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Section 13: Delinquency and Dread with some Muslims in the Battle of 'Uhud

Dread and delinquency on the part some Muslims the causes of the misfortunes in the Battle of 'Uhud – after the promised victory' –the delinquents murmuring

Surah 'Ali-Imran, Verse 149

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرْدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا
خَاسِرِينَ

149. "O' you who have Faith! If you obey those who disbelieve, they will turn you back to your (faithless) ancestors, so you will turn back losers."

The Repeated Warnings!

After the end of the Battle of 'Uhud the enemies of Islam, in the form of advice and sympathy, scattered the seed of discord among the Muslims, and made them distrustful unto Islam.

This verse warns the Muslims and awares them that they must avoid following the enemies, because, after paving the honourable spiritual development along the path of Islam, they may bring Muslims back to corruption and disbelief.

"O' you who have Faith! if you obey those who disbelieve, they will turn you back to your (faithless) ancestors, so you will turn back losers."

What damage is worse than this that a believer changes Islam with infidelity, prosperity with wickedness, and reality with falsehood.

Surah 'Ali-Imran, Verse 150

بَلِ اللّٰهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

150. "Nay! Allah is your Guardian and He is the best of the helpers."

In this verse, the Qur'an emphasizes that *Allah* is the helper Who will never be defeated. No power can match His Power. But other helpers may be involved with failure and be destroyed.

"Nay! Allah is your Guardian and He is the best of the helpers."

Surah 'Ali-Imran, Verse 151

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَمَا وَاهُمُ النَّارُ وَيُسْ مَثْوًى الظَّالِمِينَ

151. "We shall cast terror into the hearts of those who disbelieve, for that they have associated with Allah for which He has sent down no authority, and their abode in the Fire; and how bad is the abode of the unjust!"

In this verse, it points to the marvellous security of Muslims after the Battle of 'Uhud. It says:

"We shall cast terror into the hearts of those who disbelieve..."

That is, We do the same as you saw the example of it at the end of the Battle of 'Uhud. In the second sentence of the verse, the reason of casting fear into the hearts of the disbelievers is stated such:

"...for that they have associated with Allah for which He has sent down no authority,.."

Finally, at the end of the verse, it has pointed out to the end of these people. It indicates that such people have done injustice to themselves and to their society; that is why:

**"... and their abode is the Fire;
and how bad is the abode of the unjust! "**

Surah 'Ali-Imran, Verse 152

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

152. "And indeed Allah fulfilled His promise to you (in the first stage) when, with His leave, you slew them until when you became weak-hearted and disputed about the matter, and you disobeyed after that He showed you that which you loved. Some of you desire the world and some of you desire the Hereafter. Then He turned you away from them (the disbelievers) so He might try you. And He has certainly forgiven you; and Allah is gracious to the believers."

A Failure after Triumph

In the explanation of the Battle of 'Uhud, it was said that at the beginning of the war, Muslims fought unitedly and with a special bravery so that they won the battle.

But disobedience of a group of the strivers, who left their entrenchments and went to gather spoils of war, caused the circumstances to be changed and the troops of Islam bore a great failure.

When Muslim strivers, who had suffered to give many slain and a heavy loss, were returning to Medina, they were murmuring questions with each other as that: 'Had *Allah* not promised us the victory of the war? Then, why we were defeated in this war?

So, in these verses, the Qur'an, answering them, explains the factors of their failure. This verse indicates that the promise of *Allah* about their triumph was completely right.

Therefore, at the beginning of fight they won the battle; and, by the command of *Allah*, they killed the enemies. The Qur'an tells them that this promise went on until the time they had not left the perseverance and following the command of the Prophet (S). The failure began from the time weakness and disobedience came upon them.

"And indeed Allah fulfilled His promise to you (in the first stage) when, with His leave, you slew them until when you became weak-hearted and disputed about the matter ..."

That is, if you considered that the promise of victory had been without any condition, you made a great mistake. All the promises of victory are conditioned to the obedience from the command of *Allah*.

Then, the Qur'an says:

"... and you disobeyed after that He showed you that which you loved..."

Then, it continues saying:

"... Some of you desire the world and some of you desire the Hereafter..."

Here, the circumstances have changed and *Allah* has altered your victory to failure in order to try you and punish you and train you.

"... then He turned you away from them (the disbelievers) so that He might try you..."

Then the Lord forgave you all these disobediences and sins of yours, while you deserved to be punished. This is because *Allah* does not withhold any bounty to the believers.

"... And He has certainly forgiven you; and Allah is gracious to the believers."

Surah 'Ali-Imran, Verse 153

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ
لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

153. "(Remember) when you were climbing (the hillside) and paid no heed to anyone, while the Messenger was calling you from your rear, so He inflicted you with grief on grief that you might not be sorry for what escaped you and neither for what befell you; and Allah is well aware of what you do."

In this verse the Qur'an reminds Muslims the ending scene of the Battle of 'Uhud and tells them to remember when they were scattered and they were running away without paying any attention to their fellow strivers at their backs to see in what condition they were, though the Prophet (S) was calling them from their behind.

"(Remember) when you were climbing (the hillside) and paid no heed to any one, while the Messenger was calling you from your rear ..."

The Prophet (S) was calling them, saying:

"O' servants of Allah! return to me! return to me! I am the Messenger of Allah."

It tells them that at that time neither of them attended to his words:

"... so He inflicted you with grief on grief..."

The invasion of grief and sorrow to them was for that they would not be sorry any more for losing the spoils of war, and that they would not be worried about the wounds they suffered in the battlefield in the path of victory; and surely *Allah* knows what they do.

"... that you might not be sorry for what escaped you and neither for what befell you; and Allah is well aware of what you do. "

Surah 'Ali-Imran, Verse 154

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخَفُونَ فِي أَنْفُسِهِمْ مَا لَا يَبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

154. "Then, after that grief, He sent down security upon you (in the form of) slumber coming upon a group of you, while another group have cared only for their own selves, thinking about Allah unjustly, the thought of ignorance. They say: 'Is there anything for us in the authority? 'Say: 'Verily the authority belongs to Allah entirely ' . They hide within themselves what they show not to you, saying: 'Had we had a part in the authority, we would not have been slain here ' . Say: 'Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds; and that Allah might try what was in your breasts and that He might purge what was in your hearts; and Allah is aware of what is in the breasts. "

The night following the Battle of 'Uhud was a dreadful night, full of anxiety and fear. The Muslims anticipated that the victorious soldiers of Quraysh would return to Medina again.

At this time the true strivers and the repentant who had regretted from their escape in 'Uhud, trusted to the Grace of *Allah* and were assured of the promises of the Prophet (S). The verse under discussion explains the event of that night.

It denotes that after those heavy grieves and sorrows of the day of 'Uhud, He sent down peace and security on them. It says:

"Then, after that grief, He sent down security upon you ..."

This peace was the very light sleep that fell on a group of them, but there were some others who thought

of their own selves and cared nothing except their own rescue. That was why they lost the security given to them totally. It says:

"... (in the form of) slumber coming upon a group of you; while another group have cared only for their own selves ..."

Then it pays to the explanation of the talks and thoughts of hypocrites and those whose faith was not so firm and who sat up that night. They imagined something wrong about *Allah*, similar to the thoughts of the Age of Ignorance which existed before Islam. They had in their minds that the Prophet's promises were probably lies.

"... Thinking about Allah unjustly, the thought of ignorance ..."

They said to each other among themselves whether it was possible, with that horrible circumstance they saw, that they overcame. It says:

"... They say: 'Is there anything for us in the authority?'..."

That is, it is quite impossible. But the Qur'an, in answer to them, says: Yes, triumph is in the hand of *Allah* and if He wills, and finds you eligible for it, He will grant it to you.

"... Say: 'Verily the authority belongs to Allah entirely.'..."

The verse indicates that they conceal some affairs in their hearts and they do not make them manifest for you.

"... They hide within themselves what they show not to you..."

It seemed they thought the failure in 'Uhud was the sign that the religion of Islam was not right. Therefore, they said if they had been right and had a share of triumph, they would not have given so many slain in that battle. It says:

"... saying: 'Had we had a part in the authority, we would not have been slain here.'"

In answer to them, *Allah* points to two subjects. It says:

"... Say: 'Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds..."

Another subject is that these events should come forth in order that the Lord tries what they had in their hearts and that the rows be recognized. Moreover, in this course, individuals might be gradually trained, and their intentions be purified, their faith be firmed, and their hearts be purged from evils.

"... and that Allah might try what was in your breasts and that He might purge what was in your

hearts..."

At the end of the verse, it says:

"... and Allah is aware of what is in the breasts."

And it is for the very reason that *Allah* does not reckon only the deeds of people, but He wants to try their hearts, too, and purify them from dirt of polytheism, hypocrisy, and doubt.

Surah 'Ali-Imran, Verse 155

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

155. "Verily those of you who turned back on the day (of Uhud) when both troops met, only Satan made them slip because of something they earned; and certainly Allah has pardoned them; Surely Allah is Forgiving, Forbearing."

This verse is about the escape of the Muslims from the Battle of 'Uhud. As most books denote, in the Battle of 'Uhud all strivers flew except thirteen ones. Five people of them were from Emigrants (muhajirin) and eight people from Helpers /ansar/. The opinions are divided as for the names of these thirteen people that who they were, except Ali-ibn-Abitalib (as).

However, in the Battle of 'Uhud, the Muslims were divided into four groups: 1. Martyrs; 2. The Patients; 3. The Fugitives, who were forgiven; 4. The hypocrites.

Explanations

1. Sin clears the field for the temptations of Satan.

"... only Satan made them slip because of something they earned..."

2. One of the reasons of escaping from fight is sin. Sin tears the curtain of piety and weakens the spirit of man and, then, paves the way for the influence of Satan.

3. Deeds effect on spiritualities. As a result of sins, some persons become coward and ran away.

4. Strivers should set themselves in the course of repentance, seeking forgiveness and self-improvement.

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