

SURAH 3 – AL-IMRAN

VERSES 190-195

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Verse 190

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ

(are) surely Signs and the day (of) the night and (in the) alternation and the earth (of) the heavens (the) creation in Indeed

لِلأُولَى
الْأَلْبَابِ ﴿١٩٠﴾

(of) understanding for men

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Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

Verse 190

- ❑ The purpose of the Quran is to move **people's hearts away from indulgence with the world** towards knowledge of the truth.
- ❑ So, after long passages of laws and response to the accusations of the disbelievers, the Quran returns to the **illumination of hearts** with the remembrance of Allah and tawheed.
- ❑ Question: Allah mentions a similar ayah in Baqarah

2:164 vs 3:190

- Surah Baqarah has 5 more signs
- End with '*people who use their intellect*' vs '*men of understanding*'

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي

which and the ships and the day of the night and alternation and the earth (of) the heavens (the) creation in Indeed

تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ

water [of] the sky from Allah (has) sent down and what [the] people benefits with what the sea in sail

فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ

and directing moving creature every [of] therein and dispersing its death after (to) the earth thereby giving life

الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لِقَوْمٍ

for a people surely (are) Signs and the earth the sky between [the] controlled and the clouds (of) the winds



يَعْقِلُونَ

who use their intellect

2:164 vs 3:190

- ❑ Why Allah repeats verses:
 - ❑ Allah know the secrets of his book
 - ❑ Reminders
 - ❑ This book is a Qutbah not prose or poetry
- ❑ Why are there only two signs mentioned here? Why does one say «those of understanding» and the other say «people who think»?
 - ❑ Understanding is deeper level of thinking

Verse 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ

(of) the heavens (the) creation on and they reflect their sides and on and sitting standing Allah remember Those who

وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

(of) the Fire (from the) punishment so save us Glory be to You (in) vain this You have created not Our Lord and the earth



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Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

Verse 191

- ❑ After Allah mentions the evidences of **His existence**, **His power**, and **His wisdom** all of this being part of tawheed ruboobiyyah (tawheed of the power and creation of Allah)
- ❑ Allah mentions after that things to do with tawheed uboodiyyah (tawheed of worship).
- ❑ Iman and worship is of three types
 - ❑ The affirmation of the heart,
 - ❑ Words of the tongue
 - ❑ The actions of the body.

- «Who remember Allah»

- indicates towards the words of the tongue,

- «while standing or sitting or [lying] on their sides»

- indicates towards the actions of the body, and

- «give thought to the creation of the heavens and the earth»

- indicates the affirmation and faith in the heart.

- This covers all the aspects of worship a servant is supposed to do.

- Another interesting observation to note is that every person's journey starts with the tongue (Shahadah), then with actions of the body (like Salah), then full faith truly enters his heart after that.

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- ❑ «Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth»
 - ❑ Two opinions:
 - ❑ This refers to people always being in a state of zikr in every possible position a human can be.
 - ❑ "Remembrance" here refers to Salah. Meaning, they do Salah standing, and if unable, they do it sitting, and if unable, they do it lying on their sides. So, the meaning of the verse is that they **never abandon Salah** in whatever state they may be in.

❑ «and give thought to the creation of the heavens and the earth»

❑ Allah does not say give thought to Allah, but to the creation of the heavens and earth.

❑ That is because it is not possible to imagine Allah or describe him with anything more than what revelation has described.

❑ So, we give thought to the creation of Allah to understand his mercy and power from it, and we do not try to imagine Allah.

❑ Only we can understand the might of Allah is through His creations

□ «Our Lord, You did not create this aimlessly;»

□ Everything is created for a purpose.

□ We human were created to worship Him

□ «exalted are You»

□ The creation and all the signs cause us to know that Allah has done what He did with great wisdom and with a great power, and **this leads us to praise Him** saying Subhanallah.

□ This teaches us **how to make dua**. When we wish to ask Allah for something, we should preface it by praising him. Then, we should ask what we seek.

□ «then protect us from the punishment of the Fire.»

□Allah mentions that after all this reflection on the signs of his power and their remembrance on the tongue all the time in their life, they seek from Allah safety from the fire.

□«Our Lord, indeed, whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.»

□After asking Allah to save them from the fire, they describe the fire to elaborate on the importance and significance of their wish. **Why do they want to be saved from the fire?**

□From this, we learn another of the etiquettes of dua:

□ **Describe why we want** what we want and explain the importance of it.

□ This is also seen in the dua of Zakariyyah (AS) in Surah Maryam where he explains all the issues he is facing before asking for a son to solve them.

Verse 192

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ

for the wrongdoers and not You (have) disgraced him then surely (to) the Fire You admit whom indeed [You] Our Lord

مِنْ أَنْصَارٍ ١٩٢

helpers (are) any

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Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

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- ❑ «indeed, whoever You admit to the Fire - You have disgraced him and for the wrongdoers there are no helpers»
 - ❑ "Ikhzaa" has several meanings.
 - It could mean to be destroyed or to be disgraced.
 - Different levels of Ikhzaa apply to different people who enter the fire.
 - The disbelievers are completely destroyed since they will stay in it forever.
 - ❑ Some scholars have said
 - This verse shows that one of the major punishments of Hell is disconnection from Allah and disgrace in addition to the physical torture.
 - That is why the people in the dua mention the disgrace specifically, as that is what they fear the most from Hell.

Verse 193

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا

Our Lord so we have believed in your Lord Believe that to the faith calling a caller [we] heard indeed we Our Lord

فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

the righteous with and cause us to die our evil deeds from us and remove our sins for us so forgive

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Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.

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- Regarding the «caller», there are two opinions:
 - It is **Muhammad (SAW)**. The obvious opinion and it is of the majority. The phrase "calling to faith" indicates a human action.
 - **It is the Quran**. They claim it is like what Allah mentioned in Surah Jinn: «a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an. It guides to the right course, and we have believed in it.'»
 - Another evidence for this being stronger is that not everyone meets the Prophet, but everyone can hear the Quran and believe in it.
 - We can add a third:
 - It is also possible to say the «caller» is not anyone or anything specific but it refers to anything that called a person to Islam in any form. This may be supported by the fact that it is «a caller» rather than "the caller."

□ Question in «a caller calling to faith»: What is the purpose of saying "caller" than also saying "calling"? Why repeat the words and why not just say "caller to faith"?

□ This is to emphasize the importance and significance of the call that is being mentioned.

□ There is no caller greater than the caller calling to Iman, and Allah emphasizes this call by the repetition.

□ «and we have believed»

□ They mention their belief before making the dua which comes after.

□ This is another of the etiquettes of dua: we should mention our faith and good deeds and ask Allah to have mercy on us for them.

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- ❑ «Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.»
 - ❑ They ask Allah for three things: 1) forgiveness of sins, 2) removal of misdeeds, and 3) death with the righteous.
 - ❑ Their ask of forgiveness and removal of misdeeds seem almost the same. The scholars have understood this in several ways:
 - ❑ They both mean the same thing and they were only repeated for emphasis because making dua longer and more detailed is recommended.
 - ❑ The first refers to past sins, and the second refers to the future.
 - ❑ The "forgiveness" refers to those sins that need repentance and seeking of forgiveness, and the "removal" refers to those sins that are automatically removed by good deeds.
 - ❑ So: Forgive our sins that when we seek forgiveness for them and, even when we don't remember to seek forgiveness, remove our misdeeds through our good deeds. Allah says in another verse "Good deeds remove misdeeds."
 - ❑ The first refers to intentional sins while the second refers to things done when we don't even realize our

❑ «and cause us to die with the righteous»

❑ Being "with" someone means in their good deeds and righteousness,

❑ It also means following their example.



Verse 194

رَبَّنَا وَعَاثِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ

(on the) Day disgrace us and (do) not Your Messengers through You promised us what grant us Our Lord

الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

the promise break (do) not Indeed You (of) [the] Resurrection

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Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

«grant us what You promised us on Your messengers»

- ❑ This means what You promised on the tongues of Your messengers.
- ❑ Question: Why would you need to ask Allah to grant you what He already promised when his promises are always fulfilled?
- ❑ Answers:
 - ❑ The purpose of this dua is not requesting for it to occur, but the purpose is to **show humility, submission, and worship**.
 - ❑ Allah has commanded us to make dua for things that will definitely happen in other places for the same purpose like «Say: My Lord, judge in truth» (21:112).
 - ❑ The promise of Allah does not specify specific individuals, but it is a general promise to the believers of the Ummah. Hence, this dua is basically **asking Allah to help us be among those** who deserve this promise and will receive Jannah as a result.
 - ❑ Allah promised the believers that they will be victorious in this world. So, this dua is asking for the promise to be fulfilled sooner.
 - ❑ In this interpretation, there is no issue with requesting for a promise to occur since we are requesting its quickness.

《and do not disgrace us on the Day of Resurrection》

- In the beginning we asked to be saved from the fire, and we said the reason for wanting this is because we would be disgraced.
- Now, we directly ask to be saved from disgrace on the Day of Judgement.

Verse 195

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن

[from] among you (of the) doer deeds (let go) waste (will) not Indeed I their Lord to them Then responded

ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّنْ بَعْضٍ ۖ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ

from and were driven out emigrated So those who (the) other from each of you female or (whether) male

دِيَارِهِمْ وَأُؤذُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ

from them surely I (will) remove and were killed and fought My way in and were harmed their homes

سَيِّئَاتِهِمْ وَلَا أُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا

a reward the rivers underneath them from flowing (to) Gardens and surely I will admit them their evil deeds

مِّنْ عِنْدِ اللَّهِ ۚ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

reward (is the) best with Him And Allah Allah [near] from

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And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Verse 195

«And their Lord responded to them»

□ After mentioning their remembrance of Allah then their dua, Allah mentions that he accepted their dua.

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن

[from] among you (of the) doer deeds (let go) waste (will) not Indeed I their Lord to them Then responded

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from and were driven out emigrated So those who (the) other from each of you female or (whether) male

دِيَارِهِمْ وَأَوْذُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ

from them surely I (will) remove and were killed and fought My way in and were harmed their homes

سَيِّئَاتِهِمْ وَلَا أُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا

a reward the rivers underneath them from flowing (to) Gardens and surely I will admit them their evil deeds

مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

reward (is the) best with Him And Allah Allah [near] from

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And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Verse 195

«Never will I allow to be lost the work of [any] worker among you»

- ❑ Meaning, never will the reward of any work be wasted, and wasted means "**go unrewarded.**"
- ❑ Since Allah promised the believers here that their work will never go unrewarded, this is one of the proofs that **believers cannot stay in Hell forever** because that would mean their work (the minimum of which is the shahadah itself) goes unrewarded.
- ❑ The meaning of the verse is: Allah accepts their dua promising to give them the reward for all their actions and to give what was promised to the Prophets.
- ❑ Question: They asked for forgiveness as well, but why does Allah not mention He will forgive them?
- ❑ Answer: Reward can only occur after forgiveness; hence Allah promising reward is already promising their forgiveness.

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن

[from] among you (of the) doer deeds (let go) waste (will) not Indeed I their Lord to them Then responded

ذَكَرٍ أَوْ أَنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ

from and were driven out emigrated So those who (the) other from each of you female or (whether) male

دِيَارِهِمْ وَأَوْذُوا فِي سَبِيلِي وَقُتِلُوا وَأُكْفِرَنَّا عَنْهُمْ

from them surely I (will) remove and were killed and fought My way in and were harmed their homes

سَيِّئَاتِهِمْ وَلَا أَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا

a reward the rivers underneath them from flowing (to) Gardens and surely I will admit them their evil deeds

مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

reward (is the) best with Him And Allah Allah [near] from

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And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Verse 195

«whether male or female»

- Meaning: There is no difference between how men and women are rewarded as long as both of them are equal in obedience to Allah and good deeds.
- This verse shows that **superiority is only from religion and deeds**, and it does not come from any other quality of people including gender or race.
- Hadith of Umme Salima RA
 - عَنْ أُمِّ سَلَمَةَ، قَالَتْ يَا رَسُولَ اللَّهِ لَا أَسْمَعُ اللَّهَ ذَكَرَ النِّسَاءَ فِي الْهَجْرَةِ . فَأَنْزَلَ اللَّهُ تَعَالَى : (إِنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ) .
- O Messenger of Allah! I have not heard Allah mentioning anything about women and emigration

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ

[from] among you (of the) doer deeds (let go) waste (will) not Indeed I their Lord to them Then responded

ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ

from and were driven out emigrated So those who (the) other from each of you female or (whether) male

دِيَارِهِمْ وَأَوْذُوا فِي سَبِيلِي وَقُتِلُوا وَأُكْفِرْنَ عَنْهُمْ

from them surely I (will) remove and were killed and fought My way in and were harmed their homes

سَيِّئَاتِهِمْ وَلَا أُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا

a reward the rivers underneath them from flowing (to) Gardens and surely I will admit them their evil deeds

مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

reward (is the) best with Him And Allah Allah [near] from

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And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Verse 195

«you are of one another»

- Meaning: you are of the same religion, or you are like one another in that you will all receive reward or punishment whether male or female.

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن

[from] among you (of the) doer deeds (let go) waste (will) not Indeed I their Lord to them Then responded

ذَكَرٍ أَوْ أُنْثَىٰ ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۗ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن

from and were driven out emigrated So those who (the) other from each of you female or (whether) male

دِيَارِهِمْ وَأَوْذُوا فِي سَبِيلِي وَقُتِلُوا وَأُكْفِرْنَ عَنْهُمْ

from them surely I (will) remove and were killed and fought My way in and were harmed their homes

سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا

a reward the rivers underneath them from flowing (to) Gardens and surely I will admit them their evil deeds

مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

reward (is the) best with Him And Allah Allah [near] from

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And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Verse 195

«So those who emigrated or were evicted from their homes»

- Meaning: Muhajiroon that migrated to Madinah in service of Islam.
- The first group «those who emigrated» is mentioned first because they are superior to the second that «were evicted from their homes».
- That is because one of them chose to leave the comforts they had out of choice while the other was forced. But, both are praised in this verse.

«and were harmed in My cause»

- i.e. were harmed because of the religion they held

«or fought or were killed»

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن

[from] among you (of the) doer deeds (let go) waste (will) not Indeed I their Lord to them Then responded

ذَكَرٍ أَوْ أَنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن

from and were driven out emigrated So those who (the) other from each of you female or (whether) male

دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا ۖ وَأَلْكَفَرْنَ عَنْهُمْ

from them surely I (will) remove and were killed and fought My way in and were harmed their homes

سَيِّئَاتِهِمْ وَلَا أُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا

a reward the rivers underneath them from flowing (to) Gardens and surely I will admit them their evil deeds

مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

reward (is the) best with Him And Allah Allah [near] from

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Verse 195

- Then, Allah mentions three matters for the people who did this:
 - 1. Removal of misdeeds: that is when Allah says «I will surely remove from them their misdeeds», and this is what they made dua for in the beginning.
 - 2. Giving of reward: that is when Allah says «and I will surely admit them to gardens beneath which rivers flow» and this is what they asked for when they asked for the promise to the prophets to be fulfilled.
 - 3. The reward being honored and great: that is when Allah says «as reward from Allah» and this is a response to them asking to not be disgraced on the Day of Judgement.
 - When a king says to someone, I will give you gift from me, that is showing the highest honor by emphasizing the gift as being from the king especially for him. Honor is the opposite of disgrace.
- «and Allah has with Him the best reward»
- This is more emphasis on the honor and nobility associated with this reward.

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن

[from] among you (of the) doer deeds (let go) waste (will) not Indeed I their Lord to them Then responded

ذَكَرٍ أَوْ أَنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن

from and were driven out emigrated So those who (the) other from each of you female or (whether) male

دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا ۖ لَأُكَفِّرَنَّ عَنْهُمْ

from them surely I (will) remove and were killed and fought My way in and were harmed their homes

سَيِّئَاتِهِمْ ۖ وَلَا أُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا

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