

## Will of Allah According to His Amr-Plan Contextualised by Shaikh Abdool Aziz Shaikh

Although above means “to intend” most scholars have not differentiated between *mashiyat* (will) and intent: both differ, however, as *mashiyat* (will) means to invent or create and intend means to want.

According to Raghīb that “الشَّيْءُ” (*ash-shaiyi*) can be used for anything which is present, whether it is present physically or otherwise. “شَيْءٌ” (*shaiyi*) can also be used for anything which can be known about or about which some news can be given.

Scholars have argued much as to what are things that *shaiyi* can be used for; some even say that things which are hidden or latent can also be said to be *shaiyi*, but we will not go into the academic discussion here because the Qur’an is not academic.

“شَاءَ” (*sha’a*), “يَشَاءُ” (*yasha’u*), “شَيْئًا” (*shaiya*), “مَشِيئَةً” (*mashiyah*): to intend.

The Qur’an has said at various places: Surah 2 Verse 20: [٢:٢٠] إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Moreover, if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things. (innal laha ala kulli shaiyin qadeer); Here *shaiyi* means thing, or matter, or issue or affair: In Surah 2 Verse 48 It is stated:

وَأَنْفُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ  
[٢:٤٨]

Then guard yourselves against a day when one soul shall not avail another for anything nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

It must be understood as to what is meant by Allah’s *Mashiyat* (or will): we think that for Allah to have power over all things is that He acts without any **law or rule** like a despot or that He may grant estates if He is happy, and annihilate a whole village if he is angry at something. (Allah forbid); According to Taj and Muheet & Raghīb To say that Allah is All Powerful does not convey the correct meaning; **Allah’s Will does not mean that it is exercised without any law or rule** (or justification). It is scientific observation that everything is bound by the system of **cause and effect**; but if we go backwards, in time, from this point, a point will surely come in the past when we will have to acknowledge that there is some effect which has no discernible cause; this is the point where everything in the Universe and the Universe itself began according to purely Allah’s Will and this is Planning or Amr; if somebody inquires as to why and how this Universe was created by Allah, he can only be answered that all this was made as per Allah’s Will – *Mashiyah*; at this point, as we believe, His Will is not restricted or bound by any law or rule ( the law and rule is as he Willed). This is in line with Surah 36 Verse 82:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ [٣٦:٨٢]

Verily, when He intends a thing according to His plan (Amr), His Command is, "be", and it is! (innama amruhu iza arada shaiya un yaqula lahu kun fayakoon). At this point Allah says “Be”, and the thing comes into “being”, ‘say’ does not mean that Allah utters the words from his mouth, **He simply intends and that thing starts being created.**

When we observe we find that everything in the Universe follows a certain Law or Rule; at this point Allah has **subjected everything to certain Laws**, as stated in Surah 33 Verse 38:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَفْقُورًا [٣٣:٣٨]

There can be no difficulty to the Nabi AS in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. **And the command of Allah is a decree determined** (wa kaana amrullahi qadaran maqdoora).

Here everything starts following the law that Allah has made for these things in the first phase of creation (Amr-Planning); And further in Surah 65 Verse 3:

وَيَزُرُّهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا [٦٥:٣]

And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. **For Allah will surely accomplish his purpose; verily, for all things has Allah appointed a due proportion** (qad ja'alal laahu likulli shaiyi qadra).

Allah has fixed a law or rule or standard for everything; all these Laws of nature have been made by Allah: but He has decided not to interfere in them, Surah 33 Verse 62:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا [٣٣:٦٢]

(Such was) the practice (approved) of Allah among those who lived aforeside: **No change wilt thou find in the practice (approved) of Allah** ( lun tajida lisunnatil lahi tabdeela), meaning, "you will never find change in Allah's rules" here Allah's **mashiyat** or **Will** would mean the Laws that are being followed in the entire Universe; and nothing in the Universe has the power to go against these Laws; the first phase (of creation) in which all Laws were created by Allah as per **His Will alone**, is out of our comprehension and we can and do not know anything about it; whatever we can learn about Allah is through studying these Laws which are at work in the Universe, in other words, this phase of Allah's Will can be understood by us through knowledge and experience of His Creation.

Allah has given man the power to obey or disobey the Laws that have been created for his life, as Stated in Surah 18 Verse 29:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِنَّ سُرَادِقُهَا ۗ وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا [١٨:٢٩]

Say, "The truth is from your Lord": Let him who **will** (choice) believe, and let him who **will (choice)**, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on! (faman sha'a fal yu'min wa man sha'a fal yukfur), Meaning, whosoever wishes can adopt the path of Eiman (or Belief) and whoever wants can choose kufr(denial), i.e. contrary to other creations in the Universe man can exercise the right to obey or disobey the Laws that have been made for him, but at the same time he has been told that while he can indeed choose which ever way he wants, he has no power over the results or consequences; the result of every deed will be as has been created by Allah, according to His Law, i.e. good result for good deeds and bad result for bad deeds; for instance man can choose between eating poison and sugar but he cannot create the result eating sugar while eating poison; the Laws as to which deed will produce what sort of results have been given to man through the Wahi according to the Law put in place during the stage of Amr, which today are safe in the Qur'an; so when man wants to understand something about Allah, he will have to understand the Laws of nature (fitrah) along with the Laws created for him; when man deliberates on both these Laws then can he get to the truth that both these Laws are actually branches of the same tree.

Wherever in the Qur'an has been said "ma yasha'a" i.e. 'As Allah wills', it will have to be seen with reference to the context as to which phase of His Will is being talked about: to take the same meaning everywhere would create confusion due to which one may wrongly believe that it is the Qur'an which

is contradictory! The Quran does not have any contradiction; our own **lack of understanding** creates the confusion and contradiction; the Qur'an also says at one place: yahdi mun yasha, clearly means that Allah gives guidance to whosoever so wishes, as stated in Surah 2 Verse 142:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۗ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ [٢:١٤٢]

The fools among the people will say: "What has turned them from the Qibla to which they were used?" Say: To Allah belong both East and West: He guides whom He will to a Way that is straight. (mun yasha) meaning whichever that person wants; but if it is taken to mean whoever Allah wishes (as is generally done) **then it would mean that guidance from Allah is received by whoever He wants**; Surah Ma-idah says-Surah 5 Verse 16:

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ [٥:١٦]

Wherewith Allah guides all who seek His good pleasure to ways of peace and safety, and He leads them out of darkness, by His will, unto the light,- guides them to a path that is straight ( yahdi behillahu manit taba'a rizwaanahu). Allah grants guidance through this Qur'an to anybody who wants to follow His Laws; the Verse is very clear, that the **guidance will come from Allah no doubt, but the initiative will have to be man's**, i.e., he must want it, if man follows Allah's Laws then he will get guidance to the right path but if he rejects them or goes against them then he will definitely meet destruction, as stated in Surah 61 Verse 5:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُلُونَنِي وَقَدْ تَعَلَّمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۗ فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ [٦١:٥]

And remember, Moses said to his people: "O my people! why do you vex and insult me, though you know that I am the Messenger of Allah (sent) to you?" **Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors**

(falamma zaaghu azaaghallahu qulubahum): meaning, when they adopted the crooked ways (wrong ways) then their hearts were also turned.

This fact has been displayed or clarified in another way: the Bani Israel said give us a Commander: Allah appointed Taloot as the commander; the Bani Israel objected to his appointment as they thought there was no outstandingness as to wealth; the Nabi told them that Taloot was selected because of sagacity and bodily strength, i.e. they were told in other words that **Allah's selection is not random**, but well thought out and as per His Law: whatever is received by anyone is because he deserves it, as explained in Surah 2 Verse 247:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۗ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۗ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۗ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ [٢:٢٤٧]

Their Nabi said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Grants His authority to whom He pleases. Allah cares for all, and He knows all things." ( wallahu yu'ti mulkahu munyasha), power and statehood is received from Allah according to his law of mashiyat (His Will or certain Plans), not blindly: this also clarifies the meaning of Surah 3 Verse 25:

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ [٣:٢٥]

But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or) injustice?

(Aali Imran's ayat which says- tu'til mulka mun tasha-u wa tanzi-ul mulka mimman tasha), Receiving power and statehood and losing them depends on Allah's mashiyat (Allah's scheme or Will according to His Amr); that is all this happens according to a Law which is based on the principle that he who deserves power and authority to rule, gets it, according to Surah 21 Verse 105:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ [٢١:١٠٥]

Before this We wrote in the Psalms, after the Message (given to Moosa), My servants, the righteous, shall inherit the earth i.e. he who loses this capability loses them.

The above explanations show that there are three phases of Allah's **Mashiyat (or Will or Scheme and Plan)**:

1) The first phase in which Laws for all things are created and everything is created according to His Will and Law or as He sees fit. We cannot comprehend anything about this phase.

2) The second phase is that of the external Universe where everything is bound to follow the Laws made for it. **These do not change ever**. Man can find out (he has been given the capability) about these Laws by deliberation.

3) The third phase is that of the human world. In one part of his life, (the physical part) the same Laws apply as to other things in the Universe: but on the human level the Laws that he needs, are given through the Wahi (i.e. through Divine Revelation – in the Quran), these Laws too are not changeable but man, contrary to other things in the Universe, has been given the right (power) either to follow them or go against them (Man has Choice); but the results of his deeds, whatever they may be, will definitely be according to his deeds i.e. good results for good deeds and bad results for bad deeds (as per Allah's Will & Law); this is what is known as the turn of events, law of nature, or Makafa-e-Amal (Cause and effect), which too is **not changeable**.

This is what is meant by Allah's Mashiyat (**or Will**), do note that the space in which man has been given freedom to choose, is never interfered with by Allah, as stated in Surah 41 Verse 40, in which he has been told:

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ اْعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ [٤١:٤٠]

Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He sees (clearly) all that you do (imalu ma shey'tum), in this phase (part) do as you wish (do as you will); We will not interfere, although the results of whatever you do will be according to the Laws of nature, as above (innahu bima ta'miloona baseer),

There is one Verse-ayat which causes confusion because of its right meaning not being explained, Surah 76 Verse 29:

إِنَّ هَذِهِ تَذْكَرَةٌ ۗ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا [٧٦:٢٩]

This is an admonition: Whosoever will, let him take a (straight) Path to his Lord (inna haazehi tazkiratun faman sha-at ta-khaza ila rabbehi sabeela), this noble Qur'an is a reminder, and anyone who wants may obey Allah: up to this point the meaning is very clear, i.e. the Wahi has been given by Allah, now whosoever wants can adopt the way suggested by the Wahi and whoever wants can adopt

some other way; ahead it is stated, in Verse 30:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا [٧٦:٣٠]

But you will not, except as Allah wills-according to His plan; for Allah is full of Knowledge and Wisdom (wama tashaoona illa un yasallah), this is usually translated to mean “and you cannot want that which Allah does not want i.e. which he wants, this meaning is not only contradictory to what has been said before but it also demolishes the entire structure of human freedom; this would mean that whatever you wish is not your own decision but Allah makes you do what he wants; and that Man is helpless in this regard. Aside from Surah Dahar, similar ayat has also appeared in Surah Mudassar Surah 74 Verses 54 to 56:

كَلَّا إِنَّهُ تَذَكَّرٌ [٧٤:٥٤]

Nay, this surely is an admonition:

فَمَنْ شَاءَ ذَكَرْهُ [٧٤:٥٥]

Let any who **will**, keep it in remembrance!

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ [٧٤:٥٦]

But none will keep it in remembrance except as Allah **Wills**, He is the Rabb of Righteousness, and the Lord of Forgiveness. And also Surah Takweer 81, Verses 28 to 29:

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ [٨١:٢٨]

(With profit) to whoever among you **wills** to go straight:

﴿٢٨﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ [٨١:٢٩]

But ye shall not **will except as Allah wills** – according to His Laws,- the Cherisher of the Worlds (Ma tashaoon) means ‘you do not want’, **but according to the Arabic grammar, it also means no, do not do it**, the speaker wants that it may so happen: or the speaker wants to avoid a direct order (and wants the other to do what he wishes), or says this in order to instigate the other (to do it), because the one spoken to does not want to belie the speaker.

Zamkhashri has explained this point in his book Kishaaf: Surah Baqara says 2:83:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ [٢:٨٣]

And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in Salah-prayer; and practice regular Zakah. Then did you turned back, except a few among you, and ye backslide (even now) (wa iz akhazna misaaqa bani Israeela la ta'badoona illal laaha wa bil waledeeni ehsaanaw wa zil qurba wal yatama wal masakini wa qulu lin naasi husna), here **la ta'badoon** does not mean a negative, the translation of the Ayat-Verse is, “when we made the Bani Israeel agree that they will not worship anyone except Allah, and be in good behavior with parents, and orphans and needy, after that it is said “be nice (kind) to people, the news here meaning is in the negative, like, tazhabu ila fulanan: taqulu lahu kaza: here ‘tazhab’ and ‘tazaru’ are pronouns but they mean ‘do it’, it is further written that wahuwa mun ablagh min sareehil amri wan nahi: then he writes that this style is more effective than giving a direct order to do or not to do. There are other examples too of this style in the Qur’an, for instance, in the same surah Baqara 2 Verse 272 it is stated:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنفُسِكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ [٢:٢٧٢]

It is not required of you (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleases. Whatever of good you give benefits your own souls, and you shall only do so seeking the "Face" of Allah. Whatever good you give, shall be rendered back to you, and you shall not Be dealt with unjustly (wama tunfiqoona illab tigha-a wajhillaah), this too means ‘do not spend, excepting in the way of Allah’.

In the light of these explanations, the meaning of **wama tashaaona illa un yasha**, Allah becomes clear, i.e you should homogenize your intent with Ours i.e. you should live according to Our principles, and we want you to live according to our principles, Surah Zumr says: inn takfaru wa innal laaha ghaniyyun unkum, if you go against His Laws (what harm can you bring to Him- nothing) He is not dependant on you at all: wala yarza li-ibaadehil kufr wa inn tashkaru yarzahu lakum: Surah 39 Verse 7 but he does not like kufr (denial) from his Servants (slaves or followers):

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ [39:7]

If you reject (Allah), Truly Allah has no need of you; but He likes not ingratitude from His servants: if you are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life), for He knows well all that is in (men's) hearts.

He wants you to be thankful. As such a man must willingly accept and homogenise with Allah's Will or **mashiyat**. Surah 40 Verse 41

**40** Those who distort Our messages are not hidden from Us. Is he then who is cast into the Fire better or he who

comes safe on the day of Resurrection? Do what you like, surely He is Seer of what you do.

إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۗ  
إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا  
يَحْقُقُونَ عَلَيْنَا أَقْسَمَ يُلْقَىٰ فِي النَّارِ  
خَيْرٌ أَمْ مَن يَأْتِيَ آمِنًا يَوْمَ الْقِيَامَةِ  
إِعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ

Very ably explained as: Ask them, “Is the one who is cast into the burning chastisement better than the one who shall remain secure and safe from all calamities on the Day of Judgment?” Keeping this point in mind, do whatever you like. (You can select any path you like as there is no compulsion on you; but understand that) Allah's Law of *Mukafat* is ever-seeing and watches over everything you do. The result would be compiled according to the path of life you choose. To distinguish between the right and wrong paths is Our job; and it is up to you to select one of these paths for yourself. The results of whatever path you choose will be compiled according to our Law of *Mukafat*. You do not have any control over this.

Chapter 76

**29** Surely this is a Reminder: so whoever will, let him take a way to his Lord.

إِنَّ هَذِهِ تَذْكِرَةٌ ۗ فَمَن شَاءَ اتَّخَذْ  
إِلَىٰ سَرِيحِهِ سَبِيلًا ۗ

**17** And our duty is only a clear deliverance (of the message).

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ۗ