

## The Islamic Revolution: The Third Approach towards International Relations

Sayyed Reza Mousavi\*<sup>1</sup>, Manoochehr Mohammadi<sup>2</sup>

DOR: 20.1001.1.26767368.2021.3.7.7.7

1- Assistant Professor, Department of Political Thought in Islam, University of Tehran, Tehran, IRAN.

2- Associate Professor, Department of International Relations, University of Tehran, Tehran, IRAN.

(Received: 26 February 2020-Accepted: 24 September 2020)

### Abstract

The formation of Imam Khomeini's movement and the Islamic Revolution's victory in 1979 caused the monarchical regime's fall in Iran. More importantly, it led to a significant change in the Westphalian system. This revolution, unlike the processes of the contemporary era, was not formed in the framework of the domination system, especially the bipolar system after the Second World War; instead, it succeeded by confronting the international ruling system, negating it, and relying on the principle "Nither East Nor West." In this article, we want to prove that before the collapse of the Soviet Union and consequently the collapse of the bipolar system, the formation of Imam Khomeini's movement and the Islamic Revolution's victory had challenged the domination system. In other words, the domination system had come to the end of its hegemony with the Islamic Revolution. Therefore, the world has witnessed forming a new system fundamentally different from previous actors, interactions, and international conflicts.

**Keywords:** Hegemons, Anti-Domination, Government-nation, Islamic Revolution, Islamic Awakening, Westphalian System, Bipolar System.

---

\* Corresponding author: s-rezamousavi@ut.ac.ir

## Introduction

The emergence of Imam Khomeini's movement in the early 1960s, the eventual victory of this movement in the Islamic Revolution, and the Islamic Republic's formation in 1979 have had significant effects. These effects have gone beyond the region and have seriously challenged the system remaining from the Westphalian Pact. It has changed the future of international relations in active confrontation with the West-centered domination system and has laid new foundations on these relations.

Therefore, both structurally and conceptually, they will differ from what has been accumulated so far in political science and international relations literature.

Given this vital transformation, this paper introduces a new theory called "Dealing with Domination." We believe that what Huntington has tried to call "Clash of Civilizations" is not, in fact, the clash of civilizations; instead, it is the clash of the anti-hegemon with hegemon. In this paper, we will review and explain this issue.

### 1. Fundamentals of Theory

The opposition is an inherent and inseparable part of the world. The reason for this claim goes back to human nature, which, according to Islamic scholars, is composed of sense and selflessness. These two forces in human beings are always in conflict and put opposite invitations in front of human beings. Accordingly, there are still two ways of good and evil in front of humans, in which they can prefer one over the other by relying on his will and authority. This inner conflict is also embodied in the world. Thus, throughout history, the confrontation between the two groups has always been experienced and repeated. These two groups are the following: one group who are perfect human beings and obey the rules of innate intellect, and the other are captives of sensuality. In its broadest form, this confrontation has spread globally and formed the world system, consisting of two realms: the realm of the righteous and the false realm. Struggles of divine prophets with arrogant and oppressive people of their time can be understood in this context (Soleimani, 2017: 206-207).

Of course, not all human conflicts and disputes in the social, national, civilizational, and global realms have always had such an origin. Instead, conflicts and contradictions root in the material inclinations and various human groups' cupidity in many cases. Among all kinds of conflicts and contradictions, only those that arise from man's divine nature and transcendent and human tendency cause the evolution of the world community and lead to excellence and bliss. Hence, the uprisings of the

religious prophets against the established social systems, which represented the arrogant and tyrannical dominions, are among the most essential and prominent factors in the progress and development of man, society, and history.

## **2. The Islamic Revolution and the Challenge of the Bipolar System**

Iran, which was weakened in the late nineteenth century, especially after successive defeats in wars with Tsarist Russia, could not resist the military, political, and cultural invasions of the time's dominating powers. Due to its strategic position, this country had been the competition scene between foreign powers since the Safavid era. Before the Islamic Revolution's victory, it was the hotbed of influence and competition of world powers, the world system's leading players.

Before World War I, Iran was the scene of the rivalry between Britain and Tsarist Russia. Between the two wars, the country accepted the undisputed domination of Britain. However, After World War II, the United States, as a new superpower, was able to play a leading fundamental role in Iran's political and social changes.

Interestingly, anti-authoritarian and anti-colonial movements that emerged and won during this period in Iran, such as the constitutional movement or the nationalization of the oil industry, were not independent of the intervention and support despite their popular originality of some foreign powers. In the constitutional campaign, the British colonial government supported the constitutionalists to influence Tsarist Russia. Furthermore, in the oil nationalization movement, the United States supported the National Front to get a quota of Iranian oil. The first spark of the signal independent of foreign influence was the Islamic Movement led by Imam Khomeini, which formed in 1960 and 1961 at the height of the Cold War and the undisputed sovereignty of the bipolar system.

Imam Khomeini raised his first loud cry against the oppressive and domineering world system by uttering the famous phrase: "The United States is worse than Britain, Britain is worse than the United States, the Soviet Union is worse than both, and everyone is dirtier than each other" (Khomeini, 2010: 415).

Iran's Islamic Movement was the first popular movement to rise on behalf of the oppressed of the world and, ignoring the contradictions and rivalries between the great world powers, considered them merely to distribute spoils and not in favor of nations. Even the two world superpowers and other great powers in the East and the West, despite the evident competition in the international arena, unanimously considered the

Islamic movement a reactionary movement. Moreover, especially after the uprising of June 6, 1963, they condemned the Islamic move and lined up in front of it.

With the culmination of the Islamic Revolution in 1977-79 and raising the slogan "Neither East, nor West, the Islamic Republic," this movement continued its independent strategy while opposing the system of global tyrants. The Islamic Revolution won when not only no government in the world, especially the main actors in the bipolar system, supported the revolution, but the Shah's regime had the support of the great powers of the East and the West, such as the Soviet Union, China, the United States, and Britain. This opposition was due to the positions taken by the Islamic Revolution against the domination system. In this regard, Imam Khomeini states: "This Islamic revolution is not ordinary and relies on neither poles East nor West. For this reason, it has had its characteristics, and by moving in the right direction (no East, no West), it has stood against both poles and has not been afraid of any of the mythical powers; that is what led to the miraculous victories" (Khomeini, 2010: 462).

This positioning and confrontation between the Islamic Revolution and the nascent order of the Islamic Republic, on the one hand, and the dominating hegemonic bipolar system in the world continued until the collapse of the Soviet Union and the end of the Cold War. Especially during the invasion of Iran by Iraq, the main actors of the domination system continued to oppose the Islamic Republic. They supported the Iraqi government with all political, military, and economic means.

After the collapse of the bipolar system in the world and establishing a hierarchical or a unipolar system, the Islamic Revolution continued to maintain its irreconcilable position against the domination system. The US government has made a tireless effort to punish Iran to objectify its undisputed dominance over the international community by consolidating and legitimizing this new system.

In other words, the Islamic Revolution led to the victory of the Iranian people over the oppressive monarchy and initiated a global movement to overthrow the global hegemonic system by relying on the awakening and uprising of oppressed nations.

The Islamic Revolution, with its worldview, originated from the school of Islam. This movement, not only in the national scope, revived its plans, programs, and ideas for government and governance. In the global dimension, according to the universality of the school of Islam, it has its specific thoughts, ideas, and the ideal world system.

The Islamic Revolution, like any revolution, according to the nature of its program and goals, has introduced unique concepts, words, and terms, some of which include an entire world of pure thought. The following new words and phrases are: the oppressed, the arrogant, the arrogant world, or the oppressed rule.

The Islamic Revolution and its leadership reject the ideas governing international relations and the existing world domination system, which originated from Machiavelli, Hobbes, and Morgenthau's views. They know the truth by force. Moreover, they also believe that "World health and peace depend on the extinction of the arrogant, and as long as these uncultured hegemons are on earth, the oppressed will not inherit what God Almighty has provided for them. The rule of the oppressed is right" (Khomeini, 2010: 144).

### **3. Expansion of the Anti-hegemonic Movement Beyond the Borders of Iran**

The blows to the domination system began with the Islamic Revolution's victory but did not stop there. Instead, it has continued over the past four decades in the Muslim world and non-Muslim countries in Africa and Latin America. The second blow happened in Lebanon. Lebanon was occupied in 1978 by Israeli forces. These forces advanced to Beirut and displaced the people of southern Lebanon. Subsequently, four Western powers (the United States, Britain, France, and Italy) entered this small country with a limited population of three million under the guise of peace forces, supporting the occupation. Each established a base for itself.

However, after the bombing of the US embassy and the US, French and Israeli military bases in 1982, these forces evacuated Lebanon with heavy casualties. Zionist forces also evacuated southern Lebanon in 2000 (Aghajani Ghannad, 2007). Thus, the fighters of the Lebanese Islamic Resistance showed for the first time that by relying on the power of faith, jihad, and martyrdom, it is possible to overcome the set of authoritative world powers. Moreover, they showed the inefficiency of the Western hardware power along with the emerging power of nations.

In 2006, Israel once again sought to test its strength against Hezbollah. Israel launches an extensive ground, air, and naval attack against Lebanese fighters and Hezbollah forces in hopes of rooting out Lebanese resistance in less than a week; Unaware that the era of sudden attacks and the time of escape and surrender of nations is over. Finally, after 33 days of relentless war, Israel was forced to retreat, with hundreds killed (Garmabdashti, 2014: 66).

Based on the agreement reached between the domineering powers after World War II in 1949, the Israeli regime settled in Palestine by war, bloodshed, and creating fear and panic among the people. The Zionist regime, claiming "From the Nile to the Euphrates," came as a representative of the Middle East's domination system and the Islamic world to pursue its expansionist and aggressive actions. For thirty years, this regime expanded its occupied territories and displaced large numbers of oppressed Palestinians. Also, Israel won four classic wars against its Arab neighbors. The Camp David Accords led not only Arab states to compromise and surrender but also intimidated Palestinian movements and disappointed them in overcoming the Israeli regime.

The victory of the Islamic Revolution and the subsequent conquest of Lebanon's resistance in 1982 breathed success into the Palestinian people. Islamic movements re-shaped themselves in forms such as Islamic Jihad and Hamas. With the first and second intifadas, the Palestinians forced the Zionists to evacuate the Gaza Strip unilaterally and destroyed the Zionist settlements in that area. For the first time, the Palestinian people forced the Israeli regime to retreat, not at the negotiating and compromise table, but in the shadow of resistance, jihad, and martyrdom. Subsequently, in a free election, Islamist forces defeated nationalist forces and controlled the Palestinian state.

In 2007, the Israeli regime launched a large-scale attack on the Gaza Strip to overcome this resistant nation. Nevertheless, like Hezbollah forces, the Palestinian people managed to force Israeli troops to retreat in a 22-day resistance. Once again, the Palestinians could bring Israel to its knees in 2012, in the 51-day war, and impose their conditions on this regime. Today, Hamas and Islamic Jihad forces continue to resist the Gaza Strip, relying on their people, despite the global and regional domination system's pressures and comprehensive siege (Fowzi & Bakhshi, 2016: 102).

In Algeria and Turkey, too, Islamist forces used electoral mechanisms to oust power from secular governments under Western influence gradually. They, first in the municipal elections and then in the parliamentary elections, achieved terrific victories. However, western-influenced military forces by intervention and brutal bloodshed in Algeria and coups and legal means in Turkey confronted the Muslim and resilient people. Although Algeria's movement was temporarily suppressed, it moved step by step towards the Islamist system's victory and consolidation in Turkey. Turkey now plays a role as an independent and emerging power

in the international relations scene, relying on its Muslim people (Shiroudi, 2005: 8).

#### **4. The Greater Middle East Plan: 9/11 Incident and the Occupation of Afghanistan and Iraq**

After the Soviet Union's fall, the United States' efforts and its allies in West Asia (Middle East) took on new dimensions. This region was of great importance to them due to its strategic location. Washington's conservatives had long plotted to change the region's political map. The Great Middle East Plan is a continuation of imperialist efforts to control this region. Contrary to what the media was portraying, the planned US efforts' goal was not to promote democracy and human rights. America's purposes were to guarantee this sensitive region's political control and exploit the region's vast oil reserves and prevent US economic rivals from entering the region (Mohammadi & Meikame, 2013: 46).

The 9/11 incident provided a pretext for the White House ruling neoconservatives to regain their position with a full-scale military invasion aimed at re-dominating over the world's most strategic region, West Asia, and the Muslim world. Also, under the guise of implementing the Great Middle East Plan, the neoconservatives were able to confront anti-domination movements and suppress them by naming them terrorism.

Shortly after 9/11, the United States launched a full-scale invasion of Afghanistan and overthrew the Taliban government. The Taliban had grown and come to power under US followers' auspices in the region, such as Saudi Arabia, to confront the Islamic Revolution in Iran. In this attack, the United States also brought European forces to the land under NATO's name. Yet not only were they unable to eliminate al-Qaeda and the Taliban, but most European allies left Afghanistan with heavy casualties, and the United States decided to make peace with the Taliban (Rafii' & Bakhtiari, 2014: 6).

After the occupation of Afghanistan, the United States, despite the opposition of some countries such as Germany, France, China, and Russia, invaded Iraq and overthrew Saddam Hussein to complete its siege around Iran. The United States' view was that the Iraqi people, who were tired of the Ba'athist regime's crimes, would welcome them and, as a result, they would stay in this strategic oil-rich country for years, even decades.

While welcoming Saddam's fall, the Muslim people of Iraq avoided accepting the United States and any other foreign power. Also, they made things so difficult for them that the US was forced to withdraw most of its forces from Iraq. Moreover, through electoral processes, troops in Iraq

took over the country, either supporter of the Islamic Revolution or not against it.

In conclusion, the United States forces failed in their full-scale attack on the anti-hegemonic base. They led to the liberation of other Muslim nations in the region and the greater authority of these forces. In particular, they led to the emergence and recognition of Islamic Iran as a superior regional power (Jamshidi & Mohammadi, 2014: 72).

### **5. Awakening and Revival in the Islamic World**

In contemporary times, the revival movement began about a hundred years ago by Sayyed Jamal al-Din Asadabadi and Muhammad Abdu and was followed by Rashid Reza and Hassan al-Banna. Following these individual efforts, the Society of Muslim Brothers was formed in Egypt in 1928 as the first group activity to promote a return to Islamic thought.

The Islamic Awakening resisted the domination system from the beginning of its formation until the middle of the twentieth century. Although this Islamic awakening caused many Islamic and Arab countries to regain their political independence, the domineering countries continued to dominate them by using their dependent rulers (Aghajani, 2010: 93).

With the outbreak of the Islamic Revolution in Iran under Imam Khomeini's leadership, this Islamic awakening accelerated and became widespread. This movement spread from North Africa to Southeast Asia, and Muslim nations saw their way to salvation in returning and resorting to Islamic teachings.

The Islamic Revolution in Iran was a turning point that awakened Muslims, especially the Muslim masses throughout the Islamic world. The most important innovation of this revolution was that it disrupted the system's structure, which was mainly based on the material tools of power, relying on violence's spiritual tools. It also showed that it is possible to control and govern society by relying on Islamic values and mass movements.

The Islamic Revolution succeeded in equipping and complementing the global Muslim uprising against Western hegemony in two ways: One in terms of enriching the literature of the resilience and the diversity of citations to sharia of Islam regarding resistance and standing against oppression; Second, in terms of practical success in the path of fighting a dictatorial Western-affiliated political regime and resisting the arrogant global front and disrupting its regional plans.



The impact of the Islamic Revolution on popular movements in West Asia can be examined in three periods:

**First Stage:** During the 1970s, popular movements in the region had Marxist and nationalist ideologies. The most famous of these movements were Palestinians, and the most important of them, the Palestine Liberation Organization, had a nationalistic approach. Other groups either thought the same or believed in Marxism. Furthermore, the Dhofar movement in Oman had a Marxist method, and the ideology of the Polisario Front in Western Sahara in Africa was nationalistic.

Apart from these movements, some governments considered themselves famous despite coming to power through coups; Like Libya under Muammar Gaddafi, Egypt under Gamal Abdel Nasser, Iraq, and Syria led by the Ba'ath Party South Yemen. Some of them came to power with the support of the Soviet Union. These governments also based their ideas and actions on a combination of nationalism and Marxism. The Algerian government, which was the product of this country's revolution against the French military and political presence, also had a Nationalist-Marxist policy. Almost all of these organizations and governments, except Iraq, were pleased with the Islamic Revolution's victory in Iran and welcomed its presence on the anti-imperialist front. At this stage, it was the Islamic Revolution that entered the anti-imperialist front.

**Second stage:** The slogan "neither East nor West" was one of the goals and achievements of the Islamic Revolution, the effects of which gradually became apparent after the revolution. One of the impacts of this slogan was the distance formed from Soviet Uniimpactits allies. In West Asia, some liberation movements and some governments welcomed the Islamic Revolution; however, some of them distanced themselves from the Islamic Revolution and even collaborated with Iraq, which was at war with Iran. Then, gradually, new forces emerged that had an extreme attraction to the Islamic Revolution. One of its essential groups as Hamas in Palestine.

**Third stage:** Iran's victory in the imposed war with Iraq, the numerous victories of Hezbollah, the Palestinian resistance against the Zionists, the overthrow of Saddam in Iraq, the Islamic awakening, and the defeat of al-Qaeda and ISIS in West Asia have all created the axis of resistance in this region. This axis of resistance connects Yemen, Iran, Iraq, Syria, Lebanon, and Palestine. At this stage, the Resistance Front, which is influenced by the Islamic Revolution and its logic against global domination, has seriously challenged the Westphalian system. Therefore, by repeating the country's spending in West Asia without getting results, the US President

acknowledged the US failure to maintain its dominance in the region (Ghasemi, 2018: 11).

In this regard, the defeat of ISIS, the United States group, is in the same category: meaning the confrontation between the domineering front and the anti-domination front (Zolfaghari & Emrani, 2017: 178).

### **6. Africa and Latin America**

The old Western colonialists in Africa came to the end of their era, and European military forces evacuated these deprived countries one after another. However, they continued to plunder this golden continent by creating dependent regimes under their domination; the process called the New Colonization. For example, in South Africa and Zimbabwe, they created a more oppressive system called apartheid, which resulted in the rule of the white minority over the black majority; still, the struggles of deprived black people against white lords continued. Eventually, despite Western support for these two regions' rulers, the uprising of deprived black people forced them to submit to the majority's rule. Moreover, through referendums and free elections, deprived masses regained power from Western hegemons and formed popular governments in South Africa and Zimbabwe (Ahammadi Nasrabadi, 2004: 97).

Also, Latin America has been the "backyard" of the US for more than a century and a half under the Monroe Doctrine. Therefore, the United States was considering this right to stifle any voice in the region by military intervention or coup. In 1979, at the same time as the Islamic Revolution's victory, another revolution took place in Nicaragua, one of the poorest countries in that region. This revolution took place without the help of the United States' rival power, the Soviet Union. After the Cuban revolution, it was the second blow to the body of the region's domination system. Shortly afterward, the Nicaraguan revolution caused an awakening and the public uprising of the deprived and exploited Latin American people against US hegemony. It also brought to power the anti-domination popular forces in Venezuela, Bolivia, Ecuador, Chile, Brazil, Uruguay, and Paraguay (Farhadi & Pourkheiri, 2019: 90).

### **7. Anti-Globalization Movements in the West**

The word "Globalization" is sometimes translated as "Being Global" and sometimes as "Making Global." These two terms may seem synonymous from a superficial perspective, although they differ in meaning and application. In the first translation, being global, the induction of a kind of will and authority is considered. A message reaches the reader that

globalization is a tangible reality and an inevitable necessity. Therefore, any society that wants its citizens' welfare must adapt to this powerful stream and submit to its requirements with peace of mind and free will. This stream is useful and necessary for countries and human societies. The second translation, global, refers to globalization as a plan developed by the world's rich and powerful nations, especially the United States. This meaning implies economic, political, and military domination over other countries in the world named global village (Tavakkoli, 2006: 18).

Globalization intensified the class and financial gap. This gap has been more than doubled in the last thirty years. The number of billionaires has quadrupled during this period and has increased to more than 1,000. This lack of equity is at a time when the income of more than one billion people is less than one dollar a day. The sources of comprehensive income of these transnational capitalists are mainly financial capitals in speculation, stock trading, etc. In contrast to globalization, a popular and mass movement arose in the West called the Anti-Globalization Movement (Tavakkoli, 2006: 20).

### **8. Occupation of Wall Street or 99% Movement**

With the intensification of the economic crises and class divisions, the masses' opposition to the ruling regimes expanded. Following the events in the Islamic world in the past decade, the dictatorial and oppressive regimes fell one after another. On the other hand, there were economic crises in the United States and Europe that could not be transferred outside the capitalist system sphere. Following these issues, the masses of oppressed people came to themselves and started an uprising called "Occupy Wall Street." Despite police crackdowns, this movement continued for more than one year and even spread to different parts of the world.

On July 13, 2011, a Canadian magazine called *Adbusters* asked a question like this: 'Are you ready for a Tahrir moment (referring to Tahrir Square in Egypt)?' Head south to Manhattan on September 17, set up your tents, bring in peaceful kitchens and trenches, and occupy Wall Street. This movement was inspired by both the revolutionary movements in the Middle East and the anti-globalization movement. *Adbusters Magazine* focused on the most significant disruptive factor in US democracy, which was Wall Street.

This movement did not spread nationally until September 24. On this date, a YouTube video went viral, showing a New York police officer releasing pepper spray on a protestor. The movement gained an even more

prominent media presence with the arrest of more than 700 people in Brooklyn on October 1 during a large demonstration. After the beginning of the Occupy Wall Street movement, other protests erupted across the United States and gradually throughout the Western world (Shirkhani & Pirooz, 2012: 61).

### **9. The Link between the Islamic Revolution, the Islamic Awakening, and the Occupation of Wall Street**

Following the Islamic Revolution's victory, this prediction came from the theory of dealing with domination, especially in forming two fronts of domineering and anti-domination. The expectation came true with the beginning of Islamic movements and the Occupation of Wall Street.

In the calls and announcements of the Occupy Wall Street movement, the connection between this movement and the Islamic Awakening was clearly shown. The tactics and slogans expressed the influence of the Islamic awakening on this movement. For example, it was mentioned in a statement that Egypt and Tunisia are role models for the Wall Street movement. Even some young Egyptian revolutionaries had organized a training session on how to fight in Zuccotti Park. This influence was also seen on the placards; For example, we are all Khalid Saeed (referring to an Egyptian youth killed by the police and caused a massive uprising in Egypt).

Despite the tremendous passion and enthusiasm prevailing in the Occupy Wall Street movement, citing Egypt's Tahrir Square. The Occupy Wall Street movement spread rapidly and globally, forming in 1,500 cities around the world. The Occupy Wall Street movement developed in 100 US cities from the East Coast to the West Coast. By joining this movement to the Islamic Awakening movement, the seeds of the world revolution were sown (Hatem, 2012) (Saba, CNN, 2011).

A review of these three movements' content, namely the Islamic Revolution, the Islamic Awakening, and the Wall Street movement, shows significant similarities between them. These similarities indicate that these three movements have modeled on each other according to the time of their realization. In what follows, we will examine this issue.

#### **9.1. Unity in Purpose**

Paying attention to the stated goals in all three movements shows that they all pursue common goals, and the most important of them is the fall of the hegemonic system that dominates these societies. The slogans "neither East nor West, Islamic Republic," "People Want to Overthrow the

Regime," and "Occupy Wall Street" express the opposition of these three movements to the authoritarian regimes.

### **9.2. Being Popular**

These three movements were neither class, ethnic, nor national; rather, they were public and popular. All sections of society except the ruling class were present in these movements. The slogan "We Are 99%" reflects that the Islamic Revolution and the Islamic Awakening are among the most popular activities in which analysts have acknowledged all classes. If the French Revolution is the revolution of the bourgeoisie, the Russian Revolution is the revolution of the workers and soldiers and the Chinese Revolution is deemed the farmers' process. The Islamic Revolution has undoubtedly been the initiator of mass and popular revolutions. Men and women, youth and the elderly, workers, employees, rural and urban residents, and students have all been present in these three movements, without exception.

### **9.3. Being Peaceful**

The Islamic Revolution was the first socio-political uprising to take place peacefully and without arms. This revolution won without showing an armed reaction against the brutal killing of the dominant regime. Imam Khomeini used to say that if they fire shots at you, give them flowers as gifts. This approach was used in the Islamic Awakening movements and the Occupy Wall Street movement. The slogan "We Are Pacifist" was raised in a society where most citizens were armed and shot at each other every day for trivial reasons. Nevertheless, in this movement, despite the violent treatment of the police, cases of non-peaceful reactions were not observed to an extent.

Although these movements did not have the financial and legal facilities to use the independent media and all the media facilities owned by the domination system, they made great efforts to make the best use of advanced communication. The Islamic Revolution is known as the Cassette Revolution since using international telecommunications, which was the only institution that had not gone on strike, received and spread the messages of the revolution leader from Paris. The Islamic Awakening and Occupy Wall Street movements also used cyberspace to communicate with each other and the international community. In this way, they sent their voice to the whole world despite the media boycott. In particular, the use of Twitter, Facebook, etc., which were provided to design the Color revolutions, became so widespread in these movements that these movements became known as Twitter revolutions.

### Conclusion

What was raised is part of what happened in the Islamic world, the Third World, and even the developed industrial world. The issues raised indicate the following: the awakening and uprising of the masses, the blows inflicted by them on the body of the domination system, and the successive failure of the oppressive powers in dealing with the awakened anti-domination nations.

It is fair to conclude that the failure of authoritarian powers in forming and stabilizing a new regime consistent with their wishes in some regions, such as the Middle East, is due to the transformations that began against the domination system following the Islamic Revolution in Iran. These transformations have accelerated and expanded to an uncontrollable extent. All the authoritative powers' efforts to stop these transformations have backfired and caused more control and awakening of the oppressed nations. For this reason, it can be argued that the reign of the Westphalian regime is nearing its end, and the world is witnessing the turning of a new page in the history of global transformations, with new standards and norms in international relations. Such that:

1. The international community is witnessing a continuous process of forming and standing two fronts against each other. One show is the dictatorial governments or states affiliated with the hegemons, and on the other front are nations, social groups, and governments rising from the masses who have begun their struggle against the domination system and are expanding it. In other words, this process can be called a confrontation between the domineering and anti-domination fronts, each of which has its characteristics and categories. These two fronts have created new definitions of the concepts of international relations and pursue different and opposite goals;
2. While on the domineering front, actors continue to strive to maintain the oppressive and unjust Westphalian system and its rules, the other side seeks to break this taboo of a few hundred years and set new plans, goals, and regulations for the international community;
3. The aspired goals of these two fronts have nothing in common and are in serious conflict. Hence, there is no possibility of reconciliation between these fronts. In other words, any blow to one of these two will strengthen the position and increase the other's power.

## References

- Aghajani Ghannad, A. (2007). "An Analysis of the Reflection of the Islamic Revolution in Lebanon: Extension of Hezbollah." *Pegah-e Howze*. Vol. 21, no. 220, pp. 8-12.
- Aghajani, N. (2010). "Pioneers of the Islamic Awakening in Egypt." *Ma'refat*. Vol. 19, no. 151, pp. 89-110.
- Ahmadi Nasrabadi, V. (2004). "A look at Apartheid a Decade after the fall." *Faslname Motaleat-e Africa*. Vol. 5, no. 9, pp. 81-130.
- Farhadi, M; Pourkheiri, A. (2019). "The Role of Ideology in the Revolutionary Process (Comparison of the Iranian and Nicaraguan Revolutions)." *Pajouhesh haye Jame'e Shenasi-e Siasi-e Jahan-e Islam*. Vol. 7, no. 1, pp. 73-98.
- Fowzi, Y; & Bakhshi, A. (2016). "Common and Different Aspects of Hamas Political Thought and the Political Thought of the Islamic Revolution." *Andishe-ye Siasi dar Islam*. Vol. 2, no. 7, pp. 99-122.
- Garmabdashti, S. (2014). "The Impact of the Islamic Revolution of Iran on the Hezbollah Movement in Lebanon." *Farhang-e Pajouhesh*. Vol. 6, no. 18, pp. 47-68.
- Ghasemi, B. (2018). "The Geopolitics of the Resistance and Security of the Islamic Republic of Iran based on the Discourse of the Islamic Revolution." *Faslname Afagh-e Amniat*. Vol. 11, no. 38, pp. 5-34.
- Hatem, F. (2012). *The Arab Spring Meets the Occupy Wall Street Movement: Examples of Changing Definitions of Citizenship in a Global World*. <https://doi.org/10.1080/17448689.2012.744239>
- Jamshidi, M; Mohammadi, R. (2014). "An Explanation of the Use of Soft Power in Modern Iraq in Line With the Realization of the Values of the Islamic Revolution." *Pajouhesh haye Jame'e Shenasi-e Siasi-e Jahan-e Eslam*. Vol. 2, no. 4, pp. 61-86.
- Khomeini, R. (2010). *Imam Khomeini's Sahife*. Tehran: Moassese Tanzim va Nashr-e Asar-e Imam Khomini.

- Mohammadi, H; Meikame, I. (2013). "The Impact of Oil on the US Military Presence in the Persian Gulf." *Pajouhesh haye Danesh-e Zamin*. Vol. 4, no. 2, pp. 34-52.
- Rafi, H; Bakhtiari, M. (2014). "Peace Challenges in Afghanistan." *Motaleat-e Asia-ye Markazi va Ghafghaz*. Vol. 20, no. 88, pp. 33-58.
- Saba, M. (2011). *Wall Street Protesters Inspired by the Arab Spring Movement*. <https://edition.cnn.com/2011/09/16/tech/social-media/twitter-occupy-wall-street/index.html>
- Shirkhani, M; Pirouz, B. (2012). "The Wall Street Movement, from the Depths of Economic Roots to Political Fragility." *Faslname Motaleat-e Jahan*. Vol. 2, no. 1, pp. 59-92.
- Shiroudi, M. (2005). "The Islamic Revolution and Islamic Movements." *Pajouheshname Tarikhi-e Enghelab-e Eslami*. Vol. 1, no. 11, pp. 19-36.
- Soleimani, J. (2017). "Examining the Verses of Overcoming Right over Wrong from the Perspective of Allameh Tabatabai." *Motaleat-e Tafhiri*. Vol. 8, no. 30, pp. 201-222.
- Tavakkoli, A. (2006). "Being Globalized and Making Globalized, From Claim to Reality." *Pajouheshname Eghtesadi*. Vol. 6, no. 21, pp. 15-55.
- Zolfaghari, M; Emrani, A. (2017). "The Impact of the Rise of ISIS on the Security of the Islamic Republic of Iran." *Pajouhesh haye Siasi-e Jahan-e Eslam*. Vol. 7, no. 2, pp. 169-195.