

ORIGINAL ARTICLE

An Analysis of the Context and Roots of Contumacy ('*Inād*) and the Nature of the Human Response to it from the Perspective of Surah *al-Muddaththir*

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ABSTRACT

Human opposition to the truth, whether based on knowledge or conjecture, has a long-standing history; for in some cases, one requires this behavior to consolidate their own status and word, a behavior that can have cultural and ideological roots. Surah al-Muddaththir, which is considered the fourth Surah in the order of revelation, has made a comprehensive reference to this subject by emphasizing the word "Anīd" (obstinate). Therefore, the present paper organized analytically and descriptively with an exegetical approach, and considering the coherence and content integrity of Surah al-Muddaththir, has concluded that scientific opposition to the truth possesses cultural and psychological roots and grounds, such as self-superiority, power, and wealth. The contumacious individual exhibits behaviors that are seemingly intellectual, which can rally a learned group to their side. Accordingly, the method of effectively confronting this issue and movement must be intelligent; because the contumacious individual utilizes all scholarly, cultural, and ideological components to oppose the truth, and combating them requires a comprehensive and scientific method, which God Almighty has elucidated in the Surah in two dimensions; human and divine. In this article, the nature of the human and preliminary response is examined and analyzed.

KEYWORDS

al-Muddaththir, Contumacy, Contumacious individual, Knowing Enmity, Human Response.

Extended Abstract

An Analysis of the Context and Roots of Contumacy ('Inād) and the Nature of the Human Response to It from the Perspective of Surah al-Muddaththir

Extended Abstract

1. Introduction and Problem Statement

Resistance to divine truth throughout human history has frequently manifested not merely as passive ignorance, but as a deliberate, conscious, and obstinate posture designated in the Qur'an as *'inād* (contumacy/stubborn recalcitrance). With the advent of the prophetic mission (*bi'tha*) in Mecca, the Prophet Muhammad (PBUH) encountered intense, organized opposition from the socio-economic and political elite of the Quraysh, epitomized by al-Walīd b. al-Mughīrah. Despite recognizing the miraculous coherence and rhetorical sublimity of the Qur'an, these figures weaponized cognitive distortions, social influence, and ideological obstruction against the message.

Surah al-Muddaththir constitutes one of the foundational Meccan revelations directly dissecting the psycho-social archetype of the contumacious denier (*"inna-hu kāna li-āyātīnā 'anīdā"*, v. 16) and delineating the divine methodology for engaging such opposition. While prior scholarship has often addressed this chapter from literary, structural, or purely historical perspectives, a systemic inquiry investigating the organic relationship between the psychological/structural roots of *'inād* and the humane, moral, and prophetic model of confrontation has remained a desideratum. Accordingly, this study addresses two central inquiries:

1. What internal psychological predispositions, material privileges, and theological distortions constitute the contextual grounds and roots of *'inād* in Surah al-Muddaththir?
2. What strategic, ethical, and communicative paradigm does the Surah articulate for human and prophetic engagement with contumacious opposition?

2. Research Methodology

This research adopts an analytical-descriptive method grounded in thematic and textual Qur'anic exegesis (*al-tafsīr al-mawḍū'ī*). Data were collected through comprehensive documentary-library research, drawing upon the primary text of Surah al-Muddaththir alongside classical and contemporary commentaries across Islamic traditions (analytical, rational, and traditional-narrative exegeses) and classical Arabic lexicographical authorities. Through the interpretive rule of eliminating contextual particularity (*qā'idat ilghā' al-khuṣūṣiyyah*), the historical occasion of revelation (*sabab al-nuzūl*) regarding al-Walīd b. al-Mughīrah is extended to generate universal human archetypes. Textual analysis (*siyāq*) is deployed across verses 1–11, 16–26, and the concluding verses of the Surah to extract a coherent conceptual topology of contumacy and its corresponding countermeasures.

3. Key Findings

A) Contexts, Roots, and Perpetuating Drivers of 'Inād:

The textual analysis demonstrates that contumacy is the confluence of distorted cognitive-spiritual attitudes and exterior social advantages:

1. **Illusion of Self-Superiority and Unique Creation (*"wa-man khalaqtu waḥīdā"*):** The psychological conceit of being peerless and existentially self-sufficient, fostering arrogance against divine revelation.
2. **Abundant and Extended Wealth (*"mālan mamdūdā"*):** Massive economic capital that induces illusory autonomy (*ṭughyān*) and serves as an instrument to insulate oneself against ethical accountability.
3. **Present and Influential Sons (*"wa-banīna shuhūdā"*):** Strong societal and clan-based backing that supplies social prestige, political leverage, and protection against prophetic critique.
4. **Eased Path of Temporal Prosperity (*"wa-mahhadtū la-hu tamhīdā"*):** Smooth facilitation of material fortunes without severe existential obstacles, which reinforces an unearned entitlement to cosmic and social leadership.
5. **Insatiable Greed and Discontent (*"thumma yaṭma'u an azīd"*):** Chronic dissatisfaction that breeds ingratitude (*kufrān al-ni'mah*) and prompts aggressive resistance when divine criteria challenge material expansion.

6. **Demanding Exclusive Revelation (“*ṣuḥufan munashsharah*”)**: Aristocratic elitism demanding private, individualized scriptures as a validation of aristocratic status over genuine moral reform.
7. **Absence of Eschatological Fear (“*kallā bal lā yakhāfūna al-ākhirah*”)**: Denial or disregard of the Day of Judgment, which dissolves ethical restraint and solidifies intellectual obstinacy.

B) The Model of Human and Prophetic Response:

The opening verses of Surah al-Muddaththir construct an integrated, seven-step paradigm of persuasive, reformatory, and resilient confrontation:

1. **Active Resolution and Decisive Warning (“*Qum fa-andhir*”)**: Overcoming withdrawal and lethargy to awaken conscience through an empathetic yet uncompromising public alert.
2. **Theocentric Exaltation (“*wa-Rabbaka fa-kabbir*”)**: Anchoring identity solely in the supreme majesty of God (*Rubūbiyyah*), thereby reducing oppressive social hierarchies to inconsequence.
3. **Internal Rectitude and External Decorum (“*wa-thiyābaka fa-ṭahhir*”)**: Comprehensive purification of moral character, intentions, deeds, and physical presentation to preserve moral and societal authority.
4. **Deliberate Separation from Degradation and Idolatry (“*wa-al-rujza fahjur*”)**: Resolute rejection of physical, moral, and social defilement and pagan corruption.
5. **Selfless Generosity Devoid of Patronage or Exploitation (“*wa-lā tamnun tastakthir*”)**: Refraining from treating services, spiritual offerings, or gifts as investments to secure greater worldly or psychological returns, thereby preserving the dignity of recipients.
6. **Patience Consecrated to the Lord (“*wa-li-Rabbika fa-ṣbir*”)**: Enduring slander, social marginalization, and psychological attrition with deliberate, purpose-driven fortitude solely for God.
7. **Consigning Retribution to Divine Governance (“*Wa-dharnī*”)**: Refraining from draining personal vengeance or retaliatory polemics; delegating the subjugation and ultimate judgment of the contumacious to God’s absolute justice, allowing the reformer to focus entirely on constructive guidance.

4. Discussion and Conclusion

The findings confirm that Surah al-Muddaththir is not an isolated historical account of early Islamic conflict, but an enduring manual for understanding intellectual obstinacy and conducting humane, principled engagement. Contumacy is rooted in a malignant synergy between internalized narcissism, social-material power, and eschatological nihilism. Against this hostility, the Qur’anic counter-model prioritizes persuasive dialogue, spiritual and behavioral purification, theocentric orientation, and purposeful patience over punitive confrontation. When obstinate resistance refuses dialogue, divine instruction directs the reformer to disengage from destructive vendettas, consigning ultimate accountability to the inevitable reckoning of the Day of Resurrection (“*yawmun ‘asīr*”).

KEY WORDS

Surah al-Muddaththir; Contumacy (‘*Inād*’); Al-Walīd b. al-Mughīrah; Human Confrontation; Prophetic Method; Societal Arrogance; Strategic Patience (*Ṣabr*).

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Statement of the Problem

Reflection upon the Surahs of the Holy Quran reveals that each Surah logically points to one or more foundational guidance-oriented axes; and this processing is observable through the study of the Holy Quran. One of the issues evident at the beginning of the Quran's revelation was the "Knowing opposition" by some of the learned leaders of the Quraysh against the Holy Prophet (PBUH) in the early days of Islam. These questions arise: 'Why did the leaders and chieftains of the Quraysh oppose the Holy Prophet (PBUH)?' 'What was the context for the emergence of this opposition?' 'How were they confronted?' 'What characteristics did they, the contumacious individuals possess?' 'What were the effects of this opposition?' And other questions that can challenge an active mind. Therefore, the present paper intends to present these questions to Surah *al-Muddaththir* and extract their answers from this Surah.

1. Literature Review

Through a simple search in the database of specialized journals at the Noor Mags center, twelve articles concerning Surah *al-Muddaththir* can be found, all of which have this Surah as their focus. The main difference is that each article has addressed topics such as the Surah's stylistics, the "Surah-pair" theory, and so forth. On the other hand, some of this research may have been done within chapters of exegetical books, but it has not been presented as an independent research book or article. Thus, what has been overlooked, and what is likely the practical and primary axis of the Surah's revelation, is addressing the content-based theme of the Surah; the author has not observed an independent article or

book regarding this specific aspect of this Surah.

2. Contumacy and the Contumacious Individual

The central axis and subject of Surah *al-Muddaththir* is the struggle against contumacy and the contumacious individual, and the verse "*Kallā innahū Kāna li Āyātina 'anīdā*" (Nay, but he has been stubborn against Our signs) points to this subject. '*Inād*, from the root "*Ind*," means opposing something that the individual knows or conjectures to be the truth (Muṣṭafawī, 1989 AD/1368 SH: 8, 236). In other words, the person, despite knowing the truth, refuses to accept it out of arrogance or oppression (Qarashī Banabī, 1992 AD/1371 SH: 5, 56). And "Contumacious individual" refers to one who is self-important, insists on this self-importance, and opposes (Muṣṭafawī, 1989 AD/1368 SH: 8, 236). Therefore, "*Anīd*" means one who is self-centered, conceited, and deviant from the path of truth in judgment and command. Likewise, "*Anūd*" is applied to one who deviates from the [intended] purpose and goal (Rāghib Iṣfahānī, 1991 AD/1412 AH: 590). Thus, '*Inād* can be considered a type of stubborn cognitive and behavioral resistance to an evident truth or reality, even when sufficient evidence exists for its acceptance; and this resistance has various roots and grounds, which God has indicated in the verses of Surah *al-Muddaththir*. Given that the addressee of this verse's revelation (according to exegetes like Ṭabrisī, 1993 AD/1372 SH: 10, 585, and Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 86) was *Walīd ibn Mughayra*, a politician, a sage of the Arabs, and possessing influential power and wealth in the Arab world, through "Elimination of specificity," it can encompass all individuals who share this characteristic,

i.e., resisting the truth out of *'Inād*. According to narrations, he was someone who would not accept the words of the Messenger of God (PBUH) (Majlisī, n.d.: 24, 325) and prevented people from the Prophet's path (ibid: 30, 168).

3. The Grounds of *'Inād*

'Inād, as a type of cognitive resistance against the truth, can have grounds and roots such as confirmation biases, cognitive dissonance, conceit and self-superiority, personal interests, and the pursuit of power. God Almighty, in Surah *al-Muddaththir*, has addressed this important matter as the grounds for the emergence of *'Inād*, which are:

3.1. Self-Superiority

God, in the verse "And leave Me [to deal] with him whom I created alone," addresses one of the deniers of the Prophet's (PBUH) message with a warning and decisive tone. The word "Leave Me" in the verse indicates the decisiveness of God's serious encounter with the rebellious and contumacious, which will be examined in the next section of the article. What is analyzed here is the phrase "And leave Me [to deal] with him whom I created alone." For the expression "Alone" exegetes have proposed various possible meanings, which are divided into two main categories:

1. "Alone" as a descriptor for the Creator (God): In this case, there are also two possibilities:

- Divine Punishment; the meaning being: "Leave him alone with Me, that I Myself may punish him severely." (Ṭūsī, n.d.: 10, 175; Javadi Amoli, 2018 AD/1398 SH: 1)

- Creative Power; The meaning being: "I alone created him and bestowed all these blessings upon him, yet he was ungrateful." (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 86;

Makarem Shirazi, 1994 AD/1373 SH: 25, 223; Javadi Amoli, 2018 AD/1398 SH: 1)

2. "Alone" as a descriptor for the created (the human). In this case, there are also two possibilities:

- Solitude at the Beginning of Creation; it may refer to his being alone in his mother's womb and at the time of birth; he had neither wealth nor children, and I bestowed these upon him later (ibid.).

Claim of Superiority; or it refers to the fact that he called himself "Alone" (the unique individual among the Arabs), and it is famously reported that he used to say: "*Ana al-Wahīd ibn al-Wahīd, Laysa lī fī al-'Arab Naẓīr, wa lā li Abī Naẓīr!*" (I am the unique one, son of the unique one! There is no parallel to me in Arabia, nor any parallel to my father!) (Zamakhsharī, 1986 AD/1407 AH: 4, 647; Tafṣīr "Fakhr al-Razi," "Kashshāf," "Marāghī," and "Qurtubī" under the verses in discussion). This statement is repeated in the verse as a form of mockery. Furthermore, in a narration, Imam *Ṣādiq* (AS), regarding the meaning of "Alone" in the verse, said: "It refers to one whose father and mother are not known" (al-Qummī, 1984 AD/1363 SH: 2, 395; Majlisī, 1982 AD/1403 AH: 30, 168). It is also narrated from Ibn Abbas that "Alone" refers to an orphan (Ibn Bābawayh, 1982 AD/1403 AH: 53; Ibn Bābawayh, 2006 AD/1385 SH: 1, 130). Therefore, the phrase "*Wa man Khalaqtu Wahīdā*" can be discussed and analyzed from several angles; First, the biological and evolutionary perspective, according to which every living being is born with a unique genetic composition; even identical twins have subtle differences. This verse indicates that every individual now of creation is a unique and singular phenomenon, and no one is exactly like him; this aloneness in creation means being unparalleled, not emotional

loneliness. Second, every human has a unique path of growth and development; the experiences, challenges, and successes of each person shape him into a personality that no one else can replace. This part could point to the importance of self-knowledge and individual identity, meaning each human is a unique masterpiece of creation. Third, the expression "*Waḥīdā*" or "Aloneness" could refer to the direct, unmediated, and partnerless divine creation; in other words, God created him alone and without needing any help, which is a powerful reminder of the absolute and self-sufficient divine power. Finally, the fourth perspective: "The individual has attained a kind of delusion regarding power and wealth, and that delusion is one of independence and self-Superiority." This perspective is an inverted and distorted image of uniqueness and shows that the individual sees himself far beyond his actual limit and measure, and this has psychological, cultural, and ideological roots. It seems, based on the context surrounding the verse, that God's intent for the expression "*Waḥīdā*" is the fourth perspective, namely, the self-superiority (arrogance) of the contumacious individual (the addressee of the verse).

3.2. The Blessing of Wealth and its Responsibility

God explicitly states in the verse "And I granted him abundant wealth" that He gave an individual named *Walīd ibn Muḡhayra* vast wealth; "*Mamdūd*" originally means "Stretched" or "Extended," which here refers to the vastness and volume of his assets, or its extension in terms of time, place, or utility (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 86). Some have said his wealth was so extensive that between Mecca and Ta'if, he had

numerous camels, many horses, and vast properties (Ṭabrisī, 1992 AD/1371 SH: 10, 585). Others have said he had gardens and farms where the crops of one had not finished before the next arrived, in addition to possessing one hundred thousand gold dinars; all these meanings are encapsulated in the word "*Mamdūd*" (Makarem Shirazi, 1994 AD/1373 SH: 25, 224). In other words, wealth and sons are two fundamental principles in worldly life that can be considered either a good or a trial (Sadeqi Tehrani, 1985 AD/1406 AH: 29, 244). Therefore, abundant and extensive wealth endures only as long as God's view is for its continuation, and if God's wisdom does not include it, He can strip that wealth from the person (Modarresi, 1998 AD/1419 AH: 17, 75). This is because, in some cases, excessive wealth creates false self-sufficiency, diverting its owner from the path of his own and society's welfare, and pushing him towards rejecting the truth. Therefore, great wealth is a fertile ground for *'Inād* and turning away from the truth, and it brings with it a great trial.

3.3. Social Capital and Scope of Influence

God continues from the previous verse, describing the divine blessings upon *Walīd ibn Muḡhayra*, saying: "And sons present in attendance." That is, I provided him with sons who were "Present," whom he sees before him, walking with honor and power, and from whom he receives help in achieving his goals (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 86). In other words, they were ready to help and serve with strength and power (Faḍlullāh, 1998 AD/1419 AH: 23, 213); their presence was a source of companionship and material and spiritual benefit for the father, whether he was absent or present, day or night, and they

provided for the father's happiness (Sadeqi Tehrani, 1985 AD/1406 AH: 29, 244). Furthermore, they were never forced by hardship to travel to distant points, leaving the father in the pain of separation, abandonment, and loneliness. Some narrations state he had ten sons (Makarem Shirazi, 1994 AD/1373 SH: 25, 224; *ibid.*, 2000 AD/1421 AH: 19, 166). Based on the exegetes' views, it seems that family and children, in traditional and somewhat modern societies, were a symbol of power, influence, and social support, and the father benefited from the backing and influence of his sons. In other words, the sons were "On the scene" and showcased the father's influence. Moreover, children were considered a labor force, security for old age, and a means of increasing influence in social and tribal relations. The presence of children could influence the father's decisions, as they were part of the father's social capital. Thus, God, in describing the divine blessings, points to this matter as a ground for his *'Inād*; because for *Walīd*, or any person who does not use these blessings in the divine path and for God's satisfaction, and instead uses them to confront the truth, it will certainly be a factor for [his] failure and downfall.

3.4. The Smoothing of the Path of Progress

The verse "*Wa Mahhadtu lahu Tamhīdā*" (And I eased the way for him) is the third blessing God mentions. The word "*Tamhīd*" from the root "*Mahd*" means to prepare and make ready (Qarashī Banabī, 1992 AD/1371 SH: 6, 300), which is used metaphorically for the expanse of wealth, status, and the smooth running of life (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 86). Originally, "*Mahd*" refers to the place prepared for a child (a cradle and the like) (Rāghib Iṣfahānī, 1991 AD/1412 AH: 780), and it was later applied to any means of

comfort, progress, position, and social status (Zuḥaylī, 1991 AD/1412 AH: 29, 224) that facilitates life (Sadeqi Tehrani, 1985 AD/1406 AH: 29, 245). In other words, this concept has a broad meaning that encompasses various life blessings and means of advancement and success (Makarem Shirazi, 1992 AD/1371 SH: 25, 225). Imam *Ṣādiq* (AS), in defining "*Tamhīd*," said: "Meaning, I prepared for him the dominion (*Mulk*) that he acquired." (Qummī, 1984 AD/1363 SH: 2, 395) Based on this, *Walīd* faced fewer obstacles and difficulties in life, and the path to achieving his goals was smoothed for him. These advantages could have been due to reasons like family, social status, gender, or God-given intelligence and talent. In other words, God had provided golden opportunities for *Walīd* in social, economic, political, and scholarly dimensions, as well as in intelligence, talent, etc. These conditions could have made him successful in achieving stability in all aspects, lacking serious rivals, or having ready access to key resources. Therefore, he was benefiting from all paths of advancement in his social facilitation from God Almighty, and this situation caused him to resist the truth, relying on his status and enjoyment of all facilities for progress, and to see himself as unparalleled and unique in the Arab world, envisioning a red carpet rolled out for himself in life.

3.5. Craving More

The verse "*Thumma Yaṭma'u an Azīd*" (Then he desires that I should add more), after mentioning the three great divine blessings upon *Walīd*—namely, vast wealth, power of influence (social capital), and a smooth path of progress—reveals the peak of his ingratitude and greed. Greed means the soul's inclination toward something out of intense

desire and avarice (Rāghib Iṣfahānī, 1991 AD/1412 AH: 524). This means that *Walīd*, in the face of all these blessings, not only failed to show gratitude (Ṭūsī, n.d.: 10, 176), but he rejected them (Ṭabrisī, 1992 AD/1371 SH: 10, 585), became greedy and insatiable, was not content with what God had granted, and continuously disbelieved in the divine blessings and denied the truth (Faḍlullāh, 1998 AD/1419 AH: 23, 213), hoping for an increase in wealth, power, and advancement (Tha‘labī, 2001 AD/1422 AH: 10, 72). This characteristic was not exclusive to "*Walīd ibn Mughayra*"; rather, all world-worshippers are this way (Makarem Shirazi, 1992 AD/1371 SH: 25, 225).

Upon reflection, the verse beautifully demonstrates that *Walīd*, despite all the divine blessings, desired an increase, and this is precisely the hollow meaning of greed, where the greedy person lacks the ability to create sustainable contentment within themselves. *Walīd* and those like him have fallen into this problem: the abundant blessings have become normalized (ordinary) for them, and now they seek an increase. This cycle can lead to chronic dissatisfaction; meaning, instead of gratitude, they want more. This itself can be a warning for those who seek to accumulate wealth and power but are heedless of the original source of blessings. In other words, humans who suffer from this type of insatiable sickness, with the increase of resources and assets, feel a greater sense of lack compared to others. This can become a factor for inefficiency in contentment, irrational and unethical or even destructive decision-making, and a failure to understand the real meaning of life and truth.

4. Factors of *‘Inād*

4.1. Expectation of Receiving Exclusive Revelation

The verse "*Bal Yurīdu Kullu Imri'in Minhum an Yu'tā Ṣuḥufan Munashsharah*" (Nay, but every one of them desires that he should be given scriptures unfolded), is, in fact, a comprehensive response to the conceit, arrogance, and misplaced insatiability of contumacious individuals like *Walīd ibn Mughayra*. After hearing the divine verses, they demanded that exclusive heavenly letters be revealed to them to gain personal validation. The "*Ṣuḥufan Munashsharah*" (scriptures unfolded) refers to the desire for personal and exclusive confirmation; they are looking for a sign that affirms their superiority and specialness. This group is unwilling to accept a truth that is manifested to all, unless that truth is presented in a way that confirms their own special status. God, by mentioning the word "*Bal*" (Nay, but...) in this verse, shows that the contumacious have turned away from the Quran's being a "Reminder." And this turning away was not merely due to aversion, but rather, every individual among them expected that a book, independently from God and containing what the Quran brought, should be revealed to him (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 102; Makarem Shirazi, 1992 AD/1371 SH: 25, 264).

Based on the verse's content, the contumacious and opponents of truth are pursuing several goals:

- Requesting Special Privilege; in most traditional and modern societies, some groups (who see themselves as possessing special, inherent privileges) expect special laws and privileges to be designated for them. The disbelievers of Mecca demanded this privilege regarding divine revelation and were unwilling

to accept the divine message that was for everyone, including slaves and the lower classes.

- **Maintaining Intellectual and Social Superiority;** the request for exclusive revelation was an attempt to maintain their intellectual and social superiority and dominance. Since the revelation was the same for all, it challenged their superior position, and they rationalized this gap with [the demand for] an exclusive book.

- **Search for a Private Miracle;** they were seeking a special miracle that would demonstrate their own superiority. Based on this, they, with their narcissism, turned away from the truth and showed *'Inād* toward it. God describes them, as they flee from the reminder in aversion, as "*Humurun Mustanfīrah, Farrat min Qaswarah*" (frightened wild donkeys, fleeing from a lion/hunter) (al-Muddaththir: 50-51).

4.2. Denial of the Resurrection

The verse "*Kallā bal lā Yakhāfūn al-Ākhirah*" (Nay! But they fear not the Hereafter), comes immediately after the unreasonable request of the contumacious ones in the verse "*Bal Yurīdu kullu Imri'in minhum an Yu'tā Ṣuḥufan Munashsharah*" (requesting a personal letter from the sky), and it points to and reveals this as the second factor of *'Inād*. The word "*Kallā*" (Nay!) decisively rejects the non-revelation of an exclusive book. And the word "*Bal*" (rather) is for digressing from the previous statement; meaning, their suggestion (requesting an exclusive book) is not a serious proposal, but rather an excuse by which they want to free themselves from the snare of the call of religion. And the real cause of their disbelief (*Kufr*) and denial (*Takdhīb*) is their lack of fear of the Hereafter (Rostami, 2008 AD/1429 AH: 8, 374). If they feared the

Hereafter, they would have believed, and after the completion of the proof and the existence of clear signs, they would never have made such a proposal (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 100). In other words, this verse points to the nature of faith in the world of resurrection and reward and punishment, which can transform lawless, arrogant, selfish, and oppressive individuals into committed, God-fearing, humble, and just-minded humans (Makarem Shirazi, 1992 AD/1371 SH: 25, 265). Because one who does not have faith in the Hereafter and the consequences of denying the truth, turns away from it, raises objections to the veracity of the prophethood, and calls it absurd (Ibn 'Ādil, 1998 AD/1419 AH: 19, 539), cannot be an addressee of God and the truth (Sadeqi Tehrani, 1985 AD/1406 AH: 29, 267).

Based on this, reflection on the verse yields several traceable points:

- **Denial of Truth.** Denial of truth is one of the strongest defense mechanisms of contumacious humans.

- **Optimism Bias (Indirect Denial).** In this state, the person creates a condition within himself that even if there is a Hereafter, nothing bad will happen to him; this is a type of indirect denial.

- **Weakening of Moral Incentives.** When the fear of the Hereafter as the ultimate consequence of actions is removed, the moral incentives for doing good deeds and avoiding bad deeds are severely weakened. In other words, the root of all immorality is the lack of fear of the Hereafter.

- **Meaninglessness of Life.** Faith and belief in the Hereafter give meaning to life and guarantee an ultimate system of justice. When this belief is missing, life is considered absurd and actions are deemed to lack accountability;

consequently, these individuals refuse to admit their own oppression.

- **Social Order.** In the Holy Quran and other religions, fear of the consequences of actions is an important factor for maintaining social order and guiding individuals toward correct behavior. The absence of this fear leads to lawlessness and arrogance.

- **Corruption of Society.** A society in which the fear of the Hereafter does not exist moves toward selfishness, corruption, oppression, and injustice, as no deterrent factor is seen within it. Therefore, the people of that society will exhibit *Inād* towards the truth.

5. The Human Method of Response

The human response to the knowing contumacious individual, which is rooted in conceit, power, and wealth, requires a multi-faceted strategy. In the first degree, persuasive and purification efforts must be made, but ultimately, due to the contumacious individual's insistence on their position, God commands the delegation of the matter of punishment to Himself ("*Wa Dharnī*," "And leave Me..."), so that the propagator does not waste energy in futile conflict. Instead, with purity, external and internal and patience for the Lord, they should focus on the path of guidance and distance themselves from the sources of material power that caused the contumacious individual to slip. In this section, those methods are addressed:

5.1. Resolve for Transformation

The verse "*Yā Ayyuhā al-Muddaththir, Qum fa Andhir*" (O! You enrobed one! Arise and warn), is a vital starting point in the mission of the noble Prophet (PBUH). This address was

not just a command, but the beginning of a great transformation in human history.

Reflecting on the key concepts of the verse reveals:

- **Meaning of "*al-Muddaththir*" (The Enrobed One).** It refers to the very mantle of prophethood that the Prophet (PBUH) had worn, as he was in a corner of seclusion. This verse called him to emerge from isolation and "Rise" for the guidance of the people (Rezaei Isfahani, 2008 AD/1387 SH: 21, 318).

- **Meaning of "Arise"**

It means seriousness, striving in the task, and uprising (Ṭabrisī, 1992 AD/1371 SH: 10, 579).

- **Meaning of "Warn"**

Two possibilities exist regarding the warning:

- Probability One; announcing prophethood (Ibn Abī Jāmi', 1992 AD/1413 AH: 3, 385).

- Probability Two; calling to Tawhid (monotheism) (Māwardī, n.d.: 6, 135). Some have also said: "Warning against the self's desires, moral vices, and divine punishments." (Sultan Ali Shah, 1987 AD/1408 AH: 4, 214)

In other words, the verse says to the Prophet (PBUH): "O! Prophet! Arise with firm resolve and warn your people of God's punishment if they do not believe in God." (Ṭabrisī, 1991 AD/1412 AH: 4, 390) The author of *Tafsīr al-Kāshif* believes the meaning of warning is: "Struggle against the oppressors and receive and endure blows from their side; confront the powerful and arrogant with the word of truth." (Mughniyah, 2003 AD/1424 AH: 7, 455) As for 'Why God recommended warning at the beginning of the mission?' Allamah Ṭabāṭabā'ī believes that at the beginning of the call, warning was more applicable (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20,

80), because warning, especially at the start, had a deeper effect in awakening dormant souls (Makarem Shirazi, 1992 AD/1371 SH: 25, 210).

In this verse, God does not state the object and subject of the warning, which is to express its generality; meaning, he warned about idolatry, oppression, and denial of the truth, so that people would awaken to their consequences. Although the author of *Rūḥ al-Ma'ānī* believes the object of the warning is the "Kindred," which aligns with the initial call to the close relatives (Ālūsī, 1994 AD/1415 AH: 29, 116).

Based on the exegetes' views and analysis of the verse, several points are worthy of reflection and examination:

- A Call for Practical Action. God, in this verse, issues a call to practical action and the leadership of a transformation.
- An Urgent Call. The word "*Qum*" (Arise) is an urgent and decisive call to exit a state of stillness or passivity, tasking the Prophet (PBUH) with mobilizing a stagnant society toward change and transformation.
- Readiness of the Leader. The Prophet (PBUH), before mobilizing others, becomes committed and ready himself by accepting responsibility.
- Prior responsibility readiness and serious resolve preceded by public action.
- The Role of Awareness-Raising. The verse shows that warners who alert people to the dangers facing society in various dimensions play an important role in social awareness-raising.
- Struggle against Resistance. God tasked the Prophet (PBUH) with struggling against those who resist the truth.
- Challenging Worldview. This warning challenged the prevailing worldview and forced people to reconsider their beliefs.

- Moral Responsibility. The verse demonstrates the moral responsibility of the messenger and his existential philosophy to inform and declare a logical and just fear.

5.2. Lord-Centricity

Following the call for transformation in human society, God, in the verse "*Wa Rabbaka fa Kabbir*" (And your Lord, magnify), points to a foundational directive for the mission and life of every committed human. God, by emphasizing the word "*Rabbaka*" (your Lord) and placing it before the command "*Fa Kabbir*" (then magnify), reiterates the exclusivity of *Tawḥīd* (monotheism) after three Surahs. Allamah Ṭabāṭabā'ī believes: "The intent of saying the *Takbīr* (magnification) is in all dimensions; meaning, in the inner heart and the stage of belief, in the stage of action, and with the tongue, attribute greatness and majesty to your Lord. And declare Him transcendent above having any equivalent or superior." (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 80)

From this perspective, "*Takbīr*" has a broader concept than "*Tasbīḥ*" (glorification), as *Tasbīḥ* only includes declaring transcendence from any fault or defect (Makarem Shirazi, 1992 AD/1371 SH: 25, 212). "*Allāhu Akbar*" means declaring God transcendent above any description we mention for Him, whether existential or non-existential; and even transcendent above this declaration of transcendence by us. Because any attribute we mention for God is limited within its own framework and does not include other concepts, whereas God Almighty is not like this and is not limited by any boundary (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 80).

The author of *Tafsīr al-Kashshāf* writes regarding the meaning of the phrase "*Fa Kabbir*": The letter "*Fā*" (then/so) is placed at

the beginning of the word because a conditional meaning is implicit; as if He said: "Whatever the case may be, do not abandon His magnification." (Zamakhsharī, 1986 AD/1407 AH: 4, 645)

Based on this, the results derived from the verse's content are:

- **Providing a Center for Resistance.** God, in the activities of the Prophet (PBUH) while struggling against deniers of truth and the contumacious, has turned to a "Centering" for the sake of resilience and resistance. This centering provides a firm anchor and support at the beginning of the challenging mission for the Prophet and his followers, so that no other problem or threat can manifest in such a way as to bring a person down.

- **Reducing the Importance of Worldly Problems.** By acting on this verse, worldly problems and challenges seem smaller and more manageable in comparison to the divine greatness. This is a defense mechanism against anxiety and despair.

- **Countering Narcissism.** Magnifying the Lord means diminishing the self and existence. This inference helps a person to be freed from the trap of narcissism, excessive focus on one's own possessions, and the "Excessive I," and to move toward a transcendent goal.

- **Identity Cohesion for Society.** The verse is aimed at steering society based on values, which can grant that society identity cohesion. This is because, in a collective movement, the existence of a transcendent value that all members of society believe in is essential, and this matter, by introducing the axis of the movement, can mobilize the masses.

- **Strengthening Collective Identity.** The *Takbīr* of God is a powerful symbol of belief in God and can help strengthen collective identity and a sense of belonging among

believers, making them resistant to the ideology of the enemy or rival.

- **Prioritizing God.** The *Takbīr* of God can mean the delegitimizing of social, military, and economic "Idols" and placing God at the head of all affairs.

- **Regulating the Basis of Valuation.** When God is magnified, all values and criteria of judgment are also regulated based on divine criteria, and God becomes the basis of valuation.

5.3. Purity of the External and Internal

The verse "*Wa Thiyābaka fa Ṭahhir*" (And your garments, purify), at first glance, may seem like a simple instruction for personal hygiene. However, by referring to exegeses and rational analysis, broader and more complex dimensions are revealed.

The word "*Thīyāb*" is the plural of "*Thawb*," which originally means the return of a thing to its original state or the state intended for it from the beginning. A garment is called "*Thawb*" because it is woven and "Returns" to the state that was intended (i.e., covering the body) (Qarashī Banabī, 1992 AD/1371 SH: 1, 321). "*Ṭahhir*" (purify) is the opposite of impure and filth, whether material or spiritual (Muṣṭafawī, 1989 AD/1368 SH: 7, 127).

Regarding this phrase, there are numerous opinions:

- **A Metaphor for Reforming Actions.** Some have said this phrase is a metaphor for reforming one's actions (Qurṭubī, 1982 AD/1361 SH: 19, 63). Because a person's action is like a garment or clothing for his soul, which carries his beliefs. And since the external is the indicator of the internal, it is often seen in Arab speech that the purity of the internal and the rectitude of action are alluded to by the "Purity of the garment."

- Purification of the Self. The author of *Rūḥ al-Ma'ānī* believes this expression is a metaphor for the purification of the self and keeping it clean from the stains of sins and ugliness (Ālūsī, 1994 AD/1415 AH: 29, 117).

- Shortening the Garment. Imam *Ṣādiq* (AS) said in the exegesis of the verse: "Shorten your garment." (Kulaynī, 1986 AD/1407 AH: 6, 455), so that it remains pure from the impurities on the ground.

- Keeping Spouses Pure. *Fakhr Rāzī* writes: "The intent of purifying the garment is keeping one's spouses pure from disbelief (kufr) and disobedience, because the Holy Quran has said: "*Hunna Libāsun Lakum*" (They are a garment for you) (Fakhr Rāzī, 1999 AD/1420 AH: 3, 193).

- Literal Meaning (Purity for Prayer). The author of *al-Kashshāf* believes the intent is the literal meaning of the words, i.e., cleaning the garment of impurities for prayer (Zamakhsharī, 1986 AD/1407 AH: 4, 645).

- Adopting Noble Ethics. Allamah *Ṭabāṭabā'ī* believes: "The meaning of purifying the garment is to adorn oneself with praiseworthy ethics and virtuous faculties." (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 81) In other words, the verse, in reality, points to the fact that divine leaders can have "Penetrating words" only when their "Skirts" are pure from all kinds of pollution and their piety is established in every respect (Makarem Shirazi, 1992 AD/1371 SH: 25, 213).

Based on the exegeses, several rational analyses can be presented:

- A Symbol of Dignity in Interaction. A clean covering and neat appearance, which are symbols of dignity, can have a significant impact on the way a person interacts with their environment.

- Mental Peace and Focus. Cleanliness, in addition to physical health, contributes to a

sense of peace, order, and mental control, and can be effective in reducing stress and increasing concentration.

- Internal Refinement. This verse can include the refinement of thoughts, feelings, and intentions, so that a person can perform their duties with a clear mind and a pure soul.

- Symbol of the Religious School. A clean garment can be considered a symbol of the purity of the school, the religion, and the religious religion a person.

- Civilizational Identity-Building. External and internal purity is an inseparable part of the identity of a believing person and the Islamic society, which can act as a foundation for the formation of a new civilization in human society.

- Leadership Modeling. The people of a society take their leaders as models; the Holy Prophet (PBUH) transmitted this model for his *Ummah* and for the humanity of the current age.

- The Interdependence of External and Internal. This verse shows that the external and internal are not separate, and external purity can contribute to internal purity, and vice versa; neglecting one will lead to harm in the other.

- Comprehensiveness of Islam. Divine commands are not limited to major doctrinal and ethical issues; they also pay attention to the details of individual life. Meaning, Islam is a comprehensive and multi-dimensional school.

- Respect for the Community. Observing cleanliness shows respect for the community.

- Preserving Leadership's Authority. The propagator and leader of an Islamic society must keep his "Skirt" and that of those around him safe from political, economic, social, and moral pollutions. This is because this matter

will result in the "Penetrating Words" of the leader and propagator of the Islamic society.

Based on the exegeses of the verse and the analyses presented, one of the most fundamental strategies for confronting the movement of *'Inād* is protecting oneself and one's associates from the pollutions, which will lead to an increase in the "Penetrating Words" of the leader and propagator of the Islamic society.

5.4. Struggling against Pollution

The verse "*War Rujza Fahjur*" (And defilement/plague, shun!), like the previous verse, has a simple appearance but possesses deep semantic layers. The word *Rujz* means anxiety (Qarashī Banabī, 1992 AD/1371 SH: 3, 54; Rāghib Iṣfahānī, 1991 AD/1412 AH: 341) and punishment (Ālūsī, 1994 AD/1415 AH: 29, 119). It is also a name for everything repulsive and every action that a sound nature deems foul (ibid.). *Ṭabrisī* considered it to mean "*Ṣanam*" (idol) (Ṭabrisī, 1994 AD/1373 SH: 10, 385), and Ali ibn Ibrahim, in a hadith, interpreted it as a "Vile person." (Majlisī, 1982 AD/1403 AH: 9, 244)

And *Hajr* means to distance oneself physically, verbally, or emotionally (Rāghib Iṣfahānī, 1991 AD/1412 AH: 833). Some believe *Hajr* is a spiritual and ethical constraint and confinement that is the product of a transformation of the soul (Muṣṭafawī, 1989 AD/1368 SH: 4, 52). And the meaning of "Distancing from Punishment" is distancing from its cause, i.e., sins and ugliness (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 81).

The author of Tafsir Nemooneh believes that here, distancing from sins is emphasized as a fundamental principle on the path of calling to God and as a model and exemplar for everyone (Makarem Shirazi, 1992

AD/1371 SH: 25, 214). Based on this, the verse has a comprehensive meaning that includes any deviation and any act that incurs divine anger and punishment in this world and the Hereafter, and it can encompass the following rational analyses:

- Preserving Mental Health. God, in this verse, commands the Prophet (PBUH) and the believers to keep themselves away from sources of psychological pollution.
- Moral Strengthening. Distancing from "Filth" leads to the strengthening of the individual's moral structure.
- Shaping a New Norm. God, by advising migration from filth, pushes the human toward shaping and creating new norms.
- Delineating Identity. Distancing from ugliness and its sources helps the Islamic society to draw a boundary with the ignorant society and build its independent identity.
- Basis of Ethics-Centricity. The verse provides a basis for ethics-centricity and the differentiation of good from bad.

Therefore, distancing from impurity and factors of agitation is one of the essential pillars of the struggle against the movement of *'Inād*.

6-5- Distancing from the Blight of Relationships and Progress

The verse "*Wa lā Tamnun Tastakthir*" (And bestow no favor seeking more/counting it as great), like the other opening verses of Surah *al-Muddaththir*, despite its apparent simplicity, possesses deep meanings in various dimensions, and most exegetes agree on its interpretive meaning. Some of the viewpoints are:

- Author of *al-Mīzān* (Allamah Ṭabāṭabā'ī). The meaning of *Mann* (bestowing with a reminder) is that the benefactor emphasizes his beneficence to the beneficiary

so much that his blessing becomes tainted and loses its value in the beneficiary's eyes (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 82). The meaning of "*Tastakthir*" is: "Do not bestow a favor upon someone while seeing your own action and obedience as great and numerous, and feeling conceit over it (ibid.)."

- Author of *Tafsir Nemooneh* (Ayatollah Makarem Shirazi). "*Lā Tamnun*" in these cases refers to speech or words that express the importance of a blessing one has given to another. From this, its relationship with the issue of "Seeking increase" becomes clear; because if a person considers his service trivial, he has no expectation of reward, let alone seeking an increase. As a result, *Mann* (reminding of favors) is always the source of "Seeking increase," an act that completely destroys the value of the blessing (Makarem Shirazi, 1992 AD/1371 SH: 25, 216).

- Allamah Ṭabrisī. He writes that if someone gives something and desires to receive more in return from the one he gave to, this act is permissible; however, God forbade the Prophet (PBUH) from it, and this prohibition is discouraged not forbidden (Ṭabrisī, 1991 AD/1412 AH: 4, 390).

- Narrative Exegeses. In a narration, the Holy Prophet (PBUH), in interpreting the verse, said: "Do not count as great any good deed you have done for God." (Kulaynī, 1986 AD/1407 AH: 2, 498) Also, Amir al-Mu'minin (AS), referencing the verse, said: "Among the forbidden things is a gift for which a better one is demanded in return." (Ibn Ash'ath, n.d.: 180)

Based on the exegeses and narrations, the following rational analyses can be presented:

- Emphasis on Altruism and Giving without Expectation. The verse emphasizes altruism and unconditional giving. Unconditional giving can enhance the mental

health of the giver and create internal satisfaction in him, without seeking external validation or feedback.

- A Sign of Hidden Pride. Counting one's own deed as great can be a sign of hidden pride in the individual.

- Engineering Social Relations. The verse indirectly points to the engineering of social relations in Islamic society; because *Mann* (reminding of favors) destroys human relationships and creates a sense of humiliation in the receiver, which is not compatible with human dignity.

- An Instrument of Power-Display. *Mann* can be used as a tool for a hidden display of power and imposing influence over others.

- Increasing Social Participation. When members of society receive help without fear of *Mann* or feeling ashamed, they will be more inclined to participate in society and charitable activities, because they see the environment as trustworthy.

- The Philosophical Root of Sincerity. This verse is the philosophical root of sincerity in action, where the goal of the action is the plugola.

- A Sign of Human Perfection. Distancing *Mann* and from counting one's action as great is one of the signs of human perfection and his maturity. Therefore, God forbade the Prophet (PBUH) and the believers from this trait to lead society and penetrate the hearts of people.

5.5. Meaning-Oriented Patience

The verse "*Wa li Rabbika faṣbir*" (And for your Lord, be patient/persevere) is the culmination of the initial commands to the Holy Prophet (PBUH) at the start of his mission and in the confrontation with the movement of *Inād*, and it can be examined and analyzed from various dimensions.

Since the word "Patience" is used absolutely in this verse, it can include all forms of patience. The meaning of the verse is: "For the sake of your Lord, be patient in the face of the calamity and harm you see from the people you warn, and in the face of implementing these commands, and in the face of obedience to God and abandonment of His disobedience." (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 82)

Some exegetes believe this sentence is a command for the act itself and does not look at its object; meaning, it is purely a command for patience, but it is silent on what to be patient against. The intent is patience against the harm and harassment of the polytheists (Zamakhsharī, 1986 AD/1407 AH: 4, 646).

The author of Tafsir Nemooneh believes: The most important capital on the path of propagation and guidance is patience and forbearance; because patience and forbearance are the foundation and guarantor of the implementation of all programs (Makarem Shirazi, 1992 AD/1371 SH: 25, 216).

Based on these points, the following points are derived:

- **Active and Purposeful Patience.** Patience is not merely enduring problems; it is a conscious choice in the face of hardships.
- **Transcending Suffering.** Being patient *for God* gives transcendent meaning to sufferings and hardships and helps the person to grow through enduring them.
- **Emotion Management.** The patient person can control negative emotions like fear and despair, and instead of negative and passive reactions, move toward the goal with a plan and steadfastness.
- **Leadership Modeling.** Patience is vital for the propagator and leader of an Islamic society, because with patience, he can become

a model for his supporters and his society. One of the characteristics of model humans is their ability to endure hardships and maintain their path in the face of pressures.

- **Identity Cohesion.** Patience leads to the formation of collective identity, cohesion, and stability in the face of social changes.
- **Manifestation of Truth and Worship.** It is derived from the verse that truth is realized through patience and steadfastness on the path of the Lord, and this itself is a form of worship and servitude.
- **The Peak of Trust in Divine Will.** In a situation where human will is unable to change external conditions, the only way is patience, which shows the peak of trust in divine will.

5.6. Consigning Punishment to God

God, in a special command, says: "*Wa Dharnī*" (And leave Me [to deal] with him), and this recommendation, while preserving the human's freedom, consigns his punishment to God. The verb "*Dharnī*" (from the root *Wadhara*) means to abandon attention and consideration toward something. This concept is absolute, and its intensity is greater than to leave and to turn away, because it means abandoning attention and consideration in a general and absolute way (Muṣṭafawī, 1989 AD/1368 SH: 13, 76). It also means to cast away something that is not worthy of attention (Rāghib Iṣfahānī, 1991 AD/1412 AH: 862). This verse is a threat to the disbelievers and means: "Do not stand between Me and him and let Me take vengeance on him." The recompense for ingratitude is the stripping of the blessing and its transformation into a curse (Ṭabāṭabā'ī, 1969 AD/1390 AH: 20, 67). This recommendation also points to the arrogance and heedlessness that often results from an excess of wealth, riches, and material

facilities, and for this reason, throughout the history of the prophets (as the Quran witnesses), this group has always been in the front line of opponents and contumacious individual (Makarem Shirazi, 1992 AD/1371 SH: 25, 184).

In other words, God says: "O! Prophet, leave them to Me; meaning, their punishment and recompense is with Me, and do not occupy your heart and focus with their punishment." (Ṭabrisī, 1992 AD/1371 SH: 10, 573)

Based on the verse, it is understood how a person must act when confronting individuals who deny the truth and intend to manipulate the thoughts of the people. This verse reacts to the challenges of communication, false information, and confronting injustice, and recommends that instead of futile conflict and expending great energy on those with power, wealth, and social influence, a different behavior be adopted. Therefore, the verse recommends heedlessness (in the domain of personal revenge-seeking) and spending energy on more constructive affairs, to reduce the psychological burden and the effort to change and convince everyone.

6. The Goal of Preparing for the Confrontation

God, after stating the method of confronting the movement of *'Inād* and the contumacious individual in verses 8 to 10—namely: "*Fa Idhā Nuqira fī Nāqūr. Fadhālika Yawma'idhin Yawmun 'Asīr. 'Alā al-Kāfirīna Ghayru Yasīr*" (So when the Trumpet (*Nāqūr*) is sounded. That Day will be a Day of Hardship; For the disbelievers, it is not easy), elucidates the goal of stating His commands.

The meaning of the verses is: "So when the trumpet is sounded, then that day will be a hard day; for the disbelievers, it will not be easy." "*Nāqūr*" is something that is struck to

create a sound, like a drum, or blown into, like a horn; the meaning here is the "blowing of the *Ṣūr* (Trumpet)." (Qara'ati, 2009 AD/1388 SH: 10, 283)

This means that the previous commands were for the preparation of man for the Day of Reckoning and Judgment. If someone acts on these commands, he will have less hardship on that day; but for the disbelievers who deny the Hereafter, that day will be extremely difficult and in no way easy.

Therefore, these directives state the path of felicity and the duties of the believers, and the verses in discussion depict the destination. In other words, these verses are, in a way, the "Cause of all causes" and the strong motivation for adhering to the initial commands. That is, if the propagator or Islamic leader takes the commands seriously and acts upon them, he will be safe from the Hard Day; but if he disobeys and denies the divine blessings, that day will be extremely hard. This connection between the verses shows that the ethical and practical commands in Islam are not separate from the belief in the Resurrection and the Day of Reckoning, and they all have one final goal: preparing the human for eternal life and the encounter with the Lord (Tafsīr al-Kāshif: 7, 457).

Conclusion

Given the contextual and semantic coherence of Surah *al-Muddaththir*, it is understood that this Surah pertains to the effective grounds for the emergence of *'Inād*; grounds that can lead the movement of *'Inād*.

This Surah, by referring to a personality like *Walīd ibn Mughayra*, states that *'Inād* is rooted in conceit, power, and wealth, and the reason for not accepting the truth is not merely a simple denial and opposition, but is done deliberately and with knowledge.

Therefore, Surah *al-Muddaththir*, for the Holy Prophet's (PBUH) confrontation with this influential movement, proposes an executive directive as a strategy of response, and the implementation of this directive requires serious resolve. This Surah can be considered a guiding principle and a practical law for confronting the opponents of truth.

In fact, the main finding of the article is:

First, Surah Al-Muddaththir is not just a warning to the Prophet (PBUH) and the believers in the early days of Islam; rather, it is a meaningful "Guidebook" for understanding the phenomenon of *Inād* in the human essence and offering strategies to contain it in a way that is both effective and humane.

Second, the priority in confronting the phenomenon of *Inād* is initially through purificatory and persuasive methods.

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«مقاله پژوهشی»

واکاوی زمینه و ریشه‌های عناد و نوع مواجهه انسانی با آن از منظر سوره مدثر

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چکیده

مخالفت انسان با حق، چه از روی علم و چه از روی گمان، قدمتی دیرینه دارد؛ چرا که او در برخی موارد، جهت تثبیت جایگاه و کلام خویش، نیازمند این رفتار است که می‌تواند ریشه‌های فرهنگی و عقیدتی داشته باشد. سوره مدثر که در ترتیب نزول، چهارمین سوره به شمار می‌آید، با تکیه بر واژه «عَیْد»، اشاره جامعی به این موضوع داشته است. از این رو، نوشتار حاضر که به صورت تحلیلی و توصیفی با رویکرد تفسیری سامان یافته است، با توجه به انسجام و به هم پیوستگی محتوایی سوره مدثر، به این نتیجه دست یافته است که مخالفت عالمانه با حق، دارای ریشه‌ها و زمینه‌های فرهنگی و روانی‌ای همچون خودبرتربینی، قدرت و ثروت است. فرد معاند، رفتارهایی به ظاهر روشنفکرانه دارد که می‌تواند جمعی علمی را با خود همراه سازد. بر این اساس، روش مواجهه مؤثر با این موضوع و جریان باید هوشمندانه باشد؛ زیرا فرد معاند از تمامی مؤلفه‌های علمی، فرهنگی و عقیدتی برای مخالفت با حق بهره‌مند است و مبارزه با آن، نیازمند روشی جامع و علمی است که خداوند متعال آن روش‌ها را در دو بعد انسانی و الهی در سوره تبیین نموده است. در این مقاله، نوع مواجهه انسانی و مقدماتی مورد بررسی و تحلیل قرار می‌گیرد.

واژه‌های کلیدی

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