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**Anthropological Foundations of Foreign Policy
in View of Imam Khomeini¹**

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Introduction

Research Paper

Man is the basis of theories of humanities and social sciences. In the same way, attention to man and his nature can be seen more clearly as the basis of theories of foreign policy and international relations. Human nature can be extended to Macro levels, including the level of nations and governments. In other words, the macro level is a theoretical extension of the micro level. In Imam Khomeini's thought, man nature has a focal position. It seems that man and his nature forms the basis of many of his thoughts and ideas, especially in the field of foreign policy and international relations, and the purpose of this research is to analyze from this point of view his perspective on foreign policy. With this description, the main question of the research is that by relying on what anthropological concept can we understand the Imam Khomeini's thought in foreign policy? It seems that in his thought, nature and ignoring nature (Mahjubah Nature) are two fundamental categories in his understanding of human beings and the nature of societies and the international system. In response to this question, the article will first discuss the category of nature in the form of a theoretical approach, and then it will follow its theoretical expansion on a larger level in order to reach his thought in foreign policy.

Research literature

It seems that most of the existing works are devoted to the examination of Imam Khomeini's foreign policy from the perspective of foreign policy theories and international relations. (Motaghi 1384; Fouzi Tuysarkani 1389; Deshiri 1378) Farhang Rajaei, in his book Islamic Values and Imam Khomeini's Worldview on

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Man, Government and International Politics, considers Imam Khomeini's thought about the international system to be a type of lord-serf system and uses different jurisprudential concepts of the oppressed versus the arrogant (Rajaei 1983: 35-79).). Mohammad Sotoudeh in the article "Imam Khomeini and the theoretical foundations of foreign policy", using three variables; Man, the environment - including domestic and international - and the national role have discussed the theoretical foundations of Imam Khomeini's foreign policy. According to him, the human variable, which he has discussed in two parts of the politics of educated and uneducated man, plays a greater role. (sotoudeh 1378: 277-260). Ali Naqi Fayyaz in his article "Criticism and review of theories of international relations from the perspective of Imam Khomeini and Western thinkers" believes that the Imam Khomeini considers human nature to be a combination of good and evil forces, and considering which aspect of his existence he should strengthen, international relations are charged It will be war or peace (Fayaz 1386: 127-148). It is clear that the missing element in the above works is the concept of nature as the starting point for the analysis of Imam Khomeini's foreign policy.

Research Methodology

The method of the research is descriptive-analytical and the comparative method is used in the article in order to compare Imam Khomeini's thought in the field of foreign policy with foreign policy theories. The research data is collected in the form of documents, especially from the works related to Imam Khomeini's thought, statements and speeches.

Findings

The central concept in the anthropology of Imam Khomeini is "nature", which is considered one of the essentials of human existence and distinguishes him from other creatures. Nature as a paradigmatic concept in Imam Khomeini's thought has the following characteristics;

First, nature is a kind of potential ability and a prior thing in man to move towards perfection, a talent and ability that has been deposited in him. Second, nature as the truth and common element is common to all human beings. It is a talent and power that God has granted to all humans in the span of time and regardless of any religion, language and race, and according to the common nature, it is based on convergence, unity, oneness and peace among humans. Thirdly, awareness of nature and moving in its direction and reaching the "perfect human being" is a function of different human understandings of perfection. The important and final point in describing the characteristics of nature, which is considered to be a key point in his anthropology, is that man is naturally inclined towards good things. But the goodness and purity of nature does not mean that a person does not follow a path contrary to his nature. Rather, according to the I Imam Khomeini's

interpretation, the good and pure nature of a human being may lead to rebellion, corruption, and rebellion as a result of “obtaining one’s nature” or “replacing one’s nature”. In the shadow of such an approach to man, the nature of man in Imam Khomeini’s thought does not have a fixed and definite essence, but has a kind of fluidity and indeterminacy. The most influential element in this is the will and discretion of man, which determines his final path. The starting point of the discussion between anthropology and foreign policy and international relations in Imam Khomeini’s thought is based on two psychological traits in humans; Surrender (Esteslam) and arrogance (Estekbar); a trait based on nature and veil of nature. Based on I Imam Khomeini’s anthropology, arrogance is a kind of egoistic state and it means rebellion, disobedience and rebellion, which is at the opposite point of submission, which means submission and acceptance in front of truth, truth and nature, and arrogance leads to self-esteem and self-esteem. It comes from others.

Discussion and conclusion

Based on Imam Khomeini’s anthropology, arrogance (Estekbar) is a kind of egoistic state and means rebellion, disobedience, and rebellion, which is the opposite of Islam, which means submission and acceptance in front of truth, truth, and nature. At the first level, arrogance is defined as something unnatural and also a kind of psychological trait in the relationship between individuals; but it is not limited at this level. In Imam Khomeini’s view, political leaders have a great influence on the fate and character of societies, and any deviation in them will lead to deviation in the whole society or even the whole humanity. Imam Khomeini’s extend the arrogant relationship to the relationship of the ruler with the people and on another level to the relationship between societies. Arrogant spirit at this level causes it to become a lord-serf system. In drawing the existing space, the Imam Khomeini’s uses this spiritual and psychological characteristic and attributes it to the description of the international system as well as the global superpower.

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