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## Strategies of Resistance Economy From the View of the Noble Qur'an (With an Emphasis on the Statements of the Supreme Leader)

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### ABSTRACT

The worldview of economy of the Islamic Republic of Iran originates from the economic thoughts of Islam. This worldview which is in conflict with all today's superpowers requires a certain type of economy. This is because such a country faces constant hostility which is manifested in a different form in each era. Meanwhile, the arena of economics and the issues related to it – regarding its firm and tangible connection to the everyday life of the common public – snatch the attention of the enemies more. Therefore, in order to fight the tyrants, the Islamic Republic faces a pattern and notion in its economic realm which is named resistance economy, the notion which has been emphasized by the Supreme Leader in the past few years under various titles. This is in a way that in 2016, he named that year as «resistance economy; effort and act», which shows its importance. The present article attempts to provide a vivid interpretation of resistance economy and also provide its strategies based on the verses of the Qur'an, with an emphasis on the statements and viewpoints of the Supreme Leader. The proposition here is that at the time of threats by the enemies, resistance economy is created via changing the priorities of goals and designing strategic principles regarding the Qur'an as well as the statements of the Supreme Leader.

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## 1. Introduction

Increasing population of the world, along with the absence of spiritual viewpoints in today's world where people are fed up with the civilization, has offered the world dire challenges. Whereas the number of dependent countries is growing, the colonization and tyranny is dominating the world and creating a new Western order in the world, an order which seeks dominance in all its ontological aspects. In such economic conditions, a country like the Islamic Republic of Iran – whose worldview originates from an Islamic and revolutionary culture, and that this worldview is in conflict with the interests of all superpowers of today's world – is in need of a certain type of economy. Thus, the Islamic Republic faces such issues and concepts for which no equal or substitution can be found, whether in theory and school books or in practice and human experiences. One of these concepts is «resistance economy». The expression «resistance economy», propounded in Iran, is new and has a connotation of religious culture. Therefore, it needs to be interpreted according to the religious teachings and all the more the verses of the Qur'ān as well as the statements of the Supreme Leader. In the present article, we are going to provide the strategies of resistance economy based on the verses of the Qur'ān and the statements of the Supreme Leader. To do this, we will use the method of rational analysis as well as text analysis via referring to the statements of the Supreme Leader.

## 2. Background

Resistance economy is an expression which made its way to the political and economic literature of Iran due to its use for the first time by the Supreme Leader on September 7, 2010, in a meeting with some entrepreneurs from all parts of Iran. Since this issue is new, most of the materials which have been put forward are in the form of lectures and a few books have been written about it. However, a book with the title of «Iqtisād-i muqāwimatī, zamīnihā – rāhkārḥā» by 'Abbās 'Alī Akhtarī can be pointed out in which the issues discussed there differ from the materials of the present article. As to the articles, although some have been written about this issue, these works are few and insufficient wherein it is necessary to explicate the theory of resistance economy more, especially from the view of religious teachings. Of the articles which have discussed this issue are as follows: «Ulgūyi pīshnahādīyi iqtisādi muqāwimatī jūmhūrīyi islāmīyi Iran mubtanī bar dīdgāhi maqāmi mu'azzami rahbarī» by Allāh Murād Sayf; «Iqtisādi muqāwimatī; rāhkārī barāyi tūsi'a» by Muḥammad Husayn Husaynzāda Bahraynī; and «Iqtisādi muqāwimatī; nimādi mudīriyati jihādī dar iqtisādi siyāsīyi Iran» by Sayyid Murtiḍā Hazāwī'ī and 'Alī Zīrakī Ḥaydarī.

## 3. Analysis of the concept of resistance economy

Many definitions have been mentioned for resistance economy, and it has been seen synonymous with some other economic theories. For resistance economy, four definitions, among others, are provided which are as follows:

### 3.1. Parallel economy

The first definition of resistance economy takes it as parallel economy. That is, as the Islamic Republic, regarding its needs for institutions with revolutionary spirit and performance, established organizations such as Relief Foundation, Construction Jihad, Guard Corps, and Housing Foundation, today also this project should be continued and completed to secure the goals of Revolution. This is because the Islamic Revolution needs resistance economy as well as resistance institutionalizations in economics, a matter which perhaps, in nature, cannot be afforded by official, economic institutions. Therefore, parallel institutions should be created for this goal. That is, in our country we need prime economy. Of course, this does not mean to negate the conventional institutions, as we now use both institutions of Islamic Revolutionary Guard Corpse and the Islamic Revolution Army to defend the Revolution simultaneously. This pattern exists in the conventional, governing models of the world. Interestingly, it exists in countries with more governing experience and power. These countries have multi-layer systems of policy-making and management of public affairs. For example, in Western developed countries there are governmental institutions, NGOs, charities, and private agencies in health sector or even in defense and security sector at the same time. Of course, the biggest problem of this pattern is that it will face new challenges, regarding the certain needs of the Islamic Revolution, when it is carried out because, for example, there is no perception of having a parallel Central Bank in

one country and organizing the fiscal issues of a country at two governmental and private layers. Nonetheless, this pattern cannot be deemed as something unmanageable and illogical. (q.v.: Payghāmī, 2012: 9-11)

### **3.2. Adjusting economy**

The second definition of resistance economy states that it is an economy which seeks to corroborate, remove the faults and disorders, and restore the dilapidated and inefficient structures and institutions which are in existing economy. In the previous approach we said that some institutions cannot fulfill the expectations, but in the new approach we are seeking – through redefining the extant institutions – to do something to fulfill the expectations. For instance in this new definition, we ask the Central Bank or Ministry of Commerce to identify the weak and crisis spots in the economic system of the country and redefine themselves based on the new economic conditions, sanctions, or the needs of the Islamic Revolution and, as a result, procure a jihadi performance. As an allegory, it can be said this is like what Hans Brinker did by putting his finger in the fissure of the dam; namely, the structural fissures of the wall of economic institutions should be adjusted. This means that restoration and corroboration of executive and administrative structures of the country, based on the various needs as well as the requirements of the time and place, is not a far-fetched issue. Even the developed countries have been forced (in some eras of their economic history) to corroborate their economic structures. For example, after two oil shocking bouts in 1979 and 1983, the West replaced fossil fuels with other new fuels. This was in a way that nowadays even with prices over 100 dollars, they do not face oil shocks. That said, nowadays we only need a national will to execute this national and value-based project.

### **3.3. Defensive economy**

The third definition of resistance economy focuses on our studies of assault, offense, and defense against that assault. Namely, first we should explore how and with what means our enemies attack and disturb the economy of Iran. Therefore, we can attain the resistance economy when we have already identified the means and ways of enemies' assault and, based on them, arrange and execute our resistance strategy against them. It is obvious as long as the offense of the enemy is not identified, resistance proportionate to it cannot be designed and executed.

### **3.4. Model economy**

The fourth definition is that resistance economy is not basically a short-term negative approach and merely a defensive act. Contrary to the previous three approaches which saw resistance economy as defensive or short-term, this approach has a macro-view toward the economy of the Islamic Republic of Iran, and includes a long-term act. This definition has a positive and farsighted approach. In this approach, we are seeking an ideal economy which can be Islamic and also take us to the position of first economy in the region, an economy which is inspiring and efficient for the world of Islam and also can pave the way for the formation of Islamic great civilization. In this sense, basically in the Islamic-Iranian model of development, one of the important elements of the model should guarantee the resistance and its realization. In such conditions resistance economy comprises entrepreneurial economy, risk taking, and innovation. Of course, these four definitions as for resistance economy have somehow a relation of partial inclusion, though some of them are short-term and some are long-term. However, they depict a combination of ideal strategies for us. (q.v.: Ibid)

It seems the most comprehensive definition of resistance economy is the one stated by the Supreme Leader himself. He says, «Resistance economy means that economy which can determine the growth and prosperity of the country at the time of stark pressures, sanctions, enmities, and hostilities (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri dānishjūyān, 6/8/2012). Resistance economy means that we should have an economy wherein both our growing economy keeps its pace and also its vulnerability decreases. Namely, the economic condition as well as the economy system of the country should be in a state that they can see less harm and become less defective against the tricks of the enemies – tricks which are on end and in various forms (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri dānishjūyān, 28/8/2011). Economy can be resistant in such conditions; that is, an economy which is accompanied by resistance against enemies' sabotage and meanness, especially regarding the

enemies that we have». (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri jam'ī az pazhūhishgarān wa mas'ulāni shirkathāyi dānish bunyān, 29/7/2012)

Therefore, resistance economy has two features from the view of the Supreme Leader:

1. It should be sturdy against the threats and tricks of the enemy and see less harm.
2. It should change the threat into opportunity, and determine the growth and prosperity at the time of threat and sanction.

#### **4. Strategies of resistance economy from the view of the verses of the Qur'ān**

In the words of the Qur'ān, various strategies have been mentioned for resistance economy that the execution of them is of paramount importance for the complete realization of resistance economy. Some of them are pointed out as follows.

##### **4.1. Encouraging to work and produce**

Islam pays too much attention to economic works and efforts. Every society's dignity, development, and independence rely on the magnanimity and effort of the people of that society. In the verses of the Qur'ān, there are mentions as to the importance and necessity of working and the admiration of the status of workers. In the noble Qur'ān, God says, «That man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight: Then will he be rewarded with a reward complete (Qur'ān 53: 39-41). Although these verses indicate the effort for the hereafter and attainment of its reward in the other world, its main benchmark includes this world as well. That is, believing individuals should not sit still waiting for others to work for them and solve the problems of their society. Rather, they have to buckle down and begin to strive. (Makārim Shīrāzī, 1993, vol. 22: 522)

With no doubt, what matters in this regard in the resistance economy is the utmost effort and high efficiency. To do so, it is not suffice to do a common job; rather, those activities which produce and provide the required commodities and services, respectively, leading to the increase of the society's authority and public welfare in the framework of religious rules and standards are of greater importance. Active production can meet the needs of the society as for the commodities and services and make the country self-sufficiency. (Mīr Mui'zzī, 2011: 189)

It is clear that self-sufficiency in economy causes the realization of economic independence, and this brings about economic security, whether domestic or international. Independence has cultural, political, and economic aspects, but the economic independence has greater importance because economic dependence results in political and cultural dependence. If a society loses its economic independence, it will also lose its political and cultural independence. (Ibid)

To the writer of the present article, what is meant by the economic independence, in this sense, is the attainment of higher economic ability in comparison with the rivals. A country which faces a stronger rival and needs that rival for its necessary and strategic commodities can never have economic independence. A society which can follow its economic interests (as that society deems necessary) can reach economic independence. Thus, support of working, capital, and national production should be one of the strategies of resistance economy. Supreme Leader, as to this, says, «One of the other pillars of resistance economy is supporting national production (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri ra'īs jumhūrī wa a'ḍāyi haya'ti dawlat, 28/8/2011). As long as we do not respect Iranian work and Iranian capital, national production will be made, and if national production is not made, economic independence of this country will not be realized» (Bayānāti maqāmi mua'zzami rahbarī dar ijtimā'i kārgarān dar kārkhānijāti tawlidīyi dārūpakhsh, 29/4/2012). One of the policies stated for the resistance economy is increasing the domestic production of agricultural inputs and staple goods (all the more imported items), giving primacy to producing and providing strategic products and services, and diversifying the countries from where goods are imported in order to decrease the dependence on certain countries.

Based on this, the writer of the present article holds that economic independence is attained when the national production has two features:

1. It can respond to the needs of people and can compete in international markets.
2. It is produced by Iranian work and capital so that there is no dependence as for the provision of production factors.

#### **4.2. Execution of economic justice**

The principle of «justice» is one of the most fundamental teachings of the noble Qur'an. Observance of justice and establishment of fairness in personal and social aspects of humans, including the economic activities, is considered as one of the extremely long term goals of resistance economy. The noble Qur'an explicitly states the mission of the revered Prophet (s) to establish justice among people in the verse 15 of the auspicious chapter 42 of the Qur'an: the conditions should be realized in a way that economy can flow in a free and sound fashion and all enjoy the ideal and suitable level of welfare and economy. It should not be in a way that some individuals in the society possess wealth and welfare and others be deprived of them. Condemning the monopolistic flow of assets under the control of some certain individuals, the Qur'an introduces justice in the distribution of wealth and incomes as a way to avoid some capitalists to keep the wealth under their control on end.

The Qur'an says, «What God has bestowed on His Apostle (and taken away) from the people of the townships,- belongs to God,- to His Apostle and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you» (Qur'an 59:7). Exploring this verse and the causal inference in it shows that the expressed cause can be generalized; in fiscal offerings and issues one can refer to this verdict at general and that this verse is not exclusive to the spoils. In his interpretation book, Sayyid Qutb says, «This verse shows an important economic rule which is a significant aspect of theoretical foundations of Islamic economy. Although private ownership is observed with respect in this rule, it is limited to this that the assets of the affluent should not be circulated recurrently among themselves while the poor cannot have access to them. Every type of rule which sees an asset exclusive to the affluent is a rule against the Islamic economy. It also defects the economic relations; all the interactions and transactions in the Islamic society should be arranged in a way that things do not end up like this. (Sayyid Qutb, n.d., vol. 28: 37)

The importance of justice in resistance economy is so much that the Supreme Leader holds it as the key index of resistance economy (Bayānāti maqāmi mua'zzami rahbarī dar jalasiyi tabyīni siyāsathāyi iqtisādi muqāwimatī, 11/3/2014). He also says, «We, in no way, do not accept the economic prosperity of the country without the provision of social justice as true, and do not believe in it. There are countries that have very good and ideal indexes and have very high economic growth; but discrimination, social gap, and the absence of justice is obvious in those countries. We, in no way, see this compatible with the wish of Islam and the goals of the Islamic Republic. Therefore, one of our most important indexes is the index of social justice. The deprived strata should enjoy the economic growth of the country in a real sense». (Ibid)

To carry out justice, with no doubt, a society needs both to pass just rules proportionate to the conditions and requisites and also execute those rules properly. Of the noticeable instances for the execution of justice in the realm of resistance economy by the government are the rectification of the defects and deficiencies in the performance of the free market; avoidance of abusing those who supply and demand the commodities and services; management of wealth distribution; and proper and effectual decisions as for the sound circulation of money in the true part of economy as well as the endorsement of just rules for taxes. However, the execution of economic justice is not only the responsibility of the Islamic leader and government. People also are bounded to carry out this important task, though the responsibility of the government is heavier. (Anṣārī, 2003: 17-25)

#### **4.3. Economic discipline**

What is meant by economic discipline is to organize the bread-and-butter matters, and to shape production, distribution, and consumption. And this is one of the strategies of resistance economy which plays a key role in the economic prosperity as well as a sound, social life (Mūsawī Iṣfahānī, 1989: 243). As to this, the noble Qur'an says, «O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful!» (Qur'an 4:29). Here «nor kill yourselves» is placed after corrupt trades from which it can be inferred that assets have a fundamental value in the society; if its circulation is advantageous to the society, then it can guarantee the existence of the society. And if it is unhealthy, it can pave the way for the uprising of the underprivileged against those who amass wealth, and can cause fights, killings, and the perdition of the society. It is interesting to note that the Qur'an interprets such an economy a kind of social suicide, that is, such a

society automatically leads itself to perdition. An exact investigation of unhealthy economies, if anything, can, for us, shed more light on this bitter fact. (Mūsawī Iṣfahānī, 1989: 243; Ṭabāṭabā'ī, 1995, vol. 5: 320)

To realize economic discipline, some doings are needed including:

#### **4.3.1. Using qualified workforce**

The use of qualified workforce is of paramount importance to realize economic discipline. To the writer of the present article, «specialty and commitment» are two basic features of qualified workforce which are emphasized greatly in religious teachings in a way that it is not possible to see just one of them as a benchmark of assessment and desirability. The Qur'ān says, «Truly the best of men for thee to employ is the (man) who is strong and trusty» (Qur'ān 28:26). Moreover, from his Holiness Josef (a), the Qur'ān says, «(Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)». (Qur'ān 12:55). Guardian and knowing are two features that an official needs without which he cannot ask for such a post. (q.v.: Ṭabāṭabā'ī, 1995, vol. 11: 274)

To choose individuals for various duties, their piety and faith should be taken into consideration because belief in God and submission to His commands make one so committed that he avoids even the smallest deviation. For such a person, responsibility before God is more important than any rule or superior official; he only sees God present and sees Him supervising his doings. Nonetheless, in the economic view of Islam, commitment is not simply enough, but rather the «committed dilettante» is equal to the «treacherous specialist». As to this, Imām Ṣādiq (a) says, «It makes no difference to me whether I give my trust to a treacherous person or one who spoils it». (Kulaynī, 1986, vol. 5: 301)

#### **4.3.2. Balanced financial management**

Financial sources of the country are so grand that if they are managed properly, they can orient, accelerate, and develop the flow of investment and production toward the needs of the country and the provision of economic power and independence. Accordingly, in the financial system, optimal management of financial sources is one of the necessary strategies in line with resistance economy. The Qur'ān says, «Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute» (Qur'ān 17:29). It also says, «Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)». (Qur'ān 25:67)

Giving away one's wealth is to use or spend that wealth for personal and social causes. When one does not observe any limits in spending and violates the normal amount, this is called extravagance. And when it is less than the bare minimum and normal, it is called parsimony. If spending is not normal – being too little or too much – it causes economic and mental pressures; on the other hand, balance causes consistency. In fact, consistency is the very economic balance which should be observed according to the divine legislation. This balance should be designed in all arenas of production, distribution, and consumption so that the general sketch of resistance economy – regarding the features of school of thought as well as the priorities – can be specified in the society. It is here that for the provision of a healthy and growing economy at the level of the society, observing the balance between the income and expenditure is an inevitable issue. What is meant in Islam by balance is not simply the balance between expenditures and incomes; rather, it holds that budgeting should only be based on the rational and value-based priorities. By that view, reducing the unnecessary costs can avoid the budget deficiency and domestic inflation, and domestic production can provide the necessary currency for international transactions (Ḥusaynī Kūhsārī, 2006: 48). A society wherein the national wealth is spent with no boundary, freely, and without the supervision of the consumer – because it condones the issue of working and gets used to the disease of extravagance – loses its production power gradually, leading to the imbalance between the supply and demand. As a result, the currency leaves such a country and commodities and those things which are needed are imported from foreign countries. This continues until such a country reaches the lowest level of economy, i.e. dependence on foreigners. But if the financial sources of the country are managed with balance and the national capital is ceased to be wasted, then the wealth increases and the economic market prospers, a matter which is very valuable for the realization of resistance economy. Therefore, in a narration, Imām Ṣādiq (a) says, «For the one who strikes a balance in life expenses, I guarantee he will not be poor». (Kulaynī, 1986, vol. 4: 53)

### 4.3.3. Opposing the obstructionists of economic programs

Self-exaltation is a mental state which is created within the human due to not having a spiritual reliance. As a result, one pays his full attention to the fleeting pleasures, welfare, and affluence. Since his soul cannot be satisfied by welfare and affluence, he seeks more varied and luxurious pleasures. As he becomes accustomed to variety-seeking and extreme luxury and welfare, he does not obey any limits and regulations and eschews duties with different pretexts. But this verse (But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin (Qur'an 11:116)) states that continuous following of affluence, luxury, and pleasure-seeking of these people continues until they cannot get rid of this mentality and as a result, they perpetuate every type of crime in order to reach their goals.

In the noble Qur'an, amassing assets and wealth, by itself (i.e. in nature), is condemned without regarding its secondary titles because increasing and amassing wealth causes that wealth to be in the helm of certain people. This, first, stops the other persons of the society as well as the public welfare from economic sufficiency. Second, it stops the wealth from moderation and causes the gap to increase between the poor and the rich.

The verses which have been revealed as to this issue can be divided into two groups:

1) Verses which show economic deficiency due to financial amassment: If God were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases (Qur'an 42:27). What God has bestowed on His Apostle (and taken away) from the people of the townships,- belongs to God,- to His Apostle and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. (Qur'an 59:7)

In the first verse, what is meant by «transgress» is whether the economic oppression and pressure of the rich imposed on the poor or forgetting God and plunging into vice and debauchery. In the first meaning, this verse belongs to this category, and in the second meaning, it belongs to the following category. In the second verse, circuit of wealth among the rich is introduced as an economic shortcoming which can be avoid by the distribution of wealth (*infāq*), as it is stated in this verse.

2) Verses which indicate moral and training decadence due to the accumulation of wealth: And there are those who bury gold and silver and spend it not in the way of God: announce unto them a most grievous penalty (Qur'an 9:34). The mutual rivalry for piling up diverts you. (Qur'an 102:1)

The second verse points to ignorance which is out of avarice. This verse explicitly expresses moral decadence due to the accumulation of wealth. But if the first verse indicates the economic shortcoming of wealth accumulation, then it is in the previous group, and if it indicates the moral defects of this matter, then it is in the present group.

Undoubtedly, high levels of financial corruption can cause the inefficiency of governmental policies. The extant studies show that corruption leads to the decrease of investing and, as a result, the decline of economic growth. Financial corruption changes the investing and economic activities from their generative form into rents and underground economy. Moreover, it leads to the establishment of terrible organizations like Mafia. Widespread and wide-ranging corruption is one of the signs for the weakness of governance. The weak performance of governance can cause the growing economic trend to dwindle. Therefore, opposing the economic obstructionists and discarding them from the main streams of economy causes the economic security in a country and, as a result, the economic prosperity and the realization of resistance economy. As to this, the Supreme Leader says, «If we want people on the stage of economy, that economic stage should be secure. If we want security, the hands of those who are corrupt, abuse, circumvent law, and breach it should be tied. This is fighting the corruption. This should be taken seriously». (Bayānāti maqāmi mua'zzami rahbarī dar jalasiyi tabyīni siyāsathāyi iqtisādi muqāwimatī, 11/3/2014)

### 4.4. Modification of consumption pattern

In the view of Islam, consumption is meeting the real needs of the human for the provision of subsistence, regarding the balance and temporal and spatial situation. That said, people, as the Servants of God and trustees of His assets, should use these assets for the main cause of the creation of those assets. Namely, they should use these assets to meet their subsistence needs. Thus, overusing,

using in unnecessary cases, wasting a usable asset, and abusing all are instances of extravagance and prodigality.

To the author of the present article, for the consumption pattern to realize resistance economy, two major changes should be done to it: a) the change of a society's consumption pattern should be to remove extravagance and prodigality (something which is forbidden in Islam strongly). The Qur'an says, «But waste not by excess: for God loveth not the wasters» (Qur'an 6:141). It is narrated from Imām Ṣādiq (a) who says, «Verily, extravagance is of the matters for which God gets furious». (Kulaynī, 1986, vol. 4: 52)

Extravagance means any violation as for every act and behavior of the human. And since keeping balance and coordination or moderation in various aspects of life is actually following one's nature and that the monotheistic religion is the best manifestation of human's natural disposition, so invitation for religion is for returning to the natural balance and forming a kind of coordination with this balance in all personal and social issues. Contrarily, deviation from balance is called extravagance. This is because extravagance disturbs balance and creates deviation in nature. Therefore, in the verse 26:151 of the Qur'an, extravagant individuals are interpreted as the mischievous. Thus, extravagance, in its general meaning, goes with corruption on Earth. When this corruption finds a social aspect, then it is no longer easy to be rectified, creating many problems. Therefore, the Qur'an emphatically says, «And follow not the bidding of those who are extravagant, who make mischief». (Qur'an 26:151-152)

Hence, rectifying the consumption pattern and removing the extravagance is one of the pillars of resistance economy. As to this, the Supreme Leader says, «Both governmental and non-governmental organizations as well as the common public and families should take this into account that this is really a jihad. Now, to eschew extravagance and hold balance of consumption, undoubtedly, against the enemy is a jihadi act. One can claim that this has the reward of jihad for the sake of God». (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri mas'ulān wa kārguzārāni nizām, 24/7/2012)

b) In addition to the removal of extravagance and profligacy, the culture of consumption should be changed from using foreign goods into domestic ones. Of the policies expressed for resistance economy also is the management of consumption wherein there should be an emphasis on the execution of general policies of rectifying the consumption pattern and promoting the consumption of domestic goods – along with planning for the improvement of quality and competitiveness in production. (Bayānāti maqāmi mua'zzami rahbarī dar iblāghi siyāsathāyi kullīyi iqtisādi muqāwimātī, 18/2/2014)

Supreme Leader, as to this, says, «Governing organizations related to the trilogy should show magnanimity and try not to use any non-Iranian production. The common public also should prefer using the domestic produce over using commodities of famous foreign brands; some individuals go after foreign brands just for their names to flaunt and show off regarding various walks of life. People themselves should be a hindrance to using the foreign goods». (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri mas'ulān wa kārguzārāni nizām, 24/7/2012)

#### **4.5. Necessity of economic jihad**

If an Islamic country is threatened by an enemy and the core of Islamic system is in danger, then – based on Islamic teachings – jihad becomes compulsory. And the type of jihad differs regarding the arena about which there is threat. If the threat of the enemy is martial, cultural, or economic, it is martial jihad, cultural jihad, or economical jihad that becomes compulsory, respectively. Nowadays, the Supreme Leader, in different speeches, has stipulated that the policy of the enemy is to defeat the Islamic Republic of Iran via economic way; that is, the attack is in the arena of economy. Therefore, jihad in the arena of economy is compulsory. He says, «The goal of enemy is to downfall the Islamic Republic, that is, defeating the Islamic Iran, defeating a nation who has advanced, developed, and ... this system so far with its presence, support, and backing. Thus, against such an enemy we should be prepared. The opposite front should be known, their tools and weapons should be known, and the opposite arms should be made; this needs economic jihad». (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri barguzī digāni bakhshhāyi iqtisādī, 17/8/2011)

Somewhere else, he says, «We see economic jihad a necessity for the country, and not just a priority; it is a certain need (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri ra'īs jūmhūrī wa a'ḍāyi



haya'ti dawlat, 28/8/2011). In the policies expressed for resistance economy, he emphasized strengthening the jihadi culture to create added value, wealth production, efficiency, entrepreneurship, investment, and productive employment». (Bayānāti maqāmi mua'zzami rahbarī dar iblāghi siyāsathāyi kullīyi iqtisādi muqāwimatī, 18/2/2014)

In his statements, in addition to explicating the reasons for the necessity as well as the importance attached to the economic jihad, the Supreme Leader also talks about the quiddity of economic jihad and says, «So the economic jihad is necessary, that is, this fighting, this combat, but like jihad, with all strength, with all vigor, with a pure intent, with perception and insight». (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri hizārān nafar az kārgarāni sarāsari kishwar, 27/4/2011)

To sum up, the elements and features of economic jihad, from the view of the Supreme Leader, can be enumerated as follows: 1) it is against an enemy who tries to harm the core of Islam via economic attack; 2) it is to keep and promote the Islamic system as well as to approach the sublime God; 3) it is with perception, insight, and cognizance; 4) it is equipped with the needed tools and arms; and 5) it is continual, without being tired, and with all vigor and strength.

With no doubt, a movement which is like jihad in the arena of economy causes a country to leapfrog because occulted aids of God increase due to this conduct. Impasses and problems are solved one by one. The sublime God expedites and facilitates the movement of such a system toward its goals with His guidance and aid. The sublime God, as to this, says, «And those who strive in Our (cause), We will certainly guide them to our paths: For verily God is with those who do right». (Qur'an 29:69)

Based on this verse, jihad to implement the religion of God brings about divine guidance and aid; undoubtedly, economic jihad to keep the core of Islam is a struggle for the implementation of religion. The Qur'an says, «O ye who believe! If ye will aid (the cause of) God, He will aid you, and plant your feet firmly» (Qur'an 47:7). To interpret this verse, 'Allāma Ṭabāṭabā'ī writes, «This verse instigates the true believers to do jihad and promises them of aid if they aid the sublime God. What is meant by «aiding God» is jihad for the cause of the sublime God and is only to confirm His religion and express the word of right. It is not to do jihad to have dominance over the world, attain loots, or display their courage and art. What is meant by «He will aid you» is that He will provide you with the parameters of defeating the enemy» (Ṭabāṭabā'ī, 1995, vol. 18: 374). In another verse, the sublime God says, «If God helps you, none can overcome you». (Qur'an 3:160)

There are also other verses which indicate this point, and this issue is something obvious in our Qur'anic literature. As to this, the Supreme Leader also says, «When one tries to express the word of right, promote the word of Islam, and to dignify the Islamic nation, the true believing nation, and Muslims of Iran, then this jihad becomes jihad for the cause of God. Then in this struggle, there are blessings, grandeur, and dignity of jihad for the cause of God». (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri jam'i muhandisān wa kārgarāni šana'ti naft, 7/4/2011)

The sublime God blesses and aids such a struggle, doing, intent, and will certainly which is in this direction, as the sublime God has helped us during these thirty two years until now. Without the divine volition, it was impossible for a nation to be able to resist the global tyranny. (Ibid)

Therefore, to the author of the present article, the realization of resistance economy is not possible without jihad and jihadi spirit. If people and officials enter the arena of economic activities in a jihadi form in order to defend the Islamic country, they enjoy two important effects:

1. Altruistic behaviors in the arenas of production, distribution, and consumption cause the efficiency of economic system with the least expenditure and the upmost fruition, because everyone with the most vigor and financial strength and without expectations enters the economic activities. This reduces the economic corruption to the bare minimum and causes the country to leapfrog, as the Supreme Leader says, «If the economic parts of the country in all governmental and non-governmental divisions commit to this struggle (by the favor of God), there would be a jump and all people would share this accomplishment». (Bayānāti maqāmi mua'zzami rahbarī dar dīdāri hizārān nafar az kārgarāni sarāsari kishwar, 27/4/2011)
2. The occulted aids of God increase due to this conduct and the impasses and problems are removed one by one. The sublime God, with His guidance and aid, expedites and facilitates the movement of the system toward its goals, including the realization of resistance economy, and at the end the threats of the enemy turn into opportunities.

#### 4.6. Dominance of ethical values

Some of the effects of the dominance of ethical values on the resistance economy (due to leaving ethical and behavioral impurities) are as follows: increasing the factors of economic production and welfare; pouring of rain aplenty, causing the flow of rivers; and increasing the number of children (workforce) which is usually out of the control of mankind. On the other hand, the role of the other spiritual values like «sound incentive», «prayer», «application», «recitation of the Qur'ān», and «repentance» are also analyzable as for the economic growth (q.v.: Īrawānī, 2005: 261). From the view of the Qur'ān, «repentance» is one of the parameters of growth for economic production and welfare. The Qur'ān says, «Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving; He will send rain to you in abundance; Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)'» (Qur'ān 71:10-12). These verses enumerate the worldly blessings and recounts Noah who gives his people the promise of the abundance of blessings and their frequency, if they ask forgiveness from their God for their sins. Thus it becomes clear that repentance for sins has quick effects to get rid of the blights and troubles and to open the door of heavenly and earthly blessings (Ṭabāṭabā'ī, 1995, vol. 20: 45). Occulted and hidden effects of piety to increase the livelihood and economic growth are also provable with regard to the exoteric meaning of the second and third verses of *sūra Ṭalāq* in the Qur'ān.

To the author of the present article, the realization of economic piety depends on abandoning the impurities (sensuality and laziness, treachery, hoarding, and lie) as well as the corroboration of values (responsibility, work conscience, patience and forbearance, discipline) which are of the important elements for the realization of economic resistance. At general, relation with God and tendency toward spiritualities and ethical virtues provide – in addition to the provision of mental tranquility of persons, the corroboration of social convergence, and the stability of investment security – a suitable base for economic growth and prosperity.

Likewise, the Supreme Leader, by considering the dominance of completely Islamic values in his special strategic commands in the arena of economy, introduces the corroboration of spirituality and the spirit of faith and religiousness in the society as one of the necessities to carry out an economic movement. He says, «My dears! Everybody should know this; the religiousness of the society and our youth help both our nation and our society in the worldly issues. No one should think that the effect of religiousness of our youth is only for the days of spiritual retreat in mosques or the nights of Fridays in Kumayl prayer. If the youth of a nation are religious, they would get away from debauchery and drug addiction. They would get away from things which cripple a youngster. Their talent works and they begin to work and struggle. Then the country grows in the fields of science, social activities, and political activities. So does it in economy. It also does the same in economy. The mood of spirituality and religiousness has a key role». (Bayānāti maqāmi mua'zzami rahbarī dar ḥarami muṭahhari raḍawī, 30/3/2011)

### 5. Results and accomplishments of resistance economy

To the author of the present article, the execution of these strategies and the realization of resistance economy in the country can bring about precious results and accomplishments, which some of them are as follows:

#### 5.1. Economic growth and prosperity

Undoubtedly, the economic growth of the society shows national authority, independence, dignity, and at general it is the factor for the superiority of that society at the international level. Thus, a country which has attained growth and prosperity in economy, industry, and technology can also be superior in other social and cultural aspects. Economic growth and prosperity has two main goals:

1. Increasing the wealth and welfare of the people and uprooting the poverty.
2. Creating jobs.

Attainment of these two goals is possible via resistance economy –which is the increase of production and services. Encouraging one to struggle and attaining the livelihood, in Islamic teachings, can be seen as a sign for accepting the thought of economic growth by Islam.

### **5.2. Provision of dignity of Islamic society**

One of the ways to attain dignity is working and doing productive works in order to become needless. It is obvious that a society which is not keen on effort and productive works is in need of others to meet its needs. And a society which extends its needy hand to the foreigners cannot have honor, dignity, and a decent social status.

With no doubt, the realization of resistance economy and its requirements (including the attention to works of production as well as producers) is one of the factors of dignity and the attainment of social status. The Supreme Leader says, «If you want the world to count on you, you need to make yourself strong. To make the world observe the dignity and honor of you, the people of Iran, you should rely on yourself, and let your innate forces – forces of science, economic force, workforce, and power of martial defense – flourish. If a nation is strong and unified, if a nation relies on God and is not afraid of devils, that nation will force its enemies to deem respect for it». (Bītarafān, 2006: 49)

### **5.3. Keeping the efficiency of the system**

If a religious system cannot prove its efficiency in the economic arena while having governance and political dominance, then as the Commander of the Faithful, Imām ‘Alī (a), says to Mālik Ashtar, «It will destroy cities and perish the Servants of God, and its government will last only little» (Nahj al-Balāga, 1991: letter 53). Keeping the economic independence and power attained from the realization of resistance economy enables the Islamic society to strengthen the social discipline, corroboration of pillars of religious society, and achievement of Islamic goals. One the one hand, this outcome saves the society from disorder and problems which are caused due to the exertion of power and interference of enemies. On the other hand, it keeps the society safe from the imposition of non-Islamic discipline and system. Accordingly, one of the political effects of resistance economy is the efficiency of Islamic system. When the efficiency of the system is guaranteed, it can: 1) move on the path of felicity and perfection without any dependence; 2) it can keep the enemies away from coveting the Islamic lands; and 3) it can promote the culture of Islam in the entire world through helping the deprived Muslims.

### **5.4. Creating economic creativity**

As it was mentioned, one of the important responsibilities in resistance economy, which is related to the people of the Islamic society, is the use of domestic goods. Such use causes the creation of economic creativity because it makes the produce believe that they can satisfy the needs of the Islamic society without having the help of foreigners. The feeling of belief in oneself, in order to provide the needed goods of the society, causes creativity; and since they are sure that people support them, they are not frightened to get entangled with big problems, paving the way for great advancements. (Dur Afshān, 2013: 128)

### **5.5. Self-sufficiency and economic authority**

Self-sufficiency in economy is in need of resistance economy, which is quantitative and qualitative ability in production. This is because without having resistance economy and also seeing the little or unsatisfactory domestic production enough, a society cannot reach self-sufficiency.

What is meant by self-sufficiency is that a society should be able to provide all of its needs, and should not need to import goods from foreign countries. A country which reaches self-sufficiency guarantees its economic authority as well. In the Qur’an, God says, «Against them make ready your strength to the utmost of your power...» (Qur’an 9:60). The word «*a’dād*», in this verse, means providing something by which a society can reach its goal (Ṭabāṭabā’ī, 1995, vol. 9: 150). In other words, such a society reaches economic authority by procuring its basic needs, which is self-sufficiency.

Nowadays, political, martial, and cultural strength and authority, to a great extent, can be attained in the light of economic strength. Therefore, production of thoughts, technologies, goods, and services all are hidden in the concept of «*a’dād quwwa*» (make ready your strength), and to attain dignity and authority at a global level is one of the basic goals for the production, job creation, and investment in the Islamic society.

This point should also be considered that some of the imports have no conflict with self-sufficiency. It is possible that a country may prefer to provide some of its needs from foreign

countries, because their production cost is more than that within the country, and by importing them, the society can use its amenities in a more useful way. This is not in contrast with self-sufficiency because the society has the required strength for the production of those goods, but importing them from other countries has more benefits. For example, Iran (in place of transferring its gas from its west to its north) buys its needed gas from the countries on its northern border, and in return, transfers its reserved gas to Turkey, Iraq, and so on. This is because it has less expenditure for the country.

## **6. Conclusion**

In this article, it was tried to analyze the concept and strategies of resistance economy from the view of the verses of the Qur'ān as well as the statements of the Supreme Leader. It became clear that resistance economy can endure the threats and schemes of the enemies, and can change threats into opportunities, causing the growth and prosperity. Then, the strategies for the realization of resistance economy were enumerated as follows.

- Supporting the national work, capital, and production is the basis of resistance economy.
- The execution of economic justice is the key index of resistance economy.
- Economic discipline has a great role in resistance economy, for the realization of which some acts should be done. These acts include: having economic planning; using the qualified workforce; managing finances with balance; controlling, supervising, and tackling those who obstruct the economic plans.
- Rectifying the consumption pattern is one of the pillars of resistance economy which should face two main changes: removal of extravagance and profligacy, and the change of the culture from using the foreign goods into domestic ones.
- Realization of resistance economy is not possible without jihad and jihadi spirit.
- Dominance of ethical values and the realization of economic piety are of the important elements for attaining the resistance economy.

And finally, some of the effects and accomplishments of realizing the resistance economy were mentioned. At the end, it is necessary to note that in an era wherein the enemies of the Revolution and Islam use economic arms and various sanctions to destroy the Revolution and Islam, we should not only write about and explain the quiddity of resistance economy and mention its strategies. It is on everyone to try for the realization of resistance economy and make it operational.

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