

أَنْ تَقْسَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ - وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ)

(121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower.) (122. When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.) (123. And Allah has already made you victorious at Badr, when you were a weak little force. So have Taqwa of Allah that you may be grateful.)

The Battle of Uhud

According to the majority of scholars, these Ayat are describing the battle of Uhud, as Ibn `Abbas, Al-Hasan, Qatadah, As-Suddi and others said. The battle of Uhud occurred on a Saturday, in the month of Shawwal on the third year of Hijrah. `Ikrimah said that Uhud occurred in the middle of the month of Shawwal, and Allah knows best.

The Reason Behind the Battle of Uhud

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyan led (before Badr) returned safely to Makkah, prompting the remaining Makkan leaders and the children of those who were killed at Badr to demand from Abu Sufyan to, "Spend this money on fighting Muhammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Ahabish tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uhud facing Al-Madinah. The Messenger of Allah led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjar called Malik bin `Amr. The Prophet then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madinah. `Abdullah bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madinah, saying that if the disbelievers lay siege to Al-Madinah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madinah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to Uhud to meet the disbelievers.

The Messenger of Allah went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allah to go out" They said, "O Messenger of Allah! If you wish, we will remain in Al-Madinah. " The Messenger of Allah said,

«مَا يَبْغِي لِنَبِيِّ إِذَا لَيْسَ لَأُمَّتِهِ أَنْ يَرْجِعَ حَتَّى
يَحْكُمَ اللَّهُ لَهُ»

(It is not for a Prophet to wear his shield for war then lay down his arms before Allah decides in his favor.)

The Messenger of Allah marched with a thousand of his Companions. When they reached the Shawt area, `Abdullah bin Ubayy went back to Al-Madinah with a third of the army, claiming he was angry the Prophet did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." The Messenger of Allah marched until he reached the hillside in the area of Uhud, where they camped in the valley with Mount Uhud behind them. The Messenger of Allah said,

«لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَالِ»

(No one starts fighting until I issue the command to fight.)

The Messenger prepared his forces for battle, and his army was seven hundred men. He appointed `Abdullah bin Jubayr, from Bani `Amr bin `Awf, to lead the archers who were fifty men. The Prophet said to them,

«انْضَحُوا الْخَيْلَ عَنَّا، وَلَا تُؤْتَيْنَّ مِن قِبَلِكُمْ،
وَالزَّمُوا مَكَانَكُمْ، إِنْ كَانَتِ النَّوْبَةُ لَنَا أَوْ عَلَيْنَا،
وَإِنْ رَأَيْتُمُونَا تَخْطِفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ»

(Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.)

The Prophet wore two protective shields and gave the flag to Mus`ab bin `Umayr of Bani `Abd Ad-Dar. The Prophet also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khalid bin Al-Walid to lead the right side of the horsemen and `Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani `Abd Ad-Dar. Allah willing, we will mention the details of this battle later on, if Allah wills. Allah said here,

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ
لِلْقِتَالِ

(And (remember) when you left your household in the morning to post the believers at their stations for the battle) 3:121 , designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

(And Allah is All-Hearer, All-Knower), He hears what you say and knows what you conceal in your hearts. Allah said next,

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(When two parties from among you were about to lose heart,) 3:122 .

Al-Bukhari recorded that Jabir bin `Abdullah said, "The Ayah,

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(When two parties from among you were about to lose heart) was revealed about us, the two Muslim tribes of Bani Harithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allah said in it,

وَاللَّهُ وَلِيُّهُمَا

(but Allah was their Wali (Supporter and Protector)) 3:122 ."

Muslim recorded this Hadith from Sufyan bin `Uyaynah.

Reminding the Believers of Their Victory at Badr

Allah said,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ

(And Allah has already made you victorious at Badr,) 3:123 meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramadan, in the second year of Hijrah.

The day of Badr is known as Yawm Al-Furqan the Day of the Clarification , by which Allah gave victory and dominance to Islam and its people and disgraced and destroyed Shirk, even though the Muslims were few. The Muslims numbered three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allah gave victory to His Messenger , supported His revelation, and illuminated success on the faces of the Prophet and his following. Allah also brought disgrace to Shayatan and his army. This is why Allah reminded His believing servants and pious party of this favor,

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ)

(And Allah has already made you victorious at Badr, when you were a weak little force), when you were few then. This Ayah reminds them that victory is only from Allah, not because of a large army and adequate supplies. This is why Allah said in another Ayah,

(وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا)

(. .and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught) 9:25 , until,

(وَاللَّهُ غَفُورٌ رَحِيمٌ)

(And Allah is Oft-Forgiving, Most Merciful) 9:27 .

Badr is an area between Makkah and Al-Madinah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

(فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ)

(So have Taqwa of Allah that you may be grateful.) 3:123 , means, fulfill the obligations of His obedience.

(إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ - بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمِدِّكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ - وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ - لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ - لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ)

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(124. (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down") (125. "But, if you hold on to patience and have Taqwa, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).") (126. Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.) (127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.) (128. Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.) (129. And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.)

The Support of the Angels

The scholars of Tafsir differ over whether the promise contained in these Ayat referred to the battle of Badr or Uhud. The First View

There are two opinions about this, one of them saying that Allah's statement,

(إِذْ تَقُولُ لِلْمُؤْمِنِينَ)

((Remember) when you said to the believers) 3:124 , is related to His statement,

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ)

(And Allah has already made you victorious at Badr) 3:123 .

This was reported from Al-Hasan Al-Basri, `Amr Ash-Sha`bi, Ar-Rabi` bin Anas and several others, Ibn Jarir also agreed with this opinion. `Abbad bin Mansur said that Al-Hasan said that Allah's statement,

(إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ
بِثَلَاثَةِ آفٍ مِنَ الْمَلَائِكَةِ)

((Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels") 3:124 , is about the battle of Badr; Ibn Abi Hatim also recorded this statement.

Ibn Abi Hatim then reported that `Amr Ash-Sha`bi said, "On the day of Badr, the Muslims received information that Kurz bin Jabir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allah revealed;

(أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آفٍ مِنَ
الْمَلَائِكَةِ مُنَزَّلِينَ)

("Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down"), until,

(مُسَوِّمِينَ)

(having marks (of distinction)) 3:124,125 .

The news of the defeat of the idolators at Badr reached Kurz and he did not reinforce them, and thus, Allah did not reinforce the Muslims with the five (thousands of angels)."

As for Ar-Rabi` bin Anas, he said, "Allah supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand." If one asks, according to this opinion, how can we combine between this Ayah and Allah's statement about Badr,

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ
بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ)

((Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession." 8:9 , until,

(أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(Verily! Allah is All-Mighty, All-Wise) We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above Ayah 3:124 . The word "in succession" means they follow each other and thus indicates that thousands more will follow them. The two Ayat above 8:9 and 3:124 are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allah knows best. Allah's statement,

(بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا)

(But if you hold on to patience and have Taqwa,) 3:125 means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Hasan, Qatadah, Ar-Rabi` and As-Suddi said that Allah's statement,

(وَيَأْتُوكُمْ مِّن قَوْمِهِمْ هَذَا)

(and they will come rushing) means, they (angels) will rush to you instantaneously. Al-`Awfi said that Ibn `Abbas said that the Ayah means, "All at once". It is also said that it means, before their anger subsides (against the disbelievers). The Second View

The second opinion stipulates that the promise mentioned here concerning the angels participating in battle is related to Allah's statement,

(وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ
الْقِتَالِ)

(And (remember) when you left your household in the morning to post the believers at their stations for the battle) of Uhud. However, we should add, the angels did not come to the aid of Muslims at Uhud, because Allah made it conditional,

(بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا)

(But if you hold on to patience and have Taqwa) 3: 125 .

The Muslims were not patient at Uhud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allah's statement,

(يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ)

(your Lord will help you with five thousand angels having marks), of distinction.

Abu Ishaq As-Subay`i said; from Harithah bin Mudarrib said that `Ali bin Abi Talib said, "The angels were distinguished by wearing white wool at Badr." The angels also had special markings distinguishing their horses.

Allah said,

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ)

(Allah made it not but as a message of good news for you and as an assurance to your hearts) 3:126 .

This Ayah means, "Allah sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allah and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allah said after commanding the believers to fight,

(ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْهِمْ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ)

(But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them) 47:4-6 .

This is why Allah said here,

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ
بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ)

(Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise) 3:126 .

This Ayah means, "Allah is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions." Allah said,

(لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا)

(That He might cut off a part of those who disbelieve,) 3:127 meaning, out of His wisdom, He commands you to perform Jihad and to fight.

Allah then mentions the various consequences of performing Jihad against the disbelievers. For instance, Allah said,

(لِيَقْطَعَ طَرَفًا)

(That He might cut off a part...) meaning, to cause a part of a nation to perish,

(مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ)

(of those who disbelieve, or expose them to infamy,) by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you. This is why Allah said next,

(أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا)

(or expose them to infamy, so that they retire) to go back to their land,

(خَائِبِينَ)

(frustrated) without achieving their aims.

Allah then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision) 3:128

meaning, "The matter is all in My Hand." Allah also said,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning.) 13:40 , and,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.) 2:272 , and,

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Verily, you guide not whom you like, but Allah guides whom He wills) 28: 56 .

Muhammad bin Ishaq said that Allah's statement,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision;), means, "No part of the decision regarding My servants is yours, except what I command you." Allah then mentions the rest of the consequences of Jihad,

(أَوْ يَتُوبَ عَلَيْهِمْ)

(whether He pardons them) concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

(أَوْ يُعَذِّبُهُمْ)

(or punishes them;) in this life and the Hereafter because of their disbelief and errors,

(فَإِنَّهُمْ ظَالِمُونَ)

(verily, they are the wrongdoers), and thus, they deserve such a fate.

Al-Bukhari recorded that, Salim bin `Abdullah said that his father said that he heard the Messenger of Allah saying -- when he raised his head from bowing in the second unit of the Fajr prayer -- "O Allah! Curse so-and-so," after saying; Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd. Thereafter, Allah revealed this Ayah,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision;) This was also recorded by An-Nasa'i. Imam Ahmad recorded that Salim bin `Abdullah said that his father said that he heard the Messenger of Allah saying,

«اللَّهُمَّ الْعَنْ فُلَانًا، اللَّهُمَّ الْعَنْ الْحَارِثَ بْنَ هِشَامٍ،
اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرٍو، اللَّهُمَّ الْعَنْ صَفْوَانَ
بْنَ أُمَيَّةَ»

(O Allah! Curse so-and-so. O Allah! Curse Al-Harith bin Hisham. O Allah! Curse Suhayl bin `Amr. O Allah! Curse Safwan bin Umayyah.)

Thereafter, this Ayah was revealed;

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ)

(Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers) 3:128 .

All these persons were pardoned (after they embraced Islam later on).

Al-Bukhari recorded that Abu Hurayrah said that when Allah's Messenger would supplicate against or for someone, he would do so when he was finished bowing and saying; Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd. He would then say, (the Qunut)

«اللَّهُمَّ أَنْجِ الْوَالِدَ بْنَ الْوَالِدِ، وَسَلْمَةَ بْنَ هِشَامٍ
وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنْ
الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ،
وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفُ»

(O Allah! Save Al-Walid bin Al-Walid, Salamah bin Hisham, `Ayyash bin Abi Rabi`ah and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from years of famine like that of the time of Yusuf.)

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allah! Curse so-and-so (persons)," mentioning some Arab tribes. Thereafter, Allah revealed,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision.)

Al-Bukhari recorded that Hamid and Thabit said that, Anas bin Malik said that the Prophet was injured during the battle of Uhud and said,

«كَيْفَ يُفْلِحُ قَوْمٌ شَجَّوْا نَبِيَّهُمْ؟»

(How can a people achieve success after having injured their Prophet)

Thereafter,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision,) was revealed.

Imam Ahmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uhud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet said,

«كَيْفَ يُقْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ
إِلَى رَبِّهِمْ عَزَّ وَجَلَّ؟»

(How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored) Allah revealed,

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

(Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.) Muslim also collected this Hadith.

Allah then said,

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(And to Allah belongs all that is in the heavens and all that is in the Earth.) 3:129 , everything is indeed the property of Allah and all are servants in His Hand.

(يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ)

(He forgives whom He wills, and punishes whom He wills.) for His is the decision and none can resist His decision. Allah is never asked about what He does, while they will be asked,

(وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(and Allah is Oft-Forgiving, Most Merciful.)

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا
مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ - وَاتَّقُوا النَّارَ
الَّتِي أُعِدَّتْ لِلْكَافِرِينَ - وَأَطِيعُوا اللَّهَ وَالرَّسُولَ

لَعَلَّكُمْ تُرْحَمُونَ - وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ - الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالكُظْمِينَ الْغَيْظِ وَالْعَفِينَ عَنِ النَّاسِ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ - وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا
فَعَلُوا وَهُمْ يَعْلَمُونَ - أُولَئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن
رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَنِعْمَ أَجْرُ الْعَمَلِينَ)

(130. O you who believe! Do not consume Riba doubled and multiplied, but fear Allah that you may be successful.) (131. And fear the Fire, which is prepared for the disbelievers.) (132. And obey Allah and the Messenger that you may obtain mercy.) (133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious).) (134. Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the Muhsinin (the good-doers).) (135. And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins but Allah, and do not persist in what (wrong) they have done, while they know.) (136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).)

Interest (Riba) is Prohibited

Allah prohibits His believing servants from dealing in Riba and from requiring interest on their capital, just as they used to do during the time of Jahiliyyah. For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allah also commands His servants to have Taqwa of Him so that they may achieve success in this life and the Hereafter. Allah also threatens them with the Fire and warns them against it, saying,

(وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ - وَأَطِيعُوا
اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ)

(And fear the Fire, which is prepared for the disbelievers. And obey Allah and the Messenger that you may obtain mercy.) 3:131,132 .

The Encouragement to Do Good for which Paradise is the Result

Allah encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allah said,

(وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ)

(And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious)) 3:133 .

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allah's statement,

(عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ)

(as wide as the heavens and the earth) draws the attention to the spaciousness of Paradise. For instance, Allah said in another Ayah, while describing the couches of Paradise,

(بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ)

(lined with silk brocade) 55:54 , so what about their outer covering It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the Sahih;

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ
أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ
الْجَنَّةِ، وَسَقْفُهَا عَرْشُ الرَّحْمَنِ»

(When you ask Allah for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allah).)

This Ayah 3:133 above is similar to Allah's statement in Surat Al-Hadid,

(سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the Earth) 57:21 .

Al-Bazzar recorded that Abu Hurayrah said that a man came to the Messenger of Allah and asked him, about Allah's statement,

(وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ)

(Paradise as wide as the heavens and the Earth) 3:133 ; "Where is the Fire then" The Prophet said,

«أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَيْسَ كُلَّ شَيْءٍ، فَأَيْنَ
النَّهَارُ؟»

(When the night comes, it overtakes everything, so where is the day) The man said, "Where Allah wants it to be." The Prophet said,

«وَكَذَلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللَّهُ عَزَّ وَجَلَّ»

(Similarly, the Fire is where Allah wants it to be.) This Hadith has two possible meanings. First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it. Such is the case with Hell-fire, for it is where Allah wants it to be. The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allah stated,

(كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(whereof is as the width of the heaven and the Earth) 57:21 .

The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allah wills it to be.

Allah said, while describing the people of Paradise,

(الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ)

(Those who spend (in Allah's cause) in prosperity and in adversity) 3:134 , in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allah said in another Ayah,

(الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً)

(Those who spend their wealth (in Allah's cause) by night and day, in secret and in public) 2:274 These believers are never distracted from obeying Allah, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allah said,

(وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ)

(who repress anger, and who pardon men;) 3:134 for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

(The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.)

This Hadith is also recorded in the Two Sahihs. Imam Ahmad recorded that Ibn ` Abbas said that the Messenger of Allah said,

«مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ ثَلَاثًا

أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ وَقِيَ
الْفِتْنَ، وَمَا مِنْ جَرْعَةٍ أَحَبُّ إِلَى اللَّهِ مِنْ جَرْعَةٍ
غَيْظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَأَ
جَوْفَهُ إِيْمَانًا»

(He who gives time to a debtor or forgives him, then Allah will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allah than a dose of rage that the servant controls, and whenever the servant of Allah controls it, he will be internally filled with faith.)

This Hadith was recorded by Imam Ahmad, its chain of narration is good, it does not contain any dispranged narrators, and the meaning is good.

Imam Ahmad recorded that Sahl bin Mu`adh bin Anas said that his father said that the Messenger of Allah said,

«مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ
اللَّهُ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ
الْحُورِ شَاءَ»

(Whoever controlled rage while able to act upon it, then Allah will call him while all creation is a witness, until He gives him the choice of any of the Huris (fair females with wide, lovely eyes - as mates for the pious) he wishes.)

Abu Dawud, At-Tirmidhi and Ibn Majah collected this Hadith, which At-Tirmidhi said was "Hasan Gharib".

Ibn Marduwyah recorded that Ibn `Umar said that the Messenger of Allah said,

«مَا تَجَرَّعَ عَبْدٌ مِنْ جَرْعَةٍ أَفْضَلَ أَجْرًا مِنْ
جَرْعَةٍ غَيْظٍ كَظَمَهَا ابْتِغَاءَ وَجْهِ اللَّهِ»

(There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allah's Face.) Ibn Jarir and Ibn Majah also collected this Hadith.

Allah said,

(وَالْكٰظِمِيْنَ الْغَيْظِ)

(who repress anger) meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allah, the Exalted and Most Honored. Allah then said,

(وَالْعٰفِيْنَ عَنِ النَّاسِ)

(and who pardon men;) They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allah said,

(وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ)

(verily, Allah loves the Muhsinin (the good-doers)).

This good conduct is a type of Ihsan excellence in the religion . There is a Hadith that reads,

«ثَلَاثٌ أَقْسِمُ عَلَيْهِنَّ: مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ،
وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ
رَفَعَهُ اللَّهُ»

(I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allah will magnify his honor; and he who is humble for Allah, then Allah will raise his rank.)

Allah said,

(وَالَّذِيْنَ إِذَا فَعَلُوا فَحِيْشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ)

(And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins) 3:135 .

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ رَجُلًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا
فَاغْفِرْهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا
فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ
لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ
ذَنْبًا فَاغْفِرْهُ، فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَبْدِي أَنَّ
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،
ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا
فَاغْفِرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،
ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا
فَاغْفِرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أَشْهَدُكُمْ أَنِّي قَدْ
غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ»

(A man once committed an error and said, `O Lord! I committed an error, so forgive me.' Allah said, `My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, `O Lord! I committed an error, so forgive me.' Allah said, `My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.' The man committed another error and said, `O Lord! I committed an error, so forgive me.' Allah said, `My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, `O Lord! I committed an error, so forgive me.' Allah said, `My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I

have forgiven My servant, so let him do whatever he likes.') A similar narration was collected in the Sahih.

`Abdur-Razzaq recorded that Anas bin Malik said, "I was told that when the Ayah,

(وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ)

(And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins,) was revealed, Iblis (Shayatan) cried." Allah's statement,

(وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ)

(and none can forgive sins but Allah), means that none except Allah forgives sins. Allah said,

(وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ)

(And do not persist in what (wrong) they have done, while they know), for they repent from their error, return to Allah before death, do not insist on error, and if they err again, they repent from it. Allah said here,

(وَهُمْ يَعْلَمُونَ)

(while they know) Mujahid and `Abdullah bin `Ubayd bin `Umayr commented, "Whoever repents, then Allah will forgive him." Similarly, Allah said,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(Know they not that Allah accepts repentance from His servants) 9:104 , and,

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا)

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) 4: 110 and there are several examples similar to this Ayah.

Next, Allah said after this description,

(أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ)

(For such, the reward is forgiveness from their Lord) 3:136 , as a reward for these qualities,

(مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا
الأنهارُ)

(forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise)) carrying all kinds of drinks,

(خَالِدِينَ فِيهَا)

(wherein they shall abide forever) and ever,

(وَنِعْمَ أَجْرُ الْعَمَلِينَ)

(How excellent is this reward for the doers) Allah praises Paradise in this part of the Ayah.

(قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ - هَذَا بَيَانٌ
لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ)

(وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ
مُؤْمِنِينَ - إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ
مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ
الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ

الظَّالِمِينَ - وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ
الْكَافِرِينَ - أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَم
اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ - وَلَقَدْ
كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ
وَأَنْتُمْ تَنْظُرُونَ)

(137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you, so travel through the earth, and see what was the end of those who denied.) (138. This is a plain statement for mankind, a guidance and instruction for the Muttaqin.) (139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.) (140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allah may know (test) those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers.) (141. And that Allah may test those who believe and destroy the disbelievers.). (142. Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad and knows (tests) those who are patient) (143. You did indeed wish for death before you met it. Now you have seen it openly with your own eyes.)

The Wisdom Behind the Losses Muslims Suffered During Uhud

Allah states to His believing servants who suffered losses in the battle of Uhud, including seventy dead,

(قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ)

(Many similar ways (and mishaps of life) were faced before you), for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allah said,

(فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكْذِبِينَ)

(so travel through the earth, and see what was the end of those who denied). Allah said next,

(هَذَا بَيَانٌ لِلنَّاسِ)

(This is a plain statement for mankind), meaning, the Qur'an explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

(وَهُدًى وَمَوْعِظَةٌ)

(And a guidance and instruction) for the Qur'an contains the news of the past, and,

(هُدًى)

(guidance) for your hearts,

(وَمَوْعِظَةٌ لِّلْمُتَّقِينَ)

(and instruction for the Muttaqin) to discourage committing the prohibited and forbidden matters. Allah comforts the believers by saying,

(وَلَا تَهِنُوا)

(So do not become weak), because of what you suffered,

(وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ)

(nor be sad, and you will be triumphant if you are indeed believers), for surely, the ultimate victory and triumph will be yours, O believers.

(إِنْ يَمَسَّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِّثْلُهُ)

(If a wound has touched you, be sure a similar wound has touched the others) 3:140 .

Therefore, the Ayah says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

(وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ)

(And so are the days, that We give to men by turns) , and at times -- out of wisdom -- We allow the enemy to overcome you, although the final good end will be yours.

(وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا)

(and that Allah may know (test) those who believe,) meaning, "So that We find out who would be patient while fighting the enemies," according to Ibn ` Abbas.

(وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ)

(and that He may take martyrs from among you) those who would be killed in Allah's cause and gladly offer their lives seeking His pleasure.

(وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ وَلِيَمَحَّصَ اللَّهُ الَّذِينَ ءَامَنُوا)

(And Allah likes not the wrongdoers. And that Allah may test those who believe) 3:140,141 , by forgiving them their sins if they have any. Otherwise, Allah will raise their grades according to the losses they suffered. Allah's statement,

(وَيَمْحَقَ الْكٰفِرِينَ)

(and destroy the disbelievers), for it is their conduct that if they gain the upper hand, they transgress and commit aggression. However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allah then said,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ)

(Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform Jihad and (also) knows (tests) those who are the patient) 3:142 .

The Ayah asks, do you think that you will enter Paradise without being tested with warfare and hardships Allah said in Surat Al-Baqarah,

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ
خَلَوْا مِنْ قَبْلِكُمْ مَسَّهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ
وَزُلْزِلُوا

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken. ...) 2:214 . Allah said,

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

(Alif Lam Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested) 29:1,2 , This is why He said here,

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ)

(Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform Jihad and (also) knows (tests) those who are the patient) 3:142 meaning, you will not earn Paradise until you are tested and thus Allah knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allah said,

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ)

(You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes) 3:143 .

The Ayah proclaims, O believers! Before today, you wished that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two Sahihs it is recorded that the Messenger of Allah said,

«لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا اللّٰهَ الْعَافِيَةَ، فَإِذَا لَقِيْتُمْهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

(Do not wish to encounter the enemy, and ask Allah for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.)

This is why Allah said here,

(فَقَدْ رَأَيْتُمُوهُ)

(Now you have seen it): death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle. This part of the Ayah contains a figure of speech that mentions imagining what can be felt but not seen.

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ - وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ - وَكَأَيِّنْ مِنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ - وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا

اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَتَبَّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ - فَاتَهُمُ اللَّهُ
تَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ)

(144. Muhammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.) (145. And no person can ever die except by Allah's leave and at an appointed term. And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.) (146. And many a Prophet fought and along with him many Ribbiyyun. But they never lost heart for that which befell them in Allah's way, nor did nor they weaken nor degrade themselves. And Allah loves the patient.) (147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.") (148. So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves the good-doers.)

The Rumor that the Prophet was Killed at Uhud

When Muslims suffered defeat in battle at Uhud and some of them were killed, Shaytan shouted, "Muhammad has been killed." Ibn Qami'ah went back to the idolators and claimed, "I have killed Muhammad." Some Muslims believed this rumor and thought that the Messenger of Allah had been killed, claiming that this could happen, for Allah narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle. This is why Allah sent down to His Messenger His statement,

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ)

(Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.) he is to deliver Allah's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najih said that his father said that a man from the Muhajirin passed by an Ansari man who was bleeding (during Uhud) and said to him, "O fellow! Did you know that Muhammad was killed" The Ansari man said, "Even if Muhammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The Ayah,

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ)

(Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him), was revealed. This story was collected by Al-Hafiz Abu Bakr Al-Bayhaqi in Dala'il An-Nubuwwah.

Allah said next, while chastising those who became weak,

(أَفَايِن مَّاتَ أَوْ قَتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ)

(If he dies or is killed, will you then turn back on your heels), become disbelievers,

(وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ)

(And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful), those who obeyed Allah, defended His religion and followed His Messenger whether he was alive or dead. The Sahih, Musnad and Sunan collections gathered various chains of narration stating that Abu Bakr recited this Ayah when the Messenger of Allah died. Al-Bukhari recorded that `A'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunh. He dismounted, entered the Masjid and did not speak to anyone until he came to her in her room and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed, "My father and my mother be sacrificed for you! Allah will not combine two deaths on you. You have died the death, which was written for you."

Ibn `Abbas narrated that Abu Bakr then came out, while `Umar was addressing the people, and Abu Bakr told him to sit down but `Umar refused, and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "To proceed; whoever among you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said,

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَايِن مَّاتَ أَوْ قَتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ
يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ)

(Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.)"

The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it." Sa`id bin Al-Musayyib said that `Umar said, "By Allah! When I heard Abu Bakr recite this Ayah, my feet could not hold me, and I fell to the ground."

Allah said,

(وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا)

(And no person can ever die except by Allah's leave and at an appointed term.) 3:145 meaning, no one dies except by Allah's decision, after he has finished the term that Allah has destined for him. This is why Allah said,

(كِتَابًا مُّؤَجَّلًا)

(at an appointed term) which is similar to His statements,

(وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ)

(And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book) 35:11 , and,

(هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ)

(He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)) 6:2 .

This Ayah 3:145 encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Hatim narrated that, Habib bin Suhban said that a Muslim man, Hujr bin `Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy

(وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا)

(And no person can ever die except by Allah's leave and at an appointed term)" He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "Diwan (Persian; crazy)," and they ran away.

Allah said next,

(وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ
الْآخِرَةِ نُؤْتِهِ مِنْهَا)

(And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof).

Therefore, the Ayah proclaims, whoever works for the sake of this life, will only earn what Allah decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allah will give him a share in the Hereafter, along with what He decides for him in this life. In similar statements, Allah said,

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ نَصِيبٍ)

(Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.) 42:20 , and,

(مَنْ كَانَ يُرِيدُ الْعَجَلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا
مَذْحُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا)

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated) 17:18-19 .

In this Ayah 3:145 , Allah said,

(وَسَنَجْزِي الشَّاكِرِينَ)

(And We shall reward the grateful.) meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation of Allah and their good deeds.

Allah then comforts the believers because of what they suffered in Uhud,

(وَكَايِن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ)

(And many a Prophet fought and along with him many Ribbiyyun.)

It was said that this Ayah means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarir. It was also said that the Ayah means that many Prophets witnessed their companions' death before their eyes. However, Ibn Ishaq mentioned another explanation in his S'rah, saying that this Ayah means, "Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in Jihad in Allah's cause and for the sake of their religion did not make them lose heart. This is patience,

(وَاللَّهُ يُحِبُّ الصَّابِرِينَ)

(and Allah loves the patient.)" As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allah saying;

(مَعَهُ رَبِّيُونَ كَثِيرٌ)

(And along with him many Ribbiyyun).

In his book about the battles, Al-Amawi mentioned only this explanation for the Ayah. Sufyan Ath-Thawri reported that, Ibn Mas'ud said that,

(رَبِّيُونَ كَثِيرٌ)

(many Ribbiyyun) means, thousands. Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Ar-Rabi` and `Ata' Al-Khurasani said that the word Ribbiyyun means, `large bands'. `Abdur-Razzaq narrated that Ma`mmar said that Al-Hasan said that,

(رَبِّيُونَ كَثِيرٌ)

(many Ribbiyyun) means, many scholars. He also said that it means patient and pious scholars.

(فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا
ضَعُفُوا وَمَا اسْتَكَأُوا)

(But they never lost heart for that which befell them in Allah's way, nor did they weaken nor degrade themselves.)

Qatadah and Ar-Rabi` bin Anas said that,

(وَمَا ضَعُفُوا)

(nor did they weaken), means, after their Prophet was killed.

(وَمَا اسْتَكَأُوا)

(nor degrade themselves), by reverting from the true guidance and religion. Rather, they fought on the path that Allah's Prophet fought on until they met Allah. Ibn ` Abbas said that,

(وَمَا اسْتَكَأُوا)

(nor degrade themselves) means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

(وَكَايِنَ مَنْ نَبِيٌّ قَاتِلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا
وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكَأُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ - وَمَا كَانَ
قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا
فِي أَمْرِنَا وَثَبِّتْ أَرْجُلَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ)

(And Allah loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.")
3:146-147 , and this was the statement that they kept repeating. Therefore,

(فَاتَهُمُ اللَّهُ تَوَابَ الدُّنْيَا)

(So Allah gave them the reward of this world) victory, triumph and the good end,

(وَحَسَنَ تَوَابِ الْآخِرَةِ)

(and the excellent reward of the Hereafter) added to the gains in this life,

(وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ)

(And Allah loves the good-doers).

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ - بَلِ اللَّهُ
مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ - سَنُلْقِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ
يُنزَلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَيَسَ مَثْوَى
الظَّالِمِينَ - وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ
بِأَيْدِيهِمْ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَعْتُمْ فِي الْأَمْرِ
وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِّنْكُمْ مَّن
يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ - إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ
أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأَتِبْكُمْ غَمًّا

يَغْمُّ لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ
وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.) (150. Nay, Allah is your protector, and He is the best of helpers.) (151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.) (152. And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltum and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.) (153. (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allah is Well-Aware of all that you do.)

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud

Allah warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allah said,

(إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ)

(If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers) 3:149 .

Allah also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allah said,

(بَلِ اللّٰهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ)

(Nay, Allah is your protector, and He is the best of helpers).

Allah next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their Kufr and Shirk. And Allah has prepared torment and punishment for them in the Hereafter. Allah said,

(سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا
أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ
النَّارُ وَيَسَ مَثْوَى الظَّالِمِينَ)

(We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers). In addition, the Two Sahihs recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ
قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ
لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِي
الْغَنَائِمُ، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ
إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.)

Allah said,

(وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ)

(And Allah did indeed fulfill His promise to you) 3:152 ,

in the beginning of the day of Uhud,

(إِذْ تَحْسُونَهُمْ)

(when you were killing them), slaying your enemies,

(بِإِذْنِهِ)

(with His permission), for He allowed you to do that against them,

(حَتَّىٰ إِذَا فَشِلْتُمْ)

(until when you Fashiltum). Ibn Jurayj said that Ibn `Abbas said that Fashiltum means, 'lost courage'.

(وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ)

(and fell to disputing about the order, and disobeyed) such as the mistake made by the archers,

(مِّن بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ)

(after He showed you what you love), that is, victory over the disbelievers,

(مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا)

(Among you are some that desire this world) referring to those who sought to collect the booty when they saw the enemy being defeated,

(وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ)

(and some that desire the Hereafter. Then He made you flee from them, that He might test you).

This Ayah means, Allah gave them the upper hand to try and test you, O believers,

(وَلَقَدْ عَفَا عَنْكُمْ)

(but surely, He forgave you),

He forgave the error you committed, because, and Allah knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

Al-Bukhari recorded that Al-Bara' said, "We met the idolators on that day (Uhud) and the Prophet appointed `Abdullah bin Jubayr as the commander of the archers. He instructed them, `Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.' The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of `Abdullah bin Jubayr) said, `The booty, the booty!' `Abdullah bin Jubayr said, `Allah's Messenger commanded me not to allow you to abandon your position.' They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyan shouted, `Is Muhammad present among these people' The Prophet said, `Do not answer him.' Then he asked, `Is the son of Abu Quhafah (Abu Bakr) present among these people' The Prophet said, `Do not answer him.' He asked again, `Is the son of Al-Khattab (`Umar) present among these people As for these (men), they have been killed, for had they been alive, they would have answered me.' `Umar could not control himself and said (to Abu Sufyan), `You lie, O enemy of Allah! The cause of your misery is still present.' Abu Sufyan said, `O Hubal, be high!' On that the Prophet said (to his Companions), `Answer him back.' They said, `What shall we say' He said, `Say, Allah is Higher and more Sublime.' Abu Sufyan said, `We have the (idol) Al-`Uzza, and you have no `Uzza.' The Prophet said, `Answer him back.' They asked, `What shall we say' He said, `Say, Allah is our protector and you have no protector.' Abu Sufyan said, `Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'" Only Al-Bukhari collected this Hadith using this chain of narration. cMuhammad bin Ishaq said that, `Abdullah bin Az-Zubayr narrated that Az-Zubayr bin Al-`Awwam said, "By Allah! I saw the female servants and female companions of Hind (Abu Sufyan's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind. Then a person shouted, `Muhammad has been killed.' So we pulled back, and the disbelievers followed us, after we had killed those who carried their flag, and none of them dared to come close the flag, until then." Muhammad bin Ishaq said next, "The flag of the disbelievers was left on the ground until `Amrah bint `Alqamah Al-Harithiyyah picked it up and gave it to the Quraysh who held it."

Allah said,

(ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ)

(Then He made you flee from them, that He might test you) 3:152 .

Al-Bukhari recorded that Anas bin Malik said, "My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, `I was absent from the first battle the Prophet fought (against the pagans). (By Allah) if Allah gives me a chance to fight along with the Messenger of Allah, then Allah will see how (bravely) I will fight.' On the day of Uhud when the Muslims turned their backs and fled, he said, `O Allah! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.' Then he advanced lifting his sword, and when Sa`d bin Mu`adh met him, he said to him, `O Sa`d bin Mu`adh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uhud,' and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which

was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhari, Muslim also collected a similar narration from Thabit from Anas.

The Defeat that the Muslims Suffered During the Battle of Uhud

Allah said,

(إِذْ تُصْعِدُونَ وَلَا تَلَوْنَنَا عَلَى أَحَدٍ)

((And remember) when you (Tus`iduna) ran away dreadfully without casting even a side glance at anyone), and Allah made the disbelievers leave you after you went up the mount, escaping your enemy. Al-Hasan and Qatadah said that, Tus`iduna, means, `go up the mountain'.

(وَلَا تَلَوْنَنَا عَلَى أَحَدٍ)

(without even casting a side glance at anyone) meaning, you did not glance at anyone else due to shock, fear and fright.

(وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَائِكُمْ)

(and the Messenger was in your rear calling you back), for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uhud and defeated them, some Muslims ran away to Al-Madinah, while some of them went up Mount Uhud, to a rock and stood on it. On that, the Messenger of Allah kept heralding, `Come to me, O servants of Allah! Come to me, O servants of Allah!' Allah mentioned that the Muslims went up the Mount and that the Prophet called them to come back, and said,

(إِذْ تُصْعِدُونَ وَلَا تَلَوْنَنَا عَلَى أَحَدٍ وَالرَّسُولُ
يَدْعُوكُمْ فِي أُخْرَائِكُمْ)

((And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back)." Similar was said by Ibn `Abbas, Qatadah, Ar-Rabi` and Ibn Zayd.

The Ansar and Muhajirin Defended the Messenger

Al-Bukhari recorded that Qays bin Abi Hazim said, "I saw Talhah's hand, it was paralyzed, because he shielded the Prophet with it." meaning on the day of Uhud. It is recorded in the Two Sahihs that Abu `Uthman An-Nahdi said, "On that day (Uhud) during which the Prophet fought, only Talhah bin `Ubaydullah and Sa`d remained with the Prophet."

Sa`id bin Al-Musayyib said, "I heard Sa`d bin Abi Waqqas saying, `The Messenger of Allah gave me arrows from his quiver on the day of Uhud and said, `Shoot, may I sacrifice my father and mother for you.'" Al-Bukhari also collected this Hadith. The Two Sahihs recorded that Sa`d bin Abi Waqqas said, "On the day of Uhud, I saw two men wearing white clothes, one to the right of the Prophet and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day." Meaning angels Jibril and Mika'il, peace be upon them.

Abu Al-Aswad said that, `Urwah bin Az-Zubayr said, "Ubayy bin Khalaf of Bani Jumah swore in Makkah that he would kill the Messenger of Allah . When the Messenger was told of his vow, he said, `Father, I shall kill him, Allah willing.' On the day of Uhud, Ubayy came while wearing iron shields and proclaiming, `May I not be saved, if Muhammad is saved.' He then headed to the direction of the Messenger of Allah intending to kill him, but Mus`ab bin `Umayr, from Bani Abd Ad-Dar, intercepted him and shielded the Prophet with his body, and Mus`ab bin `Umayr was killed. The Messenger of Allah saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox. They said to him, `Why are you so anxious, it is only a flesh wound' Ubayy mentioned to them the Prophet's vow, `Rather, I shall kill Ubayy', then commented, `By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majaz (a popular pre-Islamic marketplace), they would all have perished.' He then died and went to the Fire,

(فَسُحِقًا لِّالصَّحَابِ السَّعِيرِ)

(So, away with the dwellers of the blazing Fire!) 67:11 ."

This was collected by Musa bin `Uqbah from Az-Zuhri from Sa`id bin Al-Musayyib.

It is recorded in the Two Sahih that when he was asked about the injuries the Messenger sustained in Uhud , Sahl bin Sa`d said, "The face of Allah's Messenger was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fatimah, the daughter of Allah's Messenger washed off the blood while `Ali was pouring water on her hand. When Fatimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet and the blood stopped oozing out." Allah said next,

(فَأْتَبِكُمْ غَمًّا بَعْدَ غَمٍّ)

(There did Allah give you one distress after another) 3:153 ,

He gave you grief over your grief. Ibn `Abbas said, `The first grief was because of the defeat, especially when it was rumored that Muhammad was killed. The second grief was when the idolators went up the mount and The Messenger of Allah said, `O Allah! It is not for them to rise above us.'"

`Abdur-Rahman bin `Awf said, "The first distress was because of the defeat and the second when a rumor started that Muhammad was killed, which to them, was worse than defeat." Ibn Marduwyah recorded both of these. Mujahid and Qatadah said, "The first distress was when they heard that Muhammad was killed and the second when they suffered casualties and injury." It has also been reported that Qatadah and Ar-Rabi` bin Anas said that it was the opposite order . As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allah said,

(لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ)

(by way of requital to teach you not to grieve for that which had escaped you), for that you missed the booty and triumph over your enemy.

(وَلَا مَا أَصَابَكُمْ)

(nor for what struck you), of injury and fatalities, as Ibn `Abbas, `Abdur-Rahman bin `Awf, Al-Hasan, Qatadah and As-Suddi stated. Allah said next,

(وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(And Allah is Well-Aware of all that you do.) all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

(ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي

قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - إِنَّ الَّذِينَ
تَوَلَّوْا مِنْكُمْ يَوْمَ التَّقَى الْجَمْعَانَ إِنَّمَا اسْتَزَلَّهُمُ
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ
إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ)

(154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allah -- the thought of ignorance. They said, "Have we any part in the affair" Say: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in the breasts). (155. Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.)

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allah reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allah said in Surat Al-Anfal about the battle of Badr,

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ)

((Remember) when He covered you with a slumber as a security from Him) 8:11 .

Al-Bukhari recorded that Anas said that, Abu Talhah said, "I was among those who were overcome by slumber during the battle of Uhud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again." Al-Bukhari collected this Hadith in the stories of the battles without a chain of narration, and in the book of Tafsir with a chain of narrators. At-Tirmidhi, An-Nasa'i and Al-Hakim recorded from Anas that Abu Talhah said, "On the day of Uhud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "Hasan Sahih". An-Nasa'i also recorded this Hadith from Anas who said that Abu Talhah said, "I was among those who were overcome by slumber."

The second group mentioned in the Ayah were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,

(يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ)

(and thought wrongly of Allah - the thought of ignorance) 3:154 , for they are liars and people who have doubts and evil thoughts about Allah, the Exalted and Most Honored. Allah said,

(ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَعْشَى
طَائِفَةً مِّنْكُمْ)

(Then after the distress, He sent down security for you. Slumber overtook a party of you), the people of faith, certainty, firmness and reliance (on Allah) who are certain that Allah shall give victory to His Messenger and fulfill his objective.

(وَأَطِيفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ)

(While another party was thinking about themselves), and they were not overcome by slumber because of their worry, fright and fear,

(يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ)

(and thought wrongly of Allah --- the thought of ignorance).

Similarly, Allah said in another statement,

(بَلْ ظَنَنْتُمْ أَنْ لَّن يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى
أَهْلِيهِمْ أَبَدًا)

(Nay, but you thought that the Messenger and the believers would never return to their families) 48:12 .

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islam and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allah then described them that,

(يَقُولُونَ)

(they said) in this situation,

(هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ)

("Have we any part in the affair") Allah replied,

(قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ)

(Say: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you.) wAllah exposed their secrets, that is,

(يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا)

(saying: "If we had anything to do with the affair, none of us would have been killed here.") although they tried to conceal this thought from the Messenger of Allah .

Ibn Ishaq recorded that `Abdullah bin Az-Zubayr said that Az-Zubayr said, "I was with the Messenger of Allah when fear intensified and Allah sent sleep to us (during the battle of Uhud). At that time, every man among us (except the hypocrites) was nodding off. By Allah! As if in a dream, I heard the words of Mu`attib bin Qushayr, `If we had anything to do with the affair, none of us would have been killed here.' I memorized these words of his, which Allah mentioned later on,

(يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا)

(saying: "If we had anything to do with the affair, none of us would have been killed here.")

Ibn Abi Hatim collected this Hadith.

Allah the Exalted said,

(قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ)

(Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,") meaning, this is Allah's appointed destiny and a decision that will certainly come to pass, and there is no escaping it. Allah's statement,

(وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ)

(that Allah might test what is in your breasts; and to purify that which was in your hearts,) means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

(وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(and Allah is All-Knower of what is in the breasts), and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uhud

Allah then said,

(إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا)

(Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned) 3:155 ,

because of some of their previous errors. Indeed, some of the Salaf said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allah then said,

(وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ)

(but Allah, indeed, has forgiven them), their giving flight,

(أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ)

(surely, Allah is Oft-Forgiving, Most Forbearing)

He forgives sins, pardons and exonerates His creatures. Imam Ahmad recorded that Shaiq said, " `Abdur-Rahman bin `Awf met Al-Walid bin `Uqbah, who said to him, `Why did you desert `Uthman, the Leader of the Faithful' `Abdur-Rahman said, `Tell him that I did not run away during Uhud, remain behind during Badr, nor abandon the Sunnah of `Umar.' Al-Walid told `Uthman what `Abdur-Rahman said. `Uthman replied, `As for his statement, `I did not run away during Uhud,' how can he blame me for an error that Allah has already forgiven. Allah said,

(إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ التَّقَى الْجَمْعَانَ إِنَّمَا
 اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ
 عَنْهُمْ)

(Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them).

As for his statement that I remained behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allah , until she passed away. The Messenger of Allah gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allah will have participated in battle. As for his statement that I abandoned the Sunnah of `Umar, neither I nor he are able to endure it. Go and convey this answer to him."

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا
 وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا
 غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ
 اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ
 اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا
 يَجْمَعُونَ - وَلَئِنْ مِتُّمْ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ
 (

(156. O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah

that gives life and causes death. And Allah is All-Seeing of what you do.) (157. And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.) (158. And whether you die or are killed, verily, unto Allah you shall be gathered.)

Prohibiting the Ideas of the Disbelievers about Death and Predestination

Allah forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allah said,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا
وَقَالُوا لِإِخْوَانِهِمْ

(O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren), about their dead brethren,

(إِذَا ضَرَبُوا فِي الْأَرْضِ)

(when they travel through the earth) for the purpose of trading and otherwise,

(أَوْ كَانُوا غُزًى)

(or go out to fight), participating in battles,

(لَوْ كَانُوا عِنْدَنَا)

("If they had stayed with us,") in our area,

(مَا مَاتُوا وَمَا قُتِلُوا)

("they would not have died or been killed,") they would not have died while traveling or been killed in battle. Allah's statement,

(لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ)

(so that Allah may make it a cause of regret in their hearts.) means, Allah creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allah refuted them by saying,

(وَاللَّهُ يُحْيِي وَيُمِيتُ)

(It is Allah that gives life and causes death.) for the creation is under Allah's power, and the decision is His Alone. No one lives or dies except by Allah's leave, and no one's life is increased or decreased except by His decree.

(وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And Allah is All-Seer of what you do,) for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allah's statement,

(وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّم لَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ)

(And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.) 3:157 , indicating that death and martyrdom in Allah's cause are a means of earning Allah's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allah, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allah said,

(وَلَئِن مِّن مِّنكُمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ)

(And whether you die or are killed, verily, unto Allah you shall be gathered.) 3:158 .

(فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا
غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ - إِنْ
يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ دَا

الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ - وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلْ
يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ - أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ
كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيَسَّرَ
الْمَصِيرُ - هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا
يَعْمَلُونَ - لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ
فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (

(159. And by the mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).) (160. If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust.) (161. It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.) (162. Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah His abode is Hell, and worse indeed is that destination!) (163. They are in varying grades with Allah, and Allah is All-Seer of what they do.) (164. Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them, and instructing them (in) the Book (the Qur'an) and Al-Hikmah the wisdom and the Sunnah , while before that they had been in manifest error.)

Among the Qualities of Our Prophet Muhammad are Mercy and Kindness

Allah addresses His Messenger and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.

(فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ رَاحِمًا لِّلَّذِينَ آمَنُوا لَآتَيْنَكُم بِهِمْ مِّنْ خَلْفِهِمْ وَأَنجَبُوكُم مِّنْ أَيْدِيهِمْ وَأَنزَلْنَا إِلَيْكُمُ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاكُمْ مِمَّا كُنْتُمْ تُرِيدُونَ)

(And by the mercy of Allah, you dealt with them gently) 3:159 . meaning, who would have made you this kind, if it was not Allah's mercy for you and them. Qatadah said that,

(فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ رَاحِمًا لِّلَّذِينَ آمَنُوا لَآتَيْنَكُم بِهِمْ مِّنْ خَلْفِهِمْ وَأَنجَبُوكُم مِّنْ أَيْدِيهِمْ وَأَنزَلْنَا إِلَيْكُمُ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاكُمْ مِمَّا كُنْتُمْ تُرِيدُونَ)

(And by the mercy of Allah, you dealt with them gently) means, "With Allah's mercy you became this kind." Al-Hasan Al-Basri said that this, indeed, is the description of the behavior that Allah sent Muhammad with. This Ayah is similar to Allah's statement,

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ)

(Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah); for the believers (he is) full of pity, kind, and merciful) 9:128 . Allah said next,

(وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ)

(And had you been severe and harsh-hearted, they would have broken away from about you;)

The severe person is he who utters harsh words, and,

(غَلِيظَ الْقَلْبِ)

(harsh-hearted) is the person whose heart is hard. Had this been the Prophet's behavior, "They would have scattered from around you. However, Allah gathered them and made you kind and soft with them, so that their hearts congregate around you." `Abdullah bin `Amr said that he read the description of the Messenger of Allah in previous Books, "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons."

The Order for Consultation and to Abide by it

Allah said,