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An Integrative Study of the Relationship between Resistive Economy and Islamic Economics

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Abstract

The main objective of study resistive economy query, is to be develop criteria of acceptance of some theories in terms of adaptation logical structure and axioms of Quran and Sunnah and providing rationalizations and guidelines in the process of accurate performance of Islamic economics system without losing overall coherence with other Islamic systems and finally reaching mass Tawhidi community, therefore the paper aims to delineates and focuses on basic principles and consequences of resistive economy and its relationship with Islamic economics. Paper is based on comparative-historical research method and its initial findings show that concept of resistive economy, is no different from Islamic economics, and all the components that Islamic economics possesses is a possession of resistive economy as well, in fact, the recognition of the main sources of the discovery of the components of Islamic economics, with a comparative study of the components of the resistive economy, shows that there is no difference between these two systems. Moreover, basic findings of the paper are: ۱. Birth of resistive economy with manifestation of Islamic economics ۲. Resistive economy just as an operational aspect of Islamic economics ۳. Velayat, or Guardianship by Islamic jurisprudence as a main component of resistive economy.

Keywords: Guardianship, Resistive Economy, Islamic Economics, Holy Quran, Comparative-historical Method, Supreme Leader of Revolution.

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Introduction

The emergence of new economic problems and impact of new sanctions with its challenges and opportunities has raised considerable awareness among policymakers (Bakhtiari & Sajjadih, ۲۰۱۸; Seyfi & Hall, ۲۰۱۸; Kittichai, ۲۰۱۱; Wang & Chen, ۲۰۰۴; Ang et al. ۲۰۰۴), the phenomena that despite considerable debate as to their influences (Niknami, ۲۰۱۰; Ezati & Salmani, ۲۰۱۴; Yavari & Mohseni, ۲۰۰۹; Drury, ۲۰۰۰) has been the cause of disturbance to authorities, and fluctuation of economic indices by both western and eastern countries.

In this field, recent years' literature of Islamic economics in Islamic republic have seen the numerous and great diligence to solving such problems, for example Supreme Leader of the Islamic Revolution Ayatollah Sayed Ali Khamenei in a meeting with entrepreneurs in ۲۰۱۰, warned against the US's deceitful efforts to infiltrate through certain loopholes and introduced resistive economy for a powerful confrontation with the forces of enemy, especially the US, emphasizing the absolute meaning of entrepreneurship would be achieved by resistive economy (Supreme Leader of Revolution, ۲۰۱۰), also witnessing literature of Islamic economics by new term, coincided with lots of efforts of conceptualization framework of resistive economics (Arabmazar, ۲۰۱۷; Naserieh & Hosseinipour, ۲۰۱۴; Shabani & Nakhli, ۲۰۱۳).

This model of resistive economy has the ability to cope with all types of shocks imposed on an economy with flexibility in different situations (Tari et al., ۲۰۱۲). Indeed, the relationship of resistive economy with other Islamic economics systems makes this model does not work in isolation from other systems, and guarantees the proper functioning of the Islamic economic system. Achieving such desirable and stable conditions, as well as achieving results in the pursuit of all potential capabilities of the country, in Iran's economic system, depends on an accurate and precise understanding of the pattern of resistive economy and its relation to Islamic economic system.

It seems that the resistive economy, in addition to having all the features of the Islamic economics, is a practical and operational model of Islamic economics, in other words, the theory and theorizing which are discussed in the structure of Islamic economics, will be carry out by the structure and patterns of resistive economy, and there is absolutely no other distinction between Islamic economics and resistive economy, but why the Supreme Leader of Revolution insisted on the term "resistive", will be discuss at the end of the article.

But misconstruction of resistive economy in terms of origin of its derivation (e.g. Seyfi & Hall, ۲۰۱۸; Isaac et al. ۲۰۱۶; Tavakoli, ۲۰۱۶; Mirmoezzi, ۲۰۱۲) and Inadequate knowledge of the basics and principles of Islamic humanities, have led modicum of authors to false interpretation in this filed, Moreover, after the initial introduction of the resistive economy by the Supreme Leader of Revolution, this question arose in the minds of the scientific and non-scientific community that unless

the Islamic society of Iran benefited from the blessing of Islamic economics, so what did the Supreme Leader of the Islamic Revolution need to bring about resistive economy and emphasis on its principles? Did not it be necessary to explain the foundations of Islamic economics as a solution to the country's exit from the current situation and to overcome the challenges? Did the Supreme Leader introduce a new model to solve the economic problems of the country due to the inefficiency of the Islamic economics in solving the current problems and inadequacy in solving the economic problems of the country? The existence of such a basic question in the early stages of the formation of resistive literature, and the lack of explanation and specifying of this term in later stages by some scholars related to this field, resulted in the compilation of this article to answer these questions.

The paper has taken two main steps in following the hypothesis that the resistive economy is an operational aspect of Islamic economics. In the first step, the evaluation of this hypothesis, according to the comparative-historical research method, and with regard to the main sources of the discovery of the Islamic economics system has taken place. In the second step, the components of the resistive economy are evaluated according to the definition of Islamic economics that we will present in the Islamic economic sector. Moreover, to investigate the second hypothesis that the Velayat is considered as the main component of resistive economy, it has been evaluated in three stages. After the definition and importance of the Velayat, the most important step in proving this hypothesis is in the third part, which according to the hadith of Omar ibn Han'dalah, this hypothesis has been proved, although there were other verses and traditions to prove this hypothesis.

So this paper despite lots of other studies in this regard, observes novel configurational concept of resistive economy utterly different as chalk and cheese as those utterances appeared in the field of this literature before, in this regard after introduction, first section of paper will provide methodology of research, next we shall look literature review, in this section, in addition to reviewing the subject literature, we will also mention some of the drawbacks of these studies that have encountered, section three will focus on the theoretical underpinnings, section four organized as Islamic economics, the section and also section six will provide some novelty interpretation of verses of holy Quran in terms of indigenous as one of the components of resistive economy and also some other components and according to the framework of interpretation, section five has been analyzed the resistive economy in the words of the Supreme Leader of Revolution at two levels, section six analyzes the component of resistive economy, section seven examines the reason behind this issue that why the word "resistive" is added to the word "economy" and no other terms, and at the last, some concluding remarks will be discussed.

۱. Methodology

The method of this research is based on the comparative-historical research method, the method is related to the historical approach in terms of nature and essence and in

relation to the sphere of humanities. Best and Kahn (٢٠٠٦, p. ٨٣) contend that the method in its mere concept does not concern a list of chronological events but a truthful integrated account of the relationships between persons, events, times and places. Golder (٢٠٠٠, p. ١٥٦) also believes applying this approach by a modicum of authors, more often it has been overlooked or denigrated. The phenomenon that despite its characterizing as unscientific (e.g. Nevett, ١٩٩١) could be useful for studying strategic issues (Aaker & Day, ١٩٨٦).

The resource of documents for this study are usually limited and indirect (Iman, ٢٠١٢, p. ١٣١) and uses validated document and resources (Hafeznia, ٢٠٠٢, p. ٤٣). In such research, the researcher has to exert all his efforts due to lack of presence in the event. The function of this method, though simple in the first place, requires careful scientific work to examine historical data (saei, ٢٠٠٨, p. ١٦٧).

Historical data are derived from firsthand sources and secondhand sources. In firsthand sources, the reporter has witnessed and monitored its events, whereas a secondhand source observer reports of others, moreover, the recording of events and their interpretation may have been made by a person who has interfered with his biases or exaggerated his own interpretations of his collection, therefore, the method of comparative-historical study requires strict adherence to the criteria of comparative-historical research methods.

Finally, historical research is that which utilizes historical sources like documents, remains, etc. to study events or ideas of the past at any remote point of time (Kothari, ١٩٨٥, p٤), and we can state the qualities of a good research including comparative-historical method research as systematic, logical, empirical and replicable (ibid., p. ٢٠-٢١).

٢. Literature Review

The emerging thinking of the term "resistive economy" has led some of the economists of the Islamic economics regardless of its conceptual framework to peripheral discussions about it, discussions that do not concern with its main elements as will be discussed in this paper. However, the paper would make its every endeavor to find and discuss some of the most relevant and important literatures in this field.

Qourba (٢٠١٦) in a research about resistive economy entitled «a critical approach to the current perceptions of the resistive economy in the economic literature in Iran» believes there is lots of interpretation of this term till introducing of Supreme Leader of Revolution, the paper tries to study the literature published on the resistive economy, considers the prevailing view of this issue, and in this regard, paper considers four main approaches that are commonly referred to in articles, research projects, and books. Finally, the consistency thinking of the resistive economy with Islamic economics, the sanction-oriented economy, the resilience of economic, and the austerity of the resistive economy will be examined and contemplated.

Tavakoli (۲۰۱۶) in his book «reading on resistive economy: the economic embankment» try as he might to make a new building and definition of resistive economy, the most of his book dedicated to the threats and components of resistive economy, the issue that could coincided with some critics. The book tries to critique most of the relevant definitions with the resistive economy while he has cited examples of the confirmation of his picked theory, the definitions of which have been quoted and criticized by the resistive economy are their perceptions. Moreover, he has tried to disprove the definitions of the resistive economy by referring to the words of the Supreme Leader, inasmuch as he has researched the resistive economy solely from the point of view of Supreme Leader of Revolution, it can be argued that Supreme Leader of Revolution would reject these views, in terms of there is nothing wrong with them, in fact, the definitions discussed in the book have pointed to some aspects of the resistive economy properly, and it is not that they are totally false.

Peighami et al. (۲۰۱۵) in their book «inquiries in resistive economy: resistive economy from the perspective of prophet Muhammad (PBUH)» contended in order to achieve an Islamic paradigm from the resistive economy into four pillars: Quran and tradition, the opinions and thoughts of the Leaders of Islamic Revolution, knowledge and human experiences and considering the conditions and timescales of Iran's economy. In this book, in order to investigate the first pillar, namely Quran and tradition which is the basis of other pillars and has a longitudinal relationship with other pillars, the Qur'anic, tradition and historical texts have been analyzed using the data theory approach. They believe that the prophet's sirat^۱ is one of the main sources of knowing religion and a good model in personal and social arenas. Hence, his sirat, in the face of economic and social threats during the Mecca and Medina economic threats, and the strategies used to establish a resistive economic system, can be used as a model for dealing with the current economic threats of the Islamic Republic of Iran. Finally, it is important to keep a careful note of the book that we do not consider the second pillar independently of value and credibility, but only if it discovers of an innocent judgment it is important for a researcher in the field of Islamic economics, in which case, it does not have to be presented as an independent pillar.

Peighami (۲۰۱۴) in his book entitled as «the lesson of speeches in resistive economy», after a comprehensive explanation of the features of the resistive economy, believes prolonged defects and structural damage were the main factor behind the introducing resistive economy in Iran, and while emphasizing that resistive economy is a native, indigenous and scientific model based on our scientific and Islamic culture, he points out that resistive economy is common in other countries and is the natural consequences and results of a bad economic situation. Furthermore, there is some point in the field of economic debate that clear and explicit relation with the issue of resistive economy requires more reflection.

^۱ Sirat Nabawiyya is the Arabic term used for the various traditional Muslim biographies of prophet Muhammad (PBUH), from which most historical information about his life and the early period of Islam is derived.

Seiflou (٢٠١٤), in his paper «the concept of resistive economy» attempts to explain the concept of resistive economy by expressing the common divisions in economic science and by determining its position in the economic science paradigm, using the method of discourse analysis of the words of the Supreme Leader of Revolution and the logical analysis. Considering that diverse dignity is used for division into economics, only those categories and divisions that are more consistent with the early versions of the concept of resistive economy are taken into account. But it is important to note that contrary to the paper's claim, resistive economy is not a strategy corresponding to the resilience economy in the conventional economy. Yes, of course, it may be, in some respects, appropriate to the conventional economy, it seems like resistive economy is the only practical aspect of the Islamic economics.

Asadi (٢٠١٤) in his paper «Islamic economics system is a complete model for resistive economy» argues economic system of Islam uses the economics rules of divine system, he also divides economic system in to three parts: «economic school» «economic science» and «institutes», and by acculturation these three main elements Islamic economy forms through fundamental framework of Islamic regime, concluding resistive economy as a production of Islamic economics. It is worth to mention that despite the accurate conclusion of the paper but precisely the qualification which is used to reach this conclusion is inaccurate.

٢. Theoretical Underpinnings

Contrary to the notion of some writers who believe that precise date for the emergence of economics cannot be determined, and argue that this science is in its modern form, in the eighteenth century by an individual named Adam Smith, who today is regarded as the father of economics it is said to have been founded by this person (Mirmoezzi & Ghaemina, ٢٠١٢, p. ٦), but economic science seems to have been established from the very beginning of the formation of social life, and from the time when human being felt that he could not act alone in fulfilling his own needs.

From the very beginning of its formation as a very primitive and simple knowledge, this science has been steadily evolving towards the undergoing changing evolution of Muslim and non-Muslim economists, but a point of this kind is of particular importance, is that several scholars such as (Motahhari, ١٩٩٤; Shahroudi et al., ١٩٩٢; Shaheed Sadr, ١٩٧٩) and others have pointed out that economists have always been trying to design a structure of this science with rational frameworks that can maximize assistance for the maximum improvement and welfare of communities.

Meanwhile, the intensification and tightening of sanctions against Iran (Seif & Hafezieh, ٢٠١٣, p. ١٨٥), the creation of crises, shocks, and rampant inflation in Iran, on the one hand, and the necessity of Iran's engagement and interaction with other countries in supplying some of its basic needs, economic and non-economic agents of the country actuated to make a choice in this regard, a policy that would benefit not only in the short term, but also in the long term, and to insure the country entirely

against these economic disadvantages, in this regard, the Supreme Leader of the Islamic Revolution in ١٣٨٠, met with the sum of entrepreneurs touched upon important points about national and international issues and introduced the resistive economy, and at the next sessions, he explained the some of the main components of this model. This is what made experts in the field of economics to theorize and maximum contribution to the illustrate and specify some main dimensions of this field.

As a result, it would appear that following a scientific and indigenous pattern derived from revolutionary and Islamic culture would be the cause of the enemy's defeat and retreat in the imposed economic war against the Iranian nation, and will also be able, in the increasing emergence of global crisis, Emphasizes and embodies an inspiring example of the Islamic economic system and provides the appropriate context and opportunity for the role of the people and economic activists to realize the economic sentiment and achieving the economic epic, therefore, it seems that if Islamic Iran follows the indigenous and scientific economic model derived from the revolutionary and Islamic culture and which is the same as the resistive economy, it shall not only overcomes all the economic problems and the enemy which rallied against this great nation with the imposition of a full-fledged economic war, but also puts a defeat and retreat, also it will be able to in a world where the risks, arising out of spontaneous transformations and uncertainties of outsiders, such as financial, economic, Politics, etc., crises are rising, preserving its achievements in various fields, and continuing the advancement and realization of the ideals and principles of the constitution and the twenty-year vision document, the economy depends on knowledge and technology, the foundation of justice, dynamic and outsourcing, and to give an inspirational model of Islamic economic system. It can be argued that the importance and motive of introducing of resistive economy with the goal of providing dynamic growth and improving the indicators of economic resistance and achieving the objectives of the ٢٠-year vision document, with a jihadist, flexible, opportunistic, productive, dynamic and endogenous approach has been introduced (Supreme Leader of Revolution, General Policies of Resistive Economy).

٤. Islamic Economics

One of the ways of examining the degree of matching and similarity of the two issues is to examine the most important component of their constituents and the measurement of their compliance with each other (Al-Mozafar, ١٤٢١ AH). In this section, we will examine the components of the Islamic economics in three steps and then by paying attention to the components of the resistive economy and its functional course, we will show that the components of Islamic economics with the components of the resistive economy expressed in the view of the Supreme Leader of the Revolution are the same.

٤,١ Definition of Islamic Economics

There's increasingly absolute tight nexus between definition of Islamic economics and realizing resistive economy in its main framework that with accurate and precise meaning of Islamic economics and its main sources of components we can somehow reach out into the specifying and fulfilling of resistive economy inside our societies and came down in favor of resolving and discussing some of our economic abstruse problems.

The question of the nature of Islamic economics arises from the growth of economics after the Renaissance in the west (Mirmoezzi, ۲۰۰۴, p. ۸۹); besides, in recognizing Islamic economics, we would not be allowed to examine it separately, for example, the Islamic belief about the sanctions on usury, apart from other components of Islamic economics; it is also not correct to consider the totality of the Islamic economics as a separate issue and as a system independent of other principles of the Islamic system, such as social and political affairs, etc., and regardless of the nature of the relations between those principles (Sadr, ۱۴۰۸ AH, p. ۲۹۱). Moreover, Islamic economics, as mentioned by Martyr Sadr, it is not considered as a science (ibid., P. ۳۱۱). But some certain scholars such as (Tavakoli, ۲۰۱۷, p. ۲۱۸) and (Haeri & Yousefi, ۲۰۰۱, p. ۲۴) believe that martyr Sadr, while denying the existence of Islamic economics, Possibilities in furtherance of realizing it have also been argued.

As for the definition of Islamic economics, there is no single definition by Muslim economists, according to some scholars, to the number of Muslim economists, we have different definitions of Islamic economics, Martyr Sadr sees Islamic economics as part of Islamic religion, includes different aspects of life, as the capitalist economy is a component of capitalist democracy that incorporates its entire system of society, these systems are different in the principles and roots that make up the system and the basis of it, for this reason the specific building of each system utterly different to the others (Sadr, ۱۴۰۸ AH, p. ۳۱۱)

The question as to what is the importance of Islamic economics and its world view, the authors of Islamic economics point out the purpose behind an Islamic economic system is not only one of problem solving, but also is a mean to achieve a *Tawhidi* community in which all individuals feel themselves to be members of the same family (Razavi, ۱۹۹۹, p. ۱۰۹). but there are some of the views of some authors that argue there are some other reasons for the importance of the study of Islamic economics, like gap in the economic literature which needs to be filled or establishment of economics doctrines of Islam is an exercise in perception of the divine will and an attempt to find solution to the problems of the creatures through the guidance of the Creator (Haq, ۱۹۹۶, p. ۷), mainly the paper won't to disavow any importance of such these reasons but as mentioned above the main issue of study the economics doctrines of Islam would be achieving a *Tawhidi* community and we acknowledge that to succeed in this transcendental purpose other mid-reasons are sometimes regarded.

To reach out to the meaning of Islamic economics there's a lot of meaning in books and papers with a small amount of defectiveness, but one of the meaning in this issue is the definition of a book entitled "principles of Islamic economics".

Economic consist of cognition, evaluation and choose the methods that mankind uses them for produce and distribution of goods and services from ambient or insusceptible sources, for the purpose of consumption (Shahroudi et al. ۱۹۹۲, p. ۳۶), this definition presents an overview of Islamic economics.

Shahroudi believes that Islamic economics has a variety of characteristics that distinguish it from other economic schools, the first type: the philosophical characteristics or, in other words, the basic concepts of Islamic economics, second type: jurisprudential specification or in other words the sources of Islamic economics, third type: legal characteristics of the Islamic economics or, in other words, economic rights, the fourth type is the economic analytical profile, which, in view of these four characteristics, reveal the fundamental differences and the nature of Islamic economics with other economic schools (Shahroudi, ۲۰۰۵, p. ۶).

Chapra considers the Islamic economics as a set of knowledge that helps human beings through the allocation and distribution of scarce resources and is in line with Islamic teachings, this rigorous and extremist series does not limit the freedom of the individual, and the imbalances of the economic and the ecological (chapra, ۲۰۰۱, p. ۳۳).

Seddiqi sees Islamic economics as Muslim scholars who respond to the economic challenges of their time, this answer comes with the help of the Quran and Sunnah, as well as wisdom and experiences (Seddiqi, ۱۹۹۲, p. ۶۹).

In general, without considering some criticisms of some of the definitions of the Islamic economics, either in terms of being comprehensive or incapacitated expressed in the definition of Islamic economics, author believes that Islamic economics is based on the normative and positive propositions of the Quran and Sunnah, which are intended to provide a scientific method and system for solving economic problems, as well as scientific discoveries and the causes of phenomena in their respective fields, and also seeks to provide a system that works in full harmony with the social, cultural, political system and in full coordination with them.

۴.۱.۱ Understanding the Islamic Economic System

The design and method of discussion in the Islamic economic system is based on the method of discovery (Yousefi, ۲۰۱۶; Shahroudi et al., ۱۹۹۲; Sadr, ۱۹۷۹) the difference in the way of discovering and establishing is that the scholar of Islamic economics in his method of establishment should first establish the general lines of the Islamic economic system, and then through the general lines extract the theory of Islamic economics, but in the way of discovering the scholar, because of the belief in the availability of these general lines, he goes directly toward them and combine and

integrate them and systematize Islamic economics according to his available sub-systems. One of the most important points in this type of extraction of the theory of Islamic economics is that the researcher of Islamic economics is not allowed to arbitrarily devise and formulate an economic theory, regardless of the existing sub-systems.

٤,٢ The Main Sources of the Discovery of the Islamic Economic System

Paying attention to the main sources of the discovery of the Islamic economic system and the importance of discovering them as a sub-system of Islamic economics can make a significant contribution to understanding that all the components that can be extracted from these sources in order to formulate the theory of the Islamic economic system are precisely those components that have been used in different papers in explaining the structural framework of the resistive economy, we first refer to these three main sources in passing, and then we look at the structural framework of the resistive economy, and we show clearly that these components are not only extracted from these main sources of Islamic economics, but there is an overlap between the components of the resistive economy and Islamic economics, and in fact, it is not that the resistive economy is composed of components of which the Islamic economy to be absent.

٤,٢,١ Verses and Hadiths

The purpose of this source, are verses and traditions that directly illustrate some dimensions of Islamic economics, such as verses of the prohibition of riba, these verses depict some general lines of Islamic economics.

٤,٢,٢ Analysis and Summing up of Economic Rights

From the set-up and organize of a set of civil laws that are common in the guidance and implication of a general line, one can draw a path in the general direction of Islamic economics, for example, there are the following edicts about money:

١. Riba is forbidden.
٢. Trading in order to escape from the riba, namely a commodity that is priced at \$ ٧٠٠, added \$ ١٠٠٠٠ of cash for \$ ١٠٠٠٠ in terms of credit, such transaction is null and void (Imam Khomeini, ١٩٩٢).
٣. The sale of a \$ ٩٠٠ check trade in of a \$ ١٠٠٠ check, in terms of credit, if it is to escape from riba, it is null and void (ibid).
٤. Buying and selling real money, such as gold and silver coin, it is necessary to exchange money and goods in a same transaction (Imam Khomeini, ١٩٨٧).
٥. If the seller sells the money in a short bill, and takes the money in return to the transaction, the transaction is null and void (Imam Khomeini, ١٩٩٢).
٦. Selling money over its real treasure, although in cash, is free of charge, but it is not permissible to do so on credit (Sadr, ١٤٠٠).

By analyzing these edicts, one can conclude that interest rate, although significant in the theories of money in the Bank of Rabawi and plays a significant role, but in the Islamic economic system, it is abolished and ineffective in economic events.

۴.۲.۳ Economic Concepts

The interpretation and attitude of Islam toward ownership, profit, poverty and other economic issues is a fundamental source for discovering some of the fundamental dimensions of Islamic economics (Shahroudi et al., ۱۹۹۲)

۵. Resistive Economy

The Supreme Leader of the Islamic Revolution, in the context of a debate presented the resistive economy, that the country was attacked by the US, including imposing the most severe sanctions on the country, which made most of the definitions of the resistive economy after September ۲۰۱۰, that introduced by Supreme Leader of the Revolution in a meeting with entrepreneurs, to the issues like resilience and economic models that show resistance against external pressure and make them to an opportunity, on the other hand especially because the economy was added to the term "resistive", most scholars in the field of Islamic economics moved toward definitions of this issue, in which the aspect of economic resistance was its appearance. However, although we do not intend to undermine the overall definition of these interpretations of resistive economy, but some considerations seem to emerge from such perceptions of economic resistance, and one of the main considerations is a superficial and one-dimensional look at the issue of resistive economy.

۶. Components of Resistive Economy

Pay attention to the context of the General Policies of Resistive Economy, shows that resistive economy is an economic, with a jihadist, flexible, optimistic, productive, endogenous, forward, outward-oriented approach, and management of consumption and avoiding prodigality, and with its main component namely: Guardianship, these components form the general structure and objectives of these general policies.

In addition, a general overview of the components of the resistive economy shows that because of the fact that the Supreme Leader of the Revolution introduced this model in circumstances of boycott, so the components of this model were presented to enhance the vulnerability in this area, this component because they want to strengthen the indigenous economy and reduce the vulnerability of the infidels as the most important cause of sanctions against Iran, can be deriving from the verses in the Quran, implying the non-prescribing of the infidel domination of Muslims, and the degradation of Islamic dignity (e.g. Baqarah, ۱۰۵; al-Imran, ۱۹۶; Nisa, ۱۳۹ or ۱۴۱).

In explaining these components, we give some of the most important examples as an example of our claim in the absence of any difference between resistive economy and Islamic economics, because the analysis of the other components is similar to each other.

٦.١ Jihadist Approach

The main indicators of the jihadist approach are double quest and doing things for divine pleasure, and the main source of the discovery of this approach is mainly the return of the verses and traditions. In this regard, it is necessary to note that the jihadi culture in verses and traditions only does not include the military warfare approach (A Group of Scholars, ٢٠١٦) but also includes political, economic, or cultural confrontation, for example, God Almighty in strengthening our jihadist spirit about the slogan "we can" in the economic war with the infidels, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ ﴿الأنفال، ١٥﴾

O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.

Although this verse has been revealed on the battlefield of the Muslims with the infidels, but it may be possible to use it also that in the face of economic affairs with the infidels, the verse says that O Muslims, do not turn them back and say that we cannot and there is nothing but escape or surrender to them, but rather you should to say we can, and resist them, and the believers must know that ultimate victory will be the believer as God has pointed out in various cases.

The importance of the jihadi approach has also been emphasized in verses and traditions, for example, Allah Almighty states in verse ٥٢ of Surah al-Furqān:

فَلَا تُطِعِ الْكَافِرِينَ وَ جَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿الفرقان، ٥٢﴾

Therefore, listen not to the unbelievers, but strive against them with the utmost strenuousness.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿الإسراء، ١٩﴾

And whosoever desires the world to come and strives after it as he should, being a believer those, their striving shall be thanked.

In a tradition, Imam Ali (as) highlights the importance of Jihad:

فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ ﴿نهج البلاغه، خطبه ٢٧﴾

Jihad is a door of the gates of Paradise opened by God for the sake of his disciples.

All of these cases of Jihad in verses and traditions are not specific to the wartime period and include the economic arena.

٦.٢ Management of Consumption and Avoiding Prodigality

The Supreme Leader points out in the explanation of one of the components of resistive economy that the issue of consumption management is one of the pillars of the resistive economy, namely, balanced consumption and avoidance of prodigality.

All government agencies, NGOs, peoples and families should pay attention to this issue, which is really jihad. Today, avoiding waste of resources and paying attention to the balance of consumption is undoubtedly a jihadist movement in front of the enemy, one can claim that this has reward of jihad in the God's way (Supreme Leader of Revolution, ٢٠١٢)

There are several verses in this field that warns the believer from prodigality and squander (e.g. Araf, ٣١; Esra, ٢٦; Younes, ١٢; Taha, ١٢; Fourqan, ٦٧)

٦,٣ Endogenous Approach

The Supreme Leader, in explaining the role of supporting domestic products in the growth of Iran's economy, states: branches of government try to use no non-Iranian production, they should make every endeavor to do this, and the people also use domestic production instead of use of goods with well-known foreign brands, some of people just for the name, to show off, look for foreign brands in different fields, the people themselves should close the way of using foreign goods (Supreme Leader Leadership, ٢٠١٢).

In this regard, there are verses in the field of the prohibition of business with infidels, and they can be described in two categories of verses that speak of the blessings of not having commerce with the infidels, and verses that point to the ill consequences of trafficking in infidels.

٦,٣,١ Verses that Refer to the Effects of not Trading with Them

This first tribe of verses is divided into two categories:

٦,٣,١,١ God's Provision

رُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْحَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ ﴿بقره، ٢١٢﴾

It can be said that the verse seeks to point out that the infidels, the life of the world are adorned with them and they are mocking the believer, but God says to the believers that if he does the virtue God will give you a provision. An example of this verse is the word "piety" that can be used in terms of time and place and has its specific similitude, and one example is the non-exportation of foreign goods, especially when it is similar to that produced inside the country; in this context, the Nemouneh interpretation according to this verse, believes that it would perhaps be possible to use "without reckoning"¹ this account that God will provides provision for believers in the future without reckoning, just as this meaning has come to pass with the advancement of Islam. God's provision in terms of without reckoning to those who believe in faith, indicates that God's rewards and merits are never as much as our deeds, but according to His grace, and we know that His grace is not limited (Makarem Shirazi, ١٩٩٢, Vol. ٢, P. ٩٢). And as mentioned in the verse, one of the

¹ بِغَيْرِ حِسَابٍ

conditions for the fulfillment of this provision by God is the observance of piety in the sense that its explanation passed, by the servants.

٦,٣,١,٢ Divine Nursing

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ (هود، ١١٣)

In this verse, whosoever is meant by the wrongdoers, it is possible to refer to verse ٢٥٤ of the sura of Baqara, which is meant for the infidels:

الْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

Therefore, in this verse, He says that lean not on the infidels, and one of the examples of this reliance it can be that without maintaining the aspects of independence and preserving the interests of Muslims, the believers seek improvement of economic, political, social, and etc., economic relations, with the establishment of commercial relations with the infidels, under any circumstances, even if they are not adhering to their contracts. Therefore, believers should refrain from relying on the wrongdoers according to the meaning that passed, if they wish to have not been subjected to divine fire, and there is a helper for them.

٦,٣,٢ Verses that Point to the Ill Consequences of Trafficking in Infidels

This second tribe of the verses is divided into two categories, namely:

٦,٣,٢,١ Adherence to Infidels and Disbelief of Man

قُلْ أَطِيعُوا اللَّهَ وَ الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٢٢٢﴾

This verse can be used, in circumstances that even the infidels want to trade with believers, have been ordered to believers not to follow them. And in verse ١٤٩, the same surah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

If you obey the unbelievers, as al-Mizan has mentioned in it, they will turn you upon your heels, and you will turn about losers, Tabataba'i writes in the following verse in his interpretation: that they will disbelieve you. (Tabataba'i, ١٣٩٠ AH, Vol. ٤, p. ٤٣) As can be used from the mention of the phrase *لَا يُحِبُّ الْكَافِرِينَ*, and just after *تَوَلَّوْا* mention, the failure to follow the command of God and the apostle (including those commands of prohibition of friendship with infidels) shall place human beings among the infidels, which Allah says does not like them, in other verses, Allah says:

فَلَا تُطِيعُوا الْكَافِرِينَ وَ جَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

and the verse that says:

وَلَا تُطِيعُوا الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ دَعَا أَذَاهُمْ وَ تُوَكَّلْ عَلَى اللَّهِ وَ كَفَىٰ بِاللَّهِ وَكِيلاً ﴿٤٨﴾

These verses indicate clearly that the believers should not rely on infidels for their provision, and infidels for their disbelief, although they have plenty of property but are losers, but the believers to the divine verses have guaranteed their provision, Therefore, it should not be assumed that a profitable business, forms with a business relationship with infidels, because the key to the heavens and the earth is in his hands.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

So, perhaps, in the first view, one assumes that any adherence to infidels causes human disbelief, and if a Muslim asks for an infidel about an address and he follows that path that he has said, such a person will be covered by this verse. but, at the end of this argument, it was disputed that the meaning of adherence is not ever adherence, it is meant by obedience, which God and imams forbade and illustrated by paper.

٦.٣.٢.٢ Gehenna, the Result of Welfare in the Shadow of Interaction with Infidels

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

Blasphemy is the cause of perdition, and the property of the infidels does not benefit for themselves, nor for those who associate with them in accordance with the verses by transaction, and cannot be sought for more comfort in business with the infidels by make a trade, because as verse ٣٢ of Surah al-Imran and similar verses can be used; anyone who commits business with them, except in cases of prevaricate and urgency, as mentioned in verse ٢٨ of that Sura, will be among them, and according to the divine promise infidels will be in the fire of hell forever.

At the end of the description of some of the main components of the resistive economy, another of the reasons for the lack of any difference between the two systems namely: Islamic economics and resistive economy is that all of these components that we examined from the resistive economy and those that were not investigated are below the definition we have made of Islamic economics in section ٤,١.

٦.٤ Guardianship

٦.٤.١ Definition

The guardianship or Velayat has been taken from the root of the word Valy, and is meant to be a friend and follower. Also, Lassan al-Arab (١٤١٤ AH) speaks of Ibn Arabi, that the term is told someone who likes that person and obeyed it, and this word is placed against the term 'Adha or Adow' (Ibn-Manzour, Vol ١٥, p. ٤١١); (Azhari, Vol ١٥, p. ٣٢١),^١ therefore, what is meant by the word of Velayat is a form of

^١ و الولي: الصديق و النصير. ابن الأعرابي: الولي التابع المحب، و قال أبو العباس أي من أحببني و تولااني فليتولاه. و الموالاة: ضد المعادة، و الولي: ضد العدو، و يقال منه تولااه. و قوله عز وجل: فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا.

adherence to and follow-up of the person, that such adherence can be done from a tyranny or from a right person.

Moreover, what is considered by the Velayat-e Faqih is not from the Takvin Velayat, nor from the type of the legislature, nor the type of Velayat for the dead and the incapable, but is the directorial Velayat for the Islamic society which is to implement the sentences and realizing religious values, fostering the talents of the people of community and bringing them to perfection and excellence in their own right (Javadi Amoli, ٢٠١٢, p. ١٢٩)

٦,٤,٢ The Necessity of Guardianship

The principle of the necessity of the Velayat Faqih as an issue which is the guarantor of the implementation of divine ordinances during the time of occultation is the case of many scholars of Islam (e.g. Mesbah Yazdi, ٢٠١٥; Najafi, ١٩٨٣), but it can be argued that the issue of the necessity of the Velayat Faqih, is the issue that is accepted by all Muslims, but the difference regarding the Velayat-e Faqih is about the scope and extent of the involvement of the comprehensive jurisprudent.

In fact, the necessity of the existence of such an issue, given the existence of many verses and traditions in this context, can easily be verified, in addition, if a person has a brief overview of the totality and content of the traditions of the Ahlul Bayt (PBUT), finds that the content of these traditions indicates the necessity of the existence of the Velayat-e Faqih, because in variant of cases such as: incapables, dead, etc., they order Muslims refer to the comprehensive Faqih.

Imam Ali (as) in answer to Khawarijj, who only believed in the Velayat of Allah, says:^١

It is necessary for people to have a ruler, corrupt or just, although this tradition expresses the necessity of the existence of the Velayat in general, but in other traditions like those of Imam Sadiq (as) is said that: this ruler should be the person who is the knowledgeable of halal and haram issues, which is not the result of the traditions ruling of corrupt.

٦,٤,٣ Velayat as the Main Component

One of the main reasons why it is necessary to implement all the programs of the Islamic country on the basis and supervision of the Velayat, can be found in a tradition quoted Omar ibn Han'dalah on the book Kafi (١٤٢٩ AH, p. ١٥٧):

عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا يَكُونُ بَيْنَهُمَا مُنَازَعَةٌ فِي دِينٍ أَوْ مِيرَاثٍ فَيَتَحَاكَمَانِ إِلَى السُّلْطَانِ وَ إِلَى الْقُضَاةِ أَيَجِلُّ ذَلِكَ؟ قَالَ (ع) مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الْجِبْتِ وَ الطَّاغُوتِ الْمُنْهَوِيِّ عَنْهُ وَ مَا حَكَمَ لَهُ بِهِ فَإِنَّمَا يَأْخُذُ سُحْتًا وَ إِنْ كَانَ حَقُّهُ ثَابِتًا لَهُ لِأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ.

^١ لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ وَ يَسْتَمْتَعُ فِيهَا الْكَافِرُ وَ يُبْلَغُ اللَّهُ فِيهَا الْأَجَلَ وَ يُجْمَعُ بِهِ الْفِيءُ وَ يُقَاتَلُ بِهِ الْعَدُوُّ وَ تَأْمَنُ بِهِ السُّبُلُ وَ يُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِيِّ حَتَّى يَسْتَرِيحَ بَرٌّ وَ يَسْتَرَاحَ مِنْ فَاجِرٍ (نهج البلاغة، ٨٢/٤٠).

This tradition implies that the controversy between these two individuals was personal and was not a matter for the government or the Islamic community, and these two people take it for granted that asking for such a case, they should visit the Sultan, and they are asking whether the resolution of the dispute in the case of the ruler is corrupt, correct or not? Nevertheless, Imam (as) ordered them that the judiciary was not correct, and the continuation of the tradition requires that the judiciary should be from the one who narrates our traditions, and who acknowledges lawful, divine prohibitions and our judgments.

Another point of this tradition is that in this matter Imam (as) tells them that the ruler of the tyrant, even if he rightfully determines, is not such a correct statement, this statement of imam implies that even in a personal matter, the existence of a ruler that is approved by us is necessary, therefore, it can be concluded in the preponderant way that in the macro-scale patterns of the country, the existence of the Velayat-e Faqih, is necessary for the implementation of these rulings through the channel of Velayat-e Faqih, and in the conflict between justice and Velayat, the Velayat is superior to justice.

۷. Why Resistive Economy

Why the Supreme Leader of the Islamic Revolution has interpreted this model to a resistive economy, and no other terms, such as: knowledge-based economy, resilient economy, justice-based economy, etc., there is two main reasons for such a naming, the first reason concerns with his spoke about using the term progress instead of the word development in the Islamic-Iranian Pattern of Progress, for which he named it, he contended that I insist on using the word of progress, because the word development has a certain semantic load, it also has its own specific requirements by using this specific term, for this reason, the Supreme Leader of the Revolution used a term that was not identical to the literature of conventional economics, although the same terms as the resistive economy existed in the conventional economics literature.

The second reason for using the resistive economy, rather than the well-known words equivalent to this term, relates to the current situation of the country, because Iranian's economic problems faces the cruel sanctions of the US against this grand nation thus, the Supreme Leader, by insisting on the term "resistive" economy, and not the similar ones, have demanded that Islamic economics, even under banning conditions, also has healing prescriptions, it is clear that the use of the similar words to resistive economy could have protested that this is in fact a kind of Western modeling in solving problems of the Islamic Republic, in addition, the use of the term "resistive" implies a special emphasis on this model in solving the current economic problems of the country, including sanctions, while this pattern for all periods and applies to all conditions.

۸. Conclusion

Resistive economy can save the country from the current crisis and, moreover, protect the country from inevitable dangers in the future, with its proper definition and understanding in the first place among economic policymakers of the country, and secondarily among the masses as one of the vital elements of the resistive economy, as stated in paragraph ١ of the General Policies of Resistive Economy.

In defining and recognizing the conceptual framework of this model, it is necessary to state that resistive economy is no different from Islamic economics, and all the components that the Islamic economics possesses is a possession of resistive economy as well, in fact, the resistive economy is an actuality aspect of Islamic economics, because the recognition of the main sources of the discovery of the components of the Islamic economics, with a comparative study of the components of the resistive economy, shows that there is no difference between these components. However, the results of the paper have shown that principles of resistive economy are made up of components according to which it is same to the components of Islamic economics.

Resistive economy is a model derived from the main sources of Islamic economics with a jihadist, flexible, opportunistic, productive, forward, and endogenous approach; these components form the general structure and objectives of these general policies. But all of these components are around a main core, which consistency of all the executive patterns in the Islamic system depends on that, including the implementation of a resistive economy, and that is Velayat or Guardianship by Islamic jurisprudence, which according to the author's research after introducing the term by Supreme Leader of Revolution in September ٢٠١٠, in none of the research on resistive economy has not been mentioned so far.

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