporting liberation movements. The emergence and development of theories of revolution. Every major event in international relations takes place based on an idea that, in turn, forces existing approaches to react. If existing theories cannot explain many international events and dilemmas, a paradigm shift will occur. Hence, the occurrence of significant events at both the scientific and theoretical levels affects international relations. The reaction of diverse and conflicting theories of international relations to the global consequences of the Islamic Revolution has not been the same because the Islamic Revolution and its products do not challenge the principles and assumptions of various theories to the same extent as it is possible to explain why the consequences of the Islamic Revolution and its role in international relations are greater in some ideas. Some approaches, such as realism, have paid less attention to the challenges of the Islamic Revolution. In contrast, while criticizing the fundamental approach's principles and assumptions, some other international relations theories pay more attention to the developments resulting from the revolution. They have shown Islam (Firoozabadi, 2010: 1-13).

It can be said; International theories have ignored mainly the place and influence of religion in their analysis. In contrast, the non-fundamental (non-descriptive) approach emerged in the 1970s in response to the fundamental process. It was able to recognize many variables missing in the international system, including norms, values, and identities, and intangibles in international relations theories. However, it still does not

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have the power to explain the position and nature of religion in international relations theories. The emptiness of faith is evident in secular theories of international relations.

This vacuum created a new attitude in the revolution's sociological theories with the Islamic Revolution of Iran. The role of spirituality, individual and social faith, attention to the element of religion in general needs to be redefined in theories. As Nicholas Onf puts it; Secular theories of international relations have returned to faith. After the Islamic Revolution, the events have drawn the importance of religion's role in the global system to international relations theories.

Events such as the 1982 US-French military attack on Lebanon, the forced withdrawal of former Soviet troops from Afghanistan in 1989, the end of the Cold War, Soviet anonymity over religion, and the emphasis on soft power in foreign policy, the spread of Islamic movements in many countries such as Latin America, North America, Western Europe, and Eastern Europe, the ban on hijab in France, the imprisonment of Muslims by the Chinese government in the Rohingya and even the developments of the last decade in West Asia Islamic is also mentioned, all of them can be called the role of religion in the international system, which can be called the "Element of Religion" that after the Islamic Revolution has been able to offer a new approach in international theories that it contains new concepts. This revolution seriously challenged the mainstream theories of international relations, especially realism and neo-realism, and has formed a set of theoretical explanations called the view of "Political Islam." The institution aims to analyze Islam's political role as a political discourse and value and cultural system in international relations.

Thus the Islamic Revolution, in addition to its transformational effect on the international system, on the evolution of concepts such as; Political religion, political Islam, assumptions, variables, principles, principles, values, norms, ideas, approaches, theories of revolution, and social movements have affected. In Foucault's words, "Iran is the soul of a soulless world". Dan (Foucault, 2016, p 33).

In general, the Islamic Revolution at the international relations level in three critical areas of belief, ethics, and behavior is a severe critic of international relations' current state (Daneshyar, 2016: 15).

The Iranian revolution, the attacks of September 11, and ethnic and religious conflicts such as in the former Yugoslavia and Sri Lanka are many reasons to focus more on religion in understanding international affairs. The emergence of religious, political parties worldwide, such as



Christian Democrats in Europe, also reflects an international spiritual profile (Berger, 2010: 1).

In the meantime, Islam plays a vital role in changing the discourse in domestic politics in Muslim countries (Berger, 2010: 2), which requires cognition within a paradigm. In other words, any text based on "Western Paradigm" or "Islamic Paradigm." Its metacognitive implications are Sabot, Which can be placed in a new approach and format in theorizing.

### **Conclusion**

Theorizing in international relations has taken place by understanding the developments, time, and location. Theories of international relations have occurred somehow in response to actions, and each of them has dealt with the neglected dimensions of other ideas in the global system. In general, we can present three approaches right now: fundamental, non-fundamental, and religious practice. The non-fundamental policy pays attention to non-sensations and non-objects. The spiritual course emphasizes both objects and non-objects and the supernatural force that comes from God.

The time frame of the religion approach in the 1980s and the Islamic Revolution in Iran is its territorial scope. We have witnessed severe developments in the attitudes and macro-policies of the international system. Among these developments, we can refer to the collapse of the Soviet Union, the attack on the US-French base in Lebanon in 1982, the Soviet withdrawal from Afghanistan, the end of the Cold War, and the issue of religion in communist regimes, the 9/11 attacks, the ban on hijab in Western countries and the imprisonment of Rohingya Muslims by China, all of which testify to the fact that the role of religion in the evolution of the international system is essential today and cannot be ignored from a theorizing point of view. It has a new perspective as a meta-theory. In this meta-theory, ontology and epistemology have their own and must understand an internal idea. An inward understanding and view mean how the religion and religion approach looks at the international system's developments and understands international affairs. Religion approach emphasizes the role of supernatural power, individual faith, self-esteem, jihad, struggle against oppression, justice, equality, centralization of a nation, overcoming the enemy with empathy, and mobilizing against arrogance and colonialism, which also calls for a change of order, and pursues order based on justice and equality. The religious approach has its view and perspective on spiritual values, religious norms, religious beliefs,

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and socio-political order. Individual procedure in the community and the international system that began with the Islamic Revolution and Islamic revolution try to influence the global network, organizations, Parties, groups, and leaders with its specific features.

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