

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Surah Aal-e-'Imran

إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۗ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۗ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَ
يَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

140. If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong.

These general considerations apply in particular to the disaster in Uhud. (1) In a fight for truth, if you are hurt, be sure the adversary has suffered hurt also, the more so as he has no faith to sustain him. (2) Success or failure in this world comes to all at varying times: we must not grumble, as we do not see the whole of Allah's Plan. (3) Men's true mettle is known in adversity as gold is assayed in fire: Cf. also 3:154, n. 467. (4) Martyrdom is in itself an honour and a privilege; how glorious is the fame of Hamzah the Martyr? (5) If there is any dross in us, it will be purified by resistance and struggle. (6) When evil is given rope a little, it works out its own destruction: the orgies of cruelty indulged in by the Pagans after what they supposed to be their victory at Uhud filled up their cup of iniquity; it lost them the support and adherence of the best in their own ranks, and hastened the destruction of Paganism from Arabia, Cf. 3:127

The Noble Quran/Yusuf Ali

If a wound touches you, befalls you at Uhud, a like wound (qarh or qurh, which is the exhaustion that results from a wound and the like), already, at Badr, has touched the other people, the disbelievers. Such days We deal out in turn, We dispense them, among mankind, one day for one group, the next day for another, that they might be admonished, and that God may know, through knowledge manifested outwardly, those who believe, who are sincere in their faith from others; and that He may take witnesses from among you, honouring them with martyrdom, and God loves not the evildoers, the disbelievers, that is, He will chastise them, and the blessings He bestows upon them are only a [means of] drawing out [their punishment].

Tafsir Jalalayn

The Ayah says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities and at times - out of wisdom - We allow the enemy to overcome you, although the final good end will be yours. ... "So that We find out who would be patient while fighting the enemies," according to Ibn `Abbas. ... those who would be killed in Allah's cause and gladly offer their lives seeking His pleasure.

Tafsir Ibn Kathir

I.e., "His decision to let some of you die as martyrs in His cause is not due to love of the sinful enemies who oppose you, but to His love for you." The term shuhada' (pl. of shahid) denotes "witnesses" as well as "martyrs". The rendering adopted by me comprises both the concepts of "bearing witness to the truth" and of "martyrdom" in God's cause.

Muhammad Asad, The Message of the Quran

In this mortal world, the customary practice of Allah Almighty is to cause the days of hardship and ease, pain and comfort, suffering and peace occur among people by turns. If, for some reason, a falsely-motivated power succeeds in getting a short-lived upper hand, the group motivated by the truth should not lose heart... In the end, the group motivated by the truth shall emerge as the ultimate victor.

Mariful Quran

