

## Preface

*“Our government is an independent government. So long as the countries do not interfere in our internal affairs, we have friendly relations with them.”*

Imām Khomeinī  
*Ṣaḥīfeh-ye Nūr*, vol. 4, p. 197

The victory of the Islamic Revolution in Iran under the leadership of His Eminence Imām Khomeinī (*r*)<sup>1</sup>—at the time of the unchallenged dominance of the two superpowers of the East and West, and the antiquation and isolation of religion in the world—was the shining radiance of the light of guidance and hope from the east for the world full of cruelty and oppression and sunk in the darkness of self-worship and worldliness.

Undoubtedly, the revolutionary uprising of His Eminence Imām Khomeinī has brought to the fore the luminary countenance of authentic religiosity and life-giving teachings of the monotheistic school of Islam after gloomy centuries of complacency and seclusion and has paved the way for its effective presence in the fundamental transformations and political events of the world. The Islamic Revolution project, in its global dimension and unpredictable victory at the last decades of the twentieth century led to fundamental transformations and metamorphoses in the structure of the world system and international relations, as well as to the change of political equations prevalent in the world. A comprehensive assessment of all the transformations and metamorphoses that have emerged in the world system and the reaction of the superpowers with respect to the new laudable role of the Islamic country of Iran as an independent player without depending on the Eastern and Western blocs necessitates a comprehensive and extensive

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<sup>1</sup> The abbreviation “*r*” in bracket stands for *raḥmatullāh ‘alayh/‘alayha/‘alayhim* [may God have mercy on him/her/them] throughout the book. [Trans.]

research and analysis, which is beyond the scope of this paper. However, a brief sketch and study of these transformations and assessment of international systems at the time of the occurrence of the Revolution and thereafter, and the description of the prevailing relations therein as well as the analysis of the Imām's opinions and views particularly on the international system and the prevalent relations therein and his theoretical and practical approaches in dealing with international events and happenings is the main objective behind the collection of these articles, including this introduction. In this introduction we will embark on the study of international system, description of international systems, international relations and the rules governing them, and elucidation of the viewpoint and intellectual bases of Imām Khomeinī concerning his understanding of, and approach to, the international system.

### **System and the international system**

Political science theorists and experts have presented numerous definitions of the term, 'system'. Some have labeled 'system' as "a colonial term for the government or form of government of a state"<sup>1</sup> while others, in defining it, have thus expressed: "[System is] the totality of elements which are united with each other in a particular way and brought into existence a single unit"<sup>2</sup> or "the combination of principles and rules pertaining to a certain subject and related to one another in such a way that they form a theory or school of thought."<sup>3</sup> Considering the existence of divergent and innumerable definitions of the word, 'system' and in a bid to avoid confused discussion of the controversy, it seems necessary to distinguish between the theoretical and practical domains in describing the concept of system.

In this manner, theoretically the concept of system can be considered as "a theoretical framework for the collection, compilation, arrangement, and study of phenomena."<sup>4</sup> In this perspective the concept of system is approximately equivalent to outlook and insight. This conception of system is completely dependent on and related to a kind of human outlook on the universe. Then system can be applied to "any combination consisting of

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<sup>1</sup> 'Alī Āqā-Bakhshī, *Farhang-e 'Ulūm-e Siyāsī* [Political Science Dictionary] (Tehran: Scientific Information and Documents Center of Iran, 1376 AHS/1997).

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> Qurbān-'Alī Qurbānzādeh Savār, *Rawābiṭ-e bayn al-Milal az Dīdgāh-e Imām Khomeinī* [International Relations from Imām Khomeinī's Viewpoint] (Master's degree thesis, Tehran University), p. 31.

living members, things, issues, and beings.”<sup>1</sup> In this context, main attention will be focused on the external and substantial existence of things and affairs, and their quality of relations with one another.

“International system is applied to the totality of political units (such as countries, nations, international organizations, etc.) having relations with one another on the basis of particular principles and rules.”<sup>2</sup> In the conventional sciences of politics, international system is discussed and studied with numerous indicators such as the classification of international systems, characteristics and variables of the international system, international system borders, and others.

### **Definition and description of the international systems**

From the beginning of formation and establishment of the first tribal and national governments and the intensification of transnational relations of countries with one another (particularly in the recent centuries), the world has been a witness to the rule of divergent political systems in the realms of international relations. On the basis of its particular principles and rules, each of these systems has been the indicator and introducer of the quality and manner of relations of the member political units with the rest of units as well as the relations of these units with the existing powerful countries in decline.

With the end of the Second World War (1945), a model in the power division of the world developed based on, and governed by, the two principal poles the leadership of each of which was under the two superpowers, America and the former Soviet Union. Subsequent to this event, the world was divided into the Eastern and Western blocs under the dominance of two ideologies of the day—Marxism and liberalism. Each of the present countries in the two blocs was under the protection of one of the two superpowers then.

Power superiority and high economic-military capabilities of the two superpowers, monopoly of production and manufacture of nuclear weapons of mass destruction by the United States and the (former) Soviet Union provoked the other countries to take up dependency position for the preservation of their national security. As such, as subservient political units they can play a role in the international scene. In this system, the relations and dealings of the two superpowers with each other were also based on a state of two-pronged political tension, intense ideological rivalries, political

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<sup>1</sup> *Ibid.*, p. 32.

<sup>2</sup> *Ibid.*

maneuvers, and arms race, which is known as the Cold War.<sup>1</sup> This bipolar system was prevalent in the scene of global politics and international relations in approximately 40 years.

After the Persian Gulf War (1991), the then US president announced the establishment of the 'New World Order' under the leadership of the United States. In proposing the new order, the American government was ostensibly claiming for the establishment of world peace and prosperity, and all-dimensional progress and advancement of countries under the unipolar system. (Unipolar system under the American authority and values is actually the ideal global system for the American statesmen after the collapse of the ex-Soviet Union.) Yet, in reality the order claimed by the West is nothing but the stabilization of the foundations of global governance and consolidating the liberal-democratic norms and standards in the entire world. According to many experts, the new order is the liars' model for the perpetuation of injustice and a new name for resorting to the use of force for the world without hindrance (rival) for America.<sup>2</sup>

Concerning the unipolar system proposed by the West, the concordances and discordances of the other countries have been expressed. The presence of new economic and military powers in the international scene (such as Western Europe, China, Japan, etc.), oppositionist forces of the developing countries and the world public opinion are among the serious hurdles for the new world order project.

### **International relations and the rules governing them**

International relations are generally applied to "the mutual behavior of the human units with one another beyond the internal borders. In other words, international relations comprise all the actions, contacts, communicational trends, and reactions to them among the formed societies separate from one another (countries) in all political, economic and cultural aspects."<sup>3</sup> International relations are usually discussed and taken into account

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<sup>1</sup> See Manūchehr Muḥammadī, "The Islamic Revolution and the Global System," *Collection of Articles of the Second International Congress on Imām Khomeinī and the Revival of Religious Thought*, vol. 3, p. 426. This article is also included in the present collection, p. 100.

See also Martin Griffiths and Terry O'Callaghan, *International Relations: The Key Concepts* (London and New York: Routledge, 2002), under the entry 'Cold War', pp. 35-38.

<sup>2</sup> Qurbān-'Alī Qurbānzādeh Savār, *Rawābiṭ-e bayn al-Milal az Dīdgāh-e Imām Khomeinī* [International Relations from Imām Khomeinī's Viewpoint] (Master's Degree Thesis, Tehran University, 1369-70 AHS), pp. 21-22.

<sup>3</sup> 'Alī Āqā Bakhshī, *Farhang-e 'Ulūm-e Siyāsī* [Political Science Dictionary] (Tehran: Scientific Information and Documents Center of Iran, 1376 AHS/1997), pp. 21-22.

by the experts on political issues from different dimensions such as the actors in the international scene (countries, governments, leaders, people, etc.); objectives of the actors (security, welfare, power, etc.); and means to be used to attain the said objectives (diplomacy, power applications, etc.).

The mutual action, reaction and behavior of the human units with one another are mostly in accordance with certain rules and regulations, which can be described as the rules governing the international relations. These laws are governing and ruling over the totality of the international system and their relations with one another. Concerning the international system and relations, different views and perspectives have been advanced by the political scientists. These views, on one hand, emanate from schools of thought, worldviews and perspectives of men on the realities and phenomena of the world, and on the other hand, are indicative of the various approaches and methods of the decision-makers in the process of foreign policy making and international relations. Each of the empiricist, pluralist, realist, Marxist, idealist, and other approaches is distinguishable from one another through the type of perspective on human being, the world, society, and politics. In consonance with their ontological and epistemological bases, these approaches lay down particular principles and rules for the organization and implementation of the over-all policies of their political systems in the realms of foreign and domestic relations.

Keeping in view the common aspects among these viewpoints in their epistemological bases, some scholars believe that all existing political approaches can be referred to two viewpoints: realism and idealism. The realist approach on politics and power is essentially empirical and pragmatic. According to this school, the key factor prevalent in all international relationships is power. In other words, power and acquisition and preservation of which are the main pivot and goal of political activities. Thus, the wise and efficient use of power by a state in pursuit of its national interests is the main ingredient of a successful foreign policy. The second fundamental element in the realist political thinking is 'interests'. According to this school, the rational actor is he who is continuously striving to maximize his interests. In the opinion of this group, compliance with moral, legal and even ideological rules in politics is contrary to the laws of nature (which are the true laws for this group).<sup>1</sup>

On the contrary, the idealist approach to policy making is based on the traditional principles of foreign policy and separate from the existing

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<sup>1</sup> Jack C. Plano and Roy Olton, *The International Relations Dictionary*, 4<sup>th</sup> ed. (Santa Barbara, California: ABC-Clio, Inc., 1988), p. 7.

realities; that is, it is based on the accepted international norms, legal and legitimate codes (based on customary and general principles), and moral-ethical values. Based on the idealist assumptions, moral power is more effective and fulfilling than physical power. This approach is a proponent of policy, which caught the public attention. It urges the people to support the principles that ought to govern state conduct. The idealists regard politics as the art of good governance and they are always in pursuit of changing the status quo. According to the realists, however, politics is the art of possible. Nowadays, in practice most of the policies is composed and a fusion of the teachings of the two schools of realism and idealism in such a way that the realist approach upholds to determine the means in achieving the goals whereas the idealist approach regulates and legitimizes these means and instruments while also pursuing to gain the support of the people on the adopted policies.<sup>1</sup>

**Definition of the view and sources of Imām Khomeinī’s thought on his conception and approach to the international system**

Undoubtedly, Imām Khomeinī is considered one of the most outstanding students of the life-giving school of Islam and among the most influential forerunners and revivalists of the religious thought in the contemporary time. The radiance of Imām Khomeinī’s personality has permeated in its utmost extent and scope and in all theoretical and practical dimensions, radiating from the ideas and teachings of the pristine Islam. As such, precise elucidation and explication of the views, ideas, conditions, and activities of such a multidimensional personality (amidst the difficulty of methodically presenting them) is attributed to an accurate understanding of the principles and precepts of the Islamic thought. Because of this, the Imām’s viewpoint on political issues and matters, and the way to deal with global and international issues is also exactly a religious and Islamic viewpoint. Therefore, a study and elucidation of his political viewpoint and methodology will necessitate a review of the Islamic worldview and elucidation of the fundamental precepts and principles of politics in the Islamic thought. In this section, we will embark on an overview of the pivotal principles and fundamental precepts in the Islamic thought according to the perspective of Imām Khomeinī so that through this survey we will be acquainted and familiarized with the foundations of his thought.

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<sup>1</sup> *Ibid.*

One of the most fundamental and pivotal issues in the Imām's thought is the distinction between the authentic Islam and the pseudo-Islam. According to him, the global powers' sought-after and propagated Islam that promotes seclusion and non-interference of religion in the various socio-political realms is a vivid example of pseudo-Islam.

According to Imām Khomeinī, the authentic Islam is ordained by God, the Glorious, for the prosperity and deliverance of the caravan of humanity from this material world. By providing a complete code of life in all aspects and dimensions of human beings, it leads man to the way of prosperity in another realm. The basic features of the authentic Islam according to Imām Khomeinī are as follows:

### **1. Comprehensiveness and universality**

In the view of Imām Khomeinī, Islam is a universal school and has a global mission. This religion has provided a complete and comprehensive code for the guidance and management of all the mundane and spiritual affairs of mankind regardless of tribal, racial and other distinctions.<sup>1</sup>

### **2. Capability in managing all the affairs of the society**

The authentic Islam has the answer to all human needs and is capable of ensuring the welfare and prosperity of the human beings in this material world and in the hereafter.<sup>2</sup>

### **3. Fusion of religion and politics**

Politics, according to Imām Khomeinī, is an aspect on God's sovereignty on the universe and the way of guiding and leading the individuals and society toward their true bliss in all dimensions. Under this perspective, politics is exactly religion and without the latter the former will lose legitimacy and rightfulness. This form of guidance and politics only belong to the prophets and saints and the rest will not be able to present and implement such a politics.<sup>3</sup>

### **4. Struggle against the oppressors and defense of the oppressed**

The logic of Islam, according to Imām Khomeinī, is the logic of negating dominance and the struggle against oppression and aggression in the world,

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<sup>1</sup> *Ṣaḥīfeh-ye Nūr*, vol. 1, p. 235; vol. 2, p. 225; vol. 7, p. 285; vol. 21, p. 176.

<sup>2</sup> *Ibid.*, vol. 6, p. 14; vol. 10, p. 125.

<sup>3</sup> *Ibid.*, vol. 18, p. 275.

and the defense of the downtrodden and oppressed of the world. Islam neither allows somebody to oppress nor to be oppressed.<sup>1</sup>

The principles proposed by the Imām—known as the basic features of distinguishing authentic Islam from pseudo-Islam—is itself springing from the pivotal principle of *tawhīd* [monotheism] in the Islamic thought. This principle—which encompasses all the mundane and celestial aspects of the society, as well as the entire relations and contacts of individuals with one another and the Islamic society with the other members of humanity—is considered the most basic and essential principle of faith of the Islamic laws. Regarding the importance of this principle and its pivotal role in the various religious, political and ethical domains, the Imām says:

This principle (of monotheism [*tawhīd*]) teaches us that man should surrender only to the sacred essence of the Absolute Truth and must not obey any human being unless his obedience is tantamount to obedience to God. Therefore, no man has ever any right to force other human beings to surrender to him. And we learn the principle of freedom of man from this principle, that is, no one has any right to deprive a society or a human being of any right, or legislate laws for him, or regulate his behavior or his relations on the basis of his own reasoning and cognition which is very incomplete or on the basis of his own will and whim. On the basis of this principle, we also believe that legislation for man is solely within the power of the Almighty God, as He has also ordained the laws of existence and creation. The salvation and perfection of man and human societies is subject to the obedience to the divine laws that have been imparted to man by the prophets.<sup>2</sup>

Now, after stating these introductions on the foundations of the Imām's thought, it is necessary to discuss and deal with his political style and mode of comprehending the existing realities and way of analyzing political issues. As indicated earlier, the Imām's approach to all issues, subjects, events, and phenomena is a religious and Islamic one. Considering the principle that the laws of Islam have the answers to all the needs and demands of human society in various cultural, social, political, and other domains, in this approach the most important duty of an Islamic ruler is the proper understanding, deduction of the rulings and ordinances of God from the pertinent original sources, applying the same to the objective and external subjects, and finding the practical obligation in the framework of the events

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<sup>1</sup> *Ibid.*, vol. 4, p. 104; vol. 11, p. 10; vol. 13, pp. 126-127; vol. 20, p. 235.

<sup>2</sup> *Ibid.*, vol. 4, p. 166; *Ṣaḥīfeh-ye Imām*, vol. 5, 387-388.

and happenings relevant to human life. Therefore, keeping in view the principles of the universality of Islam and the fusion of religion and politics, the political approach in Islam is also based on such an affair that is generally called deduction of laws [*tafaqquh*] in religion.

For this reason, the method of understanding and analyzing political issues in Islam is anchored on two basic pillars. This method is essentially an investigative one in all domains of religion in search of answers for various social, economic, political, and other issues. The first pillar is the complete familiarity, comprehension and insight of the Islamic ruler with all aspects of the Islamic teachings in both material and spiritual dimensions and in various social, economic, political, and other domains. The second pillar is the deep understanding of the human subjects and phenomena as well as correct knowledge of the political, cultural and other events, happenings and developments in the world while keeping in view their time and spatial exigencies and requirements along with the deduction of divine laws and rulings on them.

The religious sources (the Qur'an, Sunnah, reason [*'aql*], and consensus [*'ijmā'*]), which the fully-qualified jurist refer in arriving at the correct divine rulings and laws, in the perspective of Imām Khomeinī, are concerned with all the devotional, religious, political and other affairs, and all aspects needed by the different societies throughout the world at any era and time in such a way that they have dealt with all forms and substances of the material and spiritual needs of humanity up to the Day of Resurrection.<sup>1</sup>

On account of this, Imām Khomeinī, as a jurist and truly learned in Islam, used to deduce the laws, principles and mottos of Islam through the method of *ijtihād* and Islamic jurisprudence from the original religious sources. Moreover, by applying the Islamic worldview and rational methods (the use of empirical-historical methods and consultation with the specialists and experts on social, military and other affairs), he used to embark on understanding the existing political realities, events, and phenomena, as well as the matters needed by human beings while taking into account their time and spatial exigencies, and take a stance on them.<sup>2</sup>

Based on these preliminary remarks, it is clear that the Imām's political insight and method in the analysis and study of political phenomena and trends, in finding out their cause and effect relationship, the conditions prevailing on the political phenomena, and in discovering their essence, are knowledge that are totally religious and emanating from the teachings of

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<sup>1</sup> *Ibid.*, vol. 20, p. 157.

<sup>2</sup> Qurbānzādeh Savār, p. 121.

Islam. The point worthy of attention in this context is that the presence of the element of reason (deduction, reasoning, rational analogies, rational analysis of affairs, etc.) as one of the pillars of human understanding and discernment in the four sources of deducing divine laws guarantees a realistic look and concordant to reality at the human phenomena and subjects. Thus, applying this method in the political affairs does not entail separation from the realities and lack of proper understanding of the human affairs and needs.

In this section, after studying the intellectual foundations and political method of Imām Khomeinī by dealing with the relevant pieces of evidence, we will conduct a survey of his views and ideas on the international system and international relations and the laws governing them.

In the view of the Imām, the social and political systems established by the materialist and human schools—owing to their lack of true belief in God, incompatibility with the natural disposition of man, dearth of responsiveness to the real needs and requirements of human beings as well as the adoption of unreasonable standards and values and the existence of ample essential weaknesses and shortcomings in the internal structure of such schools—are corrupt and in the verge of decline and collapse. They have impelled human society to the abyss of deviation and downfall from the station of humanity and its true status. Anchored on this perspective, the Imām believes in all political polarities and international systems as contrary to the right path of God and condemned to downfall and defeat. During his lifetime (period of prevalence of the bipolar system in the world) he considered the Islamic Revolution (due to its Islamic nature, objectives, ideals, orientations, adopted methods, etc.) as in confrontation with the prevailing world system and the two superpowers of the East and West.<sup>1</sup>

Owing to his intellectual foundations, Imām Khomeinī's approach to the international system and relations—contrary to the current viewpoints in foreign policy and international relations—is a divine-monotheistic approach. Thus, this frame of mind (the Imām's viewpoint) in relation to political issues is not only incompatible with various political approaches (such as empirical, scientific, Marxist, realist and other approaches) on international issues. Rather, considering the intellectual foundations, objectives, methodologies, and application of means to attain the objectives, it is structurally contrary to all secular and un-Godly approaches. According to him, taking into account their human and materialist origin and the influence of un-Godly and atheistic schools, the common political viewpoints

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<sup>1</sup> *Ṣaḥīfeh-ye Nūr*, vol. 16, p. 232; vol. 18, p. 147; vol. 19, p. 5.

can never be capable of completely understanding the existing realities and of correct analysis of political events and happenings. Thus, they are incapable of determining the real welfare of human society, providing the material and spiritual needs of man, and of truly guiding the individuals and society toward the real happiness.

In the opinion of the Imām, it is only at the threshold of divine viewpoint that one can have a complete and comprehensive look at the realities and phenomena of the world. In this approach, the religious and divine values are neither sidetracked nor the explicit realities being ignored.

The nature of the relations and rules prevalent in the international relations, in the Imām's perspective, has human and non-human feature. The nature of the present laws prevalent in international relations, according to him (based on the description of the present condition), is oppressive and inhumane based on the resort-to-the use-of-force and colonial relations of the superpowers with the oppressed countries and nations of the world.<sup>1</sup> Using force in international relations, these countries have imposed oppressive laws and the logic of superiority worse than the logic of the jungle in international relations.<sup>2</sup>

In the Imām's perspective, the existence of the two groups of the arrogant and downtrodden, oppressors and oppressed in the world bespeaks of the oppressive laws prevalent in international relations and the pillage of the human and natural resources of nations by the colonial states and powers. Thus, due to the prevailing oppressive structure, our present world is a witness to wars, disputes, widespread bloodlettings, and lack of real and permanent peace.

In explaining and describing the ideal future condition, Imām Khomeinī believes that the ideal future system will only be realized under the aegis of acceptance of the religious and divine system by the nations and then the replacement of the oppressive structure of the world (lord-servant, wolf-sheep relationship, etc.) with the divine system and the preeminence of the divine laws on all human relations and dealings. It is through the realization of such a divine order that mutual humane conduct of all members with one another, establishment of order and peace in the world, and stability and prosperity in international relations will be observed.

In his view, the Islamic Revolution of Iran (based on the Islamic laws), is an example of the realization of such a system within the confinement of Iran's borders as well as a model for the establishment of a just global order

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<sup>1</sup> *Ibid.*, vol. 13, p. 83; vol. 16, p. 256; vol. 17, pp. 189-190.

<sup>2</sup> *Ibid.*, vol. 18, p. 23.

free from domination and hegemony of the global powers for the rest of countries under domination and international system.

The divine system governing the Islamic Iran is based upon a peculiar political principles (internal, external, fixed and variable), which are totally emanating from the Islamic principles and ideals, and can be the practical basis for the other states and governments.

These principles (in the realm of foreign policy), on one hand, is the basis of the active relations and presence of the Islamic Republic of Iran as an independent country in the present international system in the international and transnational scenes, and on the other hand, they bespeak of the principles governing the ideal divine system throughout the world. These principles, according to the Imām, are as follows:

**1. Expansion of relations (at all levels: individual, social, national, transnational, etc.) on the basis of Islamic and humane foundations<sup>1</sup>**

For Imām Khomeinī, the basic criterion and rule in all activities, contacts, decision-makings and the like in the various political, social and other realms are abidance and observance of the lofty precepts of Islam.

**2. Preservation of independence and freedom of the Islamic country of Iran in all dimensions and taking into account the interests of Islam, the country, and people<sup>2</sup>**

“Our foreign relations are based on the preservation of freedom and independence, and the welfare and interests of Islam and the Muslims.”<sup>3</sup>

**3. The principle of friendly relations and good conduct with all countries<sup>4</sup>**

The principle of friendly and mutual relations with other countries, in the view of the Imām, is a principle dependent upon and bound by the absence of interference of countries in the domestic affairs of Iran,<sup>5</sup> mutual respect,<sup>6</sup> and balanced and equitable relations.<sup>7</sup>

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<sup>1</sup> *Ibid.*, vol. 5, p. 115; vol. 7, p. 164.

<sup>2</sup> *Ibid.*, vol. 3, pp. 49, 56, 89, 92, 159.

<sup>3</sup> *Ibid.*, vol. 3, p. 236.

<sup>4</sup> *Ibid.*, vol. 10, p. 252; vol. 19, p. 242.

<sup>5</sup> *Ibid.*, vol. 4, p. 241.

<sup>6</sup> *Ibid.*, vol. 3, pp. 49, 72.

<sup>7</sup> *Ibid.*, vol. 3, p. 33.

#### **4. Negation of domination and submission to domination<sup>1</sup>**

“Our logic, the logic of Islam, is that others should not dominate over us. We should not dominate others. We neither like to dominate nor be dominated.”<sup>2</sup>

#### **5. The principle of “Neither East nor West”<sup>3</sup>**

The Islamic Republic of Iran’s policy of “Neither East nor West” indicates the Islamic government’s (both the officials and the people) absence of inclination in both the theoretical and practical dimensions toward the East or West. The spirit of this principle refers to the negation of domination, the absence of commitment with the foreigners, and preservation of the country’s independence.

#### **6. Defense of the prestige and existence of Islam and the Muslims<sup>4</sup>**

“We are ready to defend Islam, the Islamic countries, and the independence of Islamic countries in all circumstances. Our program is the program of Islam, the Muslims’ unity of expression, and the unity of Islamic countries.”<sup>5</sup>

#### **7. Support for the oppressed and deprived of the world<sup>6</sup>**

The Imām believed that the realization of world peace and deliverance from the oppression and corruption of the tyrants lie in the awakening, resistance and struggle of the downtrodden and deprived of the world against the oppressors and tyrants. Along this line, he used to regard the support for and defense of all the downtrodden of the world (defense of their ethnicities, nationalities, languages, and even religions) as among the basic duties of the Islamic government and society.

#### **8. The principle of export of the revolution<sup>7</sup>**

Exportation of the revolution, in the view of the Imām, means introduction, presentation and exposition of the Islamic Republic’s choice of the Islamic-humane principles and criteria in the world. It does not mean at all military exportation, imposition of norms and expansionism.

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<sup>1</sup> *Ibid.*, vol. 2, p. 139; vol. 12, p. 11.

<sup>2</sup> *Ibid.*, vol. 2, p. 139.

<sup>3</sup> *Ibid.*, vol. 4, p. 195; vol. 10, p. 130.

<sup>4</sup> *Ibid.*, vol. 19, p. 274; vol. 20, p. 238.

<sup>5</sup> *Ibid.*, vol. 1, p. 84.

<sup>6</sup> *Ibid.*, vol. 10, p. 236; vol. 15, p. 75; vol. 20, p. 184.

<sup>7</sup> *Ibid.*, vol. 8, p. 276; vol. 13, p. 21.

By designing the said principles and applying the happiness-bestowing standards of the pristine religion of Islam in the realms of foreign policy of the Islamic Republic, the Imām presented a model of freedom and independence—from the policies and course of action of the superpowers and domineers of the world—for the Muslim countries and others under subjugation, and a forerunner of modern design of the active and effective presence of countries in the realm of international relations while keeping in view the divine-human rules and laws. Undoubtedly, the realization and implementation of these divine-human rules and laws will pave the ground for the arrival of the caravan of humanity at its collective and individual prosperity under the auspices of the just divine-monotheistic system.

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