

تحليل المنظومة الحضارية لنهج البلاغة وتحديات خطاب المقاومة الإسلامية في العالم المعاصر

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المخلص

تهدف هذه الدراسة إلى تفسير الإمكانات الإستراتيجية للمكونات الحضارية لنهج البلاغة وتحليل انعكاسها العملي والتفصيلي في الخطاب الإستراتيجي لتيارات المقاومة الإسلامية المعاصرة (حزب الله في لبنان، وأنصار الله في اليمن، وحماس في فلسطين). وذلك في مواجهة تحديات العالم المعاصر، حيث أُجريت البحث باعتماد منهجية تحليلية-مفهومية واستخدام طريقة الدراسة المقارنة. تم استخلاص ستة مكونات حضارية رئيسية من نهج البلاغة (التوحيد، العدالة، الكرامة، الجهاد، الولاية، الصبر) من النص، ثم من خلال تحليل وثائق وخطابات التيارات الثلاثة الرسمية للمقاومة، تمت دراسة كيفية تحول هذه المكونات إلى مقولات قائمة على الفعل. تشير التحليلات إلى أن المكونات الحضارية لنهج البلاغة قد تحولت في خطاب المقاومة من مستوى المبادئ النظرية إلى آليات عملية: يتجلى التوحيد في صورة نفي مطلق للتبعية الخارجية (الاستقلال البنوي)؛ وقد عُرِفَت العدالة كمؤشر يُشَرع النضال ضد الاحتلال والفساد البنوي؛ وتشكل الكرامة الإنسانية أساس الهوية الجمعية للأمة؛ واستُخدم الجهاد كأداة متعددة الجوانب لتحقيق العدالة؛ وتلعب الولاية دوراً رئيسياً في تحقيق التماسك وتشكيل الشبكات لمنظمات المقاومة؛ وقد تحول الصبر والثبات إلى إستراتيجية استمرارية طويلة الأمد. يوضح هذا التحليل أن مجموعة المكونات المستخلصة من نهج البلاغة توفر إطاراً نظرياً متماسكاً لمواجهة الأزمات الهويةية والسياسية المعاصرة، وتعزز البنية المفاهيمية اللازمة لتشكيل واستمرار الحضارة الإسلامية الجديدة القائمة على الاستقلال والعدالة.

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المقدمة

الظلم والهيمنة، ظاهرة تاريخية لطالما هددت حياة البشر وأثرت في الأبعاد السياسية والثقافية والحضارية للمجتمعات. في مواجهة هذا التحدي، يبدو التراث الإسلامي ليس كمجموعة متجمدة من الأحكام، بل كمصدر حيوي، ديناميكي، وموجه، قادر على تقديم إجابات أصيلة للأزمات المعاصرة. وفي هذا السياق، يحتل نهج البلاغة، بكونه كنزاً يحتوي على خطب ورسائل وحكم الإمام علي عليه السلام، مكانة فريدة. فهذا العمل، يتجاوز كونه مجرد نص ديني أو أخلاقي محض، ليكون وثيقة شاملة للفكر السياسي والاجتماعي والاقتصادي والحضاري الإسلامي في القرون الأولى، جامعاً بين البعد الوحياني والتجربة العملية للحكم العادل. تكمن الأهمية الحضارية لنهج البلاغة في تجاوز مفاهيمه الأساسية للإطار التاريخي؛ مفاهيم مثل العدالة، والعقلانية السياسية، والكرامة الإنسانية، وارتباط الأخلاق بالسياسة، التي لا تزال ملهمة وفعالة للمجتمعات المعاصرة.

في العالم المعاصر، تواجه الأمة الإسلامية أشكالاً جديدة من الهيمنة والاحتواء، والاحتلال، وتحقير الهوية، والحروب الهجينة (العسكرية، الاقتصادية، الثقافية) من قبل القوى المستكبرة. في مثل هذا السياق، برز خطاب المقاومة الإسلامية بقيادة تيارات مثل حزب الله في لبنان، وأنصار الله في اليمن، وحماس في فلسطين، كقوة مؤثرة. السؤال الرئيسي لهذا البحث هو: كيف لعبت المكونات الحضارية المستخلصة من نهج البلاغة، كمصدر استراتيجي (Strategic Resource)، دوراً في تشكيل وتبرير واستمرار خطاب المقاومة المعاصر، ورفعته من فعل ردّ تفاعلي إلى مشروع حضاري فاعل؟ يسعى هذا البحث، من خلال سد الفجوة الموجودة في الدراسات السابقة - التي اقتصر غالباً على تفسيرات وصفية أو أخلاقية - إلى تفسير الآليات العملية لتحويل الحكمة العلوية إلى أداة للفاعلية على الساحة الدولية.

المنهجية

أجري هذا البحث بمنهجية تحليلية-مفهومية، باستخدام طريقة الدراسة المقارنة. الهدف هو توضيح آلية الدور الذي تلعبه المكونات الحضارية لنهج البلاغة في هيكلة خطاب المقاومة المعاصر. تمت عملية البحث في مرحلتين رئيسيتين:

١. استخلاص المكونات الحضارية: من خلال تحليل محتوى نص نهج البلاغة، تم تحديد ستة مكونات رئيسية ومتربطة كأركان لمنظومة حضارية، وهي: التوحيد، والعدالة، والكرامة الإنسانية، والجهاد، والولاية، والصبر.

٢. التحليل المقارني وتحليل الخطاب: في هذه المرحلة، خضعت الوثائق والبيانات الرسمية وخطابات قادة التيارات الثلاثة للمقاومة (حزب الله، أنصار الله، حماس) للتحليل، وذلك لبحث كيفية تحويل هذه المكونات النظرية إلى مقولات قائمة على الفعل، وكيفية تركيبها في إطار خطاب مقاومة متماسك.

الإطار النظري للبحث هو مزيج من مفاهيم تحليل الخطاب (وخاصة مع التركيز على آراء لاكلو وموفيه حول الهيمنة، وصناعة الآخر، والعلامة الفارغة) ومفهوم القوة-المعرفة عند فوكو، مع أسس اللاهوت السياسي العلوي. هذا المزج يتيح تحليل بنية خطاب المقاومة وأساسه الاعتقادية العميقة في آن واحد. في هذا الإطار، يُنظر إلى خطاب المقاومة كنظام دلالي حضاري، يتصدى للخطاب المهيمن الاستكباري، ويعيد تعريف وإثراء العلامات الفارغة مثل "العدالة" و"الحرية" بمحتوى توحيدى.

النتائج

أظهر تحليل البيانات أن المكونات الحضارية الستة لنهج البلاغة، في خطاب وممارسة تيارات المقاومة المعاصرة، قد تحولت من مستوى المبادئ المجردة إلى آليات عملية، وشكلت شبكة متماسكة:

١. التوحيد: أساس الاستقلال البنيوي. في نهج البلاغة، التوحيد ليس مجرد اعتقاد قلبي فحسب، بل يستلزم نفي أي هيمنة غير إلهية. في خطاب المقاومة، تترجم هذه العقيدة إلى استقلال سياسي وعسكري وثقافي، ونفي التبعية للشرق أو الغرب. على سبيل المثال، يؤكد السيد حسن نصر الله أن المقاومة بدأت "من الإيمان بوحدانية الله"، ويرى التوحيد أساساً للعزة وعاملاً في عدم انهزام الأمة. هذا "التوحيد البنيوي" هو الأساس المُشرّع للنضال ضد أي شكل من أشكال الهيمنة الخارجية.

٢. العدالة: معيار المشروعية ودافع الاستمرارية. في الرسالة ٥٣ (عهد الإمام علي إلى مالك الأُشتر)، أُشير إلى العدالة كشرط لبقاء ومشروعية الحكم. في خطاب المقاومة، ارتقت العدالة من

فضيلة أخلاقية فردية إلى مؤشر يُشرّع النضال ضد الاحتلال والفساد البنيوي. تطلق حركة حماس على العدالة "حق الشعب الفلسطيني" والهدف الأسمى للمقاومة، وتؤكد الاستناد إلى التعليم العلوية في هذا المجال. هذا الموقف المناصر للعدالة هو ردُّ إلهي على قرون من الإهانة وسلب الهوية.

٣. الكرامة الإنسانية: أساس الهوية الجمعية. يؤسس الإمام علي (عليه السلام) في الحكمة ٣١٧ بقوله "لا تكن عبد غيرك..." للكرامة والحرية الأصيلتين في الإنسان. في خطاب المقاومة، تحول الدفاع عن الكرامة إلى خط أحمر للنضال، وأي احتلال أو تحقير للهوية أو هيمنة ثقافية يُعتبر انتهاكاً لهذه الكرامة. يعلن إسماعيل هنية: "نحن لا نحارب من أجل الخبز، بل نحارب من أجل الكرامة". يضمن هذا المبدأ التمايز الهوياتي لجبهة المقاومة واستحالة المساومة على القيم الجوهرية.

٤. الجهاد: أداة متعددة الأبعاد لتحقيق العدالة. في الخطبة ٢٧، عُرف الجهاد بأنه "باب من أبواب الجنة" ودرع الأمة الواقية. في القراءة المعاصرة، لا يقتصر الجهاد على القتال العسكري، بل تطور ليصبح إستراتيجية هجينة تشمل الجهاد الفكري والثقافي والإعلامي والاقتصادي. ترى المقاومة، مستلهمةً هذه الرؤية، نفسها كمشروع حضاري يستغل جميع الأدوات لتحقيق العدالة والكرامة.

٥. الولاية: محور التماسك وتكوين الشبكات. الولاية في نهج البلاغة، ليست مجرد منصب إداري، بل هي محور الهداية والوحدة وخلق الرابطة بين القيادة الإلهية والأمة. في خطاب المقاومة، تمثل الطاعة الواعية للقيادة (كمرجعية الولي الفقيه) عمود الوحدة وضمان استمرار مسار المقاومة. يصف السيد حسن نصر الله الطاعة للقيادة بأنها "تكليف". ساهم هذا المبدأ في تحقيق التماسك التنظيمي، ومنع التشتت، ورفع المقاومة من ردود الأفعال المتناثرة إلى حركة هادفة وشبكية.

٦. الصبر والثبات: إستراتيجية حضارية للاستمرارية. في نهج البلاغة، عُرف الصبر بأنه "رأس الإيمان" وقوة فاعلة للحفاظ على مسار الحق. في الظروف المعاصرة، تحول الصبر إلى إستراتيجية طويلة الأمد في مواجهة حروب الاستنزاف والحصارات الاقتصادية والضغوط النفسية. يؤكد عبد الملك الحوثي: "صبرنا سلاحنا". هذا الصبر ليس سلبياً، بل هو ثبات فاعل (Active Endurance) يقوم على يقين إيماني بالنصر النهائي والوعد الإلهي، مما يتيح تجاوز الأزمات والحفاظ على التوجه الحضاري.

الخاتمة

يُظهر هذا البحث أن نهج البلاغة، بإمكانياته الحضارية البارزة، قد وضع خريطة طريق شاملة لمواجهة ذكية للتحديات المعقدة للعالم المعاصر أمام الأمة الإسلامية. المكونات الستة الرئيسية المستخلصة (التوحيد، العدالة، الكرامة، الجهاد، الولاية، الصبر)، في تفاعلها مع بعضها، تشكل إطارًا نظريًا-عمليًا متماسكًا، استطاع خطاب المقاومة الإسلامية، مستلهمًا منه، أن يتجاوز حاجز ردود الأفعال قصيرة المدى والدفاعية، ويعيد تعريف نفسه كمشروع حضاري إيجابي.

تشير النتائج إلى أن هذه المكونات تجلت في خطاب تيارات المقاومة المعاصرة كمقولات قائمة على الفعل: تحول التوحيد إلى استقلال بنيوي، والعدالة إلى شرعنة للنضال، والكرامة إلى خط أحمر هويتي، والجهاد إلى إستراتيجية هجينة، والولاية إلى عامل تماسك، والصبر إلى إستراتيجية استمرارية طويلة الأمد. يعود نجاح هذا التحول إلى قراءة غير سلبية وإستراتيجية للتراث العلوي.

وبالتالي، فإن نهج البلاغة ليس مجرد تراث روحاني فقط، بل هو مصدر إستراتيجي لإعادة بناء الهوية، ومواجهة الأزمات السياسية، وتصميم نموذج حكم قائم على الاستقلال والعدالة. من خلال استخدام هذا الإطار، لم يقف خطاب المقاومة عند حد مواجهة الاحتلال والهيمنة فحسب، بل عزز أيضًا البنية المفاهيمية اللازمة لتشكيل الحضارة الإسلامية الجديدة، وعرض قدرة الإسلام على تقديم نموذج حي وفعال على الساحة الدولية. يمثل هذا البحث خطوة نحو إثبات فعالية المصادر الإسلامية الأصيلة في حل المعضلات المعقدة المعاصرة، وتعزيز خطاب المقاومة بوصفه بديلًا حضاريًا.

A Civilizational Analysis of Nahj al-Balagha and the Challenges of Islamic Resistance Discourse in the Contemporary World

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ABSTRACT

This research aims to elucidate the strategic capacities of the civilizational components within Nahj al-Balagha and analyze their practical and detailed reflection in the strategic discourse of contemporary Islamic resistance movements (Hezbollah of Lebanon, Ansarullah of Yemen, Hamas of Palestine) in the face of contemporary global challenges. Adopting an analytical-conceptual approach and employing the comparative study method, the research has identified six key civilizational components from Nahj al-Balagha (Tawhid/Divine Unity, Justice, Human Dignity, Jihad, Wilayah/Guardianship, Patience). Subsequently, by analyzing the official documents and discourses of the three resistance movements, it examines how these components have been transformed into action-oriented constructs. The analyses indicate that the civilizational components of Nahj al-Balagha within the resistance discourse have evolved from the level of theoretical principles to operational mechanisms: Tawhid is crystallized in the form of the absolute rejection of external dependency (structural independence); Justice is defined as the legitimizing benchmark for the struggle against occupation and structural corruption; Human Dignity forms the foundation of the collective identity of the Ummah; Jihad is employed as a multifaceted tool for achieving justice; Wilayah plays a central role in the cohesion and networking of resistance organizations; and Patience and Steadfastness have transformed into a strategy for long-term sustainability. This analysis demonstrates that the set of components extracted from Nahj al-Balagha provides a coherent theoretical framework for confronting contemporary identity and political crises and reinforces the necessary conceptual infrastructure for the formation and continuity of a new Islamic civilization based on independence and justice.

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Introduction

Oppression has cast a heavy shadow over humanity's soul from the earliest moments of history. From Cain to Pharaoh, from the occupation of lands to the humiliation of ideas, the challenge of oppression is not merely a political issue but rather a vulnerability of the civilizational structure that remains unhealed. In the face of this wound, the Islamic heritage is something beyond a collection of rulings and rituals; it is a living, resistant, and path-breaking legacy that, in moments of crisis, transmits the voice of justice from the heart of history to the present day.

Nahj al-Balagha, as a collection of sermons, letters, and aphorisms of Imam Ali ibn Abi Talib (AS), holds a unique position in the cultural and civilizational history of the Islamic world. This work is not merely a religious or ethical text but a comprehensive document of political, social, economic, and spiritual thought from the earliest centuries of Islamic civilization; a text capable of presenting the fundamental principles of a divine society in an efficient and realistic framework. The importance of Nahj al-Balagha can be seen in its ability to both narrate the divine and revelatory dimension of Islamic rulings and to convey the practical experience of administering a government, organizing society, and confronting crises, as Imam Ali (AS) tested during his caliphate.

From a civilizational perspective, despite its formation in the context of the first Hijri century, Nahj al-Balagha contains concepts that operate beyond time and place; values such as social justice, political rationality, human dignity, and the deep connection between ethics and politics remain effective and inspiring for contemporary societies. This characteristic has caused Nahj al-Balagha to function not only as a spiritual heritage for Muslims but also as a civilizational roadmap. In the light of this text, the possibility emerges for re-reading the model of Islamic governance and cultural development from an authentic and tested source, creating an unbreakable link between the past and future of Islamic civilization.

In today's world, where the Islamic Ummah faces new forms of domination, occupation, and oppression in its various dimensions at the hands of the agents of arrogance, re-reading Nahj al-Balagha is not a choice but a necessity for confronting this challenge facing the Islamic world. Movements such as Hezbollah of Lebanon, Ansarullah of Yemen, and Hamas of Palestine have each, in their own way, attempted to bring this heritage from wisdom to action, transitioning from the aesthetic function of discourse to its action-oriented function, moving from text to field.

Research Method

The present research is based on an analytical and comparative approach. The primary goal of this study is to explain the mechanism through which the extracted civilizational components from Nahj al-Balagha play a role in structuring and strengthening the discourse of contemporary Islamic resistance. This study moves beyond the traditional perspective of viewing Nahj al-Balagha merely as a heritage/sacred text and re-reads it as a strategic resource for systematically analyzing and confronting the current intellectual, cultural, and political challenges of the Islamic world. The investigation process focuses on identifying and modeling the relationships between the foundational principles of Nahj al-Balagha and the functional components of the discourse under study.

Research Objective

The fundamental objective of this research is to analyze the strategic function of the teachings of Imam Ali (AS) within the framework of Nahj al-Balagha for designing operational models to counter new forms of domination and international structures of oppression.

This research moves the concept of re-reading Islamic heritage beyond the realm of theoretical studies and defines it as an active civilizational strategy for reviving the following components in the Islamic world:

1. Extracting Practical Approaches: Identifying actionable approaches from the foundational concepts of Nahj al-Balagha (such as social justice, political self-respect, governmental rationality, and structural steadfastness) for application in contemporary resistance discourse.

2. Establishing Theoretical-Field Linkage: Creating a methodical relationship between the foundations of Alawi wisdom and the field of action of regional actors in confronting various forms of hegemony (military, cultural, and intellectual).

Considering the historical precedent of resistance in Islamic texts and the central role of Nahj al-Balagha in shaping recent regional resistance discourses (such as Hezbollah, Ansarullah, and Hamas), this research intends to provide a robust theoretical-operational framework for the continuity and elevation of these discourses.

Research Background

In the past two decades, especially following the formation and consolidation of resistance movements (Hezbollah, Ansarullah, Hamas), attention in research towards re-reading Nahj al-Balagha as a resistance charter has increased. Published articles such as: "Islamic Resistance with a View to the Teachings of Nahj al-Balagha" (Javid, 2022). In this article, anti-oppression and justice-seeking are explained as part of the culture of resistance from the perspective of Nahj al-Balagha.

In another article titled "Islamic Resistance and its Relation to the Philosophy of History from the Perspective of Nahj al-Balagha" (Lakzaei et al., 2023), the authors, by examining the relationship between Islamic resistance and the philosophy of history, conclude that resistance is the determining element in a society's exit from ignorance (Jahiliyyah) and entry into the realm of rationality and the continuation of life in this state, and abandoning resistance paves the way for a downward historical movement of societies and a return to ignorance.

In the dissertation "The Relations Between Resistance and Justice in the Thought and Practice of Imam Ali (AS)" (Masoudi et al., 2023), given the skepticism regarding the relationship between resistance and social justice and the perception of divergence between resistance and justice, the relations between resistance and justice have been explained.

Despite existing studies in the field of resistance and its relationship in Nahj al-Balagha, the present research seeks to, through an analytical-

conceptual approach and comparative study, extract the civilizational components of Nahj al-Balagha and examine their reflection in contemporary resistance discourse. This research endeavors to show how Nahj al-Balagha, as part of the Islamic heritage, can play a role in confronting the intellectual and political challenges of today's world and provide a model for the reconstruction of identity and strategy in Islamic societies.

Theoretical and Conceptual Foundations

1. Discourse

The root of the word "Discourse" in its literal meaning refers to rapid and continuous movement along various paths (Azadanlou, 2001: 4). From a linguistic perspective, this concept can be expressed with various interpretations and synonyms such as "debate and argument," "current and trend," "method and manner," "dialogue and interaction," "action," "symbol," "power," "display," and even "the power and talent of thought." Some researchers have also considered it a verbal noun meaning dialogue and debate (Anvari, 2003: Vol. 6, 6199).

The views of Western theorists in this field are also noteworthy:

A. From Michel Foucault's perspective, "Discourse" is the intersection and coexistence of power and knowledge, and every field of knowledge in each specific historical period has a set of positive and negative regulations that determine which topics are permissible to discuss and which are forbidden. These rules themselves construct and shape the subjects of discussion (Foucault, 1971; Salimi Naveh, 2009: 50–53).

B. Laclau and Mouffe define "Discourse" as a network of interconnected and articulated signs. According to them, for a discourse to become established in the collective consciousness, it is inevitably forced to introduce its "other" or "antithesis"; because the formation of discourses is essentially based on the process of othering. This process simultaneously destabilizes fixed signifiers and creates challenges for the rival discourse, while facilitating the establishment and identity-building of one's own discourse. Furthermore, relying on ideological mechanisms of identity-forming and a spirit of combativeness, the demands of a part of society become a collective imagination, and the

discourse in question transforms into a representative of public demands. Such an outcome is a common feature of every coherent discourse (Nazemi Ardakani, 2018: 67). The concept of discourse has been elevated beyond simple dialogue to the realm of power exercise and the production of legitimate knowledge.

Laclau and Mouffe (1985) believe that no single discourse can completely explain the world without leaving a "remainder." Every coherent discourse is formed through the articulation of signs and the creation of an "empty signifier"-such as "freedom" or "justice." This empty signifier is void in itself and is filled with specific concepts from the rival discourse. Hegemony is formed when a discourse can establish its own concept as the general discourse.

The contemporary Islamic resistance discourse, particularly the Alawi discourse, strives to reclaim and occupy the meaning of these empty signifiers. Concepts such as "justice" and "dignity" have been emptied within the hegemonic discourse of arrogance. However, in the resistance discourse, these signifiers are filled with content enriched by the logic of Tawhid (Divine Unity) and Wilayah (Guardianship). Foucault's view regarding the inseparability of discourse and power gains importance in fundamentalist analysis. Power in the West is often exercised through technical discourses and instrumental rationality. Within the Alawi framework, legitimate knowledge is not based on instrumental rationality but on attaining the truth of Tawhid. Strategic Wilayah plays a determining role here; this institution guarantees the connection of the discourse to absolute truth and prevents its collapse into a "mere ideology." Therefore, the Alawi discourse exercises power not based on repression, but on the establishment of a rationality based on justice, where social-political justice (based on Tawhid) is the criterion for legitimizing any power structure.

2. Resistance

The word "resistance" (Moqavemat), derived from the root (q-w-m) in lexical sources, encompasses multiple meanings such as strength (Tarihi, 1996, Vol. 6, p. 148), endurance and steadfastness (Ibn Manzur, 1996, Vol. 12, p. 499), obligation and stability (Raghib Isfahani, 1992,

p. 693), moderation and uprightness (Zabidi, 1994, Vol. 17, p. 593), and firmness (Bustani, 1996, p. 63). This word is not directly used in the Holy Quran; however, derivatives such as "istaqamoo" have come in the meanings of persistence in standing firm, adherence to the path of truth without deviation or turning back (Raghib Isfahani, 1992, p. 692; Fayumi, 1994, Vol. 2, p. 521).

Some lexicographers consider "istiqamah" (steadfastness) as a description of a path that lies on a straight line, and the path of truth has been likened to it; therefore, a person's steadfastness means their adherence to the straight path (Raghib Isfahani, 1992, p. 692). In contrast, others have defined it as the "seeking of qiyam (uprising/establishment)" in every matter-whether voluntary, natural, or practical-for which continuity and persistence are inseparable necessities (Mostafavi, 1996, Vol. 9, pp. 342–343).

In its terminological definition, resistance means insistence on principles and goals and maintaining positions, without deviating from the path of truth, and includes continuous effort to realize requirements and face obstacles. The culture of resistance can be analyzed based on components such as anti-arrogance, a spirit of jihad, emphasis on religious-revolutionary identity, and religious democracy (Valizadeh, 2009).

Based on the various meanings presented for "resistance," it can be concluded that this word is not limited to confrontation on the battlefield; rather, any form of standing firm against factors that disrupt balance and equilibrium, as well as any endurance in the face of external or internal factors, falls within the semantic domain of resistance.

The discourse of "resistance" is rooted in the historical experience of the Islamic Ummah before being a purely political or security term; an experience that, from the first days of the emergence of Islam until now, has stood against various forms of domination, humiliation, and deviation. This discourse is formed on a foundation of concepts that have been coherently explained within the Islamic heritage, particularly in Nahj al-Balagha, with a civilizational approach.

In the intellectual tradition of Islam, the discourse of resistance is not merely a product of linguistic action or social structure, but rather the result of the fusion of faith, historical experience, and divine wisdom. This

discourse draws its substance from teachings manifested in texts such as the Quran, Nahj al-Balagha, and the conduct (Seerah) of the Prophet Muhammad (PBUH) and the Infallible Imams (AS); teachings that both nurture the spiritual and faithful aspect of humans and outline the necessary orientation for political and social activism (Motahari, 2006).

The present study examines the discourse of resistance as a civilizational-semiotic system rooted in the teachings of Nahj al-Balagha and embodied practically and historically in contemporary resistance movements such as Hezbollah of Lebanon, Ansarullah of Yemen, and Hamas of Palestine. In this research, resistance is defined beyond short-term action as a civilizational strategy that requires two bases:

Contrary to the common interpretation of patience (Sabr) as surrender, in Alawi literature (and particularly in analyzing the component of "civilizational patience and steadfastness"), patience is an active dimension (Active Endurance). This endurance stems from the certainty of faith in the ultimate horizon (the complete establishment of Islamic civilization) which is guaranteed through Wilayah. This steadfastness is an ideological mechanism for maintaining the continuity of discursive articulations in the face of crises.

One of the essential components that becomes prominent in contrast to Western liberal discourses is human dignity. This dignity, defined based on the "divinely breathed spirit," forms the foundation of multi-dimensional jihad; a jihad that includes struggle against external oppression (arrogance) as well as struggle against internal weakness and deviation (hypocrisy and passivity).

The Civilizational Components of Resistance Discourse in Nahj al-Balagha

Nahj al-Balagha, as one of the main pillars of the Islamic intellectual and cultural heritage, contains elements and capacities that fundamentally play a role in shaping the discourse of resistance. These elements cannot be examined merely within the confines of ethical and mystical discussions; rather, they are significant from a civilizational and strategic perspective as well. Therefore, analyzing these components requires simultaneous attention to the identity, political, social, and cultural dimensions of the text.

In the following, a set of key components of Nahj al-Balagha that have led to the strengthening and consolidation of the resistance discourse will be analyzed based on the evidence present in the text of Nahj al-Balagha and the findings of contemporary scientific research.

1. The Role of Tawhid (Monotheism) in Rejecting Domination

In the first sermon of Nahj al-Balagha, Imam Ali (AS) considers Tawhid as the starting point of religion and the condition for attaining complete knowledge: "The beginning of religion is knowing Him, and the perfection of knowing Him is affirming Him, and the perfection of affirming Him is believing in His Oneness..." (Nahj al-Balagha, Sermon 1).

The concept of Tawhid in the Alawi expression is not merely a heartfelt belief or theoretical creed; it is accompanied by the rejection of any domination and authority other than God's. This approach forms the foundation of resistance against various forms of colonialism, despotism, and occupation. In the historical philosophy of Imam Ali (AS), Tawhid is the driving force that removes society from the atmosphere of ignorance (Jahiliyyah) and directs it towards rationality and intellectual order.

Sayyid Abdul-Malik al-Houthi, referring to the first sermon of Nahj al-Balagha, says: "This knowledge is the foundation of the Ummah's honor. If the Ummah relies on God and turns away from other than God, no power can defeat it." He also emphasizes that "Nahj al-Balagha is the book of resistance; a book in which Tawhid is introduced as the rejection of non-divine domination and jihad as the duty of the believer in the face of oppression." (Speech on Ashura, 10 Muharram 1444 AH [August 8, 2022], almanar.com.lb/live).

Sayyid Hassan Nasrallah, describing the school of resistance based on the civilization-building component of Tawhid from Nahj al-Balagha, says: "The Qibla is one, Tawhid is one, the enemy is also one: arrogance and Zionism. This perspective became ingrained in pure, nature-oriented hearts." (Speech at the Ashura ceremony, 1441 AH, Beirut, Southern Suburb, Sayyid al-Shuhada Complex, <https://www.almanar.com.lb/5290462>).

Tawhid in Nahj al-Balagha is the rejection of non-divine domination; in the resistance discourse, this principle has manifested as political independence and the rejection of dependency on East and West. Hezbollah of Lebanon, inspired by this same principle, introduces itself as reliant on faith and the people, not on global powers.

Nasrallah, in another speech, has emphasized the importance of the principle of Tawhid, saying: "Tawhid is the basis of the Ummah's honor. If the Ummah relies on God and turns away from other than God, no power can defeat it. Our resistance began with faith in the Oneness of God; and Islamic civilization can rise again based on this very Tawhid." (Speech at the Ashura ceremony, 1441 AH, Beirut, Southern Suburb, Sayyid al-Shuhada Complex, <https://www.almanar.com.lb/5290462>).

In the same speech, he introduced Tawhid not only as a creedal principle but as a strategic principle in the struggle against global hegemony. In the speeches of Sayyid Hassan Nasrallah, especially on Ashura, Nahj al-Balagha has been referenced repeatedly, not just as a religious text, but as a strategic resource for resistance. One of the most prominent phrases he has referred to is from Sermon 11 of Nahj al-Balagha, where Imam Ali (AS) says: "Beware! Indeed, misguidance lies in following desires, and guidance lies in piety, and all goodness lies in generosity and piety." (Nahj al-Balagha, Sermon 11)

After explaining the danger of following whims and carnal desires in politics and society, and stating that guidance is only in piety, Sayyid Hassan Nasrallah narrated this wisdom from Amir al-Mu'minin (AS), then explained its manifestation in the resistance front and confronting corruption (Speech at the Ashura ceremony, 1441 AH, Beirut, Southern Suburb, Sayyid al-Shuhada Complex, <https://www.almanar.com.lb/5290462>).

He introduced Tawhid as the principle of Islamic civilization and said: "If the Ummah relies on God and turns away from other than God, no power can defeat it. Our resistance began with faith in the Oneness of God." (Ibid).

Tawhid in the thought of resistance leaders and discourse is not merely the rejection of polytheism, but the rejection of dependency on non-divine powers:

- This Tawhid is the foundation of the political, cultural, and economic independence of the Islamic Ummah.
- Resistance is meaningful only when it is nourished by Tawhid; meaning, it does not fear other than God and does not place hope in other than God.
- Islamic civilization, if it is to rise, must be rebuilt on the basis of Tawhid; not based on imitation of the West or East.

Analysis and Examination

In Islam, the value of a human is measured based on the belief and action upon which it is based; blind imitation in beliefs is not accepted, and thinking and reflection on creedal principles are emphasized. Among these principles, Tawhid is the foundation for the acceptance of any action and the axis of transforming one's lifestyle; it gives a divine hue to life (Tabatabai, 1996, Vol. 1, p. 313), causes purity of the soul and inner being (Qomi Mashhadi, 1989, Vol. 2, p. 169), and as the Quran states: "The hue of Allah. And who is better than Allah in hue? And we are His worshippers." (Quran 2:138).

Tawhid, in numerous verses, with the unique attributes of God, rescues humanity from doctrinal confusion: "And your god is one God... the Most Gracious, the Most Merciful." (Quran 2:163), "Allah – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence." (Quran 3:2). This principle is the cornerstone of the call of the divine prophets (Tabatabai, 1996, Vol. 12, p. 242); as the Quran says: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut (false deities).'" (Quran 16:36). Without strengthening the foundations of Tawhid and rejecting the Taghuts, social reform is not possible (Makarem Shirazi, 1995, Vol. 11, p. 221).

One of the most fundamental reform programs for the sublime life of humanity is building a culture of resistance based on Tawhidi thought. The Quran, as a guide for human movement towards lofty goals, by emphasizing the acceptance of the One God and worshipping Him, strives to immunize its followers against trials and obstacles to Tawhid. Accordingly, the various dimensions of resistance in individual and social spheres, from a Quranic perspective, are explained with Tawhid as the axis, and the ground for the formation of a stable society is prepared.

2. Justice-Seeking and the World Order

In Letter 53 of Nahj al-Balagha (The Covenant of Imam Ali (AS) to Malik al-Ashtar when he appointed him as the governor of Egypt), the Imam introduces justice not merely as an ethical virtue but as the criterion for the legitimacy and survival of government. The section "For indeed, nothing reforms the people except justice" clearly expresses this basis.

In the perspective of Nahj al-Balagha, justice is not merely an individual ethical virtue but a strategic foundation for organizing the political and social structure. From this viewpoint, standing against oppression is not only permissible but a religious and ethical duty. Justice, as the main pillar of the stability and legitimacy of government, holds a fundamental position in Alawi teachings, and the analyses of this source introduce it as a condition for the survival and reform of society.

Abdul-Malik al-Houthi, the leader of Ansarullah of Yemen and one of the resistance leaders, in a speech on September 17, 2023, says: "We resist because we want justice for the people of Yemen, not the domination of foreigners." (Al-Maseerah Network, 2023/09/17 <https://www.almaseerah.net/post/456972>)

In the teachings of Nahj al-Balagha, justice is not only a fundamental virtue but is considered the criterion for measuring the legitimacy of government. This principle has manifested in the thought and action of the resistance axis as justice-seeking and has been used as the ethical and political basis for the struggle against occupation and confronting internal corruption; thus, justice is both the legitimacy-granting foundation of the political structure and the motivation for steadfastness against domination and oppression.

The Hamas movement, since its formation in the 1980s, has not limited justice merely to a political slogan but has defined it as the foundation of its religious and social legitimacy. In the official documents and statements of this movement, social justice, justice in the distribution of resources, and justice in confronting occupation are introduced as three key axes and fundamental objectives of resistance. This understanding elevates justice beyond the level of an ideal value and transforms it into a criterion for measuring the righteousness and survival in the political and military strategy of Hamas.

In a speech by Ismail Haniyeh in 2021, it is stated: "We fight for justice, not for revenge. Justice is the right of the Palestinian people, and we have learned this right from Nahj al-Balagha, from Imam Ali (AS) who said: 'Justice puts things in their rightful places.'" (Al Jazeera Network, Politics section, live and archival report. <https://www.aljazeera.net/news/politics/2021/5/22>)

In a Hamas statement on the occasion of the International Day of Social Justice (2023), it is stated: "Imam Ali (AS) said in Nahj al-Balagha: 'Justice is the foundation of kingship.' We apply this principle against the occupiers; because a government built on oppression will not endure." (Official website of the Hamas movement, 20/02/2023, <https://hamas.ps/ar/post/4867>)

In the intellectual framework of Nahj al-Balagha, justice is a concept beyond an individual ethical virtue and is recognized as a strategic principle for organizing government and society. The most important document of this approach is Letter 53 of Imam Ali (AS) to Malik al-Ashtar al-Nakha'i, known as the charter of social justice in Islam. This letter, with its emphasis on being rights-based, confronting discrimination, and observing fairness in policymaking, determines the criterion for the legitimacy and stability of government. In the discourse of the Hamas movement, the contents and themes contained in this letter have been repeatedly referenced, and particularly in the statements and speeches of the movement's leaders, have been reflected as the religious and ethical basis for resistance against occupation and internal corruption.

In a Hamas statement on the occasion of Quds Day 2022, it is stated: "We have learned from Imam Ali (AS) that justice means giving each rightful person their right. Palestine is a rightful owner; and resistance is the path to realizing this justice." (Special statement for International Quds Day, addressed to the Islamic Ummah and resistance forces, focusing on the righteousness of the Palestinian cause and justice, April 29, 2022, <https://hamas.ps/ar/post/3087>).

Analysis and Examination

In the discursive framework of the Hamas movement, justice is not only a political goal for reclaiming national rights; it is considered a divine and existential response to centuries of humiliation and identity deprivation of the Palestinian nation. This approach is rooted in religious sources and the intellectual heritage of authentic Islam; where the teachings of Nahj al-Balagha define justice as a criterion superior to generosity.

Imam Ali (AS) in Wisdom 437 says: "Justice is better than generosity, because generosity may take something out of its proper place, but justice puts everything in its rightful place." This view is the religious and ethical basis of the resistance strategy for Hamas; a resistance that considers the realization of justice as the condition for ending oppression and ending occupation.

The Hamas movement, relying on the teachings of Nahj al-Balagha, alongside considering justice an ethical value, views this human characteristic as one of the civilization-building components in the discourse of resistance. This concept, in Hamas's perspective, has interconnected dimensions:

1. Justice as the Root of the Legitimacy of Resistance: In Hamas's view, justice is not merely a political demand but the pillar of the religious and social legitimacy of any resistance action. This approach is the same thing that Imam Ali (AS) outlines in Letter 53 to Malik al-Ashtar; that is, placing the rights of the people and fairness at the center of governance, and rejecting oppression and discrimination as a condition for the survival of power. By referring to this model, Hamas strengthens the legitimacy of its resistance based on religious texts, so that its struggle against occupation is recognized as "defense of justice" at the level of the Islamic world and even internationally.

2. Three Overlapping Levels of Justice in Hamas Discourse:

• **Individual Level:** Justice as a virtue that resistance leaders and members must observe in decision-making, judgment, and human interactions.

• **Social Level:** Justice as the movement's duty towards the equal distribution of resources, guaranteeing services for citizens, and safeguarding the human dignity of Palestinians.

- **Political-Civilizational Level:** Justice as a framework for the desired political system, which must replace the occupying structure and organize the Ummah in a sustainable manner.

These three levels are a direct reflection of the Alawi teachings that are continuously repeated in Nahj al-Balagha.

3. Alawi Heritage as the Identity-Building Bedrock of Resistance:

Hamas's references to Nahj al-Balagha, especially to sermons and letters, indicate an identity-building process: that is, linking contemporary resistance with the tradition of Alawi governance and the image of Imam Ali (AS) as the model of justice. This link transforms resistance from a merely reactive action against occupation into a civilizational project that claims to outline a future based on divine justice.

4. Practical Application of References to Nahj al-Balagha: Hamas statements on various occasions clearly contain quotations from Nahj al-Balagha that are interpreted politically-strategically. These quotations serve two functions:

- Strengthening internal cohesion and reassuring the social base.
- Creating an intellectual and emotional connection with the Islamic Ummah, especially the followers of the school of Imam Ali (AS).

3. Honor and Human Dignity

Imam Ali (AS) in Wisdom 317 of Nahj al-Balagha says: "Do not be a slave to others when Allah has created you free." This luminous saying is beyond an individual ethical recommendation and is, in fact, a civilizational declaration centered on freedom as the foundation of human honor. In the intellectual framework of resistance, preserving the honor of the believer is a red line that no political or material expediency can violate. Instances of violating this fundamental principle, from identity humiliation and cultural occupation to media domination, are identified in the discourse of resistance as strategic threats and are confronted. Intertextual studies of the speeches and statements of Hezbollah and Ansarullah leaders show that this Alawi teaching has been reflected, both as a slogan and as a practical strategy,

in the political and cultural behavior of these movements and has become the identity pillar of contemporary resistance.

Ismail Haniyeh, head of the Hamas political bureau, in one of his speeches said: "We do not fight for bread, we fight for dignity. The honor of Palestine is our red line." (Speech recorded on Al Jazeera network, 22/05/2021, <https://www.aljazeera.net/politics/2021/5/12>).

In Nahj al-Balagha, human dignity is presented as a fundamental principle; a principle that forms the basis of the believer's honor and rejects any form of subservience except to God. In the discourse of Palestinian resistance, this principle has manifested in the form of defending the nation's honor against military occupation, identity humiliation, and rejecting any form of servitude to non-God. The saying of Imam Ali (AS) in Wisdom 317 – "Do not be a slave to others when Allah has created you free" – is not merely ethical advice but a civilizational declaration that announces that humans are created free by God, and servitude to other than God is a direct violation of their dignity. This teaching is the source of inspiration for contemporary resistance and provides an ethical and strategic framework based on which freedom and honor are considered the red lines of struggle.

In an official Hamas statement on the occasion of International Human Dignity Day (2023), it is stated: "Islamic civilization is built on the basis of human honor; not on domination, not on occupation. Imam Ali (AS) said: The honor of a believer lies in his freedom." (Hamas information center, 01/06/2023, <https://hamas.ps/ar/post/4867>).

Analysis and Examination

Results from the examination and analysis of the speeches of Hamas leaders and official statements of this entity:

1. Transformation of Dignity from an Ethical Value to a Civilizational Principle: In this statement and also in the speeches of Hamas leaders, "human dignity" is not expressed merely as ethical advice or an individual virtue; rather, it is introduced as the cornerstone of Islamic civilization. This view goes beyond the traditional definition of dignity and transforms it into a structural core upon which political, cultural, and social systems must be built. This is the same approach evident in Wisdom 317 of Nahj al-Balagha. Imam Ali (AS) in this

wisdom places freedom and honor as part of human essence and rejects any form of subservience. Hamas has elevated this value from a personal recommendation to a civilizational-political axis.

2. Alawi Inspiration as a Source of Legitimacy: The reference of the statement and speeches of Hamas leaders to Nahj al-Balagha-albeit indirectly-shows that Hamas uses the textual and spiritual capital of the Alawi heritage to justify its position. This has two important effects:

- In terms of identity, it places the resistance in the ranks of movements that derive legitimacy from authentic Islamic sources.
- Strategically, this inspiration leads to the formation of "cultural connectivity" with other Shiite resistance currents such as Hezbollah and Ansarullah.

3. Dignity as a Shield Against Domination and Occupation: In the discourse of Hamas, human dignity is directly defined against various forms of domination-including military occupation, economic domination, and cultural humiliation. The 2023 statement emphasizes that Islamic civilization is built on human honor, not on domination and occupation. This sentence creates a framework that interprets any resistance against occupation not merely as a political reaction but as a defense of civilizational foundations.

4. Civilizational Function at the Level of the Ummah: Hamas extends dignity beyond the borders of Palestine; meaning that preserving the honor and freedom of the Islamic Ummah is a prerequisite for reviving the civilizational position of Islam in the world. This view transforms dignity into an Ummah-oriented concept with a civilizational weight, in which individual freedom is one of the constituent elements of collective honor.

4. Jihad and Civilizational Resistance

In Sermon 27 of Nahj al-Balagha, Imam Ali (AS) considers jihad as "a gate among the gates of Paradise" and considers abandoning it a cause for the downfall and humiliation of the Ummah: "Indeed, jihad is a gate from among the gates of Paradise which Allah has opened for His special friends. It is the garment of piety, the impenetrable armor of Allah, and His sturdy shield." In this intellectual framework, jihad is

not limited to the meaning of military battle; it also encompasses cultural, media, educational, and intellectual arenas. Constant preparedness in all these domains is a condition for achieving victory and safeguarding the honor of the Ummah.

Ismail Haniyeh, head of the Hamas political bureau, in one of his speeches said: "We do not fight for bread, we fight for dignity. The honor of Palestine is our red line." (Speech recorded on Al Jazeera network, 22/05/2021, <https://www.aljazeera.net/politics/2021/5/12>).

The late Secretary-General of Hezbollah Lebanon, Sayyid Hassan Nasrallah, in a ceremony commemorating Haj Qassem Soleimani said: "Qassem Soleimani belongs to the Ummah... This attack was an attack on the resistance axis; we must all be prepared to respond." (Sayyid Hassan Nasrallah's remarks related to the ceremony commemorating Martyr Haj Qassem Soleimani in the Southern Suburb of Beirut, January 5, 2020, <https://archive.almanar.com.lb/5892647>)

In another speech by Sayyid Hassan Nasrallah, it is stated: "We have learned from Imam Ali (AS) that honor lies in servitude to God, and resistance is the way to preserve the dignity of the Ummah." (Speech by Sayyid Hassan Nasrallah on Ashura, Beirut, Southern Suburb, Sayyid al-Shuhada Complex, August 30, 2020, <https://archive.almanar.com.lb/6610222>).

Ismail Haniyeh (head of the Hamas political bureau) in his speech on Quds Day 2023 says: "Resistance is not only defense of the land, but the reconstruction of Islamic civilization; a civilization built on the basis of Tawhid, justice, and human dignity." (Speech by Ismail Haniyeh on International Quds Day ceremony, April 14, 2023, official Hamas website, <https://hamas.ps/ar/post/3342>).

Analysis and Examination

Nahj al-Balagha provides a comprehensive framework for understanding the concept of "jihad" and its relationship with preserving dignity and justice in human societies. In the sermons and wisdoms of this work, jihad is not defined merely as military battle; it is portrayed as a comprehensive strategy for realizing and consolidating Islamic civilization.

In the twenty-seventh sermon of Nahj al-Balagha, Imam Ali (AS) describes jihad with three symbolic images:

- The garment of piety: A covering that preserves and reveals the ethical and spiritual identity of a Muslim.
- The impenetrable armor of Allah: A strong defensive tool for protecting society against threats.
- The sturdy shield: A guarantee of collective and individual security, both in the realm of faith and in the realm of politics.

Abandoning jihad means setting aside all these defensive mechanisms, which will result in nothing but humiliation and the collapse of the structure of the Islamic Ummah.

1. Conceptual Scope of Jihad; From the Battlefield to the Cultural Arena:

By adapting the teachings of Nahj al-Balagha to today's realities, jihad can be defined as a multi-dimensional process that includes:

- Intellectual Jihad: Producing thought and theory to counter intellectual deviations and defend the truth of Islam.
- Cultural Jihad: Safeguarding identity and language, confronting humiliation and cultural occupation.
- Media Jihad: Representing the truth of resistance and countering the war of narratives.
- Military Jihad: Physical defense of the land and lives of Muslims against aggression.

Nahj al-Balagha introduces these dimensions in the form of constant preparedness to preserve the honor of the Ummah and realize justice.

2. Civilizational Resistance; The Link Between Jihad, Justice, and Dignity :

Civilizational resistance is a concept extracted and reproduced from the context of Nahj al-Balagha in the discourse of contemporary Islamic resistance leaders. This resistance is based on three pillars:

- Tawhid: The value axis that directs all goals and strategies towards God.
- Justice: The criterion for the legitimacy of government and society, inspired by Letter 53 (The Covenant to Malik al-Ashtar) and Alawi wisdoms.
- Human Dignity (Wisdom 317): A fundamental right that rejects any domination and humiliation.

In this framework, jihad is the tool and mechanism for realizing justice and dignity. Islamic resistance, relying on these three principles, has been elevated from a state of temporary reaction to the level of a civilizational project.

In conclusion, Imam Ali (AS) introduces jihad as the backbone of a resistant civilization; a civilization based on Tawhid, justice, and dignity. This view is reflected in the discourse of Islamic resistance leaders and has expanded from the battlefield to the arena of culture, media, and thought. Civilizational resistance, by this definition, is not just defense against a threat but a positive project for building an exemplary society and preserving the honor of the Islamic Ummah.

5. Following Wilayah (Guardianship) and the Leadership of the Islamic Ummah

Wilayah in Nahj al-Balagha is not merely a political and administrative position; it has a comprehensive nature encompassing ethical, spiritual, and civilizational dimensions. This concept functions as the axis for guiding and unifying the Ummah and, by stabilizing the connection between divine leadership and society, paves the way for overcoming dispersion, passivity, and the collapse of collective will.

In the discourse of Islamic resistance, especially within the framework of Hezbollah's strategies, following Wilayah is defined as the pillar of unity, the criterion of legitimacy, and the guarantor of the continuity of the path of resistance. This principle has played a key role in creating political and social coordination and has been able to elevate resistance networks from the level of scattered reactions to the level of organized and purposeful movements.

In Sermon 97 of Nahj al-Balagha, Imam Ali (AS) describes the characteristics of a divine leader as follows: "He urges them towards the truth and endures with them in adhering to it." Also, in Sermon 96 it is stated: "Do not take a step except with you, and do not go ahead except with you." In this phrase, the Imam (AS) outlines the model of mutual companionship between the Ummah and the leader; the leader and the Ummah move in step with each other.

Resistance leaders including Sayyid Hassan Nasrallah in a televised interview with Al-Manar network said: "The words of the Imam

[Khomeini] and the Supreme Leader [Khamenei] are proof for me. I consider the inclinations of the leadership as my duty and fulfilling it as obligatory." (Al-Manar, special interview with Sayyid Hassan Nasrallah, 2009).

The late Secretary-General of Hezbollah Lebanon, Sayyid Hassan Nasrallah, in his remarks at the conference "Innovation and Ijtihad from the Perspective of Ayatollah Khamenei" stated: "Ayatollah Khamenei is unparalleled in leadership, piety, God-wariness, and ijtihad. Imam Khamenei is also oppressed and unrecognized in Iran." (Quoted from Hawzah.net, <https://noo.rs/zmlT5>).

Analysis and Examination

As mentioned earlier, among the components of Islamic resistance discourse formulated based on the teachings of Amir al-Mu'minin (AS) in Nahj al-Balagha is obedience to the leadership of the Islamic Ummah in theory and practice. In the following, this component is analyzed.

1. The Basis of Obedience to Leadership in Nahj al-Balagha:

Nahj al-Balagha defines obedience within the framework of divine Wilayah, not mere power. This obedience stems from three principles:

- Truth-Orientation: Sermon 97: "He urges them towards the truth and endures with them in adhering to it"; Obedience is legitimate when the leader brings the Ummah to truth and justice and shares the hardships of the path with them.

- Justice-Orientation: Letter 53 to Malik al-Ashtar: The leader is tasked with establishing social justice, and the people, through their obedience, facilitate the execution of this mission.

- Dignity and Freedom: Wisdom 317: Legitimate Wilayah does not tolerate servitude to other than the truth; obedience to such a leader means protecting spiritual freedom and human honor. Therefore, following the Imam in Nahj al-Balagha is a two-way relationship: the leader must be "upon the truth" and the Ummah must accompany with awareness and consent.

2. Connection with the Theory of Islamic Resistance:

In the discourse of resistance (Hezbollah, Hamas, Ansarullah), obedience to leadership is not blind submission but commitment based on faith in its legitimacy and righteous policy.

3. Strategic Function in Civilizational Resistance :

Obedience to divine leadership in the discourse of resistance has the following functions:

- Cohesion of the Resistance Front: Preventing political-military dispersion.
- Steadfastness in Critical Conditions: The leader has practical and intellectual companionship with the Ummah, the model of "shared patience" emphasized in Nahj al-Balagha.
- Civilizational Path-Making: Divine Wilayah channels the heritage of Tawhidi values into politics and jihad, not merely daily management.

6. Patience and Steadfastness in Crisis

Patience and steadfastness in the discourse of resistance have deep roots in Alawi thought. In the words of Amir al-Mu'minin (AS), patience is not a passive state but an active force that controls and guides the will; to the extent that in Sermon 182 he said: "Patience is to faith as the head is to the body. When the head is gone, the body is gone, and likewise, when patience is gone, faith is gone." This statement shows that patience is the backbone of resistance, and without it, the body of the movement collapses. On the other hand, steadfastness in Nahj al-Balagha is linked with the concept of firm-footedness and perseverance on the path of truth; as in Letter 53 to Malik al-Ashtar, the Imam advises him to have "forbearance in the face of hardships" and "to remain steadfast in executing justice even under pressure."

In the intellectual framework of Amir al-Mu'minin (AS), patience is a force to control impulsive reactions and maintain focus on long-term goals, and steadfastness guarantees the continuity of this path until the complete realization of truth. This is the same equation that in contemporary resistance discourse is considered the key to passing through wars of attrition and prolonged sieges, because it is built on faith, insight, and collective will. This patience is the same civilizational

steadfastness that has found meaning in contemporary resistance discourse, especially in the face of occupation, sanctions, and psychological warfare.

Abdul-Malik al-Houthi, the leader of the Ansarullah movement in Yemen, regarding the role of patience in the victory of the resistance discourse, stated: "The great people of Yemen, since the beginning of the Saudi coalition's aggression, resisted despite the numerous crimes of this regime and its oppressive siege, and it is through this patience of our people that the enemy reached a dead end and suffered a clear defeat." (Speech by Abdul-Malik al-Houthi in the blessed month of Ramadan, retrieved from the Student News Network, 23/01/1401 [April 13, 2022], <https://snn.ir/004DVs>)

Al-Houthi also added: "The aggressors against Yemen could not achieve their goals. They suffered defeat and failure. Patience and steadfastness cause the enemy to ultimately conclude that its tools are ineffective." (Ibid).

Also, Abdul-Malik al-Houthi in his Ashura statement 1444 AH emphasized: "Our patience is our weapon; with patience, we break the siege." (Al-Maseerah Network, 07/08/22 [August 29, 2022], https://www.almasirah.net/details.php?es_id=21456&cat_id=1)

The late leader of the Hezbollah resistance in Lebanon, Sayyid Hassan Nasrallah, in a speech in Muharram 2023 about the role of patience and steadfastness in the victory of the resistance discourse, said: "Karbala taught us patience and steadfastness, confronting the siege, confronting oppression, and not crumbling in the face of the enemy's massive forces and the power of its weapons." (Speech by Sayyid Hassan Nasrallah on the first night of Muharram 1445 AH, Beirut, Southern Suburb, quoted from Al-Manar network, <https://www.irna.ir/news/85174205>).

In the discourse of Hamas resistance, patience has also been introduced as a civilizational strategy against humiliation and occupation. The leader of Hamas Palestine, the late Ismail Haniyeh, in his Quds Day speech 2023 said: "We have preserved the honor of Palestine with patience; and this patience is inspired by Nahj al-Balagha and Ashura." (Hamas Information Center, 14/04/2023, <https://hamas.ps/ar/post/4892>).

Analysis and Examination

In the discourse of Islamic civilization inspired by Nahj al-Balagha, patience transcends the individual level and becomes the pillar of the survival of collective identity:

- Tawhid: Patience is directed towards divine satisfaction, and any delay or waiting is considered part of the path of transcendence.
- Justice: Patience for the realization of justice prevents compromise with the unjust global order.

- Human Dignity: In Alawi literature, patience is equated with preserving the honor and grandeur of the Ummah, even in situations of material weakness.

This civilizational layer elevates patience from a defensive state to a program of cultural, political, and epistemological reconstruction.

In the logic of resistance, the period of waiting is not merely about anticipating the future but is a process of action and preparation. Patience and steadfastness, as the foundation of this period, give meaning to resistance against economic, political, and cultural pressures, and their absence turns waiting into an ineffective slogan. Numerous narrations, such as the expression "Waiting for relief with patience," state this truth that patience is the spirit and soul of waiting, and without it, relief in its faithful meaning will not occur.

In the Tawhidi foundation of resistance, patience has two essential roles:

- Stabilizing collective will during periods of pressure and siege (economic, military, psychological).
- Preserving the civilizational orientation until reaching the promised global ideals, especially justice and the rejection of non-divine domination.

Movements such as Hezbollah, Hamas, Ansarullah, inspired by the mentioned verses, have redefined patience not only as a tool for survival but as a strategy for consolidating their historical position on the path to realizing the divine promise. This redefinition is directly linked to the Alawi teachings and Nahj al-Balagha, which considers patience the "head of faith" and brings it into the realm of politics and civilization. Within the framework of future-oriented messianic outlook, patience and steadfastness function like infrastructural forces without which the

global resistance network cannot move from a "state of reaction" to the "stage of action and establishment of the government of justice." This model, from the patient Children of Israel to the waiting Ummah, outlines a single historical line that will ultimately culminate in the sovereignty of the righteous. The Quran and narrations have pointed to the role of patience in preparing the Ummah and also introduced it as a material and spiritual factor in changing the political situation. For the discourse of resistance, this linkage means the continuation of the struggle until the realization of the divine promise and passing through all crises; and it is precisely this synergy between patience and waiting that guarantees the possibility of realizing the promised global ideal.

Conclusion

The comparative examination of the civilizational components of Nahj al-Balagha with contemporary Islamic resistance discourse shows that Nahj al-Balagha, beyond a religious or ethical work, is a comprehensive roadmap for the political, social, and cultural organization of the Islamic Ummah in facing today's crises. The six foundational components (Tawhid, Justice, Human Dignity, Jihad, Wilayah, and Patience) each have a strategic function in preserving collective identity and the cohesion of the resistance front and, together, form a conceptual-strategic network that provides the capacity to reproduce Islamic civilization under conditions of domination and siege.

The findings indicate that "Tawhid" in the resistance discourse has led to the absolute rejection of non-divine domination and political-cultural independence and plays the role of the foundational value of the entire resistance network. "Justice-seeking," inspired by Letter 53 of Nahj al-Balagha, has become the criterion for legitimacy and the motivation for steadfastness and the basis for the struggle against occupation and internal corruption. "Human Dignity," emphasized by Imam Ali (AS) in Wisdom 317, has become a strategic red line of struggle and guaranteed the identity distinction of the resistance front. "Jihad" in Alawi thought has transformed into a multi-dimensional tool for realizing justice and dignity and has expanded from the level of military warfare to the arena of culture, media, and thought.

In this framework, "Wilayah" is recognized as the connecting point of all these components and the axis of Ummah cohesion; conscious and truth-oriented following of divine leadership has elevated resistance from scattered reaction to an organized and purposeful project. Finally, "Patience and Steadfastness," as the backbone of this framework, in the face of wars of attrition and prolonged sieges, have provided the ability to rebuild structure and preserve civilizational orientation and smoothed the path for the realization of the divine promise.

The overall analysis shows that these components are not merely spiritual values but the operational elements of a civilizational doctrine that Islamic resistance, inspired by Nahj al-Balagha, has been able to transfer from historical memory to the arena of political and cultural strategy. This transfer has turned the discourse of resistance into the engine for producing the Islamic civilizational project in the present century and has provided the possibility for the return of the Islamic Ummah to its civilizational and historical position.

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