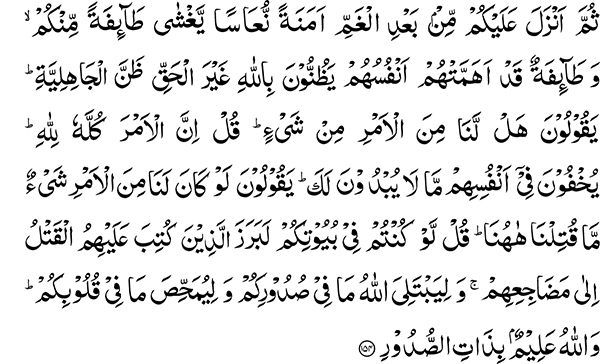
**February 25, 1916**

**The Secret to Progress of Muslims Lies in Service of Humanity and Benevolence Toward All**

I bear witness that none deserves to be served besides Allah and I bear witness that Muhammad is the servant and messenger of Allah. —

After this, I seek the protection of Allah from the accursed devil.

In the name of Allah, the Beneficent, the Merciful.



“Then after grief He sent down security on you, slumber overcoming a party of you, while (there was) another party whom their own souls had rendered anxious — they entertained about Allah thoughts of ignorance quite unjustly. They said: Have we any hand in the affair? Say: The affair is wholly (in the hands) of Allah. They hide within their souls that which they would not reveal to thee. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain. And (this happened) that Allah might test what was in your breasts and that He might purge what was in your hearts. And Allah is Knower of what is in the breasts.” (3:154)



“Those of you who turned back on the day when the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them. Surely Allah is Forgiving, Forbearing.” (3:155)

**Hypocrites Set Apart in the Battle of Uhud**

The battle of Uhud clearly defines the hypocrites. Abdullah-ibn-Ubayy separated himself along with three hundred of his companions before the battle, while there were some others who started complaining after the battle of Uhud.

**The Companions Who were More Concerned for the Holy Prophet than for their own Lives**

Muslims had to face many hardships during this battle. Many of the companions were martyred and those remaining behind suffered great losses. All of this was a source of great sorrow and pain for the Muslims. The Holy Quran mentions some of them who put aside all their worries and became more concerned about the welfare of the Holy Prophet. In contrast to this, the attitude of another group is mentioned in these words, “They say: Had we any hand in the affair, we would not have been slain here.” To this, Allah the Most High responds, “Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain. And (this happened) that Allah might test what was in your breasts and that He might purge what was in your hearts.”

**The Difference Between the Hypocrites and the Companions**

What is the difference between these and the rest of the companions? Both groups went into battle and fought, and both of them suffered. Why were they called hypocrites? It was because, unlike those who demonstrated sincerity, put aside their suffering, and were more concerned about the Holy Prophet, they recounted their own suffering and loss and were more concerned about their own selfish interests.

**The Difference between those Hypocrites and Muslims Today**

Muslims today sit contentedly in their homes and do not venture out to propagate their religion. The group referred to in these verses accompanied the Holy Prophet in battle. Afterward, they only complained about their personal loss and did not care about the Holy Prophet’s suffering. They were called hypocrites because of their behavior. Now compare your own condition with theirs and ponder upon the lesson being taught in relating these circumstances. If, even if you serve and complain subsequently, your behavior is not acceptable, then in your case, your not serving at all is even more unacceptable. Both behaviors are unacceptable, but the second one in which even no attempt is made to help is worse

**What is the Objective of the Holy Quran?**

Why is there such profound displeasure expressed regarding these complaints? Because the word of Allah desires such love, passion, and sincerity in your hearts for itself and the Holy Prophet Muhammad that you put aside all other worries for their sake. A true lover bears all suffering and tribulations, stumbles and falls, but never complains. He has no other concern but to pursue his passion. Islam wants you to serve and not breathe a word of complaint. Until you manifest such a state of submission, your service does not reflect true love and sincerity of purpose. It was their complaining that made this group blameworthy; otherwise like the other Muslims, they left their homes to participate in battle. You should serve Allah and readily accept any grief that you may suffer in this quest.

**Different Manifestations of Human Love and Passion**

Every human being in the world has some sort of passion that controls him. There are some who only care about their own desires and remain subservient to them at all times. Above these are those who sacrifice everything for their nation and country and do not care for their own lives and properties. The desire for their country and nation to make progress and be ahead of everyone else remains foremost in their minds at all times.

**What Passion does Islam Want Us to Have?**

Islam has attempted to generate another kind of passion in humans. It wants man not to hold his own self, his country, or his nation as his purpose in life but to have all his desires and thoughts be subservient to Allah. This is why the Holy Prophet said: “No one amongst you is a believer until he loves me more than his mother, his father, and all the other people.” Why is this so? This is because man can only reach perfection when all his desires and passions become subservient to the love of Allah and His messenger. Every human being holds a passion for something in his heart and love for someone is part of his nature. Islam has fulfilled this natural desire in such a manner that in the heart of the believer, love of Islam is held foremost under all circumstances. This is what differentiates a Muslim from other people.

**The Intensity of this Love and Passion**

The truth is that the focus of our love overwhelms our mind and we become subservient to it. Islam wants the love of Allah the Most High to be predominant over all our thoughts and for us to become a practicing example of one whose, “heart is with the beloved (Allah) while the hand is at work.”

**The Secret of the Rise and Fall of Nations**

If you study the history of the world, you will discover that only those nations made progress and advanced ahead of others that remained aware of their national interest at all times. They remain ever ready to sacrifice personal interests for the sake of the nation. The competition that you see amongst European nations is a result of this passion for their national interest. It is not for the sake of anyone’s personal interest. We accept that one nation is fighting to become a world power while other nations are fighting for preservation of civic values and truth. The former is iniquitous, while the latter is standing for justice. Nevertheless, this is a war of nations, with individuals belonging to each nation looking after their own national self-preservation and progress.

**Islam Guides Towards Perfection**

Instead of inculcating the love of nation and country in your heart, Islam wants to guide you toward another kind of love — a love that excels all of these; and that is the love of Allah and His religion. Your nature has the priceless element of love within it. If you use this element of love for the purpose for which it has been created, that is the love of Allah and His religion, you will reach true perfection. This is the real purpose of the creation of mankind.

**Revered Companions of the Holy Prophet and Muslims of the Present Age**

What is the difference between us and the companions of the Holy Prophet? Did they not conduct business activities or have families and concerns about earning and making a living? They had all these concerns, but also had one concern above all — a concern we either do not have, or have to an insufficient degree — and that is the concern to serve religion. Some hypocrites also participate with them in this service. Hypocrites perform the same service but the results are different for them because of their complaints and selfish motives.

**The Rise and Fall of Man**

Man is definitely successful in fulfilling the passion that rules his mind. The more excellent this passion is, the greater is the height of excellence achieved. If, however, this passion fades away from the heart and mind, the resultant decline is in proportion to the ascent.

**Why is the Spirit of Sacrifice Lacking Amongst Muslims?**

Why do Muslims today lack even the spirit of sacrifice that is ordinarily found amongst people for their country and national interests? The fact is that they were taught the love of Allah the Most High and to sacrifice all else in His way. Their hearts were imbued with the love that is above all. This was not a minor goal they had before them. When they turned away from Allah, and broke their relationship with Him, there was no step in between whereupon they could stand and avoid the steep decline. They had been taught to appreciate the perfect form of love. There was no other idol that had been put in front of them to worship, so how could they, in their state of decline, love anything else beyond their own selfish interests? What they had been taught was of such excellence that in its presence there was no need for drawing their attention toward minor goals. When decline overtook them it was such that there was nothing to stop their rapid descent.

Their rapid ascent was due to the fact that the Glorification of Allah, the most high completely imbued their thoughts and actions. This enabled them to quickly overcome all obstacles which stood in their way to reaching the pinnacle of perfection. Their decline occurred only when their hearts and minds were bereft of this thought. There was no other passion that had been inculcated into their minds. All other emotions were subservient to this lofty goal. The color of Allah’s love was dominant in their actions and when it disappeared, there was no other reason for them to make sacrifices and they fell precipitously, becoming the lowest of the low.

Now, when they rise again, it will be in the same manner as before and they will reach the same goal of perfection. It will be these same Muslims with the same faces and occupations. What is inside the hearts and minds needs to be bright, for this outward glow and glitter is a fleeting matter. Do not for a moment entertain the thought that they will be some other kind of people, for there is no difference. Nor is there any difficulty that prevents this, other than accepting the idea of making oneself subservient to the love of God.

**The Promised Messiah and His Sense of Honor for the Religion**

What a great accomplishment was made by Hazrat Mirza Ghulam Ahmad in this age! He used to say that if the sense of honor that he holds for Islam is put on one side of the scale and that of other Muslims on the other side, his side would definitely carry more weight. It was his habit that no matter how grievous a personal attack was hurled upon him, he would not care, but an attack against the Holy Prophet would enrage him and he would fervently respond to such slander. Being so passionate in defending the truth is not a sign of weakness.

**Those Who Benefitted from his Benevolence**

We observe that those who followed his way and benefitted from his benevolence also held this sense of honor for their religion far above those who rejected him. A spark from his fire of passion was also ignited in their hearts. Try not to stifle this spark from your hearts. Try to maintain it, so that your deeds should also move the world like those of your imam and guide.

**The Example of Khawaja Kamal-ud-din**

Observe what was accomplished by Khawaja Kamal-ud-din. He was like many others, just a pleader before the chief court. By imbuing his heart with the passion for the love of Allah, see what he accomplished! If you also make your hearts subservient to the love of Allah, all the rest of this worldly life becomes insignificant. It is the same emotion but is acquired in a different manner. If you try to adopt the wrong path in its acquisition, the results are going to be the opposite.

These words that came out of the mouths of the hypocrites, “Have we any hand in the affair? Or, had they been with us, they would not have died, or been slain” (2:154). These words show lack of courage and weakness of character. Allah has attributed them to hypocrisy and categorized those who uttered them as hypocrites.

**This was Not the Holy Prophet’s Intent**

It is now said that although it was the Holy Prophet’s opinion to stay within the confines of Madinah and fight, instead, he followed the advice of the companions to show them that the losses at the battle of Uhud were sustained by acting upon their recommendations.[[1]](#footnote-1) The Holy Quran, on the other hand, uses these words when referring to the hypocrites, “had we any hand in the affair, we would not have been slain here.” In other words, if we had not left Madinah, we would not have suffered these losses. It was also the opinion of Abdullah Ibn Ubayy to stay in Madinah and fight.

In addition, there is this Quranic statement, “Had they been with us, they would not have died or been slain” (3:156), meaning if these people had stayed with us (the hypocrites) in Madinah, they would not have died or been slain. Thus, if Allah the Most High attributes these statements to the hypocrites, those who attribute this to the Holy Prophet are flagrant liars. It is very strange indeed that what the Quran attributes to the hypocrites is being called the intention of the Holy Prophet.

**The Real Reason for the Losses at Uhud**

The losses at Uhud occurred because a group of archers disobeyed instructions of the Holy Prophet to stay at their station under all circumstances. To attribute these losses to the Holy Prophet’s companions’ decision (to meet the enemy outside of Madinah) was the position taken by the hypocrites. To relate this position of the hypocrites to the Holy Prophet is derogatory. Moreover, these verses are followed by the statement, “And consult them in (important) matters” (3:159). If the loss was a result of following the advice of the companions, then what is the meaning of consulting them?

**A Brief Translation and Commentary on the Verses**

“Then after grief He sent down security on you, slumber overcoming a party of you.” After this grief, Allah the Most High sent down security upon the hearts of those who were upset because of the suffering of the Holy Prophet. A feeling of security was engendered in their hearts or sleep overcame them, which is also a means of diminishing grief.

“…While (there was) another party whom their own souls had rendered anxious — they entertained about Allah thoughts of ignorance quite unjustly…” What are these thoughts of ignorance? This is reflected in the words, …“They said: Have we any hand in the affair?…” to which the reply is given, “…Say: The affair is wholly (in the hands) of Allah…” (3:154)

**Another Distinguishing Characteristic of the Hypocrites**

“They hide within their souls that which they would not reveal to thee.” These words describe another distinguishing characteristic of the hypocrites that they do not show or express what is inside their hearts. They say: “Had we any hand in the affair, we would not have been slain here.”

To which the Holy Quran responds, “Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain.”

Remaining in the houses signiﬁes meeting the enemy while remaining in Madinah. By those for whom slaughter was ordained are meant the martyrs of Uhud. The murmurings of the hypocrites are met with the reply that even if the Muslims had defended themselves by remaining in Madinah, those who laid down their lives in the ﬁeld of Uhud would have laid them down in Madinah as well. Death was moreover a thing ordained.

“…And (this happened) that Allah might test what was in your breasts and that He might purge what was in your hearts.” (3:154)

This explains Allah’s testing of what is in their hearts. He knows it, and His testing it means making it manifest to others. The attitude of the hypocrites was made manifest by the ﬁghting in Uhud. It would have remained hidden if the battle had been fought in Madinah.

“And Allah is Knower of what is in the breasts.” (3:154)

**A Word About Those Who Left the Battleground**

Another event in connection with the battle of Uhud is now related. “Those of you who turned back on the day when the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done.”

This happened in the battle of Uhud after the archers abandoned their position. The fleeing Makkan forces turned back and destabilized the arrangement of Muslim forces. The persons spoken of here are those who were unable to join the main Muslim army and who fled to Madinah, or in some other direction. However pressed they may have been, it was not right on their part to leave the field of battle. Here it is spoken of as a slip on their part; it did not amount to intentional disobedience. God granted them a free pardon as expressed by the words, “and certainly Allah has pardoned them. Surely Allah is Forgiving, Forbearing.” It is written that when these companions returned, the Holy Prophet did not even hint at questioning their behavior. Some people have the habit of finding fault with others and point out that Hazrat Uthman was amongst the ones who had left the battlefield. Later on when the *Khawarij* made a similar statement, they were rebuked by Hazrat Abdullah Ibn Abbas, who challenged their authority to question when Allah the Most High had Himself granted them a pardon.

**Summary of Discussion and Prayer**

The attention of Muslims has been drawn in these verses to the lofty goal that they should always have in sight. It is about a firm belief in Allah, readiness to bear all suffering in service of His religion, and not to breathe a word of complaint while undertaking this striving. May Allah the Most High give us the ability to put these teachings of the Holy Quran into practice. Ameen!

1. Ref. *Al- Fazal* (publication of Qadian section) newspaper February 12, page 5, column 2. [↑](#footnote-ref-1)