

Then Allah (ﷻ) tells us of the purpose behind fighting for His cause. The aim is not to shed the blood of the disbelievers and take their wealth; rather the aim is so that ﴿all worship becomes devoted to Allah alone﴾, in order that the religion of Allah (ﷻ) may prevail over all other religions, and to ward off everything that is opposed to it, such as polytheism and so on. If this aim is achieved, then there is to be no killing or fighting.

﴿but if they desist﴾ and stop fighting you in the Sacred Mosque, ﴿let there be no more hostility except towards wrongdoers﴾ that is, there should be no aggression on your part towards them, except in the case of wrongdoers among them, who deserve punishment according to their wrongdoing.



﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ فَمَنۢ أَغَدَّىٰ عَلَيْكُمۡ فَأَعَدُّوْا عَلَيْهِ بِمِثْلِ مَا
أَغَدَّىٰ عَلَيْكُمۡ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (سورة البقرة: ١٩٤)

- 2:194. A sacred month for a sacred month: violation of any sanctity calls for fair retribution. So if anyone transgresses against you, then attack him as he attacked you. But fear Allah, and know that Allah is with those who fear Him.

The words ﴿A sacred month for a sacred month﴾ may be interpreted as referring to what the polytheists did of preventing the Prophet (ﷺ) and his Companions from entering Makkah in the year of al-Ḥudaybiyah, and agreeing that they could enter it (and make up the missed 'umrah) the following year. Both incidents – preventing the Muslims from entering Makkah, and their making up the missed 'umrah – occurred in a sacred month, namely Dhul-Qa'dah, so the one made up for the other. This offered consolation to the Companions by allowing them to complete their rituals (of 'umrah). It may also