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Section 15: Uhud a loss to the Enemy

1. The misfortune of the Muslims at Uhud was no gain to the Enemy.
2. The disbelieve disabled to inflict any loss on the Muslims.
3. The Faithful were known from the Hypocrites.

Surah 'Ali-Imran, Verse 172

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ
وَاتَّقُوا أَجْرٌ عَظِيمٌ

172. "Those who did respond to the call of Allah and the Messenger (even) after some wound had afflicted them; for those among them who did good and acted piously there will be a great reward. "

The Battle of Hamra'-ul-Asad

As it was mentioned before, at the end of the Battle of 'Uhud, the victorious army of 'Abu-Sufyan, after winning the Battle, immediately started to go toward Mecca.

When they reached the region of Ruha', they seriously regretted from their action. They decided to return to Medina and destroy the rest of Muslims totally.

Then, the Prophet (S) was informed of the matter. So, he ordered the army of 'Uhud to be prepared for participating in another fight. This news met the army of the Quraysh when they wondered and were frightened!

At this time, another subject weakened their courage more than before. One of the pagans by the name of Ma'bad-ul-Khaza'i who saw the situation of the Prophet (S) and his followers and was shaken by it, told him (S) that observing their situation was very unpleasant and intolerable for them (the pagans).

He said those words and went away. When he reached the army of 'Abu-Sufyan in Ruha', 'Abu-Sufyan asked him about the Prophet of Islam (S). In answer to him, Ma'bad said: "I saw Muhammad with a large army who were pursuing you."

'Abu-Sufyan and his followers decided to retreat, but they asked a group from the tribe of 'Abdul-Qays, who were passing by there, to inform the Prophet of Islam (S) that 'Abu-Sufyan and the idolaters of the Quraysh, with a large army, were going towards Medina in order to annihilate the rest of the companions of the Prophet (S).

When this message reached the Prophet (S) and Muslims, they said:

"Allah is sufficient for us and how excellent is such a Protector!"¹

They waited and waited there, but no sign appeared from the enemy's army. Then, after three days remaining there, they returned to Medina. This verse, and two verses next to it, point to this incident.

It indicates that those who accepted the invitation of *Allah* and the Messenger (S), and after having some wounds afflicted on the day of 'Uhud, they became ready to take part in another fight against the enemy.

From among them, those who did good and were pious, viz. those who took part in the war with pure intention and complete sincerity, will have a great reward. It says:

"Those who did respond to the call of Allah and the Messenger (even) after some wound had afflicted them; for those among them who did good and acted piously there will be a great reward. "

Surah 'Ali-Imran, Verse 173

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا
حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

173. "Those to whom the people said: 'Verily the men have gathered against you, therefore fear them '. Yet it increased them in faith and they said: 'Allah is sufficient for us and how excellent is such a Protector!' "

The enemy, propagating agents, and some simple-minded and coward people advisingly inspire that the

group of enemy is strong and none can combat them, so it is better not to entangle yourselves with fight. The true believers, without any fear and, as they are qualified in the verse, calmly answer them.

"Those to whom the people said: 'Verily the men have gathered against you, therefore fear them' . Yet it increased them in faith and they said: 'Allah is sufficient for us and how excellent is such a Protector! ' "

Explanations

1. Be not frightened by the hollow propagations of the enemy.
2. In the fighting place and among the strivers, be careful of the penetrating members of the enemy.
3. The strongest barrier against all the threats of the enemy is Faith and trusting in *Allah*.

"... Allah is sufficient for us and how excellent is such a Protector!"

4. When a believer happens to be inflicted with disasters, he increases his reliance and his connection with *Allah*.

"... Yet it increased them in faith ..."

Surah 'Ali-Imran, Verse 174

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

174. "So they returned (home) with the favour from Allah and (His) grace; no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of Mighty Grace."

The wounded strivers of the Battle of 'Uhud were prepared again to defend Islam by the command of the Messenger of *Allah*(S). Then, they pursued the enemy as far as the camping-place of Hamra'-ul-Asad.

So, the enemies, who were afraid of Muslims' preparation and courage, dispensed with attacking again and returned home. This verse is upon the praise of sincere wounded strivers of the Battle of 'Uhud.

Explanations

1. There were many a man who adventured the danger and returned safely, and there were many coward ones who flew from the danger but finally encountered with misfortune.

"So they returned (home) with the favour from Allah and (His) grace; no evil touched them..."

2. For the godly men, the principal is the pleasure of *Allah*. Neither martyrdom, nor safety, nor injury, nor welfare is the principal for them.

"... and they followed the pleasure of Allah ..."

3. The great grace of *Allah* is destined to only the strivers who have participated in the Battle.

"... And Allah is the Lord of Mighty Grace."

Surah 'Ali-Imran, Verse 175

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ

175. "It is only Satan that causes his friends to fear; but do not fear them and fear Me if you are believers."

A real believer does not fear of anyone other than *Allah*. Thus, Faith is not aloof from bravery. So, strivers ought to be afraid of only *Allah* and keep on being pious.

To impose horror and threat is the permanent policy of the powers.

"It is only Satan that causes his friends to fear; but do not fear them and fear Me if you are believers."

Surah 'Ali-Imran, Verse 176

وَلَا يَحْزَنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

176. "And-let not those who hasten on to disbelief grieve you. Verily they will never harm Allah at all, Allah intends to assign them no fortune in the Hereafter and they will have a great Torment."

It seemed that the people who were defeated in the Battle of 'Uhud were afraid of each other. They thought what would happen then that they were defeated and the infidels returned to Mecca Victoriously.

In answer to them, the verse says that they would not be worried, because it was the respite of *Allah* in

order that they could fill the capacity of their infidelity and that they do not have any merit in the coming world.

Explanations

1. Keep your peace and calmness, because the effort of disbelievers is ineffective in obliteration of Islam.

"And let not those who hasten on to disbelief grieve you..."

2. Wishful hastening in the field of infidelity deprives individuals, from having eligibility of repentance and receiving the grace of *Allah*.

3. The infidelity of people does no harm to His Pure Essence.

"... Verily they will never harm Allah at all..."

4. To give respite to disbelievers is the way of treatment of *Allah*, not as a sign of unawareness or incapability unto it.

"...Allah intends to assign them no fortune in the Hereafter..."

5. Both the wrath of Allah and His Grace are great. (In the former couple of verses, the Qur'an gave glad tidings to the grace of Allah for those wounded strivers who got prepared for the second time to go to fight by the command of the Prophet (S). Here, it also refers to the great punishment belonging to the stubborn infidels).

"... and they will have a great torment."

Surah 'Ali-Imran, Verse 177

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

177. "Verily those who have bought infidelity for faith, never shall they harm Allah at all; and they will have a painful torment."

The subjects of buying and selling, and also gaining and losing, have frequently been repeated through different occurrences in the Qur'an.

In this process, the Qur'an is considered as a market, where people are the sellers, the beliefs and thoughts are the goods, and sometimes *Allah* and sometimes other than *Allah* are the customers. In this

market selling is compulsory, but electing the customers is up to the choice of human beings.

That is, we cannot leave out what we have, including power, action, and belief, but we can set our belief and action in a path to be gainful or detrimental.

In the Qur'an, those who purchase with *Allah* and take Heaven and His pleasure in return, are praised, while another group are criticized. This group, for their perversion or for choosing gain, either do not make profit:

"Yields them no profit"²

or face with loss:

"Surely man is in loss"³,

"That is a manifest loss."

Surah Al-Hajj, No.22, verse 11 And, in some verses, of the Qur'an like the above verse, those who sell their Faith in return with infidelity are despised, and, on the other side, the believers are consoled that the apostasy of that group has no harm to *Allah* or to the path of *Allah*.

"Verily those who have bought infidelity for faith, never shall they harm Allah at all; and they will have a painful torment."

Surah 'Ali-Imran, Verse 178

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نُمْلِي لَهُمْ خَيْرًا لِّأَنفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَّزْدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ

178. "And let not those who disbelieve think that Our giving them respite is good for their selves; We give respite to them only that they may increase in sin; and that they will have an abasing torment."

The Qur'an has repeatedly applied the phrase / la yahsabanna/ (they do not think) about infidels, hypocrites, and the persons whose Faith is weak. This is because these persons are deprived from insight, proper analysis, good intellect, and necessary clear mind.

They think that creation is vain, martyrdom is annihilation, the world is permanent, and honour is a supreme good. The Qur'an has rejected all these imaginations in different occurrences.

Sometimes, the disbelievers consider having possibilities, victories and welfare as a sign of their own

eligibility, while *Allah* respites them upon their stubbornness towards His Essence and upon their being polluted by infidelity and corruption in order that they dive deep in their destruction.

The history details that when Yazid, the kalif of the time, had Imam Hussayn (as) slain, the house–hold members of the Imam, including Hadrat Zaynab Kubra (as), were taken to Syria as captures. In his meeting, Yazid proudly addressed Hadrat Zaynab (as) and said:

"Did you see that Allah is with us?"

In answer to him, Zaynab (as) recited this very verse, and added:

"I know your rank low and little and it is deserving for any despising. Do whatever you wish, but by Allah, beware that you cannot quench the light of Allah', (our remembrance)."

Yes, for such luxurious people, the abasing torment has been prepared in order that their imaginary worldly honour be accompanied with abasement and degradation in the Hereafter.

However, criminals are divided into two groups: One group are those who are improvable, and *Allah* warns and awakens them by admonition, and by pleasant and unpleasant events. The second group are those who are not guidable.

Allah leaves them alone to themselves so that all their eligibilities of corruption appear. That is why Imam Baqir (as) in explanation of this verse said:

*"Death is a bounty for the infidels, because the longer they live, the more sin they commit."*⁴

Explanations

1. Respites are not counted as a sign of being loved.
2. Bounties are useful when they are used alongside the path of right, rectitude, and goodness.
3. The length of life is not important, gaining good advantages of life is important.

"And let not those who disbelieve think that Our giving them respite is good for their selves..."

In the supplication Makarim-ul-Akhlaq 'the Moral Characteristics' Imam Sajjad (as) invokes:

*"O' Lord! If my life will be the pasture of Satan, shorten it!"*⁵

4. Do not hasten in judgement; consider the conclusion and the coming world, too.

"... We give respite to them only that they may increase in sin and that they will have an abasing torment."

5. The welfare and authority of the tyrants is not the sign of their rightfulness and the pleasure of *Allah* upon them. However, it is not a reason for us to be silent before them, either.

Surah 'Ali-Imran, Verse 179

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

179. "Allah is not One to leave the believers in the state wherein you are, until He sorts out the vicious from the good. And Allah is not going to acquaint you with the unseen, but Allah chooses anyone He pleases from His Messengers (to acquaint with unseen). Therefore, believe in Allah and His Messengers, and if you believe and act piously, then you will have a great reward."

This is the last verse stated about the event of 'Uhud in this Surah. The verse clearly announces that the world is a large laboratory. It is not such that everybody who claims faith be left free to live in the society ordinarily.

No, people are examined, and failures and victories are the means of recognition of their inwards.

For instance, the very failure in the Battle of 'Uhud was a means for that the hypocrites to be recognized. *Allah* does not acquaint people with 'the knowledge of hidden things', because if right and wrong be recognized with that knowledge, the flame of hope will be quenched, the social connections will be broken, and the life will be encountered with confusion.

It is better that we do not know the supernatural secrets in order that the life continues ordinarily, and the recognition of right and wrong be performed through gradual examinations.

Explanations

1. *Allah* leaves the disbelievers alone to themselves in order

"That they Increase in sin",

but He does not leave the believers alone, as It says:

"Allah is not One to leave the believers in the state wherein you are; .."

2. The separation of pure from impure is one of the ways of treatment of *Allah*.

"... until He sorts out the vicious from the good..."

3. Life should continue in its ordinary form. Knowing the secrets of people through '*the knowledge of hidden things*' ordinarily disturbs the common life.

"... And Allah is not going to acquaint you with the unseen..."

4. Life should continue in its normal way, yet *Allah* endows 'the knowledge of hidden things' to some particular ones.

"... but Allah chooses anyone He pleases from His Messengers (to acquaint with unseen)..."

5. *Allah* gives the knowledge of unseen to those who have the rank of messenger ship from Him.

6. The ranks of all prophets are not equal to each other.

"... Allah chooses anyone He pleases from His Messengers..."

7. The knowledge of hidden things belongs to *Allah* alone, yet some of the chosen Messengers of *Allah* enjoy of a part of it (not the whole of it) only to know it.

"... Therefore, believe in Allah and His Messengers, and if you believe and act piously, then you will have a great reward."

Surah 'Ali-Imran, Verse 180

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ
سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ

180. "And as for those who are niggardly with what Allah has granted out of His grace, let them not think it is better for them, nay it is worse for them; that which they were niggardly of will be clung to their neck on Resurrection Day; and to Allah belongs the heritage of the heavens and the earth; and Allah is aware of what you do."

The Heavy Burden of Captivity!

This holy verse explains the destiny of the misers on the Day of Resurrection. These are the very people who try to heap wealth and protect it. They refrain to spend out money in charity along the path of the servants of *Allah*.

In the above verse, there is not anything mentioned about alms and incumbent payments, but according to the traditions by Ahlul-Bayt (as) and the statements of commentators, this verse has been appropriated to those who hinder paying alms. The Qur'an says:

"And as for those who are niggardly with what Allah has granted out of His grace, let them not think it is better for them ..."

But, in spite of the imagination of these people, this manner will be against them. It says:

".. nay it is worse for them..."

Then, it explains their destiny in the Hereafter, like this:

"... that which they were niggardly of will be clung to their neck on Resurrection Day..."

It is understood from this verse that the wealth whose incumbent rights have not been paid and the society has enjoyed nothing of it, according to the law of embodiment of deeds, will incarnate in the form of a painful chastisement on Resurrection Day, similar to other evil deeds of man.

Then, the verse points to another subject and indicates that these properties, whether they be spent out in the way of *Allah* and in the path of His servants, or not, will finally be separated from their possessors; and:

"... and to Allah belongs the heritage of the heavens and the earth ..."

Now that the circumstance is like this, so much the better that before separating from their wealth, instead of only having its responsibility and regret they enjoy of its spiritual merits.

At the end of the verse, it says:

"... and Allah is aware of what you do."

Therefore, if you behave niggardly, He knows it; and if you apply your wealth in the path of assisting the society, He knows it, too; and He grants the reward of every one appropriately.

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1. Surah 'Ale-'Imran, No.3, verse 173
 2. Surah Al-Baqarah, No.2, verse 16
 3. Surah Al-'Asr, No.103, verse 2
 4. Nur -uth-Thaqalayn, vol. I, p. 413
 5. Bihar-al-Anwar, vol. 72, p. 61

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