

Maklumat

Journal of Da'wah and Islamic Studies

ISSN: 3031-4305

DOI: <https://doi.org/10.61166/maklumat.v4i1.109>

Vol. 4 No. 1 (2026)

pp. 8-21

Research Article

Mission-Oriented Life and the Illusion of Worldly Pursuits: An Analysis on Surah Al-Fath (48:29) and Surah Al-Hadid (57:20)

Muhammad Faizul Haque¹, Md. Mahabub Alom², Mohamed Ashath³,
Ibrahim Adam Ahmed Shogar⁴

1. Department of Fundamental and Inter Disciplinary Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia; faizulhaque@iium.edu.my 
2. Department of Business Administration, Manarat International University, Dhaka, Bangladesh; mahabub@manarat.ac.bd
3. Department of Fundamental and Inter Disciplinary Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia; drashathsiraas@iium.edu.my
4. Kulliyah of Science International Islamic University Malaysia 25200 Kuantan, Pahang, Malaysia; shogar@iium.edu.my



Copyright © 2026 by Authors, Published by **Maklumat: Journal of Da'wah and Islamic Studies**. This is an open access article under the CC BY License <https://creativecommons.org/licenses/by/4.0/>

Received : December 19, 2025

Revised : January 17, 2026

Accepted : February 11, 2026

Available online : March 22, 2026

How to Cite: Muhammad Faizul Haque, Md. Mahabub Alom, Mohamed Ashath, & Adam Ahmed Shogar. (2026). Mission-Oriented Life and the Illusion of Worldly Pursuits: An Analysis on Surah Al-Fath (48:29) and Surah Al-Hadid (57:20). *Maklumat: Journal of Da'wah and Islamic Studies*, 4(1), 8–21. <https://doi.org/10.61166/maklumat.v4i1.109>

Abstract. In today's world it is often observed that contemporary secularism and consumerism invite individuals to pursue material preferences and instant rewards. It is also noticed that people preceding

life like feeling purposeless and frustrated, like a field working without planting and meaningful seeds on earth. So, this study investigates the Qur'anic view of purposeful life (holistic guided life) by antagonistic two paradigms: life with a divine objective and life gripped in worldly interferences. The present paper studies of Surah Al-Fath verse 29 and Surah Al-Hadid verse 20, how the Qur'an frames believers as divine mission motivated individuals aligned with divine objectives on this earth. And at the same time, it is cautioning against a materialistic, aimless lifestyle rooted in fantasy on the earth. In addition, the present paper emphasizes on highlighting the traits, outcomes, and spiritual paths associated with each model, offering reflections on how these understandings remain relevant to the contemporary Muslims desire a meaningful existence. The current study adopts qualitative methodology based on textual and thematic analysis of selected Qur'anic verses to explore the contrasting concepts of purposeful and materially focused life. Finally, the study concludes that divine guided (Qur'anic) life, grounded in *tawhīd*, justice, mercy, and moral responsibility on the earth. The divine mission-oriented life also warns the individual that worldly survival is a test only. Thus, human beings are guided to align their activities with divine revelation, avoiding the delusion of temporal attractions. They also advised working in their worldly life in accordance with revelation (Qur'an and Sunnah) in the fields of personal and societal conversion.

Keywords: Mission-Oriented, Purposeful Life, *Ghaflah*, Divine Guidance, worldly pursues.

INTRODUCTION

Jacob Holyoake (1871) stated that "Secularism is an ethical system founded on the principle of natural morality and independent from any revealed religions or supernaturalism but derived solely from human intellects and experiences" (Ashimi, 2021). On the other hand, Caio Lage and et., all states that the "Consumerism is a socioeconomic phenomenon that is closely related to the development of capitalist societies, consisting in overconsumption to meet the needs raised by psychological, social, and political demands, and encouraged by the belief that consuming is good for economic growth and personal well-being. Consumerism is a quantitative transformation of consumption that occurs when consumption assumes patterns of low parsimony or sobriety, creating a new set of relationships between individuals, products, and society" (Lage, Lins, & Aquino, 2022). In this contemporary era, the idea of secularism and consumerism have a profound impact on modern culture to lead the life for pursuing pleasure, happiness, worldly success, comfort and convenience as the ultimate goals of life not as meaningful living. Under this paradigm, everything is often measured by material wealth, social status, or sensory enjoyment, rather than by personal growth, moral development and spiritual fulfillment. This creates a life without meaningful direction. The prevailing capitalistic society is based on Adam Smith's free market and laissez faire principles, Marxist historical materialist view of society, Max Weber's concept of rational economic man and Darwinist's concept of survival for the fittest (Weber, 1958, Wolf, 2002).

All these Secular, Value-neutral, Materialist and Social-Darwinist individuals holding an extreme sense of materialistic worldview, serving self-interest human beings and pursuit of maximizing wealth and want satisfaction. It, further, symbolizes winners and losers through competition in society and gives birth of social problems through establishing the greater gap between the rich and the poor and even human livelihood is being determined based on profit for transnational corporations. (Daly

and Cobb, 1994). The core idea of secularist and consumerist culture pushes individuals to indulge temporary pleasures, happiness, convenience and comfort as the life purpose. This trend leads to spiritual emptiness, moral confusion, and unfulfilled potential, as people prioritize worldly gains over long lasting, mission-oriented goals (worldly actions based on the success in the Hereafter life affairs). There is a critical need to reorient life toward purposeful action, faith, and the cultivation of lasting values, ensuring both personal need in this worldly life and contributing for the Hereafter life. Allah (s.w.t) has created human being with a special mission and vision to serve as His vicegerent on this Earth. Human beings are instructed to make their life in line with the divine guidance of the Qur'an and Sunnah.

From an Islamic perspective, such a life resembles a field of cultivation left barren or filled only with temporary yields. The Qur'an and Hadith emphasize that life is a test and a field for planting seeds of faith (Sūrah al-Mulk, 2) and good deeds. A divinely mission-oriented life, in contrast, is purposeful and aligned with the Hereafter, where every action, prayer, charity, honesty, knowledge, and service becomes a seed for eternal success. However, everything created on earth has been placed in service of humanity in accordance with the divine mission. i.e., human beings themselves are created with a comprehensive mission and purpose, as outlined by Allah (s.w.t) in the Qur'an (Sūrah al-Zāriyāt: 56) and confirmed through the Sunnah of the Prophet Muhammad (s.a.w). Thus, the Qur'an was revealed not only to affirm the Prophethood of Muhammad (s.a.w) but also to serve as a comprehensive guide for human conduct and existence, enabling humankind to fulfill his role as the vicegerent (khalīfah) of Allah (s.w.t) on earth. Thus, the Qur'an provides not just a theological guide but a complete framework for understanding human life and its purposes (Sūrah Al-Mā'idah, 5: 3).

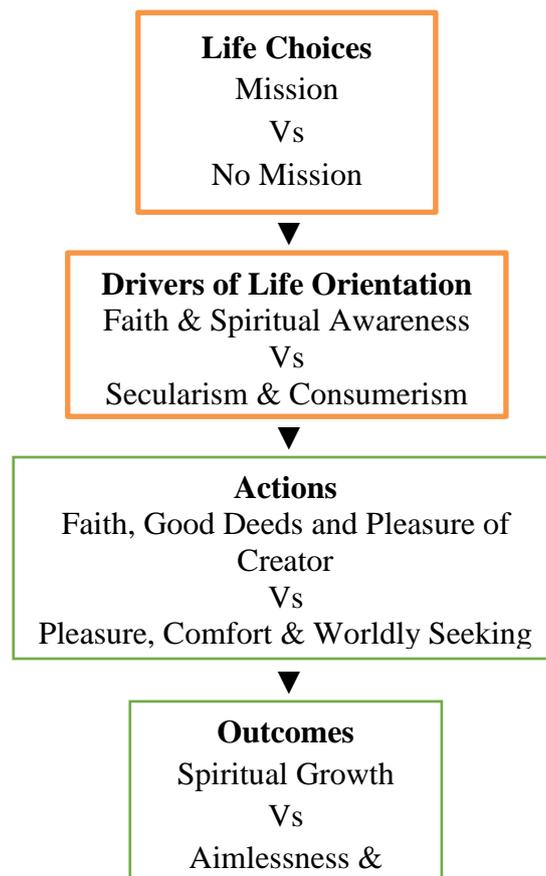
The Qur'an and Sunnah provide a comprehensive framework for all dimensions of human life, i.e., spiritual, ethical, individual, familial, social, economic, and political guidance both worldly affairs and preparation for the Hereafter (Sūrah An-Nahl, 89). However, the people today not live in accordance with Qur'anic mission and purpose of life. This study consider two distinct verses, Sūrah Al-Fath (48:29) and Sūrah Al-Hadīd (57:20), to examine the Qur'anic message between a life of delusion and a life focused on a mission. These two verses provide a comprehensive understanding of the traits, attitudes, and consequences of people who either lose in worldly pursuits or devote themselves to divine purposes. This study derives insights from well-known selected classical and contemporary works of Qur'anic exegesis (Tafāsīr), and renowned scholars's viewpoints. Based on Qur'anic hermeneutics, the current study utilizes linguistic and thematic exegesis to analyze scripture texts as well. It uses both contemporary interpretations and classical tafsīr to derive meaning pertinent to the present circumstances. The contrast between Islamic practices and materialistic distraction serves as the central analytic lens.

Conceptual Framework

This study considered- life choices, Drivers of Life Orientation, actions and outcomes as the core components of the conceptual framework. This is the based on the distinction between a mission-oriented life (complying the Islamic principles) and

a life without mission (prioritizing worldly affairs and ignoring the hereafter. The mission-oriented life is guided by faith (Iman) and spiritual awareness of the Hereafter. It is manifested by the actions of good deeds and pleasure of creator—that yield both spiritual growth and meaningful living. In contrast, a life without mission, influenced by secularism, consumerism, and manifested by pursuit of temporary pleasures, comfort, leads to aimlessness and emptiness. These drivers shape whether an individual lives a mission-oriented life, in which their actions are in harmony with their beliefs, long-term objectives, and ethical standards, or a life without mission, in which they are driven by immediate desires, distractions, and give in to society pressures. Subsequently, life orientation, fulfillment, impact, legacy, and the balance between transitory versus perpetual rewards, are determined by these orientations and choices. This framework conceptualizes life as a field of cultivation, where individuals are considered as farmers in this worldly life: the choices they make—whether to sow seeds of faith or indulge in worldly distractions—determine both the value of their personal development and the eternal rewards in this world and the Hereafter. The simple conceptual diagram is:

Figure 1: Conceptual Framework



Literature Review

There are considerable studies on the importance of Mission-Oriented Life for the vicegerent on this earth. Among them is research extensively studied by Hassan and Bakar which sheds that every aspect of human life and their activities shall be in line with the epistemology of Tawhid (Zeni, & Sapuan, 2017). According to Mawdudi & Sayyid Qutub, emphasis that the Qur'anic concept of tawhid, the existence of Oneness of God. Both of them stated that *tawhidic* epistemology is in a sense where the command of Allah (s.w.t) remains an integral part of every domain of human life (Rahman, 2019).

The holy Qur'an was not revealed merely to be recited or read passively; rather, it was sent down as comprehensive guidance for humanity. It is intended to be followed in every domain of human life in order to fulfill the divine purpose of existence and to carry out the mission entrusted by Allah (s.w.t) as His creation (Kamali, 2008). It deals with human relations, is full of statements on the necessity of justice, fair play, goodness, kindness, compassion, accountability, mercy, forgiveness, protecting oneself against moral peril and so on. (Haque et All., 2012; Rahman, 1985, p. 8).

Allah (s.w.t) repeatedly emphasizes in the Qur'an that human beings were not created without purpose. Allah (s.w.t) addresses His vicegerents with a rhetorical question: "Did you think that We created you in vain and that you would not be returned to Us?" (Sūrah Al-Mu'minūn, 115). From this sacred verse it is clearly understood that the divine purpose behind human creation and the certainty of accountability in the Hereafter. In another verse Allah (s.w.t) explicitly says the purpose of human and jinn creation: "And I did not create the Jinn and mankind except to worship Me" (Sūrah Az-Zāriyāt, 56). This verse underlines that the fundamental objective of human existence is to engage in worship and create strong connection with Allah (s.w.t). (Ibn Kathir, 2000).

Based on the above-mentioned verses, it is evident that human beings are not allowed to live lives immersed in delusion. I.e., blindly engaging in materialistic and worldly pursuits while neglecting their ultimate purpose. The Qur'an emphasizes that every individual will be held accountable in the Hereafter for their actions in this world (Sūrah Al-Zalzalah: 6–8). The Prophetic traditions also highlight the consequences of living a life of heedlessness and indulgence in worldly distractions, as opposed to living a life guided by the Qur'anic mission (Al-Ghazali, 2005; Muslim, Ḥadīth 2564).

Discussions and Findings

Reflection on Surah Al-Fath (48:29): Life with Mission

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي

الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (سورة الفتح، 29)

“Muhammad is the Messenger of Allah. And those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating ‘in prayer’, seeking Allah’s bounty and pleasure. The sign ‘of brightness can be seen’ on their faces from the trace of prostrating ‘in prayer’. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its ‘tiny’ branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters—in this way Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and do good, Allah has promised forgiveness and a great reward. (48:29)

Human beings are created with the comprehensive and ultimate divine mission aligned with the Qur’an and Sunnah’s perspective. As Allah (s.w.t) states in Surah Al-Zariyat, verse 56, “And I did not create the Jinn and mankind except to worship Me”. In the exegeses of this great verse Imam Ibn Ashur said in his tafsir ‘At-Tahrir wa At-Tanwir’ that this verse is contextually relevance with the previous verses’ statements (50,51,52) of the same Surah. Allah (s.w.t) states: “The most apparent view is that this verse is connected to the statement: ‘Thus, no messenger came to those before them...’ (Surah Al-Zariyat: 52), which itself follows from the preceding verse: ‘So flee to Allah. Indeed, I am to you from Him a clear warner. And do not set up any other deity with Allah’ (Surah Al-Zariyat, 51:50–51).

This linkage reflects a sequence of purposes within the discourse, given their thematic connection. After likening the condition of the disbelievers to the former nations who persistently rejected the truth, the verse transitions to describing the reprehensible state of those who have deviated from the very purpose for which they were created and endowed.” (Ibn ‘Ashūr, 1984, vol. 27, p.25).

Purpose Driven Identity: Following the Prophet ﷺ in upholding divine truth.

According to Imam Ibn Kathir, the sacred verse from Sūrah al-Fath highlights the noble characteristics of the Prophet Muhammad’s (s.a.w) Companions. As Imam Al-Qurṭubī states in his book of exegeses ‘Al-Jāmi‘li-Ahkām ‘Al-Qur’an,’ Prophet’s companions defining traits is their profound attachment to the Prophet and to one another in mutual brotherhood (Al-Qurṭubī, 1964, vol.16, p. 293). Simultaneously, they maintained a cautious and principled stance in their interactions with disbelievers. Ibn Kathir also notes that Imām Mālik said, when Christian communities in the region of Syria (Shām) encountered the Prophet’s Companions, they likened them to the disciples (ḥawāriyyūn) of Prophet ‘Isa (a.s).

Striving for Allah’s pleasure through both action and worship

According to Imām ibn Kathir, the verse 29 of Surah Al-Fath emphasizes the firm commitment of the Prophet’s companions to righteous deeds, particularly their dedication to performing Ṣalāh (prayer) throughout their lives (Ibn Kathir, vol. 7, p. 365). As al-Suddī, asserts also their persistent engagement in prayer left a visible mark

of devotion on their faces, manifesting as a sign of beauty and spiritual radiance. This physical indication reflected the inner purity and sincerity that characterized their acts of worship (Ibn Kathīr, vol. 7, p. 365).

In addition, Imam Al-Razi, asserted in his book of exegeses 'Mafātīḥ Al-Gayīb' known as 'Tafsīr Al-Kabīr', in the day of resurrection the dedicated devotees will be known by their beautiful faces. As the statement of Allah (s.w.t), the Exalted: "Their mark is on their faces from the trace of prostration" (Sūrah Al-Fath: 29), has two interpretations. The first interpretation is that this mark will appear on the Day of Judgment, as indicated by Allah's words: "On the Day [some] faces will be bright" (Sūrah Āl 'Imrān:106), and His statement regarding this in Surah Al-Taḥrīm, verse 8: "Their light will proceed before them" (Al-Razi, 1420H, vol 28, p.89). As Imam Al-Qurtubī states in his book of exegeses 'Al-Jāmi' li-Aākām 'Al-Qur'an,' Al-Ḥasan said: It is a radiance (whiteness) that will appear on the face on the Day of Judgment. (Al-Qurtubī, 1964, vol.16, p. 293).

Discussions of Surah Al-Hadid verse 20: Life without Mission

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ
أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتْرَتَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ (سورة الحديد، 20)

"Know that this worldly life is no more than play, amusement, luxury, mutual boasting, and competition in wealth and children. This is like rain that causes plants to grow, to the delight of the planters. But later the plants dry up and you see them wither, then they are reduced to chaff. And in the Hereafter, there will be either severe punishment or forgiveness and pleasure of Allah, whereas the life of this world is no more than the delusion of enjoyment." 57:20)

According to the Mufasssīrīn like Ibn Kathīr, Tantāwī and others assert that, the overall message of the verse 20 of Surah Al-Ḥadīd, is that Allah (s.w.t) has made this world beautiful and fulfill this earth with lot of bounties to test vicegerents and their activities whether their actions and deeds are in conjunction with the ultimate message of Qur'an and Prophetic Traditions, i.e., one another showing off by their name frame, children and extravagant wealth. Then Allah (s.w.t) also compared the life of believers on earth with the happiness of farmers that are being expressed in their faces when they see their crops become strong and greenery with full of contain. Allah (s.w.t) also compared the life of believers with the life of disbelievers, because they (disbelievers) are engaging in the enjoyment of the worldly affair and neglecting the life after death and its rewards. Their desire is to be happy only in this world (Ibn Kathīr, vol. 7, p. 574-75).

Imam Al-Qurtbi asserts, seek the Hereafter, which is Paradise, with what God has given you of this world. Because it is the right option for the believer to spend this world on what will benefit him in the Hereafter, not on arrogance and oppression (Al-Qutubi, 1964, vol. 13, p. 314). In addition, Ibn Abbas and many scholars said: "Do not waste your life by not doing righteous deeds in this world, for the Hereafter is only

for which one works. And do not show your arrogance by having wealth in your hand in this worldly life (Ṭaṇṭāwī, 1997, vol. 10, p. 437). Thus, a person's portion is his lifespan and his righteous deeds therein." Al-Hasan and Qatada said: Its meaning is: Do not waste your share of this world by enjoying and seeking what is lawful, and by considering the consequences of your worldly life (Al-Alūsī, 1415H, vol. 10, p. 318).

Ibn Umar said: "Work for your worldly life as if you will live forever, and work for your afterlife as if you will die tomorrow." (Al-Zuḥaylī, 1418H, vol. 20, P. 161). Imām Al-Sh'arāwī, said: if you expect anything from your God for this worldly affair that one will end by your departure from this world.

On the other hand, life of believers on earth shall be searching the righteous deeds, avoiding the unlawful activities and follow the command of Allah (s.w.t) the way it is instructed by the Qur'an and Sunnah ((Ibn Kathir, vol. 7, p. 575)). According to Sayyed Ṭaṇṭāwī, the word (لعب) means, spending time in a conversation and busy in doing deeds which has no benefits (Ṭaṇṭāwī, 2007, vol. 14, p. 219). Imam Ibn Jarīr Al-Ṭabarī asserted in his book of exegeses that the life and the bounties of Akhirah batter then the bounties are bestowed for the people on earth ('Al-Ṭabarī, vo. 27, p. 134).

This verse describes a materialistic lifestyle:

Temporal Pleasures: Life reduced to play, show, and competition.

In the interpretation of verse 20 of *Surah al-Ḥadīd*, classical and contemporary *mufasssirūn* have emphasized that the life of this world is transient and fleeting. They assert that many people diminish the value of their worldly existence by indulging excessively in temporary pleasures and distractions. Moreover, they often engage in activities that yield no meaningful benefit—neither in this life nor in the Hereafter (Ibn Kathīr, 2000; al-Qurṭubī, 2006).

It has been said that "*play (la'ib)*" refers to that which incites desire for the worldly life, while "*amusement (lahw)*" refers to that which distracts from the Hereafter, meaning it preoccupies a person and diverts them from it. Another interpretation holds that "*play*" refers to the acquisition of wealth or possessions, and "*amusement*" refers to indulgence in women. As for "*adornment (zīnah)*," it refers to that which people use to beautify themselves. The disbeliever adorns himself with worldly life but performs no deeds for the Hereafter. Similarly, this applies to anyone who beautifies themselves in matters unrelated to obedience to Allah. The phrase "*boasting among yourselves (tafākhur baynakum)*" refers to people taking pride over one another in worldly matters. It has also been said that this pride stems from physical appearance and strength, and according to another view, from lineage reflecting the custom of the Arabs in boasting about their ancestors (Al-Qurṭubī, 1964, vol.17, p. 255).

Imam Qurtubi further said that the meaning of this verse is that the worldly life resembles these things in its transient. It is narrated that 'Alī (r.a) once said to 'Ammār: "*Do not grieve over this worldly life, because the worldly life on earth consists of six things: food, drink, clothing, fragrance, transport, and intimacy. The finest of its foods is honey, which is the excretion of a fly; the most common of its drinks is water, in which all creatures share equally; the best of its clothing is silk, which is produced by*

ha worm; the finest of its fragrances is musk, which is the blood of a rodent; the best means of transport is the horse, upon which men are slain in battle etc.

Then, Allah, the Exalted, presents a parable of this world using the image of vegetation nourished by rain, as stated: "*Like a rainfall*" meaning, rain "that impresses the farmers with its growth." Here, "disbelievers" (*kuffār*) refers to the farmers, because they cover the seeds with soil. The meaning is that the worldly life is like crops that please the witnesses due to their greenness brought about by abundant rain, but before long, they wither and become dry stubble, as if they had never existed. If even the farmers are impressed by it, then that is the highest level of admiration one can have. A similar parable has already been mentioned in *Surah Yūnus verse 4 and Surah al-Kahf verse 5* (Al-Qurṭubī, 1964, vol.17, p. 255).

Pride in possessions and social comparisons.

It is said by the renowned mufassir like Imām al-Qurtubī, as for "boasting among yourselves", this denotes rivalry through pride in what one possesses. Some scholars have said it refers to physical beauty and strength, while others interpret it as pride in noble ancestry—reflecting the Arab pre-Islamic tradition of tribal and lineage-based boasting.

In Ṣaḥīḥ Muslim, the Prophet Muhammad (s.a.w) said:

"Indeed, Allah has revealed to me that you should humble yourselves, so that no one should wrong another, and no one should boast over another." (Ṣaḥīḥ Muslim, 2865)

It is also authentically reported by him:

"Four characteristics of the Jahiliyyah (pre-Islamic ignorance) remain in my Ummah: pride in lineage..." (Ṣaḥīḥ Muslim, 934)

As for "competition in wealth and children", it refers to the pre-Islamic tendency to seek social superiority through abundant offspring and wealth. In contrast, the believers are characterized by their pursuit of faith and righteous deeds (Al-Qurṭubī, 1964, vol.17, p. 255).

The metaphor of rain nurturing plants that soon wither underscores the fleeting nature of worldly gains.

Imam al-Rāzī discusses in his great book of tafsīr regarding the meaning of the phrase "كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ". Al-Zajjāj said that the saying "its growth pleases the disbelievers" (Sūrah al-Hadid, 20) can be understood in two different ways. Firstly, Ibn Mas'ūd states that the word *kuffār* refers 'farmer' Al-Azharī says that the Arabs used to name a farmer as *kāfir* because he covers the seed he sows with soil; hence, when farmers possess expert knowledge of cultivation, admire its growth, it also denotes the highest degree of excellence. Secondly, the perspective states that *kuffār* in this verse signifies those who disbelieve in God. They are more intensely captivated by the adornment and cultivation of worldly life than the believers, because they perceive no bliss other than the happiness of this world (Al-Rāzī, n.d, vol 15, p. 234). Imam al-Qurtubī asserts the monotheists (*al-muwaḥḥidīn*), traces of this appreciation may also appear, arising from their own base desires. However, such inclinations

diminish and become trivial in their eyes whenever they recall the life of Hereafter (Al-Qurṭubī, 1964, vol.17, p. 255).

A warning against being deceived by worldly charm

It has been said that “*play*” (*la‘ib*) refers to that which is sought from worldly desires, while “*amusement*” (*lahw*) signifies what distracts one from the Hereafter, occupying the heart and time away from eternal concerns. Another view states that “*play*” is the act of acquiring material possessions, and “*amusement*” refers specifically to preoccupation with women.

Regarding “*adornment*” (*zīnah*), it refers to external beautification. The weak believer and disbeliever always decorate themselves with worldly appearances but do not act for the Hereafter. The same criticism applies to anyone who adorns themselves outside the scope of obedience to Allah. (Al-Qurṭubī, 1964, vol.17, p. 255).

Table 1.1: Briefly Life with Delusion

Arabic Term	Translation	Life Stage	Focus
La‘ib (لعب)	Play	Childhood	Toys, fun
Lahw (لهو)	Amusement	Teenage	Games, distractions
Zeenah (زينة)	Beautification	Young Adulthood	Looks, status, appearances
Tafākḥur (تفاخر)	Mutual Boasting	Adulthood	Career, possessions, competition
Takāthur (تكاثر)	Rivalry in Wealth and children	Old Age	Legacy, wealth, children

Findings

Careful study and truly comprehends the meanings of verse 29 of *Sūrah Al-Fath* and verse 20 of *Sūrah Al-Ḥadid*, they will undoubtedly derive the guidance that life on earth is a place of trial and examination. Whoever performs righteous deeds and lives according to the principles of Islam will be rewarded both in this world and in the life after death. The life of a believer on earth should be aligned with the command of Allah (s.w.t) and the guidance of the Prophetic Sunnah. They are not permitted to follow their base desires in pursuit of worldly pleasures while neglecting the eternal blessings of the Hereafter (*Ākhirah*).

According to researchers’ views, that believers should follow and made their life in accordance with a Qur’anic mission entail dedicating one’s existence to understanding, embodying, and propagating the divine guidance revealed in the Qur’an. The notion of mission-oriented life transforms the believer’s perspective on purpose, ethics, and societal responsibility, where every action is aligned with the pursuit of righteousness (*birr*), justice (*‘adl*), and mercy (*raḥma*). The Qur’anic worldview dictates the believer to be a witness to truth (*shāhid*), a bearer of glad tidings (*mubashshir*), and a warner (*nadhīr*) to humanity (Surah Al-Baqarh: 143; Surah Al-Zukhruf: 45–46). Scholars like Fazlur Rahman assert that the Qur’an is not merely a liturgical text, but a moral and socio-political charter to create just and ethical

society (Rahman, 2009). Therefore, living with a Qur'anic mission requires intellectual engagement, spiritual discipline, and active service to humanity, fulfilling the Qur'anic call to “enjoin what is right and forbid what is wrong” (Surah Āli ‘Imrān: 110). It is the imperatives to lead one's personal, professional, social, intellectual every dimension of life pursuits on the divine guidance provided in the Qur'an, reflected as a gift (amānah) , and make every effort to perform as the khalifah of Allah (vicegerent) on earth (Qur'an 2:30).

This undertaking is not limited to ritual but encompasses the full spectrum of human conduct—ethical, political, economic, and environmental. As a reflection of divine traits, The Qur'an repeatedly stresses that believers are obligated to establish justice ('adl), uphold truth (ḥaqq), and nurture compassion and kindness (raḥmah) (Surah Al-Nahl: 90; Surah Maidah: 8 and Surah Al-Ambia: 107).

Ibn 'Ashūr argues as the Qur'an's holistic perspective for human flourishing is demonstrated by the maqāṣid Al-Sharīah, to defend religion, life, intellect, lineage, and property (Ibn Ashur, 2006). Syed Naquib al-Attas further asserts that ta'dīb, or instilling adab (proper conduct and knowledge), is a necessary part of life with a Qur'anic mission. This process helps people become integrated persons who understand their responsibilities to God, themselves, and society (al-Attas, 1978). Accordingly, a Qur'anic mission oriented life not only molds personal piety but also forces believers to change society to conform to divine ideals, transforming life into an ongoing act of service (khidmah) and devotion ('ibādah) to the greater creation (al-Attas, 1978). Furthermore, living with a Qur'anic mission necessitates a thorough and ongoing engagement with the Qur'anic worldview (ru'yah al-Islām li al-wujūd), which calls on the believer to internalize tawḥīd (divine oneness) as a comprehensive ontological and ethical principle that integrates all facets of life, rather than just as a theological concept.

The Qur'anic worldview always creates a sense of accountability (mas'ūliyyah) in front of Allah (s.w.t), where every thought, word, and action is guided by the realization of the reality of the Day of Judgment (Sūrah Zal Zalah: 6–8). In this perspective, believers entrusted to be a moral agent fostering a community founded on responsibility, equity, and shūrā (consultation) (Sūrah Al-Shūrā: 38). According to Muslim Scholars Muhammad Asad pinpointed that the Qur'anic mission authorizes believers to be *ummatan wasaṭan* (balanced community), and moral agent to promotes holistic development (Asad, 1980). Similarly, Sayyid Qutb has given argument that the Qur'anic mission transforms individuals as the preacher of Islam (*du'āt ilā Allāh*), who challenge suppression and tyranny, establish a divine mandate categorized by social justice, spiritual liberty, and human dignity (Qutb, 1951). Ultimately, life compliance of Qur'anic mission is dynamic, personal salvation and collective upliftment oriented—where knowledge ('ilm), action ('amal), and sincerity (ikhhlāṣ) merge in the service of God's guidance, ensuring that humanity fulfills its divine trust in every age and context.

A life engulfed by delusion (ghurūr) is one in which persons develop obsessed on ephemeral worldly pleasures and confuse them for enduring fulfillment. The Qur'an forbids such a misleading approach on numerous occasions. According to traditional exegetes such as al-Qurṭubī, verse 20 of Sūrah Al-Ḥadid, highlights how

worldly life is like a mirage and alluring on the surface but transient on the inside, leading people who succumb for its illusions to lose sight of the Hereafter (Al-Qurtubī, 2006). This delusion frequently create outcomes as the pride, heedlessness, and false security, which contaminate the spirituality that is condemned in Islamic theology. In the same pace, Ibn al-Qayyim highlights the consequence of delusion that leads people to give preference the immediate gratification over the eternal and blinds the heart from getting ready for accountability in the hereafter (Ibn al-Qayyim, 2003). Therefore, the glitter of the material world eclipses the everlasting reality of Hereafter, resulting in eventual loss unless it is rectified by introspection and faith. Hence, the life with delusion is one where the splendor of the material world overshadows the eternal reality of the Hereafter, leading to ultimate loss unless corrected by faith and reflection.

Dimension	Surah Al-Fath 48:29 (Life with Mission)	Surah Al-Hadid 57:20 (Life without Mission)
Focus	Divine mission & spiritual growth	Worldly gain & temporary enjoyment
Identity	Follower of the Prophet ﷺ	Ego-centric and competitive
Activity	Striving for Allah's pleasure	Seeking amusement and status
Outcome	Reward in dunya & akhirah	Regret and loss in the Hereafter
Metaphor	Seed growing strong (spiritual growth)	Plants that wither (temporary success)

Contemporary Relevance

The findings of the study are highly relevant in contemporary society, where materialism, consumerists' culture, distractions, are common phenomenon in daily life. Many individuals prioritize instant gratification and showing off success, at the cost of moral, spiritual upliftment. The proper comprehension of difference between mission-oriented and without mission-oriented life can create the necessity of need for intentional life planning, ethical decision-making, and cultivating enduring values to achieve true fulfillment and societal impact. The modern world, which is dominated by materialism, consumerism, distractions, and tendency to pursue the instant gratification, the Qur'anic message relevant beyond time and space. The believer must strive from the wave of heedlessness (ghaflah) faith, service, morality, and community development as their higher goal. The mission-oriented lifestyle offers clarity, purpose, and fulfillment, while the alternative leads to spiritual emptiness and eventual regret.

CONCLUSION

The Qur'anic notion of Surah Al-Fath 48:29 and Surah Al-Hadid 57:20 proposes deep insights into the purpose and direction of human life. Under the Qur'anic,

guidance the life is celebrated on the other hand without mission life is absorbed by the deceptive nature of the world. Embracing a mission-oriented life is not only a religious obligation but also a psychological and social obligation for human fulfillment. Today's society emphasis on secularism, consumerism, and instant gratification leads individuals to live without purpose, chasing temporary pleasures and worldly gains. In contrast, a mission-oriented life, grounded in faith, ethical conduct, and long-term goals, fosters meaningful personal growth, spiritual fulfillment, and lasting impact. Life, therefore, should be approached as a field of cultivation, where deliberate choices determine both worldly well-being and eternal rewards.

REFERENCES

- Abidin, D. Z. (2012). Islam the misunderstood religion. PTS Millennia.
- Al Qur'an, 5:56; 5:3; 67:2; 48:29; 57:20;23:115; 51:56;99:6-8;51: 50-52; 2:143;43:45-46;3:110;2:30; 16:90;5:8;21:107 Saheeh International. (1997). The Qur'an: English translation of the meanings and commentary. Abul-Qasim Publishing House. <https://quran.com/>
- al-Attas, S. M. N. (1978). Islam and secularism. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM).
- Al-Bukhārī, M. I. (1987). *Ṣaḥīḥ al-Bukhārī* (M. Muhsin Khan, Trans.). Riyadh: Darussalam.
- Al-Ghazali, M., (2020). Muslim Character (A Complete Outline for Practicing Muslims). Dhaka: Gurdian Publication.
- Al-Nisābūrī, Abu al-Husain Muslim ibn al-Ḥajjāj al-Qushayrī. (n.d.). *Saḥīḥ Muslim*, Bayrūt: Dār al-Zayl.
- Al-Qurṭubī, Samsuddīn. (1964). *Al-Jām'ī li 'Aḥkām al-Qur'ān*. Al-Qāhirah: Dār al-kutub al-Misriyyah.
- Al-Rāzī, Fakhr al-Dīn. (1420h). *Mafātīḥ al-Gayīb (al-Tafsīr al-kabīr)*. (3rd ed.). Bayrūt: Dār 'Ihyā' al-Turāth al-'Arabī.
- Al-Ṭabarī, Abū Ja'afar Muḥammad ibn Jarīr. (2000). *Tafsīr al-Ṭabarī al-Musammā Jāmi' al-Bayān fī-Ta'wīl al-Qur'ān* (1st ed.). ed. By Maḥmūd M. Shākīr and Aḥmad M. Shākīr. 1st edition, Syria, Dimashq: Mu'assasath al-Risālah.
- Al-Sha'rāwī, Muḥammad Mutawlli. M., (1997). *Tafsīr al-Sha'rāwī*. Qāhirah: Matābi' Akhbār al-Yaum.
- Al-Zuḥaylī, Wahab bin Mustafā. (1418h). *al-Tafsīr al-Munīr fi-al 'Aqīdah wa-al-Sharī'ah wa-al-Manhaj*. (2nd ed.). Demasq: Dār al-Fikr al-Mu'āsir.
- Asad, M. (1980). The message of the Qur'an. Gibraltar: Dar al-Andalus.
- Ashimi, T. A. (2021). Secularism: Meaning, Kinds and Characteristics, International Journal of Research and Scientific Innovation, 8(10), 106-110.
- Daly, H. E., & Cobb, J. B., Jr. (1994). For the common good: Redirecting the economy toward community, the environment, and a sustainable future (2nd ed.). Beacon Press.
- Haque, M., Dieghim, N., & Shehu, F. M., Sulaiman, K. U., (2012). *Ethics and Fiqh for Everyday Life: An Islamic Perspective*. IIUM Press.

- Ibn 'Ashur, M. al-Ṭ. (2006). *Maqāṣid al-Sharī'ah al-Islāmiyyah* (M. Elturk, Trans.). Herndon, VA: International Institute of Islamic Thought (IIIT). (Original work in Arabic)
- Ibn 'Ashur, Muhammad al-Tahir bin Muhammad bin Muhammad. (1997) *al-Tahrir wa al-Tanwir* (vol. 1-30). Tunisia: Dar Sahnun.
- Ibn al-Qayyim al-Jawziyyah. (2003). *al-Fawā'id: A Collection of Wise Sayings*. Riyadh: Darussalam.
- Ibn 'Āshūr, Muḥammad ibn Ṭāhir. (1984). *Al-Tahrīr wa al-Tanwīr*. (1st ed.). Tunisia: Dār al Tūnis.
- Ibn Hishām, A. M. (2001). *Al-Sīrah al-Nabawiyyah* (M. al-Saqqā et al., Eds.). Beirut: Dār al-Ma'rifah
- Ibn Kathīr. (2005). *Tafsīr al-Qur'ān al-'Azīm* (Vol. 7, p. 364–366). Cairo: Dār al-Hadīth.
- Islam, T. (2018). Ibn Ashur's views on maqasid al-Quran: An analysis. *Ma'ālim al-Qur'ān wa al-Sunnah*, 14(2), 147-161.
- Kamali, M. H. (2008). *Principles of Islamic Jurisprudence* (3rd ed.). Islamic Texts Society.
- Qutb, S. (1951). *Fī Zīlāl al-Qur'ān* [In the shade of the Qur'an]. Cairo: Dar al-Shuruq.
- Lage, C., Lins, S., & Aquino, S. (2022). Consumerism. In R. Gurung (Ed.), *Routledge Encyclopedia of Psychology in the Real World*. Routledge, pp. 1-13. <https://doi.org/10.4324/9780367198459-REPRW118>
- Rahman, F. (1985). *Law and ethics in Islam, Ethics in Islam*. Edited by Richard G.Hovannisian, (Malbu, California: Undena Publications).
- Rahman, F. (2009). *Major themes of the Qur'an* (2nd ed.). Chicago, IL: University of Chicago Press.
- Rahman, F. (2009). *Major Themes of the Qur'an*. University of Chicago Press.
- Rahman, M. M. (2019). *Sovereignty in Islamist Political Thought: Continuity and Change*. Illinois State University.
- Ṭanṭawī, Muḥammad Sayyid. (1997). *al-Tafsīr al-Wasīṭ, li-al-Qur'ān al-Karīm*. (1st ed.). Al-Qāhirah: Dār Al-Sa'ādah.
- The Qur'an English Meanings and Notes by Saheeh International. (2012), Jeddah: Abul Qasim Publishing House.
- Weber, Max (1930). *The Protestant Ethic and the Spirit of capitalism*, Charles Scribner's Sons, New York, p. 26.
- Wolf, Jonathan (2002). *Why read Marx Today?* Oxford Up, New York, p.123.
- Zeni, N. A. M., & Sapuan, N. M. (2017). Revitalizing waqf governance: A theoretical perspective. *International Journal of Advanced Biotechnology and Research*, 8(3), 305-311.