

Analysis of the Quranic Themes of the Theology of Resistance: A Case Study of Verses Related to the Battle of *Uhud*

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Abstract

Resistance, as a successful phenomenon in Islamic thought and practical theology, is focused on monotheism, faith in God, and belief in divine victory in all social strata. The present study examines the concept of the theology of resistance with an emphasis on its Quranic themes. The theology of resistance, in addition to its cognitive, political, and social aspects, has deep religious roots in the Quran, which are manifested in concepts such as faith, patience, strong will, unity, and the continuation of the path of resistance. The current study, using a descriptive-analytical method, considers selected verses, especially those related to the Battle of *Uhud*, as an example of the Quranic literature of resistance. It aims to show how these Quranic themes play a role in strengthening the social and cultural spirit of Muslim communities. The results of the research make it possible to explain the systematic theology of resistance and its practical analysis in the Battle of *Uhud* as a model of resistance for believers. This research proves that conscious resistance with faith is a combination of individual and collective steadfastness that is achieved by trusting in God and believing in divine victory. It also emphasizes that promoting the discourse of the theology of resistance based on the Quran can guide the individual and collective behaviors of Muslims in confronting challenges and the domination of falsehood, and can be a factor in the honor and progress of Islamic societies. Thus, in addition to being considered a religious concept, the theology of resistance is also raised as a social and cultural need today that illuminates the path of resistance in the contemporary world.

Keywords: Resistance, Theology of Resistance, Battle of *Uhud*, Divine Tradition, Quran, Divine Victory.

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Introduction

Resistance is presented today as a successful and liberating phenomenon and model. Therefore, this important concept can be studied and researched within the framework of Islamic thought and theological thinking, and be referred to as the theology of resistance. The theology of resistance, in addition to its cognitive, political, and social aspects, has deep religious and textual roots that are clearly visible in the Holy Quran. The verses of the Quran offer diverse ideas in this field. The purpose of this research is to deepen the understanding of the theology of resistance with an emphasis on its Quranic themes and to examine its potential to strengthen the social and cultural spirit of Muslim communities. Based on this, the main question is:

- What specific themes in the Quran, with a focus on the verses related to the battles of the prophetic era, especially the Battle of *Uhud*, point to the theology of resistance?

A better understanding of the concept of the theology of resistance and the analysis of its Quranic themes are guiding principles in promoting the discourse of resistance.

1. Necessity

Resistance is a kind of emphasis and commitment to continue on the straight path and to stand against any kind of domination by the current of falsehood. It is the opposite of weakness, a feeling of helplessness, and a change of direction. Resistance is the natural reaction of any free nation against a system of domination. The formation of the Islamic Revolution and the continuation of its literature in the Islamic world have brought this concept to the forefront. Today, the theology of resistance has attracted attention in religious and political literature due to the presence of faith in the arena of action, and it is necessary to illustrate its Quranic themes.

2. Research Question

The main and fundamental question that occupies the mind and thought of every researcher on this topic is: 'What specific themes in the Quran, with a focus on the verses related to the battles of the prophetic era, such as the Battle of *Uhud*, refer to the theology of resistance?'

3. Research Method

This study uses a descriptive-analytical research method to examine the literature of resistance in the Holy Quran. The research data are the verses related to this concept, and verses 120 to 180 of Surah *Āli 'Imrān* have been purposefully selected as a case study. This is because these verses are directly dedicated to explaining the challenges, consequences of defeat, and the spirit of steadfastness of Muslims in the Battle of *Uhud* and provide a clear picture of the literature of resistance.

4. Background and Innovation

Regarding the research background, the following works can be mentioned:

- Biglari, Ahmad (2022 AD/1401 SH), in an article titled "Anthropological Foundations of the Theology of Resistance in the Thought of Imam Musa Sadr" published in the quarterly journal *Ranscendent Policy*, No. 37, provided a humanistic interpretation of the theology of

resistance using the semantic method. In this study, based on the view of Imam Musa Sadr, man is considered the "Central Word" in relation to concepts such as dignity, progress, faith, and citizenship, and resistance is defined within the semantic system of these concepts.

- Negahban and Abolhasani (2020 AD/1399 SH), in their article "Resistance in the Quran" published in the quarterly journal *Taghrib Studies*, No. 39, examined the foundations, conditions, obstacles, and results of resistance based on the verses of the Quran and considered it the only way to victory against enemies in today's world.
- Abedini (2024 AD/1403 SH), in his lectures "Resistance Ribbons" published by Imam *Sādiq* University (AS), believes that the religious community and the resistance front need a correct Islamic and Quranic intellectual and practical model. This model should lead to a correct understanding of the field of action and timely and correct action. In his opinion, one of the practical Quranic models for explaining the current conditions of the battle between truth and falsehood is the "Ribbons" model, which is explicitly mentioned in verse 145 of Surah *Āli 'Imrān* as a rule for the front of truth in times of severe hardships and trials.
- Zahedi Tir and Amin Naji (2018 AD/1398 SH), in an article titled "Investigation of the Concept of Resistance with a Social Approach in the Quran" published in the quarterly journal *Tafsiri Studies*, No. 38, dealt with the semantic and interpretive development of resistance and revealed the capacities of Islam to respond to social needs and confront Western thought. This research emphasizes that resistance in the Quran is based on monotheism, justice, and human nature, and it stresses the realization of the principle of God's sovereignty over human destiny, the formation of government, the establishment of justice, the development of the earth, and the non-acceptance of the guardianship and lordship of others besides God.

The present research, while valuing the achievements of previous studies, aims to present the following innovations. First, by developing a theoretical framework for the theology of resistance and using the knowledge of theology, which draws on the findings of various rational, human, and social sciences, it provides a rational explanation and defense of the religious teachings related to resistance. This theological approach has a distinct advantage over purely interpretive, anthropological, or political-social studies. Also, the analysis of the Quranic themes of resistance with a focus on the verses related to the Battle of *Uhud*, as a specific innovation of this research, provides a deeper understanding of the link between faith and resistance, as well as an opportunity to reflect on a challenging historical experience of the Prophetic era. Finally, by emphasizing the social and pragmatic dimension of resistance, this research shows how Quranic themes can influence the social action and shape the individual, social, and political behaviors of Muslims in the contemporary era and provide a model for confronting the front of falsehood.

The present study has taken an important step in developing the literature in this field by providing a new analysis of the Quranic themes related to the theology of resistance. The innovations of this research, both on the theoretical and practical levels, distinguish it from previous studies and provide the ground for future research in the field of the theology of resistance.

5. Conceptualization

5.1. Resistance

For the word "Resistance," various meanings have been mentioned, such as justice, moderation (Zabīdī, 1965 AD/1385 AH: 17, 592), steadfastness, and standing firm (Ibn Athīr Jazarī, 1947 AD/1367 AH: 4, 125), with an emphasis on the meaning of moderation (Fīrūzābādī, 1994 AD/1415 AH: 1152). Some have also interpreted it as seriousness and persistence in achieving something (Amin, 1982 AD/1361 SH: 1, 99). Although the word "Resistance" is not in the Quran, it has appeared with the infinitive "Steadfastness" and its various derivatives, and these two words pursue the same reality. Commentators, in explaining the concept of "Steadfastness," have referred to "Seeking and desiring establishment and becoming actualized" (Muṣṭafawī, 1960 AD/1380 AH: 11, 321) and "Seeking the establishment of everything and requesting the manifestation of all its effects and benefits." (Ṭabāṭabā’ī, 1996 AD/1417 AH: 11, 161). Resistance is a kind of emphasis and commitment to continue on the straight path and to stand against any kind of domination by the current of falsehood, and this steadfastness is the opposite of weakness, a feeling of helplessness, and a change of direction. Therefore, resistance can be defined as continuous stability and endurance to achieve goals, and the effort to manifest its effects and confront obstacles that disrupt the attainment of the goal and objective.

5.2. Theology of Resistance

"Theology" is a body of knowledge about God and religious faith that, in addition to all theoretical theological discussions, also includes the practical teachings of religion. The science of theology was previously, and especially in Christian theology, used in a broad conceptual scope to mean discourse and opinion about God, and in another sense, the science of divine matters. It encompasses all theoretical and practical knowledge and covers all fields of religious studies, and is a collective name for all philosophical, mystical, rational, traditional, social, experimental, normative, and descriptive research related to religion. However, today the word "Theology" is no longer used exclusively for Christianity and is used in a general sense for all religions, and this word is also used in relation to theological discussions. Although "*Kalām*" (scholastic theology) is a science that discusses religious and Islamic beliefs, the general-specific relationship between theology and *Kalām* should not be ignored. But considering the objective and practical discussions of *Kalām*, this word can be used with some license, because in Islamic *Kalām*, in addition to explaining and argumentatively defending beliefs and faiths, and the origin and the afterlife, it is not without regard for new theological discussions. Today, what is called new *Kalām* or "Added" or modern theology, although some of its areas are distinct from traditional *Kalām* and theology in terms of their cognitive system, are within the scope of Islamic *Kalām* and theology in terms of their cognitive identity.

Therefore, theology is a body of knowledge that, by using the findings of various rational, human, and social sciences, provides a rational explanation and justification for and defense of religious teachings and concepts, and even responds to confronting criticisms (Ṣalībā Jamīl, 1982: 2, 277; Rabbani, 1999 AD/1378 SH: 30). And, taking into account

practical theology, it focuses on the text of human life and opens up a new arena for explaining the rationality of religious beliefs. The theology of resistance can be analyzed within this framework (Babaei, 2012 AD/1391 SH: 3). Therefore, the theology of resistance can be seen as a position accompanied by balanced effort and action, a just and jihad-like movement to achieve and realize divine goals, and to confront and stand firm against any kind of oppressive and domineering relationships. The theology of resistance can be analyzed and its foundations extracted in the axes of epistemology, theology, guidance, anthropology, and cosmology, but in the present writing, its Quranic themes will be analyzed.

Alongside the theology of resistance, one can mention liberation theology, which has emerged in recent decades in Latin America and some Asian and European countries based on humanistic interpretations of Marxism (Hemmati, 2013 AD/1393 SH: 130; Askari, 2009 AD/1388 SH: 56, 158). However, the theology of resistance, free from Marxist and class literature, is based on religious teachings and relies on monotheism, faith in God, and belief in divine victory in all its social extensions.

5.3. Quranic Literature in the Battles of the Prophetic Era

Resistance is presented in the Quran as a comprehensive, fundamental, and foundational concept in the lives of Muslims. It is shaped through a set of principles such as justice, jihad, patience, and hope for divine victory. These concepts help followers of Islam not only to stand firm against oppression, corruption, inequality, and social and political pressures but also to seek to establish a just and stable society. According to the Holy Quran, resistance is a necessary and essential matter that the Almighty God has established as a favor upon the believers and to prevent the complete domination of the corruption and depravity of the oppressors (Tabāṭabā’ī, 1992 AD/1371 SH: 2, 98). God Himself has also defended the believers in every era to preserve their religion and faith, and if it were not for His help and if He did not repel the disbelievers and polytheists, they would not leave any place for the worship of God on earth (al-Hajj). This is because the basis of the enmity of the disbelievers with the believers is to destroy faith and its effects (al-Baqarah: 217), and they must be defended against (Tabāṭabā’ī, 1996 AD/1417 AH: 14, 385).

The literature of resistance in the Quran is discussed in various parts of the surahs and verses. This discourse is especially visible in facing oppressors, sedition, and impurity, and in times of severe trials and during pressures and limitations. (For example, cf. al-Baqarah: 153-158; al-Anfāl: 60-62; Muhammad: 3, 7, 35; al-Hajj: 40; Hūd: 112; al-Tūr: 42; Tāhā: 45). These verses clearly express the Quran's view on the concept of resistance and the steadfastness of believers in the face of challenges and oppression. Verses 120 to 180 of Surah *Āli ‘Imrān* reflect the challenges, defeats, and deep religious and moral teachings in the aftermath of the Battle of *Uhud* (Tabarī, n.d.: 4, 45; Ibn Hishām, 1978 AD/1357 SH: 2, 106).

These verses not only analyze the historical efforts of Muslims but also explain the true path of the believers' lives, including patience, unity, and attention to life after death. In the end, these verses, which provide a lesson in resistance to the believers, are considered a comprehensive guide for steadfastness in the face of difficulties and strengthening the foundations of faith in the daily lives of Muslims.

6. *Quranic Themes of Resistance*

A number of Quranic verses, especially those related to the Battle of *Uhud*, have deep themes about the theology of resistance. When themes are mentioned, what is meant is the gist, content, and substance, and the Quranic themes of theology will also be its Quranic substance and content, some examples of which are mentioned:

6.1. *The Consequence of Superiority on Faith*

There is a meaningful relationship between faith and the superiority of believers in life. Just as true faith brings superiority and honor to believers; it also increases their will, effort, and movement towards perfection. It provides a correct understanding of life and its goals, and through this, they can overcome difficulties and problems. In other words, faith and belief in an all-powerful God are a source of power that removes the feeling of helplessness from the oppressed and compels them to look to God for help against any real or virtual oppressive force. In the light of this faithful motivation, they remain steadfast and resilient in wars and other challenges when confronting enemies. The verse "And you will be superior, if you are believers" (Āli 'Imrān: 139) refers to the superiority of believers over their enemies, and that this superiority depends on faith. It testifies to the divine promise to believers in return for their loyalty to faith and commitment to religious principles. Some commentators emphasize that God tells the Muslims defeated in the war that if you have faith, you should not become weak in your resolve, and you should not be sad because you did not defeat your enemies or were unable to take revenge on them, because faith is a matter that is accompanied by your superiority. This is because faith is associated with piety and patience, and the criterion for victory and triumph lies in these two. When God made the superiority of Muslims conditional on faith, even though He was addressing faithful Muslims, it was to indicate that the Muslims did not act according to the dictates of their faith and did not have the qualities of patience and piety that faith requires. Otherwise, it would have had its effect, and they would not have been harmed and afflicted in that war (Tabātabā'ī, 1996 AD/1417 AH: 4, 27). Therefore, whenever believers act according to their principles of faith and follow divine guidance, God makes them victorious over their enemies. The superiority of believers is also not only related to victory on the battlefield but also to influence in social, moral, and cultural spheres.

6.2. *Strong Wills*

The positive emotional and spiritual state of believers in the face of challenges and the avoidance of weakness and feebleness are important aspects of resistance. The Holy Quran, with the statement "And do not lose heart and do not grieve," (Āli 'Imrān: 139) encourages believers to avoid grief and despair in the face of battlefield difficulties and transforms inability into ability. It suggests that the oppressed monotheist, by the grace and promise of God, advances their goals as a resilient and steadfast force. The Muslims, who were disappointed and grieved after the defeat at the Battle of *Uhud*, saw that their enemies were stronger and had dominance over them. The feeling of feebleness caused by seeing the wounded and the dead compounded this situation. In this situation, God emphasized avoiding weakness to manage the believers' emotions in the face of challenges and to maintain and strengthen their positive spirit. In another passage concerning the same event, the Quran

presents a picture of resilient believers. The steadfast and sincere "*Ribbīyūn*" had firm wills, as they "Did not weaken for what befell them in the way of Allah, nor did they weaken, nor did they give in." (Āli 'Imrān: 146) This emphasis on maintaining hope and trust in God is undoubtedly an important tool for confronting challenges. The word "*Huzn*" means grief, and its opposite "*Farah*" means joy. Grief occurs when a person loses something they had, or desires something they do not have, or assumes ownership of something and loses it (Rāghib, 1991 AD/1412 AH: 231). In this verse, believers are called to avoid grief and sorrow in times of failure and challenges, and to maintain their hope and vitality and trust in God.

The two words "*Da'f*" and "*Wahn*," while both meaning weakness and inability have specific semantic differences. "*Da'f*" means apparent weakness and inability that can be caused by external factors and refers to weakness in action and effectiveness. "*Wahn*" means internal weakness and feebleness that results from a lack of spirit and despair, and refers to surrendering to internal challenges that arise in response to external phenomena and events. Some commentators consider "*Wahn*" to mean feebleness and fear (cf. Zamakhsharī, 1986 AD/1407 AH: 1, 418). Some also consider the root of "*Wahn*" to be weakness in the essence, such as physical weakness, and then it is used metaphorically for meanings like weakness of will, the transformation of hope into despair, courage into fear, certainty into doubt, and the like (Ibn 'Āshūr, 1984: 3, 227). From this, it is clear that the meaning of "*Wahn*" in the verse is not physical weakness and inability that occurs as a result of war or death, but a state like grief, fear, helplessness, and anxiety that occurs in the human spirit and psyche as a result of war and over time. These states are among the attributes of a created being's actions and are not inherent to man, but are imposed on him by a factor or factors (Rastgoo, 2018 AD/1398 SH: 141). Given the examination of the words "*Wahn*," "*Huzn*," and "*Da'f*," it is clear that a correct understanding of spiritual and physical weakness can help believers identify their strengths and use them against difficulties. This awareness can be a motivation for strengthening one's spirit and personal progress. Therefore, the picture of strong believers drawn by the Quran is of resilient men with wills of steel in the face of challenges, distress, and calamities, which, despite the hardships, increase their steadfastness and will.

6.3. *Indomitability*

The steadfast faithful, despite hardships and challenges, not only don't falter but also don't weaken or surrender in the face of psychological and social pressures and confrontation with the enemy. The Holy Quran expresses this characteristic of strong and resistant believers with the phrase "*Wa mā Istakānū*," (Āli 'Imrān: 146) which means not surrendering and not bowing down. This shows that despite all the problems and calamities, they never surrendered to enemies and hardships and never gave up.

Some have interpreted the word *Istakānat* to mean a state of defeat, lowness, and humility (Muṣṭafawī, 2009 AD/1430 AH: 10, 150). Some others also point out that the meaning of *Istakānat* is not surrendering by showing weakness during resistance (Abū Hilāl al-'Askarī, n.d.: 116). A group of commentators have also considered it to mean submissiveness, humbleness, self-debasement, and showing helplessness (cf. Abū Ḥayyān, 1999 AD/1420 AH: 7, 576; Kashani, 1956 AD/1336 SH: 6, 230).

In the concept of *Istakānat*, unlike the other two concepts of weakness and faint-heartedness, the component of volition is visible, and the presence of this component has led to its selection (Rastgoo, 2018 AD/1398 SH: 151). Without a doubt, the selection of this concept, which possesses such a component, attests to the voluntary avoidance of any kind of subservience, humiliation, and surrender to enemies by the faithful.

Therefore, conscious and voluntary resistance is the main characteristic of true faith, and in this regard, indomitability in the face of the enemy is an ideological and behavioral principle and the most distinguishing feature of true believers from others.

6.4. Cohesive Community

Unity and solidarity among Muslims are not only an ethical and religious principle but also a strategic necessity for confronting challenges and threats.

In the Battle of *Uhud*, the unity of the Muslims was damaged, as some Muslims, instead of holding their military positions, sought war spoils after the initial victory. This led to disunity and low morale among the fighters, which resulted in disobedience to the commander and ultimately paved the way for the enemy's victory.

The Holy Quran, by stating this verse, *H"atā idhā Fashiltum wa Tanāza 'tum fil Amri wa 'Aṣaytum*, "(Āli 'Imrān: 152) refers to the conflict among the Muslim archers that arose among themselves. One group said they must obey the command of the Prophet (PBUH), while another group said they should join the other Muslims to get some war spoils. This disagreement weakened them, and eventually, most of them disobeyed the Prophet (PBUH) and left their positions.

Tabāṭabā'ī believes that the word "*Tanāza 'tum*" itself is evidence that not all of them were in agreement on the issue of failure and committing disobedience, but rather some insisted on obeying and remaining steadfast in their obedience. For this reason, we see that in the holy verse, the community of Muslims in the Battle of *Uhud* is divided into two groups, and it says that some of you wanted this world and some wanted the afterlife (Tabāṭabā'ī, 1997 AD/1417 AH: 4, 43). This is because in the Battle of *Uhud*, the Muslims should have acted in a cohesive and unified manner, and the failure of the archers to follow the Prophet's command caused disunity and ultimately the initial defeat of the Muslims.

Disunity can weaken the morale of Muslims and create a sense of hopelessness and despair among them. In such circumstances, enemies can exploit internal conflicts and easily achieve their goals. Therefore, the solidarity of the Muslim ranks can be considered one of the main pillars of the theology of resistance. This concept gains more importance, especially when Muslims face external challenges and threats, and their collective power is increased.

6.5. Internal Purification

Defeat in the battlefields leads to a deep test of the faith of Muslims. These events, especially in the Battle of *Uhud*, were not only a military test but also a divine test to strengthen the morale of the faithful, and Muslims had to learn to remain patient and faithful in the face of challenges and problems. In verses 142 and 165 of Surah *Āli 'Imrān*, things are said about the divine test and the necessity of patience. These verses serve as a reminder to the faithful not to despair in the face of defeats and to remember that trials are a part of faith. In reality, trials

can strengthen faith and deepen the connection with God.

In verse 141, "Wa Liyumahhiṣa Allāhu Alladhiṇa Āmanū wa Yamḥaqal Kāfirīn" the word "Tamhīṣ" is used to mean testing, purifying, and separating the faithful from the infidels. This process not only helps to strengthen individual faith but also has positive social and ethical effects.

"Tamhīṣ" acts as a divine tool for measuring and strengthening the faith of the faithful on the path of life and in the face of challenges. In this process, the faithful, by facing problems and challenges, understand the depth of their faith and can identify and correct their weaknesses and deficiencies. This purification helps them to reach a higher stage of faith.

Commentators, in explaining "Tamhīṣ," emphasize the manifestation of the faith of the believers. This is because separating the believer from the non-believer is one matter, and purifying their faith from the impurities of disbelief, hypocrisy, and wickedness after separation is another matter. For this reason, it is placed opposite the destruction of the infidels. So God Almighty gradually removes the elements of disbelief, hypocrisy, and wickedness from the believer until nothing but their faith remains. And their faith becomes pure for God (Ṭabrisī, 1994 AD/1415 AH: 2, 401; Ṭabāṭabā’ī, 1996 AD/1417 AH: 4, 29).

God tests the faithful through challenges and hardships to reveal the purity and honesty of their faith. These tests can be in the form of problems, wars, or difficult life circumstances.

"Tamhīṣ" can also have deep effects on the Islamic community. When the faithful show steadfastness in the face of challenges and trials, this steadfastness can lead to the strengthening of collective morale and solidarity in the community. Also, this process can help in promoting ethical and human values among Muslims. As a result, "Tamhīṣ," as a process of testing and purification, prepares the faithful for resistance against challenges and enemies. This connection not only helps to strengthen individual faith and steadfastness but also can rely on the divine responsibilities of the believers and their final destiny in comparison to the infidels.

6.6. Change of Power

The universe is full of ups and downs, and God makes days and events change among people. In the light of the change of power and dominance, sometimes the people of truth dominate the people of falsehood, and other times the people of falsehood dominate the people of truth. Therefore, neither of the two groups, the believers or the infidels, ever achieves continuous dominance over the other. The Holy Quran considers one of the secrets of this social tradition, known as the

"Sunnah of *Tadāwul*," to be the testing of people by each other.

"Tadāwul" means that something is in the hands of one group at one time and in the hands of another group at another time, as some linguists point to this meaning (Fayyūmī, n.d.: 203). In fact, '*Tadāwul*' is the continuous changing of hands of something. This change of times and situations is one of the divine traditions, and the most important goal of this divine test is to remind people that nothing is permanent and that victories and defeats, joys and sorrows are part of life.

The Holy Quran, with this statement, "*In Yamsaskum Qarḥun faqad Massal Qawma*

Qarḥun Mithluh wa Tilkal Ayyāmu Nudāmiluhā bayn al-Nāsi wa Liya 'lamallāhu Alladhīna Amanū..., "(Āli 'Imrān: 140) emphasizes that the divine tradition has been established to make days change among people without being permanently rotated for one nation while depriving another. This tradition is for the sake of public interests, which human understanding cannot fully comprehend, except for some of them.

Ṭabāṭabā'ī, considering the previous verses, believes that the purpose of dividing the days among people is to test and separate the believer from the infidel, as well as to purify the believers and gradually destroy disbelief and the infidels. This is because the majority of believers, after the extraordinary victory in the Battle of *Badr*, thought they would have continuous victory and dominance in every war, because their religion is the religion of truth and they will defeat the enemy, who is on falsehood, no matter how many they are or what their situation is. In the story of the defeat in *Uḥud*, the Quran invalidated this notion because it would have invalidated the system of testing and purification and ultimately invalidated the purpose of command and prohibition, and reward and punishment, which would lead to the destruction of the foundation of religion. A religion whose foundation is based on instinct cannot be a violation of the divine tradition in existence, and the tradition in the universe considers victory and defeat to be the result of their normal causes (*Ṭabāṭabā'ī*, 1996 AD/1417 AH: 28-31).

Of course, the dominance of the oppressors over the believers is not because they are loved by God. God, at the end of the verse "*Wa Allāhu lā Yuhibbul Zālimīn*" declares his aversion to the side of falsehood. It is obvious that the intensity and weakness of the hardships on the side of the believers will lead to their spiritual development and ultimately their dominance over the side of falsehood (*Ṭabrisī*, 1994 AD/1415 AH: 2, 399).

In addition to the wisdom of testing and purifying the believers in the Sunnah of *Tadāwul*, in the conflict between truth and falsehood, the side of faith gradually becomes stronger as its impurities are shed, and models of steadfastness and resistance become apparent. Conversely, the process of the destruction of the side of disbelief becomes apparent (Diyalameh, 2015 AD/1395 SH: 222).

The side of falsehood becomes weaker as its inner wickedness gradually becomes apparent, and the ground for its destruction is prepared. In the process of the change of times, one can observe the loss of the apparent glory of the infidels and the gradual destruction of disbelief. For example, the word "*Mahq*" in the verse "*Wa Liyumahhiṣa Allāhu Alladhīna Āmanū wa Yamhaqal Kāfirīn*" (Āli 'Imrān: 141) refers to the gradual decrease and disappearance of the infidels (*Qarashī*, 2012 AD/1391 SH: 1, 521).

Change and transformation in human societies are a natural and divine matter. And God, by changing situations and weighing matters in favor of and against the believers, tests them so that faith is based on the correct way and their steadfastness is measured, so that religiosity is not mixed with worldliness. *Ṭabrisī* points to the decreasing desire of the people of faith for the world because the pleasures of this world are always temporary, and its life is mixed with the poison of hardships (*Ṭabrisī*, 1994 AD/1415 AH: 2, 399).

It is obvious that the Sunnah of *Tadāwul* will be an important aspect of the theology of resistance. In this change of times, God's will is for the faith of the believers to be revealed.

And since the revelation of faith, like anything else, must happen according to the existing tradition of causes and effects, it is necessary for God to create situations and scenes so that the faith of the believers, which was hidden in their hearts before those events, becomes apparent. And the divine promise of victory for the side of truth is firm.

6.7. *Guaranteed Victory*

Belief in divine victory is one aspect of the theology of resistance. God both guides and helps and leads the resistance movement to its ultimate goals, and He reveals goodness and truth for it. This victory is special for the believers, and God never benefits the infidels with His victory, because victory indicates love, and God does not love the infidels (Tabrisī, 1994 AD/1415 AH: 2, 399).

In many verses, God considers victory to be the result of resistance and commands the Prophet (PBUH) to resist the actions of the infidels: "*Faṣbir Inna Wa 'dallāhi Haqqun.*" (al-Rūm: 60)

The Prophet (PBUH), by relying on divine promises and hoping for God's victory, encouraged the Muslims to continue on the path of truth and endure problems, and he stated the divine promise that the supporters of truth are the ultimate winners. Standing up and regaining strength demonstrates the spirit of resistance and faith in God in the most difficult situations.

The Prophet (PBUH) gave this message and divine promise to the Muslims who were harmed in the battle that "*Wa Antum al-A 'lawn in Kuntum Mu'minīn.*" (Āli 'Imrān: 139) God has promised in repeated verses of the Quran that victory belongs to the people of truth. Some may be martyred and some may be injured, but in the end, they do not lose: "*Wa Layansuranna Allāhu man Yanṣuruh.*" (al-Hajj: 40)

God both guides and helps and leads the resistance movement to its ultimate goals, and He reveals goodness and truth for it: "*Wa Alladhīna Jāhadū fīnā Lanahdīyannahum Subulanā.*" The one whose heart is reliant on God Almighty, he is the victor. And he will achieve divine victory, and no one will overcome him: "*In Yanṣurkum Allāh falā Ghāliba Lakum.*"

"*Antum al-A 'lawn*" means the realization of the superiority of truth over falsehood, and this superiority depends on the faith of the believers. *Tabāṭabā'ī* considers this verse a sign of God's promise to the believers. The superiority of the believers is conditional on their faith being true and deep. In his interpretation, this verse means that if the believers remain committed to Islamic principles in their actions and behavior, God will grant them victory over their enemies and give them superiority.

6.8. *Continuing the Path*

The hope for divine victory undoubtedly creates the power to continue the path in the hearts of Muslims, and this hope can be the foundation of future successes, even in difficult times. The Prophet (PBUH), after the defeat in the Battle of *Uhud*, despite heavy casualties and the disarray of the ranks of the Muslims who were harmed in this war, encouraged them to continue their jihadist activities and pursue the enemy and asked them to remain steadfast in their purpose, which paved the way for the Battle of *Hamrā' al-Asad* (Ibn 'Abd al-Barr, 1991

AD/1412 AH: 3, 1428).

One day after the defeat of the Muslims in the Battle of *Uhud*, the Prophet was anticipating the return of the polytheists to Medina in collusion with the hypocrites. When the Quraysh's decision to attack was also reported to the Prophet (PBUH), he called upon the tired and wounded army from the battle and decided to pursue the enemy's army. The Muslims then set up camp at *Hamrā' al-Asad* near *Dhu al-Hulayfah*. And by divine command, based on a combined warfare, they instilled fear and terror in the hearts of the polytheists and made them abandon the conflict. The Prophet (PBUH) only allowed those who were present in the Battle of *Uhud* to be there. Of course, according to a narration in *Qummī*'s commentary, only those who had been wounded in the Battle of *Uhud* had the right to participate in this battle (Qummī, 1983 AD/1404 AH: 1, 125).

The Prophet (PBUH) wanted to show the Quraysh polytheists that the Muslims still had power. Lighting more than a hundred wood fires at night became a sign of the high power of the Muslims and caused fear in the camp of the polytheists (Wāqidī, 1988 AD/1409 AH: 1, 338). The role of a person named *Ma'bad* in frightening the polytheists was also effective. He, in the presence of *Abū Sufyān*, by reciting poems that spoke of the greatness of the Islamic army, instilled fear in his heart and made them abandon a renewed attack on Medina (Dhahabī, 1988 AD/1409 AH: 2, 223).

At this time, God instilled fear and terror in the hearts of the Quraysh, which made them refrain from fighting and head for Mecca (Ṭabrisī, 1994 AD/1415 AH: 2, 693). And this verse refers to the same truth: "Samūlqīt fī Qulūb allādhīnā Kafarū al-Rū 'ba bimā Ashrakū billāhi mā lam Yunazzil bihī Sultānan wa Ma'wāhūm al-Nāru wa Bi'sa Mathwāl Zālimīn. "We will soon cast terror into the hearts of those who have disbelieved, because they associated with God things for which He has not sent down any authority. And their abode is the Fire; and how evil is the abode of the wrongdoers! (Āli 'Imrān: 155)

Verses 172 to 174 of Surah *Āli 'Imrān* were revealed about the process of the formation and victory of the Battle of *Hamrā' al-Asad* (Ṭabrisī, 1994 AD/1415 AH; Bayhaqī, 1984 AD/1405 AH: 3, 317).

These verses brought fresh blood into the veins of the Muslims and turned their inactivity and weakness into action and epic. Commentators acknowledge that God intended to terrify the infidels, so He commanded the Muslims to pursue the polytheists and, while encouraging and motivating them, forbade them from being weak and sorrowful. He promised them that if they clung to faith in God, victory would ultimately be theirs. It is obvious that this divine promise will be a charter in the theology of resistance, which shows that the effort to continue the path in difficult conditions, by relying on the hope of God's support, creates the motivation and ability to move towards victory in the faithful, and this hope can lead to future successes.

Conclusion

The theology of resistance, as a theological and intellectual system in explaining the concept of resistance, provides a comprehensive approach to the Quranic and rational defense of this

fundamental principle. This research, by examining the various dimensions of the theology of resistance and analyzing its Quranic themes with a focus on the Battle of *Uhud*, has achieved significant findings that can guide future research in this area.

The main findings of this research are:

- First; a comprehensive explanation of the theology of resistance in the Shia theological system with a deep analysis of key concepts such as faith, patience, strong will, unity, and continuing the path. This explanation not only clarifies the theoretical principles of the theology of resistance but also places them in the historical and social context of Muslim societies.
- Second; an analysis of the Battle of *Uhud* and the measures taken after the defeat as a practical model of the theology of resistance. This analysis shows how, in the most difficult conditions, the divine test leads to the purification of the ranks of the faithful and how the tradition of *Tadāwul* and the change of power pave the way for the victory of the side of truth over falsehood.

This research emphasizes the importance of a deeper understanding of the theology of resistance in the Quranic verses and considers it not only a religious concept but also a social and cultural need that can help Muslims, in today's complex world, to continue on the path of resistance and steadfastness by relying on divine victory and adhering to Islamic principles.

In general, this research shows that promoting the discourse of resistance based on Quranic themes can help shape individual and collective behaviors and strengthen the social and cultural spirit of Muslims, helping Islamic societies achieve honor, independence, and comprehensive progress.

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