

they know that Allah does not give any examples or likenesses in vain; rather there is great wisdom behind it and great blessing in it.

﴿but those who disbelieve say: What does Allah mean by this example?﴾ They object to it and are confused, which only increases them in disbelief as it increases the believers in faith. Hence Allah says:

﴿He causes many to go astray thereby and He guides many thereby﴾. This is a description of the response of the believers and disbelievers when Qur'anic verses were believed. Allah (ﷻ) says elsewhere:

﴿Whenever a soorah is revealed, some of them [the hypocrites] say: Which of you has this increased in faith? As for those who believe, it does indeed increase their faith and they rejoice. As for those in whose hearts is a disease, it will add doubt to their doubt, and they will die while they are still disbelievers.﴾ (at-Tawbah 9: 124-125)

There is no greater blessing to people than the revelation of Qur'anic verses, yet for some it is a trial and a source of confusion and misguidance which only adds further to their evil, whilst for others it is a gift and mercy that increases them in goodness. Glory be to the One Who makes His slaves so different and is the only One Who guides them or leaves them astray.

Then Allah speaks of His wisdom in leaving some of them to go astray, and confirms that the reason for that is justice on His part.

﴿but He does not cause any to go astray thereby except the evildoers﴾ that is, those who rebel and disobey Allah, those who stubbornly oppose the Messengers of Allah, those for whom evildoing is an essential part of their character which they do not seek to change. As wisdom dictates that they should go astray because they are not qualified to be guided, by the same token, His wisdom and grace dictate that those who believe and do righteous deeds should be guided.