**In the Name of the Highest**

# Characteristics of Jews in the Quran and Strategies for Confronting Zionism and Global Arrogance with an Emphasis on the Quranic Thoughts of Imam Khamenei


## Abstract

This article employs a descriptive-analytical method to examine Quranic characterizations of Jews, categorized into doctrinal, ethical, and social domains, and proposes strategies to counter adversaries, particularly Zionist Jews, drawing on Quranic teachings. Doctrinal characteristics include defiance of divine signs, distortion of God's words, denial of the Prophet Muhammad (s), worship of desires, and fearing humans over God. Ethical traits encompass arrogance, envy, ignorance, hardness of heart, and worldly attachment, while social characteristics involve deceit, unlawful consumption, exclusivist claims, enmity toward God and His Messenger (s), disunity, and covenant-breaking. Quranic strategies, as elucidated in Imam Khamenei's speeches, inform two domains of response to adversaries: (١) Personal Strategies, encompassing the cultivation of faith, reliance on divine providence, engagement in supplication, enhancement of rational discernment, and preparation for the reappearance of Imam Mahdi (a); and (٢) Social Strategies, comprising the promotion of communal unity, jihad of clarification, instillation of hope, identification of adversaries and their tactics, development of military capabilities, and sustained resistance. This research underscores the historical and ongoing adversarial dynamics between Muslims and Zionist Jews, highlighting the need to counter their multifaceted assaults on beliefs, ethics, and societal cohesion, offering a framework to safeguard Islamic communities through informed, Quranic-based strategies. The implementation of these strategies strengthens individuals and society to confront the enemy's hybrid warfare and guides the noble Iranian nation toward the peaks of dignity and authority.



**Keywords:** Quranic strategies, Imam Khamenei, Jews, Islamic resistance, Zionist adversaries.


## Introduction

The ongoing conflict between the Israeli regime and civilians, including children, in Gaza and other regions has resulted in widespread destruction, displacement of families, and a profound erosion of human dignity under the weight of global hegemony and imperialist ideologies. This crisis underscores the critical need to examine the characteristics of the Jews through the lens of Quranic verses and to formulate strategies to counter their actions. The injustices, oppressions, and

brutalities witnessed today expose the arrogance and supremacist tendencies of Zionist ideology, revealing its toxic theological underpinnings. While oppressors and perpetrators are often glorified for their atrocities, the oppressed and homeless endure suffering in silence, facing cold, hunger, and a lack of medical aid, finding solace only in reuniting with their deceased kin. Some inhabitants of this world, though outwardly human, are deemed worse than the vilest of creatures, as articulated in the Quran: *"... They are like cattle; rather they are more astray. It is they who are the heedless"*[1] *(Quran ٧:١٧٩).*

This study aims to investigate the characteristics and behaviors of Jews as portrayed in the Quran, while formulating strategies for confrontation based on the Quranic verses with emphasis on Imam Khamenei's speeches.

Babak Mashhadi

**Literature Review**

Among the works related to the topic of the current research, the following can be listed:

Ākhundī's (٢٠٠٦) study, "A Sociological Look at the Jewish Community in the Quran," [in Persian] analyzes over ٣٧٠ Quranic verses using *tafsīrs* (*Al-Mīzān, Nimūnih, Majmaʿ al-Bayān*) to identify fifteen cultural, social, and ethnic characteristics of Jews, offering a sociological framework to guide Muslim interactions with Jewish communities today. Similarly, Al-Nakhli's (٢٠٢٠) article "Analysis of the Social Characteristics of the Jews in the Holy Quran" (٢٠٢٠) describes Jews as prophet descendants with a Bedouin and Hebrew identity, but notes their deviation into polytheism, prophet rejection, and moral failings like betrayal, leading to divine punishments; it advises Muslims to recognize their enmity and prioritize piety.

Shomali's (٢٠١٧) doctoral dissertation, "The Behavior of Children of Israel in the Quran and Bible and Contrasting it with the Zionism's Behavior," [in Persian] highlights negative portrayals of the Children of Israel in both scriptures, linking these traits to Zionist leaders' actions, which exploit Jewish identity for political and expansionist aims despite lacking religious grounding.

Al-Masʿūdī's (٢٠٢٠) master's thesis, "The Jewish Character Based on the Qur'an and Interpretive Narrations," [in Arabic] alleges inherited Jewish traits like covenant-breaking, hypocrisy, usury, and distortion of divine messages, shaping their historical societal interactions.

The current research distinguishes itself from prior research by proposing Quranic strategies to counter hybrid warfare—particularly that waged by Zionist Jews—while emphasizing the statements of Imam Khamenei. Additionally, it provides a comprehensive analysis of Jewish characteristics across three key domains: beliefs, ethics, and society, thereby illuminating the multifaceted and often obscured dimensions of this community.

**Zionism**

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١. (... أُولئِكَ كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ أُولئِكَ هُمُ الْغافِلُونَ) (الأعراف/١٧٩)

“Zion” denotes a prominent hill in Jerusalem where the City of David was founded, serving as a focal point for Jewish cultural and religious life. In biblical and extended usage, it symbolically represents the divine household, encompassing the Israelite nation and its faith, the Christian Church, heaven as the ultimate destination for believers, or a physical place of worship like a synagogue or meeting-house. “Zionism” is a modern Jewish movement dedicated to establishing a national homeland for the Jewish people in Palestine, emphasizing their collective resettlement and self-determination. Following the establishment of the State of Israel in ١٩٤٨, the movement has primarily focused on supporting and advancing the development of the Israeli state (Oxford English Dictionary ١٩٨٩, ٢٠:٨١٢; see Medoff & Waxman ٢٠٠٩, ٢٣٣; Sokolow ١٩١٩, pp. ٢٦٥-٢٦٧).

About “Zionism,” Imam Khamenei states: “We do not regard Zionism as a creed or a religion, nor do we equate it with Judaism. There are many principled and honorable Jews worldwide who vehemently oppose Zionism. It is, rather, a fascist, political, and aggressive ideology that cannot sustain itself except through oppression, injustice, and the appropriation of lands belonging to disadvantaged and deprived Muslims” (Khamenei ٢٠١٣, ٥٤; see Khamenei, August ٨, ١٩٨٠, https://khl.ink/f/٢٧١٨٤). Also, he states: “Approximately a century ago, a Zionist core emerged in Europe, driven by a motive of vengeance against humanity, which began to expand and grow. This group was not antagonistic toward a specific nation but harbored enmity toward humanity as a whole. The reason for this stemmed from the fact that, over many centuries, Jews were consistently subjected to oppression, persecution, and humiliation by various nations and governments” (Khamenei ٢٠١٣, ٥٥).

Some of the characteristics of the Jews as mentioned in the Quran are as follows:

## ١. Doctrinal Characteristics

### ١،١. Defiance of the signs of God and Distortion of the Words of God

A group of verses in *Sūrat Āl ʿImrān* speak about the Jews’ disbelief in God’s signs as revealed in the Quran:

> **(وَدَّتْ طائِفَةٌ مِنْ أَهْلِ الْكِتابِ لَوْ يُضِلُّونَكُمْ وَ ما يُضِلُّونَ إِلاَّ أَنْفُسَهُمْ وَ ما يَشْعُرُونَ * يا أَهْلَ الْكِتابِ لِمَ تَكْفُرُونَ بِآياتِ اللَّهِ وَ أَنْتُمْ تَشْهَدُونَ * يا أَهْلَ الْكِتابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْباطِلِ وَ تَكْتُمُونَ الْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ) (آل‌عمران/٦٩-٧١)**
>
> *“A group of the People of the Book were eager to lead you astray; yet they lead no one astray except themselves, but they are not aware. O People of the Book! Why do you defy Allah’s signs while you testify [to their truth]? O People of the Book! Why do you mix the truth with falsehood, and conceal the truth while you know [it]?” (Quran ٣:٦٩-٧١)*

The Quranic phrase, “*while you testify*,” where bearing witness signifies direct presence and sensory perception, there is an indication that the intended meaning of their disbelief in the signs of God is their denial of the Prophet (s) as the promised prophet foretold in the Torah and the Gospel, despite their recognition of the correspondence between the signs and attributes described in these scriptures and the Prophet’s characteristics (Ṭabāṭabāʾī ١٩٩٦, ٣:٢٥٦).

The verse ٧٩ of *Sūrat al-Baqarah* warns the Jews who distort the Book:

(فَوَيْلٌ لِلَّذينَ يَكْتُبُونَ الْكِتابَ بِأَيْديهِمْ ثُمَّ يَقُولُونَ هذا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَناً قَليلاً فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْديهِمْ وَ وَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ) (البقرة/٧٩)

*"So woe to those who write the Book with their hands and then say, This is from Allah, that they may sell it for a paltry gain. So woe to them for what their hands have written, and woe to them for what they earn!" (Quran ٢:٧٩)*

The attributes of the Prophet of Islam (s) were recorded in the Torah, and upon the emergence of the Prophet (s), the Jews recognized that these attributes corresponded to him. However, a group of Jewish scholars, fearing the loss of their material interests and the wealth they received from the people, altered the attributes in the Torah and recited these modified descriptions to the public to convince them that the Prophet of Islam (s) was not the promised messenger. The aforementioned verse refers to this matter and strongly condemn it (see Riḍā'ī Iṣfahānī ٢٠٠٩, ١:٣١٠, Ṭabarsī ١٩٩٣, ١:٢٩٢).

The only verse in which the word "*wayl*" (woe) is used three times is this very verse, which highlights the danger of worldly and self-serving scholars who manipulate religion. Indeed, woe be upon them for the objective and means they have chosen, as both lead to the path of perdition (Riḍā'ī Iṣfahānī ٢٠٠٩, ١:٣١١). Ibn Abbas stated that "*wayl*" (woe) in the verse refers to torment, and it has also been said that it refers to a mountain in Hell. Al-Khidrī narrated from the Prophet (s) that it is a valley in Hell into which the disbeliever falls for forty years before reaching its bottom (Ṭabarsī ١٩٩٣, ١:٢٩٢).

Another Quranic verse which attests to the Jews' distortion of the words of God is: *"Among the Jews are those who pervert words from their meanings ... Allah has cursed them for their faithlessness, so they will not believe except a few"*[٢] *(Quran ٤:٤٦).* ʿAllāmah Ṭabāṭabā'ī states: "The distortion occurs either through altering the placement of words by advancing, delaying, omitting, or adding, as is attributed to the existing Torah, or through interpreting the statements of Moses (a) in the Torah and those of other prophets (a) in a manner contrary to their intended true meaning. This is exemplified by their misinterpretation of the glad tidings concerning the Prophet Muhammad (s) in the Torah, as well as their earlier misinterpretation of the glad tidings regarding the Messiah (a)" (Ṭabāṭabā'ī ١٩٩٦, ٤:٣٦٤).

### ١,٢. Denying the Prophet (s)

The verse ١٠٥ of *Sūrat al-Baqarah,* reveals the exclusive and jealous nature of the faithless Jews:

(ما يَوَدُّ الَّذينَ كَفَرُوا مِنْ أَهْلِ الْكِتابِ وَ لاَ الْمُشْرِكينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَ اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظيمِ) (البقرة/١٠٥)

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٢. (مِنَ الَّذينَ هادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَواضِعِهِ ... لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلا يُؤْمِنُونَ إِلاَّ قَليلاً) (النساء/٤٦)

*"Neither the faithless from among the People of the Book, nor the idolaters, like that any good be showered on you from your Lord; but Allah singles out for His mercy whomever He wishes, and Allah is dispenser of a mighty grace" (Quran ٢:١٠٥)*

It has been narrated from Imam Ali (a) and Imam Baqir (a), that "*khayr*" (good) here means prophethood. The faithless among the People of the Book and the idolaters, due to enmity and jealousy, disliked the revelation of the Quran to the Prophet (s) which included the sharīʿa (Ṭabarsī ١٩٩٣, ١:٣٤٤).

ʿAllāmah Ṭabāṭabāʾī states: "If the intended meaning of 'the People of the Book' refers specifically to the Jews, as appears evident due to the preceding discourses being directed toward them, then describing them as 'the People of the Book' serves to indicate the reason, namely that, because they are people of a scripture, they resent the revelation of the Book to the believers, as it entails the invalidation of their exclusive claim to the status of being the people of the Book. This resentment stems from their begrudging attitude toward something they do not possess, and it constitutes an opposition to God Almighty in the vastness of His mercy and the greatness of His grace" (Ṭabāṭabāʾī ١٩٩٦, ١:٢٤٨). Therefore, resentment and jealousy for what they do not possess and the good bestowed on others was another characteristic of the Jews who despised to see any people besides themselves receiving divine mercy.

As verse ١٩٩ of *Sūrat Āl ʿImrān*[٣] reveals, accepting the prophethood of the Prophet Muhammad (s) is a sign of genuine faith. This verse clarifies the nature of authentic faith for the People of the Book, which merits divine reward. It requires a holistic belief that spans past and present, embracing the Torah, the Gospel, and the Quran, along with the prophets of previous times and the final Prophet, Muhammad (s). Such comprehensive faith is essential for attaining divine recompense (Javādī Āmulī ٢٠٠٩, ٥:٧١). The Jews who rejected his prophethood out of envy and arrogance, deprived themselves of the divine mercy revealed in the person of the Prophet Muhammad (s).

### ١،٣. Worship of Desires and Rejection of Truth

One of the points this verse highlights regarding the Jews is their tendency to follow their base desires and disregard the truth:

**(وَ لَنْ تَرْضى عَنْكَ الْيَهُودُ وَ لاَ النَّصارى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدى وَ لَئِنِ اتَّبَعْتَ أَهْواءَهُمْ بَعْدَ الَّذي جاءَكَ مِنَ الْعِلْمِ ما لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَ لا نَصيرٍ) (البقرة/١٢٠)**

*"Never will the Jews be pleased with you, nor the Christians, unless you followed their creed. Say, 'Indeed it is the guidance of Allah which is the [true] guidance.' And should*

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٣. **(وَ إِنَّ مِنْ أَهْلِ الْكِتابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَ ما أُنْزِلَ إِلَيْكُمْ وَ ما أُنْزِلَ إِلَيْهِمْ خاشِعينَ لِلَّهِ لا يَشْتَرُونَ بِآياتِ اللَّهِ ثَمَناً قَليلاً أُولئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَريعُ الْحِسابِ) (آل‌عمران/١٩٩)**

*"Indeed among the People of the Book there are surely some who have faith in Allah, and in what has been sent down to you, and in what has been sent down to them. Humble toward Allah, they do not sell the signs of Allah for a paltry gain. They shall have their reward near their Lord; indeed Allah is swift at reckoning" (Quran ٣:١٩٩)*

*you follow their desires after the knowledge that has come to you, you will not have against Allah any guardian nor any helper" (Quran ٢:١٢٠)*

Consequently, those who seek truth and speak rightfully can never gain their approval unless they abandon their own faith and principles and adhere to the creed of those who have founded their religion upon their whims and desires. ʿAllāmah Ṭabāṭabā'ī interprets the verse as a critique of a group that enforces a doctrine based on subjective inclinations rather than divine guidance. The verse rejects such human-constructed creeds as lacking legitimacy and emphasizes that true guidance originates solely from Allah. It instructs individuals to adhere only to divine truth, dismissing alternative doctrines as inauthentic (Ṭabāṭabā'ī ١٩٩٦, ١:٢٦٥).

### ١،٤. Fearing humans instead of God

Verse ١٣ of *Sūrat al-Ḥashr* refers to this characteristic of the Jews: *"Indeed they have a greater awe of you in their hearts than of Allah. That is because they are a lot who do not understand"*[٤] *(Quran ٥٩:١٣).* The absence of fear of God leads to pervasive dread of all things, particularly of steadfast and faithful adversaries. This is due to their ignorance. The term "*rahba*" (awe) denotes a profound, anxiety-laden fear that manifests in actions, as seen in the Banū Naḍīr's self-inflicted destruction. This verse specifically refers to the defeat of the Banū Naḍīr by the Muslims, yet its message conveys a universal truth: the human heart cannot hold both fear of God and fear of worldly entities, as all are subject to divine authority. Those who honor God and recognize His omnipotence have no cause to fear anything else (Makārim Shīrāzī ١٩٩٥, ٢٣:٥٣٠-٥٣١).

## ٢. Ethical Characteristics

### ٢،١. Arrogance

"Arrogance" is a spiritual trait and a state that arises in a person when they perceive themselves as greater and better than others, considering themselves important, precious, and noble, while viewing others as insignificant and contemptible. The difference between "arrogance" (*takabbur*) and "self-conceit" (*ʿujb*) is that self-conceit involves self-admiration and honoring oneself and one's actions without regard for others, whereas an arrogant person believes themselves to be superior to others (Dastghayb ٢٠٠٩, ٢:٧٣).

The verse ٦ of *Sūrat al-Jumuʿah*, is clear evidence of the arrogant nature of the Jews:

**(قُل يا أَيُّهَا الَّذينَ هادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِياءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صادِقينَ) (الجمعة/٦)**

*"Say, 'O Jews! If you claim that you are Allah's favorites, to the exclusion of other people, then long for death, should you be truthful'" (Quran ٦٢:٦)*

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٤. **(لَأَنْتُمْ أَشَدُّ رَهْبَةً في صُدُورِهِمْ مِنَ اللَّهِ ذلِكَ بِأَنَّهُمْ قَوْمٌ لا يَفْقَهُونَ) (الحشر/١٣)**

Other similar verses such as verse ١٨ of *Sūrat al-Mā'idah, "The Jews and the Christians say, 'We are Allah's children and His beloved ones.'…"*[٥] *(Quran ٥:١٨)*, verse ١١١ of *Sūrat al-Baqarah, "And they say, 'No one shall enter paradise except one who is a Jew or a Christian…"*[٦] *(Quran ٢:١١١)*, verse ٩٤ of *Sūrat al-Baqarah*, "*Say, If the abode of the Hereafter with Allah were exclusively for you, and not for other people, then long for death, should you be truthful"*[٧] *(Quran ٢:٩٤)*, Show the arrogant and selfish nature of the Jews who imagined to have a distinct status before God.

Arrogance is a sin which caused Satan to be expelled from his status because he considered himself better than Adam (a) and refused to prostrate before him when God ordered them to prostrate: *"'Get down from it!' He said. 'It is not for you to be arrogant therein. Begone! You are indeed among the degraded ones'"*[٨] *(Quran ٧:١٣)*. Pharaoh's crimes and claims stemmed from his arrogance and lack of faith: *"Moses said, 'Indeed I seek the protection of my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning'"*[٩] *(Quran ٤٠:٢٧)*. The arrogant deprive themselves of the Divine mercy in the world and in the hereafter: *"On the Day of Resurrection you will see those who attributed lies to Allah with their faces blackened. Is not the [final] abode of the arrogant in hell?"*[١٠] *(Quran ٣٩:٦٠)*.

When Imam Sadiq (a) was questioned about a minimum degree of atheism, the Imam (a) said, "Arrogance is its minimum"[١١] (Kulaynī ١٩٨٦, ٢:٣٠٩). Imam Baqir (a) says: "Whoever in his heart may have an amount of arrogance of the size of an atom he will not be able to enter paradise"[١٢] (ibid, ٢:٣١٠). Imam Ali (a) says: "Arrogance grips the hearts just like a fatal poison"[١٣] (Tamīmī Āmudī ١٩٨٩, ١١٢); "Beware of arrogance, for indeed it is the greatest of sins and the vilest of faults, and it is the ornament of the Devil"[١٤] (ibid, ١٦٦); "The worst of all woes of the intellect is arrogance"[١٥] (ibid, ٤١٢).

### ٢,٢. Envy

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٥. **(وَ قالَتِ الْيَهُودُ وَ النَّصارى نَحْنُ أَبْناءُ اللَّهِ وَ أَحِبَّاؤُهُ...) (المائده/١٨)**

٦. **(وَ قالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلاَّ مَنْ كانَ هُوداً أَوْ نَصارى...) (البقرة/١١١)**

٧. **(قُلْ إِنْ كانَتْ لَكُمُ الدَّارُ الآخِرَةُ عِنْدَ اللَّهِ خالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صادِقِينَ) (البقرة/٩٤)**

٨. **(قالَ فَاهْبِطْ مِنْها فَما يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيها فَاخْرُجْ إِنَّكَ مِنَ الصّاغِرِينَ) (الأعراف/١٣)**

٩. **(وَ قالَ مُوسى إِنِّي عُذْتُ بِرَبِّي وَ رَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لا يُؤْمِنُ بِيَوْمِ الْحِسابِ) (غافر/٢٧)**

١٠. **(وَ يَوْمَ الْقِيامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللهِ وُجُوهُهُمْ مُسْوَدَّةٌ أَ لَيْسَ فِي جَهَنَّمَ مَثْوىً لِلْمُتَكَبِّرِينَ) (الزمر/٦٠)**

١١. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبَانٍ عَنْ حُكَيْمٍ قَالَ: «سَأَلْتُ أَبَا عَبْدِ اللَّهِ ٧ عَنْ أَدْنَى الْإِلْحَادِ فَقَالَ إِنَّ الْكِبْرَ أَدْنَاهُ».

١٢. عَنْهُ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ٨ قَالا: «لَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

١٣. «الْكِبْرُ يُسَاوِرُ الْقُلُوبَ مُسَاوَرَةَ السُّمُومِ الْقَاتِلَةِ».

١٤. «إِيَّاكَ وَ الْكِبْرَ فَإِنَّهُ أَعْظَمُ الذُّنُوبِ وَ أَلْأَمُ الْعُيُوبِ وَ هُوَ حِلْيَةُ إِبْلِيسَ».

١٥. «شَرُّ آفَاتِ الْعَقْلِ الْكِبْرُ».

In verse ١٠٩ of *Sūrat al-Baqarah*, one of the root causes of the Jews' enmity towards Muslims is introduced:

**(وَدَّ كَثيرٌ مِنْ أَهْلِ الْكِتابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إيمانِكُمْ كُفَّاراً حَسَداً مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَ اصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَديرٌ) (البقرة/١٠٩)**

*"Many of the People of the Book are eager to turn you into unbelievers after your faith, out of their inner envy, [and] after the truth had become manifest to them. Yet excuse [them] and forbear until Allah issues His edict. Indeed Allah has power over all things" (Quran ٢:١٠٩).*

*"Many of the People of the Book" (Quran ٢:١٠٩)* is reported to refer to Ḥayy ibn al-Akhtab and some of his associates among the fervent Jews (Ṭabāṭabā'ī ١٩٩٦, ١:٢٤٨). This verse is another evidence if the envious nature of the Jews. Ayatullah Makārim states that *"... out of their inner envy..." (Quran ٢:١٠٩)* may point to the idea that envy can occasionally be expressed through an objective, adorned with a religious hue. Nevertheless, the envy displayed by them in this regard was devoid of even this pretense, being solely of a personal character (Makārim Shīrāzī ١٩٩٥, ١:٤٠١).

There are a number of hadiths which describe the nature of envy: "The roots of disbelief are three: Greed, Self-aggrandizement, and Envy … Envy led one of the sons of Adam to murder his own brother"[١٦] (Kulaynī ١٩٨٦, ٢:٢٨٩). "The corruption of religion is envy, conceit, and pride"[١٧] (ibid, ٢:٣٠٧). In the aforementioned hadiths, envy is described as something that corrupts and spoils one's religion and faith, and as such exposes one to disbelief. In another hadith, envy is equal to polytheism: "Satan says to his soldiers, 'Throw unto them envy and tyrannical transgression; in the sight of Allah these two are equal to polytheism'"[١٨] (ibid, ٢:٣٢٧). This is because out of envy, selfishness, ignorance, or other reasons, many people opposed their prophets despite manifest signs which attested to the truth of their missions, and as such, they became servants of their selfish desires instead of God.

Imam Kazim (a) in a part of his advice to Hisham, says: "O Hisham, one who wants self-sufficiency without property, comfort for his heart from the evil of jealousy and the safety of his religion should pray to Allah, the Most Glorious, to perfect his Intellect…"[١٩] (Kulaynī ١٩٨٦, ١:١٨). Imam Ali (a) says: "The jealous one is angry at destiny"[٢٠] (Tamīmī Āmudī ١٩٨٩, ٦٨). Thus, the Jews who rejected the Prophet (s) demonstrated a deficiency in intellect and failed to accept the

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١٦. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ٧: «أُصُولُ الْكُفْرِ ثَلَاثَةٌ الْحِرْصُ وَ الِاسْتِكْبَارُ وَ الْحَسَدُ ... وَ أَمَّا الْحَسَدُ فَابْنَا آدَمَ حَيْثُ قَتَلَ أَحَدُهُمَا صَاحِبَهُ».

١٧. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ٧: «آفَةُ الدِّينِ الْحَسَدُ وَ الْعُجْبُ وَ الْفَخْرِ».

١٨. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ٧ قَالَ: «يَقُولُ إِبْلِيسُ لِجُنُودِهِ أَلْقُوا بَيْنَهُمُ الْحَسَدَ وَ الْبَغْيَ فَإِنَّهُمَا يَعْدِلَانِ عِنْدَ اللَّهِ الشِّرْكَ».

١٩. أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ لِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ٧: «... يَا هِشَامُ مَنْ أَرَادَ الْغِنَى بِلَا مَالٍ وَ رَاحَةَ الْقَلْبِ مِنَ الْحَسَدِ وَ السَّلَامَةَ فِي الدِّينِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي مَسْأَلَتِهِ بِأَنْ يُكَمِّلَ عَقْلَهُ ...».

٢٠. «الْحَسُودُ غَضْبَانُ عَلَى الْقَدَرِ».

will of God, who had appointed Prophet Muhammad (s) as His final Messenger. Their animosity towards Muslims stemmed from envy and arrogance, which eroded their faith like a consuming fire, leading them to deny the clear evidence of the Prophet Muhammad's prophethood.

### ٢,٣. Ignorance

One of the characteristics attributed to the Jews in the Quran is their exclusivism stemming from ignorance or self-superiority, which they even expressed toward Christians, who were also considered People of the Book. The verse ١١٣ of *Sūrat al-Baqarah* states:

> **(وَ قالَتِ الْيَهُودُ لَيْسَتِ النَّصارى عَلى شَيْءٍ وَ قالَتِ النَّصارى لَيْسَتِ الْيَهُودُ عَلى شَيْءٍ وَ هُمْ يَتْلُونَ الْكِتابَ كَذلِكَ قالَ الَّذينَ لا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيامَةِ فيما كانُوا فيهِ يَخْتَلِفُونَ) (البقرة/١١٣)**
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> *"The Jews say, 'The Christians stand on nothing,' and the Christians say, 'The Jews stand on nothing, though they follow the [same] Book. So said those who had no knowledge, [words] similar to what they say. Allah will judge between them on the Day of Resurrection concerning that about which they used to differ" (Quran ٢:١١٣)*

Ignorance and pride are the roots of many moral corruptions and ethical evils. Satan, due to his arrogance and ignorance regarding the station of Prophet Adam (a), disobeyed the divine command and was consequently cursed and expelled. Imam Hassan Askari, commenting on the relevant verse, states: "These individuals are mere imitators without proof, reciting the Book without contemplation, so as to act upon its obligations and thereby free themselves from misguidance"[٢١] (Baḥrānī ١٩٩٥, ١:٣٠٩). Ayatullah Makārim Shīrāzī writes: "The phrase 'stand on nothing' indicates that they hold no significant standing before God, or that their religion and beliefs are of little consequence... Despite possessing divine scriptures that could guide them in these matters, it is astonishing that they utter such statements, which have no basis other than prejudice, enmity, and obstinacy... This verse identifies the primary source of prejudice as ignorance and lack of knowledge, for ignorant individuals are often confined to their own environment, rejecting anything beyond it. They cling steadfastly to the beliefs they have known since childhood, even if those beliefs are superstitious and baseless, while denying anything else" (Makārim Shīrāzī ١٩٩٥, ١:٤٠٦-٤٠٧).

### ٢,٤. Hardness of heart

The Quran says about the Jews: *"Then, because of their breaking their covenant We cursed them and made their hearts hard: they pervert words from their meanings, and have forgotten a part of what they were reminded. You will not cease to learn of some of their treachery, excepting a few of them. Yet excuse them and forbear. Indeed Allah loves the virtuous"*[٢٢] *(Quran ٥:١٣).* In a hadith in *al-Kāfī*, it is narrated: "It is in the conversations of Moses with Allah, the Most Majestic, the Most Holy, 'O Moses, do not prolong your hopes in the world; it hardens your heart and the hardhearted

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[٢١] . «... هؤلاء و هؤلاء مقلدون بلا حجة، و هم يتلون الكتاب فلا يتأملونه، ليعملوا بما يوجبه فيتخلصوا من الضلالة ...».

[٢٢] . **(فَبِما نَقْضِهِمْ ميثاقَهُمْ لَعَنَّاهُمْ وَ جَعَلْنا قُلُوبَهُمْ قاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَواضِعِهِ وَ نَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَ لا تَزالُ تَطَّلِعُ عَلى خائِنَةٍ مِنْهُمْ إِلاَّ قَليلاً مِنْهُمْ فَاعْفُ عَنْهُمْ وَ اصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنينَ) (المائده/١٣)**

people are far away from Me"[٢٣] (Kulaynī ١٩٨٦, ٢:٣٢٩). Imam Ali (a) says: "There are two kinds of motivations, one from Satan and one from the angel. The motivation from the angel is tenderheartedness and sharp understanding, and the motivation from Satan is confusion and hardheartedness"[٢٤] (ibid, ٢:٣٣٠).

The heinous crimes committed in Gaza is clear evidence of this characteristic of the Zionist Jews, about which the Supreme Leader says: "… the crimes committed by the Zionist criminals during the historic events of Gaza- the genocide of civilians, the destruction of defenseless homes, the murder of infants, the bombing of schools and mosques, the use of phosphorous bombs and other outlawed weapons- all this following an almost two-year blockade on supplies of food, medicine, fuel and other essentials of life for the people, and numerous other crimes- proved that the savage and criminal instincts of the leaders of the fake Zionist state have not changed in the least since the early decades of the disaster in Palestine" (Imam Khamenei, Leader's Inaugural Address to the Fourth International Conference for Support of Palestine, March ٤, ٢٠٠٩, https://B٢n.ir/fd١٣٤٨).

### ٢،٥. Love of the world

In "His Supplication on the Day of ʿArafa," Imam Sajjad (a) says: "Root out from my heart the love of this vile world, which keeps from everything which is with Thee, bars from seeking the mediation to Thee, and distracts from striving for nearness to Thee!"[٢٥] (Ṣaḥīfah ٤٧:١٠٩). This supplication highlights the cause of being distant from God and the root of what bars us from seeking nearness to God; that is, "the love of this vile world." Imam Ali (a) about the love of the world says: "The love of the world is the root of all sins."[٢٦] About the Jews' love of the world, The Quran says: *"Surely, you will find them the greediest for life, of all people, even the idolaters. Each of them is eager to live a thousand years, though it would not deliver him from the punishment, were he to live [that long]. And Allah sees best what they do"*[٢٧] *(Quran ٢:٩٦).*

## ٣. Social Characteristics

### ٣،١. Telling lies and eating the unlawful

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[٢٣]. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ قَالَ: «فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ع يَا مُوسَى لَا تُطَوِّلْ فِي الدُّنْيَا أَمَلَكَ فَيَقْسُوَ قَلْبُكَ وَ الْقَاسِي الْقَلْبِ مِنِّي بَعِيدٌ».

[٢٤]. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ٧ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ٧: «لَمَّتَانِ لَمَّةٌ مِنَ الشَّيْطَانِ وَ لَمَّةٌ مِنَ الْمَلَكِ فَلَمَّةُ الْمَلَكِ الرِّقَّةُ وَ الْفَهْمُ وَ لَمَّةُ الشَّيْطَانِ السَّهْوُ وَ الْقَسْوَةُ».

[٢٥]. «وَ انْزِعْ مِنْ قَلْبِي حُبَّ دُنْيَا دَنِيَّةٍ تَنْهَى عَمَّا عِنْدَكَ، وَ تَصُدُّ عَنِ ابْتِغَاءِ الْوَسِيلَةِ إِلَيْكَ، وَ تُذْهِلُ عَنِ التَّقَرُّبِ مِنْكَ».

[٢٦]. «حبّ الدّنيا رأس كلّ خطيئة».

[٢٧]. **(وَ لَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلى حَياةٍ وَ مِنَ الَّذينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَ ما هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذابِ أَنْ يُعَمَّرَ وَ اللَّهُ بَصيرٌ بِما يَعْمَلُونَ) (البقرة/٩٦)**

Telling lies and eating unlawful money are two characteristics of the Jews: *"... and the Jews who eavesdrop with the aim of [telling] lies [against you] ...They are the ones whose hearts Allah did not desire to purify. For them is disgrace in this world, and there is a great punishment for them in the Hereafter"*[٢٨] *(Quran ٥:٤١).* In the next verse, this tendency of the Jews is emphasised by being repeated, and another characteristic is added to it: *"Eavesdroppers with the aim of [telling] lies, eaters of the unlawful ..."*[٢٩] *(Quran ٥:٤٢). "... the Jews who eavesdrop with the aim of [telling] lies [against you]" (Quran ٥:٤١)* can have two interpretations: ١. They listen attentively to the Prophet's words, but this listening is not for understanding or obeying; rather, it is to find a pretext for denial and slander against him; ٢. They frequently listen to the falsehoods of their leaders but are unwilling to accept the truth (Makārim Shīrāzī ١٩٩٥, ٤:٣٨٤). The term "*suḥt*" originally denotes the act of stripping off skin or extreme hunger. Subsequently, it has come to signify "any unlawful wealth," particularly "bribery," as such assets drain the purity, vitality, and blessings from human society, much like peeling the bark from a tree causes it to wither or die (ibid, ٤:٣٨٦).

### ٣،٢. Exclusiveness and false hopes

The verse, *"And they say, 'No one shall enter paradise except one who is a Jew or a Christian.' Those are their [false] hopes! Say, 'Produce your evidence, should you be truthful'"*[٣٠] *(Quran ٢:١١١),* shows the false nature of their hopes and its empty nature unsupported by evidence and intellect.

Another false hope that the Jews expressed was their short abode in hell. As the Quran states: *"And they say, 'The Fire shall not touch us except for a number of days.' Say, 'Have you taken a promise from Allah? If so, Allah shall never break His promise. Or do you ascribe to Allah what you do not know?'"*[٣١] *(Quran ٢:٨٠).* In a hadith narrated on this verse from Imam Ḥasan al-ʿAskarī, it is stated that certain Jews, characterized by their persistent defiance and hypocrisy, outwardly professed faith while secretly plotting against the Prophet Muhammad (s) and his companions. They claimed exemption from prolonged divine punishment, asserting that *"The Fire shall not touch us except for a number of days."* This belief was rooted in their familial and marital ties with Muslims. They concealed their disbelief from the Prophet (s) and his companions, despite being fully aware of their own hypocrisy, in order to protect their kin (Baḥrānī ١٩٩٥, ١:٢٥٩).

The belief in Jewish racial superiority, claiming their sinners face only brief punishment before eternal paradise, reflects their arrogance. This claim lacks logic, as divine reward and punishment apply equally to all. The Quran refutes this, stating that their claim falls into one of two categories: either they must have received a specific covenant from God—which they have not—or they are

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٢٨. (وَ مِنَ الَّذينَ هادُوا سَمَّاعُونَ لِلْكَذِبِ ... أُولئِكَ الَّذينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيا خِزْيٌ وَ لَهُمْ فِي الْآخِرَةِ عَذابٌ عَظيمٌ ) (المائدة/٤١)

٢٩. (سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ ...) (المائدة/٤٢)

٣٠. (وَ قالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلاَّ مَنْ كانَ هُوداً أَوْ نَصارى تِلْكَ أَمانِيُّهُمْ قُلْ هاتُوا بُرْهانَكُمْ إِنْ كُنْتُمْ صادِقينَ) (البقرة/١١١)

٣١. (وَ قالُوا لَنْ تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْداً فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ ما لا تَعْلَمُونَ ) (البقرة/٨٠)

falsely attributing lies to God. The subsequent verse articulates a universal and rational principle, declaring: *"Certainly whoever commits misdeeds and is besieged by his iniquity such shall be the inmates of the Fire, and they shall remain in it [forever]"*[٣٢] *(Quran ٢:٨١)* (Makārim Shīrāzī ١٩٩٥, ١:٣٢٢). The next verse, "*And those who have faith and do righteous deeds, they shall be the inhabitants of paradise; they shall remain in it [forever]"*[٣٣] *(Quran ٢:٨٢)*, refers to the principle of salvation and its determining factors, identifying two criteria for salvation: faith and righteous deeds (Riḍā'ī Iṣfahānī ٢٠٠٩, ١:٣١٤).

### ٣،٣. Enmity against God and His Messenger

Verse ٤ of *Sūrat al-Ḥashr* recounts the fate of the Jews of *Banū Naḍīr* who received their due punishment:

**(ذلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَ رَسُولَهُ وَ مَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَديدُ الْعِقابِ) (الحشر/٤)**

*"That is because they defied Allah and His Messenger; and whoever defies Allah, indeed Allah is severe in retribution" (Quran ٥٩:٤)*

The narrative of the *Banū Naḍīr* illustrates the consequences faced by those who reject truth and justice, driven by arrogance and self-interest. It underscores Divine power and the Prophet's truthfulness while serving as a cautionary example for others with similar behaviors. The verse (Quran ٥٩:٤) clarifies that their punishment, both worldly and otherworldly, resulted from their opposition to God and His Messenger (s) (Makārim Shīrāzī ١٩٩٥, ٢٣:٤٩٣-٤٩٤).

### ٣،٤. Lack of unity

Verse ١٤ of *Sūrat al-Ḥashr* refers to lack of unity as another characteristic of the Jews: *"... You suppose them to be a body, but their hearts are disunited. That is because they are a lot who do not apply reason"*[٣٤] *(Quran ٥٩:١٤).* While you may see them as united in harmony and solidarity, their hearts are actually divided, lacking true unity, which is the primary reason for their disgrace and defeat. They are a people without understanding; had they possessed reason, they would have come together and strengthened their resolve (Ṭabāṭabā'ī ١٩٩٦, ١٩:٢١٣).

### ٣،٥. Breaking covenants

God says: *"Certainly We took a pledge from the Children of Israel, and We sent apostles to them. Whenever an apostle brought them that which was not to their liking, they would impugn a part of them, and a part they would slay"*[٣٥] *(Quran ٥:٧٠).* This covenant appears to be the same one

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٣٢. **(بَلى مَنْ كَسَبَ سَيِّئَةً وَ أَحاطَتْ بِهِ خَطيئَتُهُ فَأُولئِكَ أَصْحابُ النَّارِ هُمْ فيها خالِدُونَ) (البقرة/٨١)**

٣٣. **(وَ الَّذينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أُولئِكَ أَصْحابُ الْجَنَّةِ هُمْ فيها خالِدُونَ) (البقرة/٨٢)**

٣٤. **(...تَحْسَبُهُمْ جَميعاً وَ قُلُوبُهُمْ شَتَّى ذلِكَ بِأَنَّهُمْ قَوْمٌ لا يَعْقِلُونَ) (الحشر/١٤)**

٣٥. **(لَقَدْ أَخَذْنا ميثاقَ بَني إِسْرائيلَ وَ أَرْسَلْنا إِلَيْهِمْ رُسُلاً كُلَّما جاءَهُمْ رَسُولٌ بِما لا تَهْوى أَنْفُسُهُمْ فَريقاً كَذَّبُوا وَ فَريقاً يَقْتُلُونَ) (المائدة/٧٠)**

alluded to in verse ٩٣ of *Sūrat al-Baqarah*, namely, the covenant to act in accordance with what God had revealed to them; however, they not only failed to uphold this covenant but also, whenever a prophet brought a command contrary to their desires and whims, they would deny some and kill others whom they could not prevent from exerting influence through mere denial (Makārim Shīrāzī ١٩٩٥, ٥:٢٩). This characteristic of the Jews has been emphasised in verse ١٥٥ of *Sūrat al-Nisā'*: *"Then because of their breaking their covenant, their defiance of Allah's signs, their killing of the prophets unjustly and for their saying, 'Our hearts are uncircumcised.' Rather Allah has set a seal on them for their unfaith, so they do not have faith except a few"*[٣٦] *(Quran ٤:١٥٥).*

Imam Khamenei says: "… as soon as the Zionists wrongly assumed that their problems had been solved and that the Palestinian people were no longer able to resume their Intifada and engage in a new struggle against the occupiers, they repudiated the Oslo Accords and announced that the agreements were not valid any more. This was a clear sign of the covetous and treacherous nature of the Israeli officials. Consequently, the Palestinian people, who had obtained nothing from the Oslo Accords and the compromise process, realized that they had no option but to launch a second Intifada in order to restore their rights" (Imam Khamenei, Leader's speech at the International Conference in Support of the Palestinian Intifada, April ٢٤, ٢٠٠١, https://B٢n.ir/de٨٢٣٥).

| Category | Characteristics |
|---|---|
| **Doctrinal Characteristics** | Defiance of divine signs, distortion of God's words, denial of the Prophet Muhammad (s), worship of desires and rejection of truth, fearing humans over God |
| **Ethical Characteristics** | Arrogance, envy, ignorance, hardness of heart, love of the world |
| **Social Characteristics** | Deceit and consumption of unlawful gains, claims of exclusive salvation and harboring false hopes, enmity toward God and His Messenger, lack of communal unity, violation of divine covenants |

**General Strategies**

Some of the general strategies to counter the Zionists or any other enemies based on the teachings of the Quran with emphasis on the speeches if the Supreme Leader of the Islamic Republic of Iran, Imam Khamenei can be categorized into personal and social domains.

**١. Personal domain**

**١,١. Faith**

Faith is the cornerstone of victory. The Quran says: "…Those *who were certain they will encounter Allah said, 'How many a small party has overcome a larger party by Allah's will! And Allah is*

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٣٦. (فَبِما نَقْضِهِمْ ميثاقَهُمْ وَ كُفْرِهِمْ بِآياتِ اللَّهِ وَ قَتْلِهِمُ الْأَنْبِياءَ بِغَيْرِ حَقٍّ وَ قَوْلِهِمْ قُلُوبُنا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْها بِكُفْرِهِمْ فَلا يُؤْمِنُونَ إِلاَّ قَليلاً ) (النساء/١٥٥)

*with the patient'"*[٣٧] *(Quran ٢:٢٤٩).* Imam Khamenei says: "… the Islamic resistance of Lebanon that comprises only a few thousand youths who are armed with the weapon of faith disturbed the calm of this regime and its supporters. These brave and faithful youths drove Israeli forces out of southern Lebanon in a humiliating manner without making any concessions to this regime" (Imam Khamenei, Leader's speech at the International Conference in Support of the Palestinian Intifada, April ٢٤, ٢٠٠١, https://B٢n.ir/de٨٢٣٥).

### ١،٢. Trust in God

In *Sūrat al-Mā'idah*, there is reference to the fact that trust in God is an attribute of the believers: *"and in Allah let all the faithful put their trust"*[٣٨] *(Quran ٥:١١).* The Quran says: *"And whoever puts his trust in Allah, He will suffice him"*[٣٩] *(Quran ٦٥:٣).* Imam Ali (a) says: "The root of the heart's strength is in putting [one's] trust in Allah"[٤٠] (Tamīmī Āmudī ١٩٨٩, ١٩٨). Imam Khamenei says: "Now this usurper regime- which with its army and weapons backed by the U.S. military and political support flaunted a fearsome and undefeatable facade during the last several decades- has twice been forced to suffer defeat by the forces of resistance fighting with trust in God and the people, rather than reliance on arms and equipment" (Imam Khamenei, Leader's Inaugural Address to the Fourth International Conference for Support of Palestine, March ٤, ٢٠٠٩, https://B٢n.ir/fd١٣٤٨). Imam Khamenei says: "The victory of Muslims in their struggle against enemies of Islam in southern Lebanon, which seemed to be an unequal confrontation, once again showed the justness of Islamic resistance and highlighted the fact that if Muslims trust the promise of the Almighty and struggle for the sake of Allah, their victory will be certain" (Imam Khamenei, Leader's speech at the International Conference in Support of the Palestinian Intifada, April ٢٤, ٢٠٠١, https://B٢n.ir/de٨٢٣٥).

### ١.٣. Employing the weapon of supplication and weeping

In the Quran, God says: *"Your Lord has said, 'Call Me, and I will answer you!' Indeed those who are disdainful of My worship will enter hell in utter humility"*[٤١] *(Quran ٤٠:٦٠).* "*Daʿawtu Allāh*" (I invoked Allah) means I beseeched Him with my request, expressing my desire for the goodness that is with Him (Fayyūmī ١٩٩٣, ٢:١٩٤). "*Duʿā*" refers to the desire towards Allah, the Exalted, for the goodness that is with Him, and the act of beseeching Him with a request. This is exemplified in His saying: "*Supplicate your Lord, beseechingly and secretly"*[٤٢] *(Quran ٧:٥٥)* (Ḥusaynī

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٣٧. (... قالَ الَّذينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَليلَةٍ غَلَبَتْ فِئَةً كَثيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرينَ) (البقرة/٢٤٩)

٣٨. (وَ عَلَى اَللهِ فَلْيَتَوَكَّلِ اَلْمُؤْمِنُونَ) (المائدة/١١)

٣٩. (وَ مَنْ يَتَوَكَّلْ عَلَى اَللهِ فَهُوَ حَسْبُهُ) (الطلاق/٣)

٤٠. «أَصْلُ قُوَّةِ الْقَلْبِ التَّوَكُّلُ عَلَى اللَّهِ».

٤١. (وَ قالَ رَبُّكُمُ ادْعُوني أَسْتَجِبْ لَكُمْ إِنَّ الَّذينَ يَسْتَكْبِرُونَ عَنْ عِبادَتي سَيَدْخُلُونَ جَهَنَّمَ داخِرينَ) (غافر/٦٠)

٤٢. (اُدْعُوا رَبَّكُمْ تَضَرُّعاً وَ خُفْيَةً) (الأعراف/٥٥)

Zubaydī ١٩٩٣, ١٩:٤٠٥). The single root in this term is requesting something to be directed towards, desired, or approached (Muṣṭafawī ١٩٨٩, ٣:٢١٧).

In the *Duʿā Kumayl*, the supplicant implores God: "Show mercy to those whose sole capital is hope and whose weapon is weeping"[٤٣] (Ṭūsī ١٩٩٠, ٢:٨٥٠). *Al-Kāfī* incorporates a book on prayer, comprising multiple chapters that encompass a collection of hadiths narrated by the Infallibles (a). These hadiths elucidate the profound significance of prayer and supplication within Islamic tradition. About the significance of prayer, The Prophet (s) says: "'Should I guide you to a weapon that will save you from your enemies and increase your means of living?' They said, 'Yes, (O Messenger of Allah).' The Holy Prophet said, 'Pray and plead before Allah for help night and day; prayer is the weapon of believing people'"[٤٤] (Kulaynī ١٩٨٦, ٢:٤٦٨). Imam Sajjad (a) says: "Prayer and pleading before Allah for help, repels the misfortune that has already come down and that which has not yet come down"[٤٥] (ibid, ٢:٤٦٩). Imam Sadiq (a) says: "Prayer and pleading before Allah for help, repeals what is already determined, even after it is firmly established. Thus, increase your prayers; it is the key to all favors, success and need. What is with Allah, the Most Majestic, the Most Holy, cannot be achieved by any means other than prayer and any door that is knocked very often will sooner or later open up to the one knocking"[٤٦] (ibid, ٢:٤٧٠).

About supplication, Imam Khamenei says: "Praying means speaking to Allah the Exalted and asking for His help. … The people can eliminate many problems by praying, by supplicating, by relying on the immaculate Imams (a) and asking them to intercede on their behalf and by referring to the Holy Prophet of Islam (s)" (Imam Khamenei, Imam Khamenei's advice to the people on Coronavirus, March ٣, ٢٠٢٠, https://B٢n.ir/sx٤٣٧٥). Also, he says: "Praying and Supplicating to God is the believer's asset, the refuge for the distressed and the bond between the weak and ignorant human and the overflowing Source of knowledge and power. Without a spiritual relationship with God and without supplicating one's needs to the inherently Indispensable, mankind is lost, desperate and squandered on the arena of life: *'Say, What store my Lord would set by you were it not for your supplication?' (Quran ٢٥:٧٧).* The best supplication is that which derives from passionate recognition of God and mystical insight of human's needs. This can only be found in the school of the Prophet Muhammad (s) and his immaculate household, who are the beneficiaries and heirs of the prophet's wisdom and sagacity" (Khamenei, Ayatullah Khamenei's commentary on the Shaʿbāniyah Invocation, December ٢٢, ١٩٩٠, https://B٢n.ir/tf٦٦٣٥).

Supplication and weeping constitute two potent instruments in confronting adversaries. These spiritual tools possess the capacity to transform adversities and alter outcomes determined by divine providence for a nation or its foes. Consequently, a faithful nation that acknowledges God as the sole source of power and places its trust in Him remains confident that God will seek its

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٤٣. «... ارْحَمْ مَنْ رَأْسُ مَالِهِ الرَّجَاءُ وَ سِلَاحُهُ الْبُكَاءُ ...».

٤٤. وَ بِإِسْنَادِهِ قَالَ قَالَ النَّبِيُّ ﷺ: «أَ لَا أَدُلُّكُمْ عَلَى سِلَاحٍ يُنْجِيكُمْ مِنْ أَعْدَائِكُمْ وَ يُدِرُّ أَرْزَاقَكُمْ قَالُوا بَلَى قَالَ تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَ النَّهَارِ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ».

٤٥. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ ٧ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ٧ يَقُولُ: «الدُّعَاءُ يَدْفَعُ الْبَلَاءَ النَّازِلَ وَ مَا لَمْ يَنْزِلْ».

٤٦. الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ٧ يَقُولُ: «الدُّعَاءُ يَرُدُّ الْقَضَاءَ بَعْدَ مَا أُبْرِمَ إِبْرَاماً فَأَكْثِرْ مِنَ الدُّعَاءِ فَإِنَّهُ مِفْتَاحُ كُلِّ رَحْمَةٍ وَ نَجَاحُ كُلِّ حَاجَةٍ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِالدُّعَاءِ وَ إِنَّهُ لَيْسَ بَابٌ يُكْثَرُ قَرْعُهُ إِلَّا يُوشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ».

ultimate good, responding to sincere prayers in due time. Accordingly, such a nation persists in unwavering prayer and supplication until God fulfills what is most befitting.

### ١.٤. Strengthening rationality

Numerous Quranic verses invite humans to thinking. For instance, in *Sūrat al-Baqarah*, in two verses God uses the same expression which shows the significance of reflection: *"Thus does Allah clarify His signs for you so that you may reflect"*[٤٧] *(Quran ٢:٢١٩,٢٦٦).* "*Al-fikrah*" is a driving force for knowledge towards the known; "*al-tafakkur*" (reflection) is the movement of that force according to the intellect's perception, and this is specific to humans, not animals" (Rāghib Iṣfahānī ١٩٩١, ٦٤٣). Imam Ali (a) says: "Thinking leads to virtue and to acting virtuously"[٤٨] (Kulaynī ١٩٨٦, ٢:٥٥).

Imam Khamenei says: "By relying on Islam, the Islamic Ummah can save the world which is drowned in lust, rage, ignorance, selfishness and egotism. The essence of all Islamic teachings and concepts is that people's behavior and movement in life should not be controlled by lust and rage. Its essence is that selfishness should not lead human beings and human societies. Rather, they should be led by reason and piety" (Khamenei, Muhammad (s) is a role model not only for the Muslims but also for the entire humanity, April ١٤, ٢٠٠٤, https://B٢n.ir/sz٤٧١٢).

A nation endowed with robust rationality is not readily susceptible to deception or intimidation by the multifaceted stratagems of its adversaries. Instead, guided by sound reason toward reliance on divine providence and faith, such a nation advances with confidence, surmounting obstacles. Moreover, it recognizes that the challenges imposed by enemies serve as instruments of divine testing, which may also present opportunities for both spiritual growth and material progress and fortitude.

### ١,٥. Preparation for the Reappearance of Imam Mahdi (a)

The Quran says: *"He, who created death and life that He may test you [to see] which of you is best in conduct. And He is the All-mighty, the All-forgiving"*[٤٩] *(Quran ٦٧:٢).* The intent behind God's trial is a form of cultivation and development. This entails drawing human beings into the arena of action, thereby enabling them to become seasoned, tested, purified, and refined, ultimately rendering them worthy of divine proximity (Makārim Shīrāzī ١٩٩٥, ٢٤:٣١٦-٣١٧). The divine tests preceding the reappearance of Imam Mahdi (a) are very difficult, necessitating strong faith and unwavering steadfastness to adequately prepare the requisite grounds. In this regard, Imam Khamenei says: "You dear youth who are starting your life and work, should try to prepare the

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٤٧. **(كَذٰلِكَ يُبَيِّنُ اللهُ لَكُمُ اَلآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ) (البقرة/٢٦٦،٢١٩)**

٤٨. مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ٧ قَالَ أَمِيرُ الْمُؤْمِنِينَ ٧: «إِنَّ التَّفَكُّرَ يَدْعُو إِلَى الْبِرِّ وَ الْعَمَلِ بِهِ».

٤٩. **(الَّذي خَلَقَ الْمَوْتَ وَ الْحَياةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً وَ هُوَ الْعَزيزُ الْغَفُورُ) (الملک/٢)**

grounds for the promised era, when there is no trace of oppression; when human mind and intellects are more active and flourishing that ever before; when nations do not fight … when all across the world, there will be peace and security… For the reappearance of the promised Imam Mahdi (may our spirits be sacrificed for him) the ground needs to be prepared. And that is achievable by acting upon Islamic laws and the rule of Quran and Islam. As I said, it is narrated that: 'by God, you will be tested, and by God you will be sifted.'[٥٠] This great trial which faces the followers and the Shia of Imam Mahdi (may our spirits be sacrificed for him) is a test of making efforts for fulfilling the rule of Islam (Khamenei, Statements at the Gathering of the People of Qom: Anniversary of the Birth of Ḥaḍrat-i Valī-yi ʿAṣr (May Allah Hasten His Honorable Reappearance), February١٩, ١٩٩٢, https://B٢n.ir/eh٤٩٤٩).

## ٢. Social domain

### ٢,١. Unity

The Quran invites Muslims to unity: *"Hold fast, all together, to Allah's cord, and do not be divided [into sects]…"*[٥١] *(Quran ٣:١٠٣).* The Quranic exegetes have mentioned different possibilities about the "*Allah's cord*." These possibilities are seen in hadiths as well. Regarding the meaning of "*Allah's cord*" exegetes have proposed various interpretations: some identify it as the Quran, others as Islam, and still others as the infallible Imams (a). However, neither these hadiths nor those interpretations conflict with one another, for the "*Allah's cord*" encompasses any means of connection to God, whether that means be Islam, the Quran, or the Prophet (s) and his *Ahl al-Bayt* (a) (Makārim Shīrāzī ١٩٩٥, ٣:٢٨-٢٩).

Imam Khamenei says: "We all speak about unity, but we should show unity in action. Unity means that we should strengthen and highlight our similarities more than our differences" (Khamenei, Leader's Speech to Members of Assembly of Experts, September ١٦, ٢٠١٠, https://B٢n.ir/nx٣٩٣١). About the enemies' plan to undermine the unity of Muslims, Imam Khamenei says: "The enemies of Islam have always tried to undermine unity among Muslims by fomenting division and ethnic and sectarian conflicts in order to prepare the ground for their domination of Islamic countries. … The occupation of Palestine was based on a complicated and multifaceted plan that was aimed at undermining the unity and solidarity of Muslims and preventing the reestablishment of powerful Islamic states" (Khamenei, Leader's speech at the International Conference in Support of the Palestinian Intifada, April ٢٤, ٢٠٠١, https://B٢n.ir/de٨٢٣٥).

### ٢.٢. Jihad of clarification

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٥٠. وَ أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى الْعَلَوِيُّ الْعَبَّاسِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ٧ يَقُولُ: «وَ اللَّهِ لَتُمَيَّزُنَّ وَ اللَّهِ لَتُمَحَّصُنَّ ...». (غیبت نعمانی، ص٢٠٥)

٥١. **(وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَميعاً وَ لا تَفَرَّقُوا ...) (آل‌عمران/١٠٣)**

About the definition of "jihad of clarification" Imam Khamenei says: "Why do we call it, "jihad of clarification"? This is derived from the Commander of the Faithful's (a) words. In his well-known testament to Imam Hasan (a) and Imam Husayn (a), which is addressed to them, but we too are also addressed as the Imam says, "I advise you (both) and all my children and members of my family and everyone whom my writing reaches," one of the things that he says is, 'Fear Allah and keep Allah in view in the matter of jihad with the help of your property, lives and tongues in the way of Allah' [Nahj al-Balāghah, Letter ٤٧]. This is a jihad with tongues. Fortunately, the people who had the power to do so among our nation did jihad with the help of their property and lives. In the present time too, they are engaged in jihad, but one must do jihad with the help of tongues as well" (Khamenei, in a meeting with the chairman and members of the Assembly of Experts, March ١٠, ٢٠٢٢, https://B٢n.ir/bd٩٤٤٧).

Imam Khamenei says: "The weapon of clarification contains an important software part. There is room for innovation, new ideas and new methods in this area. In my opinion, what can function as an efficient weapon today is the clarification of lofty Islamic values in different areas. There are many things to be said in the area of ideological and religious matters. We have many attractive and delightful ideas for the world. There are many things that have been left unsaid in matters related to Islamic lifestyle. Examples include Islamic viewpoints on the environment, treatment of animals, and family. These things constitute lifestyle. Islam has many attractive ideas in all these areas …There are many things to be said in the area of Islamic government too… Government in Islamic logic is radically different from the common governments in the world… It is a unique form of government based on spiritual principles. The Islamic way of ruling is based on popularity, religiousness, ideology and refusal to be aristocratic, extravagant and oppressive. It promotes neither perpetration nor acceptance of oppression … The third point that I wish to make in the area of the jihad for clarification is that in this jihad and struggle, the path for the nation's material progress and growth must be distinguished from misleading, wrong paths" (Khamenei, in a meeting with the chairman and members of the Assembly of Experts, March ١٠, ٢٠٢٢, https://B٢n.ir/bd٩٤٤٧).

### ٢,٣. Giving hope to people

Numerous Quranic verses give promise of success to the faithful both in this world and in hereafter. One of such verses is: *"Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear …"*[٥٢] *(Quran ٢٤:٥٥)*.

Imam Khamenei says: "One of the important issues is to boost the morale of our people … Raising the morale of our people is one of our main responsibilities, both as government officials

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٥٢. (وَعَدَ اللَّهُ الَّذينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دينَهُمُ الَّذِي ارْتَضى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً ...) (النور/٥٥)

and as clerics … giving the people hope and confidence is a key factor … If the people lose their hope and confidence, failure is inevitable. Hope is what keeps a soldier on the battlefield. In order to fight, a soldier must have hope and know that he can achieve victory. It is necessary to keep this hope alive. The presence of the people on the scene is the main cause of victory, and the presence of the people on the scene depends on their hope and confidence. It is necessary to boost this hope among the people" (Khamenei, Leader's Speech to Members of Assembly of Experts, September ١٦, ٢٠١٠, https://B٢n.ir/nx٣٩٣١).

### ٢,٤. Identifying the enemy, its methods and its actions

The Quran speaks about the enmity of Satan and his methods of seduction in many verses and warns humans to treat him as an enemy: *"Satan is indeed your enemy, so treat him as an enemy. He only invites his confederates so that they may be among the inmates of the Blaze"*[٥٣] *(Quran ٣٥:٦).* Understanding the nature, strategies, and actions of the adversary is crucial for effectively countering its assaults and for enlightening individuals about its true identity and methods of hostility, thereby preventing them from erroneously perceiving it as an ally. In this regard, Imam Khamenei says: "Identifying the enemy, its methods and its actions are the third point. What is he enemy doing? I would say two of the most important things that the enemy is doing is to separate the people from the government and to separate the people from obvious religious principles, Islamic teachings and Islamic sharia. These are two of the things that they are doing, and they have identified the right course of action. This is because the people are the source of support for the Islamic system. They know that if they separate the people from the Islamic system, the government will have no source of support" (Khamenei, Leader's Speech to Members of Assembly of Experts, September ١٦, ٢٠١٠, https://B٢n.ir/nx٣٩٣١).

About the methods of the Zionists and their supporters, Imam Khamenei says: "In the long confrontation between the Zionists and their Western supporters on one side and the newly established Arab states on the other side, the enemies of Islam applied different and sophisticated means against Muslims, including propaganda-disseminating media, and also used their influence over international organizations to achieve their goals. Furthermore, while the Western countries called on Muslims to show patience and self-restraint and engage in peace negotiations with Israel, they continued to arm the Zionist regime. In fact, their main strategic objective has been to keep the military supremacy of Israel over Islamic countries" (Imam Khamenei, Leader's speech at the International Conference in Support of the Palestinian Intifada, April ٢٤, ٢٠٠١, https://B٢n.ir/de٨٢٣٥).

### ٢,٥. Preparing military power against the enemy

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٥٣. (إِنَّ الشَّيْطانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّما يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحابِ السَّعيرِ) (فاطر/٦)

Preparing military power is a key strategy in confronting the enemy. The Quran says: *"Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know, but Allah knows them…"*[٥٤] *(Quran ٨:٦٠).* Imam Khamenei says: "We have enemies, so we must [strengthen] the direction of our defense. This is what wisdom dictates and what the Islamic law states, *'Prepare against them whatever you can of [military] power and war-horses' (Quran ٨:٦٠).* This means whatever you can and as much as you can. We have listened to this command. God willing, we will strengthen the country's defense as much as possible" (Khamenei, the speech delivered by the Leader of the Islamic Revolution in a meeting with a large number of people from East Azerbaijan Province, February ١٥, ٢٠٢٣, https://B٢n.ir/nr٦١٨٧).

### ٢,٦. Resistance and perseverance

God says to the Prophet (s): *"So be steadfast, just as you have been commanded [you] and whoever has turned [to Allah] with you and do not overstep the bounds. Indeed He sees best what you do"*[٥٥] *(Quran ١١:١١٢).* This verse speaks about perseverance in guiding people, in striving for righteousness, and in fulfilling divine duties while implementing the teachings of the Quran, not for worldly gains or recognition, but solely in obedience to God's command. This directive applies to the Prophet (s) and all who have embraced faith, maintaining balance without excess or transgression, as God is fully aware of all deeds (Makārim Shīrāzī ١٩٩٥, ٩:٢٥٧).

Imam Khamenei says: "Every nation finds its identity in the shadow of being strong on perseverance and resistance. What gives nations identity, character, and greatness while protecting the nations and their culture is their perseverance and resistance. What does perseverance mean? It means continuing on the straight line that a person has found without diverging" (Khamenei, the speech delivered by the Leader of the Islamic Revolution in a meeting with a large number of people from East Azerbaijan Province, February ١٥, ٢٠٢٣, https://B٢n.ir/nr٦١٨٧). Also, he says: "… the resistance and fortitude of the Palestinian combatants and people, together with all-round support and assistance from all Islamic countries, will break the satanic spell of the usurpation of Palestine. … The sole path of its deliverance is through resistance and fortitude, through the unity of purpose of the Palestinians and the word of God's oneness (*Tawḥīd*), which is the inexhaustible resource for human struggle" (Khamenei, Leader's Inaugural Address to the Fourth International Conference for Support of Palestine, March ٤, ٢٠٠٩, https://B٢n.ir/fd١٣٤٨).

| Strategy Domain | Specific Strategies | Description with Quranic Reference | Alignment with Imam Khamenei's Speeches |
|---|---|---|---|
| | **Faith** | Strengthens belief to counter defiance and | Emphasizes faith as a weapon for resistance, as seen in Lebanon's |

٥٤. (وَ أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِباطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ وَ آخَرِينَ مِنْ دُونِهِمْ لا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ …) (الانفال/٦٠)

٥٥. (فَاسْتَقِمْ كَما أُمِرْتَ وَ مَنْ تابَ مَعَكَ وَ لا تَطْغَوْا إِنَّهُ بِما تَعْمَلُونَ بَصِيرٌ) (هود/١١٢)

| | | | |
|---|---|---|---|
| **Personal Domain** | | distortion of divine signs (*Quran ٢:٢٤٩: "... a small party has overcome a larger party by Allah's will..."*). | victory over Israel (Khamenei, April ٢٤, ٢٠٠١, https://B٢n.ir/de٨٢٣٥). |
| | **Trust in God** | Encourages reliance on divine providence to overcome fear of humans over God (*Quran ٥:١١, ٦٥:٣: "... in Allah let all the faithful put their trust"*). | Highlights trust in God as key to defeating enemies, citing resistance victories (Khamenei, March ٤, ٢٠٠٩, https://B٢n.ir/fd١٣٤٨). |
| | **Supplication and Weeping** | Uses prayer and emotional devotion to transform adversities, countering rejection of truth (*Quran ٤٠:٦٠, ٧:٥٥: "Call Me, and I will answer you!"*). | Advocates supplication as a believer's asset to eliminate problems (Khamenei, March ٣, ٢٠٢٠, https://B٢n.ir/sx٤٣٧٥). |
| | **Rational Discernment** | Enhances critical thinking to resist deception and arrogance (*Quran ٢:٢١٩, ٢:٢٦٦: "... so that you may reflect"*). | Stresses reason and piety to counter lust and selfishness (Khamenei, April ١٤, ٢٠٠٤, https://B٢n.ir/sz٤٧١٢). |
| | **Preparation for reappearance of Imam Mahdi (a)** | Prepares spiritually for divine tests, addressing hardness of heart (*Quran ٦٧:٢: "... that He may test you..."*). | Urges youth to prepare for Imam Mahdi's era through Islamic laws (Khamenei, February ١٩, ١٩٩٢, https://B٢n.ir/eh٤٩٤٩). |
| **Social Domain** | **Communal Unity** | Fosters unity to counter lack of unity and breaking covenants (*Quran ٣:١٠٣: "Hold fast, all together, to Allah's cord..."*). | Calls for unity in action to thwart enemies' divisive tactics (Khamenei, September ١٦, ٢٠١٠, https://B٢n.ir/nx٣٩٣١). |
| | **Jihad of Clarification** | Elucidates truths to expose lies and enmity against God (*Quran ٢:١١١: "... Produce your evidence..."*). | Promotes jihad with tongues to clarify Islamic values (Khamenei, March ١٠, ٢٠٢٢, https://B٢n.ir/bd٩٤٤٧). |

| | | | |
|---|---|---|---|
| | **Instilling Hope** | Inspires morale to counter false hopes and exclusivity (Quran ٢٤:٥٥: *"Allah has promised those who have faith…"*). | Stresses hope as essential for victory and people's presence (Khamenei, September ١٦, ٢٠١٠, https://B٢n.ir/nx٣٩٣١). |
| | **Identifying Enemy Tactics** | Recognizes adversaries' methods to counter their enmity (*Quran ٣٥:٦: "Satan is indeed your enemy…"*). | Highlights identifying Zionist strategies to separate people from Islam (Khamenei, April ٢٤, ٢٠٠١, https://B٢n.ir/de٨٢٣٥). |
| | **Military Preparedness** | Builds military strength to deter enemies' unlawful actions (*Quran ٨:٦٠: "Prepare against them whatever you can…"*). | Advocates strengthening defense per Islamic law (Khamenei, February ١٥, ٢٠٢٣, https://B٢n.ir/nr٦١٨٧). |
| | **Resistance and Perseverance** | Sustains steadfast opposition to counter arrogance and enmity (*Quran ١١:١١٢: "So be steadfast…"*). | Emphasizes resistance as key to breaking Zionist oppression (Khamenei, March ٤, ٢٠٠٩, https://B٢n.ir/fd١٣٤٨). |

## Conclusion

Some characteristics of the Jews mentioned in the Quran can be categorized into three groups: (١) Doctrinal Characteristics, encompassing defiance of divine signs and distortion of God's words, denial of the Prophet Muhammad (s), worship of desires and rejection of truth, fearing humans over God; (٢) Ethical Characteristics, including arrogance, envy, ignorance, hardness of heart, and love of the world; and (٣) Social Characteristics, comprising deceit and consumption of unlawful gains, claims of exclusive salvation and harboring false hopes, enmity toward God and His Messenger, lack of communal unity, and violation of divine covenants.

General strategies for confronting adversaries, such as Zionist Jews or other enemies with emphasis on the speeches of Imam Khamenei, can be categorized into two domains: (١) Personal Domain, encompassing the cultivation of faith, trust in divine providence, utilization of supplication and weeping as spiritual tools, enhancement of rational discernment, and preparation for the reappearance of Imam Mahdi (a); and (٢) Social Domain, involving fostering communal unity, engaging in jihad of clarification to elucidate truths, instilling hope within the community, identifying the enemy and its tactics, developing military capabilities, and sustaining resistance and perseverance.

Given the historical and ongoing adversarial relationship between Zionist Jews and Muslims, which began with the advent of Islam and persists to the present, understanding the characteristics, deceptive tactics, and hostilities of these adversaries is of paramount importance. Formulating

strategies grounded in Quranic teachings and the insights of Imam Khamenei, who possesses a comprehensive understanding of Zionists and broader enemies of Islam, is critical for countering their multifaceted and complex assaults. These attacks target not only civilian lives but also beliefs, ethics, culture, unity, and other societal dimensions. This study aims to inform vigilant readers of these threats while proposing targeted strategies for confrontation. The application of these strategies enhances the resilience of individuals and society in countering the adversary's hybrid warfare, thereby guiding the noble Iranian nation toward the pinnacles of dignity and empowerment.

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