

A prophet fought during a sacred month and in a sacred city! One of the objectors' misunderstanding is that they said: your prophet fought in a sacred month and the Quran says: {They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecutions graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever-- these are those whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; there they shall abide} (The Cow:217), and your prophet fought also in Makkah, which the Quran describes as: {Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they doubt?} (The Spider:67)

The reply:

First: Muslims believe that killing in prohibited in the sacred month, because Muhammad (PBUH) taught them that. He who reads his biography, will find that he (PBUH) used to get angry when Allah's limits are transgressed, and he (PBUH) never got angry for himself... This is proved in the following:

1 – The Correct Bukhar, 6288, A'sha (may Allah be pleased with her) said: "Whenever the Prophet was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake".

2 – The Correct Muslim, no. 4296, A'sha (may Allah be pleased with her) said: "The messenger of Allah never struck a woman or a servant, except when fighting in the cause of Allah. He never got revenge for himself, except Allah's limits are transgressed, so he takes revenge for Allah".

When reading the Quran carefully, which is revealed from Allah, the Almighty, we can find that Muhammad (PBUH) never fought in the sacred month, except when the enemy starts the attack...

The important question here: What shall Muslims do when they find people trying to get them out of the sacred masjid (mosque) in Makkah, and in the sacred month, while it's their home city?

We can find the answer for this question in the Quran: {Fighting in the sacred month is for aggression committed in the sacred month, and for [all] violations its legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him} (The Cow:194)

In the Facile Interpretation: You believers shall fight the pagans in the month when Allah, the Almighty, prohibited killing, as a result of fighting you in the sacred month. He who transgresses Allah's limits concerning place or time, should be punished the same way of his deed. So, whoever attacks you, attack them the same way they did, and don't be embarrassed from this; as they started the attack. Fear Allah, don't transcend in punishment, and know that Allah helps those who shun Him, obey His orders and avoid His prohibitions.

Thus, it's clear now that this misunderstanding is false and untrue, because Allah, the Almighty, allows fighting in the sacred month if there's an attack, which no one can deny, and which is admitted by (The Cultural Push Law). It's admitted also by the Quran, in order to protect the universe from the oppressors and the transgressors, then to protect the worship places of Muslims, Christians, and Jews. This is clarified in the following two Quranic verses:

The First: {They are} those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might} (The Pilgrimage:40)

In the Facile Interpretation: Those who were forced to get out of their houses, for nothing but because they entered Islam and said: Allah is our only God. Allah, the Almighty, legislated laws to face oppression and falsehood by fighting, or else truth would have been defeated in every nation, and earth would have been ruined. Besides, the places of worship would have been destroyed, such as the Jews's hermitages, the Christians's churches, and the Muslim's masjeds (mosques), where they pray and Worship Allah. Whoever fights to make Allah's religion victorious, Allah, the Almighty, will make him victorious, as Allah, the Almighty, is the Most Powerful, Undeclared.

The second: Allah, the Almighty says: {And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds} (The Cow:251)

In The Facile Interpretation: If it weren't for Allah, the Almighty, checking some people (those who believe in Allah and obey Him) by means of others (those who doubt believe in Allah and disobey Him), earth would have been corrupted by the victory of the disbelievers, and persecution would prevail, but Allah, the Almighty, makes courtesy to all human beings. Therefore, checking people by means of others protects people and the whole universe from the tyrants' corruption and oppression. Besides, it protects noble values, truth, justice, allows goodness to prevail, and protects people from any harm, so that humanity can live in peace and stability...

Second: The objectors said that Muhammad (PBUH) fought in Makkah, in opposition to the Quranic verse: {Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they doubt?} (The Spider:67)

Here are some proofs that falsify their misunderstanding:

1 – In the Facile Interpretation: Didn't the disbelievers of Makkah see that Allah, the Almighty, made Makkah a secured place, where people live securely, not fearing about their lives and money, while people around them (outside Makkah) live insecurely in fear and terror? Do they believe in polytheism, and disbelieve in Allah's blessing that He gave them in particular, so they don't worship Him alone?

2 – In The Correct Bukhar, no. 2951, the prophet (PBUH) said in the day entering Makkah: "Allah made this town sacred on the day He created the earth and the heavens; so it is sacred by the sacredness conferred on it by Allah until the Day of Resurrection and fighting in it was not lawful to anyone before me, and it was made lawful for me only during an hour on one day, for it is sacred by the sacredness conferred on it by Allah until the Day of Resurrection".

I say: What the objectors didn't understand can be clarified through the following:

First: We believe in the sacredness of Makkah, and the prohibition of blood shedding on its sacred land, but we believe that the sacredness of a Muslim's blood is greater to Allah, the Almighty, than the sacredness of the land.... This is proved by the following:

1 – The Correct Series, no. 3420, the prophet (PBUH) said: "O house of Allah! How great you are, and how great is your sacredness to a believer, the greatest sacredness to Allah. He prohibited from you one thing, and prohibited from the believer three things: his blood, money, and to be suspected".

2 – Al Tabaran's Middle Dictionary, no. 5880, Amr Ibn Shoa'b narrated from his father, narrated from his grandfather, that the prophet (PBUH) looked at the Kaaba (the house of Allah in Makkah), and said: "Allah has honored and glorified you, rather the believer has a greater sacredness than you".

3 – Al Alba's Correct Ghayat Al Maram, no. 439, the prophet (PBUH) said: "The evanescence of life is more easier for Allah than killing a Muslim".

We notice from the previous narrations that the Kaaba is sacred, but a Muslim's blood is more sacred to Allah, the Almighty. He, the Almighty, allowed fighting in Makkah for the oppressed Muslims, and those who weren't allowed to practice their religion freely, and were expelled from their houses by aggression and injustice.

The second: one of the prophet's (PBUH) attributes is that Allah, the Almighty, allowed him to fight in Makkah; because he's the most merciful and the most fair of all mankind. Thus, he (PBUH) would never kill anyone oppressively... and that's why he (PBUH) used to order his companions to kill the heads of disbelievers and corruption even if they were hanging in the Kaaba's curtains...

This is proved in the Correct Bukhar, no. 101, Abu Shura'h said, "When Amr Ibn Sa'd was sending the troops to Makkah (to fight Abdullah Ibn Az-Zubair) I said to him: O chief! Allow me to tell you what the Prophet said on the day following the conquests of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said: "Allah, and not the people, has made Makkah a sanctuary. So anybody who has believed in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allah's messenger did fight (in Makkah), tell him that Allah gave permission to His messenger, but He did not give it to you". The Prophet added: "Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent". Abu-Shura'h was asked, "What did Amr reply?" He said: Amr said: "O Abu Shura'h! I know better than you (in this respect). Makkah does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Makkah)".

Therefore, we don't have any misunderstanding concerning this issue.

Third: There's an important question here: what shall the objectors do when an armed group attack them while standing in a sacred place (church)? Shall they defend themselves, their women, children, and church? Or shall they not resist that harm and apply Jesus's words mentioned in the Bible, in Matthew 5:39 "But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also".

No comment!!!!

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