

The Role of Islamic Resistance Leaders in the Formation of a New Qur'anic Civilization: An Approach Based on the Statements of Martyr Imam Khamenei

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ABSTRACT

From the Qur'anic perspective, the social life of human beings and their public interactions in attaining a good life (*ḥayāt-i ṭayyibah*) and a Qur'anic civilization are influenced by leaders of resistance such as Abraham (a) and the Prophet Muhammad (s). Familiarity with the role of resistance leaders in the formation and realization of a new Islamic civilization can accelerate the process of establishing a Qur'anic civilization, thereby further underscoring the significance of the subject. The present article aims to analyze and elucidate, from a Qur'anic standpoint, the performance of resistance leaders in achieving this civilization and raising global awareness. Employing a descriptive-analytical method based on library documents and media sources, this research is directed toward the critical premise that resistance leaders, through their adherence to fundamental Qur'anic principles in both personal and social life—including submission to God, theoretical and practical commitment to divine leadership, the pursuit of justice, self-sacrifice for the sake of religion, service to the people, idealism, and steadfastness in the face of adversity—play indispensable roles in realizing a new Islamic civilization. These roles encompass the advancement of civilizational discourse and identity, the provision of security and stability for the Islamic system, the promotion of unity and national cohesion, the concrete embodiment of civilization-building values, and the cultivation of human resources capable of civilizational development. In so doing, they emerge as a pure and truthful model attesting to the veracity of the Islamic faith.

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Introduction

Since the creation of the Prophet Adam (a), and subsequently the emergence of Abel and Cain, the conflict between good and evil appeared on the stage of human life. Just as, deep within nature, conflict existed among living creatures, the only difference that set human conflict apart from that of non-human creatures was the confrontation between values and anti-values, whereas the conflict among living creatures was solely over existential survival. Although, in the continuation of this friction, victory sometimes belongs to falsehood and sometimes to truth, what requires reflection and precise consideration in this matter is discovering the secret of the triumph of truth and falsehood over one another, and understanding the impact of the individual and society on the process of victory or defeat.

Careful study of the history of the conflict between truth and falsehood shows that the foundation of falsehood, in its friction with truth, has always relied on pressure and threat rather than dialogue and negotiation, and continues to do so. The ignorant person, once he has gained power, resorts to the sword and force instead of the pen and the tongue. However, what has been the factor of victory for either side on the battlefield has been the category of resilience and resistance. Now, the fundamental question that can be raised here is: what is the role of the leaders of Islamic resistance in the formation of a new Qur'anic civilization, from the perspective of the statements of Martyr Imam Khamenei? And in what areas can this influence be claimed to have been exercised?

This topic carries considerable importance and necessity from several angles, which can be examined under a few main headings: 1. Its practical importance and its value as a model for today's world; 2. The necessity of a precise and systematic understanding of resistance leaders; 3. Explaining the comprehensive concept of "resistance" in Islam; 4. Strengthening Islamic identity and cohesion (the single *ummah*); 5. Enriching the literature of the Islamic sciences. In light of the above, this research can fill the gap of a systematic framework of the components of resistance, alongside explaining their role in creating Islamic civilization and transforming resistance from a passive and defensive act into a strategic matter of education and civilization-building, thereby demonstrating the dynamism of the Islamic sciences.

Literature Review

A search through books and articles shows that numerous works have been written on resistance and its various dimensions—its foundations, principles, methods, objectives, and so forth—by Islamic scholars and Qur'an researchers. Some examples of these are as follows:

- The article “Steadfastness and Perseverance in the Qur'an” [in Persian] (2011), by Mīr Ḥusaynī which examines three concepts: patience as a prerequisite for perseverance, firmness of resolve, and steadfastness.

- The article “The Theory of Resistance and the Leader of the Great Jihad, with Emphasis on Verse 52 of *Sūrat al-Furqān*” [in Persian] (2019), by Ḥasan Bishārātī Rad. The researcher, by analyzing the concept of ‘the Great Jihad’ and its role in leadership, examines its relationship with resistance.

- The article “Strategies of Resistance of the Holy Prophet and the Community of Faith against Enemies from the Perspective of the Holy Qur'an” [in Persian] (2021), by Mūsavī Injadān re-examines strategies such as doctrinal demarcation and migration (*hijrah*).

- The article “Revisiting the Concept of Resistance in Islamic Teachings and Its Psychological and Social Consequences” (2026). Abū Ṭālibī et al., referring to the place of resistance in the Qur'an and the ḥadīths, examine the individual and social effects of resistance.

However, as can be observed, the aforementioned articles concern themselves with the very existence of resistance and its related dimensions, and no comprehensive and complete work is found regarding the role of resistance leaders in creating a new Islamic civilization. The present research therefore pursues an answer to this gap, in order to examine the role of resistance itself and, consequently, the influence of resistance leaders in creating a new Islamic civilization, and to present the results.

Conceptual Definitions

1. Resistance: Lexical and Terminological Meaning

The word “resistance” (*muqāwamah*), derived from the root *q-w-m* in lexicons, means moderation, stability, constancy, continuity, and steadfastness (Ṭurayhī 1983, 3:566). In the terminology of ethics, resistance means resisting the carnal desires (Ibn Miskawayh 2005, 102). In the terminology of political science, it means standing firm, opposing, and reacting steadfastly to remove conspiracies (Nawrūzī Khiyābānī 2008, 417). In the terminology of jurisprudence, it is a subcategory of *jihād* and defense (Makārim Shīrāzī 2006, 1:96). In the literature of steadfastness, when “resistance” is spoken of, what is meant is every kind of defense and effort to preserve values; resistance therefore means standing firm, perseverance, and steadfastness against the threats and conspiracies of enemies of truth and of religious and divine values. Resistance thus means active, comprehensive steadfastness against pressures, threats, and crises, with the aim of preserving one’s identity, values, and existence (Muṭahharī 1999, pp. 45-50).

2. Civilization: Lexical and Terminological Meaning

The term “civilization” (*tamaddun*), in its lexical and terminological senses, is as follows:

a) Lexical meaning: The root of this word comes from the Arabic verbal noun “*tamaddun*,” meaning urbanization and an orderly social life, and is derived from the root “*madana*” (meaning to reside) (Ṣāhib ibn ‘Abbād 1993, 9:328). In the view of some, the word civilization means emerging from ignorance and entering into knowledge, progress, and humanity, being among its more recent meanings (Qurashī 1992, 6:244). It is also related to the city of “Madinah” (the city of the Prophet of Islam). In Persian usage, the terms “*shahr-āyīnī*,” “*shahr-nishīnī*,” or “*tamaddun*” are used as its equivalents (see Ṭabībīyān 1999: 273).

b) Terminological meaning: In its terminological definition, civilization is a broad and multidimensional concept that has received various definitions depending on different approaches (historical,

sociological, philosophical). It can be summarized as follows: historically and culturally, civilization is the collection of the material and spiritual achievements of a society or nation in the intellectual, artistic, scientific, and moral dimensions, in political institutions, technology, and architecture, over a long period, with an emphasis on progress, stability, and cultural continuity within a geographic area (Vilāyatī 2003, 1:25). Sociologically, civilization is an advanced and complex stage of human social organization accompanied by the emergence of cities, division of labor, centralized systems of government, writing, and new technologies. The existence of institutions, codified laws, and structural differentiation within society are among its components (see Al-Khayyāt 1995, pp. 14-15). Philosophically and normatively, however, civilization is the process by which societies move toward moral excellence, social justice, and rational flourishing based on shared values, with a deep connection to religion, ethics, and a particular worldview among its elements. Therefore, civilization in its lexical sense means urbanization, and in its terminological sense refers to the complex, progressive, advanced, and interconnected collection of the material and spiritual achievements of a society throughout history, which distinguishes it from the elementary stages of social life. When this type of order and progress takes shape within a Qur’anic and Islamic framework, it is named Islamic civilization, which stands apart from Western civilization (see Khomeini 2010, 5:204, 8:102, 18:216; Khomeini 1993, 273; Khomeini 2021, 3:529).

Dimensions of the Influence of Resistance Leaders in the Formation of a New Islamic Civilization

From the perspective of the verses of the Qur’an and the statements of the Martyred Leader, the idea of “Islamic resistance” is recognized as a school of thought that transforms humanity in its intellectual, attitudinal, and behavioral dimensions, and injects a fresh spirit into the body of human society.

1. The Role of Resistance Leaders in Society: An Intellectual Approach

“Islamic resistance,” from the perspective of the content of the divine verses and the conduct (*sīrah*) of the *Ahl al-Bayt* (peace be upon them), is not merely a defensive or military strategy but a comprehensive “civilizational project.” This view is rooted in a contemporary socio-political interpretation of religious teachings that reproduces concepts such as “system-building enjoining of good” and “resistance as the realization of justice.” The Qur’an does not measure civilization solely by material indicators such as political power or wealth. From the Qur’anic point of view, a “civilized society” is a society built upon faith in God, righteous deeds, and justice. For this reason, the Qur’an does not recognize even great material civilizations such as those of Pharaoh and Nimrod—which were based on oppression and transgression—as models of genuine progress, and regards their fate as a warning to later societies. On this basis, the struggle of resistance leaders on various fronts serves to create the material and spiritual conditions necessary for the flourishing of a justice-centered and spiritual civilization. Resistance leaders and pivotal resistance figures are influential in the formation of a new Islamic civilization through the roles they play in various intellectual, security-military, social, and moral dimensions. Some of the most important dimensions of the influence of resistance leaders in creating a new Islamic civilization are as follows:

1.1. Elevating Civilizational Discourse and Identity

This is the transformation of “resistance” from a purely defensive strategy into a comprehensive civilizational discourse grounded in values such as self-sacrifice, faith, justice, defense of the oppressed, and steadfastness against foreign domination. Resistance leaders, in fact, by acting upon monotheistic centeredness, spirituality, and commitment to divine and human values in their individual and collective lives, on the one hand present the divine model to humanity as a new and flourishing model, and on the other hand offer the global community the creation of collective self-confidence, the strengthening of a shared religious-civilizational identity, and an independent model for progress distinct from Western models.

Resistance leaders, therefore, through their positive and influential performance, display—at both the national and transnational levels of the prevailing conditions of society—a real and meaningful truth of a particular way of life in its individual and social dimensions, one that has its own foundations, principles, methods, and objectives, and which stands in stark and clear contrast to Nimrodian and Pharaonic civilizations and to contemporary capitalist and non-capitalist empires in terms of its identity.

Evidence for this can be found in verses that describe the believers' way of life as superior to other forms of life. For example, God states in verse 139 of *Sūrat Āl 'Imrān*, “Do not weaken or grieve: you shall have the upper hand, should you be faithful”¹ (*Quran 3:139*), that through faith and belief in God and the Hereafter, human beings can attain superiority in every intellectual, security-related, social, political, and economic respect, and as a result reach a rank of superiority that others lack; that is, in the intellectual, psychological, and behavioral dimensions, they attain a degree at which they become certain of their own guidance and attainment of felicity, and no longer regard their life as futile, vain, or purposeless (Quṭb 2004, 1:480).

It is evident that the principle of resistance plays an important role in implementing Qur'anic teachings in individual and collective life. Martyr Imam Khamenei, on the importance of the principle of resistance and its promotion, says:

Promote and propagate the theory of resistance against a powerful enemy. Let no one imagine that because the enemy possesses bombs, missiles, propaganda apparatuses, and the like, we should retreat. No; the theory of resistance is an authentic and correct theory, both in theory and in practice; both theoretically and practically—in both respects—it must be promoted. Its theoretical meaning is that you should explain it... Practically, we regard the current of resistance as the right of the youth. (Khamenei, *Wherever We Resisted, We Achieved Results*, 29/02/1402 Sh [19 May, 2023], <https://khl.ink/f/52847>)

¹. ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران/ ١٣٩)

5.1.2. Promoting the Thought of Unity and National Cohesion

Another role that resistance leaders play, and one that is recognized among the effects of their conduct in society, is that, as a result of their particular kind of speech and conduct, transnational and trans-sectarian action emerges, emphasizing shared commonalities and reducing ethnic and sectarian differences among Muslims. This occurs even though strengthening the convergence and cooperation of Islamic societies is necessary for creating a strong and unified civilization, and this important point is achieved through the constructive actions and Islamically and divinely pleasing conduct of those who, with correct belief and a heart firmly resolved upon divine assistance, walk the path of God. Just as the Messenger of God (s), on the basis of verse 61 of *Sūrat Āl ‘Imrān*—“*Should anyone argue with you concerning him, after the knowledge that has come to you, say, ‘Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah’s curse upon the liar’*”² (*Quran 3:61*)—was ready to engage in “*mubāhalah*” (mutual imprecation) with the People of the Book to establish the truth of his own claim, so that, instead of quarreling and disputing, the matter would be left to God’s judgment and the sending of punishment upon the lying party, in order that a good outcome be reached with the opposing group (Ṭabarānī 2008, 2:64).

Likewise, in verse 64 of *Sūrat Āl ‘Imrān*—“Say, ‘O People of the Book! Come to a word common between us and you: that we will worship no one but Allah, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allah.’ But if they turn away, say, ‘Be witnesses that we are Muslims’”³ (*Quran 3:64*)—it is explicitly stated that opposition to the religion of Islam has no basis; if you, the opponents, are truly submitted to God, you

². ﴿قَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَبْنَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾ (آل عمران/ ٦١)

³. ﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ (آل عمران/ ٦٤)

must also accept what I have brought, since my mission consists of the same teachings that earlier prophets held. Of note here is that this same universal call is repeated in verse 151 of Sūrat al-An‘ām, which states that prohibitions such as associating partners with God, oppressing parents, killing one’s children out of fear of poverty, committing indecencies, and taking a life are not particular to the Prophet of Islam but are common to all the heavenly prophets, and this important point is proof of the truthfulness of his call (see Ṭabāṭabā’ī 2011, 3:247; Mughniyyah 2003, 2:80).

Another example is verse 29 of Sūrat al-Faṭḥ: “*Muhammad is the Messenger of Allah, and those who are with him are hard against the faithless and merciful amongst themselves...*”⁴ (Quran 48:29) which states that the followers of the noble Prophet of Islam—foremost among them the Prophet himself—show mercy among themselves while standing firm against the enemy. It is clear that this mercy and firmness are the products of the teachings and instructions that the Messenger of God (s) received from God and presented to his audience (Makārim Shīrāzī 1992, 22:113).

The reason such results emerge from the speech of resistance leaders is that their teachings are inspired by the divine verses and are grounded in the teachings and conduct narrated in the *ḥadīths* and the conduct of the Great Prophet (s) and the Infallible Imams (a). It is clear that these kinds of teachings have a universal and international character at the global level. Which of the beliefs or ethical and behavioral matters stated by Islam can be considered contrary to the innate human nature (*fiṭrah*)? Everything found in the Qur’an and in the conduct of the Prophet of Islam (s) or the Infallible Imams (a) is entirely consistent with and in accordance with the innate disposition of all human beings, whereas the enemies, by creating division, seek to distance people from the life-giving teachings of the Qur’an. The Martyred Leader states on this matter: “Today the enemy’s most

⁴. ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ...﴾ (الفتح/٢٩)

important tool for confronting the Islamic Awakening is creating division—pitting Muslim against Muslim, destroying Muslims at the hands of other Muslims, keeping them preoccupied with one another. What could be better for the enemies of Islamic independence than keeping Muslims preoccupied with each other?” (Khamenei, Statement in a meeting with officials of the system, 10/11/1391 Sh [January 29, 2013], <https://khl.ink/f/21969>).

One concrete example of influential action in unifying the Islamic ummah is the Commander of Hearts, the martyr Ḥājj Qāsim Sulaymānī. He is analyzed not merely as a military commander but as a symbol and executor of a civilizational discourse of resistance. His role in defeating rival regional plans, establishing security, promoting trans-sectarian unity, and giving practical embodiment to moral values is counted among the civilization-building components of his legacy.

2. The Role of Resistance Leaders in Society: An Attitudinal Approach

No society is devoid of desires and inclinations. Directing and orienting these inclinations is an important matter that resistance leaders do not neglect. The leaders of resistance strive to guide the members of Islamic society toward a direction that brings both material and spiritual perfections to society.

2.1. Cultivating Civilization-Building Human Resources

A cohesive, order-building collective is achieved only when it contains individuals of strong will who are people of struggle. Members, too, are formed only when they follow a sound model. Resistance leaders, in order to attain this goal, achieve great success through their own conduct and character in acquiring such members and *mujāhid* forces. Cultivating generations with a *jihādī* spirit, a sense of historical responsibility, strong will, and dedication to struggle for the realization of civilizational goals is a very prominent role that falls to resistance leaders. It is obvious that, once this is achieved, the provision of the principal subjects and agents of the civilization-building process—counted among its most important accelerating factors—is accomplished.

The Qur'an, in verse 29 of Sūrat al-Fath - "...You see them bowing and prostrating [in worship], seeking Allah's grace and [His] pleasure. Their mark is [visible] on their faces, from the effect of prostration. Such is their description in the Torah and their description in the Evangel. Like a tillage that sends out its shoots and builds them up, and they grow stout and settle on their stalks, impressing the sowers, so that He may enrage the faithless by them. Allah has promised those of them who have faith and do righteous deeds forgiveness and a great reward"⁵ (Quran 48:29) - enumerates the distinctive attributes and characteristics of those who believe in God and in His Messenger (s), and describes them coherently in this way. All of this is because the mental frameworks, the moral and spiritual examples, and the conduct of the divine Messenger constituted an acceptable model for his followers, such that the cultivation of such individuals caused the religion of Islam to be presented and to spread internationally as a universal and eternal religion.

Islamic resistance, and at its forefront the *Basīj*, is regarded as the moving and constructive force of a new Islamic civilization. If this spirit of resistance, which prevails among the *Basīj* members, is extended and implemented in every field of building Islamic society, a Qur'anic and Islamic civilization will be built. Martyr Imam Khamenei states on the importance of the spirit of resistance thinking and the *Basīj* in society: "A young person who, as a member of the *Basīj* resistance force, regards himself as a servant of the goals of the Revolution and the ideals of Islam, must build himself in such a way that, like a candle, he gathers the moths around himself, and must have scientific, moral, spiritual, intellectual, and political constructiveness" (Khamenei, Statement to a gathering of *Basīj* members, 21/08/1380 Sh [November 12, 2001], <https://khl.ink/f/8994>).

⁵. ﴿...تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سَوْقِهِ يُغْجِبُ الزَّارِعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ (الفتح/٢٩)

Fundamentally, on the basis of Qur'anic principles, the cultivation of a "civilization-building" human resource rests on a combination of commitment (faith and morality) and expertise (rationality and capability), and this runs through every level of individual and social life. From the Qur'anic point of view, the perfect human being is one who is both committed to divine ethics and rulings (commitment) and possessed of ability, knowledge, and skill (expertise). The Prophet Joseph (a) is a clear example of the combination of commitment and expertise: by preserving piety and faith under difficult circumstances, and through his own knowledge and management, he saved a civilization (Egypt) from crisis. Likewise, the Companions of the Prophet (s), figures such as Salmān Fārsī and Abū Dharr, through Islamic upbringing, were transformed from ordinary individuals into influential figures in the history of Islamic civilization.

The cultivation of such a human resource does not happen overnight and usually passes through the following stages: self-building (strengthening individual faith and morality); family-building (creating the primary center of upbringing); society-building (playing a role in the social sphere); and finally, civilization-building (institutionalizing values on a broad and lasting scale).

The Qur'an, then, by presenting the model of the perfect human being—the human being as God's vicegerent (*khalīfat Allāh*), pious, rational, and acting with justice—articulates the theoretical basis for cultivating civilization-building human resources, and the conduct (*sīrah*) of the prophets and the saints (*awliyā'*) is its practical example.

Its contemporary model and example is the grand leadership of the Islamic Revolution and the exalted station of guardianship (*wilāyah*), who, through theorizing about the "new Islamic civilization" and mapping out its roadmap, such as the Statement on the Second Phase of the Revolution, as well as through emphasis on the necessity of cultivating "*mujāhid*" and "responsible" human beings on a civilizational scale, plays the role of grand intellectual direction-setting.

3. The Role of Resistance Leaders in Society: A Behavioral Approach

Islamic civic life, in the arena of its own performance, brings about positive outcomes; the new Islamic and divine civilization, therefore, offers the members of society not only comfort and welfare but also peace of mind and tranquility of heart. For this reason, the heralds of Islamic resistance make great efforts to ensure that Islamic society displays positive and acceptable conduct that guarantees material and spiritual felicity.

3.1. Ensuring Security and Stability: The Material Foundation of Civilization

Practical confrontation with existential threats (such as ISIS terrorism) and regional schemes (such as the “Greater Middle East” plan) is counted among the very important roles of resistance leaders. Among the achievements of this role is the creation of security as a fundamental precondition for construction, cultural reconstruction, and scientific and economic flourishing in the Islamic world. Resistance leaders are counted as those who lay the groundwork for the security and stability of Islamic society and the material foundation of civilization, alongside its spiritual foundations, because it is these very individuals who, by articulating sound economic strategies, prevent foreign powers and countries from dominating domestic resources, and who provide the necessary preliminaries for progress and advancement.

God, in verse 55 of Sūrat al-Nūr—“Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me. And whoever is ungrateful after that it is they who are the transgressors”⁶ (Quran 24:55)—describes the attributes of His vicegerents on earth as the implementation of religion among the people and the establishment of security. Sayyid Quṭb, in his exegesis of this noble verse, states:

⁶ ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (النور/ ٥٥)

This vicegerency (khilāfah) is what God has promised to those who have believed and done righteous deeds... God has promised them that He will make them vicegerents on the earth—just as He made the righteous believers before them vicegerents—so that they may realize the way that God has willed, and establish the justice that God has willed, and carry humanity forward on the path of the perfection that has been ordained for it since the day of creation... But those who take possession and work corruption on the earth, spreading oppression and injustice within it, and drag humanity down to bestial levels... these are not vicegerents on the earth. (Qutb 2004, 4:2529)

In the writer's view, the vicegerency of the believers refers to the leaders of Islamic resistance, given that it is they who believe in God from the depths of their hearts and who pursue righteous deeds in society, and who bring security, in all its dimensions, to social life and to material and spiritual welfare.

God, in verse 112 of Sūrat al-Naḥl - *"Allah draws a parable: A town secure and peaceful. Its provision came abundantly from every place. But it was ungrateful toward Allah's blessings. So Allah made it taste hunger and fear because of what they used to do"*⁷ (Quran 16:112) - explicitly states that whenever human society believes and reaches a degree of certainty in its faith, God provides it with pure sustenance; but when it is ungrateful for His favor, hunger and insecurity will overtake it (Karamī 1981, 5:181).

In the writer's view, providing wholesome sustenance means granting economic stability and the necessities of life, and in the case of ingratitude and defiance of the divine commands, life's misfortunes - such as suicide, divorce, family breakdown, class disparity, and the like - will befall the ungrateful. It can therefore be inferred from such

⁷. ﴿وَوَضَعَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ

وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾ (النحل/١١٢)

verses that any group that can take the lead and be foremost in faith and heartfelt belief in the Origin of existence and the Last Day will benefit from divine material and spiritual bounties, and their life will become a calm, meaningful one, enjoying material and welfare resources, because in such an environment, through connection to God and the innate human nature (*fiṭrah*) granted by Him, the grounds for colonialism and exploitation among human beings disappear. God, in verse 26 of *Sūrat al-Tawbah* and verse 4 of *Sūrat al-Fath*, mentions “*sakīnah*” - that is, tranquility - as a divine gift after struggling against enemies. In the view of the Martyred Leader, security and stability are the root of progress in every dimension. He states on the importance of security: “If a nation has security, has political stability, and enjoys the calm functioning of the organs of the ruling system, that nation will find the opportunity to enter the great human race in various fields and take the lead. Security and calm, for a country, are among the most important aspirations and the most beneficial gains of a nation” (Khamenei, Statement to a gathering of the people of Shirvan, 24/07/1391 Sh [October 15, 2012], <https://khl.ink/f/21279>).

Therefore, taking the particular lifestyle of the prophets as a model in one’s individual and social life brings about human felicity and guidance toward the true and desired destination, whereas any following of a non-religious lifestyle, however much apparent growth and progress it may display outwardly, will entangle human beings in all manner of spiritual and psychological afflictions in this world, and with the divine fire in the hereafter. The real and evident instance of this claim is the Islamic Republic of Iran and its resistant leader. As a result of the grand statements of leadership and the exalted station of guardianship of the Martyred Leader—such as the Statement on the Second Phase of the Islamic Revolution and his general guidelines in annual and multi-year plans—the country has been able to attain great advances in the nuclear, medical, defense, security, and other fields.

3.2. Giving Concrete Embodiment to Divine and Human Values: The Spiritual Foundation of Civilization

People who possess a pure spirit and firm faith in God do not, in stating truths and guiding others, portray falsehood as truth or truth as falsehood. They do not distort facts and realities, and they present to their audience precisely what is true. This is because these individuals' conceptions arise from objective and inward realities, and imaginary matters or mere mental fancies are not the source of their statements. From the perspective of these individuals, deeds that conform to the innate human nature are recognized as acceptable to God, while deeds not in accordance with the God-given human disposition are counted as reprehensible conduct. Before advising others, these individuals themselves take the lead in acting upon the divine commands. Their creed is not "let us learn the rulings and you act upon them," but rather their motto is acting together, for everyone. For they know that, according to verse 2 of *Sūrat al-Ṣaff*—"O you who have faith! Why do you say what you do not do?"⁸ (*Quran* 61:2)—God does not love that a believer say something he does not first act upon himself, or say something while intending not to do it (Ṭabarsī 1993, 9:417). Likewise, they are aware of this important point: that, according to the following verse—"It is greatly outrageous to Allah that you should say what you do not do"⁹ (*Quran* 62:3)—a person's own prior failure to act upon the advice he offers to others incurs God's displeasure.

Therefore, what results, in the eyes of observers, from the theoretical and practical commitment and dedication of such individuals is that, through their conduct, a practical model of faith, morality, simple living, being close to the people, and firmness grounded in belief is constructed in the individual and social spheres, through which the institutionalization of Islamic values is also achieved as the moral and spiritual backing of civilization that

⁸. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ (الصف/٢)

⁹. ﴿كَبِيرٌ مَثَلًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ (الصف/٣)

guarantees its stability and dynamism. The Martyred Leader states on this matter: “Our claim is to build a civilization that relies on spirituality, relies on God, relies on divine revelation, relies on divine teaching, relies on divine guidance. Today, if the Islamic nations—many of which, praise be to God, have awakened and risen up—can lay the foundation of such a civilization, humanity will attain felicity” (Khamenei, Statement in a meeting with reciters of the Qur’an, blessed month of Ramadan 1344AH, 31/04/1391 Sh [July 21, 2012], <https://khl.ink/f/20482>).

Thus, the martyr Sayyid Ḥasan Naṣrullāh is remembered as a “sincere human being” who gave identity to the new Islamic civilization, one who, through steadfastness in struggle, was able to bring to life and institutionalize values such as the cultivation of justice, trust in God, self-confidence, and self-sacrifice within the fabric of society, such that the members of Ḥizbullāh are now recognized, in the international community, as one of the groups whose members are counted as pure, united in heart, ready to give their lives, self-sacrificing, and devoted in the service of Islam and the Muslim people, supporters of the oppressed of the world, and steadfast individuals against aggression and domination (Za‘īm, 2020: 54).

Conclusion

The foregoing discussion has demonstrated that coherent progress and advancement in both material and spiritual dimensions stem from the divine teachings contained in the verses of the Holy Qur’an, which serve as the source, inspiration, and foundation for the emergence of leaders in the sphere of social life. By combining practical action to ensure security and self-reliance with intellectual and cultural influence aimed at revitalizing identity and values, resistance leaders lay the groundwork for the emergence of a new Islamic civilization. By transforming resistance into a comprehensive civilizational discourse, they demonstrate that steadfastness in the face of foreign domination and the achievement of independence

constitute a prelude to, and an inseparable component of, the process of restoring the civilizational grandeur of the Islamic world and advancing globalization with the advent of Imam Mahdi (may God hasten his reappearance).

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