

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

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Aal-e-Imran

(Ayat 130-155)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ مَضَعًا مُضَاعَفًا ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

(130) O you who believe! Eat not usury doubled and multiplied, but fear Allah that you may be successful.

This subject has previously been mentioned in the *ayah* 275 of *surah Al-Baqarah* that was revealed in the ninth year of *Hijrah*, but this *ayah* being revealed in the third year of *Hijrah* makes it the first injunction concerning the prohibition of usury. In this *ayah*, Allah (SWT) prohibits His servants from usury from multiplying their capital by taking interest on it. And this is only possible if they have *Taqwa* of Him, so that they may achieve success in this world and in the Hereafter.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

(131) Fear the fire which is prepared for the unbelievers.

Allah (SWT) warns them of this punishment if they do not obey His commandments.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

(132) And obey Allah and the Messenger; that you may obtain mercy.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

(133) And hasten to the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for those who have *Taqwa*.

In these *ayaat*, Allah (SWT) commands His servants to obey Him and His Messenger (SAW) so that they might attain His mercy and forgiveness and the Paradise with its unimaginable vastness, prepared for such righteous persons.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظَيْبِ وَالْغِظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

(134) Those who spend in prosperity and in adversity, who repress anger, and who pardon men Verily, Allah loves the good-doers.

This *ayah* describes the characteristics of the righteous persons mentioned above. They are those who spend in the way of Allah (SWT) only to attain His pleasure, both in hard times and in prosperity and they suppress their anger and forgive peoples' faults for His sake.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ ۚ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

(135) And those who, when they have committed indecency or wronged themselves with evil, remember Allah and seek forgiveness for their sins. And none can forgive sins but Allah. And do not persist in what they have done, while they know.

Allah (SWT) further describes their qualities that after having done an evil or having wronged their souls, they earnestly remember Allah (SWT) and seek forgiveness for their sins. And they know that it is only Allah (SWT) who can forgive their sins and they do not persist in the wrong they did after having repented from it.

أُولَٰئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتُ جَنَّةٍ مِّن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَمِلِينَ ﴿١٣٦﴾

(136) For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath, wherein they shall abide forever. How excellent is this reward for those who do good works.

i.e. those who do righteous deeds according to Allah's commandments will get their just reward in the Hereafter.

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

(137) Many similar examples were faced by nations that have passed away before you, so travel through the earth, and see what was the end of those who disbelieved.

Allah (SWT) is encouraging the believers that if they face an adversity, they should not feel dejected or lose heart and should learn from the examples of the previous nations who believed in Allah (SWT) and followed His Messengers. They also faced similar hardships and suffering but Allah (SWT) helped them and made them triumph and destroyed their enemies.

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

(138) This is a declaration to mankind, a guidance and admonition to those who have Taqwa.

This *ayah* refers to the Holy Qur'an. Allah (SWT) states that it is a guide and admonition for all mankind and particularly for the pious.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

(139) Do not grieve and get disheartened, for you will have the upper hand if you are indeed believers.

Allah (SWT) commands the believers to take heart and not despair because of their partial setback suffered in the *Battle of Uhud*. He heartens them by giving them the good news that ultimately they will be triumphant and victory will be theirs if they truly believe in Him and obey His commandments.

إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

(140) If you have suffered from a wound be sure a similar wound has touched the others. And we alternate these vicissitudes among mankind so that Allah may know those who believe, and that He may take martyrs from among you. And Allah does not like the wrongdoers.

This means that as you have suffered heavy losses in men and material, so did the disbelievers. So do not grieve or be sad but have patience and be firm. Seventy of the Muslim army were martyred including the Prophet's Uncle *Hamza* (RAA) which was indeed a great loss. On the other hand, the *Quraysh* also suffered considerable casualties not only in the *Battle of Uhud* but also in the *Battle of Badr* but still they regrouped themselves and came back to fight. So why do you O Muslims lose heart by the loss suffered in the *Battle of Uhud*. "And we alternate these vicissitudes among mankind so that Allah may know those who believe, and that He may take martyrs from among you." i.e. Allah (SWT) sometimes allows the enemy to overcome the Muslims so that He may find out who are the real believers amongst them and those who give their lives as martyrs to seek His pleasure.

وَلِيُخَيِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

(141) And that Allah may test the believers and destroy the disbelievers.

And that He may purify the faithful from sin and annihilate the infidels.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

(142) Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and tests those who are patient?

This *ayah* emphasizes the fact that every believer will have to go through the trials and the tests of faith in order to attain victory in this world and Paradise in the Hereafter. Even the previous nations were tried and tested with calamities and oppression from the disbelievers but ultimately the believers are always victorious. Therefore, the believers should always trust Allah (SWT) and His

Promise that He will surely destroy the disbelievers who commit oppression against them. But until then, the believers should persevere with patience in their trials because victory will only come after succeeding in tests and trials.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

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

This *ayah* refers to those Companions of the Prophet (SAW) who insisted on fighting the battle with the *Quraysh* army instead of staying behind and defending *Madinah*. They felt aggrieved at not having had the opportunity to fight in the *Battle of Badr* and thus longed for martyrdom. This *ayah* addresses them that you longed for death and wished to fight your enemy; now Allah (SWT) has given you that opportunity, so fight them and be patient.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَكَانَ يَضُرُّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

(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 give reward to those who are grateful.

The Prophet (SAW) suffered severe injuries in the *Battle of Uhud*. At that time a rumour went up that Muhammad (SAW) had been killed. This made the Muslims lose heart and many of them began to turn away and did not actively participate in the battle. This is why Allah (SWT) revealed this *ayah* which states that if Muhammad (SAW) is killed while delivering His message, just like all the Messengers before him then will you O believers turn your back and not convey His message or defend your religion. "And he who turns back on his heels, not the least harm will he do to Allah" i.e. those who turn back to disbelief after they have believed should know that Allah's religion does not stand in their need. "And Allah will give reward to those who are grateful." i.e. those who remained steadfast and obeyed Allah (SWT) and His Messenger (SAW), will get their just reward. He that recants will do no harm to Allah but Allah will reward the thankful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّتَهُ وَفِي تَوَابٍ لِدُنْيَا نُفُوتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

(145) And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) 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.

This *ayah* encourages the Muslims to participate and engage actively in the battlefield and not abandon it for fear of death because doing

so will neither increase nor decrease their life term as ordained by Allah (SWT). Therefore, they should spend it in Allah's cause and not for the sake of transitory enjoyments of this world which unfortunately is the situation regarding most of the Muslims today. *Salah* (prayer) which has been described as the criterion between faith and disbelief, how much does it feature in the life of the Muslims and how many of them are punctual in it? How many adhere to the other basic requirements of Islam such as *Fasting*, *Zakah* and *Hajj*? On the other hand, consider the prohibitions of Islam, how many Muslims indulge in these day and night and how many have adopted these as part of their lifestyle? This is because most of us struggle in life only for the enjoyments and luxuries of this earthly life and have forgotten the eternal joys of the next world. But Allah (SWT) says that those who are grateful to Him and appreciate His bounties will surely be rewarded for their good deeds in the Hereafter.

وَكَايْنٍ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

(146) And how many of the Prophets have fought (in Allah's Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's way, nor did they weaken nor degrade themselves. And Allah loves the patient ones.

This *ayah* teaches a lesson to the Muslims that as they have fought their enemies along with their Prophet (SAW), so did the Prophets before them along with their godly men. But what they suffered in Allah's cause did not make them lose heart and go back to disbelief. Instead, they obeyed Allah (SWT) and followed His Messengers. They neither weakened nor cringed abjectly. And Allah loves the steadfast.

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

(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."

This is the same prayer that Saul's army made to Allah (SWT) when they advanced towards the army of Goliath. It is mentioned in *ayah* 250 of *surah Al-Baqarah* i.e. "Make us firm of foot and give us victory over the unbelievers".

فَاتَّخَذَهُمُ اللَّهُ تَوَابِ الدُّنْيَا وَحَسَنَ تَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

(148) So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves the good-doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ الَّذِينَ كَفَرُوا يُدْخِلْكُمْ عَلَىٰ أَغْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

(149) O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

After the *Battle of Uhud*, some *Jews* and the hypocrites tried to seduce the believers to revert to disbelief. This *ayah* refers to them and Allah (SWT) warns the believers that these hypocrites want them to go back to disbelief after having faith, so do not obey them.

بَلِ اللّٰهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّصِيرِينَ ﴿١٥٠﴾

(150) Nay, Allah is your Protector and He is the Best of helpers.

i.e. if you are sincere and steadfast in your faith, Allah (SWT) promises you His help and protection from the disbelievers. Allah is your protector. He is the best of helpers.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ ۖ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَهُمْ بِهِ سُلْطٰنٌ ۚ وَمَأْوَهُمُ النَّارُ ۚ وَبِئْسَ مَثْوٰى
الظَّٰلِمِينَ ﴿١٥١﴾

(151) Soon we shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the fire and how evil is the abode of the wrongdoers.

In this *ayah*, Allah (SWT) gives the good news to the believers that He will cast fear of the Muslims into the hearts of the disbelievers. This is because the disbelievers disobey Allah's commandments and associate partners with Him. And a very painful punishment awaits them in the Hereafter as they serve other gods for whom no sanction has been revealed. Fire shall be their home; dismal indeed is the dwelling place of the evildoers.

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهُ اِذْ تَحْسَبُوْنَهُمْ بِاِذْنِهٖ حَتّٰى اِذَا فُشِلْتُمْ وَتَنٰازَعْتُمْ فِي الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَا اَرْسَلَكُمْ
مَّا تُحِبُّوْنَ مِنْكُمْ مَّنۢ يُرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنۢ يُرِيْدُ الْاٰخِرَةَ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ
وَاللّٰهُ ذُو فَضْلٍ عَلٰى الْمُؤْمِنِيْنَ ﴿١٥٢﴾

(152) And Allah did indeed fulfill His Promise to you when you were killing them with His Permission until you lost your courage and fell to disputing about the order, and disobeyed after He showed you which 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.

This *ayah* refers to the *Battle of Uhud*. Allah (SWT) states that He fulfilled His promise to the Muslims that they will surely have an upper hand if they show patience and courage, which was indeed the case initially when the Muslims were winning the battle. But some of them lost their courage as Allah (SWT) says: "until you lost your courage and fell to disputing about the order, and disobeyed after He showed you which you love." This refers to the archers who were commanded by the Prophet (SAW) not to leave their appointed places. He instructed them, "Stick

to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." [19] But when they saw the disbelievers being defeated and fleeing towards the mountain, they wanted to join their victorious brothers and collect the booty. Their commander *Abdullah Bin Jubair* (RAA) commanded them not to leave their places but they disobeyed him and left their positions and that eventually became the cause of their defeat. It should be mentioned here that listening to and obeying Allah's Messenger (SAW) and his appointed *ameer* (commander) is obligatory on a Muslim whether it is pleasing or displeasing to him. The Arabic words for obedience and discipline are *Sama'a* and *Ta'at* i.e. to listen and to obey. The success of an Islamic movement lies in exhibiting the distinctive attitude of listen and obey i.e. obedience to Allah (SWT) and His Messenger (SAW) and to the one in authority from amongst them i.e. the *Ameer*. This last type of obedience is limited with two important conditions. First, the one in authority must be a Muslim and second, his commands must always be in accordance with the *Qur'an* and *Sunnah*. It has been narrated on the authority of *Abu Hurayrah* (RAA) that the Prophet (SAW) said: "Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah. Who obeys the Ameer obeys me, and who disobeys the Ameer disobeys me." [20] "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." When the disbelievers attacked the Muslims from behind, in utter confusion some of the Muslims turned back and fled from the battlefield. Thus Allah (SWT) says that He made their enemies overcome them, in order to test them. "But surely, He forgave you, and Allah is Most Gracious to the believers." i.e. He forgave those who fled from the battlefield and indeed He is gracious to the faithful.

إِذْ تُضْعِدُونَ وَلَا تَلَوْنَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَابِكُمْ فَأَتَابَكُمْ عَمَّا كُنْتُمْ تَخْرُتُونَ عَلَى مَا
فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

(153) And remember when you were climbing up, 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 that which had befallen you. And Allah is well aware of all that you do.

When the archers guarding the valley behind the battlefront left their places, a group of the disbelievers' army led by *Khalid Bin Walid* (RAA) attacked the Muslims from behind which caused great confusion amongst Muslim warriors and they were soon surrounded by the army of the *Quraysh*. Then a rumor spread that the Prophet (SAW) had been killed. This news weakened the morale of the Muslims, so much so that some of the Muslims abandoned fighting and started climbing up the mountain to take refuge while the Prophet (SAW) was

calling them to come back. Only a few of them, realizing that the Prophet (SAW) was alive, came back to the field and defended their Prophet (SAW). "There did Allah (SWT) give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you." i.e. they felt grief over grief because of missing the war booty and triumph of their enemy and not because of their casualties and injuries.

فَمَّا أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْعَمَةِ أَمْرَةٌ تُعَاسَى يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ 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 وَلِيُبَحِصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

(154) Then after the distress, He let peace fall upon you. A sleep 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 say in the matter?" Say: "Indeed all matters belong wholly to Allah. They hide within themselves what they dare not reveal to you, saying: 'If we had any say in the matter, 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.

While the Muslims were feeling the distress of the battle, Allah (SWT) sent down tranquility over them and they started to feel drowsy and because of that they felt calmness and enjoyed kindly sleep. Abu Talhah (RA) explains this strange sense of peace they had in these words: "I was among those who were overcome by slumber during the battle of Uhud. My sword fell from my hands several times and I would pick it up, then it would fall and I would pick it up again."^[21] "While another party was thinking about themselves and thought wrongly of Allah - the thought of ignorance." This refers to the hypocrites. While Allah (SWT) sent down tranquility on the believers, the hypocrites were denied sleep thus increasing their distress and anxiety. Those hypocrites abandoned the battle and started to doubt the Prophethood of Muhammad (SAW) casting evil thoughts about Allah (SWT). They thought that the disbelievers would achieve victory and Islam and the Muslims would perish forever. "They said, 'Have we any say in the matter?'" Say: "Indeed all matters belong wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had any say in the matter, none of us would have been killed here." The hypocrites grumbled regarding their advice to remain in Madinah instead of coming to Mount Uhud where their friends and relatives had been killed. They started to murmur things like, 'Had it been thus and thus, we would not have lost our friend and families.' but Allah (SWT) states that the appointed destiny

is fixed for everyone and when death approaches, no one can escape it. " 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." Although Allah (SWT) knows even what is in your breasts but still He tests you to distinguish those who conceal hypocrisy in their hearts from the true believers. He has knowledge of your inmost thoughts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَنْجَنِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

(155) Those of you who turned back on the day the two hosts met, it was the Satan who caused them to backslide because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.

Some of the Companions (RAA) turned back from the battlefield in the hue and cry that was created when the disbeliever's army attacked the Muslims from behind. Allah (SWT) says that it was the Satan who made them slip and thus they failed to fulfill their duty. Satan made them err because of their previous faults; otherwise he could not have overcome them. One of the Companions who left the battlefield was *Uthman* (RAA). The enemies of the Companions take this as a reason to curse and hate *Uthman* (RAA) and other Companions of the Prophet (SAW), even though Allah (SWT) has said: "But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing."

End Notes

[19] Sahih Bukhari 4: 276.

[20] Sahih Muslim 6: 13.

[21] Fath-ul-Bari 7: 22.
