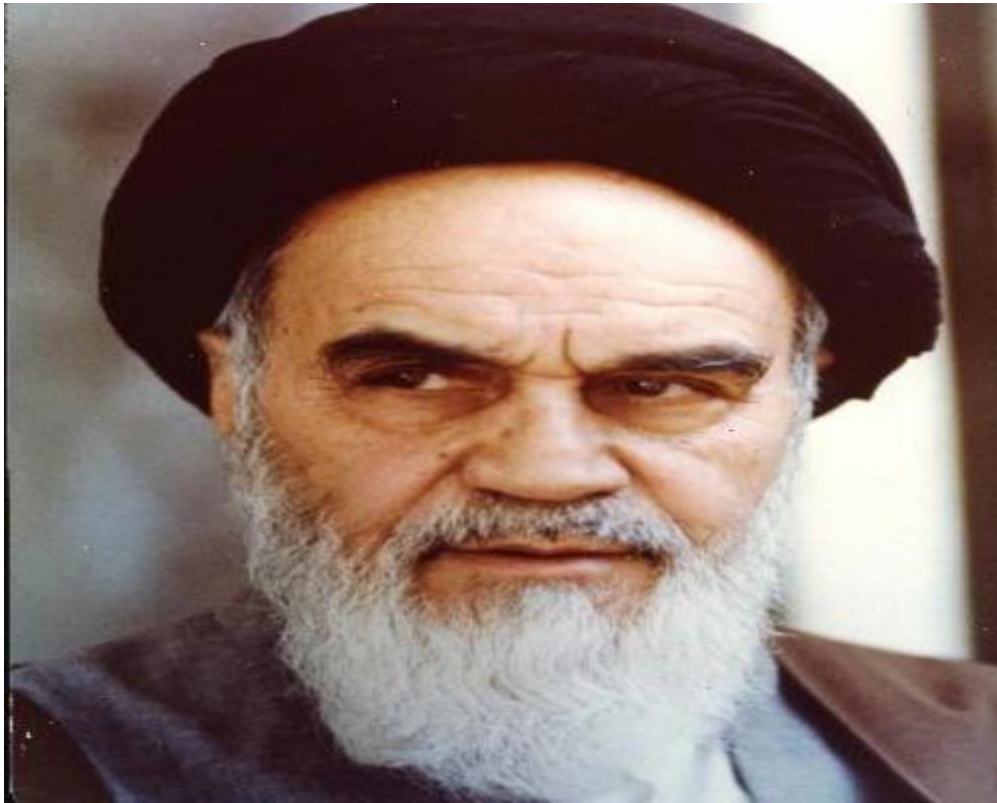


The Instances of Arrogant powers and the psychology of arrogance in the viewpoint of Imam Khomeini



Islam and revolutions that have sprung forth from Islam in all ages have been in danger of enemies and an attack by arrogant powers. This principle continues today as well. It must be observed in regards to arrogant powers that they are not exclusive to particular people or a particular group. They cannot be considered to only be from one or two countries. Rather, they include individuals, organizations, and political parties who are open enemies of Islam. Because of their expansion they have been entitled the world arrogant powers.

Secondly, the enmity that the arrogant powers have with Islam started from the age of the Noble Prophet (s) and this groups enmity has severely increased with the internationalization and spread of Islam. They were always at war with the Prophet and his companions at all times; when the prophet had power and before he had power.

Thirdly, the arrogant powers are made up of disbelieving, polytheistic, and hypocritical powers. These powers, with their continuous communication between themselves, have stood in opposition to God's religion and Islamic movements in all ages.

The Quran mentions the dangers of the arrogant powers, their thoughts, their beliefs, and their actions in multiple verses which increase one's awareness and knowledge.

The divine verses say that the arrogant powers feel superior and not in need to worship the creator because of their evil and dangerous characteristics. But, they expressed faith with their tongues in order to hide themselves and deceive the people. For instance the Quran states:

"Your God is the One God. Those who do not believe in the Hereafter, their hearts are amiss, and they are arrogant. Undoubtedly, God knows whatever they hide and whatever they disclose. Indeed He does not like the arrogant." (Quran, 16:22-23)

From the Quranic standpoint, although the arrogant powers try to negate religion and the hereafter and stand up to divine teachings and laws, but they act in according to what they say and their arrogance will deprive them of eternal success (refer to Quran, 25:21). Therefore, fighting against Islam and religious law are labeled the myths of yore (refer to Quran, 16:24). Divine truths will not change and the expansion of them will not be prevented. The path of religious growth is clear and the teachings of the Messenger of Allah (s) will be established. The eternal life of the hereafter will be given to the believers and the arrogant powers will not taken any benefit from them (refer to Quran, 28:83).

The Islamic revolution of Iran benefited from the great thoughts and culture of Islam. The principle desire of it was to expand Quranic teachings. It is natural that it benefited from looking at internal and external groups, friends and enemies, in accordance to Islamic knowledge and culture. Through this truth was made clear from falsehood and the internal and external enemies were known on deeper levels so that they can be defended against – especially amongst the youth who are being attacked by them more than any other group.

It might be able to be said with certainty that Imam Khomeini was the only person amongst the politicians and leaders of the Islamic Movement in Iran who really benefited from Quranic concepts about enemies. He insisted upon this in speeches all the way to the end of his life.

We will precisely look over and learn from one instance of advice from Imam Khomeini:

“Arrogant people are not exclusive to kings, they are not exclusive to presidents, and they are not exclusive to oppressive governments. Arrogant people is a general meaning. One of its instances is foreign people who consider all nations weak and attack them or threaten them. One case is these oppressive kingdoms who consider their nations weak and threaten them. In these 50 some years you have been inflicted with this. He considered the nation weak and looked at the nation arrogantly. He threatened the nation and attacked it.” (Sahifah Imam, v.7, p.488-489)