

Methodology of Foreign Policy of the Islamic Republic of Iran (Politics of Enmity with the Oppressor and Support for the Oppressed)

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Abstract

An analytical look at the foreign policy of the Islamic Republic of Iran shows that its strategies and procedures in the world system and the surrounding environment are methodical. The present study aimed to methodize the policy of enmity with the oppressor and support for the oppressed. The importance of this issue is that most of the mentioned strategy has not been studied in the form of theoretical and transtheoretical studies due to the label of being unscientific (Western attitude). Therefore, the concern is 'how the methods of recognizing the policy of hostility to the oppressor and support for the oppressed in the foreign policy of the Islamic Republic of Iran can be analyzed?' The authors use the inductive method and analytical approach to introduce the innovative thesis that the four sources of religion, history, jurisprudence and futurism of Mahdavi, the policy of hostility to the oppressor and support for the oppressed. The structure of religion, through the methods of "Tawalla and Tabarra," principle of "no Way," and "Jihad," the border between the oppressed and the oppressor in foreign policy. Due to its spiritual and material results, the source of history puts the methods of "Believing in the Culture of Ashura," "the Spirit of Self-Sacrifice," "Denying Hegemony" and "Maintaining Independence" on supporting the oppressed and hostility to the oppressor on the foreign policy agenda. The structure of jurisprudence defends the oppressed and is hostile to the oppressor in foreign policy formulation through "Dynamic Ijtihad" and "Independent Clergy." Finally, the structure of Mahdavi futurism is a guide to desirable perspectives in foreign policy with methods such as "Culture of Waiting," "Justice" and "Islamic Unity."

Keywords: Foreign Policy, Methodology, Support for the Oppressed and Enmity with the Oppressor.

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Introduction

With the victory of the Islamic Revolution and the formation of the Islamic Republic, the "Hostility to the Oppressor and Support for the Oppressed" policy has methodically found a firm place in Iran's foreign policy. However, in the study of Iranian foreign policy, the methodology¹ of such strategies and procedures has been less discussed. The present shortcoming is rooted in two issues: First, scholars of political and international studies, based on the mainstream of political science (politics), do not consider the ontological foundations of non-Western knowledge to be scientific due to power-knowledge considerations. Second, most thinkers who have tried to streamline Iran's foreign policy strategies have broadly used Western models unfamiliar with indigenous knowledge.

For this reason, the methodological analysis of the policy of "Hostility to the Oppressor and Support for the Oppressed" is derived from the sources and structures of Iranian foreign policy; it is essential. From a scientific point of view, the connection of the methodological issues of the policy of enmity with the oppressor and the support of the oppressed with its epistemological and ontological research reveals this policy's theoretical (scientific) coherence. Consequently, awareness of the theoretical aspects of this policy and internalizing its acceptance in the agents and policy-makers of Iran's foreign policy will lead to the realization of spiritual and material goals and interests.

Therefore, the primary purpose of this study is to answer the fundamental question of how the methodological foundations of the policy of hostility to the oppressor and support for the oppressed 'can be theoretically analyzed in Iran's foreign policy?' The authors believe that the four pillars of religion, history, jurisprudence and Mahdavi futurism enlighten the policy of enmity with the oppressor and support for the oppressed. The description of this hypothesis using a deductive method and analytical approach is on the agenda of this research. Mentioning this essential point in this research when we say foreign policy means the science or knowledge of foreign policy. Therefore, the methodology of the policy of supporting the oppressed and enmity with the oppressor is primarily theoretical in the present study and, secondly, the practical (political) dimension.

1. Background and Research Methods

1.1. Background

In the background of the present study, we are faced with two types of

1 . Here, methodology is the means by which we think of appropriate ways to realize the ability to acquire knowledge about what exists.

research: The first category is research whose authors consider the policies and strategies of the Islamic Republic of Iran to be derived from the ideological and thought sources of Muslim thinkers. For example, in a study, Imani has explored Imam Khomeini's foreign policy approach based on the Quranic rule of Tawalla and Tabarra. According to him, the jurisprudential teachings of Islam are the primary basis for the formation of Imam Khomeini's foreign policy thought (Imani, 2005 AD/1384 SH: 122-151). Zarei et al. Believe that the principle of denying domination as the basis for ensuring society's independence and preventing economic dominance has formed the foreign and macro policy structures of the Islamic Republic of Iran (Zarei et al., 2014 AD/1393 SH: 182-167). Sarvestani believes that anti-Americanism is not in itself original in the Islamic Republic of Iran. Instead, it is the result of an anti-arrogant approach. Anti-arrogance was also not a tasteful and self-made approach; it is rooted in the depths of Islamic teachings (Sarvestani, 2015 AD/1394 SH: 384-339). The second category is research whose authors do not consider research on foreign strategies and policies of the Islamic Republic of Iran to be scientific. Because they are one of the mainstream theories of international relations (mainly realism). In his foreign policy articles, Naqibzadeh describes the foreign policy resulting from the Islamic Revolution with attributes such as "Aggressive" and "Lack of Theoretical Framework" and considers the result as "Isolationism" and "Passive Neutrality" (Naqibzadeh, 2009 AD/1389 SH: 33-55). Sajjadpour believes that he takes a holistic view of Iran's foreign policy methodology. In his opinion, [most] of the research conducted in this field is not "Scientific", but is based on "Praise" and "Condemnation", which results in the adoption of "Selective" and "Reductionist" methods (Sajjadpour, 2018 AD/1397 SH: 27-42). Sari al-Qalam believes that the foreign policy of the Islamic Republic of Iran is confronted with this theoretical paradox: if it mixes with the world, its identity and legitimacy will be damaged, and if it does not mix, it will be deprived of many economic, political and other possibilities (Sari al-Qalam, 2002 AD/1381 SH: 38). With the first research category approach and the rejection of the second category, this paper believes that a scientific and systematic study of the Islamic Republic of Iran (supporting the oppressed and hostility to the oppressor) is possible. These policies are original and discourse-based (based on indigenous beliefs, history, and ideas).

1.2. Method

The primary method of the present study; deductive, and its approach is analytical. Type of research; it is qualitative and theoretical. Method of data collection; it is a library and documentation and data collection tools; it will be filing. The method of data analysis is also qualitative (analytical

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and logical). By examining the four constructs of religion, history, religion (jurisprudence), and the future in the Shia theoretical system, the authors hypothesize that these four pillars illustrate the policy of hostility to the oppressor and support for the oppressed. Therefore, the methodology of this policy also results in its scientific methods. In other words, in the technique of hostility to the oppressor and protection of the oppressed, for example, it is possible to study both independence and border integrity (realism approach) and in the academic community, to explore the doctrinal aspects of foreign policy (indigenous system) acceptable and legitimate is considered.¹

2. Methodological Structures of Foreign Policy of the Islamic Republic of Iran

Understanding the foreign policy methods of the Islamic Republic of Iran requires special temporal and spatial requirements of the Islamic Revolution for politics and political science. In many ways, the Islamic Revolution's intellectual infrastructure and ideological resources challenge methodological issues in Western social studies. In other words, the specific ontology of the Islamic Revolution has its own unique cognitive and methodological cognition for political science and foreign policy. The authors of this study believe that the foreign policy of the Islamic Republic of Iran has been influenced by the four structures of religion, history, religion (jurisprudence), and the future. As we will see, the combination of these structures, firstly, distinguishes the methodology of Iran's foreign policy from the methods of understanding the foreign policy of other states (humanist paradigms) and, secondly, formulates the behaviour of the Islamic Republic of Iran towards international order and the environment.

2.1. Religion

According to some, science has grown in thinking and material value systems and is not commensurate with religious thought and value systems (Eshkevari, 2012 AD/1391 SH: 7). However, due to the comprehensive approach of religion to various categories of human biology, religious science is one of the approaches to confront the West (Khosropanah, 2012 AD/1391 SH: 9) and modern Western humanities. Proponents of religious theory in international relations and foreign policy believe that macro theories of international relations are an analysis of many dimensions and angles of

1. of course, the results of the policy methods of supporting the oppressed and enmity with the oppressor in the foreign policy of the Islamic Republic of Iran, such as the power of unity and coalition building of the Islamic Republic of Iran in the region, etc., are not the main purpose of this article.

transcendental and transcendental issues (war and peace) and new concerns (environmental problems, the prevalence of infectious diseases, nature The future and the situation of the victims in it, etc.) have survived. This issue has led to the formation of worldviews that challenge the basis of cognition in international relations (Islami et al., 2016 AD/ 1395 SH: 211). To the extent that Eftekhari depicts ethical methods in political science as opposed to Western methods: Immoral method: In force-based and practical approaches, ethics will prevail in the realm of practical and theoretical politics that evaluates "Achievement of Interests" as the owner knows practices and theories. Ethical method: In this method, the essence of ethics and moral principles and its observance has originality, and both goals and political tools and means must be approved in the field of ethics and, naturally, religion (Eftekhari, 2015 AD/ 1394 SH: 45). Thus, unlike the new methods proposed in foreign policy, such as the quantum method, which can not provide a criterion for order and disorder (for example, the role of structure and agent in war and peace (Pan, 2020: 14), the religious theory is possible that knows the knowledge of right from wrong.

2.2. History

Voltaire wrote in the eighteenth century: "We must calculate, measure, measure, observe, this is the nature of philosophy, and the rest is fiction" (Jamshidi, 2004 AD/1383 SH: 32). The dominance of this method (observation and experimentation) over social sciences caused that topics such as ethics, mental perceptions, ideas, norms and [history] have no place in the scientific studies of international relations (Mir Muhammadi, 2007: 676). This approach led Mearsheimer and Walt to acknowledge that hypothesis testing and empirical research have shown inefficient international relations (Mearsheimer and Walt, 2013: 427). It has also recently criticized the anti-historical instrument, emphasizing the importance of history as a method for the prosperity of international relations and foreign policy, using network theory and interpersonal trust. Considering the mechanism of "Agency" [the role of the individual] in history, he highlights the act of the part of "Clemer Von Der Goltz" in the union of Turkey and Germany (Sazak, 2020: 64).

According to Islamic thinkers such as Imam Khomeini, such a view of science (anti-historical) is condemned. From his point of view, the man himself is the subject of unique knowledge, and it is human knowledge, which is the knowledge of divine prophets and messengers. The Messenger of God (PBUH) program is the program of human education. Therefore, first of all, human beings must be known and discovered to cultivate their infinite talents: if it is a subject for any science (Jamshidi, 2004 AD/1383

SH: 32). Therefore, history and its perpetrators have a significant impact on the foreign policy of the Islamic Republic of Iran in two ways. First, the biopolitical and social way of historical agents, especially the figures of Islamic history, is more critical than their dominance over their political power and achievements. Second, historical agents' biopolitical and social process is modelled if moral or somewhat religious.

2.3. Fiqh

International relations and foreign policy thinkers have been criticized for lacking a "Fundamental Problem-solving" theory in the last decade. This theory has a natural solution to global crises (cf. Brown, 2013: 483-497). In the pathology of this dilemma, they believe that international relations, to cover their theoretical weakness, should move away from "Differentiating" (unique) analyzes such as realism and approach the heart of society (Sylvester, 2013: 609). In the face of these harms, the foreign policy of the Islamic Republic of Iran benefits from jurisprudence. The jurisprudence of International Relations is a jurisprudential knowledge which, relying on the principles of jurisprudence and using its methodological model (Ijtihad), explains the Shari'a rules governing international relations, sets the rules and requirements governing the relations between International politics and the State. On the other hand, it should also change due to social changes (Shirkhani and Ebrahimi Varkiani, 2018 AD/1397 SH: 125-126). Therefore, scholars of jurisprudential issues consider the most critical efficiency of jurisprudence in international relations as "Extracting the Rules that Islamic Law Has to Regulate Relations" (Dehghani Firoozabadi and Ghanbari Mazidi, 2013 AD/1392 SH: 15).

2.4. Futurism (Mahdism)

Futurism as a method in the foreign policy of the Islamic Republic of Iran is tied to the sacred concept of "Mahdism." In foreign policy based on the doctrine of Mahdism, contrary to the conventional Western and exploratory approach, [the government] does not cause to knowing the future. Instead, it seeks future change based on goals and norms based on society's accepted values and paradigms. In this way, what is original is not predicting the future. Instead, creating an image of a desirable end in the light of principles and values (Elahi Nejad and Sharifi, 2015 AD/1394 SH: 4-5).

Qashqavi (then Deputy Foreign Minister) considers the doctrine of Mahdism as the basis of the foreign policy of the Islamic Republic of Iran and believes that Iran's foreign policy is based on defending the rights of all Muslim nations and not committing to hegemons and denying any hegemony, maintaining lasting peace in the world. Pay attention to the environment and strive for justice. Mahdavi society is a society of peace, but when there

is resistance against this thinking, the use of the sword is inevitable (cf. <https://www.tasnimnews.com/fa/news/1393/03/22/398766>). Therefore, the doctrine of Mahdism in foreign policy does not have only idealistic dimensions (denial of hegemony, rejection of paternal domination, defence of Muslim rights, prosperity of human society, the rule of law and justice, etc.) (Jabbari, 2019 AD/1398 SH: 87). The current Islamic resistance and its achievements in shaping the material and spiritual interests of the nations of the Islamic world is one of the characteristics of the doctrine of Mahdism in practical terms.

3. Research Findings

In the methodology of Iran's foreign policy, the four constructs of religion, history, religion and futurism introduce methods that study and research reveal their scientific aspects.

3.1. Religious Methodology of the Policy of Enmity with the Oppressor and Protection of the Oppressed

In the foreign policy of the Islamic State, the role of the school of Islam, the principles and teachings derived from it and the views of Islamic jurists and thinkers in this regard are decisive. Just as cultural and ideological characteristics may influence the foreign policy of any country, the Islamic Republic also seeks to realize academic and monotheistic values in the framework of (Zarei, Zinivand and Mohammadi, 2014 AD/1393 SH: 171) its methods in foreign policy.

3.1.1. Tawalla and Tabarra

Tawalla in Islamic culture is: accepting the government, guardianship and friendship of God and the Prophet and Tabarra, avoiding the person and the current that has no divine direction and is considered the enemy of God (Wafa et al., 2011 AD/1390 SH: 12-13). In the words of Martyr Motahari, Shia history has been accompanied by the name of a series of admirers, lunatics and veterans of the unknown (Motahari, 1989 AD/1368 SH: 35). In foreign policy, Tawalla and Tabarra have an absolute position in the sphere of Islamic political thought. In confronting the system of domination and accompanying the dominated, decision-makers use this as a model for their foreign relations.

3.1.2. The Rule of Enmity with the Dominator

Islamic thinkers and jurists have established the jurisprudential rule as the rule of hostility with the hegemon to preserve the dignity and greatness of Muslims, citing the verses of the Holy Quran and the narrations of the infallible. According to one of the verses of the Qur'an, the way of any domination of the infidels over the believers is closed (Zarei et al., 2014 AD/1393 SH: 169-170). Regarding the Qur'an, under the enmity principle

with the Muslims domination, we are warned about the danger of non-Muslims influence. In this regard, the constant criterion in the relations of Muslims with non-Muslims and infidels is to close the ways of persuasion and prevent their possible domination (Wafa et al., 2011 AD/1390 SH: 53-55). For this reason, in the Holy Quran, after the issue of Jihad in the foreign policy of the Islamic State, no other political issue such as the denial of non-Muslim guardianship over Muslims has been considered and emphasized (Zarei et al., 2014 AD/1393 SH: 171).

3.1.3. Jihad

Islam has used war as a last resort to destroy idolatry and spread monotheism, no country-opening and domination of weak nations (Rokni Yazdi, 2010 AD/1398 SH: 1). The concept of war is broader than Jihad because it includes all conflicts, and Jihad is a kind of it (Faghfor Maghribi, 2009 AD/1388 SH: 30). Jihad in a general division is divided into two types of primary and defensive Jihad. In the "Defensive Jihad" of the Islamic State and every Muslim against foreign aggression against Islam, they enter the war and campaign. In the "Primary Jihad," the Muslims first attack another country without charge (Haj Ismaili and Habibollahi, 2012 AD/1391 SH: 36-37). One of the most important goals of Jihad in Islam is to repel sedition, eliminate aggression and support the oppressed and downtrodden (Haj Ismaili and Habibaollahi, 2012 AD/ 1391 SH: 45-59). The principle of Jihad in Shia political culture has always made Muslims aware of the need for military readiness to prevent the tyranny of the oppressors and not to accept the oppression of the oppressors.

3.2. Historical Methodology of the Policy of Enmity with the Oppressor and Protection of the Oppressed

Inspired by the Ashura paradigm, history teaches the foreign policy of the Islamic Republic of Iran that the use of the spirit of self-sacrifice and martyrdom leads to the denial of domination.

3.2.1. Belief in the Culture and Movement of Ashura

The events of Ashura in which Imam Hussein (AS) and his companions are martyred in an oppressed way that provokes human emotions and feelings has a unique and symbolic place in Shia political culture. This movement's effects are negligence's impermissibility in protecting and guarding religious values under the pretext of lack of power (Honari Latifpour, 2001 AD/1380 SH: 89). The uprising of Imam Hussein (AS) aimed to return the Islamic society to its correct line when it had diverted the oppression and tyranny of Muslims. Examples of Ashura include the need for sacrifice to preserve religion and the vulnerability of the enemy front with all its apparent capabilities (Khamenei. Speeches in Friday Prayer Sermons,

1374/3/19). This manifestation has always been present in the lives of Shia, and Muslims in the fight against the oppressors have considered the Ashura as an allegory of such a movement and have relied on it.

The "Ashura" paradigm is not a single concept. Somewhat, many other ideas are tied to what comes to mind. Concepts such as "Martyrdom," "Commanding the Good and Forbidding the Evil," "Jihad" and "Tawalla and Tabarra" are all aspects of the content of the Ashura epic and shape the Iranian interpretation of political events inside and outside their society. For example, the concept of "Jihad" is fully manifested in the life of Imam Hussein (AS), in a way that Shia call him "Sayyed al-Shuhada." Iran's eight-year imposed war with the Ba'athist regime in Iraq (Naqibzadeh, 2009 AD/1388 SH: 266) and the defence of the shrine of Hazrat Zainab; peace be upon him, are examples of the influence of Ashura culture and martyrdom in foreign policy. Ashura culture is generally considered a symbol of the struggle against oppression and the defence of rights for Shias.

3.2.2. Historical Belief in the Spirit of Self-Sacrifice and Martyrdom

The centre of gravity of Shia religion and thought is self-sacrifice and martyrdom in the fight against oppression (Islamic Revolutionary Documentation Center, 2010). Shias have a particular belief in the concept of martyrdom and martyrdom. With a brief look at the history of Shiism, we find that all Shia Imams (AS) have been poisoned and killed by their enemies. However, this prominent value of Shia political culture is linked initially to the name of the third Shia Imam, Imam Hussein (AS), and the Ashura event and the Shias consider the title of "Sayyed al-Shuhada" to be specific to him (Aboutalebi, 2005 AD/1384 SH: 13). In Shia political thought, Jihad and martyrdom are considered strategic and influential principles and goals in the defence scene and international interactions of the Islamic world. It is the most critical factor in rescuing the oppressed nations from colonialism and the exploitation of oppressive governments. (Documents of the Islamic Revolution, 2010 AD/1389 SH). For example, the martyr General Soleimani regarding the importance of martyrdom in the school of Imam Hussein (AS), says:

"I offer my condolences to all of you, dear brothers and sisters, this month of blood and martyrdom, this month of honour and greatness. May God grant success to all of us to be the followers of Imam Hussein - the incredible freedom that taught the lesson of freedom and dignity, chivalry and self-sacrifice to all the martyrs and all the free people of the world. All the world's free people from Imam Hussein's martyrdom to the end of the globe are students of Imam Hussein's school and study in the presence of Imam Hussein. One of the speakers of this statement is Mohammad Ali

Jinnah - the Supreme Leader of Pakistan - about Imam Hussein. We are Imam Hussein's Shias, we are used to the name of Imam Hussein inside our houses and in the skirts of our mothers and under their tears, but we did not think that this great man belongs only to the Shia world. These are the words of great personalities; they are eminent people, philosophers, great university professors, and eminent personalities. I thought it was better not to say a word about myself. Let me remind them of their words, the words of a human being who looks at Imam Hussein from one Shia point of view and another and introduces Imam Hussein to his society. This great leader of Pakistan has a beautiful sentence: "There is no example of courage in the world better than what Imam Hussein showed in terms of sacrifice and audacity. In my opinion, Muslims should follow this martyr who sacrificed himself in the land of Iraq "(<https://www.yjc.news/fa/news/6256317>).

3.2.3. Historical Negation of Domination

The Islamic Republic of Iran, based on Islamic and historical teachings and beliefs, should avoid relations based on hegemony and domination in its foreign policy (Dehghani Firoozabadi, 2010 AD/1388 SH: 130). Article 152 of the Constitution states: "The foreign policy of the Islamic Republic of Iran is based on the denial of any hegemony and domination, preservation of all-round independence and territorial integrity of the country, defence of the rights of all Muslims and non-alignment against dominating powers and peaceful reciprocal relations with non-combatant states. " 'What is perceived in Imam Khomeini's thought about foreign policy is the classification of countries into the following three groups based on the jurisprudential rule of Tawalla and Tabarra?' Of course, the relationship with them is defined in this interpretation: brotherly relationship with Islamic countries, Respectful relationship with non-hostile infidels and hostile relationship with hostile countries (Imani, 2005 AD/1384 SH: 129). Accordingly, Iran's foreign policy has been based on this policy over the past forty years. There are many examples of the denial of tyranny and oppression in the history of Iranian foreign policy, such as hostility to world-dominating powers, rejection of the Zionist hegemonic regime and the defence of the legitimate rights of Palestinians, opposition to Western hegemony and resistance to US aggression and pointed out the powerful countries of the world.

3.2.4. Maintain Independence, and Prevent Foreign Domination of the Country

The historical background of Western countries in Iran has led to a defeatist mentality in the Iranian people towards establishing relations with foreigners (Britain and the United States). Article 9 of the Constitution recognizes that in the Islamic Republic of Iran, freedom, independence, unity, and territorial integrity are inseparable. Their preservation is the duty of the government

and the people. No individual, group or authority has the right to inflict the slightest damage to Iran's independence, political, cultural, economic and military and territorial integrity in the name of using freedom (Nouri and Malakouti, 2012 AD/1391 SH: 16). The issue of banning tobacco and rejecting the law of capitulation, and emphasizing the resistance economy (by Mirza Shirazi, Imam Khomeini and Imam Khamenei, respectively) and neither eastern nor western principle of the Islamic Republic in foreign policy arise from such a rule (Zarei et al., 2014 AD/1393 SH: 168).

Imam Khomeini, referring to this verse and rule, says that Muslims should not trust and rely on foreigners in all aspects of their political life: "The international cannibals will gain political, military, cultural and economic independence "(Khomeini, 2010 AD/1389 SH: 24). Imam Khomeini emphasized the importance of economic independence from different dimensions of independence (Khomeini, 2010 AD/1389 SH: 433). Autonomy and the preservation of independence are also pursued today. For example, in the context of the resistance policy economy, the Supreme Leader was a theorist.

3.3. The Jurisprudential Methodology of the Enmity Policy with the Oppressor and Protection of the Oppressed

The authors believe that dynamic ijthihad and independent clerics are part of Iran's foreign policy methods, especially about hostility to the oppressor and support for the oppressed.

3.3.1. Dynamic Ijthihad and Independence of Shia Clergy from Government and Centers of Power

The Muslim person aligns his behaviour and actions with Islamic laws during his personal and social life. Still, the developments of human life raise new questions for which there are no clear answers in religious sources (Karami and Pourmand, 2014 AD/1393 SH: 20-21). Therefore, it was necessary for the Islamic community, especially the experts in the field of religion, to solve it and determine the duty of the Muslims. These efforts led to the formation of the science of "Jurisprudence" which is the knowledge of inferring religious rules (Anabestani, 2009 AD/1381 SH: 8).

Some believe that the acceptance of Shiism in Iran can be considered the practical result of Shia beliefs in the field of justice and leadership of the righteous element and the struggle of Shia clergy based on the principle of ijthihad against authoritarian monarchies (including Pahlavi) (Akhavan Mofrad, 2002 AD/1381 SH: 163). The clergy in Shiism is financially supported by the people and their religious taxes and make a living (Akhavan Mofrad, 2002 AD/1381 SH: 188-190). Also, unlike the Sunnis, who consider coercion and domination as one of the ways to establish a government, this issue is wholly rejected in Shiism (Feirahi, 2009 AD/1388

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SH: 37). Shia scholars' financial and intellectual independence from the government causes them to have an independent view of the government in foreign policy and place the principle on Shia ijtehad and jurisprudence and not the opinion will of the government.

The anti-colonial position of the Shia clergy from the early Qajar period led to their leadership through different classes of people. Shia scholars Fatwas in support of the people against foreign forces, including the fatwa of Jihad in the second Iran-Russia war and the fatwa of Haji Mirza Masih to save Muslim women, which led to the assassination of Gribaydov and the Russian delegation, to revoke the Reuters privilege and the tobacco uprising, indicates the anti-colonial aspect of the clergy that had a great impact on the growth of national consciousness (cf .Ayvazi, 2007 AD/1386 SH: 11-15).

3.3.2. The Role of the Clergy in Inviting People to Fight Oppression and Support the Oppressed

With the advent of the Safavid rule in Iran and Shia scholars' severe and prominent role in political and social issues, the influence of religious scholars among the people intensified. Therefore, many social affairs were carried out under their supervision and guardianship as the general deputy of Imam Zaman (AS) (Aboutalebi, 2010 AD/1389 SH: 56-59). In the Pahlavi period, despite the suffocation, such movements took place in abundance. As an example, we can mention the role of Ayatollah Kashani in the process of nationalization of Iran's oil industry (Kargar Jahromi, 2013 AD/1392 SH: 65). Following the coup d'etat of 1332 and the development of military and political relations between Iran and the United States, the United States demanded the political and judicial immunity of its citizens in Iran in the form of capitulation. Imam Khomeini called the signing of such a document by the parliament as the signing of the record of slavery of the Iranian nation and gave vital speeches against the transfer of this privilege, which eventually led to his deportation and cancellation of capitulation (Kajbaf, 2002 AD/1381 SH: 111-108). The leading role of the clergy in the struggle against colonialism and the people invitation to fight against oppression and non-acceptance of non-Muslim domination is derived from the religious aspect. It is based on the rule of denial of sovereignty, which has manifested itself in the constitution and practical policy of the Islamic Republic. In this regard, Imam Khamenei's remarks on the Palestinian issue are noteworthy:

"If the Muslims were fighting Israel - a real and serious struggle - it would not have been possible for Israel to stay. The United States, bigger and stronger than Israel, has not resisted the struggle of honest and determined nations. One example is ourselves, and another example is other countries

that we're able to overthrow American or French colonial rule. We believe that a sincere and genuine struggle against the usurping Zionists will undoubtedly lead to establishing a Palestinian state of right. We hope you and we will witness that day. Send my greetings to the dear brothers who work with you: "Say that we are with you, behind you and with you, like the time of Imam Khomeini (may God bless him and grant him peace), and there will be little doubt in our support of the Palestinian cause" (Khamenei. Speeches in a Group Meeting of Palestinian Muslims, 1368/4/24).

3.4. Mahdavi Methodology of the Policy of Enmity with the Oppressor and Protection of the Oppressed

The victory of the Islamic Revolution and the formation of the Islamic Republic changed Iran's foreign policy. These changes are basically derived from the religious components of the Shia religion, which were clearly reflected in the constitution and the implementation of Iran's foreign policy. Naturally, Islamic (Mahdavi) futurism has its methodology about the approach of hostility to oppression and protection of the oppressed.

3.4.1. The Culture of Waiting

Waiting in Shia political culture "is a spiritual quality that creates a state of readiness of people for what they expect, and against it, are despair and hopelessness. The higher the expectation and the brighter and brighter the flame, the more active and dynamic he will be and as a result, he will be more prepared "(Mousavi Isfahani, 2014 AD/ 1393 SH: 235). Innocent was placed. Regarding the unfavourable conditions of the time and according to the divine interest, that Imam will remain behind the curtain according to the welfare of God until the conditions are provided (Honari Latifpour, 2001 AD/1380 SH: 75-74). The authentic culture of expectation is based on three essential elements: a) dissatisfaction with the current situation, b) hoping for a better future, c) moving and trying to transition from the current situation and being in a more desirable situation (Mohammadi, 2004 AD/ 1383 SH: 115). Waiting in Shia political literature is a critical component that warns the state against stagnation and encourages it to strive for the desired status quo in the international system. Some have misinterpreted this concept and interpreted it as meaning laxity and refraining from any attempt to improve the situation, while the idea of waiting has obvious manifestations of oppression and lack of silence in the face of pressure; because there is hope in creating a favourable situation and we should try to make such a situation.

3.4.2. Anti-Oppressive Practices

Anti-Oppressive Practice has been one of the most significant and influential elements in Shia political literature throughout history, which has called on Shias to confront arrogance and xenophobia at various times. This arrogance

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has sometimes been the cause of Shias' anti-Oppressive Practice to the ruling body (Aboutalebi, 2005 AD/ 1384 SH: 13). Because in the past, rulers and kings easily granted various privileges to foreigners and colonial countries for personal gain. From the point of view of Islamic political culture, arrogance is a kind of domination and hegemony and colonization and cultural, political and economic exploitation by a limited minority of oppressors and profiteers over a large number of deprived masses. One of the essential elements of the Islamic Revolution and Iran's foreign policy is the struggle against the arrogant (Sarvestani, 2015 AD/ 1394 SH: 361).

3.4.3. Justice

Justice in the political and social sense is opposed to the concept of oppression. Therefore, justice is: respecting the rights of individuals and granting rights to every rightful person. The importance of the principle of justice in Islam is that Muslims in general and Shias, in particular, must fulfil the condition of justice to hold political and social responsibilities such as Friday prayers, judging, and governing (Honari Latifpour, 2001 AD/1380 SH: 72). In foreign policy, Mahdavi teachings are based on the observance of justice among individuals and human societies, and the agents of the Islamic State do not act neutrally in the face of injustice. Instead, it fights and resists the founders of such injustices to promote justice and respect the rights of human beings. As in the long history of Iran, in different periods, we have witnessed the emergence of movements in the fight against injustice, such as the tobacco embargo.

In addition to not accepting the domination of the dominating powers, the Islamic Republic is obliged to fight against arrogance and injustice, and not accepting the dominating powers and not merely committing to them alone is not enough, because the transnational nature of the Islamic Revolution of Iran, while adopting a negative stance on oppression, should have a positive and pragmatic stance on combating the manifestations of oppression. The religious state, especially the Islamic government, is a just system (Dehghani Firoozabadi, 2009 AD/ 1388 SH: 170-171). Also, according to Article 154 of the Constitution, "the Islamic Republic of Iran considers human well-being as the ideal of human society as a whole, and recognizes independence, freedom, and the rule of law and justice as the right of all peoples of the world." In the framework of justice, the approach of the Islamic Republic of Iran in foreign policy is a revisionist approach to international order (Dehghani Firoozabadi, 2009 AD/ 1388 SH: 180).

3.4.4. Unity of the Islamic World and Support for the Oppressed

Anti-Oppressive Practices and the continuation of justice, which is one of the central teachings of Islamic futurism, make it necessary to defend Muslims'

rights and establish a foreign policy based on the unity of the Islamic world. Accordingly, to protect Muslims, the Islamic Republic has made the unity of the Islamic world one of the main foundations of its foreign policy. The Islamic Republic of Iran, in parallel with the struggle against arrogance and colonialism, considers itself obliged to support the oppressed of the world and liberation movements. Article 154 of the Constitution states that "the Islamic Republic of Iran supports the rightful struggle of the oppressed against the arrogant everywhere in the world" (cf. Nikzad, 2004 AD/ 1383 SH: 24-42).

Justice in the foreign policy of the Islamic Republic of Iran requires that Iran realise the rights of Muslims and the oppressed of the world in the form of human and Islamic interests, the top priority of its policy. Because supporting the persecuted and oppressed nations of the world and supporting the public rights of Muslims is one of the positive aspects of seeking justice in international relations and foreign policy (Dehghani Firoozabadi, 2009 AD/ 1388 SH: 175-176). It is helpful to pay attention to Imam Khamenei's statements in this regard.

"... If Islamic values are to be presented as definite values in the world and attract the hearts of human beings, and based on that there will be a change in the lives of Muslims - If we want this - this is not possible without the unity of Muslims, it's not possible. It will not be achieved by branching out, making enemies, or starting sectarian wars. We do not tell the sects of the Islamic world to give up the beliefs of your sect and accept the beliefs of another sect; no, but we tell all Muslims that what is common among Muslims is more and more fundamental than what is disputed among them. Our enemies rely on differences. We must rely on common positions and not allow the enemy to make excuses and find a point of pressure on the body of the Islamic Ummah by dividing us. Fortunately, we in Iran have solved these issues. In the Islamic world, many of our brothers in different parts of the Islamic world have either solved these issues or are close to solving them. But the enemy is not a manipulator. From time immemorial, from colonialism to Islamic countries - that is, from 150 years or nearly 200 years ago - to the present day, they have worked on the issue of differences between Muslim sects. We have to be very careful. "Shias and Sunnis must commit themselves to support and striving to bring Islamic sects closer together and to preserve and protect brotherly love and interaction with one another" (Khamenei. Speeches in a Group Meeting of Clerics Across the Country, 1368/4/4)

Conclusion

Analyzing the material presented during the article, it became clear that

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the policy of "Enmity with the Oppressor and Support for the Oppressed" is in the various pieces of the Constitution of the Islamic Republic of Iran and the political, economic, cultural, etc. Iran's interactions with the world abroad have been one of the most critical foreign policy strategies and have the support and original theoretical sources in the religion of Islam, history, Shia jurisprudence, and Islamic futurism. However, with the victory of the Islamic Revolution and the establishment of the Islamic system in Iran, this policy became the basis of the work of the foreign policy decision-making apparatus from a scientific and methodological point of view. The officials were obliged to observe commit to implementing it.

Therefore, the question is 'How can Iran's foreign policy theoretically analyse the methodological foundations of the policy of enmity with the oppressor and the protection of the oppressed?' In answer to this question, the authors emphasize the role of the four constituents of religion (history, jurisprudence and Islamic futurism (Mahdavi)) in methodizing the policy of enmity with the oppressor and supporting the oppressed.

The structure of religion, through the methods of "Tawalla and Tabarra", "the Rule of Denying the Hegemony" and "Jihad" defines the border between the oppressed and the oppressor and how to treat each in foreign policy. In foreign policy, Tawalla and Tabarra have an absolute position in the sphere of Islamic political thought. In confronting the system of domination and accompanying the dominated, decision-makers use this as a model for their foreign relations. In the rule of negation, denying hegemony is a constant criterion in the relations of Muslims with non-Muslims and infidels, closing the ways of influence and preventing their possible domination. In connection with the principle of Jihad, Muslims have constantly been reminded of the need for military readiness to avoid the tyranny of the oppressors and not to accept the oppression of the oppressors. Thus, unlike the new methods introduced in foreign policy, such as the quantum method, which can not provide a criterion for order and disorder (for example, the role of structure and agent in war and peace, religious theory recognizes the possibility of recognizing right from wrong.

Due to its spiritual and material results, the structure of history puts the methods of "Believing in the Culture of Ashura," "the Spirit of Self-sacrifice," "Denying Domination and Domination" and "Maintaining Independence" supporting the oppressed and enmity with the oppressor on the foreign policy agenda. The Ashura culture and the spirit of martyrdom are generally considered a struggle symbol against oppression and the defence of the Shias right. The Islamic Republic of Iran, based on Islamic and historical teachings and beliefs, should avoid its foreign policy relations and relations

based on hegemony and domination. Also, the principle of maintaining independence and non-dependence has had a special place in the foreign policy of the Islamic Republic throughout its forty-year history. Therefore, history and its perpetrators have a significant impact on the foreign policy of the Islamic Republic of Iran in two ways. First, the political and social style of historical agents, especially the figures of Islamic history, is more critical than their dominance over their political power and achievements. Second, historical agents' political and social style is modeled if it is moral or somewhat religious.

The structure of jurisprudence defends the oppressed and enmity with the oppressor in foreign policy formulation through the methods of "Dynamic Ijtihad" and "Independent Clergy." Shia scholars' financial and intellectual independence from the government causes them to have an independent view of the government in foreign policy and base their principles on Shia ijthad and jurisprudence, not on the opinion, will and will of the government. Therefore, the fact that Shia scholars throughout history have always stood against shameful agreements and sometimes ruled on Jihad or fatwas out of sanctity is due to its structural-functional independence from the government. Scholars of jurisprudential issues consider the most critical effectiveness of the jurisprudence of international relations as "Extracting the Rules Established by Islamic Law to Regulate the Foreign Relations and Foreign Policy of the Islamic Country with Other Countries and Governments."

Finally, the structure of Mahdavi futurism, with methods such as "Culture of Waiting," "Justice," "anti-Oppression" and "Islamic Unity" is a guide to the desired perspectives in foreign policy. Waiting in Shia political literature is a critical component that warns the state against stagnation and encourages it to strive for the desired status quo in the international system. In the context of justice, which are the central teachings of Mahdavi culture, the approach of the Islamic Republic of Iran in foreign policy is a revisionist approach to international order (domination). The continuation of justice, which is one of the central teachings of Islamic futurism, makes it necessary to defend Muslims' rights and establish a foreign policy based on the unity of the Islamic world.

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