

The Meaning of Life and the Geometry of Islamic Resistance in the Qur'an: An Anthropological Analysis of the Interconnection between Individual and Social Resistance

Zahra Mohammadi Mohammadieh

(Corresponding Author): Assistant Professor, Department of Islamic Studies, Kosar University of Bojnord, Bojnord, Iran.

Email: z.mohammadi@kub.ac.ir

ORCID: <https://orcid.org/0009-0008-3897-3092>

Fatemeh Agahi

Assistant Professor, Department of Islamic Studies, Kosar University of Bojnord, Bojnord, Iran.

ORCID: <https://orcid.org/0009-0007-3164-1993>

Email: <http://mail.kub.ac.ir/roundcube>

Abstract

The predominant focus of studies on Islamic resistance on its external and social consequences has led to a neglect of its semantic core and to its reduction to a merely reactive action. This theoretical gap has made the question of how the meaning of life contributes to the formation of individual resistance and its connection with social resistance a fundamental issue. In response, the present study, grounded in Islamic theistic anthropology, examines the role of the meaning of life in the formation and interconnection of these two dimensions within the epistemological framework of Islam. In Islamic thought, the meaning of life is a teleological reality that derives from the existential relationship between human beings and God, the ultimate purpose of creation, and the human being's status as God's vicegerent on earth. Based on an analysis of Qur'anic verses, individual resistance, understood as the greater Jihad and perseverance in the face of identity

crises, becomes a stable disposition only through a transcendent meaning of life and the path of practical God-consciousness. Through a descriptive approach, data analysis, and content analysis of Qur'anic verses, this study argues that social resistance against oppression and cultural transformation has an epistemological foundation and cannot be realized without understanding the existential purpose of human beings and the interrelationship among faith, justice, and collective identity. An analysis of relevant verses reveals a reciprocal relationship between individual and social resistance, centered on a meaning of life grounded in monotheism and servitude to God. Religious meaning-making simultaneously contributes to the individual's religious steadfastness and to the formation of ethical commitment, the pursuit of justice, and active social participation. Accordingly, the meaning of life constitutes the epistemological core driving identity-based and civilizational resilience, connects individual self-cultivation with social responsibility, and structures the trajectory of human development from spiritual purification to the consolidation of social resistance. Its absence reduces resistance to an unstable and merely reactive response.

Keywords: Meaning of Life, Individual Resistance, Social Resistance, Piety, Divine Caliphate, Pursuit of Justice.

Introduction

The crisis of meaning and identity fragmentation constitute among the most fundamental challenges facing contemporary human beings. This challenge has produced far-reaching effects at the ethical, psychological, and social levels. It has weakened the semantic structure of life to such an extent that it undermines the capacity of individuals and societies to withstand cultural and civilizational threats and upheavals. In this context, the central question of the present study is: 'How

can the "Meaning of Life" within Islamic anthropology simultaneously strengthen the foundations of individual resistance and consolidate its connection with social resistance?' The significance of this question derives from the fact that resistance in Islamic thought is a multidimensional and interconnected concept. On the one hand, it concerns the human being's inner struggle and the preservation of their ethical and God-oriented identity; on the other, it concerns social agency in confronting oppression, corruption, cultural transformation, and structural threats to Islamic society.

Within the Qur'anic tradition, meaning is not merely a mental construct or a product of social consensus; rather, it is a discoverable and teleological reality interpreted through the existential relationship between human beings and God, within the framework of servitude, piety, the straight path, and divine vicegerency. A person who discovers meaning in proximity to God commits themselves, both theoretically and practically, to revealed standards, and this commitment constitutes the first form of individual resistance. Such resistance is accompanied by the greater struggle, self-vigilance, spiritual purification, and ethical self-preservation. Conversely, components such as social responsibility, the establishment of justice, mutual guardianship among believers, and the need to preserve collective identity elevate individual meaning to the level of collective action and make the social dimension of resistance possible. Thus, the meaning-oriented individual, in contrast to modern individualistic tendencies, perceives themselves as an active member of a network of collective responsibilities and stands firm against threats to the identity, political integrity, and cultural cohesion of the believing community.

To provide a comprehensive explanation of the relationship between the meaning of life and the dimensions of resistance, the present study first examines its anthropological foundations within the Islamic tradition. It then analyzes the

individual dimensions of resistance in connection with its social layers. The epistemological foundations of the meaning of life within the Qur'anic framework are subsequently formulated. Finally, a conceptual model is derived to clarify the internal relationship between self-cultivation and collective responsibility. Accordingly, the present study demonstrates that the meaning of life functions as an intermediary link that connects and consolidates the internal motivations underlying individual resistance with the external responsibilities associated with social resistance.

١. Research Background

A critical review of the research literature concerning the concept of "Islamic Resistance" reveals a diversity of approaches to the analysis of this key concept. Nevertheless, most previous studies have primarily focused on its political and discursive dimensions and its external manifestations. Works such as "The Theoretical Foundations of the Axis of Islamic Resistance with a Focus on Islamic Internationalism," (Nasaj et al., ٢٠٢١ AD/١٤٠٠ SH) "The Role of Islamic Resistance in Confronting the Domination of Global Arrogance," (Farzinfar, ٢٠٢٢ AD/١٤٠١ SH) and "The Political Language of Islamic Resistance in International Politics" (Pustinchi & Mottaghi, ٢٠١٠ AD/١٣٩٠ SH) concentrate on the manifestations and political discourse of resistance. At another level, studies such as "Cultural Characteristics of the Discourse of Islamic Resistance in the Mirror of the Holy Qur'an" (Bannazadeh Mahani et al., ٢٠١٩ AD/١٣٩٩ SH) have addressed its cultural dimensions.

Even in the relatively few studies that have adopted an anthropological approach, such as "A Model of Islamic Resistance Based on the Anthropology of Allamah *Ṭabāṭabā'ī* and Shahid Motahhari," (Majidi et al., ٢٠١٧ AD/١٣٩٧ SH) the distinction and interconnection between the individual and social levels of

resistance, as well as the mediating role of the meaning of life, have largely been overlooked. Therefore, despite the relative richness of the existing literature, a significant theoretical gap remains: the absence of a coherent explanation of the mechanism that connects individual resistance and social resistance through the concept of the meaning of life, within the framework of Islamic anthropology and through a Qur'anic analysis.

The fundamental innovation of the present study lies in offering a new conceptual formulation of resistance. In contrast to prevailing reductionist approaches, this study moves beyond understanding resistance either as a temporary political reaction or as something confined exclusively to self-purification. Instead, it redefines it as a comprehensive pattern of life and purposeful agency arising from theistic anthropology. The theoretical depth of the study lies in uncovering the mechanism that connects the individual and social dimensions of resistance. It demonstrates that the meaning of life functions as the mediating link and driving core that connects these two dimensions. Within this epistemological framework, inward-oriented resistance is not merely a prerequisite for entering the social sphere; rather, it constitutes the inner extension of social resistance in the struggle against systems of domination.

The foundation of this innovation lies in an analytical reading and the network-based inference of Qur'anic verses, thereby elevating the Qur'an from a merely corroborative source to the authentic source of theorization. This analytical reading reveals that the connection between individual self-cultivation and social responsibility is not merely a philosophical inference; rather, it constitutes a model derived from revealed scripture. It demonstrates that individual purification and social justice are two mutually reinforcing manifestations of a single spiritual reality, and that steadfastness grounded in a transcendent meaning of life can

simultaneously prevent the internal disintegration of the human being and activate the capacity for collective resistance against civilizational transformation.

۲. Research Method

In terms of its objective, the present study falls within the category of fundamental research and has been conducted within an interpretive-constructivist approach (Creswell & Poth, ۲۰۱۸). The research strategy is descriptive-analytical. For data collection, reference texts were selected and analytically examined through document analysis (Bowen, ۲۰۰۹) and purposive sampling (Patton, ۲۰۱۵). These sources included Qur'anic verses, classical and contemporary Qur'anic commentaries, and texts on Islamic anthropology. For data processing and analysis, the study employs a combination of two techniques: "Semantic network analysis (Izutsu, ۱۹۶۴) and inductive-deductive thematic analysis (Fereday & Muir-Cochrane, ۲۰۰۶), to develop a deeper understanding of the selected Qur'anic concepts and identify the relationships among them."

Based on the standard model of thematic analysis (Braun & Clarke, ۲۰۰۶; Hsieh & Shannon, ۲۰۰۵), the analytical process was conducted in three systematic stages. First, explicit propositions concerning "Resistance" and the "Meaning of Life" were extracted from the Qur'anic verses and exegetical sources. Second, these concepts were categorized into subthemes, such as the greater jihad and the establishment of justice, to distinguish the individual and social dimensions of resistance. Finally, to identify the ultimate conceptual model, the relationships among these concepts were extracted and analyzed, with particular attention to the role of the "Meaning of Life" as the connecting link between individual and social resistance and to the nature of the relationships among the concepts.

۳. Islamic Resistance

Lexically, the term "Resistance" refers to uprising and standing firm against another person or entity (Firouzabadi, ۱۹۹۴ AD/۱۴۱۵ AH: ۲, ۵۳۰; Heydari, ۲۰۰۲ AD/۱۳۸۱ SH: ۶۳۳), and is sometimes used in the sense of endurance, firmness, and durability (Azarnoush, ۲۰۰۷ AD/۱۳۸۶ SH: ۵۶۸; Dehkhoda, ۲۰۱۰ AD/۱۳۹۰ SH: ۲, ۲۷۸۲). Some lexicographers have defined it as meaning equality and confrontation with another person (Ibn Ma'rūf, ۱۹۷۲ AD/۱۳۹۲ AH: ۲, ۱۲۰۳). Etymologically, the term steadfastness shares the same root as resistance and is used in Qur'anic discourse to denote steadfastness upon the path of truth and the straight path. *Rāghib Iṣfahānī* defines it as "Adhering to the straight path," (*Rāghib Iṣfahānī*, ۲۰۰۱ AD/۱۴۲۲ AH: ۴۱۸) while Dehkhoda employs it in the sense of firmness and steadfastness (Dehkhoda, ۲۰۱۰ AD/۱۳۹۰ SH: ۱, ۱۴۱).

Although the term "Resistance" does not occur explicitly in the Holy Qur'an, its concept is manifested in the term resistance. Allamah *Ṭabāṭabā'ī* defines resistance as "Steadfastness in actions and moral qualities required by faith in God and His signs." (*Ṭabāṭabā'ī*, ۲۰۰۷ AD/۱۳۸۷ SH: ۲۰, ۷۰) In his interpretation of the verse "It is nothing but a reminder to the worlds," he presents the Qur'an as a means of guiding human beings along the path of steadfastness and preventing deviation from the path of truth (ibid: ۲۰, ۳۶۰). *Fayḍ Kāshānī* likewise defines resistance as steadfastness upon the truth in belief and action and refraining from departing from it (*Fayḍ Kāshānī*, ۱۹۹۷ AD/۱۴۱۸ AH: ۱, ۵۵۷). *Ibn 'Āshūr*, in connection with religious resistance, describes resistance as resistance against base qualities and the desires of the self, and as complementary to piety (*Ibn 'Āshūr*, ۱۹۹۹ AD/۱۴۲۰ AH: ۳, ۲۲۱).

In his interpretation of the verse, "Indeed, those who say, "Our Lord is God," and then remain steadfast...", (al-Fuṣṣilat: ۳۰) Allamah *Ṭabāṭabā'ī* understands resistance as steadfastness along the divine path and, drawing upon *Rāghib's Mufradāt*, emphasizes its connection with the straight path (*Ṭabāṭabā'ī*, ۱۹۹۹

AD/١٣٧٨ SH: ١٧, ٥٩٠-٥٩١; Rāghib Iṣfahānī, ٢٠٠١ AD/١٤٢٢ AH: ٤١٨). Drawing on the *Ṣiḥāḥ al-Lughah*, which defines resistance in terms of "Moderation," (Jawharī, ١٩٨٣ AD/١٤٠٤ AH: ٥, ٢٠١٧) he further clarifies its methodological dimension, interpreting it as moderation and balance along the path of truth (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ١٧, ٥٩١). Accordingly, in Allamah's perspective, Islamic resistance concerns both an objective, steadfastness upon the path of truth, and a method, moderation and balance along the straight path.

Allamah Ṭabāṭabā'ī, in explaining the relationship between resistance and the straight path, explicitly states that the quality of steadfastness is embedded in the concept of the path itself, because *Ṣirāt* (Straight Path) denotes a clear and straight way. The "Straight Path" is the path that leads human beings toward God and human felicity, namely, proximity to God and the perfection of servitude (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ١٧, ٩٠). Accordingly, Islamic resistance constitutes a path toward human felicity and perfection, a path that, as an intrinsic quality of the straight path, clarifies the means of attaining humanity's ultimate goal. Islamic resistance is founded upon stability, continuity, and steadfastness along the divine path and, given the existential structure of the human being and its inner and outer dimensions, manifests itself at two levels: individual resistance and social resistance.

٣,١. Individual Islamic Resistance

From an Islamic perspective, individual resistance refers to a person's inner steadfastness against sin, spiritual and moral impurities, and desires arising from the passions of the self. In religious teachings, this form of steadfastness is understood as the greater jihad, a struggle whose battlefield is the human self. The difficulty of controlling sensual and aggressive impulses is regarded as the reason for its superiority over external jihad; as Allamah *Majlisī* states, "Struggling

against the self and observing the limits prescribed by God is more difficult than fighting an external enemy; hence, it has been called the greater jihad, although external jihad is itself also a form of struggle against the self." (Majlisī, ١٩٤٤ AD/١٣٦٤ SH: ٦٧, ٣٦٩)

In the Islamic framework, the realization of individual resistance is founded upon piety. This means that, to enter and remain steadfast upon the straight path, human beings must organize their thoughts and actions according to the criterion of God-consciousness. Makarem Shirazi regards the straight path as the path of monotheism and justice, purity and piety, and avoidance of paths of deviation. Drawing on surah *al-An'ām*: ١٥٣, he discusses the inseparability of piety and steadfastness along this path (Makarem Shirazi, ٢٠٠٧ AD/١٣٨٦ SH: ٦, ٤٦).

Lexically, piety derives from the root "*Waqā*," meaning to avoid, protect, and safeguard (Ibn Manẓūr, ١٩٨٧ AD/١٤٠٨ AH: ١٥, ٣٧٧-٣٧٨). In Qur'anic discourse, it denotes an inner disposition that motivates a person to obey divine commands and refrain from sins. Unless this quality becomes firmly rooted within the human being, steadfastness upon the straight path and the continuation of resistance will not be possible. The Holy Qur'an repeatedly calls human beings to cultivate this quality (*Āli 'Imrān*: ٥٠, ١٠٢; *al-Rūm*: ٣١; *al-Layl*: ٥; *al-Ḥajj*: ٣٢), and exegetes such as Allamah *Ṭabāṭabā'ī* and *Ṭabrisī* define piety as observing divine commands and prohibitions and exercising self-restraint against moral corruption and wrongdoing (*Ṭabāṭabā'ī*, ١٩٩٩ AD/١٣٧٨ SH: ٣, ٩٨, ٩٩, ٣٢١; *Ṭabrisī*, ٢٠٠٥ AD/١٤٢٦ AH: ١, ٣٧١; *ibid*: ٣, ٢٤١).

Accordingly, piety manifests itself in two dimensions: "Theoretical and practical." In the theoretical dimension, it engenders an inner discernment that enables one to distinguish obedience from disobedience; in the practical dimension, it directs the will toward performing good deeds and refraining from sin. This spiritual disposition can be attained only through practice and perseverance in obedience to

God (Abbasi, ١٩٩٦ AD/١٣٧٥ SH: ٧, ٧٩٨). Thus, piety and individual resistance are two closely intertwined realities: piety constitutes the motivation, foundation, and essential structure of individual resistance, while individual resistance, through personal conduct and actions, provides the arena in which piety can be actualized and sustained as a firmly established spiritual disposition.

The Straight Path, which constitutes the axis of individual resistance, likewise becomes actualized through piety. Awareness of divine lordship and recognition of the human being's relationship with God constitute the theoretical dimension of piety and motivate the individual toward worship and obedience. Thus, concerning the verse, "And fear Allah and obey me. Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path," (Āl 'Imrān: ٥٠-٥١) Allamah Ṭabāṭabā'ī explicitly states that awareness of divine lordship gives rise to obedience and that the combination of piety and worship constitutes the reality of the Straight Path (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ٣, ٣٢١).

Accordingly, the development and sustainability of individual resistance depend upon Islamic education and the strengthening of the human being's moral foundations. Religious education, by internalizing spiritual values, creates the basis for commitment to divine commandments, while promoting a culture of repentance transforms the sense of guilt into inner reform (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ١٩, ٥٦٣; Ṭabrisī, ١٩٩١ AD/١٤١٢ AH: ٤, ٣٢٠-٣٢١). In this regard, integrating educational and religious teachings within the educational system provides a context for encouraging adherence to piety and piety and, consequently, strengthening Islamic individual resistance. Therefore, individual resistance in Islam, which rests upon value-based foundations and principles of faith, is essentially perseverance in preserving religious beliefs, cultural identity, and divine moral values. This resistance, as an extension of the Islamic way of life and the Straight Path, is realized both in theoretical and practical reason and in the domains

of devotional and ethical conduct. In this way, individual resistance, grounded in intellectual and practical piety, prevents the human being from slipping into error and deviation and manifests the elevated character of the God-oriented human being at different levels of existence.

۳,۲. **Islamic Social Resistance**

Islamic social resistance emerges within the community of faith. It refers to the coordinated and purposeful efforts of individuals and groups to preserve divine values, religious identity, and the moral order of society in the face of cultural, political, and economic threats (Rad, ۲۰۲۲: ۵۴, ۶۳). Such resistance is not limited to military or political confrontation; rather, it also encompasses intellectual, cultural, and civilizational domains. Since its foundation rests upon the social nature of the human being and the innate human inclination toward collective perfection (Ṭabāṭabā'ī, ۱۹۹۹ AD/۱۳۷۸ SH: ۴, ۱۴۵), its realization requires identifying vulnerabilities, utilizing the internal capacities of the Ummah, and adopting strategies appropriate to time and place (ibid: ۴, ۱۴۹-۱۵۰). In this sense, social resistance is a constructive and identity-enhancing phenomenon that safeguards religious society and preserves the continuity of values rooted in faith. The Qur'an establishes the theoretical and practical foundations of this form of resistance around the axis of the human being's innate guidance. Qur'anic guidance is itself a continuation of the human being's innate inclination toward felicity; the Qur'an calls human beings to return to their primordial nature and true perfection and regards deviation from it as a cause of deprivation from felicity (Ṭabāṭabā'ī, ۱۹۹۹ AD/۱۳۷۸ SH: ۶, ۲۳۹). From this perspective, social resistance is, in essence, a continuation of the human being's innate movement toward collective righteousness and the realization of the felicity of humankind.

The verse, "The believers are but brothers, so make settlement between your brothers and fear Allah that you may receive mercy," (al-Ḥujūrāt: ١٠) likewise indicates that the collective good should take precedence over individual interests and that reforming social relations based on truth and justice, strengthening the bonds of faith among believers, and resolving conflicts based on religious brotherhood are prerequisites for the stability of society (Ṭayyib, ١٩٩٩ AD/١٣٧٨ SH: ١٢, ٢٢٨). In his interpretation of this verse, *Ṭabrisī* regards unity based on faith and social cooperation as among the foundations of religious life. In his view, the implications of this principle extend beyond respecting the rights of others and refraining from injustice to broader dimensions, including social support, defending the oppressed, standing by one's fellow believer, and attending to the circumstances and social transformations affecting members of the religious community. From his perspective, the Qur'anic command to practice piety in the aforementioned verse demonstrates the importance of expanding justice and avoiding negligence in reforming the social conditions and relationships within the community of believers (Ṭabrisī, ٢٠٠٥ AD/١٤٢٦ AH: ٩, ١٧٠). Motahhari likewise regards the establishment of equity and justice as a manifestation of monotheism in the sphere of social action and maintains that justice, as a criterion of overall social well-being, is indispensable to the realization of tranquility and a wholesome life (Motahhari, ٢٠١٢ AD/١٣٩٢ SH: ٢, ١٧٤; idem, ٢٠٠٠ AD/١٣٧٩ SH: ١١٩).

Social resistance can be analyzed in terms of two dimensions: "Internal and external." Its internal dimension concerns cultural and moral reform within society, consolidation of unity, expansion of justice, strengthening of bonds of faith, and prevention of the transformation or erosion of Islamic culture. This dimension strengthens the spiritual and educational foundations of society and is closely connected with teachings such as enjoining what is right and forbidding what is wrong, as well as the call to patience and steadfastness. Numerous verses

emphasizing reform, unity, and avoidance of discord, including "So fear Allah and amend that which is between you and obey Allah and His Messenger, if you are believers ... And obey Allah and His Messenger, and do not dispute and thus lose courage and your strength would depart; and be patient. Indeed, Allah is with the patient," (al-Anfāl: ١, ٤٦) are regarded by exegetes as expressing the necessity of preserving collective cohesion and steadfastness upon the path of truth, with piety and patience as their central principles. Such resistance enhances the internal strength and dignity of society in the face of deviation and instability and creates the conditions for the Ummah's external power and authority (Qara'ati, ٢٠٠٩ AD/١٣٨٨ SH: ٣, ٢٦٥-٢٦٦; Ṭabarī, ٢٠٠١ AD/١٤٢٢ AH: ١١, ٢١٥-٢١٦).

On the other hand, enjoining what is right and forbidding what is wrong, as one of the principles and means through which social resistance is realized in the internal sphere, contributes to the expansion of goodness, human flourishing, and social security; as God explicitly states: "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong (al-Tawbah: ٧١). In this verse, *Awlīyā'* means supporters and helpers; *Ma'rūf* refers to that which is obligatory or commendable and regarded as desirable by reason and religious law; and *Munkar* denotes that which is prohibited by God and from which one should refrain according to both reason and religious law (Ṭabrisī, ٢٠٠٥ AD/١٤٢٦ AH: ٥, ٦٨).

The external dimension of social resistance is associated with collective responses to external threats and aggression, whether in the form of legitimate military self-defense or through civil and legal actions. While emphasizing the necessity of defending the truth and protecting legitimate rights, the Qur'an insists on justice and proportionality in responding to aggression: "So whoever has assaulted you, then assault him in the same way that he has assaulted you," (al-Baqarah: ١٩٤) and "And fight in the way of Allah those who fight you but do not transgress." (al-

Baqarah: ١٩٠) Accordingly, the legitimacy of resistance is established when the defense of truth and the prevention of injustice are pursued based on justice. Given the absolute prohibition of transgression in the latter verse, such resistance must remain within the bounds of moderation and must not cross the threshold into aggression (Qurṭubī, ٢٠٠٦ AD/١٤٢٧ AH: ١, ١٣١; Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ٢, ٨٩).

Alongside military resistance, non-military forms of perseverance are also recognized in Islamic thought, including legal, cultural, and social activities aimed at securing rights and promoting justice. Nevertheless, such actions are legitimate and effective only when undertaken in accordance with international instruments and domestic laws and with due respect for public rights, since, within the Islamic framework, preserving social order and respecting the rights of others constitute fundamental bases for the legitimacy of collective action (Rahmani, ٢٠١٤ AD/١٣٩٤ SH: ٩٠). In this regard, measures relating to the preservation of public order and security, respect for the individual rights and freedoms of others, the prohibition of carrying weapons, and similar considerations are all regarded as components of peaceful action (Mousavi & Banaei, ٢٠١٩ AD/١٣٩٩ SH: ٤١).

The Qur'an also emphasizes justice and benevolent conduct in dealing with non-Muslims who have not engaged in hostility: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes, from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." (al-Mumtaḥanah: ٨) The use of the phrase "*An Tabarrūhum*" indicates that God does not prohibit benevolent treatment of them. At the same time, "*Qisṭ*" denotes treating them with justice and fairness (Ṭūsī, ١٩٩٢ AD/١٤١٣ AH: ٩, ٥٨٢). This verse demonstrates that relations among communities should be regulated based on justice and benevolence, and that resistance to hostility must likewise remain within the bounds of fairness. The

manner in which other communities treat the Muslim community determines whether resistance should take a military form or whether peaceful relations based on peace should be established (Ṭabāṭabā'ī, ۱۹۹۹ AD/۱۳۷۸ SH: ۱۹, ۳۹۹; Makarem Shirazi, ۲۰۰۷ AD/۱۳۸۶ SH: ۲۴, ۴۵).

Establishing justice and warding off oppression constitute fundamental social responsibilities of the believing human being. The Qur'an identifies the philosophy underlying the mission of the prophets and the revelation of the Scripture and the Balance as the establishment of justice among people: "Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the Balance so that the people may uphold justice." (al-Ḥadīd: ۲۵) Once God's proof has been fully established, it is the responsibility of the people to rise to the task of implementing and establishing justice (Qara'ati, ۲۰۰۹ AD/۱۳۸۸ SH: ۹, ۴۸۷). Thus, Islamic social resistance is not merely a reactive response to external threats; rather, it constitutes a comprehensive system of inner cultivation, cultural reform, and social action whose ultimate objective is the establishment of justice and the realization of a wholesome life within the community of believers.

۴. Meaning of Life in the Islamic Intellectual Framework

Within contemporary theories of the meaning of life, the term "Meaning" has generally been understood as corresponding to "Value," "Purpose," and "Function." In philosophical and theological approaches, "Purpose" constitutes the most fundamental dimension of the meaning of life and serves as the central axis of ontological analyses of human existence (Bayat, ۲۰۱۰ AD/۱۳۹۰ SH: ۵۵, ۶۴). The shared attention of analytic philosophers and theologians of the Abrahamic religions to the element of "Purpose" likewise demonstrates that the search for meaning is neither superficial nor merely psychological; rather, it concerns the existential foundations of human beings. Indeed, some philosophers regard the

meaningfulness of life as a necessary principle and a moral imperative and consider the roots of human activity and progress to lie in the meaningfulness of life (Berger, ١٩٧٦: ١٨٣-١٨٥). It is within this framework that Allamah Ṭabāṭabā'ī emphasizes that, throughout the course of life, the human being has no ultimate objective other than attaining felicity and escaping misery, and that the only true source of both is God Almighty, to whom all affairs ultimately return (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ١١, ٤٨٦). On this basis, the meaning of life in the Islamic perspective is interpreted within the horizon of ultimate perfection and eschatological felicity, a goal whose nature is spiritual and which cannot be reduced merely to the limits of worldly existence.

Some thinkers regard life as lacking any objective meaning. Schopenhauer, for example, by considering the reality of the world to be without cause or purpose and by assigning primacy to suffering in human existence, regards life as devoid of meaning (Schopenhauer, ٢٠٠٧ AD/١٣٨٨ SH: ٨٩, ٣٠٦). Berger regards the mind as a filter and an ordering and meaning-giving agent that confers structure upon an otherwise disordered world (Berger & Luckmann, ٢٠١٩ AD/١٣٩٩ SH: ١٣٦; Berger, ٢٠٢٣ AD/١٤٠٢ SH: ٥٦). Sartre, likewise, drawing upon his conception of the absurdity of life, birth, and death, considers the meaning of life to be an internal and subjective matter (Sartre, ١٩٩٦: ١٠٩). Others, however, grounding their views in the existence of transcendent truth, ultimate reality, and trans-subjective values in life, regard human beings as responsible for recognizing these realities and striving to discover transcendent truth in the pursuit of meaning in life (Kierkegaard, ١٩٨٧: ٨, ١٩٢).

From the perspective of Muslim thinkers, and based on Islamic teleological ontology, the meaning of life is an objective reality that becomes manifest in human existence and consciousness. This meaning is rooted in the order of creation and in the human being's conscious interaction with the surrounding world, a

process through which the human being is elevated from mere submission to the natural course of life to a profound awareness of the self and the divine realm, allowing the highest essence of human existence to come to fruition (Jafari, ٢٠١٦ AD/١٣٩٦ SH: ٢٢٤, ٢٦٣, ٢٦٩). Accordingly, in Islamic thought, the meaning of life is not a product of human construction or cultural convention. Rather, it is a discoverable reality grounded in the structure of existence, and human beings can properly discern it only by understanding their relationship with God, the world, and the purpose of creation. The verse, "Then did you think that We had created you in vain," (al-Mu'minūn: ١١٥) indicates that human life is neither meaningless nor purposeless; rather, it is founded upon a wise order in which human actions and choices have consequences for felicity and misery. On this basis, *Ṭabrisī* interprets the verse as negating the legitimacy of unrestricted and unaccountable human volition and emphasizes the necessity of resurrection and human accountability (Ṭabrisī, ٢٠٠٥ AD/١٤٢٦ AH: ٧, ١٥٧), thereby rejecting any purely conventional understanding of the purpose of life.

◦. **The Role of Material Values and the Perception of Worldly Life in the Meaning of Life**

From the Islamic perspective on the human being, God, and existence, material life does not possess ultimate or teleological value; rather, it has an instrumental status and is regarded as a means for spiritual elevation and the advancement of the human being's existential rank. Accordingly, numerous Qur'anic verses indicate that worldly blessings and material achievements are not ends in themselves, but rather constitute a realm of trial and lack intrinsic value. Referring to the inevitable challenges of worldly life, the Qur'an states: "You will certainly be tested in your possessions and yourselves," (Āl 'Imrān: ١٨٦) meaning that wealth and life constitute the principal arenas in which human beings are tested (Qarā'atī, ٢٠٠٩

AD/١٣٨٨ SH: ١, ٦٦٩). Therefore, possessing or lacking material blessings cannot be regarded as the criterion of genuine happiness; rather, such matters serve as means of drawing closer to God, divine tests, and contexts for financial and social striving (Ṭabarī, ٢٠٠١ AD/١٤٢٢ AH: ٦, ٢٩٠; Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ٤, ١٢٩).

Based on Islamic anthropology, the essence of the human being is rooted in the spiritual dimension of existence. Consequently, death does not constitute existential annihilation; rather, it is merely a developmental stage in the process of "Returning to God." (al-Baqarah: ١٥٦) From this perspective, material existence lacks intrinsic axiological status and is a transient stage; preferring it to the Hereafter is likewise portrayed in the Qur'anic worldview as a manifestation of deception and spiritual loss (al-Naḥl: ١٠٧-١٠٩; al-Isrā': ٧٢; Ibrāhīm: ٣; al-Ḥadīd: ٢٠). Accordingly, God describes choosing this world over the Hereafter as choosing a "Meager Enjoyment." (al-Tawbah: ٣٨; al-Nisā': ٧٧; al-Ra'd: ٢٦)

In Ṭabarī's interpretation, genuine human honor and dignity lie in the life after death, rather than in worldly pleasures and perfections (Ṭabarī, ٢٠٠١ AD/١٤٢٢ AH: ١١, ٤٥٩).

The way in which a person perceives the status of the world determines his or her orientation toward happiness. Viewing the world as a contingent, instrumental, and non-independent level of existence provides a basis for spiritual elevation, whereas attributing independent status to the world and regarding its manifestations as intrinsically valuable constitutes a form of superficiality and prevents the recognition of genuine happiness. In a precise exposition, Allamah Ṭabāṭabā'ī regards true sustenance as the sustenance of the Hereafter and identifies attachment to worldly luxuries and adornments as a factor that causes human beings to become heedless and turn away from genuine perfections. He consequently emphasizes the non-independent status of the world and the necessity of adopting an instrumental

view of it (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ١١, ٤٧٥-٤٧٦). The Qur'an likewise commands: "But seek, through what God has given you, the abode of the Hereafter." (al-Qaṣaṣ: ٧٧) Moreover, according to the Qur'anic account, the source of attributing intrinsic value to the world is nothing other than ignorance of the true nature of things and immersion in outward appearances. The Qur'an characterizes this condition as superficial perception and lack of knowledge concerning the inner reality of existence (al-Rūm: ٧).

God also explains the status of worldly life in terms of diversion and play and describes the life of the Hereafter as the true and enduring life: "The life of this world is nothing but play and amusement, while the abode of the Hereafter is better," (al-An'ām: ٣٢) and "This worldly life is nothing but amusement and play, while the abode of the Hereafter is indeed the true life, if only they knew." (al-'Ankabūt: ٦٤) In interpreting these verses, Ṭabrisī likens worldly life to an entertaining yet fleeting activity whose enjoyment does not endure, whereas the world after death possesses permanence and is free from decay; hence, it is described as the "True Life." (Ṭabrisī, ٢٠٠٥ AD/١٤٢٦ AH: ٨, ٣٢-٣٣; *ibid*: ٣, ٢٥٥)

Taken together, these verses and exegetical interpretations indicate that recognizing the meaning of life and determining its true purpose require knowledge and awareness: "If only they knew." (al-'Ankabūt: ٦٤) Those who remain confined to the outward appearances of worldly existence are incapable of grasping the authentic meaning of life, because, from the Islamic perspective, the meaning of life is oriented toward the postmortem world and grounded in its transcendent permanence. Makarem Shirazi describes the Hereafter in his exegesis as "Life Itself," a form of life whose entire reality is filled with genuine vitality (Makarem Shirazi, ٢٠٠٧ AD/١٣٨٦ SH: ١٦, ٣٥٨). The Qur'an likewise emphasizes this truth: "Yet you prefer the life of this world, while the Hereafter is better and more enduring" (al-A'lā: ١٦-١٧); "And surely the Hereafter is better for you than

the first [life]" (al-Ḍuḥā: ٤); and "Indeed, the Hereafter is the abode of settlement." (al-Ghāfir: ٣٩) Allamah Ṭabāṭabā'ī likewise regards the Hereafter as the level at which genuine human perfections are realized, a level in which conflict, diversion, play, and the intermingling of pleasure and pain have no place, and in which absolute happiness and imperishable existence prevail (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ١٦, ٢٢٥).

Conversely, the perception of life as meaningless and absurd arises from human ignorance and, according to the mystical interpretation, from the human being's sense of incapacity and alienation from God, who is manifested in humanity and the world while remaining concealed within the human self. Unawareness of the intrinsic veil separating the human being from the Divine Truth leads the individual toward nihilism (Ibn 'Arabī, ١٩٧٩ AD/١٤٠٠ AH: ٥, ٣٢٣, ٣٤١, ٣٤٣; ibid: ١٩٧٣ AD/١٣٩٣ AH: ٨, ٩٣).

The foregoing reflections demonstrate that, from the Islamic perspective, the meaning of life is a discoverable rather than a constructible reality, because the ultimate purpose of human existence, like human essence itself, is transcendent and derives from the existential relationship between the human being and the Wise Creator. From the mystical perspective, the human being is an eternal creature; consequently, God has embedded a profound meaning within human life that each person can comprehend according to his or her own capacity (Erul Kılıç, ٢٠١٤ AD/١٣٩٤ SH: ٢٢١). Thus, human beings cannot create an entirely self-grounded meaning for their lives based on personal desire. Within this intellectual framework, material existence constitutes merely a derivative and instrumental dimension of human existence. This realm acquires meaning only through its relationship to genuine perfections and the life of the Hereafter and lacks intrinsic and independent existential status. Accordingly, apprehending the meaning of life is impossible without understanding this instrumental relationship between worldly

life and the Hereafter and reflecting upon the existential structure of the human being and his or her position within the hierarchy of existence. Meaning becomes manifest when a person moves from the outward to the inward and from the sensible to the transcendent purpose of his or her existence. Through such knowledge, the preliminary and instrumental status of worldly life and the true purpose of human existence become apparent.

٦. Analyzing the Role of the Meaning of Life in Individual Resistance

Within the Islamic epistemological framework, the meaning of life is grounded in a worldview that locates the ultimate purpose of the human being in existential transcendence and attainment of the highest degree of human perfection, a state in which immediate cognition, inner vision, and existential connection with the higher realms of being are realized. The Qur'an describes the existential journey of the human being as follows: "O humanity! Indeed, you are laboring arduously toward your Lord, and you will meet Him." (al-Inshiqāq: ٦) This verse presents the reality of human life as a "Continuous existential movement toward the Truth" and identifies the ultimate goal of worldly existence as "Meeting the Lord."

Ṭabrisī interprets this meeting as the manifestation of the consequences of human deeds after death (Ṭabrisī, ١٩٩١ AD/١٤١٢ AH: ٤, ٤٦٥), while Shaykh *Ṭūsī* understands it as referring to the human being's encounter with the recompense for his or her deeds (Ṭūsī, ١٩٩٢ AD/١٤١٣ AH: ١٠, ٣٠٩). By contrast, Allamah *Ṭabāṭabā'ī*, in an ontological analysis, understands this "Meeting" as attaining a level of existence in which no authority or effect other than that of God is operative (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ٢٠, ٤٠١). Accordingly, within the Islamic horizon, the meaning of life entails not merely attaining an ethical outcome, but realizing a state of presence and spiritual witnessing before Absolute Reality. This

interpretation therefore gives a more profound ontological dimension to the exegetical interpretations offered by *Ṭūsī* and *Ṭabrisī*.

Based on this approach, the meaning of life is not merely the ultimate end of human existence; it also constitutes a driving force behind individual resistance. A person who regards happiness and perfection as the existential purpose of life resists desires and impulses that are incompatible with the optimal order of human existence, because the apprehension of meaning transforms the structure of his or her understanding, will, and action. Thus, discovering the meaning of life, as the discovery of the human being's true relationship with God, leads to self-knowledge, the deepening of faith, and the strengthening of the will in confronting ethical challenges. In this sense, the greater Jihad, that is resistance to the imbalance of the appetitive and irascible faculties, is a consequence of understanding the existential purpose of the human being. Moreover, individual resistance strengthens faith and consolidates identity and, dialectically, deepens the human being's existential development. Conversely, piety, which constitutes the foundation of individual resistance, attains genuine actualization only when it is rooted in a correct understanding of the meaning of life. If life is understood as possessing a transcendent purpose and a reality extending beyond the material realm, adherence to divine commands and avoidance of divine prohibitions become not merely formal obligations, but an ontological necessity on the path of the Straight Way. Accordingly, piety grounded in an understanding of meaning becomes the source of moral steadfastness, firmness of will, and protection against deviation.

In this context, the verses concerning the tranquil soul explain the meaning of life in connection with spiritual stability and attainment of proximity to God: "O tranquil soul! Return to your Lord, well pleased and pleasing to Him." (al-Fajr: ٢٧-٢٨) According to Sultan Ali Shah, tranquility of the soul results from transcending

egocentricity and placing complete trust in the Lord (Sultan Ali Shah, ١٩٨٧ AD/١٤٠٨ AH: ٤, ٢٥٤). *Tūsī* likewise considers the tranquil soul to be the outcome of firmly established knowledge, faith, and practical commitment to obedience (*Tūsī*, ١٩٩٢ AD/١٤١٣ AH: ١٠, ٣٤٨). Thus, genuine tranquility is not the product of external circumstances, but rather the fruit of knowledge, faith, and liberation from self-groundedness.

Fakhr Rāzī interprets tranquility in the aforementioned verse as existential stability and maintains that attachment to and knowledge of anything other than God are sources of anxiety. In his view, only the person who gives divine knowledge precedence over every other object of desire possesses a tranquil soul (*Fakhr Rāzī*, ١٩٩٩ AD/١٤٢٠ AH: ٣١, ١٦٢). Based on this analysis, the human being's system of value judgments concerning goodness and perfection determines his or her existential orientation; since God is Absolute Perfection, turning toward Him becomes the source of tranquility and enduring happiness. Allamah *Ṭabāṭabā'ī* likewise describes the tranquil soul as one that finds peace through the remembrance of God and accepts divine decree. Such a soul regards the material world as having a derivative rather than an independent status: "Neither worldly prosperity causes it to become rebellious, nor hardship leads it to disbelief or impatience." (*Ṭabāṭabā'ī*, ١٩٩٩ AD/١٣٧٨ SH: ٢٠, ٤٤٧) Such a person remains firmly grounded in servitude to God and is protected from anxiety, confusion, and deviation. Accordingly, the discovery of the meaning of life begins with correcting the human being's understanding of the self, the world, and God. This knowledge, while generating inner tranquility, creates the conditions for conscious steadfastness and moral resistance, allowing the highest meaning of life to be actualized through proximity to God and eternal life in the Hereafter.

Accordingly, the meaning of life constitutes the foundation of individual resistance to abandoning vices and persevering in acts of obedience. Such steadfastness

directs the human being toward genuine happiness and an understanding of the purpose of creation, while bringing about a sense of existential peace and stability rooted in spiritual life. At this stage, through faith and knowledge and with the aid of divine guidance, the human being is led from darkness toward light: "God is the Protector of those who believe; He brings them out of darkness into the light." (al-Baqarah: ٢٥٧)

٧. The Influence of the Meaning of Life on the Relationship between Individual and Social Resistance

Understanding the transcendent meaning of life within the framework of Islamic anthropology, in addition to promoting individual self-purification, provides the foundation for strengthening structures of social resistance against cultural, political, and civilizational challenges. An analysis of the social dimension of meaning demonstrates that the "Meaning of Life" in Islamic thought possesses both epistemic and motivational dimensions, which jointly explain the connection between individual and social resistance.

In Islam, the meaning of life is not exclusively an individual matter. A person who seeks the purpose of existence in proximity to God naturally considers himself or herself responsible toward society as well. The Qur'an, emphasizing the human being's status as God's vicegerent on earth, states: "Indeed, I am going to place a vicegerent on earth." (al-Baqarah: ٣٠) This expression depicts a level of human status that, by virtue of existential proximity to the Truth, entails social responsibility. In the words of Makarem Shirazi, humanity's representation of God entails possessing a reflection of the divine attributes and the capacity to govern and lead earthly beings through rationality and consciousness (Makarem Shirazi, ٢٠٠٧ AD/١٣٨٦ SH: ١, ٢١٣). This potential dignity, together with the demands of

social obligations, distinguishes the human being within the sphere of collective ethics.

Accordingly, the meaning of life constitutes the foundation of the collective identity of the believing community: a reality that, through servitude to God, piety, and connection with Him, strengthens self-restraint against carnal desires on the one hand and motivates resistance to oppression and corruption on the other. In this way, the meaning of life serves as the link between individual self-cultivation and social commitment, simultaneously compelling the believer to organize the greater Jihad within the self and to uphold truth and justice.

In the same vein, the verse "Successful indeed is the one who purifies it" (al-Shams: ٩) identifies purification of the self as the foundation of human felicity. *Ṭabāṭabā'ī* and Makarem Shirazi regard purification as an act grounded in the primordial disposition that seeks *piety* and recoils from depravity, thereby preparing the self for growth through purification from sin (*Ṭabāṭabā'ī*, ١٩٩٩ AD/١٣٧٨ SH: ٢٠, ٥٠١; Makarem Shirazi, ١٩٩٥ AD/١٣٧٤ SH: ٢٧, ٤٧).

Nevertheless, although purification initially manifests itself as individual resistance, its perfection ultimately depends upon assuming social responsibility and participating in the realization of a just society.

Based on the Qur'anic framework, human beings are purposeful creatures and were not created in vain or without an objective:

"Does man think that he will be left neglected?" (al-Qīyāmah: ٣٦)

Various exegetical works explicitly state that this verse negates any notion of purposelessness or existential abandonment and regards human life as a context for moral and social responsibility. Accordingly, divine wisdom requires the establishment of ethical and legislative mechanisms, including enjoining what is right and forbidding what is wrong, to regulate individual and collective choices, decisions, and conduct (*Kāshānī*, ١٩٥٢ AD/١٣٣٦ SH: ١٠, ٨٨; *Tha'labī*, ٢٠٠١

AD/١٤٢٢ AH: ١٠, ٩٢; Fakhr Rāzī, ١٩٩٩ AD/١٤٢٠ AH: ٣٠, ٧٣٧). Thus, enjoining what is right and forbidding what is wrong is not merely a subsidiary recommendation; rather, it is a theoretical and practical consequence of understanding the purposiveness of human existence.

Understanding the existential purpose of human beings through the meaning of life initially organizes individual resistance against the instincts. However, when this awareness is integrated with the principle of divine vicegerency, it commits human beings to the social domain of truth and justice. From the mystical perspective, the advancement of human knowledge to the station of the complete manifestation of the Divine Names and Attributes transforms the human being into an actual vicegerent of God and an agent in the governance of the universe (Hasanzadeh Amoli, ٢٠٠٨ AD/١٣٨٧ SH: ٣٠٨-٣٠٩). Development at this station expands social responsibility to such an extent that the highest stage of spiritual wayfaring is regarded as the concern of the God-oriented human being with assisting others and guiding them, prophetically, along the path of perfection (Yazdanpanah, ٢٠٠٩ AD/١٣٨٨ SH: ٦٠٩). Such a person, first, grounds the meaning of life in piety, since divine vicegerency requires existential awareness of the self and of the levels of being (ibid: ٦٠٢-٦٠٣); and, second, becomes a source for the dissemination of divine grace and mercy among human beings. Accordingly, as part of his or her social responsibility, such a person strives to extend justice and goodness throughout the earth, because the realization of the attribute of being God's vicegerent entails establishing truth on earth. Thus, the meaning-oriented individual expands his or her movement from individual self-restraint to social agency.

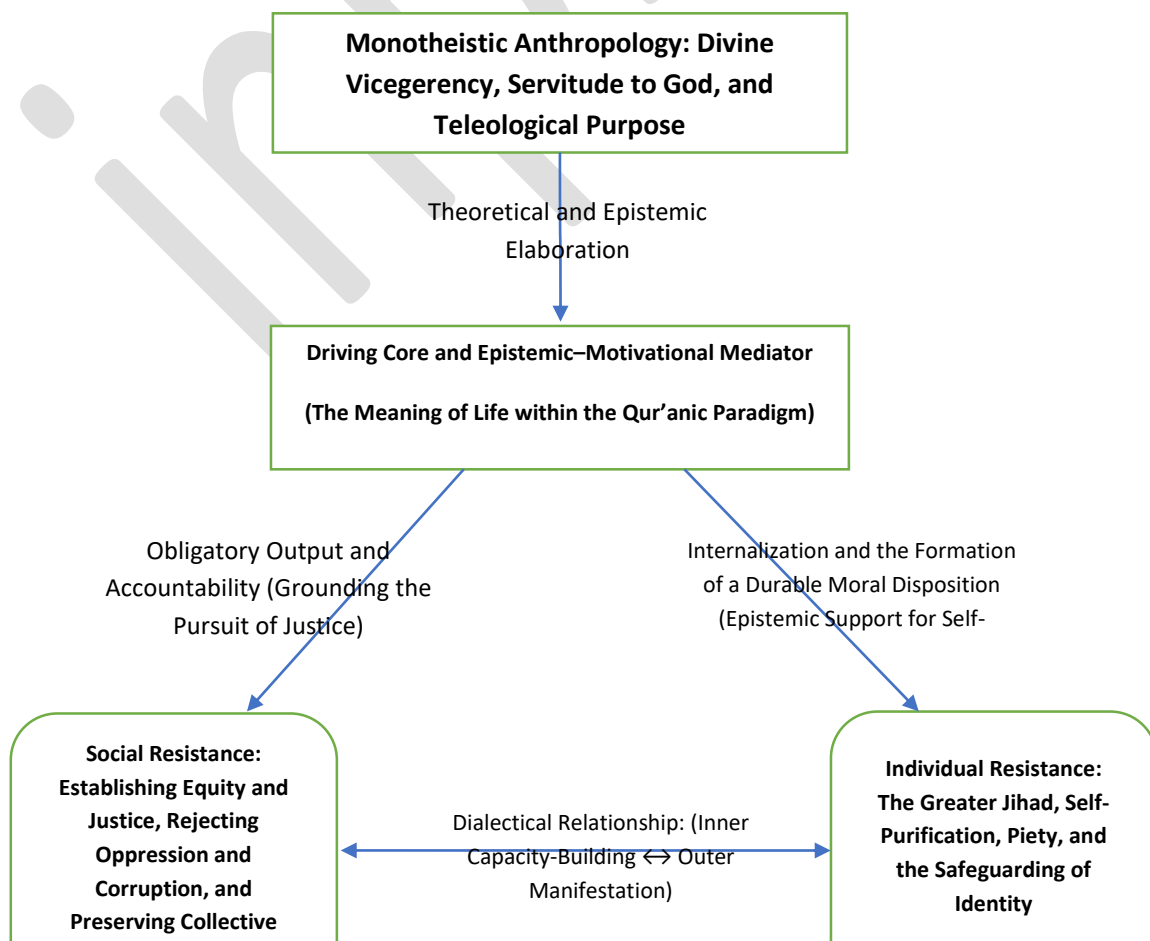
In the context of social agency, the establishment of justice is presented in the Qur'an as the social purpose of the mission of the prophets: "So that the people may uphold justice." (al-Ḥadīd: ٢٥)

Allamah *Ṭabāṭabā'ī* regards the purpose of religious legislation as habituating human beings to justice within society (*Ṭabāṭabā'ī*, ۱۹۹۹ AD/۱۳۷۸ SH: ۱۹, ۳۰۱). Therefore, the meaning of life in Islamic thought cannot be separated from responsibility toward oppression and social inequality. Within this framework, enjoining what is right and forbidding what is wrong constitutes a cornerstone of collective responsibility in Islamic social ethics. The verse, "The believing men and believing women are allies of one another: they enjoin what is right and forbid what is wrong ... It is they upon whom Allah will have mercy....," (al-Tawbah: ۷۱) describes the believing community as a network of reciprocal guardianship and solidarity in which individuals are responsible for assisting one another in realizing goodness and justice, reflecting a shared sense of purpose among individuals in attaining collective felicity. *Ṭūsī*, *Ṭabāṭabā'ī*, and Makarem Shirazi regard this verse as demonstrating the necessity of solidarity, fostering unity within the believing community, mutual commitment and comprehensive social responsibility, and the expansion of collective good (*Ṭūsī*, ۱۹۹۲ AD/۱۴۱۳ AH: ۵, ۲۵۷-۲۵۸; *Ṭabāṭabā'ī*, ۱۹۹۹ AD/۱۳۷۸ SH: ۹, ۴۵۵; Makarem Shirazi, ۲۰۰۷ AD/۱۳۸۶ SH: ۸, ۵۱-۵۲). This religious solidarity elevates the meaning of life from the individual level to the level of social meaning, transforming it into a motivating force for collective unity, steadfastness, and resistance. Accordingly, a shared understanding of the meaning of life within religious communities may be regarded as a factor contributing to cultural cohesion, identity convergence, and the formation of coherent forms of social resistance. Islamic meaning-orientation therefore constitutes a cohesive force within the believing community and can serve as a source of sustained resistance in civil, cultural, economic, and even defensive spheres. A community that possesses a collective understanding of the meaning of life will have greater cohesion, resilience, and capacity for resistance in the face of external threats, as the Qur'an states:

"Indeed, the people have gathered against you, so fear them; but it only increased them in faith." (Āli 'Imrān: ١٧٣)

Allamah Ṭabāṭabā'ī interprets this steadfastness as arising from faith in the goal, piety, and certainty of meeting God (Ṭabāṭabā'ī, ١٩٩٩ AD/١٣٧٨ SH: ٤, ٩٨-١٠٠).

Thus, the meaning of life, through the three pillars of "Knowledge of God," "social piety," and "Shared purposiveness," functions both as a catalyst for individual resistance and as a driving force behind social resistance. Such meaning constitutes the connecting link between "Self-purification" and the "Establishment of justice." A society that defines the ultimate purpose of its existence in terms of servitude to God, justice, and eschatological felicity will possess the greatest capacity for cultural, social, and civilizational resistance.



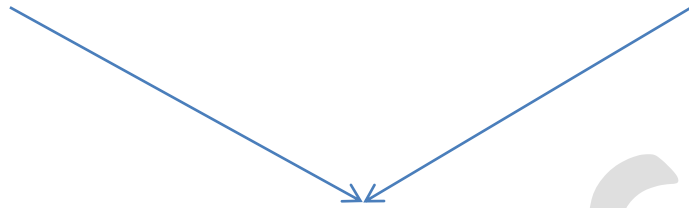


Figure ١: The Geometric Pattern of Islamic Resistance Based on the Meaning of Life

Conclusion

The analytical findings of this study point to a transition from understanding resistance as a reactive phenomenon toward conceptualizing it within a comprehensive model of human life. This approach demonstrates that the transcendent meaning of life restructures the human perceptual framework and elevates individual resistance from a fragile form of self-control to a stable existential disposition. In the absence of such a transcendent foundation, resistance to inner trials and temptations loses its substantive grounding and ultimately degenerates into passivity and everyday routine.

Another major finding of the study concerns a fundamental transformation in the understanding of the nature of social resistance. From this perspective, a community's agency in confronting civilizational domination and cultural disintegration cannot be reduced to a merely political reaction or a structural outcome. An analysis of the Qur'anic verses demonstrates that this collective

steadfastness is rooted in a monotheistic worldview: "Awareness of the human being's status as God's vicegerent and recognition of the intrinsic connection between faith and justice generate a remarkable capacity to endure hardship." Within such a framework, the transcendent meaning of life functions as a generative center, eliminating the theoretical divide between self-purification and the establishment of justice.

The ultimate achievement of this epistemic framework confirms that the relationship between the individual and social dimensions is not merely formal or external; rather, it reflects an interactive relationship. These two domains form a mutually reinforcing cycle that begins with self-purification and piety and extends through the pursuit of justice and the establishment of equity toward the attainment of the ultimate felicity of the community. Throughout this continuous process, the individual's commitment to faith catalyzes collective reform, while social engagement, in turn, deepens inner purification. When conduct is emptied of this guiding truth, religious resistance is reduced to unstable emotional reactions. By contrast, this developmental and perfection-oriented process, grounded in knowledge of God, ensures the comprehensive resilience of the Islamic community in confronting both internal and external crises.

References

- Abbasi, B. (۱۹۹۶ AD/۱۳۷۵ SH). "Piety." *Encyclopedia of the Islamic World*. Tehran: Islamic Encyclopedia Foundation. Vol. ۷.
- Azarnoosh, A. (۲۰۰۷ AD/۱۳۸۶ SH). *Contemporary Arabic-Persian Dictionary*. Tehran: Ney Publishing.
- Banaei, M; Mousavi, R. (۲۰۲۰ AD/۱۳۹۹ SH). *The Right to Peaceful Protest in the International Human Rights System*. Tehran: Khat Nab Publishing.

- Bannazadeh Mahani, S; Hosseinzadeh, Kh; and Shafiei Darabi, H. (۲۰۲۰ AD/۱۳۹۹ SH). "Cultural Characteristics of the Islamic Resistance Discourse in the Light of the Holy Qur'an." *Ālā al-Rahmān Qur'anic Studies*. ۹, ۱۱۵-۱۳۵.
- Bayat, M. (۲۰۱۱ AD/۱۳۹۰ SH). *Religion and the Meaning of Life in Analytic Philosophy*. Tehran: University of Religions and Denominations.
- Berger, P. (۲۰۲۳ AD/۱۴۰۲ SH). *The Sacred Canopy*. (Morshedi, A. Trans). Tehran: Sales Publishing.
- Berger, P. L. (۱۹۷۶ AD). *Pyramids of sacrifice: Political ethics and social change*. Doubleday: Anchor Press.
- Berger, P; Luckmann, T. (۲۰۲۳ AD/۱۴۰۲ SH). *Modernity, Pluralism, and the Crisis of Meaning*. (Morshedi, A. Trans). Tehran: Sales Publishing.
- Bowen, G. A. (۲۰۰۹ AD). "Document Analysis as a Qualitative Research Method." *Qualitative Research Journal*. ۹(۲), ۲۷-۴۰.
- Braun, V; Clarke, V. (۲۰۰۶ AD). "Using Thematic Analysis in Psychology." *Qualitative Research in Psychology*. ۳(۲), ۷۷-۱۰۱.
- Creswell, J. W; Poth, C. N. (۲۰۱۸ AD). *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. N.p.: SAGE Publications.
- Dehkhoda, A. (۲۰۱۱ AD/۱۳۹۰ SH). *Dehkhoda Concise Dictionary*. Tehran: University of Tehran.
- Erol Kılıç, M. (۲۰۱۵ AD/۱۳۹۴ SH). *Horizons of Ibn 'Arabī's Mysticism*. (Subhani, T. Trans). Tehran: Hermes.
- Fakhr Rāzī, M. (۲۰۰۱ AD/۱۴۲۰ AH). *al-Tafsīr al-Kabīr (Mafātīh al-Ghayb)*. Beirut: Dār Ihya' al-Turāth al-'Arabī.
- Farzinfar, M. (۲۰۲۲ AD/۱۴۰۱ SH). "The Role of Islamic Resistance in Confronting the Domination of Global Arrogance." *Andishe-e Taqrib*. ۱۳(۴۱), ۱۰۵-۱۲۵.

- Fayḍ Kāshānī, M. (١٩٩٧ AD/١٤١٨ AH). *al-Asfā fī Tafsīr al-Qur'ān*. Qom: Maktab al-I'lām al-Islāmī.
- Fereday, J; Muir-Cochrane, E. (٢٠٠٦ AD). "Demonstrating Rigor Using Thematic Analysis: A Hybrid Approach of Inductive and Deductive Coding and Theme Development." *International Journal of Qualitative Methods*. ٥(١), ٨٠-٩٢.
- Goudarzi Taqanaki, Y; Nassaj, H; Goudarzi, M. (٢٠٢١ AD/١٤٠٠ SH). "Theoretical Foundations of the Islamic Resistance Axis with a Focus on Islamic Internationalism." *Rahbord*. ٣٠(٩٩), ٣٠١-٣٣٢.
- Hsieh, H. F; Shannon, S. E. (٢٠٠٥ AD). "Three Approaches to Qualitative Content Analysis." *Qualitative Health Research*. ١٥(٩), ١٢٧٧-١٢٨٨.
- Ibn 'Arabī, M. (١٩٦٩ AD/١٤٠٠ AH). *al-Futūḥāt al-Makkiyya fī Ma'rifat al-Asrār al-Mālikiyya wa al-Malakiyya*. Tehran: Mola.
- Ibn 'Arabī, M. (١٩٧٣ AD/١٣٩٣ AH). *al-Futūḥāt al-Makkiyya fī Ma'rifat al-Asrār al-Mālikiyya wa al-Malakiyya*. Tehran: Mola.
- Ibn 'Āshūr, M. (٢٠٠٠ AD/١٤٢٠ AH). *Tafsīr al-Taḥrīr wa al-Tanwīr*. Beirut: New Publishing Culture.
- Ibn Manẓūr, M. (١٩٨٧ AD/١٤٠٨ AH). *Lisān al-'Arab*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- Ibn Ma'rūf, M. (١٩٧٢ AD/١٩٩٢ AH). *Kanz al-Lughāt Dictionary*. (Alavi Nasr, R. Ed). Tehran: Maktabat al-Murtaḍawiyya.
- Izutsu, T. (١٩٦٤ AD). *God and Man in the Quran: Semantics of the Koranic Weltanschauung*. N.p.: Keio Institute of Cultural and Linguistic Studies.
- Ja'farī, M. (٢٠١٧ AD/١٣٩٦ SH). *The Meaning of Life (Collected Works)*. Tehran: Institute for Compilation and Publication of the Works of Allamah Ja'farī.
- Jawharī, I. (٢٠٠٣ AD/١٤٠٤ AH). *al-Ṣiḥāḥ: Tāj al-Lughā wa Ṣiḥāḥ al-'Arabiyya*. Beirut: Dār al-'Ilm li-l-Malāyīn.

- Kāshānī, F. (۱۹۵۷ AD/۱۳۳۶ SH). *Tafsīr Kabīr Manhaj al-Şādiqīn fī Ilzām al-Mukhālifīn*. Tehran: Muhammad Hasan Elmi Printing House.
- Kierkegaard, S. (۱۹۸۷ AD). *Either/or: Part I*. (H. V. Hong & E. H. Hong, Eds. & Trans.). Princeton University Press.
- Majidi, H; Baharloo, M; Kimiaei Dovin, E. (۲۰۱۸ AD/۱۳۹۷ SH). "A Model of Islamic Resistance Based on the Anthropology of Allamah Tabataba'i and Shahid Motahari." *Soft Power Studies*. ۸(۱۹), ۱۵۵-۱۷۸.
- Makarem Shirazi, N. (۲۰۰۷ AD/۱۳۸۶ SH). *Tafsir Nemooneh*. Tehran: Dār al-Kutub al-Islāmiyya.
- Motahari, M. (۲۰۰۰ AD/۱۳۷۹ SH). *A Journey through Nahj al-Balāgha*. Tehran: Sadra.
- Motahari, M. (۲۰۱۳ AD/۱۳۹۲ SH). *Collected Works*. Tehran: Sadra.
- Patton, M. Q. (۲۰۱۵ AD). *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*. (۴th ed.). N.p.: SAGE Publications.
- Poustinchi, Z; Motaghi, E. (۲۰۱۱ AD/۱۳۹۰ SH). "The Political Language of Islamic Resistance in International Politics." *International Relations Studies*. ۱(۱), ۹۷-۱۳۰.
- Qara'ati, M. (۲۰۰۹ AD/۱۳۸۸ SH). *Tafsir Noor*. Tehran: Lessons from the Qur'an Cultural Center.
- Qurṭubī, M. (۲۰۰۶ AD/۱۴۲۷ AH). *Mukhtaṣar Tafsīr al-Qurṭubī*. Damascus: Dār Ibn Kathīr.
- Rad, A. (۲۰۲۲ AD). *The State of Resistance: Politics, Culture, and Identity in Modern Iran*. N.p.: Cambridge University Press.
- Rāghib Işfahānī, H. (۲۰۰۱ AD/۱۴۲۲ AH). *Mufradāt fī Gharīb al-Qur'ān*. Beirut: Dār al-Ma'rifa.

- Rahmani, T; Mokhtari, A. (۲۰۱۰ AD/۱۳۹۴ SH). "Civil Disobedience: An Idea for Overcoming the Theoretical Impasse of Liberalism." *Theoretical Politics Research*. ۱۸, ۷۹-۱۰۰.
- Sartre, J. P. (۱۹۶۶ AD). *Being and Nothingness*. (H. E. Barnes, Trans.). N.p.: University of Colorado Press.
- Schopenhauer, A. (۲۰۰۹ AD/۱۳۸۸ SH). *The World as Will and Representation*. (Valiyari, R. Trans). Tehran: Markaz Publishing.
- Sultan Ali Shah, M. (۱۹۸۷ AD/۱۴۰۸ AH). *Bayān al-Sa'āda fī Maqāmāt al-'Ibāda*. Beirut: Mu'assasat al-A'lamī li-l-Maṭbū'āt.
- Ṭabarī, M. (۲۰۰۱ AD/۱۴۲۲ AH). *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*. Cairo: Hijr.
- Ṭabāṭabā'ī, M. (۱۹۹۹ AD/۱۳۷۸ SH). *Tafsīr al-Mizān*. (Mousavi, M. Trans). Qom: Society of Seminary Teachers of Qom.
- Ṭabrisī, F. (۱۹۹۱ AD/۱۴۱۲ AH). *Tafsīr Jawāmi' al-Jāmi'*. Qom: Center for the Management of Qom Seminary.
- Ṭabrisī, F. (۲۰۰۰ AD/۱۴۲۱ AH). *Majma' al-Bayān fī Tafsīr al-Qur'ān*. Beirut: Dār al-'Ulūm.
- Ṭayyib, A. (۱۹۹۹ AD/۱۳۷۸ SH). *Aṭyab al-Bayān fī Tafsīr al-Qur'ān*. Tehran: Islam Publishing.
- Tha'labī, A. (۲۰۰۱ AD/۱۴۲۲ AH). *al-Kashf wa al-Bayān, Known as Tafsīr al-Tha'labī*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- Ṭūsī, M. (۱۹۹۲ AD/۱۴۱۳ AH). *al-Tibyān fī Tafsīr al-Qur'ān*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- Yazdanpanah, Y. (۲۰۰۹ AD/۱۳۸۸ SH). *Foundations and Principles of Theoretical Mysticism*. Qom: Imam Khomeini Educational and Research Institute.