




Development of Capabilities and Nafy al-Sabil in the Foreign Policy Authority of the Islamic Republic of Iran

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The enhancement of capabilities and resistance to domination has contributed to the development of the country. The necessity of "developing capabilities and Nafy al-Sabil in the foreign policy authority of the Islamic Republic of Iran" is the motivation for examining this subject. Alliances, the export of knowledge-based products, and strengthening resistance are the indicators under investigation. The research question is: "How is the development of capabilities and Nafy al-Sabil related to the foreign policy authority of the Islamic Republic of Iran?" The research method is descriptive-analytical, and the data collection tool is note-taking. Findings showed that resisting domination and developing power in scientific production, the nuclear and space industries, the export of knowledge-based products, and modern technologies have been effective in the foreign policy authority of Iran, resulting in the dignity of Muslims and support for the oppressed. Expanding relations with key countries, Latin America, and Africa has been effective and has increased the scope of exports. In the resistance front, it has contributed to the power of Lebanon, the liberation of Iraq and Syria from ISIS domination, and the freedom of Yemen from fragmentation and occupation, imposing its will on hostile states and enhancing deterrence, authority, and the growth and development of the Islamic system.

Keywords: Authority, Capability, Policy, Nafy al-Sabil.

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1. Introduction

Nafy al-Sabil is one of the important and practical rules in Muslim societies, and part of statutory laws is influenced by it. It serves as a criterion for regulating relations with non-Muslims and preserving the independence and dignity of Muslims. Any contract or decision that facilitates the dominance of non-believers over Muslims is considered null and void. In recent decades, Western governments have placed the Islamic system under various pressures to prevent its development. The political power of the country, the faith of the nation in Islam, the revolution, its strategic achievements, and strong leadership have deterred

enemies from direct confrontation with the Islamic system, leading them to seek negotiations, while their hostile and domineering approach remains intact. The question posed is: How is the development of capabilities and Nafy al-Sabil related to the foreign policy authority of the Islamic Republic of Iran?

This research topic is among the most critical issues that must be addressed under the current conditions of the country. This rule entails significant benefits, and any form of dominance by non-believers over believers is prohibited by the Almighty, ensuring the dignity and honor of Muslims. The Nafy al-Sabil rule is essential and necessary in all political, military, cultural, economic, and social matters for regulating domestic and international



relations. The research method is descriptive-analytical, with data collection through note-taking and library-based analysis. This study, from a legal-jurisprudential perspective, examines the views of Islamic jurists, particularly the wise and strong leaders of the Islamic Revolution, using the Nafy al-Sabil rule and the ever-growing capabilities of the Islamic system.

2. Research Background

The article "Ideational Power as Soft Power of the Islamic Republic of Iran" (Shokouhi, 2021) presents a new conceptual framework for explaining Iran's soft power in the region, suggesting that the roots of this power lie in the Iranian-Islamic worldview governing the Islamic Republic. Non-material components provide a better explanation of power and influence in other countries.

The article "The Position of Nafy al-Sabil Rule in the Iranian Constitution and International Relations" (Safai & Jalali, 2023) discusses the implementation of this rule in international relations, particularly its alignment with international standards during times of conflict and disagreement, emphasizing the necessity of preventing foreign dominance over Muslims. The first article refers to Nafy al-Sabil, while the second does not address the increase in authority, which will be covered in this study.

3. Theoretical Foundations

Nafy al-Sabil Rule: "The Almighty has generally negated the dominance of non-believers over believers, and anything that leads to such dominance is invalid and not established by the Almighty" (Hosseini Maraghi, 1997). In both Sunni and Shia jurisprudence, non-Muslim territories cannot dominate Islamic countries. The Quranic verse, "And never will Allah grant the disbelievers a way over the believers" (An-Nisa, 141), emphasizes this principle and serves as one of its main evidences. The term "believers" refers to all Muslims and includes all Islamic territories. From the verse, "And prepare against them whatever you are able of power..." (Al-Anfal, 60), the necessity of strengthening authority against non-believers is derived. Islamic countries must maintain independence in international politics and possess advancements in science and technology to avoid falling under the dominance of non-believers. The Quran encourages Muslims to coexist with non-Muslims and expand relations based on righteousness and justice

(Al-Mumtahanah, 8), while Islamic governments strive to assert their authority and enhance their capabilities.

The Quran warns against the treachery of non-believers: "If you have reason to fear betrayal from a people, throw their treaty back to them" (Al-Anfal, 58) and guides Muslims to enhance their capabilities. Nafy means rejecting anything low and worthless, and in this context, the indefinite form in a negative sentence implies generality, meaning that there is never a way for non-believers to dominate Muslims (Moqaddas Ardabili, 1999). Nafy al-Sabil is a well-known legal rule, especially in economic and political jurisprudence, and applies as a general legal principle in individual and social relations between Muslims and non-Muslims (Amid-Zanjani, 2013, p. 24). "This rule takes precedence over many other legal rules" (Sheikh Ansari, 1995). According to the Prophet Muhammad (PBUH), as stated in the hadith "Islam is superior and nothing is superior to it," Muslims are legislatively superior to non-Muslims (Mousavi Bojnourdi, 2006). In the realm of creation, Allah has also not granted non-believers any dominance over believers, ensuring the continuous superiority of believers (Mousavi Khomeini, 2001). Imam Khomeini deemed foreign dominance over Muslims in economic, military, political, and cultural spheres as forbidden and mandated negative resistance against it (Mousavi Khomeini, 2004). "This rule applies to all types of non-believers, whether apostates by birth or those accused of disbelief and innovation in Islam" (Hosseini Maraghi, 1997, Vol. 2, p. 352). "The Islamic community and the Muslim nation must maintain their relations with the non-Islamic world only from a position of superiority" (Khamenei, 1991).

Authority from the Perspective of the Quran and Sunnah
The Quran states, "It is Allah who has created seven heavens and of the earth, the like of them. His command descends among them so that you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge" (At-Talaq, 12). Additionally, "His command is such that when He intends a thing, He only says to it, 'Be,' and it is" (Ya-Sin, 82). The narrations also highlight authority: "He created the creatures with His power, moved the winds with His mercy, and stabilized the trembling earth with mountains" (Nahj al-Balagha, Sermon 1). According to the Quran and narrations, power originates from the

Almighty, and those who have practical faith and follow divine commands benefit from immense divine power.

3.1. *Instances of Increasing Authority in the Sunnah*

(1) The purpose of military treaties with tribes along the trade routes of the Meccans was to demonstrate the strength of Muslims to the Quraysh. The Prophet (PBUH) conveyed to the Meccan government that all their trade routes were under Muslim control. Trade was the foundation of the Meccan economy, with goods transported to Ta'if and Sham. Threatening this trade would collapse the Meccan way of life. The dispatch of military expeditions aimed to sever their vital arteries in case of their persistence in opposing the propagation of Islam and persecuting Muslims, which was a significant obstacle to the advancement of Islam. This strategy was implemented through military maneuvers and treaties (Sabzali Tabrizi, 2006).

(2) The Prophet of Islam (PBUH) effectively utilized all strategies and tactics to enhance the authority of Islam and Muslims. During the conquest of Mecca, the principle of surprise prevented the enemy from detecting the Prophet's routes and objectives. In psychological warfare, the lighting of fires by the Islamic army on the heights overlooking Mecca showcased the grandeur, power, and capability of the Islamic forces, which had the greatest impact on the victory of Islam. Mecca was conquered not through revenge but through winning hearts and demonstrating the power of faith (Sabzali Tabrizi, 2006).

4. **Increasing Authority and Rejecting Domination from a Legal Perspective in the Foreign Policy of the Islamic Republic of Iran**

Article 2, Paragraph 6, Sections b and c of the Constitution emphasize the utilization of advanced human sciences, technologies, and experiences, striving for their advancement, rejecting any form of domination or submission, and ensuring the establishment of justice, political independence, and national solidarity. Article 3, Paragraphs 2 and 4 obligate the government to use its resources to raise public awareness, enhance capabilities, and foster a spirit of research, inquiry, and innovation in scientific, technical, and Islamic fields through the establishment of research centers and encouragement of researchers. Paragraphs 5 and 6 highlight the complete rejection of colonialism,

prevention of foreign influence, and the rejection of domination and submission. Paragraphs 15 and 16 stress, in international policy, adherence to Islamic criteria in relations with all Muslims and unwavering support for the oppressed worldwide.

Articles 9 and 11 emphasize freedom, unity, and political independence, with the general policy of the system focusing on the unity of Islamic nations and political, economic, and cultural solidarity of the Islamic world. Article 14 states that the policy of the Islamic Republic is to treat non-Muslims with good conduct, fairness, and Islamic justice, respecting their human rights, provided they do not conspire against Islam and the Islamic government. Article 43, Paragraph 8 prohibits domination and submission, and Paragraph 9 emphasizes self-sufficiency and non-dependence. Article 152 outlines international policy based on rejecting any form of domination or submission, maintaining comprehensive independence and territorial integrity, defending the rights of all Muslims, refraining from alliances with oppressive countries, and establishing peaceful bilateral relations with non-hostile countries. Article 153 prohibits any treaty that would allow foreign dominance over the country's natural, economic, cultural, or other affairs. Article 154 upholds human salvation, independence, freedom, and true governance and justice as the rights of all humans, supporting the just struggles of the oppressed against oppressors worldwide.

Reflecting on the above articles, the law commits and encourages domestic and foreign policy towards rejecting domination and enhancing national authority, indicating that failure to adhere to these principles would have unfavorable consequences for the country and Muslims, and clarifying its responsibility towards Muslim nations and the oppressed worldwide.

4.1. *Rejecting Domination and International Law*

Article 51 of Chapter VII of the United Nations Charter affirms that in the event of an armed attack against a member of the United Nations, until the Security Council takes necessary measures to maintain international peace and security, none of the provisions of the Charter shall impair the inherent right of individual or collective self-defense.

Article 52 of Chapter VIII of the Charter states that "nothing in the present Charter precludes the existence

of regional arrangements or agencies for dealing with such matters relating to the maintenance of international peace and security as are appropriate for regional action, provided that such arrangements or agencies and their activities are consistent with the purposes and principles of the United Nations." This article encompasses treaties, agreements, exchanges, and interactions between countries and regional and international institutions and organizations, allowing them to communicate and cooperate independently and freely in various fields, directly aligning with the spirit of independence and non-submission for countries seeking self-reliance and rejecting any imposed domination or submission. Considering Article 51 and its interpretation by some permanent members of the Security Council, the inherent rights of countries, particularly Muslim countries, have often been overlooked. With the advancement of new and complex technologies, domination and aggression have taken on new and more intangible forms.

5. Authority in Islamic Jurisprudence from the Perspective of the Leaders of the Islamic Revolution

Imam Khomeini regarded the source of power as the Almighty God and considered all other powers as unreal: "God's power encompasses everything and dominates all, while beings, in themselves, possess neither essence nor existence, let alone the perfections of existence such as knowledge and power" (Mousavi Khomeini, 2016). "In the realm of existence, no influence exists except that of God" (Mousavi Khomeini, 1989, p. 44). "There is no power except the power of God, and whoever attains this truth will fear no power except God" (Mousavi Khomeini, 1992). He viewed power and capability as encompassing self-purification, faith, reliance on God, unity and brotherhood, rejection of domination and submission, resistance against enemies, commitment to Islamic culture, endurance of hardships, and the formation of Islamic resistance cells.

Ayatollah Khamenei sees the increase of authority in national unity, active participation, patience, perseverance, hard work, trust in God, reliance on internally driven elements of power, development, and attaining international dignity. On October 25, 2017, he emphasized the elements of national authority and the necessity of enhancing, ensuring, and supporting it. On January 17, 2020, he asserted that the people and

authorities must strive for the strength of the country and the nation through unity, presence, patience, and hard work to deter enemies from daring to threaten. On March 22, 2020, he identified strength as one of the main lines of the Prophet's mission, citing the Quranic verse "And prepare against them whatever you are able of power," and believed that military forces must hasten to enhance their capabilities and readiness to such an extent that the enemy would not even dare to contemplate aggression (Danesh Ashtiani & Rostami, 2016).

The material and spiritual power of the Islamic Revolution, derived from the thoughts of Imam Khomeini and Ayatollah Khamenei, based on Islamic jurisprudence, plays a fundamental role in the foreign policy of the Islamic Republic of Iran and the Islamic world.

6. The Position of Rejecting Domination and Increasing Capabilities and Sciences in Islamic Societies

This rule influences political, economic, military, cultural, and technological capabilities, ensuring independence, self-sufficiency, dignity, and honor for Muslims through efforts aimed at growth and development. This remains valid "as long as the believers adhere to the requirements of their faith" (Tabatabai, 1996). The Quran explicitly promises, "Do not lose heart and do not grieve; you shall have the upper hand if you are believers" (Aal-e-Imran, 139) (Tabatabai, 1996).

The noble verse (An-Nisa, 141) establishes a general rule that any law, action, agreement, or treaty leading to the dominance of non-believers over believers is not legislatively established and is therefore void. It means that "the Almighty God has not legislated any law that would enable non-believers to dominate believers" (Mousavi Bojnourdi, 2006).

Knowledge and scientific production, from the Islamic perspective, are the most significant components of capability and power acquisition. Islam explicitly emphasizes the importance of acquiring, applying, and correctly utilizing knowledge as essential for progress and enhancing the capabilities of the Islamic community. The Prophet Muhammad (PBUH) stated, "Seek knowledge even if it is in China" (Hurr Amuli, 1988, Vol. 27, p. 27). Imam Ali (AS) said, "Knowledge is sovereignty and authority; whoever acquires it can attack and

dominate, and whoever lacks it will be attacked and subdued" (Ibn Abi al-Hadid, 2025). "God has subjected creation to mankind" (Luqman, 20) but has not permitted any changes to what He has subjected, as alterations are deemed acts of Satan (An-Nisa, 119). Any knowledge that cultivates divine ethics in humans is deemed valuable if it achieves this essential quality.

7. The Relationship Between Rejecting Domination and Increasing Authority

What is the relationship between Nafy al-Sabil and the increase in the authority of the Islamic Revolution? Can the correlation between these two be extended to other aspects?

The strategy of the Islamic Republic of Iran, based on the verse "And prepare against them whatever you are able of power..." (Al-Anfal, 60), is deterrence, meaning to create and enhance power against enemies. The term "Rabitou" means safeguarding the borders of Islamic territories (Raghib al-Isfahani, 2025). Some scholars consider military readiness as obligatory and equivalent to jihad (Qutb al-Sharabi, 1991), while others regard the preparedness of men, weapons, and all means of strengthening the fight against polytheists as examples of the verse (Tabarsi, 1993). The capability and expansion of power in Islamic countries ensure the security, dignity, and independence of Muslims. Some consider the purpose of increasing military capability to be deterring enemies and defending the rights and vital interests of the Islamic community (Tabatabai, 1996).

"Turhiboon" emphasizes the policy of deterrence and the enemy's fear of confronting the Islamic system, closely related to "Nafy al-Sabil." Nafy al-Sabil also encompasses coercive force. "Turhiboon" not only signifies deterrent and superior power against the enemy but also serves as a strategy for implementing Nafy al-Sabil in other domains, particularly defense.

Question: Foreign powers use seemingly non-military means to dominate countries, causing destructive effects. Can the verse "And prepare against them whatever you are able of power..." be extended to non-military aspects?

For example, in economic, cultural, political, health, biological, scientific, and technological fields, contemporary tools are used against Muslims and non-Muslims. Recently, Zionists, during their extensive aggression against Palestinians, have not only

annihilated oppressed Muslims through bombings but have also imposed economic blockades, depriving many of basic medical, health, fuel, and even food supplies, preventing other countries from providing aid, and resulting in the martyrdom of many.

Referring to the works of jurists, Nafy al-Sabil and the verse "And prepare against them whatever you are able of power..." encompass all aspects used by non-believers against Muslims, with its requirements varying based on time, place, and scope.

The term "power" in the verse has a broad meaning in every era and place, including not only military tools and advanced weapons but also all material and spiritual forces influencing victory over the enemy (Makarem Shirazi, 1995).

On October 13, 2019, the Supreme Leader identified power as encompassing military, scientific, technical, tactical, strategic, and organizational capabilities. Some interpret it as any kind of weapon (Arousi al-Hawzi, 1991), including swords and shields (Arousi al-Hawzi, 1991). Imam Sadiq (AS) emphasized the importance of knowledge, saying, "I do not like to see your youth except as scholars or seekers of knowledge" (Tusi, 1993). Imam Ali (AS) stated, "Knowledge eradicates ignorance" (Tamimi Amadi, 1991). Some have suggested that Muslims' defensive power in political, economic, cultural, military, and other fields must be so formidable that the enemy is deterred and rendered ineffective in its conspiracies. "Turhiboon bihi" is expressed in an absolute sense (Qara'ati, 2004). The fundamental nature of soft warfare includes political change, engineered manipulation, foreign influence, and targeted tools, aiming ultimately at behavioral change and the collapse of political systems (Tahmasbi Pour, 2012).

Emerging complex platforms embody the concept of "power" and play a significant and impactful role in overcoming foreign conspiracies. Cultural, economic, political, scientific, technological, and soft warfare are all components actively used as tools against Islamic countries, with a scope of lethality and impact surpassing military weapons.

8. Effects and Outcomes of Rejecting Domination and Increasing Authority in the Foreign Policy of the Islamic Republic of Iran

The effects and outcomes of rejecting domination have paved the way for progress in various fields, including

science and technology, enhancing capabilities, and fostering national development, thereby increasing the authority of the Islamic Republic in foreign policy.

Increasing national production for self-sufficiency aligns with economic independence. Imam Khomeini emphasized the importance of national production as a cornerstone of the Islamic system's future policies, rejecting the cessation of economic relations with other countries (Mousavi Khomeini, 2006). This rule does not hinder relations with economically or defensively powerful countries; political, economic, and cultural relations with China, Russia, and Europe, despite being economically unjust, affirm this view (Khajeh Sarvi & Ebrahimi Saroulya, 2023).

Imam Khomeini's primary concern in cultural, political, and economic matters was the domination of non-believers. He believed that the principle of Nafy al-Sabil, derived from the textual sources and evidence, has a political dimension (Mousavi Khomeini, 2001, Vol. 2, p. 725) and considered it one of the most significant Islamic principles (Mousavi Khomeini, 2005, p. 470). He also believed that Muslim officials who work for the benefit of non-believers and facilitate their domination over Muslims are traitors (Mousavi Khomeini, 2006, Vol. 3, p. 486).

9. Formation of Islamic Resistance Against American-Zionist Domination

In support of the oppressed, the Prophet Muhammad (PBUH) stated, "Whoever takes the right of the oppressed from the oppressor will be with me in Paradise" (Makarem Shirazi, 1995). Imam Ali (AS) also addressed Hasan and Husayn (AS), saying, "Be enemies to the oppressor and helpers to the oppressed" (Nahj al-Balagha, Letter 47). Iran, adhering to the Constitution, rejects foreign domination and follows the guidance of Imam Khomeini and Ayatollah Khamenei in foreign policy interactions with other countries. "Commitment to rejecting the guardianship of non-Muslims over Muslims prevents the infiltration and dominance of non-believers over Muslims and protects their political, cultural, economic, and military independence" (Haqiqat, 2008).

Imam Khomeini fully supported all nations under domination in their pursuit of freedom and independence, explicitly warning that rights must be seized through unity against criminal America and by

expelling them from their lands, emphasizing that the oppressed East and Africa would remain in suffering unless they relied on themselves (Mousavi Khomeini, 2001).

The Prophet (PBUH) declared that anyone who hears the cry of an oppressed Muslim seeking help and fails to assist is not considered a Muslim (Makarem Shirazi, 1995). Ayatollah Makarem viewed this narration as general, applying even to non-Muslims, emphasizing that anyone who hears the cry of an oppressed person and has the ability to help but fails to do so is not considered a Muslim (Makarem Shirazi, 1995).

9.1. Islamic Resistance in Iraq and Syria Against American Domination and ISIS

With the conspiracy of dominant powers, Takfiri groups and ISIS launched attacks on Iraq and later Syria, coinciding with the collapse of dictatorial regimes in several Arab countries, including Egypt, Morocco, Libya, Algeria, Tunisia, Sudan, Mauritania, Jordan, Kuwait, Iraq, Lebanon, Oman, Syria, and Yemen (Taghavi, 2017). Under the leadership's directives to empower Islamic lands against imperialist conspiracies, the Quds Force advisory units organized local populations into resistance movements, forming the Axis of Resistance. With Ayatollah Sistani's fatwa to end foreign domination, the cooperation of the people with the government and army led to the formation of the initial nuclei of the Popular Mobilization Forces (PMF) and Badr Forces, organizing and equipping the Iraqi resistance, which successfully eliminated ISIS.

The Iraqi Parliament declared the American presence illegal, demanding their withdrawal. Despite extensive invasions and high costs, the United States failed to suppress the Iraqi resistance. Following the "Al-Aqsa Storm" and the bombing of Gaza, Iraqi resistance forces effectively targeted U.S. bases, the main culprits behind Palestinian massacres, through drone and rocket attacks in Iraq and Syria, as well as Israeli bases.

At the request of the Syrian government, the Quds Force organized local forces and collaborated with the army and Fatemiyoun and Alawite divisions, forming the Syrian Axis of Resistance against U.S. conspiracies and ISIS aggression. When non-believers adopt hostile and domineering stances against Islam and Muslims or support anti-Islamic forces, it becomes obligatory for Muslims to resist them firmly and sever all ties of

affection and friendship with them (Zanganeh Shahraki, 2012).

Syria's extensive cooperation with the Axis of Resistance during the 33-day and 22-day wars against Israel, along with Iran's support of Hezbollah through Syria and its backing of the Bashar al-Assad government during its crisis, highlights the strategic depth of the Resistance Front and Syria's stance against imperialist systems (Sajedi, 2013). Iran's efforts to increase capabilities, prevent ISIS advances, and protect holy sites in Iraq, as well as its diplomatic coordination with Russia and China in supporting the Syrian and Iraqi governments against ISIS, have been key objectives of the Resistance Axis (Basiri & et al., 2017).

9.2. *Islamic Resistance in Palestine and Lebanon Against Zionist Domination and Aggression*

Under Imam Khomeini's leadership, continuous communication with resistance fighters and groups opposing foreign domination made Iran an explicit supporter of Palestinian and Lebanese resistance groups, exemplifying the Quranic command "to terrify the enemy of Allah" through empowerment. One of Iran's key foreign policy strategies has been to support and empower the Palestinian nation.

"With the victory of the Islamic Revolution, the first Palestinian Islamic Jihad Center became active in the Gaza Strip. Imam Khomeini's influence on Palestinian intellectuals led them to seek ways to implement his teachings in the Palestinian struggle" (Abutah, 2000).

Muslims are obligated to assist the oppressed against oppression, as seeking help without providing it is futile. Both the oppressed must resist oppressors, and believers are responsible for responding to their calls. This is highlighted in Surah Al-Anfal, verse 72: "If they seek your help in the matter of religion, it is your duty to help them, except against a people with whom you have a treaty" (Makarem Shirazi, 1995).

Imam Sajjad (AS) prayed, "O Lord, I seek Your forgiveness for the oppressed person who was wronged in my presence, and I did not assist him" (Sahifa Sajjadiya, Prayer 38). Active support for the pleas of the Palestinian people, the Lebanese Hezbollah, and other grassroots movements against the Zionist regime is rooted in the Islamic Republic of Iran's philosophy of rejecting non-believer domination.

After the imposed Iran-Iraq war, Iran expanded its support for Palestinian fighters, providing practical training for self-reliance in resisting occupying oppressors and offering scientific, technological, and specialized assistance to enable local resistance against heavily armed enemies with advanced equipment (Na'im Qasim, 2002).

On January 31, 2023, the Supreme Leader described the Resistance Front as the strategic depth of the Islamic Republic and the wings of Islam. Martyr Soleimani, through his experience and consultations, empowered the Resistance by relying on each country's internal resources. His notable achievements include halting ISIS, dismantling many of its roots, and revitalizing the Resistance Front by providing material, spiritual, and moral support, thereby sustaining and strengthening it against the Zionist regime, U.S. influence, and other imperialist countries.

Hezbollah leaders attribute their strong relationship with Iran to their belief in the Guardianship of the Jurist, the leadership of Imam Khomeini and Ayatollah Khamenei, Iran's Islamic Republic governance, its anti-imperialist stance, and its support for resistance against Zionist aggression, alongside shared ideology and mutual benefits (Sheikh Naim, 2004).

Rejecting domination and imposing the Quranic command "to terrify the enemy of Allah and your enemy" on the Zionist regime led to Hezbollah's decisive victories in the 33-day and 22-day wars, forcing Israel to concede to all Hezbollah's demands and transforming its offensive military strategy into a defensive one (Royouran, 2006).

On April 15, 2023, the Supreme Leader emphasized that readiness alone deters enemies, quoting the Quran: "Prepare against them whatever you are able of power to terrify thereby the enemy of Allah and your enemy."

The desecration of Al-Aqsa Mosque, attacks by armed settlers on Palestinians, killing and injuring them, and displacing them from their homes and lands led to the "Al-Aqsa Storm" operation by Hamas in October 2023, accelerating the collapse of the Zionist regime. The United States, alarmed, rushed to support Israel with the backing of some Western governments, resorting to mass killings and widespread destruction in Gaza and the West Bank in an attempt to restore Israeli dominance. However, Hamas, the Resistance Front, and global public opinion supporting oppressed Palestinians

held the upper hand. Lebanese resistance opened a front spanning northern occupied territories, destroying enemy bases and forces, keeping the occupying army in constant fear and vigilance, fulfilling the Quranic command: “to terrify the enemy of Allah and your enemy.”

9.3. *Islamic Resistance in Yemen Against American and Saudi Domination*

The strategic policy of the Supreme Leader in rejecting foreign domination from Islamic lands and empowering them through strength and capability has led to significant victories in both hard and soft warfare, particularly in cooperation with Yemeni resistance leaders against common enemies. In a meeting with a Yemeni delegation on August 14, 2019, he warned of the danger of Yemen’s disintegration, emphasizing that Saudi Arabia and the UAE aimed to divide Yemen, and stressed the necessity of resisting this conspiracy with strength to preserve a unified, integrated Yemen.

The Prophet Muhammad (PBUH) said, “When the Day of Judgment comes, a voice will call: ‘Where are the oppressors, their supporters, and those who resembled them—even those who prepared ink and pens for them?’ They will be placed in iron boxes and thrown into Hell” (Makarem Shirazi, 1995).

The struggle against American-Saudi domination and the empowerment of the Islamic community saw Yemeni Shia influenced by the Islamic Revolution from its inception, with figures like Badr al-Din Hussein al-Houthi adopting Imam Khomeini’s ideologies as a model for establishing the Islamic Resistance Front in Yemen (Hashem Pour & Haghighi, 2020).

Yemen’s rejection of American domination alongside the Islamic Revolution provoked the wrath of dominant powers. In the latest large-scale attack by the Yemeni Armed Forces and Popular Committees on the UAE, the “Yemen Storm” operation targeted Dubai and Abu Dhabi airports, the oil refinery in Al-Musaffah, Abu Dhabi, and several other critical sites and facilities in response to escalating Saudi-Emirati coalition aggression. Saudi Arabia and the UAE ultimately suffered defeat against Yemen’s growing capabilities.

Following the Israeli-American bombing of Gaza after the “Al-Aqsa Storm,” Yemen supported Palestine by targeting Israel-bound ships in the Red Sea and occupied territories with drones and missiles, implementing “to

terrify the enemy of Allah” and declaring readiness to send hundreds of thousands to Gaza. This strategy inflicted severe economic damage on the Zionist regime. In response to U.S. and UK attacks on Yemen, Ansarullah expanded its operations to the Arabian Sea and the Mediterranean, creating significant security and economic challenges for Israel and the United States.

American officials admitted facing challenges in locating Ansarullah targets, while Western intelligence services failed to accurately identify pre-designated targets such as air defense systems, command centers, ammunition depots, and drone and missile production facilities (Sazandegi, 2023).

10. **Alliance with Russia Against Terrorist Domination by ISIS in Syria**

International alliances aimed at rejecting domination play a crucial role in regional stability and positive convergence. Imam Ali (AS) stated, “Whoever practices piety, Allah will open a way out of hardships for him and grant him a light in the darkness” (Nahj al-Balagha, Sermon 182).

President Putin described Iran and Russia as close global partners, highlighting their support for the Bashar al-Assad government as essential to overcoming the threat of international terrorism in Syria. He stressed that combating extremists in Syria was necessary due to the presence of thousands of Russian citizens and Central Asian residents fighting alongside extremists, posing a significant risk of spreading terrorism to Russia and Central Asia (Morovati et al., 2023).

The Quran commands Muslims to fight against non-believers who expelled them from their homes, stating that “persecution is worse than killing” (Al-Baqarah, 191) and reiterating that “persecution is more grievous than killing” (Al-Baqarah, 217).

Combating the spread of domination and organized terrorism represents a practical common ground between the Islamic Republic and Russia, contributing to regional and international security and preventing the fragmentation of Islamic territories. This cooperation, inspired by Martyr Soleimani’s vision and efforts, dismantled global terrorist and imperialist schemes, particularly those led by the U.S. and its allies in the Middle East, ensuring the security of other regional countries.

11. Political-Economic Strategy of the Islamic Republic with Strong and Non-Hostile States

Iran's geographical position has enabled it to expand relations with China, Russia, and India, linking the Shanghai Cooperation Organization with the Eurasian Economic Union and ECO to benefit from shared interests over the next 20 years. Iran's foreign policy focuses on countering U.S. and hostile nations' domination over Iran and Islamic countries, building trust with neighboring states, and promoting economic integration in Asia. Iran has made significant strides in expanding regional and international cooperation with powerful and advanced countries in various fields.

In 2022, President Raisi's visit to China resulted in the signing of 20 agreements, demonstrating both sides' strong commitment to cooperation, rejecting U.S. domination and unilateralism, transferring technology and knowledge for development, securing Iran's BRICS membership, and enhancing regional and global security. South Africa's invitation for Iran to join BRICS provided an excellent opportunity for political, economic, and security cooperation. Iran has provided substantial services in energy, power plants, construction, road-building, knowledge-based industries, and technical-engineering exports to other countries (see <https://www.president.ir>). Today, Iran is an active member of BRICS.

The Prophet Muhammad (PBUH) said to Imam Ali (AS), "Ten groups of this nation have disbelieved in God... one of them is those who sell weapons to the enemies of Islam during wartime" (Makarem Shirazi, 1995).

Iran's participation in regional and international coalitions and its efforts to enhance capabilities have been instrumental in countering U.S. hegemony and unipolar policies, empowering oppressed nations and Muslim countries under imperialist aggression and oppression. Iran has also extended its focus to Cuba, Venezuela, Nicaragua, Brazil, Mexico, and recently Africa, fostering strategic, practical, and functional relations to achieve its economic, political, defensive, scientific, research, and cultural goals.

Leveraging economic-defensive experiences and enhancing maritime security to advance the blue economy—accounting for 90% of global trade—has been crucial in countering threats, eliminating domination, and boosting national capabilities and diplomatic influence in international affairs. Iran's

primary trade partners include neighboring countries such as Iraq, Turkey, the Arab Gulf states (Kuwait, Saudi Arabia, UAE, Qatar, Bahrain, Oman), Afghanistan, Pakistan, and Central Asian nations (Azerbaijan, Armenia, Georgia, Kazakhstan, Turkmenistan).

Participation in international markets, breaking U.S. sanctions, meeting target countries' needs, and information exchange have contributed to Iran's success in this domain. The export of technology and technical-engineering services has played a significant role in economic growth and gross national product, particularly in defense, industrial, scientific, technological, medical, and healthcare sectors. Iran has also facilitated technology transfer and technical-engineering services in core industries, refineries, and petrochemical plants for other countries.

Surah Al-Ma'idah, verse 2, states: "Cooperate in righteousness and piety, but do not cooperate in sin and aggression," reflecting the principle of rejecting domination and submission.

12. Increasing Authority and Imposing Will on the Enemies of the Islamic Revolution

The Islamic Republic of Iran has enhanced its power through emerging technologies, the localization of nuclear sciences, space technologies, nanotechnology, medical advancements, stem cells, knowledge-based companies, and elite experts, particularly in defense. Achieving cutting-edge scientific and technological capabilities in military-defense and deterrent offensive systems has rendered past enemy capabilities obsolete.

"Previous U.S. presidents spent \$7 trillion in the region, deployed military forces to Afghanistan and Iraq, and sought to overthrow Bashar al-Assad's government in Syria, which failed. They were unwilling to see Iran achieve asymmetric deterrent capabilities at the regional level. The assassination of Qassem Soleimani signifies that when power ends, violence begins... The U.S.'s economic, geopolitical, and strategic resources have diminished compared to the 1980s and 1990s" (Motaqi, 2023).

The Islamic Republic, by enhancing its capabilities and creating strategic power at various levels, has established deterrent power and sustainable development for the country, empowering frontline resistance groups and states, motivating resistance, and imposing heavy costs and defeats on dominant enemies.

13. Conclusion

The application of jurisprudential and legal arguments, with emphasis on Nafy al-Sabil and the enhancement of capabilities, is underscored in Article 2, Paragraph 3 and 6, Section C, as well as Articles 152, 153, and 154 of the Constitution. Article 151 emphasizes acquiring military-defense capabilities, and Article 152 implies authority and increased capabilities.

Rejecting domination and enhancing capabilities have enabled Iran not only to achieve contemporary scientific and technological advancements and diversify its defense production to meet essential domestic needs but also to export strategic products regionally and beyond. Non-submission, authority, and the development of capabilities in the Islamic Revolution's international policy have led to the dignity of Muslims, the pride of the Islamic system, and the achievement of powerful objectives in the international arena. Expanding exports and knowledge-based technological products, supporting the oppressed, forming alliances with powerful states, joining the Shanghai Cooperation Organization and BRICS, and strengthening relations with Latin American and African countries are among these achievements. Strengthening the Axis of Resistance, fostering regional and transregional cooperation, and countering the unipolar system for international security and stability are key foreign policy measures of Iran.

The growth and development of sciences and the rejection of domination in space and nuclear activities, the expansion of start-ups, and the export of scientific and emerging technologies have significantly contributed to international policy goals. These efforts have instilled despair in enemies, imposed Iran's will upon them, and enhanced the Islamic system's deterrent power.

The expansion of Islamic Revolution capabilities against foreign domination and aggression led to Iraq and Syria's liberation from ISIS control, Yemen's rescue from occupation and disintegration, and Lebanon's protection from enemy aggression, thereby strengthening the Axis of Resistance's power and capabilities.

Iran's growth and prosperity enabled Hezbollah in Lebanon to increase its capabilities, reject Zionist domination, deliver effective blows to Israel, and impose its will on the enemy by shaping the battlefield through

its power. Iraqi resistance inflicted significant blows on U.S. forces in Iraq and Syria and on the Zionist regime. Yemeni resistance, through enhanced capabilities, not only overcame years of unequal and asymmetric warfare against the Saudi-Emirati coalition but also delivered significant political and economic blows to the Zionist regime and the U.S. during the Al-Aqsa Storm, paralyzing Israel's economy and imposing its will. Palestinian resistance, during the Al-Aqsa Storm, rejected Zionist domination, relying on its capabilities despite the complete destruction of its infrastructure through an unequal war that violated all human rights and international conventions, and continued to resist, using indigenous weapons to confront Israel's advanced military equipment and impose its will upon them.

Authors' Contributions

Authors contributed equally to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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Declaration of Interest

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In this research, ethical standards including obtaining informed consent, ensuring privacy and confidentiality were observed.

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