

# Raisi: Iran will 'respond firmly' to any attack



Iranian President Ebrahim Raisi (R) visits the Islamic Revolution Guards Corps' naval base in southern city of Bandar Abbas on February 2, 2024. [president.ir](http://president.ir)

## International Desk

Iranian President Ebrahim Raisi issued a stern warning Friday against any possible attack by the United States in retaliation for a strike that killed three American troops in Jordan. "We have said many times that we will not be the initiator of any war, but if a country, a cruel force wants to bully, the Islamic Republic of Iran will respond firmly," Raisi said during a trip to the southern province of Hormuzgan.

Iran's "military power in the region was not and is not a threat to any coun-

try," but a source of security that countries in the region can rely on and trust, he said.

"Today, the enemy has no ability to do anything against us; because they know that our forces are powerful and capable."

"In the past, whenever they wanted to talk to Iran, they used the language of threat such as the military option is on the table but now, we don't hear those words rather they say even that they are not seeking war," he said in an indirect reference to past US policies as well as the recent remarks by some American officials follow-

ing the deadly strike in Jordan.

Iran's Foreign Minister Hossein Amir-Abdollahian and Chief Commander of the Islamic Revolution Guards Corps Major General Hossein Salami had also warned of a crushing response to any act of aggression.

The death of the American soldiers in a drone strike at a base in Jordan on Sunday marked the first US military losses to hostile fire in the region since the Israel's brutal war on the Gaza Strip began on October 7. The United States has blamed groups which it claims are supported by

Iran for the attack.

US President Joe Biden has said he has already decided on the nature of the US response to the deadly bombing, but has not detailed the plans in public, or the timing, while insisting that he is not seeking a wider war in the Middle East.

The White House warned that "multiple actions" could be taken in retaliation for the attack.

Iran has denied any links to the attack and said it is not seeking an "expansion" of conflict in the Middle East.

Regional tensions have intensified since the Isra-

el's war o Gaza, drawing in resistance groups in Syria, Iraq, Lebanon and Yemen. The resistance groups have been attacking the US and Israel's targets in the region in support of the Palestinians in the Gaza Strip.

The Israeli regime has so far claimed the lives of more than 27,000 Palestinians, most of the women and children, the besieged Palestinian territory. The Islamic republic has repeatedly said it sees a duty to support the resistance groups in the region, but insists they are independent in decision and action.

## Iran identifies 'tens' of Mossad spies in 28 countries

Iran's Intelligence Ministry said its forces have identified a significant number of spies linked to the Israeli Mossad spy agency in 28 countries across the world.

In a statement on Friday, the ministry announced what it described as the "largest combined intelligence and counter-intelligence operation" against the Israeli regime's espionage and security organizations.

The statement underlined that the "venturesome" operation was conducted in the form of a series of intelligence-counterintelligence, offensive-defensive actions, and through the use of various methods of intelligence gathering, which led to obtaining a "unique" and "unprecedented" collection of information, Press TV reported.

"In addition to intelligence and security findings, obtaining special information related to some of the most important secret military facilities, weapons factories, and strategic civilian industries of the usurping Zionist regime is also among the achievements of the ministry's large and multi-stage operation," the statement added.

Iran's Intelligence Ministry stressed that the combined project resulted in spotting "tens of spies and terrorist elements" affiliated with the Israeli regime in 28 countries across the world and in three continents of Asia, Africa and Europe.

Stopping short of naming the countries involved in the operation, the statement said, "A number of spies in Tehran and several provinces of the country" were identified and dealt with legally or kept under security surveillance. "Also, several Iranian spies residing abroad were identified."

Iran's Intelligence Ministry said the particulars of foreign spies active in countries with which the Islamic Republic maintains relations will be provided to their respective intelligence bodies for due measures, including punitive and intelligence.

Pointing to the background and records of the identified spies, the statement said some of them "voluntarily" cooperated with the Mossad and committed treason against their countries, adding that the Israeli agency "forced" them to carry out various treacherous operations against the interests of their respective countries. The ministry also underlined that the Israeli regime tapped into various methods and abused social media platforms as well as immigration and job-seeking sites to identify and communicate with the victims.

## Cultural theology of ...

Therefore, the global ethical reconsideration is a religious matter, as analysts unanimously agree: "This ethical reconsideration must be understood within the framework of the three major religious traditions of Islam, Christianity, and Judaism, just as the resistance in Palestine is perceived as a religious matter."

### Vulnerable civilization of West

Another aspect that allows us to discuss the "cultural theology of the Operation Al-Aqsa Storm" is the belief held by many intellectuals that what the world understood in the post-Al-Aqsa era was the "globalization of resistance" against the "global cultural recession." Western cultural decline has long entered the period of "identity crisis," and its civilizational situation, described by Huntington as a "Christian-Jewish heritage," is more fragile than ever. In such a situation, the rise of opposing forces against Western civilization increases the challenges faced by its governments, making their crisis situation both internally and ideologically much more complex than before.

In my view, the globalization of resistance accelerates a "global soft revolution," and this is not a mere slogan to be induced through propaganda and advertising, but it can be substantiated through scientific analysis. New studies provide evidence, such as the global inclination towards submissiveness and "formal activism" after the humanitarian catastrophe in Gaza. Analysts interpret this inclination as a departure of world nations from the submissiveness of their governments regarding the Palestinian issue. People, independent of their governments, accused the Zionist regime of creating humanitarian disasters, completely diverging from the discourse of governments aligned with Zionism. Here, it can be assessed who chose the right side of history.

This process's formation is a result of the initiative and intellectual openness of the global resistance movement, giving it the ability to find its discourse in various thoughts. Secondly, due to its flexibility in forms and methods, the resistance movement can unite different nationalities around fundamental human values. This is an inher-

ent quality of Islam.

### Quranic power and global revolution

The acceptance of resistance signifies a fresh dynamism between identity, religion, and society; a dynamism that has been unprecedented in contemporary history, with its starting point being the "Islamic Revolution of Iran," which, in Michel Foucault's words, marked the return of the spirit to a soulless world. Our revolution was able to gain global recognition for one reason only, and that was the reliance of the late Imam on the "Quranic power" of pure Islam.

The Islamic nature of the resistance movement, in line with the revolution, has been able to shape "formal activism" based on the "Quranic power," which is neither united nor disjointed and is now visibly the tip of the iceberg. As always, when Americans and Zionists are perplexed, this time too, it is inconceivable for Western theorists and liberal capitalist think tanks to envision a cultural alliance with a religious inclination, stemming from Islamic resistance, emerging with such power in the modern world. It forms an international aspi-

ration for liberation from the prison that was supposed to confine people forever in the global village. I emphasized a month before the Operation Al-Aqsa Storm at the "International Sun Conference" in Iran's northeastern city of Mashhad that the world ahead of us is a "revolutionary world," and the movement of followers of monotheistic religions towards reviving fundamental human values is only possible through breaking away from the process of Westernization and fighting against it. Today's signs and analyses can be considered the strongest support for the "theory of a revolutionary world."

### Transformation of values in cultural world

It is evident that the global rise of resistance is due to something beyond confronting an apartheid regime, and one should not fall into the trap of pseudo-intellectual and pseudo-religious discourses in analyzing this issue. Instead, a critical approach should be taken towards these interpretations that downplay the issue. Although apartheid has always turned against itself, and many apartheid regimes have emerged throughout world history, most of them had limited territorial aspects. Zionist apartheid is not a

"limited national apartheid" in accordance with prevailing political theories. Rather, it is a global and universal apartheid. From this perspective, its nature differs from all other dictatorial, racist, and fundamentalist regimes. This particular demonic nature has also created a "special international sense of danger" in the minds of people, as if they have just realized that all their values, achievements, and existence may be at risk due to the existence of this global Zionist apartheid. Through this collective sense of danger, a "new global cultural community" is emerging, and its structures and anatomy can gradually be identified. This community has a collective narrative about the post-Al-Aqsa Storm world that needs further discussion.

Based on reliable research analyzing global attitudes, "the self-sacrifice and resilient resistance of Palestinians in liberating their land for survival in current conditions has turned into a collective and popular narrative, even including secular voices." Despite the propaganda by secular movements regarding the nature of this collective and global narrative, all its essential elements are derived from the epistemology of the Islamic Revolution and the discourse of resistance. Today, the world fully knows

and sees that the colonial, nationalist, and military project of the usurper Zionist regime over the past seventy years has transformed into a "global destructive radicalism" with no human qualities. The dragon is fully awake while a greater power rises to confront it. For people worldwide, it is now crystal clear that the goal of this destructive project is the annihilation of the history, identity, livelihood, presence, rights, life, and altogether the existence of Palestinians. Currently, it is the agency of the people that shapes the global scene against Zionism. This seed, planted solely by Imam Khomeini in the global consciousness, was to combat falsehood.

### Issue of human liberation

Here, we return to the focal point of our discussion, which is the emergence of the cultural theology of the Operation Al-Aqsa Storm that transformed the ideal of "liberating the land" into the concept of "liberating humanity" for the world. As cultural resistance intellectuals and independent scholars outside this movement also unanimously agree and have discussed, the operation challenges the imperialist narrative that perpetuates discrimination, militarism,

oppression, racism, deceit, abuse of power, greed, dehumanization, and various forms of state violence with increasing intensity.

Now, the ethical reconsideration of the West after the Operation Al-Aqsa Storm has transcended theoretical debates and academic discussions, entering the realm of public discourse. This has brought about new social behaviors worldwide in support of Islamic resistance. The emergence of this "global unity" that has also been noticed by Iranian analysts is a "global capital" for the Islamic revolution. The wise leadership of Imam Khomeini has demonstrated that the revolution is not stagnant, and its benefits, directly and indirectly, contribute to its dynamism, increasing its "global capital."

During this period, through meetings and discussions with non-Muslim intellectuals, researchers, and professors, I have come to understand that what captivates them about Islamic resistance is the practical aspect of this cultural theology, which in their articles they have referred to as the "practical allure of theology." This is the same spirit of the pure Islam of Imam Khomeini, which combines mysticism and struggle, making "Islamic mystic fighters" a global phenomenon.