

﴿And believe in what I have sent down﴾, namely the Qur'an which He sent down to His slave and Messenger Muhammad (ﷺ). Here He is commanding them to believe in it and follow it, which implies that they should also believe in the one to whom it was sent down. The motive for their belief in it is also mentioned:

﴿which confirms that which is [already] with you﴾ that is, it is in harmony with it and does not contradict it. As it is in harmony with the scriptures that you already have, and does not contradict them, then there is no reason why you should not believe in it, because it brings the same message as all the Messengers brought. So it is more appropriate that you should believe in it, because you are the people of scriptures and knowledge.

Moreover, the words ﴿which confirms that which is [already] with you﴾ indicate that if you do not believe in it, that will backfire on you and will imply that you have rejected the scriptures that you already have, because the message it brings is the same as that which was brought by Moosâ, 'Eesâ and other Prophets. So by rejecting it, you are also rejecting what you have with you.

Furthermore, in the scriptures that you have with you, there is a description and foretelling of this Prophet (ﷺ) who has brought this Qur'an. Hence if you do not believe in him, then you will have rejected some of that which was revealed to you, and the one who rejects some of that which has been revealed to him has in fact rejected all of it, just as the one who disbelieves in one message has in fact disbelieved in all of them.

When Allah commanded them to believe in the Qur'an, He also forbade and warned them against the opposite, which is disbelief in it, as He says: ﴿and do not be the first to disbelieve therein﴾ that is, in the Qur'an and the Messenger (ﷺ).

The phrase ﴿the first to disbelieve therein﴾ is more eloquent than telling them, do not disbelieve in it, because if they were the first to disbelieve in it, that would mean that they were hastening to disbelieve