

## **The Islamic Revolution, the foreign policy of the Islamic Republic, its principles and foundations**

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### Abstract

The phenomenon of the Islamic Revolution has always been considered as the greatest socio-political development in all ages and has been considered by scientific and academic circles. And the strata that line up against the political power based on their goals, that is, the set of pro-government elements, the phenomenon of revolution as the greatest socio-political change in all ages has been thought-provoking. Foreign policy is the analysis of complex multi-layered processes, including the goals that governments pursue in their relations with other governments. Based on this analysis, the semantic framework in which foreign policy is formed is the basis for the interests and goals that decision In foreign policy is of central importance The foreign policy of the Islamic Republic of Iran is also the result of complex and multilevel interaction between governmental and non-governmental actors. In this research, we try to study the revolutionary nature of foreign policy and then answer the question that the foreign policy of the Islamic Republic and what principles and foundations have been established? Finally, we will reach the conclusion that foreign policy has an Islamic nature, based on which it is required to defend the rights of Muslims around the world and has a social identity. This research uses a descriptive-analytical method and the library method. O and articles and other available resources are done

**Keywords:** Leadership, Islamic Revolution, Foreign Policy of the Islamic Republic, Social Force

### Introduction

In the history of social and political developments in Iran, the Islamic Revolution can be considered a fundamental movement and

a fundamental change based on the identity of Iranians because the historical and cultural identity of the Iranian nation has been promoted with religious ideas and rituals in all areas of social life. The restoration of social and cultural identity can be considered the most important achievement of the Islamic Revolution and one of the most fundamental differences with other revolutions in a situation where Muslim countries due to the comprehensive presence of the West saw their identity fragmented, which is intellectually contemplative. The Islamic Revolution was able to breathe new life into this lifeless body. In fact, Islamic ideology is the most important source of soft power of the Islamic Revolution, which is the cultural, social and common language of the Muslims of the world in the political and social developments of Iran, the Revolution The Islamic Revolution can be considered a fundamental movement based on the identity of Iranians.

The Islamic Revolution, in addition to responding to the problem of identity and relying on Islamic teachings and rules, was able to differentiate itself from other revolutions. Policymakers are 2. The objective environment, which itself includes the two parts of the internal environment (internal conditions of the country) and the international environment (regional and global environment). The domestic and regional environment determines what governments are capable of doing. In most cases, it creates limitations and in some cases, it creates opportunities, which cause governments to act. Understanding Iran's foreign policy is possible according to the historical path and linear trend. The foreign policy of the Islamic Republic of Iran is overshadowed by fixed principles, which are: 1- Political geography 2- Importance of Iran in terms of economic geography and energy 3- People's desire for culture The West and its technology 4. Strong interest in independence. Research background

It is possible to understand the foreign policy of the Islamic Republic of Iran in a historical way. The constitutional framework of the Islamic Republic of Iran is formed in the context of history. Summarized. Achieving each of the goals requires facilities and capabilities. Regarding the first goal, there is no Shiite

system in Iran and no alliance with another country, and as long as it is considered as an internal goal, it will not be a problem, but the realization of Islamic rule in other countries. It is not a short-term goal. Fighting the great powers is also possible as much as possible.

An article entitled "Principles and Foundations of Foreign Policy of the Islamic Republic of Iran: An Essay on the Texts Written by Davood Gharaiaigh Zandi" in which the author first deals with the history of the foreign policy of the Islamic Republic, then describes the basic approaches to foreign policy and in the last part of the policy research Foreigners discuss the transition based on the approach of realism and idealism and believe that the foreign policy of the Islamic Republic of Iran has Islamic revolutionary origins.

Another study entitled National Identity and Foreign Policy of the Islamic Republic of Iran is written by Abolghasem Taheri. Describes.

Another study entitled Religious Principles of the Principles of Foreign Policy of the Islamic Republic of Iran is written by Amid Zanjani and Abbas Ali Tavakoli. The constitution deals with peaceful relations with non-combatant states.

In his discussion of foreign policy, entitled "Foreign Policy of the Islamic Republic of Iran: Trends and Reflections" is written by Seyed Jalal Dehghani Firoozabadi. It goes away and deals with the performance of national foreign policy in the last two decades, and finally, to get rid of this complication, proposes the formation of a single foreign policy discourse with a clear definition of national interests and goals, adopting strategies appropriate to Iran's situation and structural unity in decision-making. Gholam-Ali Soleimani and Seyed Jalal Dehghani Firoozabadi have also written another article on the semantic and institutional aspects of decision-making in the foreign policy of the Islamic Republic of Iran, which was published in the scientific-research quarterly "Theoretical Policy Research". Foreign policy as a new approach to decision analysis has been considered from the point of view of a specific actor in the center. Also, in another article, Hadi Shojaei has written the goals and strategies of the foreign policy of the Islamic Republic of Iran, which summarizes The goals of the foreign

policy of the Islamic Republic of Iran are divided into two parts: national and transnational goals and in eight sub-branches, which include strengthening and developing national power to maintain the independence of the country and globalization of Islam. Which has been written by Amir Mohammad Haji Yousefi under the title of Foreign Policy of the Islamic Republic: Limitations, Opportunities and Pressures. Another article entitled "Foreign Policy Decision-Making Process" by Abbas Maleki, who addressed issues such as decision-making, the role of expectations and influential variables in foreign policy, and another article entitled "Foreign Policy of the Islamic Republic of Iran: A Theoretical Critique and Mahmoud Coalition Plan" In this study, the author describes the goals of foreign policy based on the constitution, then deals with the contradictions in foreign policy, and in the continuation of his article, he refers to the fixed principles of the foreign policy of the Islamic Republic of Iran. Another article by Mohammad Reza Dehshiri is that the requirements of the foreign policy of the Islamic Republic of Iran in the light of a twenty-year perspective. More constructive in the field of decision-making and policy implementation  
Theoretical Framework

Foreign policy is one of the important branches of political science. The study of foreign policy and decision-making process of institutions in the more precise development of goals and strategies of governments in the international arena to obtain a more accurate analysis of their behavior and foreign policy. The foreign policy process of any country originates from various causes and factors. Accordingly, various theories have been proposed by thinkers and researchers to explain the nature of the process and behavior of the foreign policy of the Islamic Republic, based on analytical concepts resulting from They have tried to analyze why and how Iran's foreign policy. The theoretical framework used in this article to analyze and explain the decision-making institutions and factors affecting Iran's foreign policy is discourse analysis theory. Discourse is the same ideology in the traditional sense of the word, a set of ideas that are explained and justified by social actors in their organized social action. In fact,

discourse includes the social and political behavior of institutions and organizations inspired by hermeneutics and structuralism. Has expanded within itself to include elements and behaviors that have all sections of a society (Haji Yousefi, 2009: 203)

In Michel Foucaultian's theories, the transition of discourse analysis emphasizes that there is an interaction between text and context. Discourse is communication (Yahyaei, 1387: 23) Discourse analysis means a set of discovered values that are regularly used in the study of phenomena. They know (Meliz, 2003: 9) The approach of discourse analysis believes that factors such as historical context and power relations and domination and social and cultural and worldview institutions create new text or linguistic form and meanings. Examines language in relation to intralinguistic and extralinguistic factors such as social, cultural and situational context (Lotfipour Saedi, 1993: 10).

Foucault's discourse approach to linguistic communication means the manifestation of language in speech and writing, but essentially emphasizes language in the position of movement and action. Foucault believes that discourse is a communication process that takes place in two contexts. The speech that the speaker narrates to the listener and the written framework that the author sends to the reader (Mohsenian Rad, 1369: 392)

#### Islamic Revolution and Social Identity

Identity is an abstract, easy and restrained concept that has been defined many times by its characteristics. Identity is the border between us and others. The history of identity goes back to the beginning of history when man sought to define himself and his tribe and nationality. Self and discovering their differences from others Effective identity emerges when social activists use culturally available materials to redefine their position in society (Babaei, Ghasemi, 1397: 142). . The theory of social identity was first proposed in 1979 by Henry Tajfel and John Turner. Has (beauty of race, 1398: 188). The most important ideas of identity that were revived with the formation of the Islamic system are self-awareness and martyrdom. Regarding the formation of identity in Iran after the

revolution and the importance of presenting it to future generations can be expressed as follows:

1- Identity in the Islamic system is a combination of national identity and religious identity, which negatively affects the function of identity ideas by diminishing religious identities.

2- The construction of buildings that represent a part of the Islamic system should be based on the identity ideas of the system

3- Paying attention to identity ideas in the reconstruction of cultural heritage

4. Media products that conform to identity ideas such as scientism, Basijism, idealism, and the ability to survive in the category of cultural heritage for future generations.

5. On the agenda of artists, writers and members of the media about the creation of symbolic works that present the permanence of new identity ideas such as insight, epistemology and idealism (Zibainejad, 1398: 1398).

The concept of identity in foreign policy analysis

The concept of identity in theories of international relations is a kind of constructivism that expands in political practice by referring to the identity of the country. The role of the organizer is the function of the actor. Identity is a relational thing, that is, it is formed in relation to others. Political actors are often institutionalized in the context of the identity of the state and the identity of the nation in relation to other nations and states. The identity of political actors is also defined in relation to units outside the territorial boundaries (Barnett, 1996: 6).

-Foreign policy of the Islamic Republic of Iran

It is possible to understand the foreign policy of the Islamic Republic of Iran in a historical way. The framework of the Constitution of the Islamic Republic of Iran has been formed in the context of history. Summarized. Achieving each of the goals requires facilities and capabilities. Regarding the first goal, there is no Shiite system in Iran and no alliance with another country, and as long as it is considered as an internal goal, it will not be a problem, but the realization of Islamic rule in other countries. It is not a short-term goal. Fighting the great powers is also possible as much as possible

The foreign policy of the Islamic Republic of Iran is overshadowed by fixed principles, which are: 1- Political geography 2- Importance of Iran in terms of economic geography and energy 3- People's desire for Western culture and its technology 4- Strong interest in independence

Iran's foreign policy is overshadowed by fixed principles, which are: Political geography Iran's importance in terms of geography, economy and energy 3 People's desire for Western culture and technology 4 Strong interest in independence

Understanding Iran's foreign policy is possible according to the historical course and linear trend. Iran after the rule of Zandieh under the influence of the gradual decline of several governments that began in Qajar. In order to solve the problems of the country's foreign policy, solutions should be provided according to this historical context. The constitution of the country has been formed on this basis and its foreign policy section has been compiled under the influence of these historical developments (Sari al-Qalam, 1381: 5).

Foreign policy goals in accordance with the Constitution

In the international arena, the following three goals are important for the foreign policy of the Islamic Republic of Iran, which are:

6-1 Formation of Shiite government: Establishment of Shiite government in Iran will naturally be a native and unique religious government, ie other countries do not seek to form such a government.

6-2 Defense of Muslims: The second circle of foreign policy Supporting liberation movements, especially the Islamic liberation movements, as well as the Islamic world is a kind of goal and orientation for the foreign policy of countries.

6-3 Fighting arrogance: The general goal of the foreign policy of the Islamic Republic of Iran is to fight against imperialism and global arrogance and the great powers, which also includes Israel (Sari al-Qalam, 1381: 70).

The foreign policy of the Islamic Republic of Iran and its Islamic nature

With the Islamic Revolution of Iran, two great and fundamental changes took place in international relations, one is the centrality of Islam and culture in world events and the other is the establishment of the Islamic Republic

based on the model of Velayat-e Faqih, which results in a new era in foreign policy ( 7: 1387).

Given this issue, Iran's foreign policy has a special nature that can be said to be Islamic expresses the identity of the Islamic Republic and determines the interests and goals of foreign policy and how to conduct foreign policy. Islam has given a different nature to the political system in Iran based on ideology It is Islamic, meaning that the Islamic Republic of Iran has a religious and Islamic nature, not secular and derives its legitimacy from religion.

The foreign policy of the Islamic Republic of Iran consists of three layers or three decision-making levels of the decision-making structure and the outer layer of decisions, or in other words, the orientation of foreign policy decision-making.

The first layer of the decision-making level At this level, regardless of which decision-maker has a decisive position in the field of foreign policy and in the hierarchy of power, on this basis, the decision-maker in the Islamic system acts and decides. Is raised. The second layer is the decision-making structure and each political system has a different decision-making structure in which the characteristics of the decision-making structure, the role and importance of different decision-making elements are examined and analyzed. The third layer is foreign decisions or foreign policy orientation. The approach and orientation in foreign policy decisions towards the international system examines its power structure and patterns of friendship and enmity (Soleimani and Dehghani Firoozabadi, 1393: 76).

Principles and foundations of the foreign policy of the Islamic Republic

The constitution is the highest official document and political source of the system. The frameworks, generalities, and limits of the foreign policy of each country are also specified and specified in this document.

The principles enshrined in the constitution in relation to foreign policy are:

Human well-being in the whole of human society (Article 152).

Regulating the foreign policy of the country on the basis of Islamic standards (Principle 3).

Supporting the right-wing struggles of the oppressed against the arrogant everywhere in the world (Article 154).

Consistent leadership and leadership and its essential role in the continuation of the Islamic Revolution (Principle 2).

Defending the rights of all Muslims in the world (Article 152).

Denial of any form of domination and domination (Principle 2).

Prevention of foreign economic domination of the country's economy (Article 43).

Peaceful relations with non-combatant states (Article 153).

What can be used and deduced from these principles more than other concepts is the nature and essence of the inclusive, transnational, transnational, and patriotic Islam of the ideals explained in which even human well-being in the whole of Iranian society is an Islamic goal for the republic. And in general, the system of the Islamic Republic has determined (Hatami Rad, 1385)

Fundamentals of foreign policy from the perspective of Imam Khomeini

Imam Khomeini (ra) is a religious leader and has a political thought based on Islam. Therefore, according to the specific principles of Islam, including the book and tradition, he has expressed principles based on principles. Morals and intellect form the basis of Imam's foreign policy. Imam (ra) says in this regard: The content of this revolution is Islam and Islamic ethics and human ethics and education of human beings on the standards of humanity (Sahfieh Noor, 1980: 45- 41). Imam says elsewhere: It does not make sense for the Islamic government of Iran to sit at the table of reform with a government that has no belief in Islam and the morality of humanity. Or he quotes the words of Imam Ali (AS) about helping the oppressed and bases himself on it: Be the enemy of the oppressor and the oppressed friend (Nahj al-Balaghah, letter 47). The principles of foreign policy designed by Imam Khomeini can be considered as one of the official sources of decision-making in the policy of the Islamic Republic of Iran, so that even the new leader of the Islamic Revolution has repeatedly stated that the general line in the policy of the Islamic

Republic of Iran is the same line. Imam Khomeini (ra) has explained and drawn (Izadi, 1371: 111). In fact, it can be said that the unique characteristics of Imam Khomeini (ra) such as jurisprudence, courage, incompatibility, determination, purity and mysticism Which has created a powerful role for them and this leadership role was extremely important in how to make decisions in internal and external dimensions (Haghighat, 1997: 520).

Principles of foreign policy from Imam's point of view

10-1 The principle of exporting the revolution: The export of the revolution is one of the topics of interest to the Imam, which means exporting the experiences of the Islamic Revolution to other countries of the world. From Imam Khomeini's point of view, the purpose of exporting the revolution is the spread of Islam (Sahfieh Noorj, p. 21). In his view, in order to overcome problems, one must stand against all powers and export human values from here to other parts of the world. In fact, in his view, exporting the revolution has a cultural aspect. Foreign policy, like the Iranian revolution itself, is a reflection of Iran's domestic political dynamics. In fact, the main goal of Iran's foreign policy from the very beginning of the new government was to propagate revolutionary Islam. Elsewhere in the universe, Ruhollah Ramezani has determined elsewhere that Imam Khomeini's demand for a revolution is rooted in his ideology and Iranian-Islamic political culture (Esposito; Ramezani, 2003: 56). Considering these issues, it can be concluded that the issuance of the revolution from Imam Khomeini's point of view is the same as the issuance of pure Muhammadan Islam (PBUH) which is one of the missions and obligations of the Islamic government and as a result, support for deprived and oppressed nations and support for the government. The Islamic world finds meaning in this regard.

10-2 The principle of denying the mustache: Another principle of Imam Khomeini's foreign policy is the denial of domination and domination. Sabila (Nisa '141), who says that God has not given dominion over the believers to the unbelievers, acknowledges that we are the logic, the logic of Islam is that dominion should

not be over you. You should not be under the domination of others, we also want not to be under the domination (Sahfieh Noor, 139: 1357).

10-3 Defending the unity of Islam and Muslims: He mentions Iran's foreign policy program as the program of Islam and says:

We are ready to defend Islam and Islamic countries and the independence of Islamic countries in any case. Our plan is the plan of Islam. Unity is the word of Muslims. We know the unity of Islamic countries.

Religious principles in the principles of foreign policy of the Islamic Republic of Iran

The foreign policy of any country is based on principles rooted in specific principles. By studying the constitution of the Islamic Republic of Iran, the principles of this foreign policy in Iran can be considered as follows: preserving the independence and integrity of the country, denying domination, supporting the oppressed and peaceful relations with governments. It is non-combatant. These principles are rooted in religious and Islamic teachings (Amid Zanjani and Tavakoli, 1391: 217).

11-1 Preservation of independence, territorial integrity and denial of domination

The sovereignty of the country in the field of international relations is defined as the equivalent of independence (Hashemi, 1382: 392). Article 9 of the Constitution states that "no individual, group or authority has the right to inflict the slightest damage on the political, cultural, economic, and military independence of Iran in the name of exercising freedom." It has emphasized the preservation of the independence and integrity of the lands and the denial of domination (Amid Zanjani and Tavakoli, 2012: 220).

In the verse "O you who believe! Allah Nafsah Wali Allah Al-Masir (Al-Imran / 28). These verses show that the Muslim community should beware of the domination of infidels and even their closeness and friendship with them. He knew that verse one hundred and forty-one of Surah An-Nisa ', which rejects any domination and superiority of the infidels over the believers, "Len Yajal Allah al-Kafrin Ali al-Mu'minin Sabila", which is known as the rule of denying the mustache (Amid Zanjani and Tavakoli, 1391: 221).

11-2 Denial of domination

Article 152 of the Constitution states that this rule is derived from the rules of Islam, which does not tolerate hegemony and arrogance. Is .

11-3 Support for the oppressed

Weakness from the root of weakness means to weaken and weaken (Bandar Rigi, 1374: 992). In Islamic culture, it refers to people who are oppressed culturally, politically, socially and ideologically due to the oppression of the arrogant (Makarem Shirazi, 9: 1381). According to Article 154 of the Constitution which states: The Islamic Republic of Iran considers human well-being in the whole of human society as its ideal and recognizes independence, freedom, government, right and justice as the right of all peoples of the world. Allah and the oppressed of men and women and parents who say that the Lord of the Hell is the last of the oppressive village of the people "who calls the Muslims to jihad to save others and sacrifice in the way of the oppressed of the world in the verse" Supporting the oppressed and one of the goals of the mission of the prophets is introduced according to the verses and the principles of the Constitution of the Islamic Republic can not remain silent about the fate of the oppressed but is required to take steps to support the oppressed ).

11-4 Peaceful reciprocal relations with non-combatant states

Article 152 of the Constitution, in addition to the principles of preserving the independence and integrity of lands and denying domination of peaceful relations with non-combatant states, is also mentioned. Khalilian, 1568: 1368). Dar al-Islam is the country and the land of the Islamic Ummah, which is in the realm of Islam and is under the influence of Islamic rules (Amid Zanjani, 1377: 223). While Dar al-Kufr refers to a land where Islamic rules are not common in the verses "O you who believe! He calls on Muslims to coexist peacefully, which calls for peace and reconciliation in the event of conflicts between two Islamic societies in Islamic societies (Amid Zanjani and Karimi, 2012: 226).

Conclusion

The phenomenon of the Islamic Revolution has always been considered as one of the greatest socio-political developments in all eras and has

been the subject of consideration in academic and scientific circles. The revolution is created by individuals and strata that are based on their goals against political power, which is a set of pro-government elements. The revolution is formed in a special discourse that our revolution was formed in a religious and Islamic context. We have dealt with society and stated that identity is an abstract and restrained concept that has several definitions. The most important concept of identity of the Islamic system was self-awareness and martyrdom. It is often an institution that shapes the nation-state identity. The study further points to the goals of foreign policy based on the constitution, which itself has three main goals: the formation of a Shiite government, the defense of Muslims, and the fight against global arrogance, including Israel. We stated that the Islamic nature of foreign policy, which is based on the model of Velayat-e-Faqih, expresses the identity of the Islamic Republic and determines its interests, ie it is based on Islamic ideology and not secular nature. The Islamic Republic is required to defend the rights of Muslims, which is itself derived from the verses of the Holy Quran. We have mentioned some of these verses in the text of the study. Reason and moral values form the basis of Imam's foreign policy. The principles of foreign policy from Imam's point of view also include: The issuance of the revolution is the spread of Islam.

The last discussion in this article deals with the religious principles in foreign policy, which is the first principle of preserving the independence and integrity of lands and the denial of domination, which we explained by quoting Quranic verses. The third principle is peaceful relations with non-combatant states. According to Article 152 of the Constitution, we have discussed with reference to Qur'anic verses that the Holy Qur'an calls on Muslims to coexist peacefully and to call for peace in the event of conflict. he does. Given the developments we have witnessed in recent decades, it is suggested that the elite be used more in foreign policy discussions and that government behavior be more in line with defined principles and criteria. Other suggestions include:

- 1- Promoting the ability to negotiate and dialogue and emphasizing the culture of bargaining in order to pursue national goals and flexibility in speech and declarative policies.
- 2- Paying attention to cultural and civilizational fields in order to increase regional and international interaction, as well as trans-regional ones, and strengthening cultural-civilizational fields.
- 3- Promoting the status of the country within the global body by observing the rules of international play and by considering the international collective space as an acting space as well as the space of success in the international arena and by minimizing environmental conflicts.
4. Adopting a neo-pragmatic policy through simultaneous attention to the realistic idealism of interactive extraversion, the promotion of human development and national cohesion.
- 5- Improving the role and position of the country in regional and international equations and increasing the capacity to influence regional and international processes and agendas through active participation in creating, shaping-directing and directing political dynamics and playing a role in organizations. Regional and international based on the country's geopolitics and operational sphere of influence based on national capacities and striving for Iran's competitive advantage and actual and potential capability.

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