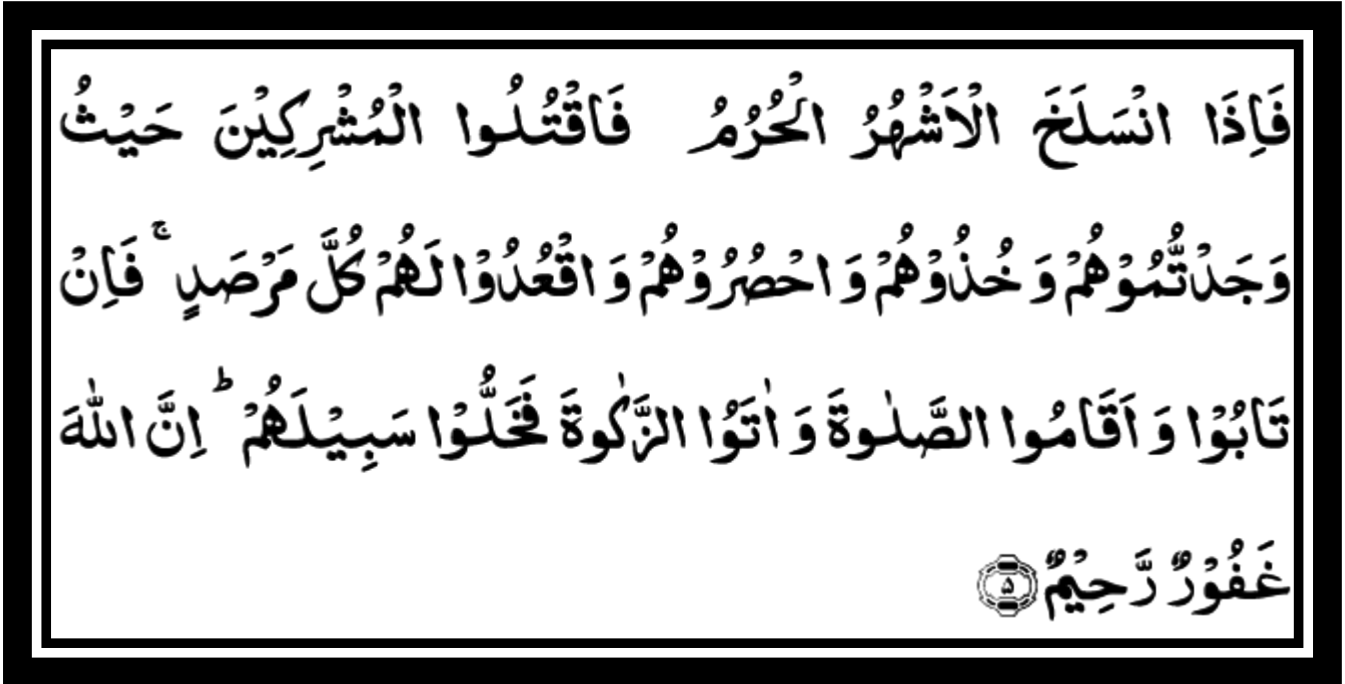


Assalamu Alaikum Wa Rahmatullahe Wa Barakatuhu

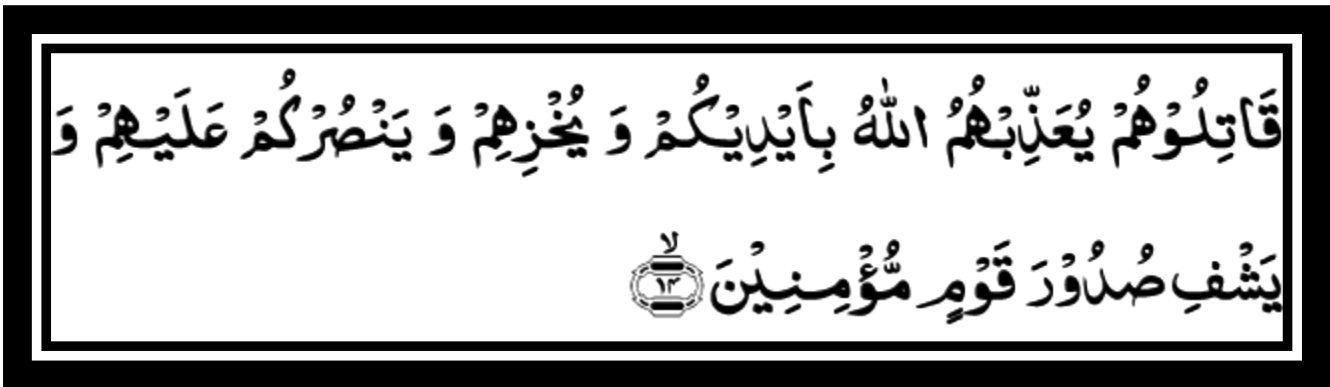
Bismillahir Rahmanir Rahim

Explanation of some of following verses of writ petition in Supreme Court of  
India

It is revealed in the Holy Quran: At-Tawbah



But when the forbidden months are past, then fight and slay the Pagans wherever you find them, and seize them, beleague them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful. (At-Tawbah 9:5)



Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers; (At-Tawbah 9:14)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِن  
 اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۗ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَأُولَٰئِكَ  
 هُمُ الظَّالِمُونَ ﴿٢٣﴾

O you who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong. (At-Tawbah 9:23)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ  
 الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۗ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ  
 اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ ۗ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

O you who believe! Truly the Pagans are unclean; So, let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise. (At-Tawbah 9:28)

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ  
 مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا  
 الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued. (At-Tawbah 9:29)

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ  
 عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا  
 حَرَّمَ اللَّهُ ۗ زِينٌ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الْكَافِرِينَ ﴿٣٧﴾

Verily the transposing (of a prohibited month) is an addition to Unbelief: The Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith. (At-Tawbah 9:37)

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ  
 الدَّوَابِرَ ۗ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth (all things). (At-Tawbah 9:98)

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ  
 الْجَنَّةَ ۗ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًّا  
 عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۗ وَمَنْ أَوْفَى بِعَهْدِهِ  
 مِنَ اللَّهِ فَاسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ  
 الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Quran: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme. (At-Tawbah 9:111)

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَ  
لِيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

O you who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him. (At-Tawbah 9:123)

### Ibn Kalhir

#### 9:5 Explanation

Mujahid, Amr bin Shu'ayb, Muhammad bin Ishaq, Qatadah, As-Suddi; and Abdur Rahman bin Zayed bin Aslam said that the four months mentioned in this Ayah are the four-month grace period mentioned in the earlier Ayah,

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

(So, travel freely for four months throughout the land) Allah said:

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ

(So, when the Sacred months have passed) meaning 'upon the end of the four months during which we prohibited you from fighting the idolators, and which is the grace period we gave them, then fight and kill the idolators wherever you may find them. Allah's statement next,

فَا قْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

(then fight the Mushrikin wherever you find them) means, on the earth in general, except of the Sacred area, Allah said:

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُواكُمْ فِيهِ فَإِنْ قَاتَلُواكُمْ فَا قَاتِلُوهُمْ

And fight not with them at Al-Masjid Al-Haram, unless they fight you there. But if they attack you, then fight them (2:191).

Allah said here

**وَأَخْذُوا لَهُمْ**

(and capture them), executing some and keeping some as prisoners.

**وَأَخْضِرُوا لَهُمْ كُلَّ مَرْصَدٍ**

(and besiege them, and lie in wait for them in each and every ambush), do not wait until you find them. Rather, seek and besiege them in their rears and forts, gather intelligence about them in various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam.

**فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ**

(But if they repent and perform Salah, and give the Zakah, then leave their way free. Verily Allah is forgiving, most Merciful) Abu Bakr Siddiq used this and other honorable Ayat as proof for fighting those who refrained from paying Zakah. These Ayat allowed fighting those who refrained from paying Zakah. These Ayat allowed fighting people unless, and until they embrace Islam and important aspects of Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam here, including what is important. Surely, the highest elements of Islam after the two Testimonials, are the prayer, which is the right of Allah, the Exalted and Even High, then Zakah which benefits the poor and needy. These are the most honorable acts that the creatures perform, and this is why Allah often mentions the prayers and Zakah together.

In the two Sahihs, it is recorded that Ibn Umar said that the Messenger of Allah said,

**أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ**

(I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah). The honorable Ayah (9:5) is called the Ayah of the sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the prophet and any idolator, every treaty and every term.

"Al-Awfi said that Ibn Abbas commented "No idolator had any more treaty or promise of safety ever since sura Bara'ah was revealed. The four months in addition to, all peace treaties conducted before Bara'ah was revealed and announced had ended by the tenth of the month of Rabi Al Akhir.

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**Ibn Kalhir****9:28 & 29 Explanation**

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ

(and if you fear poverty, Allah will enrich you out of his bounty) Muhammad bin Ishaq commented the people said Our markets will be closed. 'Our commerce disrupted and what we earn will vanish.' So, Allah revealed this verse

إِنْ شَاءَ

(If he wills) until

وَهُمْ صَغِيرُونَ

(and feel themselves subdued). This ayah means, 'this will be your compensation for the closed markets that you feared would results.' Therefore, Allah compensated for the losses they incurred because they severed ties with Idolators, by the Jizyah they earned from the people of book. Similar statements were reported from Ibn Abbas, Mujahid, Ikramah, Said bin Jubayr, Qatadah and Ad-Dahhak and others.

**Tafhimul Quran explation**

Sura Tauba verse 1 to 37 was revealed after Hijrah (A.H) 9 when Hazrat Abu Bakr had left for Makkah as a leader of pilgrims to the Ka'abah. Therefore, the companions of the Holy Prophet said, "please send these verses to Abu Bakr that he may proclaim it on the occasion of Hajj. Prophet replied "the importance and nature of Declaration demands that this should be proclaimed on my behalf by some one from my own family. Accordingly, he entrusted this duty to Hazrat Ali and instructed him to proclaim it openly before the pilgrims, and also make these four announcements."

1. No one who rejects Islam shall enter Paradise.
2. No Mushriq should perform Hajj after this.
3. It is forbidden to move round the Ka'abah in a naked state.
4. The terms of treaties which are still in force (with those who have not broken their treaties with the messenger of Allah up to that time) would be faithfully observed till the expiry of the term of treaties"

In this connection, it will be worthwhile to know that the first Hajj of Islamic period after the conquest of Makkah was performed in A.H 8, according to old customs then in A.H 9 the second Hajj was performed by the Muslims in the Islamic way, and by the mushriqs in their way. But the third Hajj, known as "Hajj-ul-wida" was performed in A.H 10 in purely Islamic way under the guidance of Holy prophet himself. He did not perform Hajj during the two previous years because upto that time, the mushriks had not been forbidden from it, and so there were still some traces of shirk associated with it.

This declaration of the abrogation of the treaties with the mushriks was made in accordance with the law enjoined in Quran regarding treacherous people; for it is treachery from the Islamic point of view to wage war against any people with whom a treaty of peace had been made, without openly declaring that the treaty has been terminated. That is why proclamation of the abrogation of the treaties was necessitated against those clans who were always hatching plots against Islam in spite of the treaties of peace they had made. They would break the treaties and then hostile on the first opportunity for treachery, and the same was true for all the mushrik clans except Bani Kananah, Bani Damrah and one or two other clans.

The proclamation practically reduced the Mushriks of Arabia to the position of outlaws and no place of shelter was left for them, for the major part of the country had come under the sway of Islam. As this released the Muslims from the obligations of the treaties made with them and forestalled them, they were driven into a tight-corner. For this smashed all their evil designs of creating trouble by inciting civil war at the time of threat from the Roman and Iranian Empires or after the death of holy prophet. But Allah and His messenger turned the table on them before the opportune moment for which they were waiting. Now the only alternative left with them were either to accept Islam that had become the state religion of Arabia or to fight against it and be exterminated, or to emigrate from the country.

The wisdom of this grand plan became apparent when the mischief of the apostasy broke out in different parts of Arabia a year and a half after this at the death of holy prophet. The disturbance was sudden and violent that it shook to its foundations, the newly created Islamic state, and would have done a far greater harm if the organized power of shirk had not been broken beforehand by this abrogation. It may be asserted that this timely action the mischief of apostasy, that rose at the beginning of Caliphate of Hazrat-Abu Bakr would have done ten-fold harm by rebellion and civil war, and might have changed the whole history of Islam.

The respite of four months from the 10<sup>th</sup> of Zil-Haj (the date of proclamation) to the 10<sup>th</sup> Rabi-uth-thani; was granted to give time to the mushriks so that they should consider their position carefully and decide whether to make preparation for war or to emigrate from the country or accept Islam.

**Ameen**

**Assalamu Alaikum Wa Rahmatullahe Wa Barakatuhu**

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