

Analyzing the Anti-Arrogance Discourse in the Sayings of the Leader

Shiva Sadeghi^{*1}, Poursan Mirzaei², Somayya Tateian³

1. Academic Staff Member, Department of Arabic Literature, Payam-e Noor University, Tehran, IRAN.

2. Assistant Professor, Department of Hadith Sciences, Quran and Hadith University, Tehran, IRAN.

3. Academic Staff Member, Department of Persian Literature & Foreign Languages, Payam-e Noor University, Tehran, IRAN.

(Received: 20 November 2019- Accepted: 12 February 2020)

Abstract

In the article written based on the leader discourse, the anti-arrogance conversation of the leader investigates in three pivots of arrogance, arrogance, and anti-arrogance, and its programs are clarified. This study is to search the vocabularies related to overconfidence in the sayings of the leader of the revolution. The results derived from the article shows that the anti-arrogance discourse in his sayings based on clarifying the grounds of arrogance, presenting the features of the arrogant elements and their felonies, countering the presumption, inviting people to support the Islamic movement, strengthening the spirituality, delineating the goals, showing resistance and preventing disunity. This article proves documentarily and methodically the assumption that the leader of the revolution is against arrogance. Running research on the keywords of the anti-arrogance discourse such as arrogance, arrogance, and anti-arrogance in the sayings of the leader of the revolution shows recognizing the situations and his realistic view, which leads to active and aware resistance against the enemy.

Keywords: Anti-Arrogance Discourse, Resistance, Discourse Interaction, Sayings of the Leader.

*. Corresponding author: sh.sadeghi11@gmail.com

Introduction

Justice, independence and freedom in the real sense of the word, countering arrogance, and take position against the enemy, paying attention to all folks of the people especially the weak, showing tendency to the deprived class and preventing extravagance and aristocratic life are all among the basic tenets of the Islamic Revolution which will be never altered. From the humanistic worldview, the leaders, the essence, and the cognizance of the revolution based on countering arrogance and the motive and motivation of human life are freedom, living free, and indivisibility against the arrogant. These sublime concepts deeply rooted in the vein and blood of every Muslim from the past to now. And affected Muslim's religious and political knowledge to the fact that the leader's sayings must be called anti-arrogance, and his behavior is anti-oppression and chivalrous.

Anti-arrogance and anti-arrogance discourse against the enemies of Islam is the essential discourse and is the pivotal component of the leader's worldview. This discourse constitutes a triangle whose angles are to be arrogance, arrogant, and anti-arrogance. The main element is arrogance, and the other two components are the different ones countering each other. In this research, I analyzed the discourse in the leader's sayings and explained the roots of arrogance, its features, and characteristics of the anti-arrogance behavior in the leader statements.

1. Discourse Analysis

Discourse analysis means to create a suitable mechanism and operating it for discovering and clarifying the relationship between the saying or the text with the intellectual - social functions (YarMohammadi, 1383: 143). This expression was first used by the famous American linguist "Zellig Harris" in 1952. He named the way of explaining and analyzing the statement as "discourse analysis" (Baqinipour, 1380: 16). According to Laclau and Mouffe's introduction, military discourse is an expression including all the social arena. Therefore, discourse analysis of a literary text needs to consider the intertwined relationship between literature and society with all its discourses that lay the ground for creating a literary text. Better to be said, it should accept that Literature is responsible for the validity of the values it presents, for the reader by reading a literary text has a share in its beauty and also is prompt to operate it based on a specified pattern and a specific ideology (Fowler, 1381: 82). The general aim of discourse analysis is to find out the relationship between discourse structures and social contexts; so integrating the cognitive and social

existence of discourse and community helps us to achieve a more complete comprehension from the relationship between the conversation and the city and the story functions as the medium, drawing a small sketch from a big community (Meals, 1382: 145).

2. Research Background

Saying of the leader whether inclusively or exclusively, have been many times the case for the research of the researchers during the recent years, but as this fact is not related to this article, it would not explain, and it would illustrate particularly the small studies focusing on a discourse analysis of the leader:

“Discourse analysis of Ayat Allah Khamenei on the relationship of Iran with the United States”, Hadi Ajili and the contributors (1393).

“Discourse analysis of Ayat Allah Khamenei’s foreign policy” (Interactive discourse against the hegemony regime), Naser Asadi (1393).

“Discourse analysis of Ayat Allah Khamenei on the eleventh election for the presidency of the Republic of Iran”, Hasan Bashir and the contributors (1392).

there has been an article named “Discourse analysis of the leader of the revolution Sayyid Ali Khamenei” in Arabic, written by Sayyadi Nejad and Zakaei in 1395, which Explains the application of language tools in the words of the leader of the revolution in conveying his ideology to the Egyptians.

“Analyzing the Conceptual Elements of Islamic Awakening Discourse in the Speech of the Leader from the Perspective of Discourse Analysis”, written by Mohammad Mirzaei, Ali Rabbani and Asqar Haqiqi Moqaddam in 2015, in which the conceptual foundations and articulations of the discourse of Islamic Awakening have been analyzed and analyzed from the perspective of the leader.

Saman Sameni and Shahram Modarres Khiabani work: “Analysis of the Discourse basic foundation of Resistance Economy Policy from the Leader Perspective”, in 2015. This article attempts to explain the Discourse of the Resistance Economy Policy from the Perspective of the Leader.

“Content Analysis of Leader’s Statements on sedition: A Qualitative Study” written by Abdolkhani, in 2015, which explores the grounds for revolution, its semantics, the goal behind it, the obligations and

mechanisms for its countering, and other related factors, lying in the statements of the leader.

Studies of the author show that no scientific research has been conducted so far, on the anti-arrogant discourse of the leader of the revolution and the only collection of his remarks on the occasion of World Arrogance Day, is gathered in the form of a work entitled “The most important indicators of the Leader's statements about arrogance”.

Different reason caused new research about examines and analyzes the concepts of arrogance, its contexts, its characteristics, and ways of standing against the cavalier in the leader sayings.

3. Investigating the Anti-Arrogance Discourse in the Statements of the Leader

Investigating the anti-arrogance discourse in the sayings of the leader requires exploring three points arrogance, arrogance and anti-arrogance in the sayings presented by the leader in recent years, in various gatherings and the presence of regime officials, scholars, students, and people.

3.1. Arrogance (Istikbar)

Arrogance is a Qur'anic term used in the Qur'an for the likes of Pharaohs and malicious groups which contradict the truth and reality.¹

This term (*Kibr*) comes from "k-b-r" and means seeking supremacy and refusing to accept the right based on arrogance and hostility; but as an expression, it mostly means domination, colonialism, and exploitation. This term accompanying its derivations has appeared 48 times in the Quran.

4 of them refer to the arrogance of Satan (*Iblis*), and the rest refer to the arrogance of man. In the logic of the Qur'an, the worst kind of pride is a lack of obedience to the command of God and divine prophets. Arrogance has arisen since the day the Satan disobeyed Allah's holy commandment and did not bow to Adam, and presumption has been created in action since he swore to mislead humanity and till now it (swagger) is practiced everywhere in the world.

The leader, in meeting with the Basij commanders for the need to recognize arrogance, says that “We must know arrogance, we must know the characteristics of arrogance, we must know the performance and orientation of arrogance so that we can reasonably assess our actions against it”.

1. Statements of the leader on the meeting with 50, 000 Basij commanders across the country on 29/8/1392

“We oppose unreasonable behavior in all fields; we believe that wisdom and sagacity must be exercised in all areas, in all planning, in all individual and collective orientations. If we don't know the situation, if we don't see the friend, if we don't see the enemy, if we don't know the hegemonic regime today, if we don't know arrogance, how can we move with wisdom and sagacity? How can we plan properly? So we need to know all of them”.²

3.2. Grounds and Causes of Arrogance

It is often the case for those who are financially, socially, politically, scientifically superior; therefore, throughout the history, we have witnessed people or countries achieving different superiority, conduct arrogantly, control and subjugate humans and other countries. In the leader statements, several grounds and factors for the cause of tendency to arrogance have mentioned, some of which cite.

3.2.1. Wealth and Power

Wealth and power, if accompanied by unbelief, lay the ground for arrogance. Ayah 51 of surah *Zukhruf* reads: And Pharaoh proclaimed among his people: “My people, do I not have dominion over Egypt, and are these streams not flowing beneath me? Can't you see?”

According to this ayah, wealth and power were the reasons for the arrogance of Pharaoh. Also, ayah 15 of surah *Fussilat* revealed about 'Aad tribe who were unparalleled in their physical strength, and financial power, and this apparent power made them very proud, as they considered themselves superior and therefore rebelled against God and their Prophet (Hood). The ayah reads: “As for 'Aad, they were arrogant upon the earth without right and said, ‘Who is greater than us in strength?’ ‘Did they not consider that Allah, who created them, was more significant than them in strength?’ But they were rejecting Our signs”.

A more in-depth look at the statements of the leader indicates that he also considers power and wealth to be one of the factors of arrogance. He says: “Arrogance means power in the world or powers in the world because they see themselves as equipped with money and weapons and propaganda, so they give themselves the right to intervene in the affairs of other countries and nations. It is the true meaning of arrogance. This complex, which belongs to the US government, the European governments, many of these rich oilfields in our region, are strongly opposed to such an enhancing and growing and promoting power;

2. Ibid.

therefore, they do whatever they can to stand against it. They haven't been unemployed during these thirty years, and won't be".³

3.2.2. Cultural Poverty and Intellectual Dependence

Cultural poverty and mental addiction are other factors for the rise of arrogance mentioned in the leader's statements. Sometimes, besides colonists, the heads of the Islamic countries also play a role in fostering pride and respond positively and adhere to the propaganda, conspiracy, and cultural aggression of the arrogant.

Unfortunately, today there are rulers in this region and elites in this region who dance to the American instrument. They do what they want; they work for them against the Islamic nation and Islam. These are to the detriment of Islam.

We have no reason for disagreement with Muslim governments; we believe in unity, but in the face of this united movement, and pursuit of a motion seeking agreement and those following the goal of unity, are those whose decision is to sow the seeds of revolt and to wage war; This is their policy, and they are pursuing it. So what shall we do against them? What should do against those who follow US policy in the region?

Our language is the language of advice; yes, some of these governments say to the Iranian people some sayings that they are not meaningful; we are not to give responses to these nonsense words. We are to provide them with suggestions. What some regional governments are doing today in the service of America, is detrimental for themselves and will lead to the end that the Qur'an says: "they are destroying themselves".⁴

If one does not make clear boundaries with the enemies of the revolution and religion, he has reduced his value, and if he is inclined to them, he is out of the circle of the regime.

3.2.3. The Illusion of Superiority and the Claim of Ownership and Management of the World

The belief in having supremacy, the right to govern, and sovereignty on all nations is another element of arrogance that deprives the weak countries and governments of the power of living. This devilish character, first introduced by Satan (Iblis), has been the source of many corruption and human tyranny that can attribute to the racism and false supremacy of society.

3. Ibid.

4. Statements of the leader at the meeting with the officials of the Islamic Unity Conference and the guests of the Conference of Islamic Unity on 1395/3/26.

As the Holy Quran in ayah 75-76 of surah *Saad*, the reason for the arrogance of Satan has illustrated this way: [Allah] said, “O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant or were you among the haughty”? He said, “I am better than him. You created me from fire and created him from clay”.

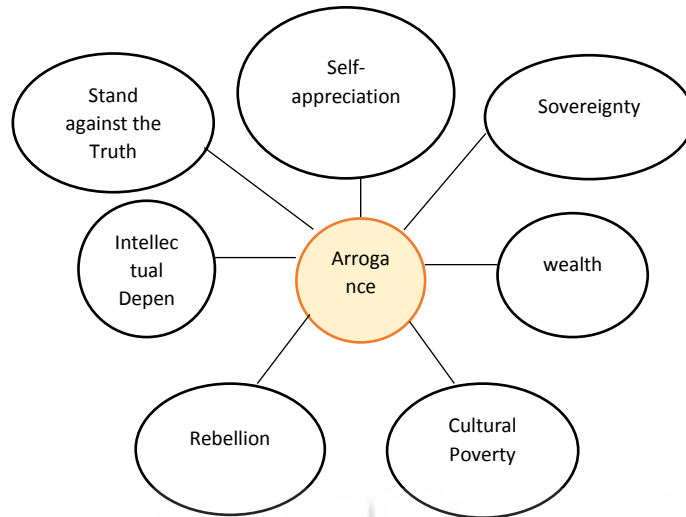
In the leader’s statements, self-appreciation is one of the characteristics of the arrogance system that brings upon many results. He says: “Arrogant groups - those who have taken on jobs either at the head of one country or at the head of an international system [or] a set of countries - when they set themselves apart from the rest of the humanity and the rest of the collections, and when they considered themselves central and considered everything subordinate to themselves, a false and dangerous equation arises in global interactions”.

“When the arrogant considers himself superior, self-centered, and the important one, the result is that he has the right to interfere in the affairs of other human beings and other nations... This self-centeredness makes the person think that he has authority over the affairs of nations, and he claims the leadership of the world and thinks that he is the head of the universe. You hear in the words of American officials and statesmen who speak of the US government in some way as if they hold the power of all countries [they say] We can't let this happen, we can't let this person stay or leave”!

“They talk about our region as if they own it; they talk about the Zionist regime as if the nations of that region have to accept this imposed and fake regime, with independent nations and state. They behave with independent people as if they have no right to live. This self-appreciation makes the person think that he has a special place among *Adam's* descendants, or the nations after him or among the human beings, this is the greatest problem of arrogance”.⁵

The vocabulary collection that emerges from the words of the leader in the study of arrogance comes together around the meaning of the root of vanity, which is related to these meanings and all form a collection of everyday vocabulary. In the vocabulary collection of anti-arrogant discourse, some branches describe the purpose of arrogance as presented in the following pattern: a network of words that revolve around a core:

5. Ibid.



But if an abstract of the factors that lead one to swagger find in the behavior of a person, group, or state, it is subject to arrogance. it is what the leader defines as an arrogant person:

3.2. The Arrogant (Mustakbir)

The proud man, the arrogant nation, the arrogant group, means those who or a government which intends to interfere in the affairs of human beings and other countries, interfering in all their relationships to safeguard its interests. He (the arrogant) thinks to have the right to impose on other nations and interfere in the affairs of other countries and is responsible to no one; that is the meaning of the arrogant.⁶

3.2.1. Attributes of the Arrogant

In the leader’s statements, many characteristics can find for the arrogant person. Referring to the behavior and actions of arrogant governments, above which is the US, Britain, and Israel in terms of crimes, divisions, deceit and hypocrisy, illegitimacy, and economic sanctions, the leader points to the arrogant characteristics. The following are some of the most prominent examples of these characteristics in recent years.

3.2.1.1. Numerous Felonies

One of the hallmarks of arrogance is that they regard and do not care about crimes against nations and human beings. In the words of the leader, the lexical accumulations laying the ground for "arrogance,"

6. Statements of the leader at the meeting with school pupils and university students on 1392/8/12.

accompanying the scientific achievements and the emergence of dangerous weapons, have led to numerous felonies and crimes, which could be predictable.

As for those who claim to have the superiority and ownership of the world, being privileged with science is not counted as a valuable trait that serves to gain more power. That's why the great leader of the revolution calls it as a disaster:

“This is one of the great disasters of arrogance in the new era; the new era is the era of the advancement of science, the emergence of dangerous weapons, and these weapons have also reached the hands of the arrogant, and they became as a disaster for the world, for the lives of the nations - they do not value anyone claiming to be separated from them, or not surrendering or obeying them”.⁷

The leader cites many examples of this crime and points to the most major crimes in any part of the world in the last century. Including the crimes below:

“Arrogant treatment towards Native Americans, British treatment towards Native Americans, the bombing of Japan, killing in Vietnam, Blackwater crimes in Iraq, the bombing of Afghanistan and Pakistan, US crimes in Abu Ghraib prison in Iraq, kidnapping and capturing African Americans”.

“One example is the arrogant attitude of Native Americans, the country where today its resources, facilities, geographic location, everything is available to non- indigenous. Well, there were indigenous people here, but they treated so violently, so disturbingly that it became one of the dark spots in modern American history”.

“They wrote the realities of the history themselves, the killings, and the pressures they enforced on the people. The same thing happened with the British in Australia. The British in Australia were hunting indigenous figures like animals and kangaroos as recreation; they did not value human life. It is an example; there are hundreds of examples in their books, in their chronicles”.

“Another example is the bombing of 1945 AH (1324 solar calendar) - in which the Americans destroyed two cities in Japan; hundreds of thousands of people were killed, from that time till now, several people have been disabled or malformed suffering from various illnesses entangled with many problems, and present no reasoning for these brutal attack. In Vietnam, people murdered; in Iraq, security systems and their

7. Ibid.

mercenary companies like Blackwater - which I mentioned earlier - committed crimes; in Pakistan they still have drones; they bomb Afghanistan; They kill and torture; wherever reach and claim their interests in, they have no fear to commit crime; they murder, they torture; Guantanamo bay which belongs to the Americans still has prisoners. They, For ten-eleven years now, have held several people in this prison who have been arrested and taken to various places of the world without trial and in extremely harsh conditions and with torture! In Iraq, Abu Ghraib Prison was one of the American prisons, in which the dogs tortured the prisoners”⁸.

In addition to the killing and torture of innocent people, the enslavement of African blacks is another example of the crimes mentioned in the leader's statement: “The abduction and captivity of blacks is one of the crying adventures of history [That the American hegemonic regime and its likes do not want to revive, [whose one example] id enslaving African men and women; Americans brought the ships from the Atlantic Ocean and kept them by the West African coast and with the weapons that the people of that day had deprived of, they picked up thousands of young and old men and women and kept them in challenging conditions in the ships to take them to America for slavery. The freeman who was living in his own house and his city was taken captive”⁹.

3.2.1.2. Deception and Hypocrisy

In the leader’s discourse, deceit and hypocrisy are some of the essential characteristics of arrogance; that is, they are always trying to conceal their crimes and, by using propaganda and media in their possession, attract the widespread attention to themselves. US officials statements about the nuclear attack to Japan, the downing of the Iranian passenger plane, accusing Syria of using chemical weapons and providing Saddam with chemical and intelligence assistance during the war with Iran are just a small part of the deceptions of America, who is the head of the arrogant.

They try to justify their crimes in their propaganda and show committing a crime as performing the responsibility! This arrogant regime, which has the power to dominate the nations, has always used this method as a conventional and usual way throughout its history. The

8. Statements of the leader on the meeting with 50, 000 Basij commanders across the country on 29/8/1392.

9. Ibid.

same attack on Japan, the two bombs that exploded in Hiroshima and Nagasaki, when the Americans apologize, they say that although with the two bombs thrown at the two cities, tens of thousands were killed in the first place, or perhaps hundreds of thousands, but this was the cost for ending World War II; But if we Americans did not drop these bombs, the war would continue. If two hundred thousand killed in the bombing, then two million would have been killed in world war II, so we served the Japanese by dropping these bombs!

It is one of those hypocritical and deceitful lies and weird sayings that can only come from the arrogant regime. These bombs made; they had to test somewhere; they had devised weapons; they had to check. There was the right place for them to test them? The best opportunity was to take the bombs on the heads of the innocent people of Hiroshima and Nagasaki under the pretext of war to determine if it was working correctly.

The leader in his remarks also points to another example of the lies and deceptions of the arrogant in Iran and Syria and reveals the deceitful image of these states.

Americans claim to be pro-human, but they shoot down the Iranian passenger plane, killing nearly 300 innocent passengers, they destroy and not apologize, and even give medals to the committer of this crime. During the recent weeks, you heard that Americans - from the president to the others - have been controversial over the use of chemical weapons in Syria, accusing the Syrian government of using chemical weapons.

The evidence showed that the terrorist groups used it, but they said the government used it anyway; they argued that the use of chemical weapons was our red line! US officials have said this ten or more times. The same US government and the United States regime have been involved in the criminal attacks of Saddam against Iran, using chemical weapons, they were satisfied with the condition and also gave Saddam 500 tons of deadly and dangerous mustard gas and made many of our dear young people ill, those whom are still suffering from its result for years.

Saddam imported the mustard gas from the United States; they helped him to do so; of course, he had bought it from elsewhere, but he purchased and used five hundred tons of deadly mustard gas from the United States. When the Security Council wanted to issue a resolution against him, America prevented. The hypocritical behavior is this; In the case of Syria the chemical weapons are introduced as the red line by the

Americans, but when it used against the independent Islamic regime - since it is a nation that will never yield to America - (using chemical weapons) becomes permissible and in need of help. it is part of the characteristics and features of the arrogant.¹⁰

3.2.1.3. Division and War

The issue of dividing the Islamic countries of the world is one of the central policies of arrogant governments. The leader considers making divisions between different Islamic sects as one of the most important plans that the enemy has to reach its goals in the Islamic world.

“The Americans have reached what they now call Shia and Sunni; Shia Islam, Sunni Islam, support one, attack one”. We must understand; we Shias must understand; we must be aware of today's arrogant policy is to separate Shias from non- Shias, to separate Muslim groups from one another, and to destroy Muslim groups. We must not help this dream come true; we must not let the enemy achieve that goal; we obliged to do this, and so are non- Shia, those who are not Shias; and also non-Shia populations and sects in Islam. Everybody should know this: It is the Shias in Islamic Iran today who has risen the flag of Islamic authority and Islamic dignity and has made the arrogant feel hapless; this is the reality”.¹¹

Of course, this is the character of the proud who divide, wage war, stand against independent governments, even with their nation, when it is the case of the interests of particular groups; one example representing their eagerness for waging wars in the region is their full support for Iraq in Saddam's war against Iran:

America helps Iraq in full support; they imported several tons of deadly chemicals to Iraq and provided information for them. The intelligence chief of Saddam those days was later interviewed and said: “I went to the US embassy in Baghdad three times a week, and they gave me a sealed envelope containing all the satellite information related to the transfers of the Iranian Armed Forces and we knew where they were. They provided us with such assistance”.¹²

3.2.1.4. Economic Threat and Sanctions

In a meeting with regime officials, Ayat Allah Khamenei described the financial risk and sanctions - in the current situation that the enemy is

10. Statements of the leader at the meeting with the participants of the World Summit on Youth and Islamic Awakening on 1390/11/10.

11. Statements of the leader on the meeting with 50, 000 Basij commanders across the country on 1392/8/29.

12. Statements of the leader at the meeting with the participants of the World Summit on Youth and Islamic Awakening on 1390/11/10.

unable to impose its position on weak governments - as a new way of dealing that the enemy has taken to put them in demanding and critical situations and force them to accept arrogance and arrogance:

That is what we see today in the arrogance system's behavior; it intended to disrupt the computing system and the computing machine of mine and yours. In other fields, arrogance has failed to do anything. In the real areas, there have been two material factors at the disposal of the arrogant side: one is the military threat, and the other is sanction. Arrogance has no axes, but these two. In terms of the power of logic, the power of reason, the ability to prove the truth, has made the hands of arrogance closed. There are only two things it can do: one is the military threat it carries out, and the other is imposing sanctions; both have a cure. The economic resistance can abolish imposing sanctions.¹³

3.3. Injustice (Not Maintaining the Right of Others)

Injustice is another characteristic of arrogant governments. They consider any reason for themselves and their country but deny it for other countries. The leader says on this subject: "They neither accept the word of truth nor accept the right of nations, they are unjust. It has happened much time in the international talks that a fact uttered, but America does not allow it for some reason and rejects the truth using various methods. One example is our today's problem relating to nuclear activities and the nuclear industry; there is an accurate position".

If a person is righteous, reasoned, and intellectual, he must surrender when confronted with reasoning, but arrogance does not surrender; it does not hear the word of truth and doesn't accept it. It does not allow the rights of nations; that nations have the right to choose, the right to do what they want, the economy they want, the policy they want. They don't believe this; they think in imposing what they wish to on nations.¹⁴

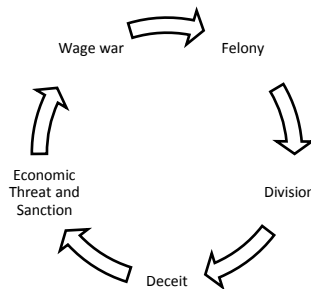
The lexical and conceptual associations of these statements can be summarized in these fields.

13. Statements of the leader at the meeting with the official 14/1/1394.

14. Statements of the leader on the meeting with 50, 000 Basij commanders across the country on 29/8/1392.

3.4. Anti-Arrogance

Against this brutal and oppressive side are groups that fight arrogance;



what does fighting arrogance mean? That is to say, not being subjected to the bullies in the first place, its meaning is not complicated; anti-arrogance means when a nation does not let others intervene in its affairs and does not let the arrogant group or the proud man or the overbearing state impose power on it; that is the real meaning of anti-arrogance.¹⁵

The leader has valuable remarks in this regard, which briefly mentioned below:

Anti-arrogance is not yielding to the pressures. We also resisted in this situation. It was difficult, but the Islamic Republic was able to do it successfully,¹⁶

- “The arrogant enemy should not be short-sighted, but the Islamic system must reach a level of authority, fortitude, and immunity to the highest level that makes the enemies hopeless and hapless”,¹⁷

- “Thank God, Today, the dignity of the people in our country is due to this spirit of standing against arrogance, and being anti-arrogance derives all nations from isolation”.¹⁸

3.4.1. Ways to Deal with Arrogance.

3.4.1.1. To Promote Pure Islam and Maintain Unity Among Muslims.

We have mentioned before that one way that makes the arrogant successful in getting the control of the people and making them weak, is to create division among them. So to fight the pride, one must take the opposite path and fight against them with a great deal of unity and unification. The Holy Quran in ayah 10 of surah *Hujuraat*, besides emphasizing the believer's brotherhood, has obliged them to settle peace and work in reconciliation; the ayah reads: “The believers are definitely

15. Statements of the leader at the meeting with school pupils and university students on 12/8/1392.

16. Statements in the sermon of the leader at the congregation of the Friday Prayer on 15/11/1389.

17. Statements of the leader at the meeting with representatives of the Assembly of Experts on 7/6/1387.

18. Statements of leader at the shrine of Imam Reza (a.s.) on 1/1/1377.

brothers, so make settlement between your brothers. And fear Allah that you may receive mercy". The leader in this regard calls on the followers of Islamic sects and even ethnic groups to come together on the principle of monotheism and pure Mohammedan Islam, and not to lay the ground for the domination of the arrogant regime by fomenting minor differences because what is important is to step into the path of the Qur'an and Islam: "Today, the Islamic Movement does not consider Shia or Sunni Islam; it does not consider Shafei, Hanafi, Ja'fari, Maliki, Hanbali, and Zaidi; it does not consider Arabs, Persians, and other ethnicities; they are all stationed in this great field of Islam. Let us try to be united and don't let the enemy divide us. Let us all feel brotherly together and set our goals. The goal is Islam; the goal is the Qur'anic and Islamic rule. Of course, there are some commonalities between Islamic countries. There is no uniform pattern for all Islamic countries. In different countries, geographical conditions, historical conditions, social conditions are different, but there are common principles: we all oppose arrogance, we all oppose the western dominance, we all oppose Israel, which is a cancer gland".¹⁹

3.4.1.2. Delineating Goals and Standing Against the Enemy

After the first step, which was abolishing the religious differences, now one must stand up to colonialism and arrogance by pondering in patterns Islam has provided and by seeking the goals and ideologies Islam has traced, not allowing sanctions and pervasive threats of the enemy get in the way:

"You have Islam. When we think, when we have a roadmap, we can set our goals, we can stand; then their weapons and their science and their money will not have the same effect they did in the past; Of course, they have their influence, but we have to devise ways to stand against them - which I will say now if time allows - but the first and foremost is that we should have a thinking, a roadmap, and an ideology; we must know what we want to do".²⁰

3.4.1.3. Mutual Trust Between People and the Officials

On the path of fighting against arrogance, qualified officials, and gathering supportive members around them, is necessary. Having the commitment and human resources are two essential prerequisites of the authorities for combating colonialism and arrogance. On the subject of

19. Statements of the leader at the meeting with the participants of the World Summit on Youth and Islamic Awakening on 1/11/1390.

20. Statements of the leader at the meeting with the President and Members of the Assembly of Experts on 12/6/1394.

people's trust in the police, the leader stated: "The duty of the people towards the authorities, is to trust them and beeing with them".²¹

The leader also sees the rise of public confidence as the task of religious scholars, which indicates the importance of people's trust: "If today we want to define major political tasks for religious scholars and those who influence the people, for sure one of them then will be to increase people's confidence in the Islamic movement".²²

The leader explains the reason for the mutual trust between people and authorities by stating that: "the enemies of the Iranian nation know that when the confidence of participation weakened and when the people's participation in the down, the legitimation of the regime would shake and this is what the enemy wants, he wants to omit the trust to diminish the partnership and therefore delete the legitimacy of the Islamic Republic".²³

3.4.1.4. Offensive/Assertive Treatment Towards Arrogance

Ayah 76 of surah *Nisaa'* reads: "Those who believe, fight in the cause of Allah, and those who disbelieve, fight in the cause of idols. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak".

The arrogant are not compassionate and sympathetic that if they see a nation in a state of failure, feel piteous, and stop exploiting it, but they continue their oppression. The prophets' manner of dealing with these people has been an aggressive one. The Prophet (peace and blessings of Allah be upon him) spoke in a letter he sent to the heads of Iran, Rome, and some other countries, from a superior position. His message to Kasra, the king of Iran, states that: "if you become Muslim, you would be safe, and if you abstain, you would be sinful for Magis (*majoos*). All Become Muslim to stay safe and sound".

Iran character and the revolution leader in dealing with the arrogant is a robust and firm one. As the destruction of ISIS and the rescue of innocent people from the grip of these oppressors became the basis for measuring essential actions, and after ending the domination of ISIS evil tree, the leader wrote in a letter to Commander Soleimani: "You did great service not only to the countries of the region and the Islamic world but to all nations and humanity".²⁴

Many examples of certain treatments against the arrogant can find in the statements of the leader. The leader in response to announcements of

21. Statements of the leader at the meeting on the subject of mutual trust between people and official on 10/10/1394.

22. Ibid.

23. Ibid.

24. The Letter to Commander Soleimani on the Destruction of ISIS on 30/8/1396.

US officials who threatened military action of Iran addressed the US officials and said: “Firstly you are wrong, secondly, as I said during the previous presidency, the era that people attacked and ran away is over and the Iranian nation will answer firmly to those who dare to attack to this country”.²⁵

In response to repeated threats of Tel Aviv authorities for measuring military actions against Iran, the leader of the revolution firmly speaks and downplays the enemy's power over Iran: “The Zionist regime threatens military attack, but they know that if it happens, the Islamic Republic of Iran will turn Tel Aviv and Haifa into the soil and destroy them”.²⁶ He also said that “the Zionist enemy is nothing against Iran”.

The leader's statement on BARJAM (Joint Comprehensive Plan of Action) is one such example of the leader's position against cruelty and arrogance. Some of the most prominent decisive statements highlighted below.

The Islamic Republic will not initially violate BARJAM because loyalty to the covenant is a Qur'anic instruction, but if the threat of US presidential candidates of tearing the BARJAM come into action, the Islamic Republic will burn it, which would also be a Quranic instruction on the case of breaching covenant.²⁷

3.4.1.5. A Shout of Hatred at the Arrogant

The sympathy and unity of the people of one country in expressing their hatred towards the proud will be extremely humiliating and downgrading for the enemy, such responses and behaviors will be strong support for a country and a state and crush the fake glory of the arrogant:

“The Islamic Republic relies on the hearts of millions of people. When a single sound heard from the mouth of tens of millions of powerful people, it cannot fade away, and its waves remain and last in the world. Is that a joke? Tens of millions of people together shout hatred of arrogance, hatred of world domination regime and call for the insistence of national dignity and Islamic faith; not once, not twice; it has been thirty years that people are crying this out, and it shall not fade away. The united call of all these mouths and all these hearts beating for justice shall remain forever; they are parts of the inevitable laws of nature and history;

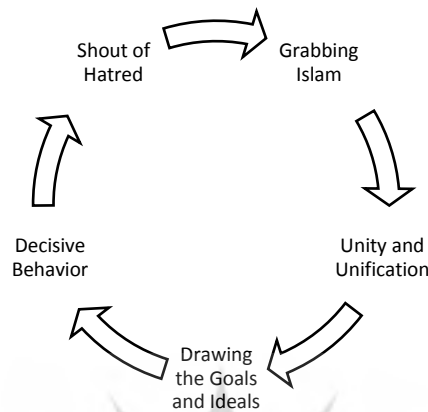
25. Statements of the leader at the meeting with the Minister and the Education Officers 16/2/1394.

26. Statements of leader at the shrine of Imam Reza (a.s.) on 1/1/1392.

27. Statements of the leader at the meeting with the officials of the Islamic Unity Conference and the guests of the Conference of Islamic Unity on 26/3/1395.

they placed into the nature like the law of gravity and other laws of nature; therefore, there would not be any violation through them”.²⁸

The lexical and conceptual associations of the word "Anti-Arrogance" can be summarized in these fields.



Conclusion

Discourse is a social process that conveys a coherent set of thoughts and feelings of the speaker, carrying a specific theme in the text, and passing it on to the reader. This process, in the words of the leader, shows his position against the arrogance that has beautifully mentioned.

Decentralization has taken place in the leader statements, in the construction of this discourse, arrogance and the characteristics of the arrogant and how to fight against arrogance are at the center, and the context of this conceptual phenomenon has discussed.

The terms arrogant and anti-arrogance, though parallel, the tendency of discourse is towards the proud and exposing its crimes that have plagued the lives and finances of innocent states and people for many years. Crimes, inequalities, discrimination and segregation, and wage of wars that are not exclusive to only one country and region but throughout the world.

Analyzing the statements of the leader and categorizing the three dimensions of arrogance, arrogance, and anti-arrogance proves the assumption that the leader is anti-arrogance in a documentary and systematic way.

28. Statements of leader at the shrine of Imam Reza (a.s.) on 1/1/1392.

The lexical and conceptual implications of these statements can summarize in the following fields: The leader of the revolution considers the financial and scientific power and sovereignty and control to be the cause of individual or state arrogance. The arrogant person commits any crime, plants the seeds of revolution, wage war, and treats the world with cruelty to govern his purposes and ideologies in the world. But the way to stand against the arrogant ones is to resort pure Islam, maintain the unity and integrity of the Muslim world, delineate the goals and build mutual trust between people and the official, all of these measures shall collapse the power and fake awe of the enemy.

References

The Holy Quran

- Abdolkhani, A. (2015). "Content Analysis of the Statements of the Leader on Sedition." *A Qualitative Study*. Vol. 4, no. 7, pp. 79-118.
- Ajili, H. (1393). "Analyzing Ayatollah Ali Khamenei's Discourse on Iran-US Relations." *Journal of Islamic Revolution Research*. Vol. 3. no. 9, p. 109.
- Asadi, N. (1393). "Foreign Policy Discourse Analysis of Ayatollah Ali Khamenei (Anti-Dominion Interactionist Discourse)." *Journal of Islamic Policy Research*. Vol. 2, no. 5, pp. 107-132.
- Baghinipour, M. (1380). "A Brief Look at Aspects of Discourse Analysis." *Journal of Linguistics*. Vol. 16, no. 2, pp. 15-28.
- Bashir, H.(1392). "Discourse Analysis by the Supreme Leader on the Eleventh Iranian Presidential Election." *Journal of Electoral Studies*. Vol. 2, no. 4, p. 7.
- Fowler, R. (1381). *Linguistics and Literary Criticism*. (H. Payandeh and M. Khozan, Trans). Tehran: Ney Publication.
- Meals, S. (1382). *Discourse*. (F. Mohammadi, Trans). (n.p.): Third Millennium Publication.

- Mirzaei, M. (2015). "Analyzing the Conceptual Elements of Islamic Awakening Discourse in the Speech of the Leader." *Perspective of Discourse Analysis*. Vol. 5, no. 1, pp. 1-29.
- Sameni, S; Khiabani, Sh. (2015). "An Analysis of the Foundation of Resistance Economic Policy Discourse Foundation from the Leader's Viewpoint." *Quarterly Journal of Communication Research*. Vol. 22, no. 2 and 82, pp. 107-121.
- Khamenei. A. (1389). "Statements in the sermon of the leader at the congregation of the Friday Prayer on 1389/11/15." <http://farsi.khamenei.ir>
- "Statements of a leader at the shrine of Imam Reza (a.s.) on 1/1/1377." <http://farsi.khamenei.ir/speech-content?id=2879>
- "Statements of a leader at the shrine of Imam Reza (a.s.) on 1/1/1392." <http://farsi.khamenei.ir/speech-content?id=22233>
- "Statements of the leader at the meeting on the subject of mutual trust between people and officialson1394/10/1." <http://daad.ir/2015/12/31>
- "Statements of the leader at the meeting with representatives of the Assembly of Experts on 1387/6/7." <http://farsi.khamenei.ir/news-content?id=3703>
- "Statements of the leader at the meeting with school pupils and university students on 1392/8/12." <http://farsi.khamenei.ir/speech-content?id=24378>
- "Statements of the leader at the meeting with the Minister and the Education Officers 1394/2/16." <http://farsi.khamenei.ir/speech-content?id=29639>
- "Statements of the leader at the meeting with the official 16/4/1393." <http://farsi.khamenei.ir/speech-content?id=26908>.

————— "Statements of the leader at the meeting with the officials of the Islamic Unity Conference and the guests of the Conference of Islamic Unity on 25/3/1395." <http://oerp.ir/news/3134>.

————— "Statements of the leader at the meeting with the participants of the World Summit on Youth and Islamic Awakening on 10/11/1390." <http://farsi.khamenei.ir/speech-content?id=18871>.

————— "Statements of the leader at the meeting with the President and Members of the Assembly of Experts on 12/6/1394." <http://farsi.khamenei.ir/speech-content?id=30653>.

————— "Statements of the leader on the visit of 50, 000 Basij commanders across the country on 29/8/1392." <http://farsi.khamenei.ir/speech-content?id=24552>.

————— "The Letter to Commander Soleimani on the Destruction of ISIS on 30/8/30." <http://farsi.khamenei.ir/message-content?id=38249>.

Yarmohammadi, L. (1383). *Current and Critical Discourse*. Tehran: Hermes Publication.