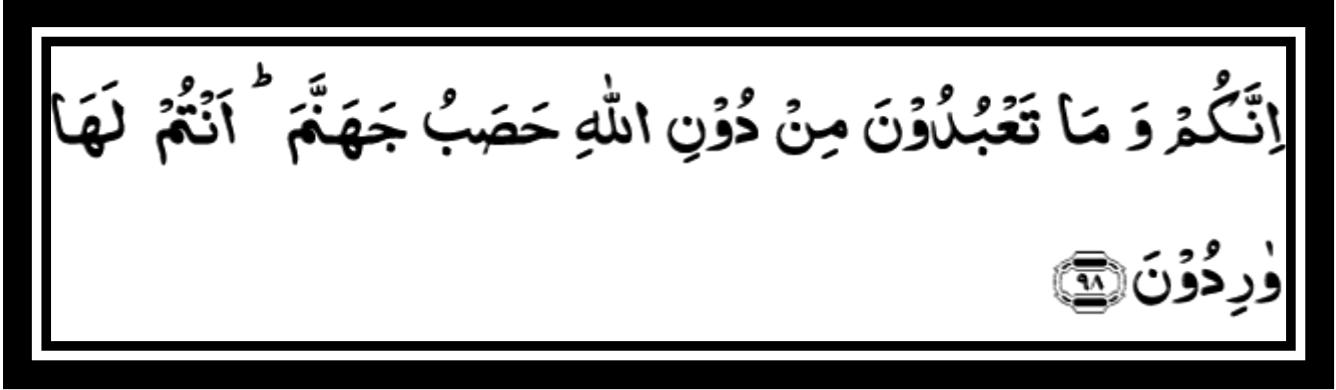


Assalamu Alaikum Wa Rahmatullahe Wa Barakatuhu

Bismillahir Rahmanir Rahim

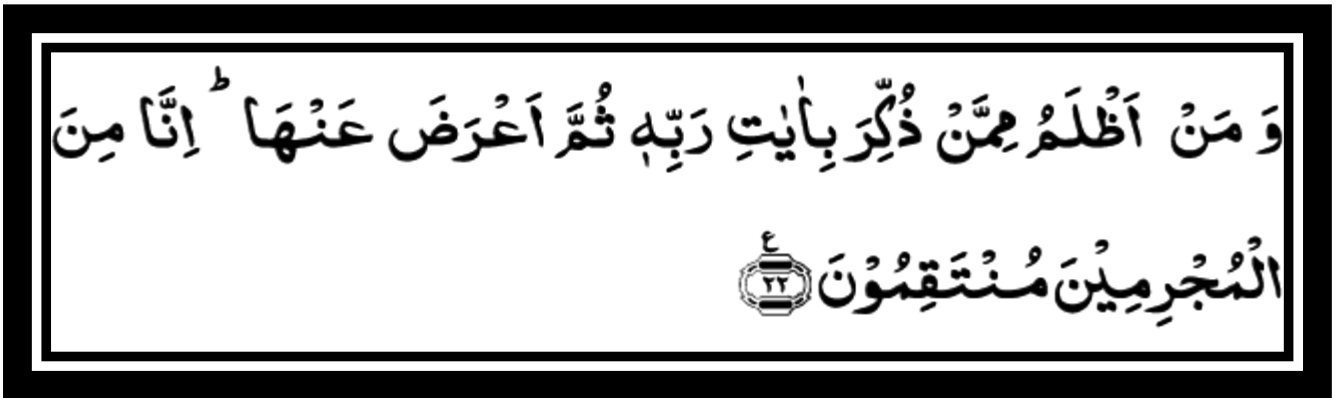
Explanation of some of following verses of writ petition in Supreme Court of India

It is revealed in the Holy Quran: Sura Al-Ambiya 21:98



Verily you, (unbelievers), and the (false) gods that you worship besides Allah, are (but) fuel for Hell! to it will you (surely) come! (Sura Al-Ambiya 21:98)

It is revealed in the Holy Quran: Sura As-Sajdah 32:22



And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution. (Sura As-Sajdah 32:22)

It is revealed in the Holy Quran: Sura Al-Ahzab 33:60 & 61

لَئِنْ لَّمْ يَنْتَهِ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ
فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, we shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time.

(Sura Al-Ahzab 33:60)

مَلْعُونِينَ ۗ أَيَّمَا تَقْفُوا أَخِذُوا وَقْتِكُمْ لَهَا تَقْتِيلًا ﴿٦١﴾

They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). Sura Al-Ahzab 33:61)

It is revealed in the Holy Quran: Sura Hamim As-Sajdah/Fussilat 41:27 & 28

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا ۖ وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي
كَانُوا يَعْمَلُونَ ﴿٢٧﴾

But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds. (Sura Hamim As-Sajdah/Fussilat 41:27)

ذٰلِكَ جَزَاءُ اَعْدَاءِ اللّٰهِ النَّارُ لَّهُمْ فِيهَا دَارُ الْخُلْدِ ط جَزَاءُ بِمَا
 كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

Such is the requital of the enemies of Allah, - the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs. (Sura Hamim As-Sajdah/Fussilat 41:28)

It is revealed in the Holy Quran: Sura Al-Fath 48:20

وَعَدَاكُمْ اللّٰهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هٰذِهِ وَ
 كَفَّ اَيْدِي النَّاسِ عَنْكُمْ ؕ وَ لَتَكُوْنَ آيَةً لِّلْمُؤْمِنِيْنَ وَ
 يَهْدِيْكُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿٢٠﴾

Allah has promised you many gains that you shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path; (Sura Al-Fath 48:20)

It is revealed in the Holy Quran: Sura At-Tahrim 66:9

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ط
 مَاؤُهُمْ جَهَنَّمُ ط وَبِئْسَ الْمَصِيْرُ ﴿٩﴾

O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, - an evil refuge (indeed). (Sura At-Tahrim 66:9)

Ibn Kathir

Allah commands the Angels to support the believers in fight against Mushrikin during battle of Badr.

أُبَشِّرِيَا أَبَا بَكْرٍ هَذَا جِبْرِيلُ عَلَى ثَنَائِهِ النَّفْعُ

Good news, O Abu Bakr! This is Jibril with dust on his shoulder.

Tafhimul Quran

8:12 Explanation

From what we have learned about the basic principles from the Quran, we are of the opinion that the angels were not employed directly to take part in fighting and killing but probably they were used to help Muslims in making their strokes hard and effective. But the knowledge with Allah.

8:65; 8:66 Explanation

The word "understanding" has been used in the same sense as "morale" is used now-a-days. Understanding is a better scientific term than morale. The morale and mental condition which enables persons to keep up courage and enthusiasm etc. for it is obvious that the one, who understands clearly the objective for which he is fighting would realize that it is more precious than his own life which would be meaningless if that object was lost, will possess a fighting power for greater than of the own who has no clear understanding of the object for which he is fighting, even though the two may be equal in physical powers.

Above all, the one who has the right understanding of the reality, the existence of Allah, of his own position in the universe, of his relation with Allah, of the life and death in the world, of the distinction between truth and falsehood, and the consequences of the victory of falsehood over the truth, has much more power ever than those who fight for their country, their nation or for the sake of class, even if the latter had the right understanding of their cause thus it is clear that the power of the believers, who have full understanding of the object, is ten times that of disbelievers of the same capability. But along with this understanding, the practice of fortitude is also essential for gaining and maintaining that power.

This reduction of power of a Muslim to that of a Non-Muslim from ten to one, to two to one does not mean that this was due to same deterioration in the morale of the Muslims. It simply means that in verse 65 the general principle of the ratio of the power of the Believers and the disbelievers was enunciated and verse 66 that principle was applied in accordance with the then-existing condition of the Morale. At that time (A.H 2) the morale of the Muslims had not attained perfection, for many of them had only recently entered the fold of Islam, and were still under preliminary training. Afterwards when their morale reached the desired standard under the guidance of holy Prophet, the ratio of ten to one was actually established and was demonstrated practically during the battle during his last years and during the time of rightly-guided successors.

33:60,61 Explanation

"Having diseased hearts" points to two kinds of evils. (1) That a person should be an ill-wisher of Islam and Muslims though he gets himself counted among the Muslims. (2) That he should be cherishing evil intentions and having criminal mentality and his evil tendencies be manifesting themselves in everything he thinks and does.

This implies the people who, in order to cause panic among the Muslims and to lower their morale, used to spread rumors in Madinah to the effect that the Muslims had suffered such and such serious setback, that Madinah was under threat of a sudden attack etc. Besides this, they had another pastime, they would concoct and spread imaginary stories about the domestic life of the holy Prophet's household and of other Muslims so as to produce suspicions among the common people and destroy the moral influence of the Muslims.

This is a permanent law of Allah's Shariah that in an Islamic society and state such mischief mongers are never given an opportunity to flourish and prosper. Whenever the system of society and state is established on Divine law, such people will be warned to mend their ways and if they still persisted in their evil ways, they would be severely dealt with and exterminated.

Ameen

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