



﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ  
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ  
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا  
وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَبِمَتِّ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (سورة

البقرة: ٢١٧)

2:217. They ask you about fighting in the sacred month. Say: Fighting therein is a grave offence; but graver is it in the sight of Allah to bar others from the path of Allah, to disbelieve in Him, to prevent access to the Sacred Mosque and to drive out its people from it. Persecution is worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die as disbelievers, their deeds will come to nothing in this world and in the hereafter; they will be inhabitants of the fire and will abide therein forever.

The majority of scholars are of the view that the prohibition on fighting during the sacred months was abrogated by the command to fight the polytheists wherever they are found. However some of the commentators said that it was not abrogated, because that which is mentioned in general terms is to be interpreted in the light of that which is specific, and this verse is specific, whereas the verse that speaks of fighting the polytheists wherever they are found is general in meaning (therefore the latter should be understood in the light of the former). Moreover, one of the distinctive characteristics, which in fact is the major characteristic, of the sacred months is that fighting is prohibited during them. But this is limited to initiating the fight only;