

person would only worry about someone objecting to him if the matter in question was ambiguous or unclear, and it is possible that the objection may be valid (which is not applicable in this case, however).

But when one is certain that the one who is being subjected to objections is in the right, and the motive of the one who raised the objection is stubbornness, and he is aware that he is in the wrong, then there is no reason to be concerned; rather you may expect punishment to befall the one who is objecting, in this world and in the hereafter. Hence Allah (ﷻ) says: ﴿and Allah is not unaware of what they do﴾; rather He is recording their deeds and will requite them for them. This is a warning to those who object, and it offers consolation to the believers.



﴿وَلَيْنَ آتَيْنَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعَكَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ﴾ (سورة البقرة: ١٤٥)

- 2:145. Even if you were to bring to those who were given the scripture every kind of sign, they would not follow your qibla, nor would you follow their qibla; nor indeed would they follow one another's qibla. If you were to follow their desires after the knowledge that has come to you, then you would surely be in the wrong.

Because the Prophet (ﷺ) was so eager for people to be guided, he would do his utmost to offer sincere advice, speaking to them in a gentle manner to show them the path of guidance, and he would be distressed if they did not follow the command of Allah. Among the disbelievers were some who rebelled against the command of Allah and opposed the Messenger of Allah (ﷺ), and they rejected