

Here the Ummah of the Prophet (S.A.W) pray to Allah and ask Him not to place on them a burden like He placed on the previous nations. There are at least two meanings that this part of the ayah gives as well. One meaning is that we are asking Allah not to give us laws as difficult as He gave to the previous nations. Allah legislated many difficult laws for the nations before us and here we ask Him not to give us laws that are as difficult as those. For example we know that the children of Israil were given several difficult laws. They could only make their prayers in a temple, and whenever there was an impurity in their garment, they had to completely cut off the piece of the garment where the impurity was. In comparison to this Allah has given us much more lenient laws. Allah has made the entire earth a masjid for us to pray in, so wherever we are when the time for prayer comes we can pray. We do not need to go and look for a masjid when the time for prayer comes, but we can pray wherever we are. Similarly Allah has legislated that whenever some impurity falls on our garment we do not need to cut of the entire piece of that garment but we can simply wash that garment and it will be considered pure once again.

Donot Burden beyond our Reach

”رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهِ“

"Our Rabb do not place on us a burden that we do not have the strength to bear".

Allah already promised us that He would not lay on us a burden that is more than we can bear so why is that we once again ask this of Allah? We should all realize how weak we are, and how desperate we are for the Love and Mercy of Allah. We should all beg and pray to Allah to give us as light and as easy a burden as possible, and at the same time we should rush to fulfill all of our duties and responsibilities to the best of our ability. Even though we ask Allah to make this test easy for us we should not make it easy on ourselves. We have to strive in it to the best of our ability. After all it is a test, even if it has been made easy, it is a test, so we must make the effort.

Request for Fogiveness, Salvation and Mercy

”وَاَعِزَّنَا مِنَّا وَارْحَمْنَا اِنَّكَ سَوْدُنَا“

ISLAMIC EDUCATION

Deserving of What Has Earned

”لِكُلِّمَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ“

"For it is what it has earned and against it is what it has deserved"

For every soul will be all of the good deeds that it has earned, and against it will be all of the evil deeds that it has deserved. The language of the ayah gives the meaning that the good deeds are what you strive to achieve, but you do not need to strive to achieve your bad deeds but they come to you and they attach themselves to you. They come to you because of the sins that you do.

Punish On Mistake

”رَبَّنَا لَا تَوَاضِعْنَا رَانَ تَسِيئِنَا اَوْ اَنْطَانَا“

"Our Rabb do not punish us if we forget or if we make a mistake"

We already mentioned how Allah had decreed that He would not punish us if we do an act of disobedience by mistake or by forgetfulness. But Allah did not have to make such a Decree. If Allah wanted, He could have punished us even for those actions that we did by mistake and for those actions that we do by forgetfulness. We are the complete property of Allah and He can do with us whatever He pleases. How can a Master ever be questioned about what He does with His property? It was only part of His Love and Mercy for us that He chose not to punish us for our forgetfulness and for our mistakes. So we should always be praying to Allah to grant us His Love and Mercy. We have to beg Allah not to punish us when we make mistakes and when we forget.

It is natural for the human being to make mistakes and even sin, for human beings are created weak imperfect. This is so because of the saying of Messenger of Allah (S.A.W): "Allah has forgiven mistakes, forgetfulness, and what is due to compulsion from my Ummah." (Tibrani)

O Allah do not burden us like before

”رَبَّنَا لَا تَجْمِلْ عَلَيْنَا اَصْرًا كَمَا جَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا“

"Our Rabb do not place on us a burden like you placed on those before us"

Beliefs of Islam

“كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ”

“Every single one of them believes in Allah and His angels and His books and His messengers”.

Allah is the One Who tells us what to believe in through the Message that He sends to us. Allah sends that Message through the angels in books that are conveyed to us by the messengers.

“مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ”

“The one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets” (Al-Baqarah: 177)

This is the path that revelation takes in order to reach us. So our belief in each of these is the foundation of our belief in everything else. Notice also how Allah reminds us that the angels, the books, and the messengers all belong to Him. This is because this Message is from Allah, and everything else are merely intermediaries that bring us the Message from Him. So even though our belief has been conveyed to us by a messenger who brought a book that was given to him by an angel, the source of our belief is still Allah. This is why we must believe in everything that is in this Qur'an with utmost certainty.

No Difference between Messengers

“لَا نَفْرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ”

“(They say) we do not differentiate between any of His messengers”.

In this part of the ayah Allah relates to us the speech of the believers. Allah shows us how the believers are those who not only believe in the messengers, but they also do not make any distinction or differentiation between any of the messengers. We believe in all of the messengers equally as being from Allah so what right do we have to and messengers are from Allah so what right do we have to differentiate between them? Who are we to say that we will accept some of them and reject others? No, rather we believe in all of the

Allah and His angels and His books and His messengers, (they say) "we do not differentiate between any of His messengers", and they say "We hear and we obey, Your Forgiveness our Rabb, and to you is the journeying".

Explanation: In this Surah, Allah has given us several important rulings that serve as the foundation of our servitude to Him and He has given us several important lessons that we can learn from the previous nations who came before us. There are rulings in this Surah concerning the pillars of our Din including the prayers, fasting, spending in charity and the pilgrimage. There is also much mention of da'wah and jihad, as well as laws pertaining to the family life and marriage. So we see how this Surah establishes the foundations of our Din. However, as Allah ends this Surah, He brings our attention back to Himself, because in the end He should be all that matters in our life.

Believes of Messengers:

“أَمَّنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ”

"The Messenger believes in all that was revealed to him from his Rabb".

The Holy Prophet (S.A.W) believed in every single thing that was revealed to him (S.A.W) by Allah. Allah created the human being to know Him, to believe in Him and to serve Him, and Allah made the Holy Prophet (S.A.W) as the perfect model that all humans can emulate if they want to fulfill this purpose of their creation. Now there is nothing that is more important than Iman or certain belief in Allah, and if we want to have the most perfect Iman then the Holy Prophet (S.A.W) is the best of examples for us to follow.

Then Allah says "and (so do) the believers". Here Allah praises all of the believers by linking their belief to the belief of the Holy Prophet (S.A.W). Even though none of us will ever reach the certainty of belief that the Holy Prophet (S.A.W) had, Allah still connects our belief with his (S.A.W)'s belief because of His's Love for us and also because the Prophet (S.A.W)'s love for us.