

Theory of Secret Resistance-Based Diplomacy in International Relations

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ABSTRACT

One of the most important functional areas of intelligence organizations as the main provider of the intelligence needs of policymakers in the field of foreign policy, especially in the area of resistance, is "Secret Diplomacy ".Meanwhile, due to America's opposition and sabotage of the ideals of the Islamic Revolution, in particular in conditions of economic sanctions and maximum political pressure, one of the strategic and unique areas of the Islamic Republic system for advancing the country's foreign and security policy in the process of international interactions and relations is the field of "Secret Resistance-Based Diplomacy," that its application in various areas and levels of governance requires theorizing and rationality in opinion and practice .The theory of secret resistance-based diplomacy, with a counter hegemonic approach, as well as a foreign deepening and resistance deterrent-oriented orientation, neutralizes the policy of sanctions, containment, isolation, maximum pressure and even coercive diplomacy of the United States and its allies against the Islamic Republic through confidential negotiations and secret diplomacy with governmental and non-governmental actors of the resistance axis and other governments, free from any kind of surrender or betrayal of the cause of resistance .Resistance, in itself, is based on the act of secret diplomacy, that is, overcoming bureaucracy and official processes. Basically, the resistance-based order of the Islamic Revolution, because of not bandwagoning the superpowers and rather adopting a policy of balancing and deterrence against the order based on American dominance, has imposed many restrictions on official and public diplomacy, and therefore the field of secret diplomacy is practically a window on the diplomatic apparatus of Islamic Iran to gain security interests and foreign deepening.

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1. Introduction

Today, with the expansion of invasions, interventions, and aggressions by arrogant and oppressive powers against independent, weak, and oppressed nations on the one hand, and on the other hand, the scientific deconstruction of the resistance discourse by the dominance system in the societies of the resistance axis, the necessity of paying more serious and scholarly attention to this category has become more sensitive and vital than ever before, and the possibility or refusal of theorizing in this field is raised as a scientific and research matter. The issue of resistance and non-resistance is no longer fundamentally at issue, but rather the issue of "resistance" and "counter-resistance," and the alignment and taking sides of the forces involved in these two main arenas against each other. The rule of the game in this case is a zero-sum game, meaning exactly win-lose, not win-win. It could even be said that the future of the current transitional order depends on the scientific explanation and scholarly defense of the discourse of resistance and the role of the institution of science, namely universities and study and research centers, in this field, as well as the negation of the Western Hegemony Paradigm.

In this regard, contrasting the two domains of "battlefield" and "diplomacy" is an unforgivable error in terms of epistemology and a fatal blow to the national security apparatus and even the institution of science and knowledge in practical terms. In a sense, both the battlefield and diplomacy are highly dependent on this type of role-playing by the science and research institution, because in the ecosystem of Islamic Iran, resistance is practically the link between the battlefield and diplomacy, and it should be so. The issue is the constant conflict between the two resistance-based order and the dominance-centric order.

Therefore, it seems that the greatest responsibility of professors and academic elites in the field of humanities and security and strategic studies in

the country is, first, to explain the relationship between resistance and rationality, and second, the connection of this issue with the two categories of national security and national interests, with a broad cross-border view at the geography of resistance in regional and trans-regional dimensions. In both the battlefield and diplomacy, Resistance, of course, requires training human capital on a par with the Islamic Revolution in terms of faith and belief, as well as logic and rationality. According to the experience of Iran's political history, whenever the battlefield and diplomacy have moved side by side, tangible political and economic achievements have inevitably been achieved on the one hand, and remarkable military and strategic victories on the other.

Therefore, it is clear that the need to train a generation of students and researchers active in the field of resistance is more necessary than anything else, so that they can write texts and content related to this field, especially in the arena of foreign policy and renaissance diplomacy¹. Because the objective appearance of resistance in foreign policy can be nothing other than renaissance diplomacy. In this regard, the following article is a step, although it is modest and unassuming in scientific and theoretical terms, but it attempts to explain and present the concept of resistance in two areas of theorizing, especially issues related to the security interests of the Islamic Republic of Iran.

Meanwhile, secret diplomacy, as a sovereign and national matter, is decided within the framework of national security and is placed on the agenda of security and diplomatic institutions. The dilemma between conducting secret diplomacy for national security reasons and upholding democratic principles still looms large in democracies. When it comes to national security, there is a level of tolerance for secrecy on the part of the public and legislators—bypassing elected officials in order to manage and contain the

¹ It is necessary to explain that in English, the word "al-Haraka" الحركة means "movement" and "al-

Nahda النهضة means "renaissance". The Renaissance is the age of awakening. It is the age of change.

unexpected affairs. Here, due to security considerations, secrecy naturally becomes more important than transparency, and the right to know for everyone is meaningless until secondary information (further notice) and until expiration of the diplomatic agenda. Because in a situation where the hegemonic system and the United States officially monitor and punish the systematic communication of independent countries that oppose the current order, informal/secret and at the same time secure connection can replace official relations. In fact, when, for various reasons, it is not possible to establish negotiations and open diplomatic relations - especially for Islamic Iran, which has serious and strategic enemies and opponents due to the independent, powerful, and freedom-loving nature of its foreign policy - countries, by engaging in secret diplomacy at various levels, try to provide the necessary bilateral or multilateral trust over time for an open diplomatic event. Therefore, resorting to secret diplomacy can perhaps be considered one of the most effective confidence-building and authority-building measures in the international system.

Therefore, secret diplomacy with "the engine on and the lights off" and as the art of secretly advancing foreign policy goals peacefully is a strategic necessity of governance in conditions of sanctions and maximum pressure from the hegemonic system and hostile states against independent and powerful countries in the international arena. In other words, resorting to covert procedures will reduce potential tensions and also prevent ontological harm. In fact, the strategic advantage of secret diplomacy is "plausible denial"; In a way that, while taking advantage of the benefits of these relationships, one can avoid the burden of their negative consequences, because secret diplomacy does not require paying prestige and reputational costs due to the lack of an external trumpet.

On the other hand, "secret diplomacy" is one of the most important functional areas of intelligence organizations as the main provider of the intelligence needs of policymakers in the field

of foreign policy. Diplomacy itself is also one of the important foreign policy tools in establishing communication and conducting negotiations to achieve foreign policy goals and as a tool in the toolbox of national interests, which can be applied openly or covertly or other types of official or public diplomacy based on 1) time of negotiation, 2) language of negotiation, 3) place of negotiation, 4) subject of negotiation, 5) party/parties of negotiation, 6) outcome of negotiation. In a word, the type of diplomacy depends on the type of user and its application, and within the framework of two key variables of secret diplomacy, namely "strategic mutual need" and "honest goals", intelligence organizations provide strategic knowledge and guarantee the level of honesty and true intentions of the opponent.

What is certain in international relations is that the possibility of bilateral/multilateral cooperation with other nations always exists, but due to the anarchic nature of the international system and the atmosphere of uncertainty, there are obstacles to cooperation in self-help systems in two areas: a) relative gains (aggressive capabilities) and b) fraud and deception (goals and intentions). In his important article, Grieco argues: "The most recent liberal institutionalism claims that, while accepting a core realist proposition that international anarchy hinders cooperation between states, it can nevertheless affirm the core tenets of the liberal institutionalist tradition that states can achieve cooperation and that international institutions can help them to cooperate with each other." However, the main argument is that neoliberal institutionalism misconstrues the realist analysis of international anarchy and thus fails to properly grasp the realist analysis of the deterrent effects of anarchy on the willingness of states to cooperate. (Grieco, 2009:498-500)

2. Theorizing Process

The scientific and theoretical basis for this article is a collection of articles and books that have been written and published over the past decade in the

fields of resistance, renaissance diplomacy, and secret diplomacy based on library studies and field experiences, the most important of which are:

A) Articles with the following titles: “Comparative Analysis of Theoretical and Practical Foundations of Resistance and Terrorism; Rights and Duties of Liberation Movements” (Ghaderi Kangavari, 2012); “Theory of Resistance in International Relations; Iranian-Islamic Approach to Denying the Dominance” (Ghaderi Kangavari, 2013); “The Islamic Republic of Iran’s Advisory Role in Ensuring Regional Security” (Ghaderi Kangavari, 2018); “Intelligence Organizations and secret Diplomacy in Foreign Policy; A Case Study of the secret Diplomacy of the United States and the Zionist Regime” (Ghaderi Kangavari, 2019); “Renaissance Diplomacy and the Foreign Policy of the Islamic Republic of Iran” (Ghaderi Kangavari, 2019); “Theoretical Approaches to Secret Diplomacy in Intelligence Organizations; Presenting a Native Theoretical Model” (Ghaderi Kangavari and et al. 2019); “The Nature and Dimensions of Secret Diplomacy in the Dilemmas of the Secrecy-Transparency Debate; Emphasizing the Role of Intelligence and Security Organizations” (Ghaderi Kangavari and Nezamipour, 2022); “Impartial Communication; The Third Way of Interaction of Intelligence with Policymakers” (Qaderi Kangavari, 2022); “America’s Hybrid War against the Islamic Republic of Iran in the Narrative of Diplomacy and Negotiation; From Coercive Diplomacy to Intelligence Deterrence” (Ghaderi Kangavari, 2022); “The Theory of the Revolutionary New Order in International Relations” (Ghaderi Kangavari, 2022); “Explanation of the Relationship between Intelligence and Diplomacy in Democratic Foreign Policy; Emphasizing the Concept of Secret Diplomacy.” (Ghaderi Kangavari, 2023); and “Defense-Security Secret Diplomacy and the New Order Based on the “Islamic Resistance Concert” in West Asia; Emphasizing the

Resistance-Based Foreign Policy of the Islamic Republic of Iran” (Qaderi Kangavari, 2024).

B) Also, in this period, books have been written by the author of this article in the field of resistance, including: "Theory of Resistance and Western Theories of International Relations" (Ghaderi Kangavari, 2015) and "Resistance and Renaissance Diplomacy (Developments, Opportunities and Challenges)" (Ghaderi Kangavari, 2019).

c) And finally, an 8-volume encyclopedia series in the field of secret diplomacy with the titles: "Secret Diplomacy: Conceptualization and Theoretical Studies" (Ghaderi Kangavari, 2023); " Secret Diplomacy: Case Studies, Strategic Lessons" (Ghaderi Kangavari and et al., 2023); "Secret Diplomacy: Secrecy and the Hidden History of International Relations" (Ghaderi Kangavari, 2023); " Secret Diplomacy: The Practice of Back Channel Diplomacy by Liberal Democratic States " (Translation by: Ghaderi Kangavari and Mohammadi, 2023); "Secret Diplomacy: Intelligence, Ethics, Effectiveness" (Translation by: Ghaderi Kangavari and Mohammadi, 2023); "Israel’s Clandestine Diplomacies " (Translation by: Ghaderi Kangavari and et al., 1402) and " Secret Diplomacy: Diplomacy by Deception" (Translation by: Ghaderi Kangavari and et al., 2024).

What is important is that theorizing in this field, namely "secret resistance-based diplomacy," is impossible without focusing, trying, and practicing for years of study and research on the centrality and orientation of a specialized chair in the university, and most importantly, the experience of close fieldwork with all diplomatic and defense-security structures of the Islamic Republic inside and outside the country. And also through full knowledge of the history of international relations and theories of international relations, and with a native perspective based on the Length and width of the Islamic Revolution, an attempt has been made to present this theory to the scientific society of the

country and the axis of resistance. Therefore, this theory is completely consistent with the beneficial science within the framework of the system of problems of the Islamic Republic of Iran.

This theory, which has been theorized for the first time, with a deterrent-oriented external deepening approach, simultaneously provides positive and negative dimensions of the national security of the Islamic Republic in covert interaction with governmental and non-governmental actors within axis of resistance and, if necessary, hostile states without damaging the national face and reputation and violating the foundations, principles and goals of the Revolution. Compared to the mainstream theories of international relations (realism and liberalism), this theory, believing in the lack of distinction between value-fact, pays attention to the issue of indigenous values both in problem-finding and problem-solving and application. Accordingly, the research process has an impartial approach and has been carried out without any prejudice or normative judgment. Of course, no valid theory can be considered the solution to all problems and the solution to all issues. Robert Cox's claim in critical theory that "theory is always for someone and for some purpose" is a fundamental principle of political science and international relations that emphasizes the inherently subjective and purposive nature of theoretical frameworks (Cox, 1981).

Therefore, the difference between this theory and existing theories is that its resistance-based approach and orientation on covert agreements and secret negotiations, which are put on the agenda due to national security considerations, away from the oversight of public opinion and official democratic processes. This theory is closer to the critical theory of international relations in terms of its deconstructive view of the existing order based on domination, but consequently, its monotheistic and Islamic-revolutionary content and foundations do not correspond to any of the theories of the critical

stream and the mainstream of theorizing in international relations.

The following table points out some of the most important indicators that distinguish secret resistance-based diplomacy and secret non resistance-based diplomacy.

Table (1): Comparison of secret resistance-based diplomacy with Non secret resistance-based diplomacy

Distinguishing Indicators	Secret Resistance-Based Diplomacy	Non Secret Resistance-Based Diplomacy
Ontology	<i>divine Ontology</i>	<i>material ontology</i>
Epistemology	<i>revealed-rational epistemology</i>	<i>rational-empirical epistemology</i>
Theorizing stream	<i>critical stream</i>	<i>mainstream</i>
Type of rationality	<i>value-based rationality</i>	<i>interest-based rationality</i>
Nature of the system	<i>revolutionary leader</i>	<i>non-revolutionary leader</i>
Leadership character	<i>revolutionary system</i>	<i>non-revolutionary system</i>
Leadership orientation	<i>anti-system of domination</i>	<i>within system of domination</i>
Basis of national security	<i>deterrence</i>	<i>bandwagoning</i>
National slogan	<i>Independence</i>	<i>dependency</i>
Social mobility	<i>producer society</i>	<i>consumer society</i>

Methodologically, this research uses the *ijtihad* and case study methods and based on a qualitative research approach that uses an extensive literature review to collect relevant information, a thorough analysis of existing journals and books, and a comprehensive understanding of the critical stream of international relations theorizing. Its theoretical part has been formulated and theorized after years of studying and mastering competing theories and the history

of diplomacy, and especially objective observations/field experience. This theory is the product of a continuous dialectic between theory and practice, field and thought, which, through years of activity in both the academic and executive fields, has been able to analyze the system of indigenous problems in a mental framework, semantic system and a specific intellectual system, and present this indigenous theory with an *ijtihad* and understanding method. Basically, every scientific activity is an *ijtihad* activity, and the scientist acts as a *Mujtahid* (an authoritative interpreter, commentator and analyst) in every science sphere. (Barzenuni, 2001: 111)

The *ijtihad* method is an understanding and exploratory method that is in the position of discovering a specific subject matter. In subject *ijtihad*, not ruling, the exploratory movement after collecting information, it's time to arrive a more comprehensive, deeper understanding, and inference and conclusion. Therefore, *ijtihad* activity is an understanding and exploratory activity that is in the position of discovering reality. (Barzenuni, 2010: 80, 81) It is emphasized that no useful and effective theory will be achieved simply by being in the library without engaging with the field and society in a dialectical process; otherwise it will soon and quickly disappear and be destroyed.

The issue of secret resistance-based diplomacy of in the history of international relations and foreign policy of the Islamic Republic of Iran, especially in cases such as the secret diplomacy of Iran-Turkey and Qatar against Saudi Arabia and the secret diplomacy of Iran and resistance groups in the Syrian crisis, is worthy of study and comment, which will have the ability to explain and predict similar cases in other incidents. Of course, the 2015 nuclear agreement between Iran and the 5+1, known as the Joint Comprehensive Plan of Action (JCPOA), can be accepted as secret diplomacy, but its resistance-based nature is a matter of serious ambiguity and doubt.

Below are some of the general arguments and evidences of this issue, which have been examined and analyzed in detail in the second volume of Secret Diplomacy (case studies and strategic lessons):

A) History of International Relations:

- Sykes-Picot Agreement
- Cuban Missile Crisis
- US-China Ping-Pong Diplomacy
- Oslo Accords between the Zionist regime and the Palestinian Authority
- Abraham Accords for Normalization

B) Iranian Foreign Policy:

- 1919 Agreement (England and Vossug ed-Dowleh)
- 1975 Algiers Agreement
- Hostage Crisis and Algiers Declaration
- Iran-Contra Affair
- 2015 Nuclear Agreement (JCPOA)

It goes without saying that the history of international relations was full of secret diplomacy in the 19th century, to the extent that the main culprit for World War I and later World War II was considered to be secret negotiations and secret agreements between kings and states. Even the then US President Woodrow Wilson, in his 14-point statement during the Versailles Peace Conference, dedicated the first principle to the need for "open diplomacy without secret treaties." Of course, this issue was not observed at the same conference, and history has witnessed secret agreements between the Allies during the same period.

In any case, based on the uneasy and turbulent history of the West Asian region, the indigenous values of its Islamic nations, and the critical orientation of the Islamic Revolution towards the existing hegemonic order, there has been a kind of strategic link between "battlefield" and

"diplomacy". A proper understanding of the theory of secret resistance-based diplomacy requires recognizing these two issues and examining its regional and trans-regional dimensions and effects from the perspective of the Islamic Republic of Iran, which will be discussed below.

3. Strategic Link Between Battlefield and Diplomacy

The Islamic Republic of Iran, within the framework of the Constitution and the ideals of the Islamic Revolution, has placed the discourse of resistance at the center of its power and policy construction and has defined supporting liberation movements and governments supporting the resistance as one of its principled and fundamental goals. In this regard, the greatest responsibility of professors and academic elites in the humanities and security and strategic studies of the country is, first, to explain the relationship between resistance and rationality, and second, to relate this issue to the two categories of national security and national interests with a broad cross-border view of the geography of resistance in regional and trans-regional dimensions.

Accordingly, antagonism and confrontation with the Zionist regime and its affiliated states in the region are one of the natural and logical effects and consequences of the aforementioned strategic policy. In such an environment, security-oriented foreign policy is a natural product of occupation, foreign intervention, and the internationalization of security in Southwest Asia. As a result, the country's security and defense forces are the main drivers and producers of national security to maintain territorial integrity and pave the way for national development and prosperity; Because development, regardless of its narrative and interpretation, goes through the path of security. Naturally, the country's diplomatic apparatus will not have significant diplomatic power in negotiations with the Western and Eastern parties without the support of the presence and influence of the regional resistance forces. More precisely, war and the use of force can be kept away from

the country and the region not necessarily through diplomacy and negotiation, but through a powerful and influential regional presence and, of course, strengthening defensive and missile deterrence capabilities in the shadow of the "presence of the people." This seems impossible except by implementing the policy of "forward defense" and strengthening the "axis of resistance" with the aim of developing the "strategic depth" of the Islamic Revolution.

Western powers have no choice but to recognize and acknowledge Iran's natural power and influence in the region. Because the Islamic Republic of Iran has practically entered the game of great powers, but this time not as a dependent and follower role (bandwagoning) but in the form of an independent and balancing role; in this regard, cooperation and interaction between the "battlefield" and "diplomacy" is the balancing element of the region in the internal and external dimensions. It is clear that with the logic of the Islamic Revolution, outsourcing security will not be justifiable and defensible under any circumstances, because the disarmament regime in the self-help and anarchic international system paves the way to the policy of regime change.

Today, without increasing defense capabilities and maximum deterrence in the region, national security can never be ensured and guaranteed. The laying the tracks for the country's foreign policy train, set by the government and the foreign policy apparatus without proper understanding of international relations and lack of national self-confidence, practically makes the country hostage to personal imaginations and thoughts that see the solution to many problems in passive cooperation with the West, and the result will be economic chaos, the extinction of production, and public dissatisfaction.

On the other hand, given that the West understands no other language in strategic issues than the language of threat and force, the Islamic Republic of Iran can, by implementing the policy of "forward defense" and comprehensively strengthening the "axis of resistance" with the

aim of developing the "strategic depth" of the Islamic Revolution, prevent the adventures of the West and America by projecting power and balancing threats; provided that the "diplomacy of authority" among the country's statesmen and stateswomen takes concrete form and character. In this regard, it seems that the strategic policy of the Islamic Republic in the region should be directed towards "reducing American influence to zero". It is clear that without serious attention and concern for this issue, the desired political order of the Islamic Revolution will not be formed in the region and the world.

In any case, the macro-policymaking of any political system is usually formulated and implemented with two indicators of "Feasibility" and "Rationality". Accordingly, the macro-policies of any country can be imagined in four states: First state: feasibility-rationality. Second state: nonfeasibility-irrationality. Third state: feasibility-irrationality. And the fourth state: nonfeasibility-rationality. Naturally, the most desirable scenario is the first state, i.e. "feasibility-rationality", which is selected and pursued by the rulers with precise scientific calculation and analytical logic of the means-end of a specific policy. It is clear that the worst situation is when national macro-policies and programs are far from the possibility of realization and rationality. In the third and fourth states, since neither of the two principles of feasibility or rationality exists together and side by side, it will actually suffer from pure idealism or pure realism far from rational calculation, i.e., pay attention to national possibilities and limitations. In other words, it is only in a state of balance between feasibility and rationality that it can be claimed that both the right path has been chosen and the right steps have been taken.

Usually, the great revolutions of the world, with their own ideas and ideology, whether Western or Eastern, suffer from the scourge of irrationalism or the impossibility of goals and ideals. That is, they either fall into the trap of idealism far from reality or into the trap of realism far from ideals; but the Islamic Revolution of Iran, from the

beginning, with a divine and human approach based on realistic idealism, while paying attention to its lofty peaks and ideals, has never been unaware of or indifferent to the obstacles and problems in its path.

The logic of the foreign policy of the revolution is the application of strategic rationality and a broad cross-border view of the geography of resistance; that is, Iran has national interests not only in its surrounding environment in the Persian Gulf, Central Asia and the Caucasus, West Asia and North Africa, but also in other parts of the world; because national interests are a function of the two components of security and threat in all its dimensions and levels.

Meanwhile, foreign policy as a national and sovereign matter in every country is based on two pillars: maintaining national security and achieving national interests, and therefore they are on the same orbit and in the same direction. In our region, the first dimension will be ensured by a powerful regional presence (deterrence and deepening) and the second dimension will be ensured by diplomatic mobility (political and economic diplomacy). Therefore, the duality of the battlefield and diplomacy affair is a strategic error and a kind of mental deviation that does not correspond to the geopolitical realities of the region and the world and can be very dangerous.

Therefore, an active and forward-looking foreign policy depends on the logic of deterrence and deepening emanating from the battlefield and the logic of negotiation and bargaining in the arena of diplomacy, both of which are mutually reinforcing and supportive of each other to achieve a single goal, and neither of these two will lead anywhere alone. In other words, both battlefield power and strong diplomacy are elements and components of a country's national authority. Therefore, one of these two is not supposed to serve the other alone, but both are at the service of the country to ensure national security and national interests.

Diplomacy itself is, of course, a tool in the toolbox of national interests that is not an end in

itself but serves to achieve a national goal. Authenticity and priority is always about preserving territorial integrity, maximum deterrence, and all-round progress. Therefore, if the official diplomatic apparatus literally had truly stood alongside the battlefield over the past years, which pursues the national goal of eliminating the threat of Takfiri terrorism first and foremost and expanding national interests second and incidentally, we would certainly have witnessed great political and even economic achievements in the region due to the economic opportunities and investment of the countries aligned with the resistance. On the other hand, the battlefield itself is an arena of diplomacy called “Renaissance Diplomacy”, like culture, which is the field of public diplomacy.

The renaissance diplomacy, which has been emphasized and confirmed in numerous principles of the Constitution, especially principles 152 and 154, is the intersection of the declared and practical policy of the revolutionary system of the Islamic Republic, which explicitly and sincerely seeks to cut off the dependence of the freedom-loving nations of the region and the world from the system of domination and achieve political independence, national sovereignty, and the right to determine their destiny without the presence and influence of foreigners. Of course, this issue itself, namely regional power in the world of *realpolitik*, while increasing the coefficient of national security and removing threats from the official borders of the Islamic Republic, is the support of diplomacy in negotiations with other regional powers and major global powers that without such power would never enter into negotiations with Iran or would not be willing to make concessions in the framework of a win-win game. Therefore, even entering into the rule of a win-win game is also supported by the battlefield and regional power. Otherwise, the rule of the game in the field of foreign relations of major powers with Iran has

always been a zero-sum game, that is, a win-lose game¹.

However, today, modern diplomacy has become more than the Ministry of Foreign Affairs and should not and cannot monopolize the entire capacity of the field of diplomacy. The foreign policy chariot will be set in motion by the troika of official diplomacy, public diplomacy, and secret diplomacy. Of course, they must operate and act in complete coordination and within the framework of the national strategy and renaissance diplomacy.

According to the history of international relations, this battlefield has always been the driving force and promoter of diplomacy, and therefore diplomacy minus the battlefield has neither the capacity to preserve national interests nor the ability to ensure national security. When Arab countries in the region, especially the UAE and Saudi Arabia, talk about maintaining good relations with their neighbor Iran, if it were not because they accept Iran's battlefield power in the region, then why?. On the other hand, when everyone is in this battlefield, from the US, England, France, Russia, and the Zionist regime to Turkey, Egypt, Saudi Arabia, Qatar, and the UAE, why not Iran, which is in a wall-to-wall geopolitical neighborhood and is also directly facing the threat of Takfiri terrorism and Zionist terrorism.

4. America's Counter-Resistance Strategies

For some time now, America's insistence on the security dependence of its Western allies has been making their voices heard and they can no longer tolerate this kind of bandwagoning of American policies. Even Europe, especially the French, has realized that in terms of security they should no longer be dependent and following America. On November 7, 2004, French President Emmanuel Macron told at the meeting of European leaders that this Continent should declare its security independence from the United States – and

¹ zero-sum game: one party winning and the other party losing

defend its “interests” against the interests of geopolitical rivals. Macron warned that Europe should not 'Delegate Forever' its security to America and, arguing that the return of US leader Donald Trump legitimately defends the interests of the American people, he said: “We should not forever surrender our security to America” and asked: “Are we ready to defend the interests of the European people?” (Macron, 2024)

Interestingly, on August 27, 2018, Macron made similar independence-seeking statements against the United States, which they have common values and even great strategic interests in all corners of the world, especially against Muslims. French President Emmanuel Macron has warned that Europe can no longer rely on the United States for its military defense and called for an urgent new European security policy in the face of rising nationalism and extremism. In a foreign policy speech at what he called a “crisis moment” for European politics and global multilateralism, Macron said: “Europe can no longer rely on the United States for its security.” It is up to us to guarantee Europe’s security. ? (Macron, 2018)

In such circumstances, America's main strategy in the political sphere is to align, follow, and make the Islamic Republic dependent on its regional and international policies. At the forefront of this policy is Iran's distance from the East, i.e. Russia and China, and Iran's proximity to the Zionist regime against the axis of resistance. In this regard, the Islamic Republic, while maintaining its political independence and national authority and confronting the hegemonic system, has neutralized almost all of America's plans and conspiracies against Iran and even against independent and freedom-loving nations in the region. It has also challenged America's interventionist policies in regions such as Latin America. The greatest lesson that can be learned from the experience of the Islamic Republic is that by relying on maintaining political independence and national self-confidence, it is possible to overcome many national challenges, create national dignity and pride in the country, and educate a generation that can achieve growth

and progress without reaching out to the outside and by relying on domestic capacities and national capabilities.

America's main strategy in the economic sphere is to make Iranian society consumer-oriented towards American and Western goods. The sale of crude oil and the dependence of the Iranian economy on the sale of oil can also be evaluated in this regard. Among the achievements of the Islamic Republic is the attention to the resistance, productive, knowledge-based and employment-creating economy, which of course has not been brilliant successes in this field, because some hidden managerial hands- and unfortunately, the problem of foreign influence - in the domestic economy of Iran and some structural defects prevent the success of this strategic policy. The greatest lesson that the Islamic Republic has is that wherever it trusts the people and the people themselves take action, that sector has been successful and efficient and has been able to solve and eradicate the root of many problems. A people-based economy and the entry of the people themselves into the field of production and business is the healing medicine for all economic problems. Basically, knowledge-based and employment-creating production without the real and serious presence of the people is nothing more than a mirage.

America's main strategy in the cultural sphere is to empty the national and religious identity of this border and land so that it does not think about and follow anything and values other than what is in the West. Promoting the lack of veiling (no Hijab for women), creating deviant and emerging sects, etc. are among the enemy's activities in this regard. Among the achievements of the Islamic Republic is the simultaneous attention to both the national and religious dimensions of Iran, that is, preserving and strengthening the historical and national customs and traditions of Iran (such as Nowruz) and paying the same amount of attention to the foundations and religious and moral values (such as Ashura). In this context, in recent years, good attention has been paid to the issue of Islamic humanities, which has been able

to create national self-confidence and self-esteem, especially in the scientific society and the country's elite towards its national assets and capital. The lesson that can be stated in this area is that the secret of national progress and development is freedom from dependence and cultural influence of foreigners. Basically, alien decadent culture weakens and humiliates national identity and paves the way for political and economic dependence. Therefore, at the forefront of cutting off any kind of dependency is cultural dependency.

The main strategy of the United States in the military-security field has been to destabilize and weaken the country's defense and deterrence capabilities over the past four decades, so that the country cannot stand on its own feet and reach out to the United States and the West in the field of self-defense. Self-help and self-defense are two sides of the same coin. The most important and greatest achievement of the Islamic Republic in this field is the strategy of national self-help and self-sufficiency in the field of defense and military industry, which has been able to become the superior missile, drone and even cyber power of the region to defend this border and landscape within the framework of asymmetric warfare and maximum deterrence. The Islamic Republic has experienced many lessons in this field, among which we can mention the application of the right to self-defense and its allies based on defense and military power, and that under no circumstances should security be negotiated, and without the support of national and indigenous security and deterrence, the survival of a country and a nation cannot be guaranteed and ensured.

The main strategy of the United States in the field of science and technology has been, first, to bribery and threaten the country's elite to emigrate and flee the country, and second, to eliminate and physically assassinate Iranian scientists. Numerous sanctions and even industrial sabotage have sometimes been used to weaken the country's scientific and technological strength. Considering the emphasis of the Islam religion on the importance and high status of

science and its role in the national authority of the country, the Islamic Republic has paid special attention to the quantitative and qualitative development of universities and scientific and research centers and has achieved growing progress. A clear and obvious lesson that can be discussed in this regard is that science and knowledge and conquering the frontiers of knowledge in all scientific and technological fields, whether hard or soft, it is the main key and driving force of all-round power and national authority. Therefore, there are no limits and boundaries for acquiring science and knowledge, and all social classes, including women and men, old and young, can and must be equipped with the weapons of science and knowledge so that they can first build their own society and secondly show their mastery and superiority in the world.

America's main strategy in the regional sphere is to de-geopoliticize Iran and reduce Iran's natural and popular presence and influence in the region in order to easily implement its plans to plunder the nations of the region. From the very first days of the revolution, the Islamic Republic has taken a stand against America and Arab reaction by adopting an anti-Zionist policy and supporting the oppressed people of Palestine and the axis of resistance. Today, it has been able to expel America and its proxy mercenary forces from Iraq, Afghanistan, etc., and within the framework of the "doctrine of interactionism against the system of domination", it has assumed leadership of the axis of resistance with a transboundary perspective. One of the important lessons in this area is that regional countries, with weapons of resistance and intelligent resistance leaders, can both prevent foreign interventionism and end occupation. If the spirit and culture of resistance are institutionalized, accepted, and internalized among the elites and the masses, no foreign aggressor power can bring that nation to its knees and make it dependent on itself (Qaderi Kangavari and Barzanuni, 1403)

5. The Secret Resistance-Based Diplomacy

The word theory comes from the Latin word *Theoria*, which in turn comes from the Greek word *Theoras*, which itself comes from *Theasthia* and finally from the root *Thea*, meaning observer and look, which is also seen in the word theater. Theories are the efforts of scholars to understand the problems and dilemmas (problem-finding) related to domestic and foreign policy and then present a proposed version to solve them (problem-solving). In this regard, the author believes in the lack of separation between value-fact; values are fully involved and relevant in problem-finding and even prescription and application.

In his book "Theory of International Politics," Kenneth Waltz argues that no theory is ever "perfect" and that a foreign policy theory will not predict the content of policy in detail, but it will bring different expectations about the trends and styles of policies in different countries. Waltz believes that a theory may help us understand and explain phenomena and events, but it may not be a useful tool for prediction. Darwin's theory of evolution predicted nothing.

From the perspective of Kenneth Waltz, the basic propositions of a theory are:

- A theory contains at least one theoretical assumption;
- Theories must be evaluated in terms of what they claim to explain;
- A theory, as a general explanatory system, cannot explain the cause [occurrence] of particularities. (Waltz, 1979)

In general, there are two types of classification of theorizing in international relations (Qaderi Kangavari, 2015):

1. Explanatory and constitutive theories:

a) Explanatory/rational theories consider the social world to be external to theory and seek to discover the laws that govern it. This school of thought believes that the task of theory is to

explain how the world is, which is external to theory. The aim of these theories is to discover the rules of human behavior and thus explain the social world, just as natural scientists explain the physical world.

b) In contrast, constitutive-constructive/reflective theories believe that it is these meanings and interpretations that give coherence to international community and that our theories help shape the world. From the perspective of developmental/reflective theories, a theory is not external to the things it intends to explain, but rather determines how we think about the world. Therefore, the concept we use to think about the world, helps us determine how the world is.

-The distinction between explanatory theory and constructivist theory is a controversial issue that has arisen as a result of the contemporary way of framing issues in international relations. An explanatory theory (such as realism and liberalism) sees the world as something outside our theories, identifies a number of key factors, and then predicts a range of outcomes based on a few important causal factors. An explanatory theory claims that theory can be separated from practice, and that value-free knowledge is possible because of our feelings, ideas, and perceptions. In contrast, constructivist theory argues that our theories help to construct our world and that we cannot separate subject and object as a causal relationship. Instead, theory and practice are embedded.

- Epistemology in explanatory theory is positivist and argues that we can have value-free knowledge based on sensory experience and methodology using empirical data to produce world conditions. Constructivist theory rejects this epistemological and methodological approach, arguing that human knowledge is not based on neutral and impartial foundations, but rather on human conjecture. Instead, constructivist theory studies how norms, rules, and ideas are formed in social objects. It prefers to study from a meta-theoretical perspective.

The distinction between explanatory and constructive/ constitutive seems problematic, and the author of this article argues that this is because explanatory theory is constructed using a realist ontological, epistemological, and methodological framework. The fundamental realist approach shows how a state-centric ontology leads to predetermined performance. That is, a balance of power emerges when realism delineates the boundary between inside/outside, sovereign/anarchic, us/them. The realist view of human nature is rooted in Hobbesian man¹.

2. Problem-solving and critical theories:

Using Robert Cox's more flexible classification, problem-solving and critical theories help to clearly indicate points of departure and encourage reflection on the process of theorizing itself. That is, "reaching a perspective about perspectives." Realism and liberalism are defined as problem-solving theories because they deny social relations and dominant power, as well as institutions and economic structure. The second category is critical theory, because it refuses to accept the existing order as an ahistorical event. But it raises the question: how is this order created and how is it maintained?

In general, the problem-solving and critical distinctions offer greater flexibility and clarity between theoretical perspectives. However, the distinctions made are based on a normative approach and subsequently complicate the position of "post" theoretical perspectives. The author argues that the distinction between explanatory and constructive theory is highly problematic, because the act of categorizing itself leads to the creation of new discourses that can dangerously ignore the important underpinnings of original theories. As Marx once recalled, "If this is Marxism, then I am not a Marxist," and Foucault's attempt to escape any fixed identity through his writings, demonstrates the difficulty

and discomfort of categorizing as a practice in political theory.

It is important to note that all theories of international relations, both positivist mainstream and postpositivist critical stream, are, of course, based on specific meta-theoretical foundations (ontology, epistemology, and methodology). Meta-theory is a theory about theory and a philosophical reflection on the nature, role, and practice of theory-making. Meta-theorists, from a higher perspective, examine all competing theories on a particular topic and try to understand how these competing theories together understand and represent the subject of human study. Therefore, questions about ontology, epistemology, methodology, and related issues help us to understand why writers from different theoretical traditions disagree on how to explain state behavior and other behaviors in the international system.

Therefore, the processing of a native theory of international relations also requires determining and explaining its meta-theoretical approach within the framework of the Islamic worldview. One of the important dimensions of the Islamic ontological approach is the principle of monotheism and unity in the universe. Monotheism is the first principle of Islam, so that many verses and narrations refer to the principle of monotheism. Monotheism implies the belief that the true and absolute being is God, from whom all beings and creatures emanate. The entire universe is created and dependent on his existence and will. (Tabatabai and Motahari, 1971: 8); therefore, the universe is a single whole whose origin and destination is God and it is moving towards a single destination (Motahari, 1991: 125-134). In the meantime, anthropology has a special place and importance in Islamic ontology. Although man is also a part of the universe, he has a unique status and order that distinguishes him from other beings and creatures. Within the framework of this

¹ Hobbesian man: Homo homini lupus est: Man to man is wolf

anthropology, man is composed of a material body and an abstract soul that form a single truth that is indivisible. In Islamic anthropology, nature is also defined and determined as the common truth of all humans and the element that gives strength to humans, so that humans - despite sexual, ethnic, racial, linguistic and national differences - have a common nature, essence and creation that indicates the unity of the human species (Javadi Amoli, 1999: 204-206)

In Islamic epistemology, unlike the Western reductionist epistemology, which emphasizes rationalism and empiricism, knowledge is not limited to one of the two types of knowledge: rational or empirical, but both types of knowledge are valid. However, in addition to these two, intuitive and revelatory knowledge also have great validity and importance. In a sense, the epistemology of rationalism and empiricism considers it necessary, but not sufficient, to discover truth; because in Islamic epistemology, which is based on the principle of monotheism and structural unity of man, the world and man, are indivisible and inseparable truths whose principle of truth cannot be understood through either reason or sense (experience) alone. Beyond this, theorizing and cognition of the theorist or subject is influenced by his interests, tastes, needs, beliefs, preconceptions, assumptions and experiences. Also, the natural and social environment of the subject and theorist affects his cognition and theory (Motaheeri, 1989: 31-34).

Unlike materialist and empiricist approaches that limit realities to objective material realities by separating the object and subject or body and spirit and prioritizing matter over spirit, in Islamic epistemology theory, there are also intangible non-material realities that are the subject or object of knowledge. In Islamic epistemology, knowing the Divine is the ultimate goal of creation and man. Man also ultimately achieves knowledge of the truth through knowing other beings and subjects; therefore, Islamic anthropology is the same as theology. The Hadith "مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ" indicates this epistemological reality. Therefore, in the Islamic

epistemological system, knowledge and science have different levels and are not limited to only two types of empirical-sensory and rational-argumental knowledge. In addition, intuitive and revelational knowledge are also possible; Therefore, the Islamic theory of international relations based on mere empirical objectivism and autonomous intellect pure reason is not without the need for intuitive and revelatory knowledge, and religious and revelatory knowledge is also effective in the theorizing process .

Accordingly, considering the epistemological value and authority of reason, intuition, and revelation in Islamic epistemology and the non-exclusivity of knowledge to empirical and sensory science, normative, value, metaphysical, and religious propositions are also meaningful and have scientific-cognitive value. Thus, it is possible to produce moral and value propositions within the framework of scientific knowledge, and science can judge about these propositions; because first, in the position of discovery and collection - in addition to sense - reason, intuition, and revelation are also sources of knowledge and cognition, and second, in the capacity of judgment and justification, reason and revelation define and determine the criterion of truth and validity of value-based epistemological propositions. For this reason, value-free science is neither possible nor desirable. In other words, science and scientific theory, in addition to describing and explaining the realities of international relations, must also have the power and possibility of judging about them. Therefore, the Islamic theory of international relations is also normative and prescriptive, and this issue causes this theory to have a critical approach and nature (Dehghani Firouzabadi, 2010: 83-84).

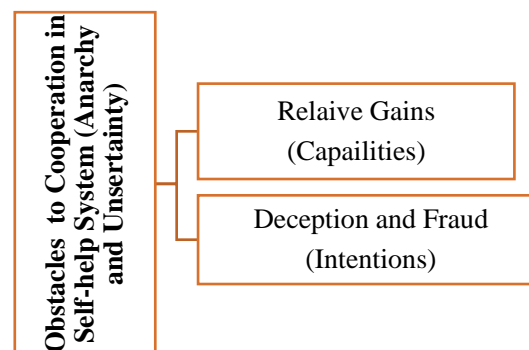
However, it is worth noting that "if-then" statements are examples of conditional statements, with the "if" part called the hypothesis and the "then" part called the conclusion. The theory provides a framework for reasoning about if-then statements, with subsets that show the relationship between the hypothesis

and the conclusion. Accordingly, “if” the deconstructive revolutionary regimes challenge the hegemonic system, “then” due to the application of the policy of containment, isolation, sanctions, coercive diplomacy, deterrence, and the threat of force by the hegemonic countries, the diplomatic apparatus of the revolutionary regime will consequently put the option of “secret resistance-basic diplomacy” on its agenda.

Therefore, revolutionary regimes, due to their opposition to the American system of domination and order and to confront the three tools of sanctions, containment, and international isolation, in order to secure national interests, national security, and foreign deepening in interaction with other governmental and non-governmental actors of the resistance axis, put “secret resistance-based diplomacy” on the agenda of sovereignty as a national matter under the guidance and direction of intelligence-security agencies. From one perspective, this theory is classified as a constitutive-critical theory, and from another perspective, it is defined at the level of theories based on an operational/field approach .

It is clear that the macro-description of diplomacy in revolutionary systems is naturally resistance-based, but in the type of secret diplomacy, due to the lack of democratic oversight, intelligence organizations (the most loyal and trusted internal forces of any political system) are in practice the guarantor of non-betrayal of revolutionary ideals and surrender to rival and hostile governments in the atmosphere of secret diplomacy and covert negotiations. Since in bi/multilateral diplomacy, cooperation always faces two fundamental obstacles, namely “relative gains” and the possibility of “deception and fraud”, a resistance and revolutionary approach to negotiations, guided and led by vigilant and intelligent intelligence agencies, reduces the scope for collusion and surrender to the minimum possible.

Table (2): Obstacles to Cooperation in International Relations



Accordingly, some of the most important key components of this theory can be listed as follows: Revolutionism (revolutionary regime); Secrecy (confidentiality); National Security (deterrence); External Deepening (resistance); Deniability (plausible denial); Verification (goals and intentions); Public Opinion (media); Service (intelligence); Containment (sanction and isolation) .

Table (3): Key components of the theory of secret resistance-based diplomacy

Key components	Revolutionism: Revolutionary Regime
	Secrecy: Confidentiality
	National Security: Deterrence
	External Deepening: Resistance
	Deniability: Plausible Denial
	Verification: Goals / Intentions
	Public Opinion: Media
	Service: Intelligence
	Containment: Sanctions/Isolation

It should be noted that the most important issue that the theory aims to solve is overcoming the structural limitations of the international system against the Islamic and revolutionary system of Iran in conditions of inherent and substantial antagonism with the hegemonic system, which practically left no room for the country's overt and public diplomacy maneuver power and theorized "secret resistance-based diplomacy" with the aim of deepening the country's external

influence and increasing the country's deterrence based on the ideals of the Islamic Revolution. Accordingly, in such a process, intelligence and security organizations have an irreplaceable role in this field, and the way intelligence officers enter into various types of covert diplomacy requires conceptualization and theorization. On the other hand, the lack of institutional mapping and national division of labor in the field of secret diplomacy with an approach of cooperation and synergy between the institutions involved in foreign policy and national security in any political system will create fundamental challenges in practice. International relations in our country continue to suffer from a lack of sufficient knowledge and understanding of the hidden dimensions of foreign and security policy and the inherent role of security intelligence agencies in the field of foreign policy in international politics and security (secret diplomacy) as the main and true guardians of the principles and foundations of the Islamic Revolution and its lofty ideals.

Secret resistance-based diplomacy, as one of the procedures of the hidden dimension of international relations, is referred to as that type of counter-hegemonic diplomacy of balancing in which the negotiators, the subject or subjects under negotiation, and especially the process of negotiations and bargaining between the parties, remain hidden from the eyes and ears of everyone (media, public opinion, and other governmental and non-governmental actors) with the exception of the security apparatus(es) and high-ranking decision-makers of a country to be subject to lapse of time or a result is achieved and the bilateral or multilateral political atmosphere to normalize. Secret diplomacy itself is also divided into three types: a) "track one" (communication between official officials); b) "track two" (communication between unofficial representatives); and c) "track three" (communication between intelligence officers); and if necessary d) dual-track diplomacy (one and half track), overt and covert, carries out missions

in the political, economic, resistance, intelligence, defense, and military-police spheres.

Table (4): Different levels and types of secret diplomacy

Concepts	Definitions
Secret diplomacy (Track one)	<i>The secret diplomatic interactions of official officials of the country (presidents, ministers, ambassadors, etc.) with foreign parties.</i>
Secret diplomacy (Track two)	<i>The secret diplomatic interactions of unofficial representatives (businessmen, artists, journalists, athletes, etc.) with foreign parties.</i>
Secret diplomacy (Track three)	<i>The secret diplomatic interactions of intelligence forces (commanders, managers, officers, etc.) with foreign parties.</i>
Secret diplomacy (defensive)	<i>The secret foreign affairs and international relations related to the field of defense industry, arms trade, and support for the armed forces.</i>
Secret diplomacy (Intelligence)	<i>The secret foreign affairs and international relations related to the exchange of intelligence and verification of the honesty, intentions and Level of trust in the opponent's service.</i>
Secret diplomacy (Economic)	<i>The secret foreign affairs and international relations related to the trade of goods, services, and capital under sanctions.</i>
Secret diplomacy (Resistance)	<i>The secret foreign affairs and international relations related to the field of resistance and liberation movements (state and non-state actors).</i>
Secret diplomacy (political)	<i>The secret foreign affairs and international relations related to détente, normalization, and political mediation.</i>
Secret diplomacy (Military-Police)	<i>The secret foreign affairs and international relations related to military and police cooperation.</i>

The Secret Resistance-based diplomacy refers to the application of this type of diplomacy in various areas mentioned in the framework of the first track (intelligence as a cooperating officer); the second track (intelligence as a guiding officer); the third track (intelligence as an operating officer); and, if necessary, d) Dual track/track one and a half - overt and covert diplomacy at the same time simultaneously- (intelligence as a cooperating and guiding officer), in a way that with an external deepening and a deterrent-oriented resistance approach, removes the shadow of the threat of war and neutralizes and renders ineffective the sanctions and maximum political pressures of the hegemonic system, especially in covert negotiations and secret diplomacy with governmental and non-governmental actors of resistance axis and, if necessary, with hostile states, without worrying about reducing ontological security and identity credibility. Intelligence organizations are considered the driving force and center of gravity of secret diplomacy.

From here, the article enters the main discussion, which is a strategic and geopolitical analysis of the current situation in the region and the issues that can be raised and discussed within this framework; From the perspective of the level of strategic analysis and geopolitical conflicts, all developments in our region are shaped by two main forces and mainstreams: the "resistance stream" and the "counter-resistance stream". The resistance stream led by Iran and the Islamic Revolution seeks independence and justice and supports all freedom-loving governments and nations that fight and confront the system of domination and Zionism with all their power. This is how the resistance has today become a regional power and an effective and important regional and even trans-regional actor.

In contrast, the anti-resistance stream led by the US and the Zionist regime is the cause of the dependency of nations and the corruption of governments in the region. It seems that the outcome of this conflict will not only change the

geopolitical fate of the region but also the political history of the nations of the region towards a self-based, endogenous, and most importantly, indigenous and common security.

Currently, the axis of resistance has become an important and dominant player in the developments in the region, and many admit that no agreement or peace will be sustained without the role of the resistance stream, and this is a point that some Arab governments affiliated with the counter-resistance stream have realized and are slowly and sometimes secretly moving towards the resistance camp, i.e. the Islamic Revolutionary Front. The large and decisive operations of "True Promise 1 and 2" against the system of domination and international Zionism in occupied Palestine can be analyzed and evaluated in this regard.

Basically, national security in any country is a function of maintaining its security environment, and a country that cannot identify and eliminate the type of threats, the level of threats, and the sources of threats will sooner or later suffer a national crisis and disaster from within. Therefore, reason dictates that security-building elements should be strengthened and supported everywhere and at every point, and security-destroying factors should be destroyed or at least contained. Therefore, rationally, using the proposition "maintaining national security within the framework of geographical borders" would not be logical and it can even be very dangerous.

Accordingly, Iran has national interests not only in its surrounding environment in the Persian Gulf, Central Asia and the Caucasus, West Asia and North Africa, but also in other parts of the world from East to West and from North to South, and in the entire universe and celestial bodies (astronomical object), including the bed and sub-bed of the oceans and the open sea, the atmosphere and the outer atmosphere. Because national interests are a function of the two components of security and threat in all its dimensions and levels. Yes, national interests are a variable dependent on security. Security is the

top line of national interests. Naturally, such a view and such an approach will never and under any circumstances allow the outsourcing of security, because in this case, nothing of national independence and sovereignty will remain.

And finally, a few final words about the concept of resistance itself:

1-Resistance, more than being confined to a geography, is a product of the history of nations. A history that has been inflicted on the people of a land with suffering and hardships caused by the interventions and aggressions of aggressors and foreigners, and has become, willy-nilly, part of the historical memory and living identity of that society in the ups and downs of history. Hence, geography is a product of history. Therefore, the geography of resistance is rooted in the history of resistance, and without a proper understanding of this issue, not only will the geography of resistance never be understood, but we will also not have a broad, cross-border view of the geography of resistance, as stated by the Supreme Leader of the Islamic Revolution, Imam Khamenei.

2- Resistance is more than a "battlefield", it is a pure Islamic and revolutionary thought and idea. An idea that on the one hand determines the strategic necessity of being present in the "battlefield" and on the other hand is the link between the battlefield and diplomacy. Therefore, the battlefield and diplomacy are based on the idea of resistance, which together protect the country's national security and national interests.

3-This type of resistance thinking not only seeks to enhance the power geometry of the Islamic Republic of Iran in the West Asian region, but also seeks to disrupt the power geometry of foreigners by "dismantling the American influence" from the region by changing the new world order - read the new American order - and forming a new revolutionary order in West Asia and other regions of the world.

4- If diplomacy is considered a tool for implementing foreign policy, foreign policy is

managed and implemented as a national and sovereign matter in three formats: "official diplomacy", "public diplomacy" and "secret diplomacy". However, foreign policy at the level of the Islamic Revolution also requires a fourth type of diplomacy, called "renaissance diplomacy" which is actually the soul of foreign policy and it has been emphasized and approved in numerous principles of the Constitution, especially principles 152 and 154, and it is necessary for the relevant and responsible agencies to operate and act in complete coordination with each other and within the framework of the national strategy. Battlefield is a revolutionary thought and idea that crystallizes in a cross-border geography and regional and trans-regional environment. Therefore, the entire diplomatic apparatus of the Islamic Republic must accept this issue not only as a foreign policy priority but also as an "important and inviolable principle" and consider it the driving force of foreign policy.

5-Resistance, as the main essence of a revolutionary system, is the point of intersection of Islamic interests and national interests, the link between declarative and practical policy, the guarantor of national independence and sovereignty, and is essentially the boundary between truth and falsehood, and rather an indicator of demarcation with the enemy, which, through renaissance diplomacy, fights and confronts "Domination" and "Occupation" on the one hand, and "Atheism" and "Takfir" on the other, to the same extent; that is, fighting global arrogance and international Zionism, as well as confronting Islamophobia and extremism.

6-Resistance is the result of the accumulation of historically suppressed complexes and beliefs of an awakened nation. Accordingly, the belief in resistance has led to the formation of resistance nuclei and liberation movements. More precisely, Liberation movements are signified for the signifier of resistance, and this issue has become more relevant in the Southwest Asia region; Because for years, due to the presence of the

Zionists and Americans, the geopolitics of the region has become the geopolitics of resistance.

7-Resistance basically begins from within a person and continues at the level of society. A person who has been humiliated by his inner ego and inner ego and sensuality, will never be able to resist corrupt external powers. The priority in all cases, as the martyr of the Holy Defense Ali Chitsazian said, is "to cross the barbed wire of the ego." And how beautifully did Martyr Soleimani say: "No one will become a martyr until he is a martyr. The condition for becoming a martyr is to be a martyr." Therefore, the condition for resistance is to be resistant. A person is only surrender and submissive to the will of God and is resistant and decisive against everything other than God.

8-Resistance is the truth of the universe and man, and the Original Sin was rooted in the lack of resistance. Basically, the philosophy of human creation is resistance, against everything that is devoid of the color of God: «إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ» «استقاموا»." And this is exactly the point that God commanded his Prophet, himself, and his followers to do: «فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا» «تَطْغَوْا»." Resistance that is strong and solid from within and invites and encourages others to it, but never Rebellion and aggression (outbreak against God), Not going to extremes overdoing (avoiding extremes and following moderation), and does not deviate from the path of justice. Therefore, if behavior and politics are not resistant, we should not expect that the economy, culture, and security will be resistant and immune to sensuality (inner desires) and demons (external temptation).

Eventually, it must be said that only this resistance can advance the geometry of Iran's power and advance its regional and trans-regional allies, and remain immune and strong against foreign bullying, interference, and aggression. No other idea or concept has had and does not have such capacity and capability, and Iran's history is proof of this claim. Therefore, Iran's regional and trans-regional presence is a moral obligation, a strategic necessity, and has a geopolitical logic

for the transition from the old American order to the new revolutionary order.

6. Conclusion

International phenomena simultaneously have two overt and covert dimensions. If we were to focus solely on the overt dimension of phenomena, knowledge of phenomena would be derived solely from observing overt and apparent realities. Therefore, without considering the fact that international actors may have left some overt realities out from under the veil of secrecy in order to distort the understanding of others, such knowledge is completely incomplete. Hence, the dominant practice in world politics and international relations is not transparent and overt actions, but rather the dominant practice in international communications is secrecy. Therefore, in the first stage, paying attention to secret diplomacy as one of the practices of the covert dimension of international relations is among the necessities of theorizing in this field and other fields related to world politics. When, for various reasons, it is not possible to establish open diplomatic negotiations and relations - especially for Islamic Iran, which has serious and strategic enemies and opponents due to the independent, powerful, and freedom-loving nature of its foreign policy - countries use secret diplomacy at various levels to try to provide the necessary bilateral or multilateral trust over time for an open diplomatic event. Therefore, resorting to secret diplomacy can perhaps be considered one of the most effective trust-building and authority-building measures in the international system.

Given the essential and identity conflict of the Islamic Revolution with the system of domination and confronting the conspiracies of global arrogance, America has always played a role as the enemy of the Iranian nation and the main supporter of the tyrannical regime before the revolution, and after the glorious Islamic revolution, it has also sought to overthrow the sacred system of the Islamic Republic with various types of hard, semi-hard and soft threats

and has applied various types of political pressures and crippling sanctions against the government and people of Iran. This issue reflects the fact that America has never recognized the political independence and national sovereignty of the Iranian nation within the framework of the right to self-determination and dreams of returning to honeymoon with the Shah's regime before the revolution. Therefore, recognizing and introducing the real face of America to the Iranian nation and other independence-seeking and freedom-seeking nations of the world, while at the same time achieving the great historical and epic achievements of Islamic Iran, is one of the missing links of scientific research within the framework of beneficial science.

Meanwhile, the Islamic Republic of Iran, due to its revolutionary nature, ideals and global goals, has been opposed by major powers, especially global arrogance and international Zionism, since the early years of the victory of the Islamic Revolution, and has faced economic sanctions and numerous and diverse political pressures from the United States. Therefore, since many of the country's foreign movements are under the supervision and control of hostile Western governments, the Islamic regime inevitably considers secret diplomacy to be a suitable tool in this direction to advance its national and foreign goals. However, the history of secret diplomacy in the Islamic Republic of Iran has witnessed a kind of incoherence and sometimes parallel work, and one of the important reasons for this problem is the undecided status of the headquarters apparatus of the Islamic Republic of Iran, and rather the strategic headquarters of secret diplomacy, which can coordinate and align relevant institutions such as the leadership institution, the Revolutionary Guard Corps, the Secretariat of the Supreme National Security Council, the Ministry of Foreign Affairs, the Ministry of Intelligence, the Expediency Discernment Council, the Islamic Consultative Assembly and other relevant institutions with a new national architecture.

In any case, the collection of works related to this theory, by filling the scientific and cognitive gap of "secret resistance-based diplomacy" in the country's academic and university system with a value-based and indigenous approach, namely resistance and the external deepening of the anti-arrogance ideals of the Islamic Revolution, creates a new chapter in the way of looking at the field of international relations and familiarizes and masters scholars of this field with the hidden realities of secret and hidden negotiations of foreign policy, especially the necessity of this on the front of resistance against the actors of the hegemonic system. Also, the structural and functional reform of the country's official and legal institutions in the field of secret diplomacy will be among other valuable works and consequences of this collection.

It should be noted that after the Zionist regime's terrorist operation on September 28, 2024 (Mehr 7, 1403) with the code name operation "New Order" which led to the martyrdom of the Secretary General of the Lebanese Hezbollah, Sayyed Hassan Nasrallah, in Beirut, the credibility and future of the resistance axis in the region's public opinion have faced serious challenges, such that the technological superiority in the intelligence and military fields of the Zionist regime on the battlefield has caused concern and anxiety for the friends of the resistance and happiness for the opponents of the resistance. This issue makes it necessary, more than ever, to strengthen the objective and subjective infrastructure of the country's intelligence deterrence and to transition from traditional punishment-based deterrence(second-strike capability) to a new denial-based deterrence(first-strike capability) based on strategic rationality.

It should not be forgotten that resistance is inherently offensive, not defensive. The duality of legitimate and illegitimate resistance does not exist in principle. The Righteousness is the essence of resistance, and understanding this is, of course, dependent on the security self-confidence and strategic maturity of political

leaders. In addition, the three conditions for the success of the secret resistance-based diplomacy are, first, the training and presence of resistance-based diplomats who believe in resistance as an unchanging and permanent principle in the negotiation field; second, the unity of command and concentration of all the country's intelligence forces by forming a strong and deterrent-oriented intelligence organization or central headquarters; and third, the support of the country's strategic deterrence against the hostile enemy, otherwise, In the process of secret diplomacy, the possibility of capitulating and adopting a counter-resistance approach without the support of strategic balance is always conceivable. Similarly, verse 25 of Surah Hadid also considers "iron/weapon" as a requirement for the people to rise up in justice and equity against the world's tyrants and aggressors, by adhering to the Book and the Scale;

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ «النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ» And the Supreme Leader of the Revolution also outlined this view in his speech on November 13, 2024: "Everyone should know... that in confronting arrogance, we will definitely do whatever is should and maybe to prepare the Iranian nation, whether in terms of military, armaments, or political works, we will do whatever is necessary...." (Imam Khamenei, 2024)

In conclusion, it is important to note that there is no theory in the field of international politics and security that fully encompasses the theoretical capacity and capability to explain and predict all geopolitical developments in international bilateral/multilateral relations in the two areas of physical security and ontological security. However, I would like to express my gratitude to all my distinguished professors and colleagues, especially the following individuals, who contributed to the scientific enrichment of this theory by their active and effective participation in the theory critique and evaluation sessions at Imam Hussein Comprehensive University:

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