

«That» namely what is mentioned above of just requital and being deprived of the means of guidance, in the case of those who rejected it and chose something else,

«is because Allah sent down the Book in truth», and it is on the basis of the truth that the one who does good deeds will be rewarded and the one who does bad deeds will be punished. Moreover, the phrase «Allah sent down the Book in truth» indicates that Allah sent it down in order to guide humankind and to distinguish truth from falsehood and guidance from misguidance. So whoever uses the Book for purposes other than those for which it was revealed deserves to be subjected to the greatest punishment.

«those who find [a cause of] disagreement in the Book go much too far in opposition» that is, those who differed concerning the Book, believing in part of it and rejecting part of it, or those who distort it in accordance with their whims and desires

«go much too far in opposition» to the truth, because they have differed from the Book which brought truth that dictates agreement, not dissent. Thus they ended up in trouble, and their opposition increased and resulted in division, unlike the followers of the Book who believed in it and let it rule their lives in all aspects. Hence they were united and developed harmony on the basis of the Book.

These verses also include a warning to those who conceal that which Allah has revealed, giving precedence to worldly gain, of Allah's punishment and wrath, for Allah will not purify them or forgive them. The reason for that is their giving precedence to misguidance over guidance, which resulted in their choosing punishment over forgiveness.

This is followed by a question wondering how much patience they can have when facing the fire, because they were aware of the causes that would lead them to that. They also knew that what the Book contained of truth should unite them, not divide them, and that