

Then he ﷺ took part in the expedition of Buwat in the month of Rabee' Al-Awwal with two hundred of his Companions ﷺ to attack a caravan belonging to Quraish until they reached Buwat, but they did not find it, so they returned.

Then he went out after thirteen months to find Kurz Ibn Jabir who had raided the pastures of Al-Madinah; he searched for him until they reached a valley known as Safawan, which was in the area of Badr, but he missed Kurz.

Then he ﷺ went out after sixteen months with a hundred and fifty of the *Muhajirûn* intending to attack a caravan belonging to Quraish which was heading towards Ash-Sham. He reached Dhul 'Asheerah, but found that it had already passed him and it was this caravan which he had gone out in search for when it was on its way back and it was the cause of the Battle of Badr.

Then he sent 'Abdullah Ibn Jahsh ﷺ to Nakhlah with twelve men from among the *Muhajirûn*, each two of them mounted on one camel; they reached the middle of Nakhlah, where they lay in wait for a caravan belonging to Quraish. Sa'd Ibn Abi Waqqas and 'Utbah Ibn Ghazwan ﷺ had lost their camel and fallen behind. The expedition proceeded to the middle of Nakhlah and the caravan of Quraish passed by them. They said: "We are now at the end of the month of Rajab (which was considered a sacred month wherein fighting was forbidden) and if we leave them this night, they will enter the Sacred Precincts (of Makkah)." Then they agreed to attack them and one of them fired at 'Amr Ibn Al-Hadrami and killed him. They took 'Uthman Ibn Al-Mugheerah and Al-Hakam Ibn Keesan prisoner and Nawfal Ibn Al-Mugheerah escaped. They set aside the *Khumus* – and it was the first *Khumus* in Islam. The Messenger of Allâh ﷺ disapproved of what they had done and Quraish strongly criticized it, claiming to have found a basis to censure the Muslims, saying: "Muhammad has declared permissible fighting in the forbidden months." This became very hard upon the Muslims, then Allâh revealed:

﴿يَسْتَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ﴾

"They ask you concerning fighting in the Sacred Months (i.e.

1st, 7th, 11th and 12th months of the Islamic calendar."<sup>[1]</sup>  
Allâh, Most Glorified says: What they have done may be serious, but the sins of which you are guilty, such as disbelief, preventing people from following the Way of Allâh and from making pilgrimage to His House, expelling the Muslims who were residents of Makkah from their homes, the *Shirk* which you practise and the *Fitnah* which has resulted from your actions is a greater sin in Allâh's Sight. And most of the scholars have explained the word *Fitnah* here as meaning *Shirk*; and the truth of it is the *Shirk* which its owner calls to and he punishes those who are not put to trial by it (i.e. those who do not accept it). This is why it will be said to them in the Fire:

﴿ذُوقُوا فِتْنَتَكُمْ﴾

"Taste you your trial (punishment, i.e. burning)!"<sup>[2]</sup>

'Abdullah Ibn 'Abbas ﷺ said: "(It means) your denial." And the truth of it is that it means: Taste the end result of your *Fitnah*, such as in His Words:

﴿ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ﴾

"Taste what you used to earn!"<sup>[3]</sup>

And similar to it is the Saying of Allâh:

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

"Verily, those who put into trial the believing men and believing women,"<sup>[4]</sup>

which was explained as meaning the burning of the Believers by fire, but the wording is more general and the reality of it is: They tortured the Believers, in order to turn them away from their Religion.

As for the *Fitnah* which is associated with Allâh, as in His Words:

﴿فَتَنَّا بَعْضَهُم بِبَعْضٍ﴾

[1] *Sûrah Al-Baqarah* 2:217

[2] *Sûrah Ad-Dhariyat* 51:14

[3] *Sûrah Az-Zumar* 39:24

[4] *Sûrah Al-Buruj* 85:10

“We have tried some of them with others.”<sup>[1]</sup>

﴿إِن هِيَ إِلَّا فِتْنَتُكَ﴾

“It is only Your trial.”<sup>[2]</sup>

And it is the trial by blessings and calamities; this is one type of *Fitnah* and the *Fitnah* of the polytheists is of another type altogether, as is the *Fitnah* of a Believer by his children, his wealth and his neighbour. And the *Fitnah* between the followers of Islam, such as the people involved in the incident of the camel and *Saffain* is still another type. And it is in this kind of *Fitnah* that the Messenger of Allâh ﷺ commanded us to avoid both parties.

And sometimes what might be meant by *Fitnah* is disobedience or sin, such as in the Words of Allâh:

﴿أَلَا فِي الْفِتْنَةِ سَقَطُوا﴾

“Surely, they have fallen into trial.”<sup>[3]</sup>

That is, they fell into the *Fitnah* of hypocrisy and they ran to it from the *Fitnah* of the daughters of Banu Al-Asfar<sup>[4]</sup> And what is meant is that Allâh, Most Glorified has judged between His followers and His enemies with justice and He has not deprived His followers of hope if they err due to misinterpretation or are deficient in any way that He will forgive them for what they have done because of their affirmation of Allâh’s Oneness, their acts of obedience to Him and their migration to Al-Madinah.



<sup>[1]</sup> *Sûrah Al-An’am* 6:53

<sup>[2]</sup> *Sûrah Al-A’raf* 7:155

<sup>[3]</sup> *Sûrah At-Tawbah* 9:50

<sup>[4]</sup> Banu Al-Asfar: The Sons of Rome, i.e. the Christians. This refers to those hypocrites who excused themselves from fighting in the Battle of Tabuk, by saying that they feared to do so because of the *Fitnah* of the women of Tabuk.

## Chapter

Then in Ramadan of that year, news reached the Prophet ﷺ that a caravan was approaching from Ash-Sham and so he prepared a force to intercept it, but he did not equip it well because he left in haste with a little over three hundred men, including two horsemen and seventy camels, each of which carried two or three riders on it. A call for help (from the caravan) reached Makkah and they went out, as Allâh, Most High says:

﴿بَطْرًا وَرِثَاةَ النَّاسِ﴾

“Boastfully and to be seen of men.”<sup>[1]</sup>

and Allâh joined them (in battle) without a mutual appointment, as He, Most High says:

﴿وَلَوْ تَوَاعَدْتُمْ لِأَخْتَلَفْتُمْ فِي الْمِيعَادِ﴾

“Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment.”<sup>[2]</sup>

When the Messenger of Allâh ﷺ was informed of the departure of the troops from Makkah, he consulted his Companions ﷺ. The *Muhajirûn* spoke and they spoke well, then he consulted them again and they spoke, then he consulted them a third time and the *Ansar* realized that he meant them, so Sa’d Ibn Mu’adh ﷺ hastened forth and gave his famous speech and Al-Miqdad ﷺ gave his well known speech. The Messenger of Allâh ﷺ was pleased by what he heard from his Companions ﷺ and he said:

«سِيرُوا وَأَبْشِرُوا، فَإِنَّ اللَّهَ وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ، وَإِنِّي قَدْ رَأَيْتُ

<sup>[1]</sup> *Sûrah Al-Anfal* 8:47

<sup>[2]</sup> *Sûrah Al-Anfal* 8:42

مَصَارِعَ الْقَوْمِ

“Go forth and rejoice, for Allâh has promised me one of two courses (either war booty or *Jihad* in His Cause) and I have seen the enemy lying prostrate.”<sup>[1]</sup>

So he went forth to Badr and when the two sides came into each others' view, he stood up and raised his hands and sought victory from his Lord and the Muslims sought victory from Allâh and help from Him, then Allâh revealed to him:

﴿أَفِي مُعَدِّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّينَ﴾

“I will help you with a thousand of the angels each behind the other (following one another) in succession.”<sup>[2]</sup>

The Word (*Murdifeen*) was recited with *Kasrah* and also with *Fathah* and it was said that the meaning is that they (i.e. the angels) are behind you and it was also said that it means that they are one behind another, that they did not come all at one time. And if it was said: Here it is mentioned that they were a thousand and in *Sûrah Al-Imrân* it says three thousand and five thousand, there are two opinions regarding this:

*The First:* That it (the Verse in *Sûrah Âl 'Imrân*) refers to the day of the Battle of Uhud and that it is dependent upon a condition which was not met, and so the Help was not forthcoming.

*The Second:* That it refers to the day of the Battle of Badr and the evidence is that the context proves it, as in His Words:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ  
لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ﴾

“And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful. (Remember) when you (Muhammad ﷺ) said to the believers, “Is it not enough for you.”

[1] Narrated by Ibn Hisham without any *Sanad*.

[2] *Sûrah Al-Anfal* 8:9

Up to His Words:

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ﴾

“Allâh made it not but as a message of good news for you and as an assurance to your hearts.”<sup>[1]</sup>

So when they sought His Help, He supported them with a thousand angels, then three, then five and this succession of Help had a better effect on them and strengthened them more and was more pleasing to them.

Those who supported the first opinion said: The context of the story is that of Uhud and mention of Badr was only included in it as a remonstrance, for He reminded them of His Blessing upon them in Badr, then He returned to the story of Uhud and He informed them of the words of His Messenger to them:

﴿أَلَنْ يَكْفِيَكُمْ﴾

“Is it not enough for you”.<sup>[2]</sup>

Then He promised them that if they patiently persevered and were pious and God-fearing, He would help them with five thousand and this is from the speech of His Messenger ﷺ while the Speech concerning the Help extended to them in Badr is that of Him, Most High and it is general, while the other was dependent upon a condition being fulfilled. And the story told in *Sûrah Âl 'Imran* concerns the Battle of Uhud and is told in great detail and at great length and it is explained by His Words:

﴿وَيَأْتِيَكُمْ مِنْ قَوْرِهِمْ هَذَا﴾

“And the enemy comes rushing at you.”<sup>[3]</sup>

Mujahid said: “It is the day of the Battle of Uhud.” And this necessitates that the Help was on that day, so it is not correct to say that the Help was on the day of the Battle of Badr and that the enemy

[1] *Sûrah Âl 'Imrân* 3:132-135

[2] *Sûrah Al 'Imrân* 3:124

[3] *Sûrah Âl 'Imrân* 3:125

came rushing down on them on the day of the Battle of Uhud.

When they (i.e. Quraish) had decided to go out, they remembered the war between them and Banu Kinanah and *Iblees* appeared to them in the form of Suraqah Ibn Malik and said:

﴿لَا غَايِبَ لَكُمْ أَيُّوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ﴾

“No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbour (for every help).”<sup>[1]</sup>

Against the possibility that Kinanah should bring you something which you detest (i.e. defeat).” Then when they had prepared to fight and he saw that the Army of Allâh had come down from the heaven, he turned upon his heels and fled. They said: “Where are you going, O, Suraqah? Did you not say that you are our neighbour?” He said: “I see what you do not see; I fear Allâh and Allâh is Severe in punishment.” And in his saying: “I see what you do not see” he spoke the truth, but in his saying: “I fear Allâh” he lied. It was said that he feared that he would be killed with them and that is more obvious. And when the hypocrites and those in whose hearts was a disease saw the small number of the Party of Allâh and the large number of His enemies, they thought that victory would be achieved through weight of numbers and they said: {These people are deceived by their Religion},<sup>[2]</sup> Allâh, Most Glorified informed the Muslims that victory is achieved by *Tawakkul* and not by strength of numbers and that He is Almighty and cannot be defeated and that He is Most Wise and He helps those who deserve, even though they are weak.

The Messenger of Allâh concluded the matter of Badr and the captives in Shawwal, then he ﷺ set off seven days after that to make war on Banu Sulaim and he reached a well known as Al-Kudr and stayed there for three days and then he departed.

When the fleeing polytheists reached Makkah, Abu Sufyan vowed that water should not touch his head until he did battle with the Messenger of Allâh ﷺ and so he journeyed with two hundred riders until he reached the outskirts of Al-Madinah and he stayed for a

[1] *Sûrah Al-Anfal* 8:48

[2] *Sûrah Al-Anfal* 8:49

night with Salam Ibn Al-Mishkam (a Jew) and he gave him secret information about the people, then in the morning, he cut the small date palms and killed a man from among the Ansar and an ally of his, then the Messenger of Allâh ﷺ set out in search of him, but he missed him. The disbelievers had discarded a great deal of *Saweeq*<sup>[1]</sup> in order to lighten their load in a place called Qarqarah Al-Kudr and because of this, the expedition was known as the Expedition of *Saweeq*.

After that, the Prophet ﷺ made war against Najd, making for Ghatafan; he stayed there for the whole of the month of Safar in the third year of the *Hijrah* and he did not encounter any fighting. Then he returned, intending to attack Quraish and he reached Buharan, a mine in the Hijaz, but he did not encounter any fighting. There he remained for the month of Rabee' Al-Akhar and Jumad Al-Awwal, after which he departed.

After that, he made war against Banu Qainuqa', then he killed Ka'b Ibn Al-Ashraf and he was given permission to kill any of the Jews found there due to their breaking of the covenant and their waging war against Allâh and His Messenger ﷺ.

When Allâh killed the most eminent personages of Quraish in Badr and Abu Sufyan became their leader, he gathered the hosts and set out with them towards Al-Madinah and he stopped near Mount Uhud and this is where the well known Battle of Uhud took place. On that day, the Prophet ﷺ inspected the young men and he sent back those who were too young to fight, and they included 'Abdullah Ibn 'Umar, Usamah, Zaid Ibn Thabit and 'Arabah ﷺ but he permitted those of them whom he considered able to fight, including Samurah Ibn Jundub and Rafi' Ibn Khadeej ﷺ and they were both fifteen years of age. It was said: He permitted those whom he permitted due to their having reached adulthood and they declared the minimum age for adulthood to be fifteen years. Another group said that he permitted them to fight due to their ability to do so and that there is not effect from adulthood or its absence in this matter. And they said that in one narration of the *Hadeeth* of 'Abdullah Ibn 'Umar ﷺ, he

[1] *Saweeq*: A kind of porridge made from wheat or barley.

said: "When he saw that I was able, he permitted me (to fight)."<sup>[1]</sup>

Then the story of Al-USairim was mentioned and the words of Abu Sufyan on the mountain, which were narrated by Al-Bukhari in his 'Saheeh', on the authority of Al-Bara' Ibn 'Azib ؓ, who said: "Abu Sufyan looked down and said: "Is Muhammad among you?" The Prophet ﷺ said to his Companions ؓ: "Do not answer him." Then he said: "Is Ibn Abi Qahafah (i.e. Abu Bakr) among you?" The Prophet ﷺ said:

«لَا تُجِيبُوهُ»

"Do not answer him."

Then he asked: "Is 'Umar Ibn Al-Khattab among you?" The Messenger of Allâh ﷺ said: "Do not answer him." Then he said: "These people have been killed, for if they were alive, they would have answered." At this, 'Umar ؓ unable to control himself said: "You have lied, oh, enemy of Allâh! Allâh has maintained what you hate." Abu Sufyan answered: "Hail Hubal! Hail Hubail!" The Prophet ﷺ said: "Answer him." They said: "What shall we say?" He ﷺ said: "Say: "Allâh is Most High and Most Powerful." He said: "We have Al-'Uzza, but you do not have any 'Uzza." The Prophet ﷺ said: "Answer him." They said: "What shall we say?" He ﷺ said:

«قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

"Say: Allâh is our Protector and you have no protector."

Abu Sufyan said: "Today is vengeance for the Day of Badr; and war is a matter of alternate success." 'Umar ؓ answered him, saying: "They are not the same; our dead are in Paradise and your dead are in the Fire." Then Abu Sufyan said: "You will find that your dead have been

<sup>[1]</sup> What has been narrated by Al-Bukhari and Muslim, the compilers of the 'Sunan' and Ahmad, on the authority of 'Abdullah Ibn 'Umar ؓ contradicts this, for they reported that he said: "The Messenger of Allâh ﷺ inspected me on the Day of Uhud, when I was fourteen years of age, but he did not permit me (to fight), and he inspected me on the Day of Al-Khandaq (the Battle of the Trench) and at that time, I was fifteen years of age and he permitted me (to fight).

mutilated. I did not order it, but I am not sorry."<sup>[1]</sup> Here we see that the Prophet ﷺ ordered his Companions ؓ to answer Abu Sufyan when he spoke proudly of his deity and his *Shirk*, in order to extol the Oneness of Allâh and to declare the Might of the God of the Muslims; but he did not order them to answer him, or he prohibited them from doing so when Abu Sufyan asked: "Is Muhammad among you?" etc. This was because, the injury they had suffered in the Battle of Badr had not yet healed and the fire of their anger still burned. But when he said (to his soldiers): "You have killed them," 'Umar ؓ was unable to restrain his anger and he said: "You have lied, oh, enemy of Allâh!" In this reply there was courage and the desire to show the enemy at that time something which would acquaint them with the Muslims' bravery and that he and his people were worthy foes, who were not afraid. And his answer caused anger to the enemy and sapped their resolve which it would not have done had they answered him when he asked about them. So ignoring the first question ("Is Muhammad among you" etc.) was better and answering his next statement ("You have killed them") was best. Also not answering him was an affront to him; then when he had convinced himself that they were dead and he was filled with pride and satisfaction, 'Umar's reply caused insult and humiliation to him. And in answering him, 'Umar ؓ had not disobeyed the Prophet's injunction: "Do not answer him."<sup>[2]</sup>



<sup>[1]</sup> Narrated by Al-Bukhari, on the authority of Al-Bara' Ibn 'Azib ؓ and by Ahmad, on the authority of 'Abdullah Ibn 'Abbas ؓ.

<sup>[2]</sup> This is because the Prophet ﷺ only forbade the Companions ؓ from answering his questions: "Is Muhammad among you" etc. not from answering Abu Sufyan's boasting and taunts.

## Chapter

### Regarding the Rulings Derived From This Battle

These include the fact that *Jihad* is obligatory upon one who sets out to do it; therefore whoever donned his coat of mail may not return (without fighting the enemy).

Also, it is not incumbent upon the Muslims to leave their homes and go out to meet the enemy, if they strike at them in their homes. Another benefit derived from this story is that it is not permissible for those youths who do not possess the ability to fight to do so. Likewise, it is permissible for women to fight and it is permissible to seek their help in *Jihad* and that it is permissible to go into the midst of the enemy, as Anas Ibn An-Nadr and others did. Also, if the *Imam* is injured, he may lead them in prayer while sitting and they should sit behind him. Another benefit is that asking Allâh to be martyred and hoping for it – as Ibn Jahsh ؓ did – is not prohibited. Also, if a Muslim kills himself, he will be one of the inhabitants of the Fire, like Quzman. Another benefit derived is that the martyr should not be washed, nor should he be prayed over, nor should he be shrouded except in the garments he is wearing, unless they have been looted from him, in which case, he may be shrouded in something else. Also, if he was in a state of ritual impurity (*Janabah*) when he died, he must be washed, as in the case of Hanzalah ؓ. It is also derived from this story that the martyrs are buried in the place where they died, in accordance with his order to return the dead to them.<sup>[1]</sup> And it is

<sup>[1]</sup> Narrated by Ahmad, on the authority of Jabir Ibn 'Abdillah ؓ.

permissible to bury two or three in one grave.<sup>[1]</sup> Scholars have differed regarding the order of the Prophet ﷺ to bury the martyrs of Uhud in their clothes – is it something recommended, or is it an obligation? The latter would appear to be more correct. Another benefit derived from the story is that one who is excused from fighting, such as a lame person may perform *Jihad*. And if the Muslims kill a Muslim, thinking him to be a disbeliever, his blood money (*Diyah*) is paid from the Muslim Treasury (*Bait Al-Mal*), because the Prophet ﷺ wanted to pay the blood money for Abu Huzaifah Ibn Al-Yaman ؓ.

As for the wisdoms derived from this battle, Allâh, Most Glorified has indicated the major ones in *Sûrah Âl 'Imrân* in His Words:

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ﴾

“And (remember) when you (Muhammad ﷺ) left your household in the morning,”<sup>[2]</sup>

up to the completion of sixty Verses.

Another wisdom is that it informed them of the consequences of disobedience, faintheartedness and disputing with one another, in order that they might be vigilant and watchful against the causes of humiliation and that the Wisdom of Allâh dictates that the Messengers and their followers are sometimes granted victory and at other times, victory is granted against them, but the end result is for them. This is because, if they were always victorious, the Believer and others would join with them and they would be indistinguishable from each other and if other than they were always to achieve victory, the aim of sending the Messenger ﷺ would not be accomplished.

Allâh, Most High says:

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

<sup>[1]</sup> Narrated by Al-Bukhari and the compilers of the '*Sunan*', on the authority of Jabir Ibn 'Abdillah ؓ.

<sup>[2]</sup> *Sûrah Âl 'Imrân* 3:121

“Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.”<sup>[1]</sup>

That is, Allâh will not leave you in this state of the Believers being indistinguishable from the hypocrites until he distinguishes between them.

﴿وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ﴾

“Nor will Allâh disclose to you the secrets of the *Ghaib* (Unseen),”

by which He distinguishes between them; rather, it is the Will of Him, Most Glorified that He distinguish between you in a manner that is witnessed by many. And His Words:

﴿وَلَكِنَّ اللَّهَ يُجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ﴾

“But Allâh chooses of His Messengers whom He wills,”

are an exception to His negation of having granted knowledge of the unseen to anyone, i.e. except the Messengers ﷺ, for He informs them of what He wills from the Unseen, as mentioned in *Sûrah Al-Jinn*, so your success will come through belief in the Unseen of which He has informed His Messengers ﷺ, for if you believe in it and fear Allâh, you will have the greatest of rewards.

And among them is the deduction that worship of Allâh by His *Awliya'* should be both in prosperity and in adversity, for if they are firm in practising obedience to Allâh by doing both the things which they like and the things which they dislike, then they are not like those who worship Him only when circumstances are good.

Also, if He granted them victory at all times, they would be as they would if He granted them (unlimited) sustenance,<sup>[2]</sup> for He disposes of their affairs in accordance with His Wisdom and He is All-knowing and All-seeing. Also, If they acknowledge that they have no power and no strength except in Him, they will be entitled to victory, for victory cannot be achieved without humility, as Allâh, Most High says:

<sup>[1]</sup> *Sûrah Âl 'Imrân* 3:179

<sup>[2]</sup> See *Sûrah Ash-Shûra* 42:27.

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ﴾

“And Allâh has already made you victorious at Badr, when you were a weak little force.”<sup>[1]</sup>

And:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أُنْجِبْتُمْ كَثْرَتَكُمْ﴾

“And on the day of Hunain (battle) when you rejoiced at your great number,”<sup>[2]</sup>

And also that He has prepared for His slaves abodes in the Hereafter which cannot be attained by (righteous) deeds alone, nor will they attain them except by being subjected to trials and He has ordained for them the means (trials) to achieve Paradise, just as He granted them success in performing righteous deeds.

Also, perpetual protection, victory and wealth give rise to dependence on the life of this world and hinder the souls and hold them back from the Path of Allâh. So if Allâh wants to honour a slave, He ordains trials for him, which is a cure for this sickness.

Likewise, in Allâh's Sight, martyrdom is one of the highest ranks and He, Most Glorified loves to take martyrs from among His *Awliya'*.

Also, when He, Most Glorified wants to destroy His enemies, He ordains for them the means due to which they deserve to be destroyed, such as their transgression, and the extreme harm which they visited upon His *Awliya'* and thereby He purifies His *Awliya'* of their sins and it becomes one of the causes of the destruction of Allâh's enemies. And He, Most Glorified mentioned that in His Words:

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا﴾

“So do not become weak (against your enemy), nor be sad,”<sup>[3]</sup>

﴿وَيَمْحَقِ الْكٰفِرِيْنَ﴾

“And destroy the disbelievers.”

<sup>[1]</sup> *Sûrah Âl 'Imrân* 3:123

<sup>[2]</sup> *Sûrah At-Tawbah*: 9:25

<sup>[3]</sup> *Sûrah Âl 'Imrân* 3:139-142

So Allâh has combined encouragement for them and the best words of consolation with mention of the great wisdoms which necessitated the victory of the disbelievers, saying:

﴿إِنْ يَمَسُّكُمْ فَجْرٌ فَقَدْ مَسَّ الْقَوْمَ فَجْرٌ مِثْلُهُ﴾

“If a wound (or killing) has touched you, be assured a similar wound (and killing) has touched the others (disbelievers).”<sup>[1]</sup>

That is: Why are you sad and disheartened at this, when they have been visited by the same thing in the path of Satan? Then He informed them that He gives these days to men by turn, because they are material things which He divides between His *Awliya'* and His enemies in the life of this world, as opposed to the life of the Hereafter, then He mentioned another wisdom, which is that He distinguishes thereby between Believer and the hypocrite and He gives them knowledge of martyrdom, because mere knowledge of the unseen does not result in reward or punishment. Then He mentioned another wisdom, which is that He takes the martyrs from them. And His Words:

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

“And Allâh loves not the *Zalimûn* (polytheists and wrongdoers).”

Are a gentle reminder that He did not take martyrs from those who deserted His Prophet ﷺ on the Day of Uhud, because He does not love them. Then He mentioned another wisdom, which is the purification of the Believers from their sins and also from the hypocrites (since they became known thereby). Then He mentioned another wisdom and that is the destruction of the disbelievers. Then He rejected their (the Muslims') belief that they might enter Paradise without *Jihad* and patient perseverance. And His Words:

﴿وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ﴾

“Before Allâh tests those of you who fought (in His Cause).”<sup>[2]</sup>

<sup>[1]</sup> *Sûrah Âl 'Imrân* 3:140

<sup>[2]</sup> *Sûrah Âl 'Imrân* 3:142

That is: When you have not performed *Jihad*, for the Reward of Allâh is given for what we do. Then He censured them for their flight from something which they had desired (i.e. martyrdom). Another wisdom is that the Battle of Uhud was a forewarning of the death of the Messenger of Allâh ﷺ. And the thankful ones are those who realized the value of the Blessing (bestowed upon them) and remained firm upon it when the Messenger of Allâh ﷺ died and He made the end result in their favour. Then He informed them that He Has appointed a term for every soul and then He informed them that many of the Prophets were killed and many of those who followed them were killed along with them, but those who remained of them did not become disheartened, or (it was said that it means:) those who were killed did not become disheartened at the time of their death. And the truth is that it carries both meanings. Then He, Most Glorified informed them of the words used by the Prophets and their peoples when they sought help from Allâh, including their acknowledgement (of their weakness), their repentance and seeking of forgiveness and their request to Him to make their feet firm and grant them victory over their enemies; He said:

﴿وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَرْجُلَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

“And they said nothing but: “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.”<sup>[1]</sup>

They asked Him for forgiveness for their sins and to make their feet firm and grant them victory when they came to know that their enemies were only victorious over them due to their sins and that Satan seeks to cause them to backslide them and thus to defeat them and that they are of two types: Dereliction of obligations or exceeding the limits – and that victory is conditional upon obedience to Allâh:

﴿قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا﴾

“Our Lord! Forgive us our sins and our transgressions (in

<sup>[1]</sup> *Sûrah Âl 'Imrân* 3:147

keeping our duties to You)."

Then they knew that if He, Most Glorified, Most High did not make their feet firm and help them, they would not be able to do that. They asked Him for that Which is in His Hand and they fulfilled both of the conditions necessary for their supplications to be answered: (i) Affirming Allâh's Oneness and having recourse to Him and (ii) removing that which prevents the achievement of His Help, which is the commission of sins and acts of extravagance. Then Allâh, Most Glorified warned them against obedience to the enemy and that if they did so, they would be losers in this world and in the Hereafter. And in it there is a reference to the hypocrites who obeyed the polytheists when they were victorious over the Muslims on the Day of Uhud. Then He, Most Glorified informed them that He is the Protector of the Believers and the Best of helpers and whoever takes Him as a Protector, he will be helped. Then He informed them that He will cast terror into the hearts of their enemies which will prevent them from overcoming them and that is because of their *Shirk* and the level of fear is commensurate with the degree of *Shirk*, while the Believer who does not mix his faith with *Shirk* will have security and guidance.

Then He informed them of the truth of His Promise of Help and that if they had remained steadfast in obedience, His Help would have continued, but that they lost the protection given them due to their obedience and so they lost His Support and that He caused them to flee from their enemies as a trial for them and to let them know the punishment for disobedience. Then He informed them that He had pardoned them after that. Al-Hasan was asked: "How could they be pardoned after the disbelievers had overcome them?" He said: "If it had not been for His Pardon, they would have been annihilated, but because of His Pardon, the enemy were repelled from them after they had gathered to exterminate them. Then He mentioned their condition at the time they fled, how they fled wildly, intent upon (naught but) flight, or climbing the mountain, without even sparing a glance for their Prophet ﷺ and his Companions ﷺ and the Messenger ﷺ was in their rear calling them back: "To me, O, slaves of Allâh! I am the Messenger of Allâh!" And so He recompensed them

for this flight with one affliction after another: The affliction of flight and the affliction of Satan's shout that Muhammad ﷺ had been killed. It was also said that it means: Allâh recompensed you with an affliction due to the affliction you imposed upon His Messenger ﷺ by your flight. But the first opinion is more apparent for a number of reasons:

*The First:* That His Words:

﴿لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ﴾

"To teach you not to grieve for that which had escaped you,"<sup>[1]</sup>

up to the end of the Verse – to point out to them the wisdom behind this affliction, which was that He made them forget the sadness caused to them by the victory which had been lost and the defeat inflicted upon them. And this only occurs when one affliction is followed by another.

*The Second:* That it agrees with the facts, because the affliction of losing the war booty occurred and then the affliction of the rout, then the affliction of injury and death, then hearing that the Prophet ﷺ had been killed, then the enemy's ascent of the mountain. And it does not mean that they suffered only two afflictions, but that they suffered one affliction after another, until their trial was complete.

*The Third:* That His Saying:

﴿عَمَّا﴾

Means that it was the result of the recompense, not that it was the cause of it. And that means: He recompensed you with an affliction connected to (another) affliction as a requital for their flight, their abandonment of their Prophet ﷺ, their failure to respond to his call, their disobedience to his command to remain at their posts, their disputing and their faintheartedness – and each one of these things was the cause of an affliction specific to it. And it was from His Kindness towards them that these things they did were a result of their natures which they cannot control which are an obstacle to them attaining constant support, so He decreed for them the means

[1] *Sûrah Âl 'Imrân* 3:153

which He brought out from power to action and (evil) consequences were the outcome of that, so that they realized repentance was one of them, as was being on their guard against such things and repelling them with their opposites is an obligation: And it may be that a body is made healthy by diseases.

Then Allâh, Most Glorified showed Mercy to them and removed from them the affliction by the drowsiness which He sent down to them; and in war, that is a sign of victory, as it was sent down in the Battle of Badr. And He informed them that anyone who was not affected by it was concerned only with himself and not his Religion, or his Prophet or his companions and that they:

﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ﴾

“And thought wrongly of Allâh — the thought of ignorance.”<sup>[1]</sup>

And this belief was explained as their belief that Allâh, Most Glorified does not help His Messenger and that his Religion will disappear. And it was explained as meaning that they thought that what had befallen them was not from Allâh's *Qadar*, nor was there any wisdom behind it. It was also explained as being a denial of wisdom, a denial of *Qadar* and a denial that Allâh's Religion will succeed. And this bad belief was the belief of the disbelievers and the hypocrites mentioned in *Sûrah Al-Fath* (48:6) And this belief was only described as a bad and ignorant belief because it entails thinking of Allâh that which is not befitting to Him, His Attributes and Names, His Wisdom, His praise, His Oneness in matters of Lordship and worship and His Truthfulness in fulfilling His Promises. And whoever believed that He would not make the Religion of his Messenger successful (over all others) and that He would cause falsehood to triumph permanently over truth, causing the truth thereby to disappear completely and not to reappear thereafter has believed evil of Allâh and attributed to Him things unbecoming His Perfection and His Divine Attributes. And whoever denied that this was from His *Qadar* does not know Him, nor does he know His Dominion. And likewise, whoever denied the wisdom of it

<sup>[1]</sup> *Sûrah Âl 'Imrân* 3:154

which demands praise and thanks to Allâh, but rather, claimed that it was *Mashee'ah Mujarradah*,<sup>[1]</sup> then that is the belief of those who reject (Allâh's Religion) – and woe to those who disbelieve from the Fire!

And most people think badly of Allâh in matters relating to themselves and to others; and none is saved from that except those who know Allâh, know His Names and Attributes and what is entailed by praising and thanking Him and know His Wisdom. And those who despaired of His Mercy thought badly of Him and whoever claimed that He would punish the righteous man and that He would place him on the same level as His enemy has thought badly of Him. And whoever thought that He would abandon His creation without guidance to distinguish between what is commanded and what is prohibited has thought badly of Him. Likewise, whoever thought that He would neither reward them nor punish them and that He would not make the truth clear to them in those matters in which they differed (has thought badly of Allâh), as has one who thought that He would cause righteous deeds to be lost without cause from the slave and that He would punish him for deeds over which he had no control or in which he had no choice, or claims that He would support His enemies with the same miracles with which He supports the Messengers ﷺ and that everything is good in His Sight (i.e. bad deeds and good deeds), even that He would cause one who spent his life in obedience to Him to dwell forever in the Hell-fire and that He would bless one who frittered away his life in disobedience to Him and that the two are of equal goodness in His Sight and that which prevents either of them from reaching his rightful abode cannot be known without strong evidence (from the Qur'ân and *Sunnah*); and if there is none, then logic cannot judge which of them is good and which of them is evil.

Likewise, one who thought that He has informed us about Himself, His Attributes and His Actions that which is manifestly false and that He has failed to speak the truth and has not informed us of it, but

<sup>[1]</sup> *Mashee'ah Mujarradah*: Something which Allâh allows to happen without reason or purpose, as opposed to something which He loves and approves of.