

The Methodological Theory of Resistance in *al-Kāshif*: A Comparative Analysis with Contemporary Exegeses and Marenko's Structuralist Approach

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Abstract

During the fourteenth century AH, concurrent with the political and social transformations taking place in the Islamic world, a new trend known as "Social Exegesis" emerged. Among the works belonging to this trend, Muhammad Jawad Mughniyah's *al-Kāshif* (۱۳۲۲-۱۹۷۹ AD/۱۴۰۰ AH) merits particular attention because its author integrates three methodological components "Rationality," "Contemporaneity," and "Social Orientation," within a coherent structure. The present article revisits the methodology of *al-Kāshif*, elucidates its implications for a theory of resistance, and compares this theory with three contemporary exegetical trends represented by *Ṭabāṭabā'ī*, *Sayyid Quṭb*, and *Makarem Shirazi*, as

well as with Marenko's structuralist framework. The present study is fundamental in terms of its purpose and descriptive-analytical in terms of its methodology. Data were extracted through qualitative content analysis of the seven volumes of *al-Kāshif*, the twenty volumes of *al-Mīzān*, the six volumes of *Fī Zilāl al-Qur'an*, and the seven volumes of *al-Amthal*. Reliability was established through peer review (٠,٨٦) and recoding (٠,٨٩). The findings indicate that *Mughnīyah* employed instrumental-critical rationality to critique contemporary doubts and challenges, transnational contemporaneity to open the Qur'an to emerging issues, and an institution-oriented social approach to place collective structures at the center of analysis. These three components, respectively, led to ethical constraint and strategic calculation, realism and the transformation of resistance into a "Civilizational Project," and a "Rapprochement-oriented Approach." Compared with *Ṭabāṭabā'ī*, *Sayyid Quṭb*, and *Makarem Shirazi*, *Mughnīyah* is distinguished at five points: "Ijtihadi realism, a systemic perspective, a transnational rapprochement-oriented outlook, avoidance of extremist violence, and commitment to justice and human rights." The comparison with Marenko likewise reveals four areas of conceptual convergence. Overall, the theory of resistance in *al-Kāshif* can be regarded as a systematic inference from the Qur'an with the capacity to engage in dialogue with contemporary theorizing.

Keywords: *al-Kāshif* Exegesis, Muhammad Jawad Mughnīyah, Resistance, Social Exegesis, Marenko.

Introduction

The exegesis *al-Kāshif* by Muhammad Jawad Mughnīyah (١٣٢٢–١٩٧٩ AD/١٤٠٠ AH), as one of the prominent examples of social-ijtihadi exegesis in the fourteenth century AH, is founded on three essential pillars: "Rationality, contemporaneity,

and social orientation." (Ayazi, ١٩٩٣ AD/١٤١٤ AH: ٥٧٢; Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ١٠-١٥) *Mughnīyah* himself describes the purpose of this structure as "Convincing the reader that religion, in all its principles and subsidiary rulings, seeks human welfare and dignity." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ١٣)

Nevertheless, the potential of these three methodological components for theorizing resistance, which *Mughnīyah* elevates from the verse "And prepare against them whatever you are able of power" (al-Anfāl:٦٠) to a "Way of Life" and a "Civilizational Project" has not yet been systematically examined. A review of previous studies indicates that, despite research into the content of verses concerning resistance and the rapprochement-oriented and theological dimensions of *al-Kāshif*, the methodological relationship between *Mughnīyah*'s three components and his theory of resistance has remained largely unexplored.

The present study aims to identify *Mughnīyah*'s methodological components in *al-Kāshif*, explain how his theory of resistance is formed on the basis of these components, and determine the position of this theory in comparison with contemporary exegeses, namely, those of *Ṭabāṭabā'ī*, *Sayyid Quṭb*, and Makarem Shirazi, and with Marenko's theoretical framework.

The main research question is: 'What are *Mughnīyah*'s methodological components in *al-Kāshif*, how have they shaped his theory of resistance, and what is the position of this theory in comparison with contemporary exegeses and Marenko's theoretical framework?'

This main question entails two subsidiary questions:

- ١) How does the structure of *Mughnīyah*'s exegetical method lead to the foundations of his theory of resistance, and what similarities and differences does this theory have in comparison with the approaches of the three contemporary exegetes, *Ṭabāṭabā'ī*, *Sayyid Quṭb*, and Makarem Shirazi?

- ٢) What points of convergence and difference exist between *Mughnīyah*'s theory of resistance and Marenko's theoretical framework along four principal dimensions: fundamental definition, multidimensional aspects, interaction with strategic realism, and the role of religious identity?

١. Critical-Analytical Review of Previous Studies

Previous studies on *al-Kāshif* can be classified into three groups according to their approaches:

First group: Content-oriented studies emphasizing verses concerning resistance; Abedi Shahrudi (٢٠١٦ AD/١٣٩٥ SH) examined and extracted verses related to jihad in *al-Kāshif* but did not address how a theory of resistance can be inferred from *Mughnīyah*'s methodological structure. These studies are predominantly descriptive and enumerative and lack methodological depth.

Second group: Contextual studies emphasizing *Mughnīyah*'s rapprochement-oriented or theological perspective; Jafari (٢٠١٦ AD/١٣٩٥ SH) and Mirmoezi (٢٠١٥ AD/١٣٩٤ SH) respectively focused on *Mughnīyah*'s unificationist approach and theological views. Although these works demonstrate that *al-Kāshif* is not merely a jurisprudential exegesis, they do not explain the direct relationship between these characteristics and the theory of resistance. In other words, they examine the methodological components separately rather than in interaction with one another.

Third group: Limited comparative studies; Some studies, such as comparisons of *al-Mizān* and *Fī Zilāl*, have confined themselves to superficial similarities without presenting a systematic analytical table or incorporating "Resistance" as a criterion of comparison.

A critical review of previous studies demonstrates that no study has thus far sought to answer the question: 'How have the three components of rationality,

contemporaneity, and social orientation in *Mughnīyah*'s exegetical method shaped the foundations of his theory of resistance?' Another major gap lies in the absence of a systematic comparison between *Mughnīyah*'s thought and a contemporary theoretical framework in political science, such as Marenko's theory. Accordingly, the present study seeks, through a critical-analytical and comparative approach, first, to uncover the methodological and theoretical structure of *Mughnīyah*'s thought; second, to clarify his position among the three contemporary exegetes; and third, to establish a dialogue between the tradition of Qur'anic social exegesis and theorizing about resistance on the global stage.

۲. Methodology

In terms of purpose, this is a fundamental study, while in terms of its nature and the method of data collection and analysis, it is descriptive-analytical. Two methods were combined to answer the research questions:

A) Qualitative Content Analysis with an Inductive-deductive Approach

Based on Krippendorff's model (۲۰۱۳ AD/۱۴۹۲ SH: ۷۲-۸۵), this method was employed to identify and code the methodological components and foundations of the theory of resistance.

B) John Stuart Mill's "Most-different Systems" Comparative Method

This method was used for a systematic comparison of *Mughnīyah* with the three contemporary exegetes. By holding the shared historical-social context, the fourteenth century AH and the Islamic world, constant, differences in exegetical

approach were treated as the independent variable, while differences in the theory of resistance were treated as the dependent variable.

C) Research Population and Sample

The research population consists of the complete texts of four exegeses:

١. *al-Kāshif* (Mughnīyah, ٧ volumes);
٢. *al-Mīzān* (Ṭabāṭabā'ī, ٢٠ volumes);
٣. *Fī Zilāl al-Qur'an* (Sayyid Quṭb, ٦ volumes);
٤. *al-Amthal* (Makarem Shirazi, ٧ volumes).

D) Unit of Analysis

The units of analysis are sentences, phrases, and semantic units that directly refer to the "Exegetical Method" (rationality, contemporaneity, social orientation, sources, and operational layers) and to "Concepts related to resistance" (jihad, defense, power, oppression, divine laws, and numerical superiority).

E) Data Collection Instrument

The research instrument was a researcher-developed content analysis checklist, whose reliability and validity were established as follows:

- **Face and Content Validity:** The instrument was validated through the opinions of three specialists in Qur'anic sciences and exegesis, using the Delphi method.
- **Reliability:** Using peer review and calculating the agreement coefficient between two independent coders, an agreement coefficient of (٠.٨٦) was obtained. In addition, recoding by the researcher after a four-week

interval yielded an agreement coefficient of (0.89), indicating satisfactory reliability.

۳. Data Analysis Method

The data were analyzed in three stages:

- **Open Coding:** ۲۴۰ relevant statements were extracted from the four exegeses and reduced to ۸۲ initial codes.
- **Axial Coding:** The codes were categorized into four principal methodological categories, rationality, contemporaneity, social orientation, and operational layers, and six principal categories pertaining to the theory of resistance, fundamental definition, multiple dimensions, and sources of power, strategic realism, collective agency, and identity.
- **Selective Coding:** A three-layer methodological model and a six-pillar theory of resistance were developed, followed by the design of a three-dimensional comparative table.

۴. Theoretical Foundations

The Qur'an is a book of life, and therefore it must necessarily provide a program for all aspects of human life (Mughnīyah, ۲۰۰۳ AD/۱۴۲۴ AH: ۱, ۱۵). This foundational view expressed by *Mughnīyah* in the introduction to *al-Kāshif* reflects an approach in which the Qur'an is regarded not merely as a book for individual acts of worship, but as a source for organizing all dimensions of human collective life. Accordingly, *Mughnīyah* employed in this exegesis a method known in the history of Shi'i exegetical scholarship as social-ijtihadi exegesis. A proper understanding of this method and its relationship to the theory of resistance that *Mughnīyah* derives from the Qur'an requires establishing a theoretical framework that defines the key concepts and explains the relationships among them.

٤,١. The Nature of Social Exegesis and Its Components

From the middle of the fourteenth century AH onward, a new trend emerged in Qur'anic exegesis that later became known as social exegesis. Mirmoezi defines this approach as follows: "Social exegesis is an exegetical approach that regards the Qur'an not merely as a book for prayer and worship, but as a charter of life and a civilization-building constitution for the Muslim community, and considers it a framework for organizing all individual and social affairs." (Mirmoezi, ٢٠١٥ AD/١٣٩٤ SH: ٢٣) Ma'rifat likewise states in different terms: "Social exegesis refers to elucidating those commandments, creational patterns, and legal principles that concern the collective life of human beings." (Ma'rifat, ١٩٩٧ AD/١٤١٨ AH: ٣١٢) According to Ja'fariyan, this movement was a response to old and modern forms of colonialism and to Muslims' distancing themselves from the Qur'an as a strategic source (Ja'fariyan, ١٩٧٩ AD/١٤٠٠ AH: ١٢٤).

Methodological studies have identified seven principal components of social exegesis: "Discovering the Qur'an's social laws; considering the occasions of revelation and historical context; attending to the context of the verses; employing reason and *ijtihad*; prioritizing the objectives of the Shari'a over outward appearances; maintaining continuous engagement with emerging issues of the age; and attending to the collective and institutional dimensions of human life." (Mirmoezi, ٢٠١٥ AD/١٣٩٤ SH: ٥٤-٧٢; Abedi Shahrudi, ٢٠١٦ AD/١٣٩٥ SH: ٥٠-٥٢) Among Shi'i exegetes, *Mughnīyah* is regarded as a prominent representative of this approach through *al-Kāshif*. In describing *al-Kāshif*, Ayazi writes: "*Al-Kāshif* is among the exegeses that, while characterized by useful concision, adopts a doctrinal and educational orientation and, at the same time, is closely connected with the language of the day and the concerns of the modern age." (Ayazi, ١٩٩٣ AD/١٤١٤ AH: ٥٧٢)

٤,٢. The Theoretical Framework of Resistance in Islamic Discourse: A Conceptual Analysis and Qur'anic-Narrative Applications

١) The Conceptual Ontology of "Resistance" in the Qur'anic Semantic System

The term "Resistance" derives from the trilateral root (*q-w-m*), which in Islamic lexicography denotes two components: "Steadfastness and Organization." Ibn Manẓūr, in *"Lisān al-ʿArab,"* describes *Qiwam* as that which brings affairs into proper order, while *Rāghib Iṣfahānī*, in *al-Mufradāt*, associates it with "Uprightness and Moderation." (Ibn Manẓūr, ١٩٩٣ AD/١٤١٤ AH: ١٢, ٤٩٥; Rāghib Iṣfahānī, ١٩٩١ AD/١٤١٢ AH: ٤١٢)

In political science, resistance is defined as "A network of organized and coordinated actions and practices employed by a nation, group, or movement in confronting foreign occupation, domestic despotism, a system of domination, or external aggression, and structured within a defensive-preventive strategic framework." Frantz Fanon analyzes resistance as "A means of reconstructing identity and human dignity in the face of colonialism." (Fanon, ١٩٧٥ AD/١٣٩٥ AH: ٨٧) From another perspective, Michel Foucault, through the proposition that "Wherever there is power, there is resistance," regards resistance not as an exception but as a phenomenon inherent to structures of power (Foucault, ١٩٩٩ AD/١٣٧٨ SH: ٩٥).

Although the term resistance itself does not occur in the Qur'an, derivatives of this root appear with considerable frequency in concepts such as "Rising for God," "Establishing the Truth," and "Steadfastness in Religion," indicating a form of existential steadfastness against deviation from the straight path (*Ṭabāṭabāʾī*, ١٩٩٢ AD/١٣٧١ SH: ٢, ٩٨). From a semiotic perspective, the lexical items co-occurring with this root in the Qur'an delineate the semantic network of resistance,

encompassing components such as steadfastness (al-Anfāl:٤٥), patience (al-Baqarah:١٥٣), and repelling (al-Ra'd:٢٢).

٢) The Ontological Distinction among Jihad, Defense, Patience, and Resistance

Although these concepts exhibit phenomenological overlap within Islamic discourse, they possess distinct ontological boundaries:

Jihad, understood as "Exerting effort in the way of God," is a broader concept than military warfare. According to the relevant sources, it is divided into greater jihad (struggle against the self), lesser jihad (military struggle), and intellectual-economic jihad. Emphasizing this breadth, *Mughnīyah* writes: "Jihad is a broader concept in Islam than fighting." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٦٧)

Defense, in contrast to jihad, which may be initiated, is inherently reactive and is contingent upon the existence of "Ongoing and actual aggression." In his commentary on al-Baqarah:١٩٠, *Mughnīyah* makes the legitimacy of any military action conditional upon the actual occurrence of aggression (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٣٤).

Patience, understood as "Restraining oneself and preventing distress," is not a passive state but rather a divine virtue and an internal driving force of resistance. *Ṭabāṭabā'ī* describes it as "Divine assistance in bearing one's obligations," while *Mughnīyah* refers to it as the "Spirit of Resistance." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ١٥٦)

Accordingly, in *Mughnīyah*'s thought, resistance constitutes a comprehensive paradigm encompassing not only reactive defense but also a set of preventive and multidimensional measures against various threats (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٦٧).

٣) Levels and Dimensions of Resistance in the Qur'anic Exegetical System

An analysis of Qur'anic verses related to resistance reveals a multilayered system whose dimensions have been elucidated by exegetes such as *Mughnīyah* in *al-Kāshif*:

The military dimension, centered on al-Baqarah:١٩٠, is based on the theory of "Ethical legitimate defense," in which the principle "Do not transgress" functions as a normative red line defining the boundaries of military action (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٣٤-٢٣٨).

The cultural-identity dimension, derived from al-Nahl:١٢٥, emphasizes persuasive and reasoned methods for confronting intellectual aggression and is referred to as the "Methodology of cultural resistance." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٥, ٢٣٤)

The economic dimension, through the expanded conception of "Power" in al-Anfāl:٦٠, emphasizes self-sufficiency and economic independence as one of the pillars of deterrence (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٦٨).

The political dimension, based on the jurisprudential principle of "Negation of Domination" and al-Nisā':١٤١, rejects submission to domination in the political sphere and emphasizes the preservation of Islamic independence and sovereignty.

The psychological-ethical dimension, with reference to al-Fuṣṣilat:٣٠, presents "Steadfastness" as a form of existential and psychological resistance to external pressures (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٦, ٣٩).

The scientific-technological dimension, drawing on the Prophetic hadith, "Seek knowledge even in China," (Ḥurr 'Āmilī, ١٩٨٨ AD/١٤٠٩ AH: ٢٧, ٢٧) presents the acquisition of knowledge as a concrete manifestation of power in comprehensive deterrence.

◦. Scriptural Foundations of Resistance in the Qur'an and the Sunnah of the Impeccable Imams

The Holy Qur'an establishes the theoretical foundations of resistance at three levels:

First level: Verses granting permission for resistance. al-Hajj: ٣٩, "Permission is given to those who are fought because they have been wronged," is referred to in the exegetical tradition as "The first verse revealed granting permission to fight" and establishes the legitimacy of resistance against oppression (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٥, ٢٨).

Second level: Verses concerning patience and steadfastness. Verses such as al-Baqarah: ١٥٣ and al-Hūd: ١١٥ present the component of "Patience" as a condition for effective resistance and emphasize its connection with acts of worship such as "Prayer."

Third level: Verses concerning power and deterrence. al-Anfāl: ٦٠, as a charter of deterrence, articulates the strategy of "Preparing Power" in a cross-sectoral manner, encompassing military, economic, scientific, and cultural dimensions (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٦٧-٢٧٢).

In the conduct of the Impeccable Imams, three strategic models can be identified. First, the Prophet's establishment of the state of Medina can be understood as a "Civilizational project for Islamic resistance," which laid the foundations for a resistance-oriented political system (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ١٨). Second is the strategy of defensive treaties and coalition-building, such as the Pledge of *al-'Aqabah*, indicates the necessity of creating resistance alliances. Third, emphasis was placed on the intentional and psychological dimension of resistance. Thus, in the Prophetic hadith, "Whoever dies without having fought and without having resolved within him to fight dies with a branch of hypocrisy,"

(Kulaynī, ١٩٥٧ AD/١٣٧٧ AH: ٥, ٥٦) "Calling the intention to mind" or "Resolving within oneself" is presented as a condition for maintaining faith under conditions of domination. Likewise, in the conduct of Imam Ali, the maxim "Do not obey the one who obeys a creature in disobedience to the Creator" (Nahj al-Balāghah, Saying ١٦٥) provides a theoretical foundation for "conscious disobedience" in the face of unjust domination.

Operational Definition of Resistance in *Mughnīyah*'s Thought: Based on *Mughnīyah*'s three methodological components, resistance in *al-Kāshif* and his other exegetical works constitutes a rational-ethical civilizational project that, drawing upon transnational contemporaneity, responds to emerging issues of the age and, through an institution-oriented social approach, seeks to reconstruct collective structures for comprehensive deterrence against all forms of domination. This definition constitutes the theoretical framework of his thought (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٦٧-٢٨٠).

٦. Historical Equalization: A Methodological Approach and Analysis of Divergent Contexts in Egypt, Iran, and Lebanon

٦.١. The Need for a Sociology of Knowledge Analysis of *Mughnīyah*'s Thought

The sociology of knowledge, as a branch of sociology, is based on the principle that human ideas cannot be analyzed independently of the socio-historical position of the thinker who holds them; as Karl Mannheim puts it, "every idea can be understood within its social context." (Mannheim, ١٩٩٨ AD/١٣٧٧ SH: ٥٢; see also Coser et al., ٢٠١٠ AD/١٣٨٩ SH: ١٥٣٠) Within this framework, *Mughnīyah*'s *al-Kāshif* may likewise be understood and analyzed as an "Epistemic Act" formed within a particular socio-historical context. According to the theory of the "Social Determination of Knowledge," which has also been applied in studies of Qur'anic

exegesis, "Exegetical interpretations are influenced by the conditions, contexts, and social realities of the exegete's society." (Mohebbi et al., ٢٠٢١ AD/١٤٠٠ SH: ١٠٩)

In the introduction to *al-Kāshif, Mughnīyah* describes reason as the "Basis of obligation and criterion of religious address" (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ١٠) and emphasizes the necessity of "Rational reflection and abandoning blind imitation that paralyzes the faculty of thought." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٣٤٥) This instrumental-critical rationality is of a type that developed in response to the violent challenges of Lebanon and the broader Islamic world of his time. At the same time, in *al-Kāshif, Mughnīyah* regards the Qur'an as the "Book of Life" that "Contains a program for all aspects of human life." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ١٥) This perspective was undoubtedly indebted to the Egyptian reform movement associated with *Muhammad 'Abduh*, and *Rashīd Riḍā*, as well as to the social-exegesis movement that emerged in the fourteenth century AH. The pioneers of this movement sought "To solve the problems of Muslim societies and provide practical solutions through the Qur'an," and this approach was likewise transmitted to *Mughnīyah*.

٦.٢. The Historical-Social Contexts Shaping *Mughnīyah's* Thought on Resistance

Mughnīyah lived amid three major historical events, each of which, in its own way, influenced his "Epistemic Horizon":

First, the collapse of the Ottoman Caliphate (١٩٢٤ AD): This event, which marked the end of a centralized political system for the Islamic world and the beginning of the era of modern nation-states, created a profound vacuum in the transnational political authority of Muslims (Khan Mohammadi, ٢٠١٨ AD/١٣٩٧ SH). The religious intellectual movement that emerged in response to the collapse of the caliphate and the hegemony of Western civilization sought a "Third Way" between

liberalism and Marxism and consequently turned toward a political-social interpretation of the Qur'an.

Second, the occupation of Palestine and Arab territories by Israel (١٩٤٨ and ١٩٦٧ CE): These events left a "Deep wound in the heart" of *Mughnīyah*. He states:

"I will write in history that this ominous day left such a wound in my heart that even death cannot heal it... This wound can be healed by only one thing: the disappearance of all traces of the United States of America from the scene of existence, which fought us through Israel." (Mughnīyah, as cited in Tasdiqi, ٢٠١٧ AD/١٣٩٦ SH: ٥٤)

This profound wound functioned as an "Epistemic Horizon" that shaped all of *Mughnīyah*'s interpretations of the Qur'anic verses. In interpreting verses concerning the Children of Israel, he "Criticized the Zionists." (ibid.) The historical documentation of this period can be traced in contemporary analyses of the occupation of Palestine and its influence on the thought of Lebanese Shi'i scholars (Mirzaei et al., ٢٠١٧ AD/١٣٩٦ SH: ٤٥-٥٢).

Third, the outbreak of the Lebanese Civil War (١٩٧٥ AD): The Lebanese Civil War, which left extensive destruction in its wake, prompted *Mughnīyah* to make numerous efforts through articles and speeches to bring the devastating conflict to an end. However, after six months of sustained efforts without success, he was forced to migrate to Najaf (Tasdiqi, ٢٠١٧ AD/١٣٩٦ SH: ٥٦; see also Mardi Qeshlaqi, ٢٠١٥ AD/١٣٩٤ SH: ٣٤-٣٧). This bitter experience led him toward an analysis of the social and institutional structures of society and had an undeniable influence on the formation of his "Institutional" and "Systemic" understanding of resistance as a "Way of Life."

٦.٣. A Dialectical Analysis of *Mughnīyah*'s Context of Violence and Instrumental Rationality

What is of particular importance in the sociology-of-knowledge analysis is the dialectical relationship between the violence-laden context and *Mughnīyah*'s instrumental rationality. This dialectic can be identified at three levels:

First level: Analysis of the balance of power. In his interpretation of al-Anfāl:٦٠, *Mughnīyah* regards resistance not as an emotional act, but as a "Strategic Calculation" based on an analysis of the balance of power. He states:

"If those possessing reason and specialists were to investigate the cause of the problems and calamities of life, they would find it in the weakness of deterrent power against aggression." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٣, ٥٠٣)

This statement demonstrates that *Mughnīyah*'s instrumental rationality developed within the violent context of the presence of an occupying enemy and the Muslims' inability to establish effective deterrence.

Second level: The conceptual expansion of "Power" in response to the challenges of the age. Drawing on his concrete experience of Israel's presence and Western colonialism, *Mughnīyah* extends the concept of "Power" beyond purely military power and expands it to include economic, cultural, scientific, and political dimensions. He states:

"And prepare against them whatever power you are able to... Power is everything that produces awe and fear in the hearts of the enemies, whether material or spiritual power." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٦٨)

This conceptual expansion is a direct product of his analysis of the violent historical context of his time.

Third Level: The Principle of "Do Not Transgress" as an Ethical Limitation on Instrumental Rationality

What distinguishes *Mughnīyah* from some extremist interpretations is his adherence to the principle of "Do not transgress" in Qur'an ٢:١٩٠. He writes: "And do not transgress; that is, does not fight out of personal interest; rather, fight out of

a noble human motive." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٩٨) This ethical limitation itself emerged from his lived experience in Lebanon and his observation of the indiscriminate violence perpetrated by various groups during the civil wars. The dialectical outcome: The violent context stimulated *Mughnīyah*'s instrumental rationality to formulate responses and establish deterrence; however, instrumental rationality was itself regulated by religiously grounded ethical principles, thereby managing violence and restricting it within the framework of legitimate defense and humanitarian norms. This dialectic shaped the dynamism of *Mughnīyah*'s thought on resistance, which he regarded not as a temporary military reaction, but as a "Way of Life" and a "Civilizational Project." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٨٠)

٦.٤. Epistemic Nexus: The Relationship between Instrumental Rationality and the Qur'anic Theology of Certain Victory

One of the most important epistemic nexuses in *Mughnīyah*'s thought concerns the relationship between instrumental-critical rationality and the Qur'anic theology of certain victory. On the one hand, *Mughnīyah* emphasizes the "Calculation of the balance of power" and "Deterrence" based on material criteria; on the other hand, the Qur'an, in numerous verses, guarantees the ultimate victory of truth. This duality raises a fundamental question: If God has promised the ultimate victory of the believers, what need is there for utilitarian calculations of deterrence based on material criteria?

Mughnīyah's answer to this question should be sought in the relationship between cause and effect. Like other social exegetes, *Mughnīyah* believes that the divine laws operate within society and that God's will is realized through material and natural causes. Therefore, the divine promise to support the believers does not negate the necessity of preparing material means. In his interpretation of al-

Anfāl:٦٠, he reconciles "Reliance upon God" with "Preparing the Means" and maintains that acquiring power and establishing deterrence are themselves manifestations of "Capability" and "Power" commanded by the Qur'an (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٦٧-٢٦٨).

From this perspective, instrumental rationality is not opposed to the theology of certain victory; rather, it serves to actualize that theology in the historical sphere. In other words, resistance in *Mughnīyah*'s thought is inseparable from reliance upon God and faith in the divine promise, because by preparing the means of power, the believer takes steps toward the realization of the divine laws, and this itself constitutes religious rationality.

٦,٥. Mughnīyah's Influence from the Social-Exegesis Movement (*al-Manār*)

The *al-Manār* exegesis, as a crucial link in the development of the social-exegesis movement, played a significant role in shaping *Mughnīyah*'s approach. A review of the history of social exegesis shows that this movement initially emerged in Egypt through the efforts of Jamal al-Din Asad Abadi. 'Abduh, Sayyid Jamal's prominent disciple, became a founder of systematic social exegesis and transmitted his method to his disciple *Rashīd Riḍā*, whose work resulted in the *al-Manār* exegesis. In the introduction to *al-Manār*, *Rashīd Riḍā* describes 'Abduh's method as "A kind of interpretation of social events" that he did not find in any of the exegetical methods of earlier scholars.

As a scholar trained in the Najaf seminary, *Mughnīyah* was undoubtedly influenced by this intellectual movement. Although he was Shi'i and *al-Manār* adopted a Sunni orientation, its social-reformist approach, namely, viewing the Qur'an as a "Guide for the life of the Ummah," is clearly observable in *al-Kāshif*. As methodological studies of *al-Kāshif* have also noted, *Mughnīyah* was

influenced by contemporary exegetical methods through "Taking the divinity of the Qur'anic text as a foundational premise, attending to correct reading, accepting the probative force of the apparent meanings, and adopting principles such as attention to the context of the verses."

Nevertheless, reference to *al-Manār* alone is insufficient to explain *Mughnīyah*'s intellectual influences. Rather, the trajectory of influence from the reformist movements in both Egypt and Iraq must also be examined. During that period, the Najaf seminary was familiar with the reformist ideas of Asad Abadi and 'Abduh, and *Mughnīyah* were likewise influenced by this intellectual milieu. Abedi Shahroudi emphasizes precisely this point: "An exegesis cannot be called a social exegesis if it is oblivious to the contemporary issues of the Islamic Ummah." (Abedi Shahroudi, ٢٠١٦ AD/١٣٩٥ SH: ٥٢)

٦.٦. Divergent Contexts of Egypt, Iran, and Lebanon: Historical Equalization

The historical-political contexts of Egypt (*Sayyid Quṭb*), Iran (*Ṭabāṭabā'ī* and Makarem), and Lebanon (*Mughnīyah*) were not merely different; they were fundamentally divergent. To explain this divergence, the essential characteristics of these three contexts must be identified:

A) The Egyptian context: The modern secular state and military repression. *Sayyid Quṭb* grew up in Egypt during the reigns of Fuad and Farouk, a period characterized by strong British influence and the establishment of the modern secular state. Following the ١٩٥٢ coup, Gamal Abdel Nasser, with pan-Arabist and socialist orientations, pursued severe repression of the Muslim Brotherhood. The experience of imprisonment and torture contributed to the formation of Quṭb's concept of "Modern Ignorant Era." (*Sayyid Quṭb*, ٢٠٠٢ AD/١٤٢٣ AH: ٦, ١١٢) This binary conception of "Islam versus Ignorant Era," which emerged directly from the

experience of military repression, led *Quṭb* toward a theory of armed jihad aimed at overthrowing the political system (Coyle, ١٩٨٧ AD/١٣٦٦ SH: ١١-٢٢). In other words, *Quṭb*'s rationality was a civilizational-intuitive rationality defined within the framework of the "Islamic Conception" and "Monotheistic Vision." (Sayyid Quṭb, ٢٠٠٢ AD/١٤٢٣ AH: ١, ٨٩)

B) The Iranian context: Religious seminaries and the Islamic Revolution. *Ṭabāṭabā'ī* was educated in the seminaries of Najaf and Qom within a relatively traditional and apolitical environment. His *al-Mīzān* is a philosophical-mystical work in which resistance is analyzed within the framework of the Qur'an's "General Social Laws" and does not address operational details (*Ṭabāṭabā'ī*, ١٩٧٤ AD/١٣٩٤ AH: ٢, ١٢٣). Ayazi states in this regard: "*Al-Mīzān* is philosophical and mystical, and its social discussions remain at the level of general principles." (Ayazi, ١٩٩٣ AD/١٤١٤ AH: ٤٥٦) Makarem Shirazi, meanwhile, wrote *al-Amthal* in the post-Islamic Revolution environment, prioritizing the needs of Iran's Shi'i society; the work adopts a jurisprudential-ethical orientation (Makarem Shirazi, ٢٠٠٠ AD/١٤٢١ AH: ١, ١٥).

C) The Lebanese context: Sectarian political structure, Israeli presence, and political pluralism. Lebanon during *Mughnīyah*'s lifetime was characterized by a sectarian political system, the presence of a neighboring occupying power (Israel), and a plurality of political currents, including leftist, Marxist, Arab nationalist, and Islamist movements. In this context, *Mughnīyah* adopted neither, like *Sayyid Quṭb*, armed revolution against his own government, nor, like *Ṭabāṭabā'ī*, a purely abstract philosophical approach, nor, like Makarem, the priorities of a Shi'i state. Instead, he pursued the path of rapprochement and unity in order to unite Lebanon's fragmented society against a common enemy, Israel (*Mughnīyah*, ٢٠٠٣ AD/١٤٢٤ AH: ٢, ١٢٣-١٢٤). By emphasizing the shared "Rope of God," he

"Expanded the circle of the audience of resistance beyond religious and ethnic boundaries." (Ja'fari, ٢٠١٦ AD/١٣٩٥ SH: ٥٦)

Methodological conclusion: These three contexts are fundamentally divergent in terms of the type of enemy, the repressive domestic state, Zionism, and Western colonialism, the type of political system, the modern secular state, the revolutionary Shi'i system, and the pluralistic sectarian system, and the exegetes' lived experiences, imprisonment and torture, a relatively tranquil seminary environment, and war-torn Lebanon. Therefore, the "Most-different Systems" method, which requires a "Shared Context" for the cases being compared, and a multiple comparative approach, in which the influence of contextual variables is also incorporated into the analysis, should be taken into consideration (Lijphart, ١٩٧١: ٦٨٥-٦٨٨).

Table ١. Comparative Analysis of the Methodological Components and Theory of Resistance in Four Contemporary Exegetes

Comparative Indicator	Mughnīyah (<i>al-Kāshif</i>)	Ṭabāṭabā'ī	Sayyid Quṭb	Makarem Shirazi
Type of Rationality	Instrumental-critical	Philosophical-mystical	Civilizational-intuitive	Jurisprudential-ethical
Application of Reason	Persuading the younger generation in confronting Marxism and liberalism	Discovering divine laws in history	Realizing the Islamic conception in opposition to ignorant era	Deriving jurisprudential rulings from the verses
Scope of Contemporaneity	Transnational (Lebanon, Palestine, the Islamic world)	Philosophical-universal (eternal and transhistorical)	Conflict-oriented civilizational (Islam versus ignorant era)	National (priority given to Iranian Shi'i society)
Concept of Social Orientation	Way of life; institutional and focused on analyzing social structures	Social laws at the level of general philosophical principles	Islamic civilization versus ignorant era	Ethical-educational; reform of the individual and society
Definition of	Way of Life and	Legitimate defense	Civilizational jihad	Legitimate defense

Resistance	civilizational project	within the framework of divine laws	for establishing an Islamic system	with priority given to ethics and human rights
Dimensions of Resistance	Four organic dimensions: military, cultural, economic, and political	Primarily military and spiritual	Military and civilizational	Reference to four dimensions, but without organic analysis
Distinction from Terrorism	Detailed application of the principle do not transgress	At the level of general ethical principles	Distinction between <i>jihad</i> and violence	Emphasis on the ethics of warfare and human rights
Approach to Rapprochement	Unitarian, transcending sectarian boundaries	Rapprochement-oriented, but primarily at the scholarly level	Binary (Islam/ignorant era), involving opposition to other religions	Predominantly within the framework of Shi'ism

Explanatory Analysis of Table ١:

The table above shows that *Mughnīyah* differs from the other exegetes along five principal axes:

- ١) **Rationality:** His rationality is instrumental-critical, whereas the others employ philosophical, civilizational, or jurisprudential forms of rationality.
- ٢) **Contemporaneity:** His approach is transnational and responsive to global challenges, including Marxism, colonialism, and Zionism, whereas *Ṭabāṭabā'ī* operates at the level of general philosophical principles, *Sayyid Quṭb* within a framework of civilizational confrontation, and Makarem with a national priority.
- ٣) **Social orientation:** His approach is institutional and focused on analyzing social structures, whereas the others largely remain at the level of general social laws, civilizational thinking, or ethical orientation.
- ٤) **Theory of resistance:** His theory possesses four organic and systemic dimensions, whereas the others primarily emphasize the military dimension or make only general references to other dimensions.

◦) **Approach to rapprochement:** *Mughnīyah*'s rapprochement-oriented approach transcends sectarian boundaries, whereas *Sayyid Quṭb* adopts a binary reading and Makarem operates predominantly within a Shi'i framework. *Ṭabāṭabā'i*, despite his rapprochement-oriented approach, largely remains at the scholarly and theoretical level.

٦,٦,١. The Relationship between Method and Theory in *Mughnīyah*'s Thought

The findings of the present study clearly demonstrate that a structural and methodological relationship exists between *Mughnīyah*'s three methodological components, rationality, contemporaneity, and social orientation, and the six pillars of his theory of resistance.

١) The Relationship between Rationality and the Pillars of Resistance Theory

Mughnīyah's instrumental-critical rationality enabled him to distinguish among defense, jihad, and resistance (first pillar); explicate the principle "*Lā ta'tadū*" as the ethical boundary of resistance (fourth pillar); and formulate the theory of comprehensive deterrence on the basis of an analysis of the balance of power (fifth pillar).

٢) The Relationship between Contemporaneity and the Pillars of Resistance Theory

Contemporaneity enabled *Mughnīyah* to expand the concept of "Power" beyond purely military power and to explicate the four dimensions of resistance (second pillar); to define his theory of resistance within the historical-political context of

his time (fifth pillar); and to reconcile the authenticity of the text with the dynamism of interpretation (third pillar).

٣) The Relationship between Social Orientation and the Pillars of Resistance Theory

Social orientation enabled *Mughnīyah* to define resistance as a "Way of Life" and a "Civilizational Project" (first pillar); to conceptualize the various dimensions of resistance as an interconnected and organic system (second pillar); to ground the theory of resistance directly in numerous Qur'anic verses (third pillar); and to articulate a rapprochement-oriented and unifying approach (sixth pillar).

٦,٧. Analysis of the Distinctions between *Mughnīyah*'s Method and Competing Approaches

According to the findings of the study, *Mughnīyah*'s methodological approach in *al-Kāshif* differs from those of other contemporary exegetes along five principal axes. These distinctions derive from the three components of "Instrumental-critical rationality, transnational contemporaneity, and institution-oriented social orientation."

First, Ijtihadi Realism: In contrast to *Ṭabāṭabā'ī*, who remains at the level of general philosophical principles, and *Sayyid Quṭb*, who adopts a civilizational-intuitive approach, *Mughnīyah* elaborates the jurisprudential, ethical, and operational details of resistance. In his interpretation of Qur'an ٢:١٩٠, through a precise analysis of the imperfect verb "They fight you," he establishes the condition of ongoing aggression for the legitimacy of defense and defines the principle "*Lā ta'tadū*" as the "ethical and rational boundary" of resistance (*Mughnīyah*, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٣٤-٢٣٨). By contrast, in *al-Mīzān*, *Ṭabāṭabā'ī* interprets the concept of power primarily within the framework of

military and spiritual power and does not develop its economic and cultural dimensions in the manner of *Mughnīyah* (Ṭabāṭabā'ī, ١٩٧٤ AD/١٣٩٤ AH: ٩, ٢٣٤-٢٣٦). Ayazi likewise emphasizes that "*al-Mīzān* is philosophical and mystical, and its social discussions remain at the level of general principles." (Ayazi, ١٩٩٣ AD/١٤١٤ AH: ٤٥٦)

Second, a systemic and organic approach to resistance: In *al-Amthal*, Makarem Shirazi refers to the four dimensions of resistance (Makarem Shirazi, ٢٠٠٠ AD/١٤٢١ AH: ٤, ٢٣٤), but does not provide an organic and systemic analysis. By contrast, *Mughnīyah* regards resistance as an "Interconnected System" in which the military, cultural, economic, and political dimensions are organically linked, such that strengthening each dimension contributes to the strengthening of the others (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٨٠). This institutional orientation led *Mughnīyah* toward an "Analysis of Social Structures" and toward placing collective structures at the center of analysis.

Third, a rapprochement-oriented and unifying approach: In contrast to Sayyid Quṭb, who adopts a binary reading of Islam versus ignorant era and, by emphasizing "Islamic Isolation" and "Disavowal of Polytheism," engages in opposition to other religious traditions (Sayyid Quṭb, ٢٠٠٢ AD/١٤٢٣ AH: ١, ٨٩), *Mughnīyah* places strong emphasis on the shared "Rope of God" and states: "Sectarian differences should not prevent the unity of Muslims in the face of common enemies." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٢, ٢٩٥) Ja'fari likewise describes *Mughnīyah* as "One of the pioneers of Islamic unity and rapprochement among Islamic schools of thought." (Ja'fari, ٢٠١٦ AD/١٣٩٥ SH: ٥٦) This unifying approach is rooted in Lebanon's historical context, characterized by a sectarian political system and the presence of a common enemy, Israel.

Fourth, rejection of extremist violence: Through a careful analysis of "Do not transgress" and "But if they cease, then there is to be no aggression," *Mughnīyah*

restricts violence to the repelling of aggression alone (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٩٨-٢٩٩). He draws a boundary between "Legitimate Resistance" and "Terrorism," explicating this boundary through the principle "Do not transgress" as the "Ethical Red Line" of resistance. By contrast, *Sayyid Quṭb*, through the concept of "Modern Ignorant Era," presents a more militant interpretation of jihad that leads toward a theory of overthrowing the political system and armed jihad (Sayyid Quṭb, ٢٠٠٢ AD/١٤٢٣ AH: ٦, ١١٣; Coyle, ١٩٨٧ AD/١٣٦٦ SH: ١١-٢٢).

Fifth, commitment to ethical principles and human rights: Unlike certain theorists of resistance who regard any means as permissible, *Mughnīyah* strongly emphasizes the observance of justice even toward the enemy, fulfillment of covenants, and preservation of human dignity (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٢, ١٨٩; ٣, ١٢٣; ٦, ١٥٦-١٥٨). This ethical commitment is a product of his lived experience in Lebanon and his observation of the indiscriminate violence perpetrated by various groups during the civil wars. By contrast, Makarem Shirazi, with his jurisprudential-ethical approach, and *Ṭabāṭabā'ī*, with his philosophical-mystical approach, do not pursue these ethical limitations in *al-Kāshif* with the same degree of precision.

٦.٨. Conclusion: A Sociological Reinterpretation of *Mughnīyah's* Thought

An analysis based on the sociology of knowledge demonstrates that *Mughnīyah's* thought on resistance is not merely an abstract exegetical inference, but rather the dynamic dialectical product of violent historical contexts and his instrumental rationality. Situated amid the collapse of the Ottoman Caliphate, the occupation of Palestine, and the Lebanese civil wars, *Mughnīyah* developed a form of "strategic rationality" in which the Qur'an was employed as a source for organizing collective life and providing practical solutions for deterrence and unity. His

influence from the social-exegesis movement, particularly *al-Manār*, as well as his distinction from competing approaches represented by *Sayyid Quṭb*, *Ṭabāṭabāʾī*, and Makarem, demonstrates that understanding *Mughnīyah*'s thought on resistance without taking these historical and methodological contexts into account would be incomplete and ahistorical. As stated in the theory of the "Social determination of exegesis," "Differences and divergences among exegetical viewpoints are influenced by social determinants." (Mohebi et al., ٢٠٢١ AD/١٤٠٠ SH: ١٠٩)

At the same time, "The emergence of an idea never in itself confirms either its validity or its invalidity" (Coser, ١٩٩٤ AD/١٣٧٣ SH: ١٠); rather, what matters understands the relationship between the idea and the socio-historical contexts that produced and shaped it.

٧. Comparative Theoretical Framework: Maren Koss's Theory

Maren Koss³ is a German researcher in the fields of international relations and Middle Eastern studies. Her principal work, "Resistance, Power, and Conceptions of Political Order in Islamist Organizations: Comparing Hezbollah and Hamas," was published by Routledge in ٢٠١٨ (Koss, ٢٠١٨: ١). In this work, Koss brings together three theoretical traditions: studies of Islamism, norm research within the tradition of critical constructivism, and resistance studies (Koss, ٢٠١٨: ١٢-١٥).

The central concept of Koss's theory is "Resistance as a fundamental norm." According to her, in Islamist organizations, resistance constitutes a "Fundamental Norm" that shapes all dimensions of political order, collective identity, and strategic behavior (Koss, ٢٠١٨: ٣٦). She conceptualizes this norm as having three layers:

- ١) **Discursive-identity layer:** the construction of concepts such as justice, deprivation, and domination.

٢) **Behavioral-strategic layer:** actions at the military, cultural, economic, and political levels.

٣) **Institutional-organizational layer:** the institutionalization of the norm within organizational structures (Koss, ٢٠١٨: ٤١-٤٥).

Koss emphasizes the "Dialectical interaction between the norm of resistance and the preservation of power." (Koss, ٢٠١٨: ٥٢-٥٦) One of her distinctive findings is that "Religious orientation plays a secondary role in explaining political orientation" and that the "Specific political context" is determinative (Koss, ٢٠١٨: ١٧٨-١٨٢).

What makes Koss's theory suitable for comparison with *Mughnīyah*'s thought are four features:

First, conceptual equivalence: Koss regards resistance as a "Fundamental Norm," while *Mughnīyah* regards it as a "Way of Life." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٨٠)

Second, multiple dimensions: Koss identifies three layers, whereas *Mughnīyah* delineates four dimensions.

Third, the interaction between values and realism: Koss emphasizes the interaction between norms and the preservation of power, while *Mughnīyah* emphasizes "Instrumental-critical Rationality" and analysis of the balance of power. *Mughnīyah* states: "If those possessing reason and specialists were to investigate the cause of the problems and calamities of life, they would find it in the weakness of deterrent power against aggression." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٣, ٥٠٣)

Fourth, the secondary role of religious identity: Koss demonstrates the priority of political context, while *Mughnīyah* emphasizes: "Sectarian differences should not prevent the unity of Muslims in the face of common enemies." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٩٥) Ja'fari likewise describes *Mughnīyah* as "One of the

pioneers of Islamic unity and rapprochement among Islamic schools of thought." (Ja'fari, ٢٠١٦ AD/١٣٩٥ SH: ٥٦)

Nevertheless, there are two fundamental differences:

First, epistemological foundation: *Mughnīyah*'s thought is grounded in the Qur'an and Sunnah and is therefore theological in orientation, whereas Koss's theory is grounded in critical constructivism and is discursive in orientation.

Second, source of legitimacy: In *Mughnīyah*'s thought, legitimacy derives from divine command and the principle "Do not transgress." *Mughnīyah* states that "Do not transgress" means that warfare must not be motivated by the pursuit of individual or group interests; rather, it must arise from an authentic, humane, and ethical motivation (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٩٨). In Koss's theory, legitimacy derives from discursive processes and the construction of concepts such as justice and deprivation (Koss, ٢٠١٨: ٦٧-٧٢).

٧,١. Comparing *Mughnīyah*'s Thought with Maren Koss's Theoretical Framework

A systematic comparison of *Mughnīyah*'s thought with Koss's theoretical framework can be pursued along four principal axes. Given the fundamental difference between their epistemological foundations, the present comparison is not methodological, but rather a conceptual comparison and seeks only to identify points of conceptual equivalence and divergence at the level of concepts and strategic applications.

٧,١,١. First Axis: The Fundamental Concept of Resistance

Koss regards resistance as a "Fundamental Norm" that shapes "All dimensions of political order, collective identity, and strategic behavior" within Islamist

organizations (Koss, ٢٠١٨: ٣٦). *Mughnīyah* likewise defines resistance as a "Way of Life" and a "Civilizational Project." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٨٠)

Conceptual equivalence: Both thinkers regard "Resistance" not as a tactical and temporary action, but as a fundamental framework for organizing collective life.

Distinction: In *Mughnīyah*'s thought, the concept of "Way of Life" is directly derived from the Qur'an and Sunnah and has a theological foundation. In Koss's theory, the fundamental norm is constructed through social and discursive processes and has a constructivist foundation (Koss, ٢٠١٨: ٤١-٤٥).

٧,١,٢. Second Axis: The Multiple Dimensions of Resistance

Koss's theory identifies three layers for the norm of resistance: discursive-identity, behavioral-strategic, and institutional-organizational (Koss, ٢٠١٨: ٤١-٤٥).

Mughnīyah, by contrast, delineates four dimensions, military, cultural, economic, and political, in an organic manner.

Conceptual equivalence: Koss's discursive-identity layer corresponds to *Mughnīyah*'s theological-doctrinal layer. Koss argues that resistance organizations construct their identity through the "Discursive Structuring" of concepts such as justice, deprivation, and domination (Koss, ٢٠١٨: ٦٧-٧٢). *Mughnīyah* likewise addresses philosophical doubts and consolidates religious beliefs within the theological-doctrinal layer (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ١٢).

Koss's behavioral-strategic layer corresponds to *Mughnīyah*'s four operational dimensions. Koss defines strategic behavior as encompassing actions at the military, cultural, economic, and political levels (Koss, ٢٠١٨: ٤٣-٤٤). *Mughnīyah* likewise delineates these dimensions as an organic whole (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٨٠).

Distinction: Koss includes a third layer, namely the institutional-organizational layer, which *Mughnīyah* does not address independently in *al-Kāshif*.

Nevertheless, by analyzing the conditions of resistance and considering several Qur'anic and jurisprudential principles, *Mughnīyah*'s overall position can be understood as providing a coherent picture of an organized, universal, and justice-based institution:

First and most fundamental is the principle of establishing an organized institution for fulfilling the duty of enjoining good and forbidding evil. In his interpretation of Āli 'Imrān:١٠٤ (And let there be among you a community inviting to all that is good), *Mughnīyah* considers the existence of a "Specific Group" necessary for this purpose and compares it with the necessity of government for maintaining security and order (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٢, ١٢٥).

The second principle is the obligation of defensive jihad without the need for the Imam's permission. In interpreting al-Baqarah:١٩٠-١٩٣, *Mughnīyah* distinguishes between two types of jihad: jihad for the propagation of Islam, which is conditional upon the permission of a just Imam, and defensive jihad in defense of religion and human life, whose obligation is "Absolute and Unrestricted." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٩٩) In his interpretation of al-Tawbah:١٢٢, he likewise emphasizes that defending the "Integrity and core of Islam" is obligatory upon the people of every frontier, even in the absence of a just Imam (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ١١٩).

The third principle is universal responsibility in the face of oppression and corruption. In his interpretation of Hūd:١١٠, *Mughnīyah* regards remaining silent in the face of oppressors as an instance of "Inclining toward the wrongdoers." Citing the author of *Jawāhir*, he states that defending the integrity of Islam is obligatory upon all Muslims, whether free or enslaved, male or female, healthy or ill, even blind or lame, and that this obligation is dependent neither upon the presence of the Imam nor upon his permission (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ٢٧٤).

The fourth principle is the legitimacy of resistance against an unjust ruler. In his interpretation of al-Nisā': ١٤٨, *Mughnīyah* considers strikes and demonstrations against oppressive rulers permissible and, when they constitute the only means of removing oppression, obligatory, provided that they do not lead to chaos or harm to others (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٢, ٤٧٧).

The fifth principle is justice as a condition for the legitimacy of government. In his interpretation of al-Hajj: ٣٨-٤١, *Mughnīyah* regards divine support as conditional upon two requirements imposed on rulers: fulfilling the rights owed to God and implementing justice through enjoining good and forbidding evil. If they fail to fulfill these requirements, God abandons them to themselves (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٥, ٣٣٤).

The sixth principle is military preparedness and defense of the frontiers. In his interpretation of al-Anfāl: ٦٠, *Mughnīyah* emphasizes "Fortifying the frontiers and protecting [the Muslim community] from the enemies of God" and regards this as obligatory even in the absence of a just Imam (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٤, ١١٩).

Finally, the seventh principle is defending the integrity of Islam irrespective of sectarian affiliation. In his interpretation of al-Anfāl: ٧٢-٧٥, *Mughnīyah* states that defending the faith, even when the person concerned is sinful, is in reality defense of religion rather than defense of the individual (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٣, ٥١٣).

Taken together, *Mughnīyah*'s position in *al-Tafsīr al-Kāshif* presents resistance as a universal, spontaneous, and justice-based institution whose function is to defend the integrity of Islam against external aggression and to monitor political power in the face of internal oppression. Such an institution derives its legitimacy not from the ruler, but from the religious and Qur'anic obligation to enjoin good and forbid evil and to defend the "*Bīdat al-Islām*."

An examination of another of his exegetical works, *al-Tafsīr al-Mubīn*, further reveals that, in his interpretation of al-Anfāl:٦٦, *Mughnīyah* explicitly acknowledges:

"Indeed, warfare today, that is, warfare in the modern age, with its knowledge, infernal weapons, intelligence stations, aircraft, and ships, is such that merely pressing a finger [on a button] may completely destroy a city or annihilate an army to the last person. Accordingly, these two verses [concerning the numerical ratio of forces in warfare] have no direct application today; moreover, these two verses are specific to the Prophet (peace be upon him) and the Companions." (*Mughnīyah*, ٢٠٠٤ AD/١٤٢٥ AH: ١, ٢٣٧)

This statement is highly significant for several reasons:

- ١) *Mughnīyah* clearly recognizes the transformation in the nature of warfare in the modern age.
- ٢) He rejects the direct application of the early Islamic rules of jihad to the contemporary era and confines them to the Prophet and the Companions.
- ٣) He affirms the continued openness of *ijtihād* regarding methods of resistance, although he himself does not proceed to formulate a specific organizational model.

He likewise emphasizes "And fight them until there is no persecution" in his interpretation of al-Anfāl:٣٩ (ibid: ١, ٢٣٢), and emphasizes "Remain Steadfast" in his interpretation of Āli ‘Imrān:٢٠٠ (ibid: ١, ٩٦). These terms may be interpreted as referring to "Continuous resistance and permanent preparedness," but not necessarily in the sense of an organized institution.

Accordingly, it should be noted that *Mughnīyah* does not advocate a "Resistance Institution" in the organizational sense, that is, a specific organization. Rather, he affirms the principle of the obligation of resistance within the framework of

religious and political duties. He speaks of resistance and jihad as a religious-social obligation and as a condition for dignity and survival, but his addressee is the entire Muslim community, not the members of a particular organization. He therefore appears as a duty-oriented theorist who elucidates the obligation to struggle, while leaving the question of organizational structures and institutions to others. The absence of an institutional layer in *al-Kāshif* and in his other exegetical perspectives constitutes a major difference from Koss's theory.

An examination of *Fiqh al-Imām Ja'far al-Ṣādiq*, another work by Ayatollah *Mughnīyah*, makes it possible to summarize his position concerning the socio-political institution of resistance as follows:

- ١) Resistance is a religious obligation rooted in enjoining good and forbidding evil (Mughnīyah, ٢٠٠٤ AD/١٤٢٥ AH: ٢, ٢٧٧).
- ٢) Resistance has different levels, ranging from rejection in the heart to armed jihad (ibid: ٢, ٢٨٠).
- ٣) Defensive jihad is an individual obligation and does not require specific permission from the Imam or his deputy (ibid: ٢, ٢٥٤).
- ٤) Resistance against an unjust ruler is permissible and, in certain circumstances, obligatory (ibid: ٢, ٢٧٣).
- ٥) The institution of resistance should operate under the leadership of a just ruler in order to safeguard the public interest (ibid: ٣, ١٤٥).
- ٦) Military preparedness and guarding the frontiers are among the principal pillars of resistance (ibid: ٢, ٢٦٣).
- ٧) The objective of resistance is to preserve the integrity of Islam, rather than to support particular individuals or groups (ibid: ٢, ٢٥٧).

These positions provide a theoretical basis for the formation of popular resistance institutions in Muslim societies.

٧,١,٣. **Third Axis: The Interaction between Norm and Strategic Realism**

Koss emphasizes the dialectical interaction between the "Norm of Resistance" and the "Preservation of Power." She writes: "The fundamental norm of resistance is deeply intertwined with the interactions of both organizations toward preserving power." (Koss, ٢٠١٨: ٤) *Mughnīyah*, likewise, drawing on the component of "Instrumental-critical Rationality," develops a theory of "Comprehensive Deterrence" based on an analysis of the balance of power (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٣, ٥٠٣).

Conceptual equivalence: Both theories combine commitment to the values of resistance with strategic realism. Koss refers to this as a "Negotiation between norm and power," (Koss, ٢٠١٨: ٥٢) while *Mughnīyah* interprets it as "Rational calculation within the framework of religious law." (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٣٦)

Distinction: In *Mughnīyah*'s thought, strategic calculations can never cross religious and ethical boundaries. The principle "Do not transgress" (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ١, ٢٩٨) and the commitment to justice even toward the enemy (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٢, ١٨٩) constitute red lines. In Koss's theory, "Preservation of Power" operates as an independent variable, and under certain circumstances it may take priority over the norm (Koss, ٢٠١٨: ١٧٥-١٧٧).

٧,١,٤. **Fourth Axis: Political Context and Religious Identity**

Koss concludes that "In the case of both Hezbollah and Hamas, religious orientation (Shi'i or Sunni) plays a secondary role in explaining their political orientation." (Koss, ٢٠١٨: ١٧٨-١٨٢) *Mughnīyah* likewise emphasizes a rapprochement-oriented and unifying approach (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٢, ١٢٣-١٢٤).

Conceptual equivalence: Both thinkers emphasize that religious identity, whether Shi‘i or Sunni, should not prevent unity in the face of a common enemy.

Distinction: Koss derives this feature through an empirical analysis of the two organizations (Koss, ٢٠١٨: ١٥٠-١٧٧), whereas *Mughnīyah* derives this approach from religious texts (Mughnīyah, ٢٠٠٣ AD/١٤٢٤ AH: ٢, ١٢٣-١٢٤).

Table ٢. Comparative Analysis of *Mughnīyah*’s Thought and Maren Koss’s Theoretical Framework

Comparative Indicator	Muhammad Jawad Mughnīyah (<i>al-Kāshif</i>)	Maren Koss (Koss, ٢٠١٨)	Analysis of Conceptual Equivalence and Distinction
Definition of Resistance	Way of Life and civilizational project; extending beyond a military response	Fundamental norm that shapes political order, collective identity, and strategic behavior	Equivalence: Both regard resistance as a fundamental framework for collective life. Distinction: Theological foundation versus constructivist foundation
Dimensions of Resistance	Four organic dimensions: military, cultural, economic, and political	Three layers: discursive-identity, behavioral-strategic, and institutional-organizational	Equivalence: Koss’s behavioral layer corresponds to <i>Mughnīyah</i> ’s four dimensions, while the discursive layer corresponds to <i>Mughnīyah</i> ’s theological-doctrinal layer. Distinction: Koss’s institutional layer does not exist as an independent layer in <i>Mughnīyah</i>
Institutional-Organizational Layer	In <i>al-Kāshif</i> , <i>Mughnīyah</i> does not independently address institution-building; rather, he adds certain features to it in accordance with specific conditions derived from	The third layer of the theory, based on institutionalizing the norm within organizational structures	Key distinction: In <i>al-Kāshif</i> , <i>Mughnīyah</i> pursues resistance at the level of discourse and strategic action but lacks an independent theory of institution-building. This constitutes a major

	Qur'anic verses		difference from Koss
Basis of Legitimacy	The principle Do not transgress (al-Baqarah: ١٩٠) and commitment to Islamic ethical norms	Discursive construction of justice, deprivation, and domination	Equivalence: Both emphasize justice and deprivation. Distinction: Source of legitimacy, divine command versus discursive processes
Strategic Realism	Theory of comprehensive deterrence; analysis of the balance of power	Dialectical interaction between the norm of resistance and the preservation of power	Equivalence: Both emphasize the interaction between values and realism. Distinction: <i>Mughnīyah</i> 's religious-ethical boundaries versus the possibility of prioritizing preservation of power in Koss
Scope of Resistance	Rapprochement-oriented and unifying approach; extending beyond sectarian boundaries	Priority of political context over religious identity	Equivalence: Both emphasize the limited role of religious identity. Distinction: Textual/religious basis in <i>Mughnīyah</i> versus empirical basis in Koss
Methodology	Social-ijtihadi exegesis; qualitative content analysis	Critical constructivism; discourse analysis	Distinction: Fundamentally different methodologies based on distinct epistemological foundations

Explanatory Analysis of Table ٢

The comparative table above demonstrates that *Mughnīyah*'s thought and Koss's theoretical framework share four principal points of conceptual equivalence:

- Defining resistance as a fundamental framework (fundamental norm/way of life);
- Recognizing the multiple dimensions of resistance (three layers/four dimensions);
- Emphasizing the interaction between the values of resistance and strategic realism;

- Assigning a secondary role to religious identity in comparison with political context and strategic imperatives.

Nevertheless, there are also three fundamental differences:

- Epistemological foundation (theological-revelatory versus constructivist-discursive);
- Source of legitimacy (divine command versus discursive processes);
- Ethical boundaries (religiously defined red lines in *Mughnīyah* versus the possibility, in Koss, of prioritizing the preservation of power). In addition, the absence of an institutional-organizational layer in *al-Kāshif* constitutes an important and significant difference from Koss's theory, as highlighted in the table.

Conclusion

The present study, employing a combined methodology, qualitative content analysis and John Stuart Mill's "Most-different Systems" comparative method, systematically examined *Mughnīyah*'s methodological components in *al-Kāshif* and the manner in which his theory of resistance can be inferred from them. The findings demonstrate that, by coherently integrating three methodological components, "Instrumental-critical Rationality, Transnational Contemporaneity, and Institution-oriented Social Orientation," *Mughnīyah* not only developed an innovative social-ijtihadi exegesis, but also succeeded in deriving from the Qur'an a comprehensive and multidimensional theory of resistance in which resistance is defined not as a temporary military response, but as a "Way of Life" and a "Civilizational Project."

A comparative examination of three contemporary exegetes, *Ṭabāṭabā'ī*, Sayyid *Qutb*, and Makarem Shirazi, within the framework of the sociology of knowledge demonstrated that fundamental differences in the historical-political contexts of

Egypt, Iran, and Lebanon resulted in profound divergences in exegetical approaches and theories of resistance. Situated amid the collapse of the Ottoman Caliphate, the occupation of Palestine, and the Lebanese civil wars, *Mughnīyah* developed a strategic rationality that, by emphasizing the ethical principle "Do not transgress" and expanding the concept of power to encompass four dimensions, military, cultural, economic, and political, was able to conceptualize resistance as a civilizational project with a unifying orientation that transcends sectarian boundaries. By contrast, Sayyid *Quṭb*, with his binary reading of Islam versus ignorant era, and *Ṭabāṭabā'ī*, with his general philosophical approach, did not arrive at a similarly systemic and institution-oriented theory.

The comparison of *Mughnīyah*'s theory of resistance with Maren Koss's constructivist framework likewise revealed four important points of conceptual equivalence:

- Defining resistance as a fundamental norm and framework for collective life;
- Recognizing the multiple dimensions of resistance;
- Emphasizing the interaction between the values of resistance and strategic realism (balance of power);
- Assigning a secondary role to religious identity in comparison with political context and strategic imperatives. Nevertheless, three fundamental differences also emerge between these two bodies of thought, rooted in their divergent epistemological foundations:
- The theological-revelatory foundation of *Mughnīyah*'s thought versus the constructivist-discursive foundation of Koss's theory;
- The source of legitimacy (divine command and the principle "Do not transgress" versus discursive processes);

- *Mughnīyah*'s religious-ethical boundaries, which preclude prioritizing "preservation of power" over the norm.

One of the most prominent distinctions is the absence of an institutional-organizational layer in *al-Kāshif*. By emphasizing the individual obligation of defensive jihad, universal responsibility in the face of oppression, and the legitimacy of resistance without requiring the Imam's permission, *Mughnīyah* effectively provides theoretical foundations for a popular and spontaneous institution of resistance. However, in *al-Kāshif* itself, he does not proceed to design a specific organization for resistance, leaving this matter to the practical sphere and to the strategic *ijtihad* of the Muslim community. This distinction indicates that *Mughnīyah* appears as a duty-oriented exegetical theorist who elucidates the religious-social obligation of resistance while leaving the concrete organizational structure to the circumstances and requirements of each age.

The final outcome is that *Mughnīyah*'s theory of resistance is a systematic and rational inference grounded in the Qur'an that has developed in response to the challenges of its time through a dynamic reading of religious texts. Despite its reliance on theological foundations, this theory has considerable capacity for dialogue with modern theorizing in political science, such as critical constructivism. By avoiding extremist violence and emphasizing justice and human rights, the theory can be presented as an effective model for explaining resistance grounded in ethics and rationality in the contemporary global arena.

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