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The theory and doctrine of the Islamic state must be resistance and jihad.



Goals and Topics of Conference on Islamic Resistance from the Perspective of the Holy Quran

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Professor Wa'ezi :

“The Conference on Islamic Resistance from the Perspective of the Holy Quran is an opportunity to extract knowledge from the source of the Qur’an”.

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interview



President of Islamic Propagation Office of Qom Seminary (IPOQS):

“The Conference on Islamic Resistance is an opportunity to extract knowledge from the source of the Qur’an.”



President of IPOQS while stating that the Conference on Islamic Resistance from the Perspective of the Holy Quran is an opportunity to extract knowledge from the source of the Qur’an, said, “In this conference, scholars need to shed light on aspects of the Qur’an, history, and the conduct of Ahlulbayt in order to provide lasting theoretical support for the issue of resistance.” According to the news website of IPOQS (Tabliq news), Ahmad Wa’ezzi spoke on the conference. Below is the text of this interview:

Although the emergence of resistance and patience appears in the field of action and human behavior, that is, resistance, both in the field of individual behavior and in the field of social behavior, has a practical and behavioral manifestation. The origin of resistance goes back to the world inside human beings, that is, until there is no belief in resistance and a person is not valued in the value system, and until a person is motivated to resist, we will not see patience and resistance in his field of action and behavior. Therefore, the issue of discourse making is used in the mental and internal world of the target audience. In fact, discourse making is a multifaceted activity that prepares the inner world of human beings for resistance and patience. It does not matter what constitutes discourse making, while the discussion now is about discourse making from the perspective of the

Qur’an. It may be a discourse about the intellectual roots and intellectual foundations of the Islamic Revolution. The subject of discourse making may be different, but its essence is that discourse making is a process that targets the mental world of individuals. Discourse making has different levels, one level of which is attention, that is, we say what the purpose of discourse making is? The goal is to make the minds believe in an issue, that is, to make something become an issue for people. For example, in an elite environment, there is no attention to one issue, and the elites of a society do not turn their practical efforts or intellectual attention to one issue. We say let’s create a discourse in an elite environment about an issue that is the goal here, that is, our audience should pay attention to this issue and turn their attention to it and that issue becomes their challenge and concern. This is a level of discourse that we call a level of attention, i.e. a level that is intended to draw attention. It does not matter if we create a discourse at the public level or at the level of the elites; our only goal is that the issue becomes their challenge and concern. Another level of discourse is insight. In fact, we want to raise people’s perception of what belongs to the discourse and to make a curve and make them believe and be convinced. For example, the society or group that we want to build a discourse in, we intend not

only to understand the issue of resistance, but also to believe in the rightness and necessity of resistance, that resistance is the right thing to do and here the work takes place at the insight level, and the purpose of discourse is not only to draw attention and become a problem, but also to create belief and acknowledge that resistance is the right thing to do, or in another example to pay serious attention to the problem and become their problem and then they believe that corruption must be fought.

They should believe that we must take the issue of justice serious and think about justice and believe that this is a necessity and must be practiced. I bring various examples, because it does not matter what discourse making belongs to and it is only related to our current topic, which is resistance. However, the third level, which is the most real level of discourse making, is that we go beyond creating insight and belief and step into the level of motivating individuals, since there is a difference between being motivated for action and practice. Maybe, some individuals can get convinced about their minds and believe it, which is the right thing to do, but they do not necessarily get motivated to do that job. Like many times when people acknowledge that some things are wrong but in practice they do the opposite because they have no motivation to do so. This is the most real level of discourse making, which we want to make individuals get motivated about the issue of resistance and making people motivated, is the entry into behavior based on practical resistance and patience.

If discourse making wants to continue its complete cycle and be a comprehensive process, then it must include all these three levels, i.e. make them an issue in its audience group and be concerned about resistance. In addition, they must create belief and insight in them to convince them that resistance is a right thing to do and therefore make them motivated. This is a discourse making process (three main layers).

What are the strategies for resistance discourse making?

One important strategy is explanation. Explanation of condition, explanation of the real face of enemy, explanation of overt and covert policies that the enemy has towards our society. In fact, creating insight has different dimensions that you can even mention some historical cases from some nations that were in difficult circumstances and instead of resisting, they gave up, and therefore, you can see the consequences of this submission.

The strength of creating insight depends on issue of explanation. Explanation of conditions, explanation of policies, explanation of arenas of international re-

lations, explanation of its historical background about what has happened to this nation in historical ages and different situations, which means to activate the historical memory of the nation about the experiences of other nations. Explaining all of the aforementioned cases is considered the explanation of a strategy that can be helpful.

The second strategy is creating goal and imagination psychologically. If a person does not have a positive outlook on something for him, he will not act on it first. A person who wants to resist will not resist if he does not have an ideal or does not have an image of the future, that is, he does not have a positive image of the state of resistance in his mind. If he sees the future of the resistance as dark, he will not resist, if he does not have a beautiful picture of the scientific endeavor for the future, he will not make a scientific effort; if he does not have a positive image about the future of his work in the field of economics, he will not act seriously.

This kind of creating goal and imagination is not limited to the world, since actions and behaviors has an afterlife aspect and then what will be the role of the Qur'an in discourse making? Furthermore, one of the most prominent aspects of the Qur'an's influence in the issue of resistance discourse making is the use of those verses that express the spiritual reward, the worldly reward, and the hereafter reward of resistance. Until that creating imagination happens and until one sees what consequences, both worldly and otherworldly, happen in the shadow of resistance, one can gain the blessings as a result of resistance in the way of God. Therefore, the important and basic solution is to create an image and idealization in the issue of resistance that the great capital of the Qur'an in this field can provide us.

Why Should We Use the Qur'an in the Issue of Resistance?

The origin of the matter goes back to the validity of the Qur'an and the place that this great source of knowledge and faith has in the hearts of believers. Our most convincing document in the field of knowledge, practice, behavior, and faith is the Qur'an. And we have all experienced in giving advice, in scientific discussions in any field, when talking about a verse and a Qur'anic concept, it will be accompanied by accepting the content heartily, being convinced of it and giving heart to the content of that issue. It is rooted in the credibility that this Holy Qur'an has and the peace that is created in the audience towards that matter, at every level of discourse making, whether the level of the principle of attracting the audience's attention that this patience and resistance is an important as-

pect of human life and The Qur'an observes it, and in fact, the invitation to patience and resistance, or whether in personal circumstances, in the calamities that befall a person, or in various areas of social life for the issue of religiosity, The Qur'an is a source of credibility, certainty and peace. In discourse making, which is both a matter of concern and a matter of believing and motivating, the relevant Qur'anic verses can play a role at all three levels.

Why Does the Supreme Leader of Iran in the Current Period Emphasize Resistance More Than Any Other Period?

The main reason for this emphasis is that in recent years we have seen a change in the tactics of arrogance from covert confrontation to mediated overt confrontation. The reason for using the word tactic is because the strategy of arrogance against the Iranian nation has not changed and from the very beginning, it has been a strategy of overthrow, a strategy of trying to make the Islamic Revolution unsuccessful, a strategy of not flourishing and not developing the discourse of the Islamic Revolution. This is the macro-strategy of arrogance and does not want this movement and current to bear fruit.

This is their macro-strategy and this strategy has not been changed and it is wrong to say that they have recently reached this conclusion. During these years, they carried out this strategy secretly or through intermediaries, such as the imposed war, which they did not seem to be in the war against us, but waged a proxy war against us, and the hostile policies that they imposed on us in different situations, which made them to have become aggressive in these few years. When the various sanctions and pressures intensify and the enemy becomes aggressive, the issue of resistance against the enemy becomes necessary.

Why Is the Iranian Leader Emphasizing the Issue of Resistance More Than Ever?

Because when the enemy becomes aggressive comprehensively and does not practice the military option, it means it cannot do it and does not have the ground, while using all the tools and equipments. In this situation, there are only two options, which are the options of submission and resistance. Therefore, the leader emphasizes the resistance. This is the main reason for the story, but the issue of psychological warfare strategy is another cause in the margins of the main cause, that is, in the current situation where this change of tactics has started from a more hidden and complex confrontation to a more overt one, the issue of psychological warfare is an important tool for them.

They put pressure on the masses of the people, that

is, the people, the livelihood, the normal life, and the health of the people, in order to be able to hit the system. For example, they boycott drugs and try to disrupt people's daily lives in all aspects. In this situation, the atmosphere is the atmosphere for creating psychological warfare, and the basis of psychological warfare is creating fear, panic and despair for the future, and this is where the resistance can break this atmosphere and put an end to the psychological warfare. In contrast, submission encourages the enemy to continue this psychological war. What frustrates the enemy with psychological warfare? That people resist, because resistance is a sign of hope and fearlessness, and when a society is intimidated and frustrated, the enemy easily achieves the goals of psychological warfare.

Another issue, in relation to the issue of resistance and the axis of resistance, is those regional events, and in fact, the plan to create a Greater Middle East centered on Israel, which is based on the overthrow of some political systems in the region and the division of some countries like Iraq into three countries and Iran into several countries as well Syria. One of the American Institute for Strategic Studies presented an analysis over the past few years and actually came up with a plan called "small beauty", which meant that we in the Middle East should turn these big countries into small countries, because small countries are a ready bait, which are quite beautiful in their opinion. This was the basis of the plan of the Greater Middle East in favor of Israel, so that here small and weak countries would be ruled by the hegemony of Israel. This was their plan. Even in Lebanon, for example, the Thirty-Three Day War was meant to change the human geography of the region, and in a situation where the enemy has such a plan, there are two options: surrender and resistance. The Iranian leader's emphasis on resistance is due to the circumstances in which we live.

What do you think about the role of the Islamic Propagation Office on the issue of resistance and what are your recommendations for the conference?

Discourse making is something that deals with mental world of human as well as thought, motivation, internal aspects, system of beliefs, values, and the individual's motivations. An organization like Islamic Propagation Office which is a scientific and cultural organization, has the potential for these jobs, since it is full of intellectual and scientific forces that can have scientific and cultural products. Scientific and cultural products is connected to the internal world of humans and their thought.

In Islamic Propagation Office, we have at least two

private departments that can have close relationship with this conference. The National Conference on Islamic Resistance from the Perspective of the Holy Quran has political aspects, since it monitors the political geography in today's world. It also has Qur'anic aspects, since we want to hold this conference from the viewpoint of the Qur'an.

Research Center for Qur'anic Sciences and Culture, which is unique or even we can say unprecedented in Iran, can provide us with this capacity and option to make us hopeful to carry out great projects in this field, through its volume and expansion of products in the field of Qur'anic studies.

The second capacity, which is unique in terms of its breadth, is the Research Center for Political Sciences and Thought as well as a scientific department in Baqir al-Olum University related to political sciences, and since the issue of resistance needs insight making and having a viewpoint in the existing political relations, this capacity can be used. Therefore, this conference needs two wings to fly well.

The expectation from such an organization for such a conference is to present solid and rich work. When the imposed war started, our theological and scientific community paid special attention to the verses of jihad and martyrdom and perfumed our society with the scent of the teachings of martyrdom. Here, the verses of the Qur'an and the narrations and lifestyle of the infallibles helped us well in the issue of confrontation in the field of jihad and fighting against the enemy.

This conference is a good opportunity to extract from the source of the Qur'an epistemologically, which means, scholars need to shed light on aspects of the Qur'an, history, and the conduct of Ahlulbayt in order to provide lasting theoretical support for the issue of resistance.

The conferences can be held in two forms: The first is the conferences that have a more ceremonial aspect and an outward appearance, and the second is the conferences where, over the years, its scientific productions become the source for that subject. If anyone wants to write a dissertation and study, he should not be deprived of the conference products.

Currently, in Islamic Propagation Office, we are moving towards a path that our conferences have products and their products must be in a level that make the scientific society pay attention to and any conference that can have such products is considered as to have successful products. Finally, the issue of patience and resistance against the enemy, which is the main focus of this conference, should not distract us from discussing some other aspects of resistance, and

we should pay attention to it. Resistance and patience against the enemy also require each other's patience. The holy verse says: "Isberu va Saberou" It means to be patient in the face of difficulties and hardships and to be patient with each other, because patience has different dimensions. Patience in the face of adversity, patience in the face of illness, patience in obedience, being patient with each other, and tolerating each other are among the dimensions of patience. It does not mean to discuss a lot about all aspects of patience, but patience and resistance against the enemy has a network around it and a network of concepts in it, that is, it is not just patience and resistance against the enemy. This patience requires a series of other virtues and aspects. In their research, researchers should also pay attention to the network around the issue of patience and resistance.

Research Deputyship of Islamic Propagation Office Holds a Promotional Session on “The Qur’an and Political Principles of Islamic Resistance”

The promotional session on “The Qur’an and Political Principles of Islamic Resistance” was held by the efforts of Research Center for Qur’anic Culture and Sciences of Islamic Sciences and Culture Academy affiliated to Islamic Propagation Office of Qom Seminary. According to Tabliq News (the news website of Islamic Propagation Office of Qom Seminary), the promotional session on “The Qur’an and Political Principles of Islamic Resistance” was held with presence of Dr. Najaf Lakzaei as the presenter, Saeed Bahmani as the critic and Mohammad Ali Mohammadi as the scientific secretary. At the beginning of the session, Mohammadi while referring to the topics of the conference of Islamic Resistance from the Perspective of the Qur’an said, “the conference will be held in August 2020, which will have five main panels on “Concepts, principles and foundations of Islamic resistance (with having four main branches of religious principles and foundations, political principles and foundations, religious principles and jurisprudential foundations and principles and foundations of resistance), “resistance models in the Holy Qur’an and introducing the components, individuals and topics of resistance”, “achievements of resistance from the viewpoint of the Qur’an”, “challenges of resistance from the viewpoint of the Qur’an including the political, religious, ethical and jurisprudential challenges and other challenges” and “resistance discourse making from the perspective of the Holy Qur’an” and we will hold the second meeting from the series of sessions of the aforementioned conference under the title of “The Qur’an and Political Principles of Islamic Resistance”, and we will have the honor to have Prof. Lakzaei as the presenter and Mr. Bahmani as the critic.

The Main Message of Islam: Human Growth and Excellence

Then, Prof. Lakzaei said, “The emergence of the Islamic Revolution under the leadership of Imam Khomeini was due to the dissatisfaction of the people of the time. The victory of the revolution and the realization of the Islamic Republic and Islamic democracy in Iran is the first step of the message of salvation in Islam for human beings today, because there are still issues in the region that are not to the satisfaction of the leader of Iran and the Islamic community.” At the international level, the existence of a system of domination contradicts the fundamental values of Islam. Therefore, the important issue is how to resist those who, according to the Iranian leader in the statement



of Second Phase of Iranian Revolution, are hostile to the Islamic Revolution.

The difference between us and the system of domination is that we invite all the worlds to excel and grow, but they invite the worlds to fall, corruption, slavery, and servitude. The call of the Prophet of Islam to follow divine revelation was that Say, “O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords, and patrons other than Allah.” (Ale Imran, verse 64). Therefore, Whatever Islam follows in the International, regional and worldwide level is the message of excellence, growth of virtues. In this meeting, we will only deal with the duties of Islamic state in the arena of resistance from the viewpoint of the Holy Qur’an with a political approach and we will consider the duties of other departments and Institute. In other words, some of the duties will not be realized if there is no Islamic state. Therefore, after the revelation to the Prophet and the formation of the school and the belief of the people, the basic pillars of the Islamic community were established. After the increase in the number of Muslims, God ordered him to form a state, because some of the duties are just the responsibility of the state. About the verse no. 80 in Surah Isra in the Qur’an, which is “Say: O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me).” Early commentators agree that the king is the helper of the state, but there was disagreement as to whether he meant one of the existing states or a newly established state by the Prophet. Because the issue of politics is the state and the duty of the state in Islamic thought is to provide security and worldly and

otherworldly survival of the people.

Conceptology of Resistance

After the introduction, we will discuss lexicology. In the definition of resistance in Dehkhoda dictionary, the meanings of endurance, perseverance, perseverance, opposing someone in an issue and confrontation are mentioned. Although the existence of resistance has a long history, the term resistance became an important and key term after the US President in considering Iran and several other countries as the heads of wickedness. Resistance is one of the structural concepts and is not one of the simple concepts. The structural concept is a concept that we should consider a structure to complete our imagination. I tried to explain this structure considering three elements. In resistance, we have three elements: 1. agent or resistor (A). 2. Enemy and obstacle (B). 3. Goal (C). In other words, B resists and sacrifices against A in order for C to be realized or to reach the state of C. As can be seen, the components of the corrective meaning of resistance correspond to its literal meaning.

Introducing the Keywords Related to Resistance in the Holy Qur'an

The next issue is about the keywords related to resistance in the Holy Qur'an. Endurance, piety, Taqut, cruelty, obedience, salvation, Jihad, fighting, stability, hardship, persistence, Fesq, corruption, path, direct, good deed, infidelity, Satan, temptation, way, difficulty, easiness, suffering, Nafye Sabil, Wilayat, dignity, Taqieh, betrayal, fault, and other concepts that must be followed in forming the conceptual network to examine the concept of resistance. In other words, the Qur'an states that, both who must be patient and resilient, and against whom this position must be taken. The Qur'an has always warned people against following the devil and the enemy. Based on this, it can be said that resistance is a continuous, inherent and permanent thing. Although its instances may change, other instances will emerge. Therefore, the believer must always resist, and the theory and doctrine of the Islamic state must be resistance and jihad. That is, just as the jihadist lifestyle is desirable at the supra-state and sub-state levels, the Islamic state must adopt the jihadist resistance style.

Levels and Areas of Resistance

Resistance has got different levels: Micro level, medium level and macro level. Here we discuss resistance in the medium and national levels, since the government of Islamic Republic of Iran is a limited and national state.

The theoretical framework of our issue is about two natures (Fitrat). Modest nature and immodest nature. According to the Qur'an's interpretation they are considered as light and darkness. Generally, inspired by the verse of Al-Kursi and the hadith of the soldiers of reason and ignorance, our model of analysis will be the model of movement and based on this theoretic

cal framework, our discussion has six pillars. It is as if there is a road from this world to the hereafter and religion, Islamic state, and the leader try to help the community move towards light and it's against the movement that tries to help the community deviate from the road and move towards the darkness. The Islamic state is in charge of trying to increase the number of individuals and states moving towards the light and decrease the number of states moving towards the darkness. In the face of an obstacle, three situations can be imagined: One is to stop surrendering now and come to us and the distance decreases, and the second is that we let up and go to him, and according to experts, it is a negative reduction gap and the third situation is the mode of balancing and stopping the hostility. These situations arise in the arena of foreign policy, where each of the groups that surrender to the Taghut will have a narrowing distance, but it must be borne in mind that this reduction occurs on the right front, and his exit from darkness to light is disrupted. If this happens on the false front, we say that his departure from light to darkness has been disrupted. Of course, the result will be depended on the introduction and it does not move until it changes 180 degrees. Therefore, other events will occur some situations such as Taqiyeh or tactical accompaniment. For example, in the Qur'an, escaping from the battlefield is forbidden, unless this escape is to change position or retreat to find a new path to battle. Therefore, resistance means not going to the enemy and not accepting his thoughts and ideas, otherwise your endurance and resistance will be broken. You have to constantly move on the path of defeating the opposite side.

Principles of Resistance

1. The general principles of resistance

Principles here means arguments, foundations, and rules. The principles include two categories of general and special principles. General principles are:

1. Piety: It includes all the arenas of resistance. Allah states in the Qur'an: **"O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites."** (Surah Ahzab, verse 1) Now America wants to boss about you in the international arena. There are many verses on piety.

2. Faith. It supports all the arenas of resistance. Allah states in the Qur'an. **"It is those who believe and confuse not their beliefs with wrong – that are (truly) in security, for they are on (right) guidance."** Faith and avoidance of oppression lead to security. Therefore, God has told us to be steadfast in your faith and to avoid oppression. Like faith in the unseen, faith in angels, faith in the Book of God, faith in God, faith in divine revelations. In other words, when human has faith in the unseen and other world and angels, the virus of fear can enter his body.

3. Endurance. Allah states in the Qur'an: **"So remain on a right course as you have been commanded,**

[you] and those who have turned back with you [to Allah].” (Surah Houd, verse 112).

4. Justice. In the field of justice, God has stated some verses regarding the philosophy of sending the prophets. “The people may maintain [their affairs] in justice.” If you do not want to oppress and establish justice, you must resist the oppressors and the Taghuts. However, if we want to put all this into one component or proposition, the discussion is the word of God (Kalamat Allah). (the verse: Kalamat Allah Hia al-Olya). If Kalamat Allah is Kalamat Allah and Kalamat al-Lazin Kafarou is Sofla, then, we must fulfill this fact on the path of movement and resistance. I have brought some of Imam Khomeini’s words and I mention one of them. Imam Khomeini said that prophet Muhammad was concerned about his community’s resistance. Because he said, “Shibatoni Suarah Houd le Makan Haz-ih al-Ayah”, I think this verse is also available in Sura Shu’ara, of course it doesn’t have Man Tab Ma’ak. He says, “Kama Omerto va man Tab Ma’ak”. (Surah Tawbah, Verse 112). Therefore stand firm (in the straight Path) as thou art commanded,- thou and those who with thee turn). He says, “Kama omerto va man Tab Ma’ak is the reason for the Prophet’s concern”. He has given the reasons for resistance in the following reasons: resistance to remove sedition from the world, resistance to preserve religion, resistance to defend Islam, resistance to maintain the movement, resistance to face problems, enduring difficulties to face America, imitating the Prophet in the matter of resistance, and resistance for the establishment of Islam. Then he says, “Resistance means doing duties. Therefore, the resistance of an Islamic state means doing its duties well and not allowing infidels to dominate Muslims and must provide their security of world and afterlife. Interestingly, he also brought up the issue of security for the pious, (Surah Dokhan, verse 51: Indeed, the righteous will be in a secure place) because piety is a universal value and includes everything that is mentioned in religion. Indeed, the [best] outcome is for the righteous (Surah Houd, verse 49) and this is a rule or in Surah Taha, verse 132 the Qur’an says: “and the [best] outcome is for [those of] righteousness.”

2. The Special Principles of Resistance

The special principles can be divided into the following three categories:

a. Political beliefs: In the field of political beliefs, the topic of monotheism and avoiding the Taghut and obeying the divine leaders are brought up. Allah has said, “Worship Allah and avoid Taghut”. (Surah Nahl, verse 36). Imam Khomeini has interpreted that avoiding taghut does not have the necessary reality, which means only worship and if you worship, avoiding Taghut will happen itself. He said that avoiding Taghut also has necessary actions and you must do some jobs that shows you avoid Taghut. In obeying the divine leaders, the verses such as “obey Allah and obey the

Messenger and those in authority among you (Surah Nisa’, verse 59)” are used and the verses that include the terms “Itabi’u and Tatabe’u or Ati’u or la Tati’u” are used as well.

b. Political virtues and vices: In this section, honor and humiliation are discussed. For this section, the following verses can be used: “But honour belongs to Allah and His Messenger, and to the Believers;” (Surah Monafiqun, verse 8), or “Say: “I do admonish you on one point: that ye do stand up before Allah,- (It may be) in pairs, or (it may be) singly (Surah Saba’, verse 46)”. The second verse also includes the Islamic state in pairs. “purifying them and teaching them the Book and wisdom” (Surah Joma’h, Verse 2) can also be used in this section. These are all the duties of Islamic state.

c. Political rules and behaviors: In the section of political rules and behaviors, there is an invitation to Islam. In other words, the Islamic state in line with realization of resistance must invite the world to Islam, since the Prophet invited the states of his own age to Islam and said, “Convert to Islam to be safe and healthy.”

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.” (Surah Nahl, verse 125). This movement is a kind of contribution to establish the independent and free Islamic states and Islamic republics. The Islamic State must try to prevent the resistance from reaching a balanced state, otherwise it will fall. The Islamic state must continuously be superior and force the other side to move towards it, i.e. to remove the distance and gap through surrender and obedience of the opposite side and not through reducing its own distance.

Polytheism is a reprehensible thing, many polytheists accepted God, because the result is a special function of the preconditions. When polytheism came, someone wanted to put something else next to God Almighty, this monotheism is destroyed and he becomes a polytheist.

Duties of Islamic State

We have many verses on duties of Islamic state that we avoid mentioning them.

1. The necessity of obeying divine leaders: The Islamic state cannot be successful unless the Islamic leader is obeyed. God promised victory to the Prophet and his companions in the battle of Uhud, when the troops abandoned their position on the mountain out of greed for booty and the world, the enemy infiltrated from the same area and were defeated. Therefore, victory was with them as long as they obeyed the orders. Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy,-until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. (Surah Ale Imran,

verse 152).

2. The necessity of resistance against the enemies

3. Nafy Sabil (Denying the domination of unbelievers over believers)

4. Jihad: And what is [the matter] with you that you fight not in the cause of Allah (Surah Nisa', verse 75)

5. **Enjoining to good (Ma'ruf) and forbidding from evil (Munkar):** And let there be [arising] from you a nation inviting to [all that is] good, (Surah Ale Imran, verse 104)

6. The necessity of enforcing justice and fighting oppression. Indeed, Allah commands you to render trusts to whom they are due (Surah Nisa', verse 58)

7. Tawala and Tabara'.

The Arenas of Political Resistance

The next discussion is about political resistance and the areas, in which we must resist, organize and plan in those areas. The resistance that is proposed for the state is a strategic and civilized resistance, and it must consider the next several years and identify the issues that

threaten the security of this world and the hereafter. Based on Molla Sadra's viewpoint, Islamic state must see the future. As mentioned, Kalamat Allah is a strategy and strategic approach. The Islamic state should try to be Kalamat Allah Hia al-Awlia and see Le Yozhir ala al-Din Koloh. I mentioned some of the issues related to resistance realized by the Islamic state:

1. Resistance is scientific, epistemological, and based on knowledge. You cannot win in the arena of resistance, unless you produce the necessary knowledge appropriate to your principles and values. If science produces power and that science is in the hands of the enemy, it will not give it to us. We have to produce knowledge ourselves, especially the sciences that are related to the field of cyber.

Today, we are faced with a phenomenon called Google, which belongs to the United States, and if you imagine the world as human, Google is its brain. The US Department of Defense owns the Internet and the NSA is the organization that manages and controls the Internet. Google has the information and history of your searches and tastes and can intervene in your most private matter and, for example, delete an application from your phone. Google is not a private organization, does not have a contract with anyone, produces, and distributes whatever it wants. I propose the production of the science of resistance due to the great emphasis of the Qur'an on science and epistemology learning, the topic of which requires another opportunity.

2. Cultural resistance against anti-religious cultures and producing the culture of resistance. The head of the National Library of France declared war on it due to the lack of Persian language in Google Book and even threw a gift from Google administrators. Today, the Russians have launched the Spot Nick search en-

gine, and the Chinese are using their own cyberspace. The issue of cultural aggression or cultural NATO is very important and Allah has said, "**So do not obey the disbelievers, and strive against them with the Qur'an a great striving.**" (Surah Forqan, verse 52). Now, the question is how much we have understood the teachings of the Qur'an in order to fight the enemy through the great jihad and based on the teachings of the Qur'an.

3. Military and disciplinary, intelligence and security resistance. Our situation in this arena and in political resistance is ideal.

4. The economic resistance and economic organization. The enemy wants to implement the theory of cooked frog for us and since the frog loses its life by being cooked, it tries to force us to surrender us through sanctions and pressure. If we are not weak in this arena, the enemy cannot influence us.

5. The resistance of management and resistant management. The model of Prophet Yusuf, Moses, and the Prophet of Islam can be used here.

6. Resistance in the models of life. In this section, identity, participation, legitimacy and especially lifestyle is brought up. The verses of "**So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith (Surah Ale Imran, verse 139)**" and "**There has certainly been for you in the Messenger of Allah an excellent pattern (Surah Ahzab, verse 21)**" can be used in this field.

7. Resistance in the field of country models such as the model of progress.

8. Resistance in Islamic community building and state building.

9. Resistance against globalization.

10. Resistance against any aggression and occupation of Islamic lands. The verses of Yanhakom and La Yanhakom in Surah Momtahanah refers to this fact that you should not have any contact with those who fight you in your religion and drive you out of your land, or those who help them, in order to return your land and refrain from fighting your religion. If you retreat, the enemy imposes his values on you. For example, the condition for granting a special product or privilege is the acceptance of the 2030 Agenda for Sustainable Development, and in this way, it imposes its thoughts on you.

11. Resistance against any types of oppression and injustice. If the Islamic state wants to enter the arena of resistance with a strategic approach, it must take the issues of education, economy, culture, the Qur'an serious. Unfortunately, today, social media, celebrities, and even out of borders are building society for us and it is unfortunate that we are not aware of the issue and we do not know from which side the enemy attacks us. The next issue is the models of political resistance in the Holy Qur'an that I do not discuss it here. I have to say in a brief way that Jihadi life is the basis of resistance and reason for resistance from the viewpoint of the Holy Qur'an that starts from the greater jihad as a

foundation. In other words, I must resist the low desire of my soul to reach the greater jihad, superior jihad and lesser jihad. The Islamic state that manages and leads the society and on top of that, the Islamic leadership must organize the resistance in different arenas through a strategic approach in order for the Islamic society to succeed against the hegemony to achieve monotheism and manifestation of religion on a global level. In other words, the ultimate goal of resistance is that the words "monotheism and the word of Allah" to rule the whole world.

Then, Mr. Mohammadi summarized the words of the presenter of this session and said, "The presenter's remarks can be summarized in a few points. From his perspective, the main message of Islam is excellence and growth and the Qur'an has come for excellence and growth, but when the state is formed and wants to do this duty, there will be some obstacles and thus resistance must be formed. Another point is that the inherent duty of the Islamic state is to provide worldly and otherworldly security. From the presenter's point of view, resistance is a structural concept, not an extended one. In other words, it is simpler than the concepts that we have to consider three structures to imagine: Agent or resistor, obstacle and goal. Dr. Lakzaei believes that resistance is a fixed and permanent thing and it cannot be said that the resistance is over, but the obstacles come one after the other and we must resist them. The professor believes that the stages of resistance can be imagined in three forms. Sometimes the enemy lets up, sometimes we let up as the agent, and sometimes there is a state of balance, which means decreasing, increasing, and parallel gap. Our main topic is the political principles of Islamic resistance. The presenter said that by the principles he meant sources, arguments, principles, and rules that the resistance must be carried out. In other words, the professor considered the principles as rules, arguments, and foundations. He divided the principles into the general and special principles. He referred to piety, faith, resistance, and justice as the general principles. He divided the special principles into three categories: religious principles and political beliefs such as the necessity of monotheism and following the divine prophets and leaders. The second section is the political virtues and vices such as dignity, Qiamollah, and the third section is allocated to political rules and behaviors and we might be able to refer to Ayat al-Mohkamah, the right obligation and the right path. Of course, the presenter has not mentioned this in his speech.

The next issue he brought up was related to resistance. The professor had previously said that resistance is a general concept; therefore, it includes all the arenas. However, the most important arenas are the scientific, cultural, military, economic, and managerial resistance as well as life models, resistance in the arena of country management models, resistance in society building

and against attacks and occupation of occupied lands. The eighth topic the professor wanted to address was related to the models of political resistance such as Prophet Moses, Seven Sleepers, Prophet Ibrahim, and Prophet Mohammad and others that are considered as models. Then, Mr. Bahmani criticized the presented topics in this promotional session and said that the concept of resistance is a well-known concept at the general level and we do not have much ambiguity in it, but if we want to bring the concept to school and discuss it in the academic environment, there naturally will be academic difficulties and if there are some academic origins and the main focus of the discussion is in a scientific setting, the problems will be deeper and more serious. Of course, I do not really know how much we have to continue the level of discussions in these sessions, and of course, we peel off a meaning so that scientific exchange can take place and our minds can be stimulated to the semantic domains and limits of discussion, so that the discussion at this level can be formed.

About expressing the issue, I believe that the issue has been brought up generally. Our issue is influenced by the title. Although, the title was kind of fun, he said that Islamic resistance and political approach have a semantic similarity but they are separated from each other. In addressing the issue, he emphasized resistance and realized that it is essential to examine the issue of resistance scientifically, while our title is "the Qur'an and political principles of resistance." The conceptual elements must be clear in order to see what the issue is. Our discussion is about the general concept of resistance; it is about the Qur'an and political principles of resistance. Let me tell one point. I have studied and criticized many books on research methods and I have been the student Mr. Lakzaei for some sessions on research methods in the 1360s. The issue can be summarized like this: The fact that "What should be and is not or is not enough, or what should not be and is or is enough" is worrying. If anyone defines the issue and determines the goal, this is not considered as the issue. The goal is another thing. Anyway, I believe that whatever has been discussed here is general.

Not Dealing with the Concept of Resistance

In the second section, which deals with the concept of resistance, resistance is not really defined and only the structural nature of resistance is emphasized. When we say structure, it means it has a level of abstraction. The higher you go up the ladder of abstraction, the more you move away from the level of reality and the more abstract the meanings become, and the lower you go up the ladder of abstraction, the closer the meanings get to the level of reality to reach the index. For example, you can not show the concept of social status because it is an abstract concept. Social status is divided into several structures. One is a person's scien-

tific degree and it is one of the elements that creates high social status. One of the other structures is the job and the organizational level of the person. Another level is related to the person belonging to a group. For example, one level is the person's income. These are still in the abstract level and must be broken. For example, when we say that person must have a degree i.e. PhD or expertise. When talking about wealth, for example, it means to have lands and bank account. Group belonging means for example, which party or wing that person belongs to. Although his explanation is interesting that A or the resistor resists B or enemy to achieve the goal, but in my idea, these are the pillars of resistance. For example, we say the elements of simile are the compared, the one to which a thing is likened and signs of comparison, and still we do not know what the simile itself is. In a structure, the internal elements must be mentioned. It means that resistance has internal elements and the enemy is out. Among the issues he explained about the general principles, this item is closer to structural concept. What I mean by a concept is one level of concept that when it is turned into dimensions, it becomes a structure and it will be followed by the level of variables and then indexes. In this model, I believe that the structural explanation is the internal elements of resistance.

The Examination of the Term "Intrinsic"

In the third section and the place of resistance in Islamic state from the viewpoint of the Qur'an, he dealt with "being intrinsic". In logics and philosophy, an intrinsic item is an inseparable object, while the things that the professor is mentioning are all religious affairs and considered as an action and actions are not intrinsic at all. I believe by being intrinsic he meant the necessity of obligations and not the intrinsic genetic necessity. Therefore, in my idea, perhaps being intrinsic is an exaggeration, since the more appropriate term is the term "necessity or obligation" which is also common in our Fiqh.

Not leveling Keywords

He quoted more than thirty words, which indicates the vast level of his knowledge but not leveling words creates a conceptual disorder. For example, when we refer to related keywords, I believe that when we bring the staging level of concepts, we establish a stronger connection with it. It is not a question of a connection between them; it is a question of not leveling the words. In my opinion, it would be much more beautiful if it was classified and went from necessity to other necessities. In the section on resistance levels, he stated three levels: micro, medium and macro, and skipped the macro level. From the medium level, he meant the national and Islamic state, which is apparently the focus of our discussion, because when the Islamic state wants to resist, a large part of its resistance is defined on international occasions. Thus, we work on this issue based on the leader's (of Iran) words that he defines

the movement of resistance globally. It means you also want to play a role as a state; you play a role in global geometry and try to strengthen the resistance against arrogance in the world.

The Abstractness of the Concepts of Light and Darkness

I remember that when I was a student of the professor (Dr. Lakzaei) some years ago, he told me not to use the unclear and ambiguous concepts in studies and research. For example, we say that there is a lot of religiosity in Qom; we do not know what the size of "a lot" is and how much a lot is. Or we say it is very good and we do not have the common size of our audience's knowledge. About the movement from darkness towards light, light is one of the things that we as Islamic seminary students have not determined its standards in which what are exactly light and darkness and what happens that we move from light to darkness and from darkness to light. These are some qualitative concepts that still have not been determined. It is attractive and interesting for us, it has been mentioned in Shahid Sadr's words, and even these concepts need to be explained there. In fact, these are abstract concepts and must be matched with the field meanings in order to understand their limitations and sizes.

Considering the Literal Meaning of the Principle

In the sixth section of the professor's words on the principles, he did not use the common meanings of principles in the school. He means the literal meaning of the principle and not the idiomatic meaning. When we talk about principles in an academic setting, we expect to see abstract and metaphysic data and approach the philosophical areas, because they are the main pillars and we must deal with those pillars and not the religions. For example, he emphasized a series of rulings and **the Qur'an says, "O Prophet, fear Allah and do not obey the disbelievers and the hypocrites." (Surah Ahzab, verse 1)**. This verse is the principle and religion. We do not consider these as principle, unless we mean their literal meaning. If we wanted to refer to the political principles of resistance with their abstractness, we would go for the theory of innatism. Allameh Sadr solves the issue of fighting with polytheists through the theory of innatism. He totally ignores the verse **"Fight in the way of Allah those who fight you but do not transgress."** (Surah Bagharah, verse 190) and says, fighting is formed through nature and the infidel acts against his own nature and his life is against himself, thus, the earlier you kill him, the better for him. He starts his speech with an abstract and epistemological issue like nature. Of course, if we want to form the principles based on that verse, I believe it is not the religion that leads to the nature, but it is the natural monotheist as well as having resistance and persistence. Anyway, I wanted to say that if we want to deal with the principles, our discussion would be close to the abstract and metaphysic topics.

Head of the Research Center for Qur'anic Sciences and Culture Explained:

The Objectives and Topics of the National Conference on Islamic Resistance from the Perspective of the Holy Qur'an

More Than 180 Abstracts and 100 Papers Submitted to the Conference Secretariat

Head of the Research Center for Qur'anic Sciences and Culture (RCQSC), while explaining the topics and objectives of the national conference on Islamic Resistance from the Perspective of the Qur'an said, "So far, over 180 abstracts and 100 papers have been submitted to the secretariat of this conference."

In line with the orders of the Supreme leader of Iran about culturalizing and creating resistance discourse, the Research Center for Qur'anic Sciences and Culture, one of the research centers in Islamic Sciences and Culture Academy affiliated to Islamic Propagation Office of Qom Seminary in partnership with the most prominent educational centers of Iran, will hold the national conference on "Resistance from the Perspective of the Holy Qur'an."

In order to get familiar with the objectives and topics of the conference, how the research-scientific centers and institutes have welcomed the conference, and the number of papers submitted to the conference secretariat, we have interviewed Mr. Mohammad Sadeq Yusofi Moghadam, head of RCQSC as well as the scientific secretary of the conference:

Why Did RCQSC of Islamic Propagation Office Decide to Hold the Conference?

Today, resistance is the main issue of Islamic community and it is the only way for Islam to preserve and survive against the conspiracies of the enemies. In recent years, the Supreme Leader of Iran has paid special attention to the resistance and the creation of a culture of resistance in society as one of the most important intellectual and practical plans of society and resistance discourse has a special place in the mind of the supreme leader. Therefore, in response to the call of the wise leader of the Islamic Revolution, to explain the theory of resistance and the need for discourse for it, this conference will be held. The Holy Quran has repeatedly advised the Islamic community to resist and its achievements and fruits have been stated. This holy book is an important source of inspiration for moving in the direction of resistance. Also, considering that the Holy Quran is the common language of the Islamic community and all Islamic societies respect this divine word. Every action and thought such as resistance that is documented in the Qur'an, the Muslim community is humbled and receptive to it. The Qur'an has repeatedly called us to the issue of resistance, and the Qur'an has made it clear to the Islamic community that they should not neglect this important issue. Therefore, the Qur'an has been selected as the main source of this conference and all activities and articles must be documented in the Qur'an.

Would You Please Mention the Objectives and Topics of Islamic Resistance from the Perspective of the Qur'an?

The main purpose of the conference is to provide software support for resistance in the areas of principles, features, models, achievements, challenges, and discourse making of resistance. Therefore, the conference has five main topics. The first print topic: The principles and foundations of Islamic resistance from the perspective of the Holy Qur'an. The second topic: The features and models of resistance in the Holy Qur'an. The third topic: Achievements of resistance from the perspective of the Holy Qur'an. The fourth topic: Challenges of resistance from the per-



spective of the Holy Qur'an, and the last topic is discourse making of resistance from the perspective of the Holy Qur'an. The principles and foundations of Islamic resistance from the perspective of the Holy Qur'an include the religious, political, ethical, and jurisprudential principles. For the topic of achievements of resistance from the perspective of the Holy Qur'an, it has been called for political, economic, religious, security, ethical, jurisprudential, and cultural issues. The features and patterns of resistance in the Holy Quran has been announced as another title of this conference, which includes two sections. One is the features of the model of resistance and the other is the models of resistance, including the divine prophets, the infallible imams, military commanders, perfect women, youth, and teenagers.

How Many Scientific and Research Centers and Institutes Will Contribute to Hold this Conference?

So far, more than twenty educational and research centers and institutes have announced their readiness to cooperate in holding this conference, among which we can refer to the Qur'an and Ma'aref TV Channel, Quran Radio, International Quran News Agency, Al-Zahra University, the Higher Council of the Qur'an of Ministry of Intelligence (Iran), Defense Ministry, Imam Baqir University, Holy Shrine of Imam Reza, al-Mustafa International University, The Jurisprudential Center for the Holy Imams, Imam Sadiq University and Baqir al-Olum University.

How Many Papers and Abstracts Have Been Submitted to the Conference Secretariat So Far?

So far, over 180 abstract titles and 100 papers have been submitted to the conference secretariat and since the researchers have welcomed this conference in an unparalleled way, it is expected that the number of abstracts will reach 200 and the papers will reach more than 100 titles and according to the statistics that I have received about the users of the articles submission website, more than 50 percent of the authors of the papers have a PhD degree, and nearly 50 percent are PhD and Master's students.

Thank you for your time.

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