

MATALIB-AL-FURQAN

SURAH 1 VERSE 2

الرَّحْمَنُ الرَّحِيمُ

The root of the above 2 Arabic definite articles, word is the same ر ح م and with this root we get the key word رَحْمَت (mercy). At the very outset let's understand that the English language does not in any way illustrates the real meaning of the word رَحْمَت as it is used in Arabic and specifically in the Qur'an. **It means that which strengthens and brings to the fore, the weakness of the hidden and the exposed or seen, faculties of anything and gives it the necessary facility as is required for its full development.** From this root we get the attribute of رَحْمَت and the word رَحِيم and رَم the former meaning “one who is full of mercy” and the latter referring to the “womb” wherein the zygote is formed and nourished with all the necessary requirement and protection and comfort until birth. Nothing naturally, according to the laws of Allah, gets in the way of the development of the foetus until the process of birth begins. (We must however, be cognisant of the interference of man in this natural process via drugs, environment and abortion). After the birth the said child becomes the subject of external forces and parents who now take over the responsibility of care and nourishment. It is interesting to note that Ibrahim or Abraham is derived from the same root – meaning the father of nation (father of the womb).

The question now arises as to why are the two words الرَّحْمَنُ الرَّحِيمُ (Al Rahman and Al Raheem) further used to illustrate the attribute of رَحْمَت (one who is full of mercy) since the root is the same. If we accept the translation as “the Merciful and the Beneficent” then there is no further discussion but these meanings do not do justice to the words “Al Rahman and Al Raheem”. As stated previously the Arabic language is very scientific and the “verbal” root is like the seed of a tree; the seed has its own composition and the giant tree or crawling plant, that emanate from it have their own (branches, leaves, flowers, fruit etc).

The adjective رَحِيم ,raheemun, follows the grammatical form of رَعِيل ,fa'eelun, and the form of this attribute means “to gradually take on the responsibility over the successive development of the entity being described” (meaning one who provides nourishment in the normal course of growth and development) and رَحْمَن ,rahmanun, is like رَعْلَان , fa'la'nun, the exaggerated adjective and this means “the vehement, severe and instantaneously presentation of the development requirements for that which is being addressed (means one who provides nourishment in full force and manifold in an emergency or instantaneous manner - according to Al-Minar). Thus it is opined that the progressive and upward development of the universe and its nourishment is being addressed gradually and in an organised manner, meaning that from its origin as a molecule, the universe progresses according to the law of Allah. There is no gap in this process, but it sometimes happens that the development happens in a severe and simultaneous manner. These processes are referred to as “emergent evolution”; but how, when and why this happens has not been fully understood by scientists yet. Layd Morgan in his book “Emergent Evolution” states that if one requires to explain this process it can only be done by stating that it is a regulatory connection and its

observation is agreeable to the Universe but what happened prior to this cannot be explained. In many instances there are extraordinary cases and effect that only the Originator, Allah knows the details.

The above can simply be understood by saying that whatever gradual and responsible development takes place atom by atom in the normal cause of events would be receiving its nourishments as a manifestation of Mercy from the Creator, and therefore, He refers to Himself as

الرَّحِيمِ ; whereas the instantaneous and full force supply of provision in an emergency would be reflected in as الرَّحْمَنِ .

The *Qur'an* says that whatever is there in the Universe is constantly developing, and looks towards Him for its nourishment , Surah 55 Verse 29. So He provides nourishment in every situation - may it be normal state of growth or the accelerated form, so that everything reaches its destination. This is the concept of Rahmaniyat and Raheemiyat.

29 All those in the heavens and the earth ask of Him. Every moment He is in a state (of glory).^a

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۝

Now, we can understand how the different forms of words from one root has so many different explanations and meanings.

Step by Step Creation of Man

In Surah 23 Verses as shown below, Allah shows that man was created in the first instance from a primitive independent cell and when he reached physical maturity he was conceived and developed in the womb:

12 And certainly We create man of an extract of clay,^a

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ۝

13 Then We make him a small life-germ in a firm resting-place,

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝

14 Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allāh, the Best of creators!^a

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝

Up to this stage the development of man is not dissimilar to the creation and development of any living creature. This is according to the attribute of Raheemiyat of Allah. At birth the difference between man and other creatures becomes apparent all at once and the *Qur'an* explains in Surah 23 Verse 12 to 14 “then we case is to grow into another creation”:

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ This is the consequence of the Rahmaanīyat of Allah.

In this new form man is given the personality or Nafs **نفس** as Allah had bestowed him with the Rooh in the womb. This gives man the necessary ammunition for the sojourn on this earth and to continue his development as Allah had planned.

Help and Assistance of Wahi ^{وحى} (Revelation) in the Development of Man.

The nourishment and development of man is as consequence of Wahi as Allah has stated in Surah 6 Verse 54:

54 And when those who believe in Our messages come to thee, say: Peace be to you, your Lord has ordained mercy on Himself, (so) that if anyone of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ
سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ
الرَّحْمَةَ لَأَن تَأْتِيَكُمْ مِنَ الشَّرِّ أَشْوَاءُ
بِجَهَالَتِكُمْ إِذْ تَابَ مِنَ بَعْدِهِ وَأَصْلَحَ
فَإِنَّكَ عَفُورٌ رَّحِيمٌ ﴿٥٤﴾

Allah has left the provision of the livelihood of man as His responsibility which is a Mercy, ^{رحمت} and also has provided “food” for man’s personality in ther from of *Wahi*. This is the established Raheemiyat attribute of His. Allah has given man the facility and ability to gain knowledge and develop his intellect as Allah states in Sura 96 Verse 5:

5 Taught man what he knew not.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ ﴿٥﴾

All other creatures use their Jibillat, instinct, to provide for themselves and do not have the facility for intellectual stimulus and therefore, animals do not seek knowledge as man does; but man has been given both the power of instinct and personality. Man uses the ability to witness; experience; research; schooling; revision; etc to gain knowledge gradually; and any person no matter what his or her shortcomings can strive to attain knowledge. This is through the Raheemiyat of Allah.

Then there is one more access that man has to knowledge and this is direct from Allah through His chosen persons through the ages of man. This is that knowledge that the Qur’an says in Surah 2 Verse 105:

105 Neither those who disbelieve from among the people of the Book, nor the polytheists, like that any good should be sent down to you from your Lord. And Allāh chooses whom He pleases for His Mercy; and Allāh is the Lord of mighty grace.^a

مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ
لَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ
مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

Allah via His programme for the development of man and through His will only chooses whomsoever He wills for the distribution of this Mercy of *Wahi*. This responsibility is not granted to any person because of the said person’s effort, neither is there any recommendation or interference in the choosing of a Nabi. The potential Nabi has no knowledge whatsoever of what is going to happen. The Qur’an states in reference to Nabi Muhammad AS in Surah 42 Verse 52:

52 And thus^a did We reveal to thee an inspired Book^b by Our command.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ
أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ

Thou knewest not what the Book was, nor (what) Faith (was), but We made it a light, guiding thereby whom We please of Our servants. And surely thou guidest to the right path —

وَلَا الْإِيمَانَ وَ لَكِنْ جَعَلْنَاهُ نُورًا
تَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا
وَ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٥﴾

The revelation of Allah's Rahmaaniyat as is further stated in Surah 55 Verse 1:

- 1 The Beneficent
- 2 Taught the Qur'an.^a

الرَّحْمَنُ ﴿١﴾
عَلَّمَ الْقُرْآنَ ﴿٢﴾

And in Surah 17 Verse 82 the Qur'an is referred to as a Mercy-Rahmat:

82 And We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the wrongdoers.^a

وَ نُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ
رَحْمَةٌ لِّلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ
إِلَّا خَسَارًا ﴿٨٢﴾

When it is said that Allah establishes the programme of Creation then what it means is that it is the manifestation of the Rahmaaniyat and Raheemiyat of Allah through which the nourishment and the needs of all creation are provided; But when man uses this remark then it relates to him taking into his control the attributes that would allow him to shower the Mercy of these attributes on the rest of mankind so that their development continues according to the programme of Allah.

30 It is from Solomon, and it is in the name of Allāh, the Beneficent, the Merciful:

إِنَّهُ مِنْ سَلِيمٍ وَ إِنَّهُ بِسْمِ
اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

31 Proclaiming, Exalt not yourselves against me and come to me in submission.

إِلَّا تَعْلُوا عَلَيَّ وَ أَتُونِي مُسْلِمِينَ ﴿٣١﴾

32 She said: O chiefs, advise me respecting my affair; I never decide an affair until you are in my presence.

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي
مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾

33 They said: We are possessors of strength and possessors of mighty prowess. And the command is thine, so consider what thou wilt command.

قَالُوا نَحْنُ أَوْلَا قُوَّةً وَ أَوْلَا بَأْسًا شَدِيدًا
وَ الْأَمْرُ إِلَيْكَ فَانظُرْ مَاذَا تَأْمُرِينَ ﴿٣٣﴾

34 She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low; and thus they do.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً
أَفْسَدُوهَا وَ جَعَلُوا أَعزَّةَ أَهْلِهَا أَذِلَّةً
وَ كَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

35 And surely I am going to send them a present, and to see what (answer) the messengers bring back.

وَ إِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنظُرْهُ
بِمَا يَرْجِعُونَ ﴿٣٥﴾

36 So when (the envoy) came to Solomon, he said: Will you help me with wealth? But what Allāh has given me is better than that which He has given you. Nay, you are exultant because of your present.^a

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ
بِمَالِي قَمَا أَتَى اللَّهُ خَيْرٌ مِمَّا أَتَيْتُمْ
بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

37 Go back to them, so we shall certainly come to them with hosts which they have no power to oppose, and we shall certainly expel them therefrom in disgrace, while they are abased.

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ
لَّا قِبَلَ لَهُمْ بِهَا وَ لَنُخْرِجَنَّهُمْ مِنْهَا
أَذِلَّةً وَ هُمْ ضَعُفُونَ ﴿٣٧﴾

The story of Sulaiman AS in the Qur'an in Surah 27 Verses 30-37 illustrates quite clearly that hunger for a kingdom, results in bloodshed and terror as war is the necessary evil of hunger after kingdoms. This is not the story of any one power on earth. Sulaiman AS specifically stated that he is unlike other rulers for he had the *Wahi* from Allah whereas the queen of Saba' had wealth and wanted to win Sulaiman AS over with it. The army of Sulaiman AS was in effect a conduit to spread the Rahmaaniyat and Raheemiyat of Allah on earth according to the limits he had control over. Unlike Nabi Muhammad AS who was sent as a Mercy unto the whole of mankind (creation). Surah 21 Verse 107:

107 And We have not sent thee but as a mercy to the nations.^a

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

The Correct Meaning of Rahm (Mercy) From the Qur'an

In the exposition of Raheemiyat the concept of "mercy" is within it and there is need to clarify this issue from the Qur'anic point of view as opposed to common usage amongst men in which there is a fundamental difference. The common usage has been made popular through the Christian concept "mercy" and even Muslims fell prey to it via the doctrine of "spiritualism" or Tassawuf. The Christian belief is that every human child is born with the sin of the original parents, being Adam and "Hawwa", "original sin". No matter what man does he cannot cleanse himself of this original sin; thus it is natural that no person will ever through his own effort reach Jannah.

When Allah saw the "sorry state" that man was in; "He felt sorry for man" and in his state of almost despair sent His "only begotten son" to earth so that his enemies would crucify him and thus his blood becomes the source of salvation (kaffarah) for man. Thus the doctrine spread amongst all that only the "Mercy" of Allah can save man from hell. There is no "Mukafat-e-Amal" or cause and effect. According to St. Paul salvation is only through believing in Salvation and the "gift" from Allah. Thus the Christian doctrine of "God is Mercy" and "God is Love"; and translations of

الرَّحْمَنُ الرَّحِيمُ as Compassionate and Merciful denotes the "Merciful God" and the Allah that feels sorry for His Creation-man. But the Qur'an postulates the concept of Mukafat-e-Amal; "The entire system of *Deen* (way of life according to Qur'an) is based on the principles of the law of *Mukafat*: in fact, the entire universe revolves around this system. *Allah* has laid down an unalterable dictum: every action in this universe has a previously decided or determined effect. (as opposed to taqdeer, destiny, Karma etc). This is *Mukafat*.

For instance, if a kettle full of water is heated, the water at a certain degree of temperature would get warm, start boiling and then turn into vapour. Or if a human being takes poison he would die. This law of *Allah* prevalent in the universe does not change, Surah 48 Verse 23; Surah 17 Verse 77 and Surah 35 Verse 43:

77 (This is Our) way with Our messengers whom We sent before thee, and thou wilt not find a change in Our course.^a

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

43 Behaving proudly in the land and planning evil. And the evil plan besets none save the authors of it. So they wait for naught but the way of the ancients. But thou wilt find no alteration in the course of Allāh; and thou wilt find no change in the course of Allāh.

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ
وَلَا يَحِثُّ الْمَكْرَ السَّيِّئِ إِلَّا يَأْهُلُ بِهِ
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا
وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

It is normally argued that *Allah* is All Powerful and the above concept contradicts His Absolute Authority. This contention is not correct. The restriction that the law made by *Allah* is not changeable, is imposed by Him voluntarily upon Himself and not by any outside authority and secondly when He was making this law, there was no compulsion on Him. The whole beauty and the force of this law lies in its permanence and changelessness. The authority which changes the law every now and then, or as and when it desires, particularly for the sake or benefit of either his own self or others is most undependable and unstable. *Allah* says that His "promise" is absolutely true, Surah 28 Verse 13, and He would never back out of it Surah 3 Verse 8:

13 So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that

قَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ وَ لَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ

the promise of Allāh is true. But most of them know not.^a

حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

8 Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee; surely Thou art the most liberal Giver.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ
أَنْتَ الْوَهَّابُ ﴿٨﴾

9 Our Lord, surely Thou art the Gatherer of men on a day about which there is no doubt. Surely Allāh will not fail in (His) promise.^a

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ
فِيهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾

Human life has two aspects: the physical and the "spiritual" or personality. The *Nafs* side is one that is more than physical, which may be called his "Self or prsonality."

The physical side is governed by physical laws. In this respect, he is more or less at par with animals, i.e., eating, sleeping, falling sick, procreating and ultimately dying. His knowledge or intention makes no difference in this respect. For instance, if a person puts his finger in the fire, it would get burnt whether he puts it knowingly or unintentionally. The fire has this effect equally on rich, poor, black or white, minor or major, insane or highly intelligent, *Momin* or *Kafir*. Again it is not possible that one can get away from this pain by giving some bribe or by bringing some recommendation of a higher authority, nor is it possible that he can transfer the pain to someone else. However, Almighty *Allah*, Who has made this law, has also devised ways and means to get rid of the pain by using a particular ointment or medicine.

The other aspect of physical life is that since man is a social animal, the society has to frame certain laws to regulate his conduct. This is done so that there is peace and order in the society, and the society has the right to punish whoever violates the law. It is, however, possible that at times the culprit is not identified, or even after identification escapes the law on account of insufficient evidence or undue influence, and continues enjoying the benefits of ill-gotten wealth.

The spiritual aspect of every human being is a "Personality" or a "Self" which is directly and indirectly affected by all his actions. He cannot simply get away by false pretence or clever deed. For this, no police prosecutor or court is required to investigate, prove or announce punishment. The deeds affect his "Self" automatically and this effect is not washed away even by his death - the "Self" carries it over to the life Hereafter. Noble deeds strengthen and misdeeds weaken or disintegrate it and accordingly he finds his positions in the life Hereafter.”

(Refer article on Mukafat-e-Amal that details this concept)

It must be remembered that that Allah who has created, according to His immutable law, that fire will always burn, has also given man, through the ability to manufacture medication that would cure the torment and pain of fire (this is also His Law). This is His **رحمت** or Mercy and not the Christian or Tasawwuf concept of mercy. This is **توبه**

What is Taubah



A simple illustration would explain the meaning of **توبه** very clearly. “Assuming one is travelling to a particular town or city “A”. Along the journey the traveller takes an incorrect fork or turning; after a while he realises his folly and realises through the advice of someone or through some signpost on the road, that the road he is on is incorrect and that he has to return to the crossroad that led him astray. Two things are observed here: one that the traveller does not continue on the incorrect road when realisation reaches him, and two is that one needs to return from whence the incorrect road commenced. This returning in Arabic is called **توبه**. The third point to note is that from the crossroad the correct road must be taken, “this is the turning to good deeds”. All this is according to the law of Mukafat of Allah and the ability to return to correctness is the Raheemiyat of Allah.

The concept of **توبه** does not appear in the doctrine of Judaism and amongst the Christians the concept is to release deeds from the contamination of incorrectness. Amongst the Hindus deeds result in reincarnation into a higher being or a lower being. This separateness from the Law of Allah or His Raheemiyat the Qur’an refers to “Kufr” in Surah 12 Verse 87:

87 O my sons, go and inquire about Joseph and his brother, and despair not of Allāh’s mercy.^a Surely none despairs of Allāh’s mercy except the disbelieving people.

يَبْنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَآخِيهِ
وَلَا تَايَسُوا مِنْ رَّوْحِ اللّٰهِ اِنَّهٗ لَا يَآيَسُ
مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿٨٧﴾

And another translation:

°(86-87)·The father·replied:·“I·say·nothing·to·you·I·am·only·bewailing·unto·Allah·my·great·distress·and·sorrow·and·I·know·from·Him·what·you·do·not·know·O·my·sons,·go·and·search·for·Joseph·and·his·brother·and·do·not·despair·of·Allah’s·Rahmat·-·none·but·the·Kafiroon·do·that.”°¶

Both translations refer to **مِنْ شَوْحٍ** as the Mercy of Allah; and those who despair of it, will be amongst the **الْكَافِرُونَ**, the Kafiroun, as rejecters and those who hide the Truth. In opposition to such people in Surah 39 Verses 53 to 55 Allah states:

53 Say: O My servants who have been prodigal regarding their souls, despair not of the mercy of Allāh; surely Allāh forgives sins altogether. He is indeed the Forgiving, the Merciful.^a

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى
اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ
اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا اِنَّهٗ
هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

54 And turn to your Lord and submit to Him before chastisement comes to you, then you will not be helped.

وَ اَنْيُبُوْا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ
مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ الْعَذَابُ ثُمَّ
لَا تُنصَّرُوْنَ ﴿٥٤﴾

55 And follow the best^a that has been revealed to you from your Lord before chastisement comes to you all of a sudden, while you perceive not—

Those who have taken the incorrect road, “do not despair of the Mercy of Allah”:

لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللّٰهِ the condition being that one needs to follow that which Allah has revealed of the “best”. Whenever one realises that the incorrect road has been taken then:

وَ اَنْيُبُوْا اِلٰى رَبِّكُمْ , “turn to your Nourisher”; and “wholeheartedly accept His Law”: **وَ اَسْلِمُوْا لَهٗ** and thus save yourself from the impending chastisement and doom.

The above explanations illustrate that turning towards good from evil corrects the situation towards good and evil consequences are reduced; as stated in Surah 11 Verse 114:

114 And keep up prayer at the two ends of the day and in the first hours of the night. Surely good deeds take away evil deeds. This is a reminder for the mindful.^a

وَ اَقِمِ الصَّلٰوةَ طَرَفِيْ النَّهَارِ وَ رُلُقًا
مِّنَ اللَّيْلِ اِنَّ الْحَسَنٰتِ يُوْدُّهُنَّ
السَّيِّاٰتِ ذٰلِكَ ذِكْرٰى لِلذَّاكِرِيْنَ ﴿١١٤﴾

This is how the **رحمت**, Mercy of Allah is part of the concept of Mukafat-e-Amal.

37 Then Adam received (revealed) words from his Lord, and He turned to him (mercifully).^a Surely He is Oft-returning (to mercy), the Merciful.

فَتَلَقٰٓى اٰدَمَ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ
اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾

The Rahmat  of Allah is ever present and when man turns  towards the Law of Allah, he will find that the consequence would be the continuous active Mercy of Allah that will lighten his burden and prevent him from the wrong.