

Dimensions of the Concept of Resistance in the Qur'an, with an Emphasis on the Thought of Imam Khamenei

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Abstract

The concept of resistance in the Holy Qur'an is a multilayered and comprehensive reality encompassing an interconnected network of concepts, including steadfastness, reliance on God, and opposition to arrogance and hegemonic domination. The present study aims to elucidate the Qur'anic dimensions of resistance and examine its semantic and functional developments in the thought of Ayatollah Khamenei. Employing a descriptive-analytical method and drawing on structural semantics (inspired by Toshihiko Izutsu's methodology) to analyze the network of surrounding concepts and the semantic core of resistance, the study adopts a problem-oriented perspective to examine the legal and political challenges posed by critical approaches. The findings indicate that resistance in the Qur'an can be explained across five epistemological-to-civilizational levels. In continuity with this Qur'anic framework, Ayatollah Khamenei's thought, by distinguishing between "Fixed exegetical-jurisprudential foundations" and "Ijtihadi interpretations oriented toward temporal priorities and contemporary threat assessment," has developed the concept of resistance into a coherent three-level model. By moving beyond purely confirmatory approaches and generating concepts such as the Axis of Resistance, this framework has evolved into a driving paradigm. Consequently, resistance has evolved from a merely defensive action into a comprehensive grand theory and discourse.

Keywords: Resistance in the Qur'an, Developments in the Concept of Resistance, Imam Khamenei, Jurisprudential Obligation of Resistance, New Islamic Civilization.

Introduction

"Resistance" is one of the key strategic concepts in the Holy Qur'an, functioning across various theological, ethical, social, and political domains. In the revealed text, this concept does not merely signify passive endurance in the face of difficulties; rather, it denotes a form of conscious, active, and purposeful steadfastness in confronting oppression, arrogance, and deviation. In the contemporary era, resistance has transcended the level of an abstract religious concept and become one of the most important identity-forming and transformative discourses in the Islamic world. In this context, Imam Khamenei's thought occupies a distinctive position: he regards resistance not merely as a political reaction but as rooted in authentic Qur'anic and jurisprudential logic, and has reformulated and articulated it as a civilization-building strategy for preserving the dignity, independence, and advancement of the Muslim community.

Despite the examination of such components as patience, steadfastness, jihad, and the negation of domination in exegetical sources, reinterpret these concepts in accordance with the requirements of contemporary governance calls for a new formulation. The gap in previous studies lies in their failure to analyze, in a coherent and integrated manner, the precise relationship between the "Qur'anic dimensions of resistance" and the "Conceptual and strategic expansion in the thought of the Leader of the Islamic Revolution." Accordingly, the central question of the present study is: 'How the concept of resistance has evolved and been elevated from a Qur'anic teaching and virtue into a grand jurisprudential and civilizational strategy within the intellectual framework of Imam Khamenei?'

In this regard, the study seeks, through a conceptual-discursive analytical approach, to elucidate the Qur'anic dimensions and capacities of resistance, how these components have been reinterpreted in the Leader's thought, and the process by which they have been elevated into a practical and civilizational model.

Within this approach, resistance is not regarded merely as a word or a temporary reaction; rather, it is understood as a "Central Signifier" within a discursive system that has undergone semantic evolution and expansion in connection with its temporal and historical context. Based on this framework, to understand how the concept of resistance is transferred and elevated from the text of the Holy Qur'an into the thought of Imam Khamenei, this study formulates and analyzes the evolution and functional transformation of the concept of resistance according to a "Three-level model" (the level of Qur'anic and faith-based foundations, the level of political jurisprudence and social obligation, and the level of the civilizational horizon).

١. Research Method

This study employs a descriptive-analytical method, while data are collected through library and documentary research. Accordingly, relevant data were first extracted from the verses of the Holy Qur'an and from the works and statements of Imam Khamenei. In the data-analysis stage, a conceptual-analysis approach was employed. Thus, components such as patience, steadfastness, and the negation of domination were extracted from the Qur'an, after which the process through which these concepts are expanded and extended into the jurisprudential, political, and civilizational domains in the statements of the Leader of the Islamic Revolution was analyzed.

٢. Research Background

Previous studies on the concept of resistance can generally be classified into two broad approaches: "Qur'an-centered and thought-oriented."

۲.۱. Studies with a Qur'anic and Strategic Approach

Mirqaderi et al. (۲۰۱۲ AD/۱۳۹۱ SH), in their study entitled "The Literary Motifs of Resistance in the Qur'an," examined the textual foundations of steadfastness in the revealed discourse. At the level of social analyses, Zaheditir and Amin Naji (۲۰۱۹ AD/۱۳۹۸ SH) elevated resistance from an individual virtue to a necessity for social agency. Soleimani and Vafa (۲۰۱۹ AD/۱۳۹۸ SH) likewise addressed the "Model of Resistance Discourse Formation" and modeled its epistemological dimensions. In addition, Negahban and Abolhosseini (۲۰۲۰ AD/۱۳۹۹ SH) extracted the foundations and obstacles to resistance and demonstrated that compromise is rejected within the Qur'anic logic. In more recent studies adopting a governance-oriented perspective, Haddadi et al. (۲۰۲۴ AD/۱۴۰۳ SH) examined the "Nature of Resistance Governance in the Qur'an," while Moradipour and Mobini Dehkordi (۲۰۲۰ AD/۱۴۰۴ SH) presented a comprehensive model for the agency of Islamic societies based on the verses concerning steadfastness.

Furthermore, within the domain of strategic studies and challenge-oriented research, Shafiei Darabi and Sobhani Chegani (۲۰۲۰ AD/۱۳۹۹ SH), in an article entitled "An Analysis of the Economic Challenges of Islamic Resistance and Qur'anic Solutions to Them," examined the economic challenges facing Islamic resistance and proposed solutions such as the democratization of the economy and combating structural corruption. Rafiei and Sharifi (۲۰۲۰ AD/۱۳۹۹ SH), in their study "An Analysis of the Political Challenges of the Islamic Resistance Movement and Qur'anic Solutions to Them," identified issues such as domestic dissatisfaction, infiltration, ethnic particularism, and takfiri movements as among the most significant obstacles confronting the movement.

۲.۲. Studies Adopting an Approach Centered on the Thought of Imam Khamenei

Azizi (۲۰۱۸ AD/۱۳۹۷ SH) examined the general components of resistance in the Leader's statements, while Yousefi (۲۰۱۶ AD/۱۳۹۵ SH) investigated the Qur'anic foundations of this concept in his thought. In the civilizational and political domains, Sadeghzadeh (۲۰۲۰ AD/۱۳۹۹ SH) examined the civilizational horizon of resistance, Nabizadeh (۲۰۱۹ AD/۱۳۹۸ SH) explored the evolution of this concept in foreign policy, and Heydari (۲۰۱۷ AD/۱۳۹۶ SH) investigated its implications for political jurisprudence.

A review of the existing literature indicates that most studies have either examined the Qur'an-centered dimension of resistance or focused exclusively on its political and intellectual dimensions in the Leader's discourse. The present study seeks to fill this gap by analyzing the substantive relationship and evolutionary trajectory of the concept in an integrated manner and demonstrating how the revelatory logic of the Qur'an has provided the foundation for the development of a jurisprudential and civilizational theory in the thought of Imam Khamenei.

Within the field of strategic studies and foreign policy, a body of research has examined the functional weaknesses and challenges facing the discourse of resistance. For example, Shafiei Darabi, Sayyid Hossein, and Sobhani Chegani, Farzaneh (۲۰۱۹ AD/۱۳۹۹ SH), in their article entitled "An Analysis of the Economic Challenges of Islamic Resistance and Qur'anic Solutions to Them," employed a descriptive-analytical method to examine the economic challenges confronting Islamic resistance and proposed Qur'anic solutions, including the democratization of the economy and the fight against structural corruption. Likewise, Rafiei, Mohsen, and Sharifi, Masoumeh (۲۰۱۹ AD/۱۳۹۹ SH), in their article entitled "An Analysis of the Political Challenges of the Islamic Resistance

Movement and Qur'anic Solutions to Them," employed a descriptive-analytical method to investigate the political challenges facing resistance and identified issues such as domestic dissatisfaction, infiltration scenarios, ethnic particularism, and the emergence of takfiri movements as the most significant obstacles confronting this movement.

٣. Concepts and Definitions

٣,١. Resistance

The term "Resistance" derives from the root (*q-w-m*). In his etymological analysis of this root, *Ibn Fāris* maintains that it denotes two fundamental meanings in Arabic: "First, a group of people, and second, determination and standing." (*Ibn Fāris*, n.d.: ٥, ٤٣)

Accordingly, resistance inherently encompasses two fundamental dimensions: a social dimension (collective action) and a volitional dimension (the conscious decision to stand firm).

Lexicographers likewise contrast *Qīyām* (standing) with *Qu'ūd* (sitting and passivity), regarding it as signifying equilibrium, steadfastness, and stability (*Ibn Manzūr*, n.d.: ١٢, ٤٩٨). In Qur'anic usage, *Qīyām* is also employed in the sense of establishment and continuity within the order of existence, as in the verse: "And among His signs is that the heaven and the earth stand by His command." (*al-Rūm*: ٢٥) (*Qarashi*, n.d.: ٦, ٤٧)

Accordingly, in the terminology adopted in this study, resistance is not merely a temporary or defensive reaction; rather, it signifies "Active, continuous, and dynamic steadfastness" in the face of forces that disrupt the stability and identity of Islamic society. Within religious thought, this concept transcends political action and becomes a purposeful endeavor to safeguard the dignity, independence, and integrity of the Muslim community.

۳,۲. Obligation (in the Domain of Political Jurisprudence)

In the terminology of *Uṣūl* science, "Obligation" refers to a binding legal ruling through which the Lawgiver definitively requires the legally responsible person to perform an act, with failure to do so entailing punishment (A Group of Researchers, ۲۰۱۰ AD/۱۳۸۹ SH: ۸۸۰). Within the context of this study and in the domain of political jurisprudence, however, obligation refers to a religious and rational requirement arising from a legislative determination by the Lawgiver or from a governmental ruling, the purpose of which is to establish justice, preserve social and political order, safeguard the *Bayḍat al-Islām*, that is, the borders and integrity of the Islamic community, and secure the public interest. Failure to fulfill such an obligation entails religious punishment and political accountability imposed by the governing authority (Mousavi Khomeini, ۱۹۸۹ AD/۱۴۱۰ AH: ۲, ۴۶۰).

۳,۳. Religious Duty and Social Responsibility

A "Religious Duty" is an obligation originating from the injunctions of the Sacred Lawgiver. It is distinguished from requirements arising merely from rational considerations or human conventions (A Group of Researchers, ۲۰۱۰ AD/۱۳۸۹ SH: ۳۰۷). In this study, its distinction from the concept of obligation lies in its emphasis on the "Responsibility" borne by the legally responsible person. Here, religious duty signifies the substantive relationship between religion and politics: "Safeguarding society through resistance is not merely a national or governmental responsibility; rather, it is a "Religious and Divine Duty" incumbent upon all members of the Muslim community, its elites, and the Islamic government, so that the path toward the guidance and advancement of society remains unobstructed."

۳,۴. Civilizational Model

In this study, a "Civilizational Model" refers to a coherent system of epistemological foundations, normative values, overarching objectives, and socio-political mechanisms that determines the historical direction of a society toward civilization-building.

Accordingly, the "Civilizational Model of Resistance" in the thought of Imam Khamenei constitutes a comprehensive framework within which resistance transcends the level of a merely military or political strategy. In this perspective, resistance is understood as a central, identity-forming, and driving signifier that shapes the logic of social governance, the production of power, the configuration of confrontation with the hegemonic system, and the conditions for realizing the "New Islamic Civilization."

٤. Dimensions of Resistance in the Holy Qur'an

The concept of resistance in the Holy Qur'an, before being reduced to a military tactic, a temporary defensive reaction, or a political strategy confined to power relations, constitutes an "Existential Reality," a "Definitive Divine Sunnah," and a fundamental component of the identity of the monotheistic human being. The term resistance, derived from the root (*q-w-m*) and *Qīyām*, together with semantically related concepts such as patience, steadfast guarding, and *Jihād*, forms an interconnected conceptual network through which a meaningful and evolutionary trajectory extends from the individual sphere to the social realm and from society toward the horizons of civilization-building. Within this epistemological framework, resistance is not a choice made out of necessity but rather the essence of a "Good and Wholesome Life." Accordingly, the evolution of the concept of resistance in the Qur'an and its conceptual configuration can be analyzed across five broad and interconnected levels.

٤,١. Resistance as Faith-Based Steadfastness and Firmness of Purpose (The Epistemological and Ontological Foundation)

In Qur'anic discourse, "Resistance" constitutes an epistemological-ontological construct that, before any external confrontation, is established within the inner constitution of the human being through conscious volition. Thus, the verse "For whoever among you wills to take the straight path" (al-Takwīr: ٢٨) indicates that steadfastness is grounded in voluntary agency. This level entails an inseparable connection between "Monotheism" and "Steadfastness." The simultaneous command to remain steadfast and seek forgiveness in the verse "So remain steadfast toward Him and seek His forgiveness" (al-Fuṣṣilat: ٦) demonstrates that seeking forgiveness constitutes an active mechanism for continuously recalibrating one's epistemological orientation and returning to the central locus of resistance.

A semantic analysis of verses such as "Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast..." (al-Fuṣṣilat: ٢٠; al-Aḥqāf: ١٢) demonstrates that, by conjoining steadfastness with monotheism, the Holy Qur'an elevates resistance from an emotional and temporary reaction to a "Stable and enduring mode of faithful life." The epistemological and psychological consequences of this steadfastness include the attainment of ontological security, the elimination of fear concerning the future, the dispelling of grief over the past, and the descent of divine tranquility. This dimension of resistance requires clear discursive demarcation from the front of falsehood and rejection of following the path of the ignorant: "So both of you remain steadfast and do not follow the way of those who do not know." (Yūnus: ٨٩)

The practical structure of this individual resistance rests on two fundamental pillars: "Patience," which prevents passivity, and "Righteous Action," which drives and actualizes resistance: "Except those who are patient and perform righteous

deeds." (Hūd: ١١) These, in turn, acquire meaning only through sincere teleology oriented toward seeking the countenance of God: "And those who patiently persevere, seeking the countenance of their Lord." (al-Ra'd: ٢٢) Ultimately, firmness of purpose, grounded in absolute reliance upon God, "And be patient, and your patience is only through Allah..." (al-Naḥl: ١٢٧); "Those who are patient and upon their Lord they rely," (al-Naḥl: ٤٢; al-ʿAnkabūt: ٥٩) provides the mechanism for confronting psychological warfare and the sophisticated schemes of adversaries.

Thus, the Qur'anic logic establishes the balance of power first within the individual's cognitive domain, such that victory over the external enemy constitutes the manifestation and extension of victory over the inner uncertainties and vulnerabilities of the human being.

٤,٢. Resistance as the Rejection of Domination and Opposition to Arrogance (Political-Legal Dimension)

With the consolidation of epistemological foundations and the believing community's transition beyond the stage of individual formation, resistance enters the realm of power relations. It becomes a "Jurisprudential, legal, and political obligation." At this level, the foundations of Islamic diplomacy and political jurisprudence are shaped by the rule of the negation of domination (al-Nisā': ١٤١). In this framework, the use of the particle "*Lan*" (indicating perpetual negation) in the form of a declarative sentence functioning performatively constitutes a definitive, perpetual, and unconditional directive requiring believers to remain steadfast until the very last moment in order to prevent every form of military, economic, cultural, and political domination by the unbelievers. Acceptance of non-Muslim domination, according to this logic, is tantamount to departing from the sphere of faith.

This continuous steadfastness in the face of external pressures, together with the prohibition against deviation and compromising (So remain on a right course as you have been commanded...: Hūd: ١١٢), establishes the logic of Qur'anic international law in dealing with the "Other." (Enemies and outsiders)

Within this framework, peaceful coexistence with non-Muslims is fully accepted and respected as long as they remain faithful to their treaties and do not engage in conspiratorial actions (So as long as they are upright toward you, be upright toward them: al-Tawbah: ٧). However, when enemies violate their covenants and become "Leaders of unbelief," that is, leaders of misguidance and violators of international law, armed confrontation becomes an unavoidable rational and ethical necessity (Then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them: al-Tawbah: ١٢).

In fact, the Qur'an identifies "Breach of Covenant" and "Arrogance" as defining characteristics of the arrogant, whose obstruction of the conditions necessary for diplomatic engagement and whose lack of credibility in negotiations render steadfast resistance obligatory. Contrary to the propaganda of the hegemonic system, such resistance is not blind ideological violence; rather, it constitutes "Legitimate Self-defense" grounded in natural rights against lawlessness and aggression. Following this arduous path requires active patience, political prudence, and emulation of the steadfastness of the Messengers endowed with firm resolve, who refused to submit to the Pharaohs of their respective times (So be patient, [O! Muḥammad], as were those of determination among the messengers: al-Aḥqāf: ٣٥).

٤,٣. Resistance as a Social Obligation and Comprehensive Preparedness (Structural and Institutional Dimension)

At this stage, resistance develops from an individual or merely diplomatic act into a collective, networked, and structured form of action. For its survival and advancement, the Islamic community requires the institutionalization of a culture of resistance. On the one hand, the Qur'an emphasizes internal cohesion, social resilience, and respect for the leadership of the community (And if they had been patient until you [could] come out to them, it would have been better for them: al-Hujurāt: ٥), while identifying forgiveness and forbearance as essential components of major decision-making and as safeguards against internal disintegration (And whoever is patient and forgives - indeed, that is of the matters [worthy] of resolve: al-Shūrā: ٤٣).

But beyond these internal ethical relationships, the Qur'an links this resilience to mutual reinforcement in perseverance and social networking; commanding believers to engage in *Murābaṭah* (remain steadfast and maintain readiness): "Be patient, persevere with one another, and remain steadfast." (*Iṣbirū wa Ṣābirū wa Rābiṭū*) (Āli 'Imrān: ٢٠٠) *Ṣābirū* denotes engaging in collective and reciprocal resistance against enemy pressure. At the same time, *Rābiṭū* signifies the safeguarding of boundaries, whether geographical, ideological, or cultural. The Qur'an links this structure to struggle, migration, and the dignified passage through severe trials (Then, indeed your Lord, to those who emigrated after they had been compelled [to say words of disbelief] and thereafter fought [for the cause of Allah] and were patient: al-Naḥl: ١١٠).

Within this structure, by transforming itself into a solid, cohesive, and impenetrable formation (Structure joined firmly: al-Ṣaff: ٤) and by generating comprehensive and up-to-date capabilities (And prepare against them whatever you are able of power and of steeds of war^[٤٥٦] by which you may terrify the enemy of Allah and your enemy: al-Anfāl: ٦٠), the community not only withstands crises and aggression but also brings the enemy's war machine to a halt by creating

"Strategic Deterrence." In such a society, responding to evil with goodness and attaining substantial social benefits and civilizational achievements become possible only through such cohesive and organized resistance (But none is granted it except those who are patient: al-Fuṣṣilat: ٣٥).

٤,٤. Resistance as a Model of Life and Governance (Strategic and Governance Dimension)

A deeper examination of the Qur'anic verses indicates that resistance is not merely a military tactic employed during wartime or a temporary response to crises; rather, it constitutes "An approach to an ideal way of life" and a foundation for the architecture of governance during periods of stability. In other words, fundamental concepts such as faith, piety, and righteous action are inseparable from steadfastness in confronting tyrannical powers and satanic temptations. On this basis, the outcomes of this strategic model of life can be explained across four major dimensions of governance:

٤,٤,١. Economic Expansion and Improvement of Livelihoods

Contrary to the false and ideologically constructed dichotomy of "Resistance Versus Prosperity" advanced by accommodationist currents, the Qur'an presents piety, which entails resistance to both the inner Satan and external tyrannical powers, as a principal factor in wealth generation, sustainable development, and economic prosperity:

"And if only the people of the cities had believed and feared Allah, We would have opened [i.e., bestowed] upon them blessings from the heaven and the earth." (al-A'raf: ٩٦)

This verse explicitly indicates that resistance-oriented piety brings about the descent of "Structural Blessings." In other words, its achievements, positive consequences, and benefits are not superficial, temporary, or merely consumption-

oriented; rather, they penetrate the underlying systems, institutions, and economic foundations of society and guarantee economic independence. Considered alongside verse ١٦ of Surah *al-Jinn* (We would have given them abundant rain); this indicates that a resistance-oriented way of life entails a dynamic economy, independence in resource provision, and optimal management of available resources.

٤,٤,٢. **Psychological Security and Social Cohesion**

One of the most important functions of resistance in governance is the generation of "Security, tranquility, and social capital." The Qur'an presents freedom from grief and fear (And there will be no fear concerning them, nor will they grieve: al-Baqarah: ٢٧٧) and the attainment of comprehensive psychological and social security (Those will have security: al-An'ām: ٨٢) as rewards for maintaining an unadulterated faith and refusing to submit to tyranny. Within this model, instead of passivity and depression resulting from submission to domination, society attains hope, a sustained positive outlook, and social vitality (Those expect the mercy of Allah: al-Baqarah: ٢١٨), while completely neutralizing the enemy's psychological and media domination (Indeed, there is for him no authority over those who have believed: al-Nahl: ٩٩).

٤,٤,٣. **Political Power, Supremacy, and Structural Consolidation**

Resistance removes society from a fragile, unstable, and dependent condition and leads it toward civilizational consolidation and political authority. God describes acceptance of divine instruction concerning the difficult matter of fighting and steadfastness as a source of good and as a means of greatly strengthening the foundations of society: (It would have been better for them and a firmer position [for them in faith]: al-Nisā': ٦٦).

The result of this structural cohesion and allegiance to divine authority is the formation of a powerful resistance front that will ultimately prevail in global power relations: (Indeed, the party of Allah, they will be the predominant: al-Mā'idah: ٥٦).

٤,٤,٤. Emergence from Darkness and Attainment of a Wholesome Life

At the highest level of faithful existence, resistance constitutes a model of "Civilizational Revival." This means that a society can, even under the most difficult circumstances, present a new vision, an advanced way of life, and its own distinctive social structure at the highest level, thereby becoming a successful, inspiring, and living model for other nations. The divine call to steadfastness and struggle is a call toward that which grants society vitality, dynamism, and life: (When he calls you to that which gives you life: al-Anfāl: ٢٤).

This way of life, accompanied by migration and struggle, concrete manifestations of resistance, guarantees a decisive transition from the darkness of hegemonic systems toward the light of independence, freedom, and divine authority: (He brings them out from darkness into the light: al-Baqarah: ٢٥٧).

At critical historical junctures, it also serves as the principal factor enabling communities to pass safely through crises and avoid collapse, as emphasized in verses ٥٨, ٦٦, and ٩٤ of Surah *Hūd*, which underscore the definitive deliverance of steadfast believers.

٤,٥. Resistance as the Telos of History and a Civilizational Model (Teleological and Eschatological Dimension)

The highest and most developed level of resistance in Qur'anic thought lies in its close connection with the philosophy of history, eschatology, the inheritance of the earth, and the ultimate rule of the righteous over the world. From this perspective, resistance constitutes the driving force of history as it transitions from the age of

ignorance and oppression to an era of the flourishing of monotheism. The steadfastness of earlier communities and the followers of the prophets was a principal factor in the collapse of tyrannical and hollow civilizations, such as that of Pharaoh, and in the inheritance of their resources, lands, and civilization by the oppressed who remained steadfast: (And We made the people who had been oppressed inheritors of the eastern and western parts of the land ... because they were patient, and We destroyed what Pharaoh and his people had been building: al-A'raf: ١٣٧).

Likewise, the Qur'an identifies tireless perseverance and profound certainty in God's signs as prerequisites for attaining the exalted status of "Imamate and civilizational leadership" on a global scale: "And We appointed from among them leaders guiding by Our command when they were patient." (al-Sajdah: ٢٤) Ultimately, the fruits of this civilizational and historical resistance extend beyond temporary achievements to include unparalleled worldly and otherworldly rewards, rewards that are everlasting and imperishable: "And We will surely reward those who were patient with their reward" (al-Nahl: ٩٦); multiplied and abundant: "Those will be given their reward twice because they were patient" (al-Qaṣaṣ: ٥٤); and accompanied by ultimate salvation, eternal felicity, and the highest degrees of Paradise: "Indeed, I have rewarded them this Day for their patience; indeed, they are the successful." (al-Mu'minūn: ١١١); see also al-Furqān: ٧٥; al-Ra'd: ٢٤; and al-Insān: ١٢)

Viewed comprehensively, resistance in the Qur'an is a process that begins in the heart of the believing individual, becomes institutionalized within legal and social structures, develops into a model of governance and an optimal way of life, and ultimately determines the inevitable and manifest course of human history through the emergence of a new Islamic civilization and the establishment of the rule of the oppressed.

◦. Resistance in the Thought of Imam Khamenei

The concept of resistance within the intellectual framework of the Leader of the Islamic Revolution undergoes semantic development and expansion, extending from theological foundations to a civilizational horizon. It can be formulated at three interconnected levels: "Qur'anic, jurisprudential, and civilizational."

◦, ١. The Qur'anic Level (The Spiritual and Divine Foundations of Resistance)

The first and most fundamental level of resistance in Imam Khamenei's thought is its Qur'anic and revelatory dimension. Prior to being understood as a political strategy, resistance is articulated in profound connection with faith, spirituality, and the divine promises. The first component of this dimension is belief in the fulfillment of God's promise regarding the victory of the camp of truth (Husseini Khamenei, ٢٠١٩ AD/١٣٩٨ SH: ١٧, ١٢), as God's will has determined that the oppressed shall prevail and inherit the earth (ibid: ٢٠١٩ AD/١٣٩٨ SH: ١٧, ١٣).

The second component is the relationship between resistance and divine relief. Perseverance on the path of truth opens a way out of difficulties (ibid: ١٩٩٧ AD/١٣٧٦ SH: ١٧, ٣), and, based on the verse "Indeed, with hardship comes ease," difficulties constitute a prelude to victory (ibid: ١٩٩٧ AD/١٣٧٦ SH: ١٧, ٣). The third component is drawing lessons from the historical patterns presented in the Qur'an, such as the victory of a small group of believers over Goliath (ibid: ١٩٩٤ AD/١٣٧٣ SH: ٢٩, ١٣) and the extraordinary patience of the early Muslims (ibid: ١٩٨٩ AD/١٣٦٨ SH: ١٢٦, ٧).

The conduct of the Ahl al-Bayt also constitutes one of the prominent models of resistance, from Imam 'Ali's emphasis on insight and patience (ibid: ١٩٩١ AD/١٣٧٠ SH: ٤, ١٢) to Imam *Husayn*'s resistance (ibid: ١٩٩٦ AD/١٣٧٥ SH: ٥٦, ٧), which necessitates learning the lessons of *'Āshūrā* (ibid: ١٩٩٦ AD/١٣٧٥ SH:

٥٦, ٢٢). The Iranian people have likewise drawn inspiration from the Qur'an in their struggle (ibid: ١٩٨٩ AD/١٣٦٨ SH: ١٥٨, ٢٧); consequently, the themes of jihad should be emphasized in contexts such as Qur'anic recitation (ibid: ١٩٨٩ AD/١٣٦٨ SH: ١٦٦, ١). The principle of divine assistance likewise supports nations that resist (ibid: ١٩٩٢ AD/١٣٧١ SH: ٣٨, ١٨), and the resistance of Iran is presented as a consequence of this divine support (ibid: ١٩٩٣ AD/١٣٧٢ SH: ٣٩, ١٢).

This resistance also possesses individual and ethical dimensions. A committed artist, for example, must resist financial temptations (ibid: ١٩٩٢ AD/١٣٧١ SH: ١١١, ١٦) and stand firm against the dictates of the ego (ibid: ١٩٩٥ AD/١٣٧٤ SH: ٧, ٣). Within this approach, spiritual weakness constitutes a source of vulnerability (ibid: ١٩٩٧ AD/١٣٧٦ SH: ٣٠, ٩), whereas religious motivations generate courage (ibid: ١٩٩١ AD/١٣٧٠ SH: ١٠٢, ١٣). Likewise, the resistance of Palestine and Lebanon is presented as the fruit of attaining spiritual ranks (ibid: ١٩٩٧ AD/١٣٧٦ SH: ٢١, ١٣). Overall, at this level, resistance is understood as the extension of faith and monotheism into the historical realm.

The foregoing demonstrates that this level of resistance in the thought of Imam Khamenei corresponds precisely to the "Faith-based and ontological dimension of resistance in the Qur'an," which may be summarized as follows:

١) Belief in the Divine Promise of Assistance and Relief

Imam Khamenei repeatedly emphasizes that perseverance is the key to relief. His statements concerning the victory of the camp of truth and the transformation of hardship into ease constitute a precise and concrete rendering of the Qur'anic verses "Indeed, with hardship comes ease" (al-Sharḥ: ٥) and "If you support God, He will support you and make your feet firm." (Muḥammad: ٧) He therefore understands resistance not as a political gamble, but as reliance upon the Qur'anic formula of certain divine assistance.

٢) Drawing on Historical Patterns

His references to the victory of small groups over the vast armies of oppressors, such as the story of Saul and Goliath, are directly derived from the Qur'anic verse: "How many a small group has overcome a large group by God's permission, and God is with the patient." (al-Baqarah: ٢٤٩)

٣) Spiritual Patience and Perseverance

The Leader's emphasis that spiritual weakness constitutes a source of vulnerability corresponds to the ethical dimension of resistance in the Qur'an, which is manifested through the concept of patience and steadfastness: "O you who believe, be patient, persevere in patience, and remain steadfast..." (Āli 'Imrān: ٢٠٠)

٥,٢. The Jurisprudential Level (Resistance as a Religious Duty and Jihad)

At the second level, resistance takes on the meaning of a religious obligation, a social duty, and a principle within Islamic political jurisprudence. The most prominent field in which this duty is articulated is the question of Palestine. Jihad is presented as the only means of confronting the Zionist regime (ibid: ١٩٩١ AD/١٣٧٠ SH: ٤١, ٦) and as a factor compelling its withdrawal (ibid: ٢٠١٩ AD/١٣٩٨ SH: ١٧, ١٠; ibid: ١٩٩١ AD/١٣٧٠ SH: ٤٧, ٦; ibid: ١٩٩٠ AD/١٣٦٩ SH: ١٠٢, ٥). Although the call for resistance is sometimes expressed as a recommendation (ibid: ٢٠٠٠ AD/١٣٧٩ SH: ٣٦, ٣٢), it nevertheless has a religiously obligatory character, and perseverance in the face of pressure is regarded as mandatory (ibid: ٢٠٠٩ AD/١٣٨٨ SH: ٥٠, ٩). Moreover, beyond the Palestinian people, all Islamic countries bear a responsibility to support this resistance (ibid: ١٩٩٣ AD/١٣٧٢ SH: ٥٦, ٢٨).

Another domain of these duties concerns confronting the system of global domination (ibid: ١٩٩٢ AD/١٣٧١ SH: ٤١, ١١). Refusal to submit is presented as

the only means of confronting arrogance and hegemonic power (ibid: ١٩٩٢ AD/١٣٧١ SH: ٣٦, ٦), while readiness for martyrdom is regarded as one of its requirements (ibid: ١٩٩٥ AD/١٣٧٤ SH: ٦٣, ١٥). Within this framework, jihad in the way of God is, by its very nature, the fulfillment of a religious duty (ibid: ١٩٨٩ AD/١٣٦٨ SH: ٨٨, ١). Nations are portrayed as having no alternative but to choose between accepting dictatorship and resisting it (ibid: ١٩٩٢ AD/١٣٧١ SH: ٨٤, ١٠). Standing against the United States is characterized as a divine obligation, the abandonment of which entails divine punishment (ibid: ٢٠١٩ AD/١٣٩٨ SH: ٣٨, ١٠). Accordingly, the resistance of the Iranian people is presented as the fulfillment of a religious duty in the face of global conspiracies (ibid: ١٩٩٠ AD/١٣٦٩ SH: ٢١, ١٤).

This duty also applies to officials, who must remain steadfast like a mountain (ibid: ١٩٩٧ AD/١٣٧٦ SH: ٤, ٨). The experience of the Islamic Revolution demonstrates this steadfastness, from the martyrs' message of refusing to surrender to the enemy (ibid: ١٩٩٧ AD/١٣٧٦ SH: ٨, ٩) to the resistance of the seminary students at *Fayḍiyyah* School (ibid: ١٩٩١ AD/١٣٧٠ SH: ١٠٨, ٣). Within this framework, the leadership of figures such as Imam Khomeini was motivated solely by the pursuit of God's pleasure and the fulfillment of their religious duty (ibid: ١٩٩٩ AD/١٣٧٨ SH: ١٤, ٧).

The transformation of resistance into a binding religious obligation and duty in the statements of Imam Khamenei, such as the obligation to defend Palestine and confront the system of domination, corresponds, as outlined below, to the jurisprudential, political, and legal dimension of resistance in the Qur'an:

١) Resistance to Arrogance and Refusal to Submit

The Leader's emphasis on refusing to submit to the United States and other arrogant powers is rooted in the Qur'anic principle of the negation of domination:

"And never will Allah grant the disbelievers a way over the believers." (al-Nisā': ١٤١) From the Qur'anic perspective, accepting the domination of non-Muslims is religiously prohibited, while resistance to prevent such domination constitutes a religious obligation.

٢) Second: Individual and Governmental Steadfastness as a Duty

The proposition that officials and ordinary people alike are obligated to stand firm, and that such steadfastness constitutes a divine duty, corresponds fully to God's explicit command to the Prophet (PBUH): "So remain steadfast as you have been commanded, and those who have repented with you; and do not transgress." (Hūd: ١١٢)

٣) Third: The Obligation of Defensive Jihad and Support for the Oppressed (the Question of Palestine)

The Leader's religious ruling concerning the obligation to support Palestine and armed resistance is rooted in Qur'anic verses concerning jihad and the defense of the oppressed: "And what is wrong with you that you do not fight in the cause of Allah and for those who are oppressed among men, women, and children....," (al-Nisā': ٧٥) as well as: "Permission [to fight] has been given to those who are being fought because they have been wronged. And indeed, Allah is fully capable of granting them victory." (al-Hajj: ٣٩)

٥,٣. The Civilizational Level (Resistance as a Model of Progress and Power)

At the third stage, resistance becomes logic for organizing social life, historical identity, and the global discourse of Islamic civilization. It can be analyzed across five layers:

٥,٣,١. The Strategy of the Islamic System

The doctrine of resistance is regarded as a factor in the durability of the Islamic Republic (Hosseini Khamenei, ۲۰۱۹ AD/۱۳۹۸ SH: ۱۷, ۱۶) and as a determining element of its foreign policy (ibid: ۲۰۰۸ AD/۱۳۸۷ SH: ۳۶, ۲۲). This strategy safeguards the country's independence (ibid: ۲۰۱۹ AD/۱۳۹۸ SH: ۳۸, ۱۰) and generates deterrent power (ibid: ۲۰۱۹ AD/۱۳۹۸ SH: ۱۷, ۱۹). Its manifestations include standing against the system of domination (ibid: ۱۹۹۳ AD/۱۳۷۲ SH: ۵۸, ۱۱), resisting sanctions (ibid: ۱۹۹۶ AD/۱۳۷۵ SH: ۱۸, ۹), and confronting Zionist conspiracies (ibid: ۱۹۹۳ AD/۱۳۷۲ SH: ۳۹, ۶), thereby becoming an element of the system's identity (ibid: ۱۹۸۹ AD/۱۳۶۸ SH: ۱۱۱, ۴).

۵,۳,۲. **Historical Experience and National Identity**

The Sacred Defense constitutes the most prominent manifestation of historical resistance (ibid: ۱۹۹۳ AD/۱۳۷۲ SH: ۴۱, ۲) and serves as a model for the world (ibid: ۱۹۹۱ AD/۱۳۷۰ SH: ۶, ۱۱). The resistance of the war-affected regions (ibid: ۱۹۹۶ AD/۱۳۷۵ SH: ۶۸, ۳), the people of Tabriz (ibid: ۱۹۹۳ AD/۱۳۷۲ SH: ۲۶, ۱-۲), Bushehr (ibid: ۱۹۹۱ AD/۱۳۷۰ SH: ۸۱, ۱), Khuzestan (ibid: ۱۹۹۶ AD/۱۳۷۵ SH: ۶۶, ۶), and Qom (ibid: ۲۰۰۰ AD/۱۳۷۹ SH: ۴۰, ۱) has a long historical background. The resistance of the tribes of Ilam (ibid: ۲۰۲۱ AD/۱۴۰۰ SH: ۲۲, ۴) and that of Iranian prisoners of war during captivity (ibid: ۱۹۹۰ AD/۱۳۶۹ SH: ۵۹, ۳) have likewise contributed to the formation of Iran's national identity capital (ibid: ۲۰۰۰ AD/۱۳۷۹ SH: ۴۰, ۳).

۵,۳,۳. **The Regional Level (the Axis of Resistance)**

The discourse of resistance has expanded throughout West Asia (ibid: ۲۰۲۲ AD/۱۴۰۱ SH: ۱۴, ۱۶), with Palestine becoming its focal point (ibid: ۲۰۲۲ AD/۱۴۰۱ SH: ۱۴, ۱۱). The activities of Islamic Jihad are regarded as one of its fruits (ibid: ۲۰۲۲ AD/۱۴۰۱ SH: ۳۷, ۲). The role of Martyr Soleimani in organizing this axis has been pivotal (ibid: ۲۰۲۲ AD/۱۴۰۱ SH: ۷۰, ۶), and the continuation of

his path is regarded as essential (ibid.). Resistance in Palestine and Lebanon (ibid: ١٩٩٧ AD/١٣٧٦ SH: ٢١, ١٣) is presented as both heralding a bright future (ibid: ١٩٩٣ AD/١٣٧٢ SH: ٥٦, ٢٨) and contributing to the defeat of Zionism (ibid: ١٩٩٢ AD/١٣٧١ SH: ١١٧, ١٧).

٥,٣,٤. The Global Level

Through Imam Khomeini's efforts, resistance became a global phenomenon (ibid: ٢٠٢٢ AD/١٤٠١ SH: ٢٣, ٤١). Iran was transformed into an inspiring model for the world (ibid: ٢٠٠٠, v AD/١٣٧٩ SH: ٤٠, ١٤; ibid: ١٩٩٠ AD/١٣٦٩ SH: ٢, ٨) and conveyed new messages to humanity (ibid: ٢٠٢٢ AD/١٤٠١ SH: ٤٦, ١٣). The resistance of Afghanistan against the Soviet Union (ibid: ١٩٩٠ AD/١٣٦٩ SH: ٩٦, ٣) and the steadfastness of Bosnian Muslims (ibid: ١٩٩٣ AD/١٣٧٢ SH: ٧, ١١) are examples of this dimension, which is presented as the principal means of confronting American domination (ibid: ١٩٩٠ AD/١٣٦٩ SH: ٢٣, ١٩; ibid: ١٩٩١ AD/١٣٧٠ SH: ١٠١, ١١).

٥,٣,٥. Culture and Civilizational Discourse

Promoting a culture of resistance is regarded as a guarantee of societal independence (ibid: ١٩٩١ AD/١٣٧٠ SH: ٢٧, ٣). This process can be advanced through the translation of literary works (ibid: ١٩٩١ AD/١٣٧٠ SH: ٢٧, ٢) and accurate artistic representation (ibid: ١٩٩٣ AD/١٣٧٢ SH: ٣٦, ١٣). Popular support for the resistance front (ibid: ٢٠١٩ AD/١٣٩٨ SH: ٥٢, ١٠) and the just performance of public officials (ibid: ١٩٨٩ AD/١٣٦٨ SH: ١٦٨, ١٠) likewise play essential roles in deepening this culture and advancing toward the "New Islamic Civilization."

This civilizational level, the expansion of the concept of resistance from local defense to a regional Axis of Resistance, global deterrence, and preparation for the emergence of the New Islamic Civilization, in the thought of the Imam and martyr

corresponds to the strategic and civilizational dimension of resistance in the Qur'an, as follows:

١) Deterrence and Power Projection

The doctrine of resistance within the Islamic system, aimed at preserving independence and establishing a credible deterrent against external threats, is the practical manifestation of the Quranic strategic mandate: "And prepare against them whatever force you can and of steeds of war, thereby to strike terror into the enemy of Allah and your enemy." (al-Anfāl: ٦٠)

٢) Networking and the Regional Axis of Resistance

The formation of a unified front spanning from Iran to Palestine and Lebanon (the Axis of Resistance) is rooted in the Quranic concept of a "Single Ummah" and the solidarity of believers: "The believers are but brothers" (al-Hujurāt: ١٠) and "...Stern against the disbelievers, merciful among themselves." (al-Fatḥ: ٢٩)

٣) Civilization-Building and the Legacy of the Oppressed

The ultimate horizon of the Resistance, as articulated in the Leadership's discourse regarding global awakening and the emergence of a new Islamic civilization, aligns precisely with the Quranic civilizational promise and the teleology of history from an Islamic perspective. The Quran states: "And We intended to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors." (al-Qaṣaṣ: ٥) This verse underscores that the resistance of the oppressed will ultimately culminate in their leadership and civilizational stewardship of the world.

Conclusion

A comparative analysis of the dimensions of Resistance in the Holy Quran and Imam Khamenei's intellectual framework reveals that the concept of “Resistance” within this epistemological geometry transcends a passive, episodic, or purely military reaction. Instead, it has evolved into an "Ontological Truth" and a multi-layered systemic paradigm. The research findings indicate a precise alignment between the five Quranic levels of Resistance and the tripartite dimensions (Quranic, Jurisprudential, and Civilizational) of Imam Khamenei's thought. In this view, Resistance is an evolutionary movement that originates from the innermost layers of individual faith, extends through jurisprudential obligations and socio-political structures, and ultimately culminates in a global macro-narrative.

Within this paradigm, Resistance is not an exhausting imposition in opposition to prosperity; rather, it is precisely an "Approach to an ideal existence." Adherence to this model of living, grounded in immutable Divine traditions, yields "Structural Blessings," institutionalized, sustainable, and holistic achievements. These range from economic openings and psychological security to military deterrence and political authority, effectively "Vaccinating" the society against infiltration and hegemony.

Ultimately, the organic link between revelatory foundations and operational strategies within this intellectual system demonstrates that Resistance serves as the historical engine for realizing the promise of the inheritance of the oppressed. This expanded concept forms a network of "Believing Synergy" (the Axis of Resistance), whose ultimate objective is to emerge from the darkness of the Hegemonic System and achieve "Civilizational Revival." This process reproduces and consolidates the Islamic Ummah's identity capacities and internal authority, laying the foundations for a “New Islamic Civilization” in the contemporary world.

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