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Khomeini, by explaining the guiding principles of the discourse of pure Muhammadan Islam (PBUH), made the issue of anti-arrogance a fundamental and central principle in the foreign policy of the Islamic State. The main reason for Imam Khomeini's emphasis on the use of anti-arrogance policies is the intellectual, cultural, political and economic domination of the superpowers and foreigners over the Islamic Ummah and the oppressed of the world. According to Imam Khomeini (RA) the tangible manifestation of the global arrogance of the contemporary era is American government, which is why the American political regime is referred to as the "Great Satan." In Imam Khomeini's view, the policy of anti-arrogance is a strategy to break and also to prevent the domination of the arrogant over the oppressed. In the view of Imam Khomeini, the creation of domination by the arrogant is rooted in three things: the arrogant temperament, the self-destruction of the oppressed, and the authoritarian and dependent rulers. Imam Khomeini's "strategy" and "goal" in anti-arrogance politics are "protectionist", respectively - support for liberation movements and resistance groups - and "liberation" from the domination and awakening of human beings. Documents of anti-arrogance policy in Imam Khomeini's view are Qur'anic stories. Imam Khomeini considered the confrontation of the divine prophets with the lords and nobles of their people - Prophet Moses (PBUH) with Pharaoh, Prophet Ibrahim (PBUH) with Nimrod and Prophet Muhammad (PBUH) with the leaders of Hejaz - as a struggle against arrogance, and since the Qur'anic instructions is beyond time and beyond place, they have emphasized the need to fight arrogance. The manifestation of such a view has led to the tenth chapter of the Constitution of the Islamic Republic - the principles of foreign policy - to emphasize the denial of any hegemonic relationship, anti-arrogance policy and protection of the oppressed.

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The Holy Qur'an

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dimensions and proudly carry the message of liberation of the oppressed in the world" (Imam Khomeini, ١٣٧٨, vol. 14, p. 408).

In order to achieve such a great goal, Imam Khomeini, as an ideal, proposes the establishment of a "party of the oppressed" with a universal nature, consisting of "Muslim and non-Muslim" (Imam Khomeini, ١٣٧٨, vol. 9, p. 331). According to the Imam, the establishment of the World Party of the Oppressed is based on two principles. First, the necessity of "rising up against the arrogant and predators of the East and the West" and that "no longer allow the arrogant to oppress the oppressed of the world"; the philosophy is to establish such a world party. And secondly, the realization of the party of the oppressed as "Hezbollah" consisting of different strata of human beings throughout history, contains divine satisfaction. If it is realized, it will fulfill "the voice of Islam ... which wants the rule of the oppressed over the arrogant" (Imam Khomeini, ١٣٧٨, vol. 9, p. 280). And finally, an introduction to the Imamate and the "inheritance of the land" of all the oppressed is based on the divine promise (Imam Khomeini, 1378, vol. 9, p. 280).

Therefore, Imam Khomeini, along with the strategy of supporting the liberation movements that consider it the duty of the Islamic Republic and all Muslims, consider the main knot in the consciousness, awakening and uprising of nations to free themselves from the yoke of global arrogance - especially the United States (see: Taskhiri 1425) :

"O Muslims of the world and the oppressed, rise up under the domination of the oppressors and unite and defend Islam and your destinies, and do not be afraid of the tumult of the powerful that this century, by the will of God Almighty, is the century of the victory of the oppressed over the arrogant and the truth over the false. (Imam Khomeini, 1378, vol. 15, p. 125).

Conclusion

Adherence to the principle of anti-arrogance in the foreign policy of the Islamic State has been influenced by the revelatory teachings of the Holy Qur'an and the manners of the divine prophets. Accordingly, understanding the policy of anti-arrogance in Imam Khomeini's view depends on understanding the discourse of pure Muhammadan Islam (PBUH). In contemporary times, Imam

protection of the rights of Muslims can be examined at three levels in Imam Khomeini's thought:

First, it is at the level of the Islamic Ummah, and it requires the support of the Islamic world for movements of Islamic liberation, such as support for Hezbollah in Lebanon. Second, support for Muslims such as Palestine, Afghanistan, and Bosnia-Herzegovina who are fighting infidels for their rights. Third is the defense of the rights of Muslim minorities - such as Chechen Muslims in Russia - who are in fact in non-Islamic countries (Dehghani Firuzabadi, ١٣٨٦, p. 133).

The philosophy of such support for "all movements for the liberation of the world" (Imam Khomeini, ١٣٧٨, vol. 14, p. 77) and also honoring the poor and deprived and consequently the oppressed of the world can be seen in the statements of Imam Khomeini when he says:

"Today, the war of right and wrong, the war of poverty and wealth, the war of oppression and arrogance, and the war of the poor and the rich have been begun, and I kiss the hand and arm of all the ones around the world who have borne the burden of the struggle and the determination of jihad. I kiss those who exalted the dignity of Muslims. I kiss and offer my sincere greetings to all the buds of freedom and perfection." (Imam Khomeini, ١٣٧٨, vol. 21, p. 85).

2-1-4. the extreme of liberation

In Imam Khomeini's view, anti-arrogance and support for the oppressed and the poor pursue a special goal. In fact, liberation from the shackles of slavery and moving on the path of dignity, freedom and independence for the oppressed is the goal that Imam pursues in the philosophy of the Islamic movement and through this promises all nations liberty, even non-divine nations that are "among the oppressed of the world and have always been under the domination of the arrogant " (Imam Khomeini, ١٣٧٨, vol. 16, p. 311).

Hence, the confrontation and struggle of two arrogant-oppressive currents in Imam Khomeini's epistemological geometry is pursued for the oppressed in order to achieve the goal of liberation:

"Until tomorrow, our children will stand proudly in the face of global infidelity and bear the burden of real independence in all its

relations governing the international system, undertakes a strategic plan for the foreign policy apparatus of Islamic states that is in conflict with the components and criteria governing the foreign policy of arrogant states. Imam (RA) says in this regard:

"We must work hard in relation to the people of the world and address the problems and issues of Muslims and support the fighters and the hungry and the deprived, and we must know this one of the principles of our foreign policy" (Imam Khomeini, ١٣٧٨, vol. 21, p. 91).

Imam Khomeini's concern in order to get rid of the world's oppression is not only at the level of slogans and expressions, but he has always emphasized the continuation of such a strategy:

"We must make every effort to maintain the basic line of defense of the oppressed in any way possible" (Imam Khomeini, ١٣٧٨, vol. 21, p. 87).

The prevailing logic of supporting liberation movements in Imam Khomeini's thought is complementary and necessary for the fight against arrogance and oppression in the world. By examining the principles of Imam Khomeini's anti-arrogance policy, it can be acknowledged that the fight against arrogance in the field of action can be realized on two levels. At the first level, the direct struggle against the "arrogant and domineering" who are the main cause of the weakness of nations. And in the second level, the protection of the oppressed who are the result of the system of world domination and consequently liberation movements and movements (Dehghani Firuzabadi, ١٣٨٨, p. 133).

Such protectionist logic in Imam's thought causes him to declare his support for liberation movements at the macro and transnational levels:

"Now the free nation of Iran fully supports the weakest nations in the world against those whose logic is tanks and whose slogans are bayonets. We support all liberation movements around the world that fight for God, truth, freedom and liberty" (Imam Khomeini, ١٣٧٨, vol. 12, p. 138).

In an overview of anti-arrogance policy in Imam Khomeini's thought, it can be concluded that this policy prioritizes the protection of Muslims and the defense of their existence and rights. This

According to him, at that time, deprivation of "works of civilization" was not limited to Iranian "tribes and clans" but was common throughout Iran, including the city of Tehran. During the Pahlavi era, which was an example of an authoritarian regime of global arrogance, the citizens of Tehran were deprived of many essential necessities of life and in fact lived in slums and tents (Imam Khomeini, ١٣٧٨, vol. 8, p. 400). In Imam Khomeini's view, such deprivation at the macro level has led to intellectual, cultural, political weakness and "alienation of the colonized countries from themselves and their westernization and easternization." (Imam Khomeini, ١٣٧٨: vol. 21, p. 414 [will]).

The third consequence is the "division" between the Muslim nations and the oppressed of the world by the arrogant. According to the Imam, the arrogant are trying to "separate and divide the countries and the nations in all places where they are oppressed, whether Islamic or non-Islamic with various activities." (Imam Khomeini, 1378, vol. 13, p. 132). According to Imam Khomeini, division and separation among oppressed nations is necessary for the domination of "an oppressive minority over billions of oppressed people" (Imam Khomeini, ١٣٧٨, vol. 19, p. 481).

2-1-3. Protectionist strategy

In Imam's thought, the strategy of supporting the oppressed and liberation movements are prescribed in order to suppress global arrogance and free the oppressed from their yoke. Such a strategy in Imam Khomeini's thought is in fact rooted in a deep and fundamental view that is the beginning of movements and the real end of revolutionary movements. This strategy, as mentioned, is one of the principles of the foreign policy of the Islamic Republic and is explicitly mentioned in the Iranian constitution. In a press conference on the eve of the victory of the Islamic Revolution with the magazine "Tomorrow of Africa" in France, he acknowledged this important point:

"The first and most important feature of this movement is that it is Islamic and is accompanied by Islamic slogans and goals that express the demands of the oppressed" (Imam Khomeini, 1378: vol. 5, p. 172). Imam Khomeini's view of supporting the oppressed is not limited to geographical borders, but globally, understanding the

provided the ground for their domination (Imam Khomeini, 1378: vol. 19, p. 140).

Three. Rulers: In the discourse of the pure Muhammadan Islam of Imam Khomeini, the third reason that has weakened the oppressed and made the arrogant so arrogant, goes back to the rulers of the oppressed nations (see Dara and Babaei, 1398). In fact, according to the Imam, there is a dialectical relationship between oppression, arrogance and rulers. On the one hand, the rulers of the oppressed governments towards their nations were from the aristocracy "the nobles and the wealthy and the rich" who are "humble in the face of a powerful one greater than themselves" and oppressive in the face of the weak and their own nation. (Imam Khomeini, 1378, vol. 16, p. 443). At the macro level, on the other hand, arrogant states, which are largely the world's superpowers; they seek to "hold back the countries of the Third World, especially the vast and rich Islamic countries, in cultural, social, economic, political and military dimensions." To achieve this goal, they "have endured hardships and have spent a lot of time and money" (Imam Khomeini, ١٣٧٨, vol. 19, p. 342).

2-1-2. Consequences of arrogance

In Imam Khomeini's thought, the behavior and rule of the global arrogant current has led to unbelievable consequences for the oppressed current:

The first evil consequence is the imposition of "oppressive economic systems." Systems according to which people are divided into two classes, the arrogant and the oppressed, and the rich and the poor. On the one hand, there are "hundreds of millions of hungry and deprived of health and culture Muslims" and on the other hand, there are "minorities of rich and politically powerful people who are lavish and corrupt". In fact, they "spend the blood of the hearts of the poor for corruption and tyranny" (Imam Khomeini, ١٣٧٨, vol. 2, p. 124). Although "hungry and deprived people try to save themselves from the tyranny of looting rulers ... but the ruling minorities and arrogant government apparatus prevent them" (Imam Khomeini, ١٣٥٦, p. 37)

The second consequence is the deprivation of "all the relics of civilization." Imam Khomeini, to explain these deprived, gives an example of the oppressed Iranian society during the Pahlavi regime.

passing through the present age, expresses evidences from the history of religions in proving their claim. In Imam Khomeini's view, paying attention to the "interests of the oppressed against the arrogant" and consequently rebelling against the arrogant, has been the way of Prophet Moses (PBUH) against Pharaoh (Imam Khomeini, ١٣٧٨, vol. 7, p. 289). He also considers the uprising of Prophet Ibrahim (PBUH) against Nimrud as the uprising of the oppressed against the aristocracy (Imam Khomeini, ١٣٧٨, vol. 9, p. 396). Accordingly, the struggle of the Prophet (PBUH) with the powerful of Hejaz is of the type of opposition between oppression and arrogance in the view of Imam Khomeini (Imam Khomeini, ١٣٧٨, vol. 4, p. 19).

Therefore, in the form of a strategic plan, Imam Khomeini, while warning about the arrogant of the world, calls for the support of the "deprived majority" and the oppressed of the world and, consequently, to take sides against the pharaonic plans (Imam Khomeini, ١٣٧٨, vol. 15, p. 507).

2-1-1. the logic of arrogance - oppression

According to the discourse of pure Muhammadan Islam, the oppressed are not naturally dominated by the arrogant. In fact, the weakness of the deprived and weak class of society is a function of causes and factors:

One. The selfishness of the arrogant: According to the Imam, all the corruptions that have been found in the world are due to the "disease of selfishness" (Imam Khomeini, ١٣٧٨, vol. 19, p. 133). Such a thing causes the arrogant to seek power and, while weakening the nations, "seize the reserves of the nations" (Imam Khomeini, ١٣٧٨, vol. 16, p. 21). In fact, the carnal desire, which is the prelude to selfishness, leads the arrogant to pursue selfishness and totalitarianism: "they see themselves and want everything for themselves" (Imam Khomeini, ١٣٧٨, vol. 17, p. 494).

Two. Lack of self-esteem of the oppressed: According to Imam Khomeini, the arrogant and looters who "wanted to seize the reservoirs of these weak countries"; first, this belief was instilled in oppressed nations that they are incapable (Imam Khomeini, 1378, vol. 14, p. 306). And secondly, by planning and abusing the ignorance and simplistic thinking of the world, and by plundering the natural and financial resources of the oppressed nations, they have

deception, and on the other hand, the resonance of the pure Muhammadan Islamic discourse in the world and marginalizing the American Islamic discourse has paved the way for Muslims. So that is why in Imam Khomeini's revolutionary discourse, the understanding and explanation of the Islamic awakening depends on the understanding of pure Muhammadan Islam and the two signs of arrogance and weakness. In fact, by presenting the discourse of pure Muhammadan Islam, Imam Khomeini was concerned with awakening the oppressed of the world alongside the Muslim community of Iran:

"Muslims must wake up. Today is not the day for Muslims to live alone and have a special life among themselves in each country. At a time like this, when the policies of the superpowers are swallowing everywhere, Muslims, nations and governments must wake up, most of them are disappointed, but nations must wake up, and all should be under the banner of Islam and under the rule of the Qur'an ... they have made all Muslims disappointed in themselves; that is, they lost themselves. Muslims must be serious and find their own glory" (Imam Khomeini, 1378, vol. 12, p. 318).

Hence, Imam Khomeini, unlike reformers such as Seyyed Jamal al-Din Asad Abadi, who knew the way of any reform to refer to the political and governmental elites, Muhammad Abdu and Kawāḳibī in cultural activity, from the beginning they separated their way from authoritarian governments and addressed the masses directly and shouted for awakening:

"Awakening is the first step and Islamic countries, Muslim nations, oppressed nations around the world, they have been awakened" (Imam Khomeini, ١٣٧٨, vol. 12, p. 382).

According to the Imam, the first step is the "awakening of the oppressed":

"You have to wake up from this sleep that has been injected into us for more than a few hundred years and put us to sleep. The first step is for us to wake up. Let us understand that we are also human beings ... following awakening, there is a will "(Imam Khomeini, ١٣٧٨, vol. 13, p. 533).

The Imam, in the position of matching the sign of weakness and arrogance with the examples of the oppressed and the arrogant, by

2. Anti-arrogance policy in the Islamic reading of Imam Khomeini

2-1. the discourse of pure Muhammadan Islam (PBUH)

In Imam Khomeini's system of thought, there are two readings of Islam: 1. the discourse of pure Muhammadan Islam (PBUH) 2. The discourse of American Islam: "For many Islamic nations, there is still a line between 'American Islam' and 'pure Muhammadan Islam'; and the Islam of the barefoot and the deprived, and the fanatic Islam of the atheist capitalists and the painless affluent, is not fully defined." (Imam Khomeini, 1378, vol. 21, p. 120). In Imam Khomeini's view, the two discourses of pure Muhammadan Islam and American Islam are opposed to each other, respectively. The American Islamic discourse is a discourse based on secularist and fanatic thinking about Islam, and in the contemporary world this discourse is supported by the global arrogance - the United States. The central sign of the discourse of pure Muhammadan Islam is, in fact, the realization of "God's sovereignty" over the world. This central signifier is known through signs and meanings such as divine faith, guardianship of divine saints, divine piety, and belief in divine promises, confrontation of truth and falsehood, constant confrontation of arrogance with weakness and the necessity of Islamic resistance. The discourse of American Islam, with its central symbol of "the rule of Tāghūt" and signs such as following the devil, the guardianship of Tāghūt, arrogance, and corruption on earth, calls for a world government of the oppressed and promises victory over the arrogant according to the teachings of the Holy Qur'an. Considering that the authors' focus in this article is on one of the signs of the discourse of pure Muhammadan Islam - namely the anti-arrogance policy - which is detailed around the central signifier - the rule of God - therefore, in explaining the discourse of pure Muhammadan Islam, this is enough to address only the sign of anti-arrogance.

The two concepts of "oppression" and "arrogance" are among the meanings and signs that in fact, in the view of Imam Khomeini, play a key role in explaining the discourse of pure Muhammadan Islam and, consequently, Islamic awakening. On the one hand, the arrogant powers of the world, with their intellectual and material domination over the oppressed and Muslims, have prepared the ground for their

history. In the Holy Qur'an, several cases of this controversy, opposite and confrontation of oppressive-arrogant discourse have been mentioned:

"The people of Noah rejected the messengers" (Shu'arā: 105).

"The 'Ad (people) rejected the messengers" (Shu'arā: 123)

"The Thamud (people) rejected the messengers" (Shu'arā: ١٤١)

"The Companions of the Wood rejected the messengers" (Shu'arā: ١٧٦)

"The people of Lūṭ rejected the messengers" (Shu'arā: ١٦٠)

Accordingly, in the Holy Qur'an, addressing the Holy Prophet (PBUH), has emphasized the permanence of the confrontation between the two currents of arrogance and divinity in Surah Kāfirūn, and God the Almighty considers this confrontation to be due to the difference between God and the front of arrogance and inquiry:

"Say: O ye that reject Faith! (1) I worship not that which is worship, (2) Nor will ye worship that which I worship. (3) And I will not worship that which ye have been wont to worship. (4) Nor will ye worship that which I worship. (5) To you be your Way, and to me mine. (6)" (Surah Kāfirūn)

From the point of view of the Holy Qur'an, these two currents of truth and falsehood follow a certain logic. Hence the arrogant ones who stood in front of the oppressed of the society and consequently the divine messengers; so they follow similar behavioral procedures:

"Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty." (Fuṣṣilat: 43).

The Almighty God, in the form of divine promise and victory, finally considers the confrontation of the two divine and non-divine currents, right and wrong, the oppressed and the arrogant, as the final victory of the divine current, the right and the oppressed (see: Mahdavi and Naderi 1390):

«And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs,» (Qaṣaṣ: ٥).

God-seeking nature. Secondly, they do not allow others to believe in Islam (Jawādī Āmulī, 1388: 188).

According to the Holy Qur'an, human beings who have been dominated by the behavioral and intellectual domination of the arrogant current are oppressed. The Holy Qur'an introduces different types of oppression, namely intellectual weakness (Nisā' / 98), political (A'rāf / 150) and economic and social (A'rāf / 37) through which the arrogant advance their goals (Haji Sadeghi and Dehghan, 1396: 313-314).

The Almighty God, in contrast to the arrogant current, introduces the divine current that seeks divine sovereignty over the earth and obedience to divine truth and commands. According to Qur'anic verses, some human beings follow the path of God Almighty and also cultivate the soul on the path of growth and guidance:

"Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light, - guideth them to a path that is straight." (Mā'idah: 16).

Human beings who remain along the way of *Mujahidin* with perseverance and patience; they put all their time and sorrow in the satisfaction of the God Almighty and jihad in His way:

"And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to (His) devotees" (Baqarah: ٢٥٧).

As stated earlier, the arrogant community strives for the rule of their desires and discourse. In contrast, the faith community, by following its religious leaders, in addition to righteous deeds, strives for the rule of divine discourse over the world community:

"It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account." (Al-Aḥzāb: 39)

Such linear dualism, based on both divine and non-divine currents, right and wrong, oppressed and arrogant, can be pursued throughout the Holy Qur'an. Arrogant discourse with signs such as ungodliness, falsehood, arrogance and rebellion with the leadership of the pharaohs of every age and their arrogant followers have always opposed the rule of religion and divine prophets throughout

carnal desires overflows and instead of accepting the truth and divine commands, they follow the devil:

«About the (Evil One) it is decreed that whoever turns to him for friendship, it will lead him astray, and he will guide him to the Penalty of the Fire». (Hajj: ٤).

The followers of Satan, if they continue on the path; Satan dominates them and as a result they take a step towards the rule of Satan and the evil worldly goals:

"Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan" (Nisā': ٧٦).

From the Qur'anic point of view, the continued obedience to Satan and disobedience to divine commands gradually causes people who have accepted the rule of Tāghūt to act in an arrogant manner, in the direction of corruption and oppression on other human beings:

«When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief." (Al-Baqarah: 205).

According to the verses of the Holy Qur'an, the arrogant current, with its unremitting efforts and access to sources of power and wealth, seeks to expand the rule of infidelity on earth and, consequently, to strive for the resemblance of human beings on the basis of arrogant discourse:

«They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks » (Nisā': ٨٩).

In this process, the arrogant try to generalize and force a kind of insight and thinking on other human beings in order to dominate them. In other words, the arrogant ones, despite the fact that the truth is clear to them through rational, narrative and celestial argument; they are not willing to avoid their arrogant temperament, so in opposition, they do two things: first, they are at war with their

answer the main question: "What are the intellectual foundations and religious documents of anti-arrogance in the foreign policy of the Islamic State?" According to the authors, the policy of anti-arrogance is rooted in the Qur'anic teachings and in the contemporary era it is influenced by Imam Khomeini's reading of pure Muhammadan Islam (PBUH). In order to answer the main question, the authors first refer to the generality of the Qur'anic approach to confronting the arrogant and oppressive current, and then to re-read Imam Khomeini's reading of anti-arrogant politics in the contemporary era and the necessity and importance of adhering to and applying this policy.

1. Anti-arrogance in the Holy Qur'an

In a general view, the verses of the Holy Qur'an introduce, confront and mention the active presence of two divine and non-divine currents, right and wrong, oppressed and arrogant in the field of political and social life. In the Holy Qur'an, God Almighty, while introducing each of these currents of thought, has also referred to their behavioral logic, goals and destiny. In the Holy Qur'an, the words denunciation, disbelief, injustice and oppression are the companions of arrogance and the words faith, piety and weakness are the opposite words of arrogance (Juveni Pour, 2019, 177). The stream of knowing arrogance in the Holy Qur'an can be studied from various doctrinal, spiritual and psychological dimensions as well as social dimension. From the doctrinal point of view, the root of arrogance is in disbelief in the resurrection and not obeying the divine commands. Psychologically, seeking supremacy and arrogance, which is a sign of the arrogant current, leads to arguing with the divine right and commands. And from the social point of view, the arrogance and needlessness of the arrogant from God Almighty and the mood of aristocracy and nobility in them is the cause of their opposition to divine proofs and refusal to accept the truth; and this cause them to go astray and try to prevent other human beings from moving in the path of right and guidance (Iftekhari and Babakhani, 1394: 51).

Documenting the verses of the Qur'an will briefly address the logic of behavior, and the aims of the arrogant current documented in the Holy Qur'an. According to the verses of the Holy Qur'an, the arrogant current consists of a group of human beings in whom the

Introduction:-

It seems that the slogan "Independence, Freedom, Islamic Republic" is the most central demand of the fighters in achieving the goal of the Islamic Revolution of Iran in 1357. The message of "independence", which is part of the three ideals of the fighters, was institutionalized by Imam Khomeini in the early years of the Islamic Revolution, in the strategy of "anti-arrogance" and the policy of "neither East, nor West only the Islamic Republic". Chapter 10 of the Constitution of the Islamic Republic of Iran refers to the principles of foreign policy and emphasizes the denial of any hegemonic relationship. Article One Hundred and Fifty-two of the Constitution emphasizes independence and non-commitment against the dominating powers: "The foreign policy of the Islamic Republic of Iran is based on the denial of any hegemony and domination, maintaining the full independence and territorial integrity of the country, defending the rights of all Muslims and non-commitment against the dominating powers and peaceful reciprocal relations with non-combatant states." And the principle one hundred and fifty-four of Constitution emphasize on supporting the oppressed of the world against the arrogant: "The Islamic Republic of Iran considers human well-being in the whole of human society as its ideal and considers independence, freedom and the rule of law and justice as the right of all the people of the world. Therefore, while completely refraining from interfering in the internal affairs of other nations, it supports the right-seeking struggle of the oppressed against the arrogant anywhere in the world."

In recent years, with the emergence of a new wave of Islamic awakening, Ayatollah Khamenei has always emphasized the importance of anti-arrogance policy as a fundamental principle in the foreign policy of the Islamic State: "What is the opposite of the Islamic system is arrogance. The hostility of the Islamic system is with the arrogant system; we oppose arrogance, we fight arrogance" and the basis of such a policy is considered to be Qur'anic: "Arrogance is a Qur'anic word used in the Qur'an about those like Pharaoh and malicious groups and opponents of truth" (Statement ٩٢/٠٩/٢٩). Ayatollah Khamenei's emphasis on the Qur'anic necessity of fighting arrogance dates back to before the Islamic Revolution (see: Khamenei 1354 and 1347) In this article, the authors seek to

Abstract:-

Anti-arrogance and denial of foreign domination are among the principles of Islamic foreign policy that Islamic states should put this principle at the forefront of their foreign policy. Anti-arrogance policy, with the victory of the Islamic Revolution of Iran due to its importance and necessity in Islamic thought, was emphasized as one of the important principles of foreign policy in the Iranian constitution and the basis of the Iranian government's behavior with other governments in foreign relations. The manifestation of the principle of anti-arrogance in the Iranian constitution and foreign policy is rooted in the religious views of Imam Khomeini. According to Imam Khomeini, in the discourse of pure Muhammadan Islam (PBUH), anti-arrogance has a Qur'anic basis. Imam Khomeini considers the struggles of Prophet Moses (PBUH) with Pharaoh, Prophet Ibrahim (PBUH) with Nimrod and Prophet Muhammad (PBUH) with the powerful of Hejaz as a type of struggle against arrogance and aristocracy. According to Imam Khomeini, the domination of the arrogant over the oppressed is rooted in the arrogance of the arrogant, the self-destruction of the dependent oppressed and the authoritarian rulers. Hence, the confrontation of the arrogant current with the oppressed is a permanent confrontation, and Islamic governments must put a "protectionist strategy" on the oppressed of the world in order to free them from the domination of the arrogant.

Key words: Imam Khomeini, Pure Muhammadan Islam (PBUH), Foreign Policy, Anti-Arrogance.

المخلص:-

مناهضة الاستكبار ونفي سلطة الأجانب، هما من مبادئ السياسة الخارجية للإسلام والتي يجب على الدول الإسلامية وضعها على رأس سياساتها الخارجية. ومع انتصار الثورة الإسلامية نظراً لأهمية سياسة مناهضة الاستكبار وضرورتها في الفكر الإسلامي، تم التأكيد عليها بصفقتها أحد أهم مبادئ السياسة الخارجية في الدستور الإيراني وأصبحت أساس تعامل إيران مع الدول الأخرى في العلاقات الخارجية. إن مبدأ مناهضة الاستكبار في الدستور الإيراني وسياستها الخارجية يتجلى ويتجذر في الآراء الدينية للإمام الخميني رحمه الله عليه. ففي رؤيته أن مناهضة الاستكبار لها أساس قرآني في خطاب الإسلام المحمدي الأصيل. ويرى أن كفاح النبي موسى ﷺ مع فرعون والنبي إبراهيم ﷺ مع ثمود والنبي محمد ﷺ مع جبابرة الحجاز، نوعاً من الكفاح ضد الاستكبار والأرستقراطية. ويعتبر أن سلطة وهيمنة المستكبرين على المستضعفين تكمن وتعود إلى غطرسة المستكبرين وانهيار المستضعفين بهم ووجود حكام مستبدين وعملاء. ومن هنا فإن مواجهة التيارات الاستكبارية مع المستضعفين هي مواجهة أبدية مستمرة وعلى الدول الإسلامية أن تضع "استراتيجية الدعم والحماية" من المستضعفين في العالم في طليعة سلوكهم السياسي لتحريرهم من هيمنة المستكبرين.

الكلمات المفتاحية: الإمام الخميني رحمه الله عليه، الإسلام المحمدي الأصيل، السياسة الخارجية، مناهضة الاستكبار.

Principles and Necessity of Anti-Arrogance in the Foreign Policy of the Islamic State (Emphasizing the View of Imam Khomeini)

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**مبادئُ مناهضة الاستكبار وضرورتها في سياسة الدولة الإسلاميّة
الخارجيّة (في رؤية الإمام الخميني رحمة الله عليه)**

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