

Here Allah (ﷻ) tells us about the faith, submission and obedience of the Messenger (ﷺ) and the believers who were with him, and their asking Him for forgiveness. He tells us that they believe in Allah, His angels, His Books and His Messengers. This implies belief in everything that Allah has told us about Himself or that His Messengers have told us about Him, namely the attributes of His perfection and majesty, in brief and in detail, as well as the declaration that He is above being likened to His creation and is above any denial of His attributes and above all shortcomings. It also implies belief in the angels who are referred to in the texts in general terms and in detail, as well as belief in all the Messengers and Books. That in turn implies belief in everything that the Messengers have told us and everything contained in the Books of stories, commands and prohibitions. They (the believers) do not differentiate between any of His Messengers; rather they believe in all of them because they are all intermediaries between Allah and His slaves, so disbelief in one of them is disbelief in all of them, and is in fact disbelief in Allah.

﴿And they say: We hear﴾ what You have enjoined upon us and what You have forbidden to us

﴿and we obey﴾ You in that, and we are not of those who say: We hear and disobey.

Because people will inevitably fall short with regard to the rights of Allah and thus are in need of His forgiveness all the time, they say: ﴿Grant us Your forgiveness﴾ that is, we ask You for forgiveness for what we have done of shortcomings and sins, and to erase our faults ﴿and to You is the return [of all]﴾ that is, all creatures will return to You and You will requite them for what they have done of good or evil.



﴿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