

Anti-arrogance and Support of Indigents across the World in Imam Khomeini's Foreign Policy Thoughts Emphasizing on the Semantics of Indigence and Arrogance in Almizan Interpretation

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Abstract

In this paper, it will be tried to explain the Koranic documents about anti-arrogance and support of indigents across the world according to Almizan interpretation, employing the text-based interpretation. Then it will be shown that these two principles have been focused and revived by Imam Khomeini. In fact it will be proved that Imam Khomeini has attempted to review the concepts of anti-arrogance and support of indigents across the world inspiring by the holy Koran, and has established them as two columns of his internal and foreign policy. Meanwhile it will be tried to study the concepts of anti-arrogance and support of indigents, their dimensions, their types, and their components according to Imam Khomeini's viewpoint to show that the Koranic concept of anti-arrogance and support of indigents across the world is among the key components of his thoughts in the direction of realization of the universal government of Islam.

Keywords

Arrogance, Anti-arrogance, Indigence, the Indigent, Imam Khomeini, Islamic Republic of Iran.

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Introduction

The occurrence of the Islamic Revolution was among the most important events having deep influence on the international system. Western countries had experienced many ideologies such as nazism, liberalism, socialism, nationalism, and communism, but during recent centuries a religious approach, or revival of the political tradition of Islam and such themes as jihad, martyrdom, ommat, rejection of indigence, anti-arrogance and imam were not digestible for the West (Shokras, 1369: 6).

The victory of the Islamic Revolution proved that religions and specially Islam not only were not weakening under the influence of modernization, but also, they were being revived as the most important way of saving humanity from oppression and injustice opening a window of spiritualities and religious beliefs for indigents in the direction of rescue of humanity from the chains of arrogant powers (Mohammadi, 1387: 45). According to Phoko, this revolutionary-religious phenomenon was empty handed (Phoko, 1377: 43). The Islamic Revolution changed the discourse of universal negotiations and sent the main actors out of the national-governmental atmosphere. According to this new discourse the major struggle is not only among different states with different interests, but also it is among the owners of power and the arrogant, from one side, and groups of people and indigents across the world from the other side. Through this discourse, geographical, racial, ethical, and even religious demarcations were disarranged within international relations, and the struggle of arrogant states from one side, appeared with indigent nations from the other side.

Terms such as indigent, indigence, arrogant and, arrogance

have originally Koranic roots, but all of them were kept hidden after the age of the innocent Imams. In fact, they were revived and employed by Imam Khomeini. Undoubtedly the thoughts of theoretician, philosopher and thinker originated from a valuable worldview will be accepted, and this, applies to Imam Khomeini too. Anti-arrogance should be considered as one of the most remarkable concepts existing in Imam Khomeini's thought the trace of which ,can be seen clearly in his speech and actions during his life time. In this paper, it will be tried to study and explain the attitude of Imam Khomeini as the founder of the Islamic Revolution toward the universal arrogance by using the text-based interpreting technique.

The major question put forward in this paper is: "What are the main components of arrogance and their producers from Imam Khomeini's viewpoint? To answer this question, regarding the Koranic roots of those terms, the interpretation of Almizan will be employed, and then the dimensions, components, and the ways of dealing with the arrogant in Imam Khomeini's style will be carefully studied.

1. Indigence and arrogance in the holy Koran

The terms of arrogance and indigence have Koranic roots. First these two concepts should be carefully studied.

1-1. Lexicology of the word indigence

Indigent is a person who has been brought to indigence by others; he himself, and others consider him as indigent while, in reality, it is not so (Dehkhoda, 1377).

In this regard, it is notable that indigence in Arabic is equivalent to colonialism with the difference that colonialism refers apparently to “improvement” but in reality it means “to ruin”, while the word indigence has no difference in its apparent and hidden meanings (Allameh Tabatabaee, 1374, Vol, 5: 247).

1-2. The signs of indigence

There are some signs for indigence in the holy Koran as follows:

1-2-1. Deprivation of power

The meaning of indigence in the sura of A'raf: 150 refers to disability of an individual to do his duties, whether he uses his physical power or not. In this sura, inattention of people to Haroon (P.b.u.h.) and his commandments is in order to weaken him. Therefore, indigence in this specific case does not refer to disability in thinking, physical disability, or neglecting to do one's best, but it refers to the disability of an individual to do his duty due to attempts of a group instigated by a source of power (Allameh Tabatabaee 1374, Vol. 8: 323-324). In the sura of Hood: 91 also the word “weak” has been used with the same meaning (Allameh Tabatabaee, 1374, Vol. 10: 560).

1-2-2. lack of any choice

According to the sura of Nassa: 75, the indigent suffer from disability and oppression. They also know that the only way for them is to escape from the present condition, but they are not able to do so. Therefore they resort to Allah and ask him to help them (Allameh Tabatabaee, 1374, Vol. 4: 673).

1-2-3. Lack of social opportunity

Arabian tribes, before the emergence of Islam, were constantly exposed to attacks of both, insiders and outsiders, but after the start of the holy Prophet's mission they were rescued and changed to a powerful ommat (Allameh Tabatabaee, 1374, Vol. 9: 67). The holy Koran points to this, and introduces them as the indigent.

1-2-4. Blindly imitation of beliefs of the arrogant

A majority of people try to imitate the behavior of social characters to join an ideology, without thinking about it. For this reason, when they feel its danger and get retribution for their deeds, both, the leaders, and their followers consider each other as guilty. According to the Koranic sura of Ebrahim: 21, these individuals also are indigent (Allameh Tabatabaee, 1374, Vol, 12: 60).

1-2-5. The indigence of independent groups

According to the Koranic sura of A'raf: 73-76, when a messenger starts his invitation among the people of a society, the first group who joins him are individuals who are not dependent on any power, wealth, or even on any knowledge. Such people decide to accept the new ideology only based on their God seeking nature. Then, arrogant individuals who are missing their benefits, come to this group and ask them why they decided to join the new ideology without their guidance (Allameh Tabatabaee, 1374, Vol. 8: 229).

1-3. Lexicology of arrogance

In Arabic, this word comes from the root of "pride" meaning to desire for betterment, refuse to accept the right, hegemonism, co-

lonialism, and exploitation (Dehkhoda, 1377). In the holy Koran, the worst type of pride consists of not to comply with the commandments of Allah and his prophets.

In the Koranic sura of Jasieh: 31, it is pointed to this type of arrogance that consists of not accepting the orders of God by pagans (Allameh Tabatabaee, Vol. 18: 273). Also in Baghareh: 87, the disobedience of omamats toward God's orders, and also disavowal and murder of some prophets by arrogant individuals have been considered as the instance of arrogance (Allameh Tabatabaee, 1374, Vol. 1: 330).

Accordingly, this involves such concepts as megalomania, boasting, and superiority, therefore, it is generally a disagreeable quality. On the contrary, indigence is not necessarily indicative of a disagreeable quality in the indigent individual. As the holy Koran shows the background of indigence, it should be traced in the beginning of social life of humans. It can even be claimed that arrogance has been existing in the primitive human beings. In other words, from the moment that Satan refused to obey the order of God, arrogance came to existence. For this reason, Imam Ali (P.b.u.h.) in his Ghasse'eh sermon introduces Satan as the pioneer of arrogance, because he was the first individual who disobeyed the order of Allah, and denied the superiority of Adam (Nahjol-balagheh, 1387: 287).

1-4. Signs of arrogance

There are some signs for arrogance in the holy Koran as follows:

- a) domination seeking and megalomania (not real superiority) Ahghaf: 20, Fosselat: 15).

- b) causing disunion among individuals (Ghesas: 4).
- c) pitiless suppression of opponents (A'raf: 88).
- d) promotion of corruption among people (Ghesas: 4).
- e) humiliation and insult toward people (Zokhrof: 47).
- f) extravagance and prodigality (Yunes: 12).

According to the holy Koran, the arrogant individuals consider themselves as better than every other person, cause disunity among people employing different excuses such as color of skin, race, religion, nationality, country and city of living. They like to promote corruption across societies and try to occupy people by debauchery so that they become weak and lose their real identity (Allameh Tabatabaee 1374, Vol 12: 60-61 and 334). Of course the arrogant are not more than a minority, and if people do not collaborate with them, they won't have any power. In fact their power is fake and they are not so strong. On the other hand indigent individuals are not so weak. The problem with the indigent is not a real disability; rather they suffer from their own negligence and blindly imitation of the arrogant. In fact the arrogant group suppresses indigents using their own power (Allameh Tabatabaee, 1374, Vol. 18: 250). That is why the mission of all messengers was to awaken groups of indigents in order to rescue themselves from the chains made by the arrogant (Koran, Nahl: 63).

1-5. Grounds and factors resulting in emergence of arrogance

Several factors have been mentioned in the holy Koran for the emergence of arrogance as follows:

1-5-1. Wealth and power

In several places the holy Koran has considered wealth and power as two factors leading to arrogance. For example in Zokhrof: 51, Ghesas: 76, and Fosselat: 15, it has been mentioned that some people are deceived by their wealth and go toward arrogance (Tabatabaee, 1374, Vol. 13: 430).

1-5-2. Cultural poverty and intellectual dependence

According to the holy Koran, Ghafer sura: 47, sometimes, beside colonizers, indigents themselves play a role in the promotion of arrogance because they give positive answer to their intrigues and follow their commandments. Also the sura of Saba: 31-33 says that the arrogant dictate their thoughts to indigents and they follow their way because of cultural weakness which often is associated with economic and military weakness. Such an indigence is not less than colonialism and these indigents share the other worldly torment with the arrogant. According to these Koranic verses in the Resurrection Day, indigents will address the arrogant and will consider them as the factors of their misery and unbelief, and the arrogant will reply: “We didn’t close the way of salvation to you, and you yourselves are guilty” (Allameh Tabatabaee, 1374, Vol. 16: 576).

1-5-3. Imagination of superiority in creation

Belief in superiority in creation also is a factor of arrogance (Allameh Tabatabaee, 1374, Vol. 17: 344). This Satanic quality was first represented by Satan and then became the origin of many corruptions and oppressions. It can in fact be considered as the root of

racism and false superiorities (the holy Koran, Sad: 75-76).

1-5-4. Inattention to God's limitless power

According to the Quranic sura of Ad: 15, one factor of Ad tribe's blasphemy was their inattention to God's limitless power. In the sura of Ghesas. 78, also inattention toward Allah's unlimited power has been mentioned as the cause of this blasphemy.

1-6. The characteristics of arrogant governments in the Holy Quran

Beside the Koranic verses that explain the meaning and consequences of arrogance in individuals and societies, there are other verses about the arrogant governments during several messengers' time and their interaction with prophets. The specific concentration of the holy Koran to this topic shows the degree of importance of this case in religious discussions. Reviewing these verses indicates the following characteristics about the arrogant governments:

a) breach of promise (non-commitment to treaties and agreements); (the holy Koran, A'raf: 134-135, and Zokhrof: 49-50).

b) causing people to indigence (the holy Koran, Zokhrof: 59, Ghesas: 4, Taha: 79, and Saba: 31-33).

c) forcing people to obey their rulership employing the following ways:

1. humiliation of opponents (the holy Koran, Zokhrof: 52, Hojr: 6, Dokhan: 14, and Ghalam: 51).

2. threatening of opponents (the holy Koran, Shoara: 26, E'raf: 7, and Yunes: 83,

3. intrigue and causing disunion among opponents (the holy Koran, Ghafer: 25, 25).

4. pogrom of opponents: (the holy Koran, E'raf: 141: Ghesas: 4, Baghareh: 49, and Shoara: 29).

d) using force and military control to achieve their goals (the holy Koran, Baghareh: 49, Yunes: 90, and Taha: 77-78).

e) corruption under the coverage of reformism: (the holy Koran, Ghafer: 26-29), and Ghesas: 27.

f) misleading people in order to make them obey their order in several ways:

1. calumny toward individuals and ridiculing of opponents (the holy Koran, Zokhrof: 46-47, A'raf: 109, Yunes: 78, and Taha: 63).

2. accusing opponents of corruption (the holy Koran, A'raf: 109-110 and 127, Taha: 57).

3. misleading the public thoughts and seducing people (the holy Koran, Baghareh: 258, Zokhrof: 51-57).

4. using material tools to show force such as wealth and superior social class and friends (human force), and scientists (scientific force) (the holy Koran, Zokhrof: 51-53, A'raf: 111-114, Taha: 64, Yunes: 88).

5. trying to extend domination and intervene in others' affairs (the holy Koran, Ghesas: 39, Yunes: 90).

1-7. Ways to fight against arrogance

Through referring to the holy Koran, ways of fighting against arrogance are as follows:

1-7-1. Patience and persistence

In the sura of A'raf, the victory of Bani Israel against Pharaoh has been considered as the result of their patience in their fight. Therefore, the indigents can overcome the difficulties produced by the arrogant by patience and become the owners of the earth (Allameh Tabatabaee, 1374, Vol, 5: 50).

1-7-2. Having a powerful leader and trustworthy friends

In the sura of Nassa: 75, the powerful leader and trustworthy human force have been introduced as two necessary conditions to fight against oppressor. As this sura explains the first demand of indigents who were involved in hardship by enemies was to have a competent leader and loyal friends in order to be rescued (Allameh Tabatabaee, 1374, Vol, 4: 673). Therefore in order to get out of hardships produced by enemies, more than everything, the presence of a compassionate leader and loyal friends is necessary.

1-7-3. Unity and coherence

One of the ways used by the arrogant to exploit indigents is to dissipate disunity among them. In the sura of Hojarat: 10, it has been recommended to have unity and coherence in order to neutralize the intrigues of enemies. In Islam, unity has been extended even beyond Muslims and within other groups who believe in Allah and they have been asked to help Muslims to defend the principle of monotheism (Allameh Tabatabaee, 1374, Vol. 18: 470).

1-7-4. Offensive encounter with arrogance

In sura of Nessa: 76 it has been emphasized on offensive encounter with pagans. The manner of the holy Prophet also has been defensive against pagans. For this reason, when he wrote letters to the kings of Iran and Rome, he spoke with them in a superior status (refer to Salehi Shami, 1414, Vol. 11, 361). It holds true about his letters to the king of Egypt and the Second Najashi the king of Yamameh (Sobhani, 1381, Vol. 2: 262-630).

1-7-5. Humiliation and breaking the false glory of arrogant

According to the teachings of the Nooh sura: 71, people usually become pride when everything is according to their wishes, and they become encouraged to disobey, and the first stage of their disobedience is their desire for superiority, and arrogance toward others. In this sura, Nooh (P.b.u.h) speaks to his enemies in a humiliating tone. In the sura of Taha: 72 also the tone of speaking of enchanters with Pharaoh after joining Moses (P.b.u.h.) is humiliating. After they were threatened by Pharaoh to cut their hands and legs, they joined Moses and took the false glory of Pharaoh under question. According to the holy Koran, this kind of speaking breaks their proud (Allameh Tabatabaee, 1374, Vol. 14: 352).

2. Anti-arrogance and support of indigents in Imam Khomeini's thoughts

Since the most important political and social aim of Islam is to establish social justice, the followers of pure Mohammadian Islam feel themselves committed to support indigents and fight continually against the arrogant. "We are supposed to rescue the op-

pressed and deprived people. We are obliged to be the supporters of the oppressed, and the enemy of the oppressors. This is just the duty that Imam Ali (P.b.u.h.) reminds his two sons. He tells them to be the enemy of oppressors and to be kind to the oppressed people. He also says: I accepted the rulership because Allah has assigned the Islamic scientists not to be silent toward the voracity and plundering of oppressors and hunger and suffering of the oppressed nations” (Imam Khomeini, 1378, 28-29).

In fact, defending the rights of the oppressed is the everlasting motto of the followers of pure Mohammadian Islam: “The most salient different of the committed Islamic clergy from so-called clergy is that the former have always been the target of poisonous bullets of imperialism and its first bullets have always hit their hearts. But the so-called clergy have always been under the support of the oppressors. Up to this date I haven’t seen a so-called clergy to object against the aggressive Russia or the United States of America. On the other hand, I haven’t seen a real clergyman to be indifferent toward the sufferings of bare-footed oppressed people.

Islamic nations know why individuals like “Motahhari” and “Beheshti” in Iran, “Sadr” and “Hakim” in Iraq “Ragheb Harb” in Lebanon, and “Koreim” in Pakistan and other countries are the targets of terrorism” (Imam Khomeini, 1379, Vol. 21: 120).

What is perceived from Imam Khomeini’s thought is the classification of all countries to three major groups according to their support of indigents and oppressed people and their anti-arrogance as follows:

2-1-1- Brotherly relationship with Islamic Countries

Imam Khomeini's teaching in relation to friendship with Islamic nations and supporting the oppressed against the oppressors forms Iran's foreign policy. Unity strategy in his ideology about foreign policy is based on God's recommendation:

“According to God's recommendation, we announce our brotherhood with all Islamic states in any country all around the world” (Imam Khomeini, 1379, Vol. 15: 477).

Brotherly relationship with Islamic countries is in order to realize the unity and brotherhood of all Muslims in the righteous frontier of indigents and to fight against Israel and U.S.A.

“The holy Koran has warned: If you dispute with each other, you will become weak. You can see the signs of weakness in Arabic nations. What weakness is worse than it that Islamic countries with all their political and military power, are so weak against Israel?” (Imam Khomeini, 1379, Vol. 16: 35-36).

The great congress of Haj is an Islamic important duty. It is a suitable place to extend brotherly relationship among all Muslims across the world.

“It is urgent that pilgrims of Kaaba” from all nations obey the recommendations of the holy Koran, resort to Allah's rope and don't get dispersed” (Imam Khomeini, 23).

As it seems in this approach, Imam Khomeini's thinking is based on cooperation which should play a decisive role in the achievement of the Islamic goals and unity of Muslims across the world (Imam Khomeini, 1379, Vol. 6: 119, Imam Khomeini, 1379,

Vol. 7: 164).

The other dimension of Imam Khomeini's policy-making approach, about unity and brotherly relationship with other Muslem countries is to assign duties:

“We are obligated! It is not the case that we all sit in our rooms and wait for the coming of Imame Zaman. We shouldn't take our rosary and say, “O' God hurry in sending Imame Zaman!” This can be done by our own actions. We should prepare its ground by unity with all Muslems” (Imam Khomeini, 1379, Vol. 18: 268-269).

Imam's inclination toward creating brotherly relationship with other Muslem nations is based on his Islamic deliberation:

“Those who have great responsibilities are the Islamic nations, and their leaders. Perhaps their responsibility is greater than anyone else”, (Imam Khomeini, 1379, Vol. 2: 29-33).

The Unity Week was announced by Imam Khomeini in order to promote the brotherly relationship among Muslem countries and transition from religious disputes:

“I pray that Allah give health to the champion nation of Iran and they really create unity during the Unity Week. We are in urgent need of unity. It is the recommendation of the holy Koran to us” (Imam Khomeini, 1379, Vol. 19: 436).

In Imam's viewpoint the components of this unity are as follows:

common prophet, common heavenly book, and belief in the one God. All of these together can make up a power highly strong-

er than any power in the world.

“Islamic nations... have one book, and one prophet. They should always be united. They should have multilateral unity. If this is achieved they can overcome all difficulties and their power will overwhelm all other powers across the world” (Imam Khomeini, 1379, Vol. 6: 125).

Regarding all these cases, it seems that the approach of “brotherly relation” with other Islamic countries In Imam’s ideology can be explained from two viewpoints as follows:

a. First, it has roots in the holy Koran and the manner of the holy Prophet. Allah addresses his servants through a good brotherly relation and advises them to be serious against pagans. The practical manner of the holy Prophet is based on transition from ethnical and racial classifications in order to make an Islamic society on the basis of brotherly relation. Imam Khomeini is concerned about the formation of such a society to return the past glory of Islam.

b. Second, the strategy of “brotherly relationship” was a reaction of the Islamic revolution of Iran to the oppression of dictatorial powers. The most important issue in the establishment of brotherly relationship within the framework of paying attention to the basic values of Islam was commitment to the Islamic mottos. One of the most important concerns and common problems among Muslims is the issue of occupation of Beitol-Moghaddas. A glance at Imam’s speeches shows that the problem of Palestine has a specific place for him. In fact the protection of the past glory of Muslims and defense of their rights across the world is his major concern. The main framework of Palestine’s concept can be classified as

follows in Imam's ideology:

1. His ideology is completely different from any anti-Semitism:

“We know that the case of Jewery is different from their government's case. We are opposed to their government, because they are opposed to all religions. They are not Jewish. They are political individuals who do some tasks under the title of Jewery that even the Jewish people hate them; so all human beings should hate them.” (Imam Khomeini, 1379, Vol. 7: 290).

2. Imam Khomeini's ideology is anti-Zionism:

“... It is required of every Muslem to allocate part of his money to these fighters in the way of Allah who are fighting in order to destroy the pagan Zionists...” (Imam Khomeini, 1379, Vol. 2: 199).

In this regard, Imam Khomeini's anticipations about the plans of Zionism for the Western part of Asia are really amazing. (Refer to Imam Khomeini, 1379, Vol. 6: 261).

3. In Imam's ideology the Palestinian issue is not an Arabian problem; it is related to all Muslims and Imperialism and Zionism are both the enemies of Islam ,and all Muslims should help Palestinians in this fight.

“Today Palestine is on top of our miseries. Lack of unity among some Arabian Leaders is the main factor causing this misery although they have rich natural resources. This seven-hundred population has not been able to cut the hands of Zionism from Islamic countries and end its interventions.

Now it is the duty of Islamic countries and specifically Arabi-an nations to fight in order to protect their own independence and help this group” (Imam Khomeini, 1379, Vol. 2: 466).

4. In Imam Khomeini’s viewpoint the necessity of humanity is to defend the oppressed against oppressors:

“Now it is about twenty years that I have constantly been reminding the danger of international Zionism, and today, this danger has become greater than any other day. Today this imperialist “bloodsucker” has started its attempts to defeat all the indigent across the world. Our nation and other free nations across the world should stand in front of dangerous tricks of Zionism” (Imam Khomeini, 1379, Vol. 14: 77).

5. Imam believes in neutralization of Israel’s existence and any kind of recognition of Israel as a state because it is a usurping group:

“From the first days that we began this movement, our issue was the extinction of Israel...” (Imam Khomeini, 1379, Vol. 15: 130).

6. Imam Khomeini is monist in his viewpoint and through it, Israel will be extincted.

“All Muslems should become allied and uproot this origin of corruption and don’t let anyone assist it. I pray to Allah to help all Muslems have necessary unity to do this task” (Imam Khomeini, 1379, Vol. 7: 66).

Imam Khomeini considered the dispute among Muslem nations as the main origin of their failure. Therefore, he advised them to

become united to fight against international Imperialism as a fight between Islam and paganism as the major concern of the Islamic revolution of our country.

3-2. Respectful relationship with non-arrogant countries

Independence and non-domination of pagans toward Muslims formed the foundation of Imam Khomeini's ideology. He explains this in his meeting with the ambassador of that time's USSR in Iran as follows:

“We are inclined to have good economic and political relationship, conditioned that the bilateral respect is observed”
(Imam Khomeini, 1379, Vol. 7: 89).

In another place he says: “We want to make friends with all nations of the world, except with those who decide to oppress toward us” (Imam Khomeini, 1379, Vol. 11: 153).

In fact, he takes the best advantage of religious teachings to show his political behavior and express the explicit instances of hegemony and fighting against it. He introduces USA as the Great Satan and the symbol of international paganism and arrogance. (Refer to Imam Khomeini, 1379, Vol. 11: 302-303). Having friendly relationship with all non-arrogant nations, along with protecting independence, having humanly relationship based on bilateral respect is among his prerequisites to expand relationship with other countries:

“Some malevolent or unaware individuals claim that we should not have relationships with others. It is because they don't know or they have a grudge. Today no government can

live alone. Islam is a social system that wants to have ideal relationship with all nations across the world. At the time of Islam's emergence, the holy Prophet sent envoys to other countries. Anyhow, we should have relationships with those who don't have any grudge. This must be established gradually. I hope this will be done and our government will be successful. But we shouldn't be under any domination. They should not intervene in our affairs" (Imam Khomeini, 1379, Vol. 19: 413).

In his meeting with the ambassador of USSR as a superpower also he says:

"We are inclined to behave peacefully toward others. Of course our government will act in a manner that is economically and politically useful for both parties..." (Imam Khomeini, 1379, Vol. 6: 220).

Tendency toward sending ambassadors to the farthest points of the world, establishing peace and friendship and having neutral policy were the characteristics of the future Islamic government that Imam Khomeini promised in Paris. ((Imam Khomeini, 1379, Vol. 18: 323).

Imam Khomeini's peaceful approach within this framework was very effective in calming down the restless atmosphere of Iran's foreign policy during 60s. Iran has always tried to support as much as possible the indigents across the world while keeping its peaceful relationship with other countries:

"We share the sorrow of all indigents across the world and support them. They themselves should arise against op-

pressors; they shouldn't wait for their governments to do so”
(Imam Khomeini, 1379, Vol. 14: 139).

3-3. Hostile relationship with arrogant countries (Anti-arrogance)

From the beginning of his fight against Shah, Imam Khomeini directed his attacks toward USA and Israel so that fighting against America and Israel as the ringleaders of universal arrogance became the main pivot of revolutionary Iran's foreign policy. Imam Khomeini followed monotheistic approach in his encounter with universal arrogance. In that approach, those countries were called non-monotheistic who employed order and justice only to protect their own interests (Refer to Imam Khomeini, 1379, Vol. 11: 13-14). According to Islamic foundations, countries that find their interests in racial approaches and the consistency of their lives depends on killing and torturing other political groups are considered as human enemies. The main aim sought by Imam Khomeini's approach is the extinction and defeat of universal arrogance to establish peace across the world (Imam Khomeini, 1379, Vol. 11: 261). Iran's irreconcilable fight also has been with the aim to cut dependence on the arrogant (Imam Khomeini, 1379, Vol. 11: 265-26). Imam Khomeini considers the relation between Iran and the arrogant as the relation between a wolf and a lamb (Imam Khomeini, 1379, Vol. 10: 55-59). This is in fact his emphasis on Iran's irreconcilability in its fight with the arrogant, because Iran started its revolution with monotheism and the world of arrogance tried to defeat that movement. Suspicion toward superpowers who were attempting to dominate upon Iran and Islam, made Islam's hostile

encounter clearer (Imam Khomeini, 1379, Vol. 13: 225-227). In Imam's ideology, fighting is in fact a reaction to the arrogance of international hegemony:

“Our nation, with its strong will power and faith in Islamic orders is obligated to fight against all powers. We want other countries not to intervene in our internal affairs” (Imam Khomeini, 1379, Vol. 6: 220).

Imam invites Muslims to arise with unity in the shadow of monotheistic flag in order to cut the hands of super powers from our rich resources (Imam Khomeini, 1379, Vol. 13: 211). When Imam enters the stage of battle with arrogance, he considers reconciling with Islam and arrogance as meaningless (Imam Khomeini, 1379, Vol. 14: 164). Islam's deep belief in the rightfulness of the Islamic Republic of Iran makes him more decisive to defend Iran's revolution:

“Even if everyone leaves me and I become lonely, I will continue my way against pagans and their oppression and idolatry” (Imam Khomeini, 1379, Vol. 20: 318-319).

Some dimensions of campaign against domination and arrogance system in Imam's ideology can be explained as follows:

a) not being afraid of superpowers: Imam showed response against capitulation of USA (Imam Khomeini, 1379, Vol. 1: 409-413). Then he started the anti-colonialistic movement of Iran, in which, America was the symbol of Imperialistic violation during the 20th century. The new West that America was its symbol, was a cultural threat against Islam and propagandized against traditional and cultural values of Islam in Iran. In international standard,

the hegemony of American culture formed the cultural violation. Imam's hostile positions were a response to this cultural violation. In fact, he considered America as the most harmful foreign power toward Islam even more harmful than what the USSR could be; because the latter could threaten us only using weapons and force of a small group of communists who depended on the communist party who were supporters of that country, while America was a cultural threat that could result in the misery of all nations (Imam Khomeini, 1379, Vol. 12: 1-2). Imam pointed to that Islam which was mixed with the American culture under the title of "American Islam" and introduced as the most dangerous enemy of the pure Mohammedian Islam (Imam Khomeini, 1379, Vol. 21: 180, and Imam Khomeini, 1379, Vol. 21: 240).

In Imam's foreign policy, America is the enemy of indigent and deprived nations in Iran as well as across the world:

"America is our enemy and if we depend on it, this is a humiliation for us" (Imam Khomeini, 1379, Vol. 11: 221-222).

The campaign of the Islamic Republic of Iran against American hegemony is a universal and expanded campaign along with the invitation of all Muslims to arise:

"America is the main organizer of internal disputes, infamous military coup and eventually the factor of encouraging Iraq to fight with us. America is the number one enemy of the indigent and deprived nations across the world. America is willing to do anything in order to promote its military, economic, cultural and political domination. America has ex-

ploited the deprived nations across the world by its extensive propaganda, organized by the international Zionism”. (Imam Khomeini, 1379, Vol. 13: 211).

For Imam Khomeini, fighting with America is based on the major presupposition of the eternal dispute between false and true, on which the Koranic verses have emphasized. The title of “Great Satan” also was given to America by Imam for this reason, indicating Iran’s irreconcilability toward that country (Imam Khomeini, 1379, Vol. 15: 154).

b) enmity toward Israel: Struggle with Israel gives identity to Imam Khomeini’s ideology. During the administration of Shah, Iran had good relationships with Israel, but Imam changed it to a hostile position against Israel and started an overthrowing position toward it. The Islamic Republic of Iran as a revolutionary and anti-hegemonic country considered Israel as the symbol arrogance and the symbol of Western domination and the occupying factor of the holy Ghods Land which must be destroyed by Muslims. The Koranic direction based on the necessity of fighting against pagans (as mentioned before) formed Iran’s foreign policy according to Imam’s ideology. For this reason:

1. In order to defend the rights of Palestinian nation against Israel, he called the last Friday of Ramadan month as the “Day of Ghods” (Imam Khomeini, 1379, Vol. 16: 381).

2. After the signing of “Camp David” treaty that contributed to peace between Israel and Egypt, Imam Khomeini decided to cut relationships with Egypt (Imam Khomeini, 1379, Vol. 7: 168). Here, Imam wanted Iranians and other free nations across

the world to stop all relationships with Egypt and arise against it (Imam Khomeini, 1379, Vol. 14: 77).

3. In the next stage, Imam began to warn neighbor countries to avoid making any relation with Israel (Imam Khomeini, 1379, Vol. 16: 480).

4. In the first days of campaign against Shah, Imam Khomeini put Israel and Bahatism beside each other and suggested:

“While authorities don’t quit supporting these two parties, we will continue to fight against them” (Imam Khomeini, 1379, Vol. 1: 77).

c) Taking Distance from Pagants:

In fact, his final goal is to extend the ideology of pure Mohammedian Islam among all Muslims and indigents across the world, because he believed in a very larger realm of monotheistic circle, including all indigents of the world, Muslims, and even other divine religions, although the most perfect form of encountering with oppression and arrogance was Islam:

“O’ Muslims and indigents across the world! The only system represented by Allah to rescue you from oppression of dictators, to return your freedom and independence is the Islamic system” (Imam Khomeini, 1379, Vol. 15: 240).

According to this ,the highest system for fighting against oppression and arrogance is the Islamic system, because this system is, in nature, the pioneer of pure Islam, and accordingly it arises to fight with arrogance. At the same time, it can be perceived from Imam’s suggestions that any government can be non-Islamic, and

still, resist against oppression and arrogance. In such a situation the duty of the Islamic system is to help such a society. For this reason, Imam Khomeini emphasizes on this point and reminds the authorities of the Islamic Republic of Iran to support all Muslims across the world:

“The free nation of Iran now supports the indigent nations across the world against those whose only logic is to employ weapons. We support all liberating movements across the world in the direction of freedom of nations” (Imam Khomeini, 1379, Vol. 12: 138).

Then, addressing the indigents nations he adds:

“O’ nations all over the world who are indigents! Arise from your seats and take your right, and don’t be afraid of dictators, Allah is with you; you are real owners of the Earth;- this is the promise of Allah, and Allah never breaches his promise!” (Imam Khomeini, 1379, Vol. 12: 138)

According to this discourse, support of non-Muslim indigent nations by the Islamic Republic of Iran means that, they will be supported only conditioned they arise against the cruel rulers and behave toward their people with justice.

Imam Khomeini suggests in this regard:

“The tranquility and peace of this world depends on the extinction of dictators. While this dominating uncultured class continues their cruelty, indigents won’t get access to the ownership of the Earth that Allah has promised” (Imam Khomeini, 1379, Vol. 12: 144).

Thus from Imam's viewpoint it can be claimed that:

“All Muslims should become united to cut the roots of corruption in their countries” (Imam Khomeini, 1379, Vol. 12: 144).

According to the founder of the Islamic Revolution in Iran the goal of the Islamic system as the leader of indigents of the world is to export its revolution (as the inspirer of pure Mohammadian Islam and unity) not to all Islamic countries, but also to all countries in which indigents are under the domination of the arrogant (Imam Khomeini, 1379, Vol. 13: 96). Indigent nations include even those who are not Muslims (Imam Khomeini, 1379, Vol. 16: 311). Thus, the Islamic administration is obligated to support and direct them and remain beside them in the battle line against “the American Islam” and oppression:

“We should try to establish unity among the indigent with any religion, because in the case of any weakness in this direction, two Western and Eastern superpowers will slay all of us as cancer does. We are planning to destroy all hegemonies, and you should try to behave equitably with nations. It is very important that you in your own religion, and we with our own religion observe sincerity and trust in the God on high so that his patronage may include us and rescue us from this domination” (Imam Khomeini, 1379, Vol. 17: 429).

Regarding these words, we can become united with all indigent nations and move within the framework of fighting with arrogance in order to establish the government of justice with the aim to expand the ideology of pure Mohammadian Islam with their cooperation. From Imam's viewpoint, this is cooperation, thereby, the

Islamic administration supports and directs the indigent nations to establish the society of justice. This is the final end of Islam and all messengers sent by Allah followed this end. In fact, if someone moves in the direction of justice, it is the direction of obedience which is the final end of pure Islam, and consequently this will be supported by the Islamic government:

“Today, I can see the perspective of exporting our Islamic revolution clearer than any other time; because the movement which was started by indigents and deprived nations against tyrants and the arrogant is rapidly spreading across the world. Our future is clear and Allah will soon do as he has promised. It is as if the world is getting ready to see the rise of religious leadership sun” (Imam Khomeini, 1379, Vol. 17: 480).

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