



The Moral Challenges of Islamic Resistance (*Muqāwamah*) and its Quranic Solutions

Abbas Elahi¹



Abstract

Steadfastness and resistance against the oppressors and tyrants have a religious and Quranic basis. God Almighty has shown us that resistance in the face of arrogant powers and stubborn forces is one of the most important duties of human beings, and standing up in the face of such oppressors has been His [divine] command.

In the Holy Quran, the dignity and authority of believers, as well as overcoming any kind of isolation and failure, are introduced as the fruits of resistance against the tyranny of oppressors. The Islamic Resistance Front is an unwritten coalition among some Islamic countries aligned with the Islamic Revolution of Iran, whose purpose is to fight against the Zionist regime and confront the domination and influence of the West, especially the United States and its allies in the West Asian region. When it comes to Islamic resistance, various aspects can be discussed, such as the moral challenges one might face and the ways of dealing with such challenges.

The following article seeks to provide a general and systematic picture of the moral challenges of resistance and the Quranic solutions to it in a descriptive-analytical way. Based on the results of the present research, the moral challenges of Islamic resistance are egoism, worldliness, haste, and desperation. In order to overcome these challenges, we can use solutions such as faith in God and divine help, trust, hope, prayer, unity and empathy, patience and tolerance.

Keywords: Islamic resistance, moral challenges, Quranic solutions, Quranic output, resistance, stability.

¹. Assistant Professor, Department of Quran and Hadith al-Mustafa International University, Qom, Iran, abbas_elahi48@yahoo.com (Corresponding author).



Introduction

From the Quranic point of view, ‘resistance’ has a special place and is highlighted as a necessary and essential principle of human life. It is a universal aspect of life in fact among all creatures. In sentient beings - especially humans - resistance has different dimensions and elements, and it is considered one of the moral qualities without which continuation of life and success becomes impossible. This moral attribute is not reserved solely for religious affairs, but rather every big and small goal that a person pursues throughout his life, he must adhere to the resistance that is necessary to achieve those goals. The level of persistence needed depends upon the importance of a particular endeavor and the time it would take to accomplish a particular goal. In the Quran, the issue of endurance, patience, and its importance in the formation of religion, individual, group, and society has been mentioned to a great extent, and titles such as ‘resistance,’ ‘endurance,’ and ‘patience’ have been used over a hundred times throughout the Quran.

One of the features of this sort of resistance is that it shows flexibility if necessary but does not lose sight of the ultimate goal and continues on the path towards success. In order to increase the resistance, we must take possession of its constituent elements and basic factors. Therefore, resistance comes from a set of cognitive, spiritual, moral, and cultural factors that exist in humans and society. Human resistance may face serious challenges and these challenges are the result of not applying the necessary moral and behavioral requirements. Although about topics such as patience, endurance, etc., a multitude of works from various authors exist, regarding the present issue, no independent work has been presented. Almighty God has commanded perseverance in many verses and has explained the challenges and ways to overcome them, which will be discussed in the upcoming article.

Literature Review

When it comes to Islamic resistance from the perspective of the Qur'an, there are a number of writings, such as “*Wijīghāyi ulguhāyi qurānī*



muqāwimat” (the characteristics of the Quranic models of resistance), written by Ruqayyih Dihkhudā Ḥasanabādī *Nashriye Hamāyesh Melli Muqāwimat-e-Islamī az nigāhe Qur’an, shomare 1, Shahrīwar-Mehr, 1399* (Publication of the National Conference of Islamic Resistance from the Eyes of the Quran, No. 1, July 2021); “*Tabyīn-i Qur’āni naqsh-i muqāwimat dar ḥukūmat-i Jahāni Mahdavi*” (Quranic explanation of the role of resistance in the Mahdavi world government), by Ḥusayn Ilāhī-nijād, *Nashriye mutali’āte ‘ulum qur’an, N. 4, Summer 1399* (A Journal of Quranic Studies, serial number 4, July 2019); “*Wākāwī chālīshāyi iqtisādī muqāwimat-i islāmī wa rāhkārhāy-i qur’ānī ān*” (analyzing the economic challenges of Islamic resistance and its Quranic solutions) written by Ḥusayn Shafī’ī Dārābī and Farzānih Subḥāni Chegni, *Nashriye mutali’āt-i ‘ulum qur’ān, N. 9, 1399* (Qur’ān Studies Journal, N. 9, 2019); And “*Chālīshāyi siyāsī muqāwimat-i Islāmī dar ‘arshih dākhlī wa rāh-halḥāyi qur’āni muqābili bā ān* (the political challenges of the Islamic resistance in the domestic arena and the Quranic solutions to deal with it) by Murṭiḍa Gharsban and Ghulāmriḍā Ṣafariān, *Nashriye mutali’āt-i ‘ulūm qur’ān, N. 10, 2021* (Journal of Quranic Sciences Studies, N. 10, December 2021). Of course, writers such as Sayyid Mohsen Al-Nabi and Mohammad Sadegh Yousefi Moghadam have discussed the general issue of resistance challenges from the perspective of the Holy Quran in *Nashriye mutālī’āte bidāri islāmi* (Islamic Awakening Studies Journal, No. 22, Winter, 2021). In it, they have discussed challenges such as overestimation of the enemy, reproduction of doubts, differences, and inability to make decisions, etc. After reviewing various scholarly works, no literature was found that addresses the practical issue of moral challenges faced by Islamic resistance and its solutions as presented in the Quran.

1. Concepts

1.1. “*Muqāwamat*” [Resistance]

Resistance derives from “*Qa-wa-ma*” and “*Qāma, Yaqūmū, Qiyāma*” which means standing up, rising, will, decision, as well as maintaining. (Ibn Fāris 1983, 5: 43; Rāghib Isfahānī 1991, 690).



We find that the term, “Islamic Resistance” includes two general and specific concepts or a “discourse of resistance” and “axis of resistance” that can be defined and divided. The general concept or “the discourse of resistance” includes any kind of resistance by a Muslim or a group of Muslims - based on the teachings, laws, and principles of religion - against the attack of the enemies of Islam in any place and time.

The specific concept or “axis of Islamic resistance” is any country, organization, group, or individual who is fighting in order to ensure the security and peace of Muslims -within the boundaries of the teachings of religion and in alignment and cooperation with the Islamic Revolution of Iran- against the aggression and unilateralism of the hegemonic system and its allies (especially the Zionist regime and groups with Wahhabi and Takfiri ideologies, as well as their supporters).

The Islamic Resistance based on Islamic teachings includes the governments of Iran, Iraq, Syria, Yemen, the Hashd al-Shābi groups, the resistance in Syria, Hezbollah in Lebanon, the resistance in Gaza, and the West Bank (Izadī 2003, pp. 62-79).

1.2. “*Chālish*” [Challenge]

The word challenge (*Chālish*) is derived from the word “*Chāl*,” meaning ‘pit, chicken nest, and deep.’ Dr. Mohammad Mu‘īn, in his Persian dictionary, stated three meanings for “*Chālish*”: 1. Walking with pride and arrogance; 2. Behaving out of pride and arrogance. 3. Wandering around aimlessly (*jawalān*) (Mu‘īn 2012; the word challenge). Using the literal meaning of challenge and some semantic elements derived from the use of this word in today's social literature, this definition can be presented for challenge: “*The new conditions and situation that have invaded the future path of society from the outside, making it difficult to maintain its balance, and it requires a hard and decisive effort*” (Zū ‘Ilm 2005, 37).

1.3. “*Rāh-kārhā*” [Solutions]

1.3.1. Literal Meaning

Solutions (*Rahkārḥā*) in its literal meaning is a combination of two words: “way and work.” The ‘way’ literally means ‘road or channel’ (Dihkhudā



1988, 15: 25), and ‘work’ means ‘action, profession, job, and effort or any action from a person or a thing’ (Mu‘īn 2012, 1: 37). According to the meaning of these two words, the word ‘*Rahkār*’ means the method or way of doing things (ibid).

1.3.2. Technical Meaning

The term ‘*Rahkār*’ [solution] refers to a way and method of working that is guided by a principle and goal, which organizes educational practice and also assists the teacher and educator in reaching the desired goal, according to scholar and educationalist terminology (Hūshyār 1956, 18). *Farhang Buzurg-i Sukhan* (The Great Dictionary of Speech) has defined the technical meaning as follows: “Solution consists of scientific and practical guidelines that bring the seeker step by step towards the goal, or determine, find, or build the way and principles to the goal” (Anwarī 2002, word ‘*Rahkār*’ [solution]).

2. Moral Challenges of Resistance

Resistance faces various challenges, among them are moral challenges; some of the most important of these challenges are as follows:

2.1. Arrogance

The strongest factor which prevents a person from reaching the goal and is considered a serious obstacle to the resistance of the individual and the society is the inner Satanic forces or the “*Nafs-i Ammāra*” because it consistently commands people to sin and leads them to laziness in religious and positive matters. One of the slippages of man from the perspective of the Holy Quran is carnal desires and whims because following them leads a person to idolatry. The Holy Quran says:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

“But as for him who is awed to stand before his Lord and restrains his soul from [following] desires” (*Sūrat al-Nazi‘āt/40*)

In certain individuals, the faculties of reason and faith may prove inadequate in the face of their ego, resulting in surrender or defeat. However, it is possible that divine intervention may be required to



overcome such obstacles. As the Holy Quran says in the words of Prophet Joseph:

﴿وَمَا أُبْرِيْ نَفْسِيْ اِنْ النَّفْسِ لَآ مَارَةً بِالسُّوْءِ اِلَّا مَا رَحِمَ رَبِّيْ اِنْ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ﴾

“Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil, except inasmuch as my Lord has mercy. Indeed, my Lord is all-forgiving, all-merciful.” (Sūrat al-Yusuf/53)

Another verse mentions the temptation of the soul and says:

﴿وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ﴾

“Certainly We have created man and We know to what his soul tempts him.” (Qaf/16)

All human beings have the potential to fall into egoism, and the members of the resistance groups are not exempt from this. For this reason, at different stages of life, they may suffer from egoism and fall short against the enemy, which will result in costs and unfortunate consequences.

2.2. Worldliness and Egoism

Worldliness and attachment to material things are two of the weak factors in fighting and confronting the enemy. In respect of this, the Quran says:

﴿وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعَدُهٗ اِذْ تَحْسَبُوْنَهُمْ بِاِذْنِهٖ حَتّٰى اِذَا فِسَلْتُمْ وَتَنٰازَعْتُمْ فِى الْاَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا اَرَاكُمْ مَا تُحِبُّوْنَ مِنْكُمْ مَّنْ يَّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يَّرِيْدُ الْاٰخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللّٰهُ ذُوْ فَضْلٍ عَلٰى الْمُؤْمِنِيْنَ﴾

“Allah certainly fulfilled His promise to you when you were slaying them with His leave, until you lost courage, disputed about the matter, and disobeyed after He showed you what you loved. Some among you desire this world, and some among you desire the Hereafter. Then He turned you away from them so that He might test you. Certainly, He has excused you, for Allah is gracious to the faithful.” (Sūrat Āl ‘Imrān/152)

In actuality, the worldly desires and attachments of man are rooted in his selfishness and egoism, and thus it is this egoism which in fact leads him to satisfy carnal desires in any possible way. Because of this, he is strongly



attracted to the world, and this causes him to stay away from the hereafter and the main high goals of his creation. Many people who give up resistance are those who have been seduced by forbidden foods, sexual desires, positions, and worldly ornaments. The Holy Quran instructs the believers to avoid and turn away from such people, as it says:

﴿فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا﴾

“So, avoid those who turn away from Our remembrance and desire nothing but the life of the world.” (Najm/29)

The commentary of *Nimūnih* under the above verse reads thus:

According to the opinion of some commentators, what is meant by the remembrance of Allah is the Quran, and sometimes it may possibly mean the logical and intellectual reasons that bring man to God, and it is also suggested that remembrance of Allah is the opposite of neglecting. But it appears that this interpretation has a broad meaning that includes any attention to anything other than Allah. In addition to the above-mentioned points, it can be derived also from the verse that there is a mutual influence relationship between neglecting the remembrance of Allah and facing the material world. Neglecting the remembrance of God leads to worldliness, just as worldliness makes a person neglect the remembrance of God, and both of these are associated with egoism. (Makārim Shīrāzī 1992, 22:532)

Drawing, examining, and analyzing future horizons for any social phenomenon is always very important. Therefore, analyzing and forecasting the actions and activities of the resistance front in West Asia also plays an important role in understanding the developments of this region and predicting future trends. Basically, one of the continuous methods of the enemies to divert the minds of Muslims - and especially the resistance groups of the region - from standing up and continuing the struggle is to push them towards worldliness and selfishness. Based on this, what should be considered in this context is to be aware of this conspiracy and to avoid being contaminated by material and worldly attachments and dependencies. In some verses of the Quran, the worldly



life is considered the capital of “deceit and pride” and it is said: ﴿وَمَا الْحَيَاةُ﴾
﴿الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾ “The life of this world is nothing but the wares of
delusion” (Sūrat Āl ‘Imran/185). Hence, the resistance groups, motivated
by the verses of the Holy Quran, must be cautious not to be lured by
worldly temptations or succumb to their own desires. By avoiding these
traps, they can emerge from the challenging and ongoing battle of
resistance with a sense of honor and self-respect.

The most important factor in the existence and increase of the spirit of
worldliness among the Islamic groups and cores of the region is the
presence of Westernized scholars and rulers affiliated with the arrogant
superpowers among them, which is one of the biggest harms of the
awakening of the Islamic movements in the region. In this regard, Imam
Khamenei states:

The international arrogant and powers that have been harmed by these
uprisings and revolutions will not remain idle and will come to the
field with all their political, security, and financial power to re-
establish their influence and power in these countries and their tools,
Greed, threat, and deception. Experiences have shown that among the
properties, there are those in whom these tools work, and fear, greed,
and neglect make them serve the enemy knowingly or unknowingly.
(Statement of the Leader in a message on the occasion of the Great
Hajj Congress, 30/07/2011)

2.3. Haste and Precipitation

Making haste and rushing the work at hand has been – and indeed still is -
one of the most important moral challenges for various ethnic groups and
nations:

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا﴾

“Man prays for ill as [avidly as] he prays for good, and man is
overhasty.” (Sūrat al-Isrā’/ 11)

Tolerance, patience, and persistence that warrant the conditions for any
work are among the most important human moral and Quranic virtues. To



carry out any activity, necessary preparation is needed, which, if it is not provided, will result in the activity remaining fruitless. If it is provided but the necessary action is not taken, it will still remain fruitless. Intelligent and resourceful people are those who patiently and persistently wait for the preparations to be made, and after they are prepared, they immediately proceed to do the work and do not give up until they reach their goal. They will not remain stagnant. Therefore, haste and precipitation which means doing things before taking the necessary preparations and prerequisites, is considered the opposite of patience and perseverance, which are moral virtues. The enormous damage caused to individuals or society due to unnecessary haste cannot be counted. As a comprehensive book of life, the Holy Quran invites all people to “patience and resistance” and to avoid “hurry and haste,” and examples of prophets and some great leaders of human society with good outcomes of patience and bad outcomes of haste have been referred to, as it is mentioned in the following verses:

﴿قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رُشْدًا* قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا* وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا* قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا﴾

“Moses said to him, ‘May I follow you for the purpose that you teach me some of the probity you have been taught?’ He said, ‘Indeed you cannot have patience with me! And how can you have patience about something you do not comprehend?’ He said, ‘You will find me, God willing, to be patient, and I will not disobey you in any matter.’ (Sūrat al-Kahf/66–69)

﴿هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأْتِيبُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا﴾

“He said, ‘This is where you and I shall part. I will inform you about the interpretation of that over which you could not maintain patience.’ (Sūrat al-Kahf/ 78)

According to these verses, Moses failed to accompany a wise teacher like Khidr due to his haste and lack of resistance to inner judgments. According to Martyr Motahari, it is wrong to rush into any work, especially when it comes to intellectual judgments and thoughts. This is because haste can



lead a person away from their goal and destination. People with imperfect knowledge and lower intellectual capacity tend to make decisions faster, as we can see from the behavior of children and common people (Muṭaharī 2013, 11: 349).

One of the most important factors of haste in resistance organizations and movements is the single-mindedness of the elders and commanders of these groups who make decisions without any consultation and opinions from other members. For example, after the brutal attack of the Zionist regime on Lebanon in June 1982, which led to the 80-day siege of West Beirut and then the withdrawal of the Palestinian guerrillas, the political actions of Yasser Arafat, the leader of the Palestine Liberation Organization (PLO), *Tahrir al-Falestīnī* Organization was severely criticized by Palestinian commanders and personalities, which caused fundamental splits in the PLO organization. According to the past events in the PLO organization, among the most important approvals in the administrative organization of this group, was the emphasis on making decisions based on consensus. Among the objectives of this front, we can mention the elimination of PLO deviations, returning it to the revolutionary line, and establishing contact with all groups and national figures opposing Arafat's line inside the occupied territory. Unfortunately, this organization did not reach the desired result and it split due to the conflict of interests, divided opinions, heterogeneity of party structure, lack of unity of commanders, and uncoordinated decision-making process, and this resulted in numerous failures for the resistance front (Khudādādī 2001, 37).

2.4. Despair and Hopelessness

Despairing of the mercy of God and hopelessness is categorically forbidden and is a trait of the disbelievers. In various verses of the Holy Quran and the words of the Infallibles, the believers are warned against hopelessness. Prophet Ya'qūb recommends to his sons not to despair in finding Prophet Yusuf [whom they had, in fact, themselves gotten rid of] and says:



﴿يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَ أَخِيهِ وَ لَا تَيْأَسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

“Go, my sons, and look for Joseph and his brother, and do not despair of Allah’s mercy. Indeed no one despairs of Allah’s mercy except the faithless lot.” (Sūra Yūsuf/87)

Despairing of God’s mercy is so obscene and indecent that some hadiths have considered it one of the great sins. As Imam Sadiq said in this regard,

«مَنْ أَكْبَرَ الْكِبَائِرِ عِنْدَ اللَّهِ الْيَأْسُ مِنْ رُوحِ اللَّهِ، وَ الْقُنُوطُ مِنْ رَحْمَةِ اللَّهِ»

“One of the greatest sins before God is despair of God's mercy and despair of God's blessing and grace.” (Kulaynī, 1987, 4:545).

The supreme leader of Iran, in this regard, states:

Hope is the engine that motivates people in work and activities, especially in difficult fields. Therefore, Jihad and resistance in the way of God require a lot of hope for God's mercy and promises to help and support the Mujahideen. In this sensitive field, if a person’s hope turns to despair, a person will stop moving and will no longer have the motivation to continue fighting and resisting. This damage is most visible in the Islamic Resistance in Palestine by groups with a peaceful approach to solving the problem of occupying Palestine. Before the formation of Hamas and the emergence of the approach of resistance and armed struggle as the only solution to the problem of Palestinian resistance movements, most of these movements - especially the Palestine Liberation Organization - relied more on the method of reconciliation with the Zionist regime. (Statement of the Leader in a message on the occasion of the Great Hajj Congress, 30/07/2011).

Praising the approach of armed confrontation, the supreme leader of the revolution considered the methods of reconciliation to be useless in this matter and believed in this context:

Undoubtedly, the stunning victory of the Islamic resistance in southern Lebanon on the one hand, and the disgraceful failure of



peaceful plans on the other hand, are among the main lessons. It is the region that caused the Muslim people of Palestine to turn to the *intifada* once again; But this time, the songs of compromise inside Palestine or the region have no effect on the patient, brave and resistant Palestinians, and they are determined to continue their struggle until victory, God willing.” (Khamenei, *Bayānat*, 23: 4)

2.5. Helplessness and Incapacity

Weakness and incapacity are the biggest pests and enemies of human life. Because a person who is weak and feeble in faith will stumble and deviate from the right path, a weak person may get sidetracked by a few deceptive words and panic with every empty threat, lose endurance, or if money and position are offered to him, he may not resist it and will be ready to do any wrong thing; but on the other hand, people who follow the divine leaders do not show weakness and incapacity, are always strong, and uncompromised, are beloved by God Almighty, and will never be defeated by arrogant and oppressive leaders. As it is mentioned in the following verses:

﴿وَكَايْنٍ مِّنْ نَّبِيِّ قَاتَل مَعَهُ رِثْيُونٌ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

“How many a prophet there has been with whom a multitude of godly men fought. They did not falter for what befell them in the way of Allah, neither did they weaken, nor did they abase themselves, and Allah loves the steadfast.” (Sūrat Āl ‘Imrān/146).

In another place, it is said,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ
وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ﴾

“...and your Lord’s best word [of promise] was fulfilled for the Children of Israel because of their patience, and We destroyed



what Pharaoh and his people had built and what they used to erect.” (Sūrat al-A ‘rāf/137)

In this verse, the condition of victory over the exploiters is patience and resistance. The oppressed and the people who are patient and resistant will inherit the earth. In this regard, hadiths have also been narrated. Imam Ali says in a short and succinct speech: «العجز آفة» “incapability is a catastrophe” (Dashtī 2000, Hikmat 4).

Likewise, Imam Ali, in another place, says that when laziness and weakness are combined together, the result is poverty² (Kulaynī 1987, 5:86). That is, when both laziness and incapacity become one person’s habits, the result is poverty and a shortage of money. Poverty also has its own evils, and it is not a pleasant thing that a person living with poverty, laziness, thoughtlessness, and so on, wishes to bring poverty to himself and his family. The opposite of laziness and weakness is persistence and resistance, as the Leader of the Faithful, Ali, says in his will addressed to Muslims:

«الْعَمَلُ الْعَمَلُ ثُمَّ النَّهْيَةُ النَّهْيَةُ وَالْإِسْتِقَامَةُ الْإِسْتِقَامَةُ ثُمَّ الصَّبْرُ الصَّبْرُ وَالْوَرَعُ الْوَرَعُ ... إِنِّي مُتَكَلِّمٌ بَعْدَةَ اللَّهِ وَحُجَّتِهِ قَالَ اللَّهُ تَعَالَى : «إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ لَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ»“

“Action! action! Then (look at) the end, and (remain) steadfast; steadfast. Thereafter (exercise) endurance, endurance, and piety, piety, ... I am speaking to you with the promise and pleas of Allah. Allah the Sublime has said: (Indeed those who say, ‘Our Lord is Allah!’ and then remain steadfast, the angels descend upon them, [saying,] Do not fear, nor be grieved! Receive the good news of the paradise which you have been promised) (Quran 41:30)” (Nahj al-Balāghah: Sermon 176).

². قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ 7: «إِنَّ الْأَشْيَاءَ لَمَّا اِزْدَوَجَتْ اِزْدَوَجَ الْكَسَلُ وَالْعَجْزُ فَتَبَجَا بَيْنَهُمَا الْفَقْرُ»..



Weakness and incapacity are one of the biggest plagues of life and one of the most dangerous enemies of man. However, there were those who stood firm and were resistant their whole lives and had good lives.

3. Ways to Overcome the Moral Challenges of Islamic Resistance

There are many solutions to the moral challenges of Islamic resistance discussed in the Quran. Some of the most important are as follows:

3.1. Monotheism, Faith in God, and Divine Help

Undoubtedly, monotheism and its beliefs are the most important factors in resistance politics. A person who believes in God and considers Him to be the only absolute and pure effective being in existence pays attention to God's absolute power in creating what is necessary for him and compensates for his inability and poverty, as the Holy Quran says:

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

“O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable.” (Sūra Fātir/15)

Leaders of the Islamic resistance will overcome the challenges they face with God's support and help. In this regard, God Almighty says:

﴿إِذْ يَغْشِيكُمْ النُّعَاسُ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ﴾

“When He covered you with a trance as a [sense of] security from Him, and He sent down water from the sky to purify you with it, and to repel from you the defilement of Satan, and to fortify your hearts, and to make [your] feet steady with it.” (Sūrat al-Anfāl/11)

Elsewhere, the Quran says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

O you who have faith! If you help Allah, He will help you and make your feet steady. (Sūra Muhammad/7)

Examining the lives of *mujahideen* who did not get tangled up by moral challenges and were successful in the field of resistance and struggle, shows that the most important factor of their success in this field was their



strong faith in God Almighty and His blessings. A clear example of these Mujahideen is the Martyr General Hajj Qasem Soleimani, who was recognized as a model of resistance in the fight against enemies and global arrogance with his steadfast and steely faith.

3.2. Trust and Reliance (*Tawakkul*)

The meaning of trust is that a person enters the work with determination and serious will, keeps laziness away from himself, and at the same time makes God his custodian and entrusts the result of the work to him; because all existence is still subject to his power; therefore, a trusting person is responsible for duty, not for result; based on this, he moves with strong determination and relies on God. In this regard, Almighty Allah says:

﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

“When two groups among you were about to lose courage— though Allah is their guardian, and in Allah let all the faithful put their trust.” (Sūrat Āl ‘Imrān/122)

Also, in another verse, God instructed the Messenger of Allah to first consult and then make a firm decision and then trust in Allah in order to do important things. As He says,

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

“and once you are resolved, put your trust in Allah. Indeed, Allah loves those who trust in Him.” (Sūrat Āl ‘Imrān/159)

From the point of view of the Holy Quran, only those who have faith and trust can resist Satan’s temptations and get out of his influence. As the Quran says,

﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

“Indeed he does not have any authority over those who have faith and put their trust in their Lord.” (Sūrat al-Nahl/99)

This component was very effective in the victory of the Lebanese Hezbollah resistance and their heroic battle against the occupying regime and has given indescribable glory to the resistance of the brave fighters of



Hezbollah. The supreme leader, in his congratulatory message to Seyyed Hassan Nasrullah on the occasion of this victory, said:

Your brave and resistant jihad, which granted you divine victory, once again proved that modern weapons and deadly technologies are ineffective against faith, patience, sincerity, and trust, and a nation that has faith and jihad will not be defeated by oppressive powers. (Anṣārī 2007, pp. 63-64)

3.3. Hopefulness

The hope for mercy, help, and reward from Allah is the reason for strengthening the morale and steadfastness of those who fight (Muhajirs and Mujahideen) on the path of truth and avoiding laziness and compromising with the enemies of Islam and the Quran. As Almighty Allah says in the following verses:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

“Indeed, those who are faithful and those who have migrated and waged jihad in the way of Allah—it is they who expect Allah’s mercy, and Allah is all-forgiving, all-merciful.” (Sūrat al-Baqarah/218).

In another verse, He says:

﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

“Do not slacken in the pursuit of these people. If you are suffering, they are also suffering like you, but you expect from Allah what they do not expect, and Allah is all-knowing, all-wise.” (Sūrat al-Nisā’/104).

This important element is crystallized in various axes of Islamic resistance, especially the Hezbollah of Lebanon, and it is considered one of the important factors of success and the absence of moral challenges in Hezbollah. Seyyed Hasan Nasrullah, after the start of the Zionist invasion



in the thirty-three-day war, in his first message addressed to the Zionists, said:

You do not know who you are fighting today, you are fighting with the children of Muhammad, Ali, Hassan, Hussein, and the people of The House of the Messenger of God and his companions have entered the war, you are fighting with a people who have a faith beyond and superior to all the people of this earth, with the hope and help of God, we will see the coming days between us and you. (Zamani 2009, 15) He then addressed the people of Lebanon with utmost hope for renewed victories in the future and said:

With trust and confidence in God Almighty and with trust in the fighters and in you and with the knowledge I have of this nation and this enemy, as I have promised many times, again, I promise you victory... With God's help, victory is possible. (ibid)

3.4. Supplication (*Du'ā*)

Another way to get rid of the internal challenges of the resistance groups and to gain perseverance and stability is to request it from Allah. Special acts of worship, especially supplication (*Dua*) and mid-night prayers (*Tahajjud*) and the like, are the best factors for strengthening human resistance, as is explained in many Quranic verses, such as:

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

“So, when they marched out for [encounter with] Goliath and his troops, they said, ‘Our Lord, pour patience upon us, make our feet steady, and assist us against the faithless lot.’” (Sūrat al-Baqarah/250)

In order to institutionalize this issue in human existence, it is recommended to pay attention to the Almighty Allah in all circumstances. Among those recommendations can be realized in acts of worship, as it is recommended in ablution while wiping the feet, «اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ»



which feet descend” (Sha‘irī 1851, 1:63). The appearance of this prayer shows a request for steadfastness (Baqarah, i.e., being saved from slipping on the Day of Judgment), but its application can generally include this world. And also, in *Ziyarat* of ‘*Ashūrā*, we supplicate as follows: «وَتَبَّتْ لِي» «*And make me firm in your faith with Al-Hussein and the companions of Al-Hussein*”. Moreover, many other cases have been recommended for this kind of supplication.

3.5. Unity and Empathy

Another way out for members of resistance groups is their unity and cohesion. In this regard, the Holy Quran says:

﴿واعتصموا بحبلِ اللَّهِ جميعاً ولا تفرقوا واذكروا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

“Hold fast, all together, to Allah’s cord, and do not be divided [into sects]. Remember Allah’s blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing.” (Sūrat Āl ‘Imrān/103)

In this verse, the Holy Quran mentions unity as a special blessing and considers Allah directly involved in its formation. He also asks the believers to try to maintain unity by remembering the bitter times of division and chaos. Because the unity among the believing ummah has been formed by God’s will. The Holy Quran interprets the time of ignorance as a time of division and discord, which was transformed into unity and empathy with the blessing of Islam.

3.6. Patience and Tolerance

One of the spiritual and moral virtues of every person and group is patience. A successful mujahid and commander is not someone who gets angry at any problem and hastily takes ill-considered actions because it has been seen that such people have created many problems both for themselves and for others. Therefore, in many cases, success and solving problems depend on patience and people should think and plan their



actions well and avoid unnecessary haste in searching for the best solutions.

Victory and conquest on the battlefield is not only about attacking the enemy or attacking and chanting on the campaign field; rather, it requires many conditions and contexts. Patience in the face of problems, tolerance in the face of adversity and not being afraid of blame are manifestations of human courage and bravery. A patient, brave, and courageous person rushes against the army of adversity; he attacks the line of difficulties and hardships, and overcomes them; as the Holy Quran says:

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا
مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مَنِ الَّذِينَ كَفَرُوا بِآيَاتِهِمْ قَوْمٌ لَا يَفْقَهُونَ﴾

“O Prophet! Urge on the faithful to fight: If there be twenty patient men among you, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of the faithless, for they are a lot who do not understand.” (Sūrat al-Anfal/ 65)

One of the most important factors in Lebanon’s Hezbollah’s victory in the 33-day war against Israel was patience and tolerance of many hardships and difficulties that were inflicted on the warriors and mujahids of this group in various fields. General Hajj Qasem Soleimani, in his television interview, which was broadcast under the name “In the middle of the fire,” described the war conditions as very difficult and said:

Every part of the southern Lebanon region, from the alleys, streets, and buildings of the city to the surrounding hills and lines of the border with occupied Palestine was the front line of all. This entire area was like a vast minefield where there was no safe place. The high number of martyrs, the extensive destruction caused by the enemy’s invasion, the pressure of public opinion, and the many limitations of the battlefield imposed tremendous pressure on the warriors and commanders. (Television interview of Lt. Gen. Hajj Qassem Soleimani with the name in the middle of the fire)



But none of these problems and hardships made the Mujahideen of Hezbollah leave the field of struggle and resistance; rather, with patience and endurance in the face of all the sufferings, they frustrated the enemy and after imposing their conditions, they forced the Israeli enemy to cease fire, and with their defeat, they achieved a great victory.

Conclusion

The following conclusions can be drawn from the sum of the previous contents:

1. Human resistance may face serious challenges, including moral challenges. These challenges are the result of not applying moral and behavioral requirements.
2. Some of the most important moral challenges of Islamic resistance are egoism, worldliness, haste, and despair.
3. Some of the ways to overcome moral challenges are monotheism, faith in God and divine assistance, trust, hope, prayer, as well as unity and tolerance.

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