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Section 10

The Battle of 'Uhud, The readiness of some and cowardice of others – The Muslims should only trust in Allah – The divine assistance at Badr – The assistance through angels – Allah's pardon.

Surah 'Ali-Imran, Verse 121

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

121. "And (remember) when you did set forth from your house folk at daybreak to lodge the believers in encampments for the battle (of 'Uhud), and Allah is All-Hearing, All-Knowing."

From this verse on, the revelations are about an expansive important Islamic happening known as the Battle of 'Uhud. At the beginning, the verse has referred to the Prophet (S) and that he came out of Medina to lodge the forces at the side of 'Uhud mount. It says:

"And (remember) when you did set forth from your house folk at daybreak to lodge the believers in encampments for the battle (of 'Uhud), and Allah is All-Hearing, All-Knowing."

Explanations

1. The Prophet himself (S) posted the believers at their stations for battle. Thus, it shows that not every ordinary person can decide on the site of the battle and defensive regions.

"... to lodge the believers in encampments for the battle (of 'Uhud) ..."

2. Technical, geographical, and natural planning of military operations should be performed before initiating the concerning program and in a quiet and calm circumstance.

"... when you did set forth from your house folk at daybreak ..."

3. Early morning is the best time for estimating the necessary battle conditions.
4. At the threshold of fighting, we must detach our hearts from our own house folk.

Surah 'Ali-Imran, Verse 122

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

122. "When two parties of you had decided to flinch but Allah was the protector of them both (and helped them to change their thought); So, in Allah (alone) should the believers trust."

Two groups of Muslims by the names of ' Banu Salmah ' From 'Uss Tribe and 'Banu Harithah' from Khazraj tribe decided to shirk to participate in fight. There are different reasons mentioned for the inactivity of these two groups. Some of them are as follows.

1. Their own fear, when they saw that the number of enemy was large.
2. They were inconvenient for that their attitude was not attended to and the troops did not shelter in the city in spite of the side of 'Uhud mount.
3. Why did the Prophet (S) not let the confederate Jews help them? And so on.

But, by His Mercy, the Lord protected those two groups from falling in the trap of the sin of return and escape from the battlefield and He kept them safe in His Master ship.

Explanations

1. Those who are not under the master ship of *Allah* are inactive.
2. *Allah* does not leave the believers to themselves. He assists them in sensitive moments.
3. *Allah* is aware of our intentions and He informs His Prophet of the thoughts of people.
4. All those who go to fight, are not the same.
5. The only remedy of weakness is trust in *Allah*. This effective remedy is in the hands of the believers.

Surah 'Ali-Imran, Verse 123

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

123. "And certainly Allah did assist you at Badr when you were contemptibly scanty; so be in awe of Allah, in order that you might be thankful."

These verses are the revelations which were sent down in a critical state for the strengthening on the defeated spirits of Muslims. At first, the notable triumph of Muslims in the Battle of Badr is pointed out, so that, by its remembrance, they become assured about their future. Therefore, it says:

"And certainly Allah did assist you at Badr when you were contemptibly scanty..."

The numbers of your members were 313 with a little preparation, while the number of the disbelievers was more than one thousand, with many equipments.

Now that the situation is like this, be in awe of *Allah*, and avoid repeating disobedience from the command of your leader, viz, the Prophet of Islam (S), in order to be thankful for His numerous blessings.

"... so be in awe of Allah, in order that you might be thankful."

Explanations

1. Do not forget the unseen helps, especially in the battlefield.
2. The gratitude of the unseen helps is that you do not misuse them, be not proud of them, and be careful of your duty to *Allah*.

Surah 'Ali-Imran, Verse 124

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ

124. "When you said to the believers: 'Will it never suffice you that your Lord should reinforce you with three thousand of angels sent down?' "

1. By the leave of *Allah*, angels may be at the service of the believers.
2. It is necessary for a fighting believer to be hopeful in the Grace of *Allah*.
3. One of the duties of the leader in an Islamic society is to make people hopeful and regardful to the unseen helps.

"When you said to the believers: 'Will it never suffice you that your Lord should reinforce you with three thousand of angels sent down?' "

Surah 'Ali-Imran, Verse 125

بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

125. "Yes! If you be patiently steadfast and act aright even if they (the enemy) rush on you in such a headlong manner, your Lord will reinforce you with five thousand of angels distinguished."

In the previous verse, the speech was upon three thousand assisting angels, and in this verse, it speaks about five thousand angels. This may be for the sake of military conditions, and the necessities, or because of the spiritual circumstances and piety of the fighting believers.

Explanations

1. Perseverance and piety are the causes of the descent of the angels and the unseen helps.

"Yes, if you be patiently steadfast and act aright ..."

2. The Laws of *Allah* do not change with the change of time and people.

"... your Lord will reinforce you with five thousand of angels distinguished."

3. To be steadfast in affairs is worthy when it is accompanied with piety; otherwise it is stubbornness and obstinacy.

4. Do not neglect the enemy because their attack is urgent and roaring.

"... even if they (the enemy) rush on you in such a headlong manner..."

Surah 'Ali-Imran, Verse 126

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

126. "And Allah did not make it (the descending of angels) but as good tidings for you, and to reassure your hearts thereby; and there is no victory save from Allah, the Mighty, the Wise."

1. In battlefield, peacefulness and good news are of the necessities of the fighting believers.

"And Allah did not make it (the descend of angels) but as good tidings for you, and to reassure your hearts thereby..."

2. The entire preparations of men including material, scientific, psychological, and invisible affairs, without the Will of *Allah* (s.w.t.), are ineffective.

"... and there is no victory, save from Allah, the Mighty, the Wise."

3. Glory and Power of *Allah* are accompanied with His Wisdom. (It is possible, of course, that under some particular reasons Muslims also be defeated in some instances. Yes, the helps of Allah depend on His Wisdom.

Surah 'Ali-Imran, Verse 127

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَائِبِينَ

127. "(The Divine help was for this) that He might cut off a part of the disbelievers or abase them so that they turn back disappointedly."

As At- Tahqiq says, the Arabic word /taraf/ means the end of something (not a corner of it). Thus, the verse says that the unseen helps come forth to eradicate the disbelievers.

In the lexicon and books, it is cited that there are two kinds of despair. If a person is hopeless from the beginning, in Arabic, the state is called /ya's/. But, if the person becomes disappointed after that he has been hopeful, the state, in Arabic, is called /xa'ib/.

Explanations

1. Infidelity and infidels should either be cut off or be abased and desperate.

(Be not happy with the weak, seasonal, partial, and humble acts that do not hurt the root of infidelity).

"(The Divine help was for this) that He might cut off a part of the disbelievers or abase them..."

2. Your union, power, policy and administrator ship must be in a form that at any moment the enemy be drawn to disappointment.

"... so that they turn back disappointedly."

Surah 'Ali-Imran, Verse 128

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

128. "The affair is no concern at all of yours whether He turns towards them (mercifully) or punishes them, for verily, they are unjust."

When the leader is completely truthful, he behaves like that. He even faithfully and bravely recites the revelations that relieve him of a responsibility. The Lord said:

"The affair is no concern at all of yours..."

We study in the books of both great sects of Islam that when the tooth of the Prophet (S) was broken and it bled in the Battle of 'Uhud, he (S) said:

"How could these people be prosperous?"

The verse was revealed that he was not responsible of people's prosperity. They would be forgiven later that time, or they might be left to themselves and be punished.

"... whether He turns towards them (mercifully) or punishes them, for verily, they are unjust."

Explanations

1. The way of repentance is not shut to even those who run away from the godly battlefields, as well as to the disbelievers who have injured the Muslims with the greatest damages.
2. Do not judge promptly.
3. Both forgiveness and punishment depend on *Allah*. (The merit of intercession is a gift that Allah has endowed upon the Saints. Of course, it cannot be performed without the leave of *Allah*; and never have prophets any independence from their own before *Allah*.)
4. The chastisement of human beings is the fruit of their own injustice and transgression.

Surah 'Ali-Imran, Verse 129

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

129. *"And to Allah belongs whatever is in the heavens and whatever is in the earth, He will forgive whom He wills, and will punish whom He wills; and Allah is Forgiving, Merciful."*

This verse, is an emphasis on the meaning of the previous verse, saying that the punishments and torments are up to *Allah*, because the creation and sovereignty of all existence is in His control.

"And to Allah belongs whatever is in the heavens and whatever is in the earth..."

It is interesting that the persons who are involved with the wrath of *Allah* or those who receive the mercy of *Allah* are not defined in the verse. This case may be for the sake that everybody remains between fear and hope, and neither pride nor despair falls upon them.

"...He will forgive whom He wills, and will punish whom He wills..."

It is clear, of course, that forgiveness and punishment depend on both the Wisdom of *Allah* and the bases that the person produces in oneself and in the society.

".....and Allah is Forgiving, Merciful."

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