

This thesis is a combination of debates regarding the political ideology and foreign policy and international relations, based on the views of Imam Khomeini. The main research question is this: what are the views of Imam Khomeini regarding the principles (the basic principles and goals) of the foreign policy of Islamic republic of Iran? And what are the most important factors and tools which are applied in order to achieve the objectives of the foreign policy of Islamic republic of Iran? Considering the essence and peculiarities of the discussion, the author has dedicated his efforts to find out and classify the views of Imam Khomeini in logical and methodological frames and provide a result. This research is performed in conditions which lacks any written and documented background, in other words it's the first time that such topic has been researched upon. The fruits of this research can be valuable and useful for readers and also politicians and policy makers of Islamic Republic of Iran. And can also be of use to the researchers who intend to study the objectives and foreign policy tools of Islamic Republic of Iran, in the first decade of the Islamic revolution and possibly want to compare the foreign policy of Islamic Republic of Iran of that period with the later decades. And particularly can be useful and valuable for being taught as a course titled: "Foreign Policy of Islamic Republic of Iran" which is one of the core subjects of Political Science and International Relations disciplines. The research methodology is CASE based and primary and secondary sources are used in collecting the material. Among the primary sources, "*Sahifeye nur*" can be named (twenty two volumes). The research is divided into seven chapters. Giving the logical priority to the research methodology, it is brought in the first chapter. The second chapter (Generalities of the foreign policy) constitutes the most important elements, attributes, perceptions and important approaches which are discussed in the theoretical debate and discussion of foreign policy and it also includes a debate under the sub topic of "Islamic foreign policy" which on the whole, can be considered as a fundamental topic for the main discussions in subsequent chapters. The third chapter starts with the evaluation of a fraction of Imam Khomeini's political life, which in turn provides us with the Conditions and characteristics of time and space for the development and growth of his thought and position. And it is this way that determining the function of time and place as two major components in the process of deduction and diligence for answering the constantly "changing and transformative" needs to show their inevitable effects. Just because the correct understanding of the opinions and ideas of a thinker primarily depends on understanding his world views, later on in the third chapter, special attention is paid to Imam Khomeini's approaches and views regarding few important and fundamental topics such as people, society, government and international relations so that by combining them logically, his world ideology can be revealed. Obviously, imagination, devotion, values and beliefs affects the perspective and views of politicians and as a result affects their selection of policies among many various other policies. The fourth and fifth chapters, based on logical transposition, discuss two major categories of foreign policy i.e. goals and instruments of the foreign policy of Islamic Republic of Iran. In other words the fifth chapter debates on how the instruments and tools can be used to achieve the objectives which are discussed in chapter four. This in turn confirms the serious and deep relationship of two basic components of the foreign policy i.e. National interests and Realization possibilities of these benefits. Sixth and seventh chapters include conclusion and bibliography respectively.

The overall principles and objectives of Islamic republic of Iran's foreign policy from Imam Khomeini's point of view are as follows:

Maintaining the independence and territorial integrity of Islamic republic of Iran, multilaterally repudiate any kind of dominance on or from anybody in the framework of overall policy of the country; i.e. neither eastern, nor western rather Islamic republic.

Repudiation of oppression and also being oppressed, Friendship and greeting, invitation, unity, exporting the revolution, defending the rights of all Muslims and oppressed people, supporting liberation movements and the formation of global Islamic rule are the principles and objectives of foreign policy of Islamic republic of Iran.

Necessary instruments and tools to realize the principles and objectives of foreign policy of Islamic republic of Iran from Imam Khomeini's point of view are as follows:

Consolidating and strengthening the internal situation of Islamic republic of Iran

Peaceful and mutual relations with non-combatant alliances

Strengthening the country's diplomatic machinery

Religious promotions and *HAJJ*

Regarding the foreign policy, naturally of course, these tools and instruments which are in concurrence with the ideological foundations and objectives of Islamic revolution, may be different from the mechanisms and common intellectual values and ideological foundations of the foreign policies of most of the countries of the present world, at many instances and as a result while applying these tools and instruments on international relations platform, it has always faced and is still facing and will always face obstacles and opposition.

In the end this important point should be sufficient scrutinized and should be paid attention, one of the most important problems of Islamic Revolution is in fact the theoretical issues of the system - as a result of whatsoever reason- are postponed. And it has happened at a time when durability and consistency of the Islamic revolution requires the formulation and theorization of administrative system of the society and providing solutions and strategies to deal with various issues in economic, political, cultural fields, so that an appropriate practical system could be achieved; which can be in concurrence with the goals of Islamic Revolution and also fits the needs of human society at this time. To achieve this goal, the Islamic society needs to constantly engage themselves in a *Jihad* on intellectual and scientific and practical fronts.