

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ  
إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ  
وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانُكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ  
اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ  
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ  
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا  
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا  
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

### last two verses of surah Baqarah

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

### **Surah Baqarah Last 2 Ayats Text Form - Quran Transliteration**

285. Amana a/rasoolu bima onzila ilayhi min rabbihi wa almuminoona kullun amana biAllahi  
wamalaikatihi wakutubihi warusulihi la nufarriqu bayna ahadin min rusulihi waqaloo  
samiAAana waataAAana ghufraanaka rabbana wailayka almaseeru

286. La yukallifu Allahu nafsan illa wusAAaha laha ma kasabat waAAalayha ma iktasabat  
rabbana la tuakhiithna in naseena aw akhtana rabbana wala tahmil AAalayna isran  
kama hamaltahu AAala allatheena min qablina rabbana wala tuhammilna ma la taqata lana bihi  
waAAafu AAanna waighfir lana wairhamna anta mawlana faonsurna AAala alqawmi alkafireena

## **Surah Baqarah Last 2 Ayats tafseer**

285.. This verse outlines what one is required to believe in and what should be the distinguishing characteristics of one's conduct. They consist of the following: belief in God, in His angels, in His Books, in all His Messengers (instead of some rather than others), and in the fact that ultimately one will have to stand before God's judgement. These are the five fundamental articles of faith in Islam. Having accepted them, the only proper attitude for a Muslim is to cheerfully accept and follow whatever directives he receives from God. Instead of exulting in his moral excellence he should be humble and should constantly seek God's forgiveness and mercy.

286. Man's answerability to God is limited by the extent of his ability. If a man does not have the ability to do a certain thing, God will not take him to task for not having performed it. In the same way, if it is really beyond a man's ability to abstain from something, God will not blame him for having failed to abstain from it. It should be noted here that man will not be the final judge as to whether he had the ability to do something or not. Such judgement will be made by God alone.

\*339). This is the second fundamental principle of God's law of retribution. Every man will be rewarded for the services he has rendered, none will be rewarded for services rendered by others. The same applies to punishment. It is the one who is guilty who will be punished. It is possible, however, that if a man has initiated either good or bad practices, they will continue to affect people's lives. The resulting good and bad deeds of people will be reckoned either to their creditor against them, since they are clearly related to their efforts and actions. It is impossible, however, that a man should be either rewarded for an act of goodness or punished for an act of evil in which he has had no share - neither by intent nor practical action. The requital of facts is not transferable.

\*340). The prayer made here is that God should not subject them to the severe tests and the terrible persecutions and hardships undergone by their predecessors. It is God's law that those who commit themselves to follow Truth and righteousness are subjected to severe tests and tribulations, and it is a believer's duty to meet them with patience and fortitude. At the same time, the believer should always pray that God may make it easy for him to follow the path of Truth and righteousness.

\*341). Believers pray to God not to place upon them a burden beyond their capacity of endurance, and to subject them only to those tests from which they may emerge triumphant. May it not happen that the hardships are too much for them to bear, and that their feet falter and are turned away from the path of righteousness,

\*342). In order to appreciate fully the spirit of this prayer, one should remember that these verses were revealed on the occasion of the ascension of the Prophet, a year before his migration to Madina. At that time the struggle between Islam and unbelief had reached its climax. Not only in Makka, but throughout the Arabian peninsula, there was no place where the lives of those who wished to follow the religion of God had not been made extremely difficult. In these circumstances the Muslims were told in what manner they ought to pray to their Lord. It is obvious that if the bestower himself tells one how to present one's request, the granting of the request becomes virtually assured. Hence, this prayer greatly strengthened the hearts of the Muslims. Moreover, this prayer implicitly taught the Muslims not to allow their feelings to flow along undesirable channels. They should instead mould them into a prayer to their Lord.

Think of the heart-rending cruelties to which the Muslims were subjected merely because of their devotion to Truth, and then turn to the contents of this prayer, where there is no trace of bitterness against the enemies. Consider the physical afflictions and material losses which the Muslims suffered, then note how this prayer does not contain the slightest hint of worldly ambition. Compare the wretchedness and misery of these devotees of Truth with the pure, exalted feelings with which this prayer is overflowing. This comparison will enable us to appreciate the nature of the spiritual and moral training provided to men of faith.