

## Evaluating the Theory of Islamic Resistance with the latest Criteria of Theorizing in International Relations

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### 1-Introduction

In 2013, Western thinkers critiqued the trajectory of international relations (IR) theory, arguing that mainstream theories have strayed from rigorous theorizing. They contend that many theories have become overly simplistic, often failing to align with real-world events and crises. Key criticisms include:

1. Theories do not accurately reflect contemporary global issues.
2. The relationships between variables in modern theories lack clarity.
3. The connection between the object and the subject remains unexplained.
4. Theories are influenced by power dynamics.
5. They lack predictive capabilities.
6. They do not effectively address or solve problems.

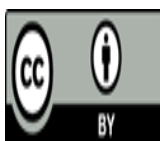
In response, in 2020, some have tried to highlight the interdisciplinary aspect of international relations and save it from the crisis by taking help from other disciplines such as physics and psychology. However, the author argues that despite these efforts, the theoretical crisis in international relations persists.

A robust IR theory should encompass four essential characteristics: knowledge-building, behaviorism, aesthetics, and strategic orientation. In this context, the author aims to elaborate on these criteria within the framework of the "Islamic resistance" theory. This raises an important question: how is the theory of Islamic resistance considered a valuable and innovative theory in international relations?

### 2- Methodology and Theoretical Framework

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This article builds upon the theoretical foundations established in 2013 and 2020 concerning the evolution and revitalization of international relations (IR) theory. In 2013, the discourse surrounding the "end of theory" posited that macro theories in IR were reaching their limits. They have lost the criterion of being scientific for explaining new events and finally, populist theories have replaced scientific theories. Today, the "theory" in international relations is facing a decline. In many scholarly works, critical thinking has diminished, and theoretical debates often fall below the standard of sub-paradigmatic discourse. Theoretical disputes are often sub-paradigmatic.

In all definitions of "theory," there is a common assumption that the patterns used to explain events in international relations must align with the realities of the world.

In their 2020 discourse on revitalizing theory, the editors of the journal "European International Relations" noted that incorporating insights from other social science disciplines into specialized international relations journals suggests that the boundaries of this field are still evolving. The rise of interdisciplinary studies has led to a reevaluation and conceptualization of longstanding topics such as "sovereignty", "diplomacy", and "international order" across diverse fields.

In the past decade, a new theory has emerged within Iranian academic circles, referred to as "Islamic resistance." According to its proponents, this theory encompasses four dimensions: knowledge-building, behaviorism, aesthetics, and strategic orientation. It has the potential to be proposed as an innovative framework within the realm of international relations.

This research employs a qualitative explanatory-analytical approach, utilizing documentary information as the primary method of data collection.

### **3- Discussion**

The author believes that, first, the theory of Islamic resistance is fundamentally authentic and rooted in a monotheistic paradigm. This theory delineates political units along the lines of "Truth" and

"Falsehood" employing textual, rational and traditional frameworks to interpret political and international phenomena.

Second, the behavior of the "false front" is characterized by a system of domination, which relies on the acceptance of this dominance by political units. Consequently, it becomes imperative to combat revolutionary units to ensure the survival and continuity of the domination system.

Third, key aesthetic aspects of the theory of resistance include the avoidance of sectarianism and the promotion of unity within the Islamic world, ultimately strengthening the Truth front in international relations.

Forth, the primary strategy of the theory of resistance for achieving peace involves political, military, and ideological struggles against the domination system.

#### **4- Conclusion and Suggestions**

The theory of Islamic resistance emerges from the Islamic Revolution and has a monotheistic foundation. It positions political units within the dichotomy of Truth and Falsehood in international relations. From this perspective, the actions of the *front of falsehood* and its supporters can be framed within a system of domination.

The theory draws from the Qur'an, the Sunnah of the Prophet Muhammad (PBUH), reason, and jurisprudence. Thus, recognizing the international system is pivotal for understanding political and international issues.

The theory of Islamic resistance attributes current global and regional crises to the dynamics of domination imposed by both extra-regional and regional powers. In a world dominated by global arrogance, power and force dictate relations among nations. Within this "domination system," legitimacy and acceptability lose their significance, allowing great powers like the United States to impose their will on weaker nations without regard for moral principles. In this context, "interests" becomes the sole criterion guiding the behavior of the domination system.

Ultimately, the actions of this system throughout contemporary international relations have been marked by inhumanity and violations

of human rights. Within the framework of the theory of Islamic resistance, the United States is viewed as the principal leader of the global domination system, with a particular focus on the West Asian region to safeguard its economic, political, and military interests. This involvement is crucial for disrupting the regional power balance in favor of the Zionist regime. Following the Iranian Revolution, Iran's primary foreign relations strategy has been to reject any form of domination. Consequently, undermining and overthrowing the revolutionary regime has become a central political objective for the domination system, aimed at ensuring its survival and continuity.

From the perspective of Islamic resistance theory, the crises in West Asia stem from the conflict between the leaders of the domination system and revisionist entities (governments, nations, and movements) within the region. The Islamic resistance approach advocates for the promotion of resistance norms among social and political movements. With the success of the Iranian Revolution, the principle of Islamic resistance emerged as a focal point for the revolutionaries of the world. A significant aesthetic aspect of this theory is its commitment to avoiding sectarianism and fostering unity within the Islamic world. Supporting liberating movements—regardless of their nature (state, nation, movement, or group)—is its primary objective.

The theory emphasizes Jihad, Tawalli (affection), and Tabarri (hate) as essential strategies for resisting the domination system.

Tawalli and Tabarri define a method rooted in political altruism and antagonism opposition to oppression. The spirit of self-sacrifice and martyrdom, inspired by the Ashura event, has fostered a culture that embraces martyrdom and selflessness in the face of tyranny. Jihad serves as a principle that shapes the military approach of Islamic resistance within the Islamic world.

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