

Al-Imran (The Family of Imran) [3:155]

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

Those of you who turned back on the day the two hosts met, it was Shaytan who caused them to fail, because of some (evil) they had done. But Allah has blotted out (their fault): For Allah is Oft-Forgiving, Most-Forbearing.

MUHAMMAD HUSAIN TABA TABAI (AR)

(Verses 149 – 155) It is the continuation of the verses revealed about the battle of Uhud. These verses exhort and encourage the believers to obey none except their Lord, because He alone is their Guardian and Helper; it calls them as witness that Allah had fulfilled His promise to them, and the debacle and disaster which they suffered on that day was brought upon them by their own hands, because they had transgressed the limits of what Allah had told them and His Messenger had invited them to; in spite of that Allah has forgiven them of their sins because He is Forgiving, Forbearing.

QUR'AN: (As for) those of you who turned back on the day when the two armies met, only the Satan sought to cause them to make slip on account of some deeds they had done:

"Istazalahumu 'sh-shaytain" (the Satan wanted them to slip); he wanted so only because they had acquired some evil traits in their psyches, and done some bad deeds; one evil leads to another, because it emanates from following the heart's desires —and the heart desires only that which has some affinity to it.

Someone has taken the preposition "bi" (on account of) as indicative of instrument, and said that "some deeds " refers to their fuming back on the day of fighting. But this interpretation is far fetched; because "some deeds they had done" manifestly shows that their deeds had preceded there turning back; the two cannot refer to the same thing.

In any case, the verse shows that some sins and evil deeds done by them had given the Satan power to mislead them by making them retreat and flee from the jihad. Consequently, there is no ground to suppose that the verse points to the Satanic cry on the day of Uhud that the Prophet was killed (as has been narrated in some traditions), because such interpretation is not supported by the wordings of the verse in any way.

QUR'AN: and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing:

This pardon was granted to those who turned back on the day of battle, as mentioned in the beginning of the verse. The verse is unrestricted, and therefore covers all those who fled on that day. In other words it includes both groups: those on whom slumber was sent down and those who cared only for their own selves. But there is a difference between the two, as the former has been honored by Allah, but not the latter. Because of that difference, this general pardon (which; covers both groups) does not mention the aspects of honor) related to the formers pardon (as mentioned earlier).

It also shows that the pardon mentioned in this verse is not the same as the one described (in 3:152) above, "and He has certainly pardoned you". That the two pardons are different may be gathered from different tones used in the two verses. Look first at the former where Allah says, "and He has certainly pardoned you, and Allah is Gracious to the believers". It clearly, shows Allah's grace and mercy on them, and mentions them as "believers"; thereafter it goes on saying that He changed their sorrow to another sorrow in order that they might not grieve then tells them that He sent down security on them in the form of slumber. How different is that tone from the one employed in this verse where it merely says: "and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing". Note that it speaks only about the pardon, but is silent about all the above-mentioned aspects of honor; then it ends with the adjective, "Forbearing" - focusing the attention on the fact that Allah does not make haste in giving punishment. A pardon accompanied by forbearance indicates that although the Master has overlooked the sin but still He is not pleased with the sinner.

Suggestion: Those who think that both groups are equal in rank do so because both have been granted pardon.

Reply: The former pardon is different from the latter in its connotation, although both denote pardoning. There is no proof to show that pardon, forgiveness and things like that have the same connotation everywhere; and we have explained how the two differ in these verses.

MIR AHMED ALI (AR)

Because of their long association with idolatry, the deserters, who either had embraced Islam under unavoidable circumstances or with ulterior motives, fell an easy prey to the satanic promptings.

As Allah is oft-forgiving and forbearing, He pardons those who repent and ask forgiveness, but it should be noted that such pardoned sinners cannot and should not be chosen as the leaders of the faithfuls. Moreover, about those who avoid fighting against an aggressor, the Quran says in verses 15 and 16 of Anfal:

When you meet unbelievers on the field of battle, do not turn backs to them.

For any one who turns his back on that day, except to manoeuvre or rally to his side, will bring the wrath of Allah on himself, and have hell as abode-an evil destination.

As per verse 11 of al Tawbah Islam means "selling of self" to Allah. Once a thing is sold it must be handed over to the purchaser. If one does not do so, it means, one is deceiving Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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

However, in the Battle of Uhud, the Muslims were divided into four groups:

1. Martyrs;
2. The Patients;
3. The Fugitives, who were forgiven;
4. The hypocrites.

Explanations:

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

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

2. One of the reasons of escaping from fight is sin. Sin tears the curtain of piety and weakens the spirit of man and, then, paves the way for the influence of Satan.
3. Deeds effect on spiritualities. As a result of sins, some persons become coward and ran away.
4. Strivers should set themselves in the course of repentance, seeking forgiveness and self-improvement.