

## The Term *Qatl* in the Qur'ān as a Source of History and Its Historical Framework

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### Abstract

Intentional killing of people is expressed with the concept of '*qatl*' (killing). This expression is also used in Turkish. Since the beginning of history, *qatl* has remained an issue in human relations. As far as we can see, the studies analysing the concept *qatl* did not go beyond the encyclopedic information. Examining the term *qatl* - where a step further means war - in the context of the Qur'ān, which is one of the most fundamental sources of Islamic History, and especially the determination of the projections in the sources of *Sīra* (*the story of the Prophet's life*) hope to contribute to understanding the framework of this matter. In this study, starting from the Qur'ān as a source of History and *Sīra*, the historical references of the verses concerning the word *qatl* were identified in their connection with *Sīra*. As a result of the research, it is observed that the concept *qatl* in the Qur'ān can be analysed under seven categories, including war. The majority of these categories were used as a reference in *Sīra* sources.

### Keywords

History of Islam, *Sīra*, The Qur'ān, *Qatl*, Prophet Muḥammad

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## Bir Tarih Kaynağı Olarak Kurʾān’da Katl Kavramı ve Tarihî Çerçevesi

### Öz

Nefis sahibi varlıkların canına kastedip öldürmek, ‘katl’ kavramıyla ifade edilmiştir. İnsanlar arası ilişkilerde tarihin başlangıcından itibaren katl, bir mesele olarak varlığını korumuştur. Tespit edebildiğimiz kadarıyla katl kavramına dair çalışmalar ansiklopedik açıklamaların ötesine geçememiştir. Bir adım ötesinde savaşın yer aldığı katl kavramının bütün boyutlarıyla İslam Tarihi’nin en temel kaynaklarından olan Kurʾān açısından ortaya konması, özellikle Siyer kaynaklarındaki izdüşümlerinin tespiti bu kadîm meselenin çerçevesinin anlaşılmasına değerli bir katkı sağlayacaktır. Makalede bir Tarih ve Siyer kaynağı olarak Kurʾān’dan hareketle katl ile ilgili âyetlerin tarihî referanslarıyla tespit edilip Siyer ile ilişkisi ele alınmıştır. Araştırma neticesinde, Kurʾān’da katl kavramının savaş da dahil olmak üzere yedi başlıklı bir kategorizasyona tâbi tutulabileceği ve bunların önemli bir kısmının Siyer kaynaklarında referans olarak kullanıldığı görülmüştür.

### Anahtar Kelimeler

İslam Tarihi, Siyer, Kurʾān, Katl, Hz. Muhammed

### Introduction

*Qatl* means taking the life of a living being. Another meaning of the term is to curse.<sup>1</sup> Again, dismissal is the other meaning attributed to the term.<sup>2</sup> It is used approximately 174 times in the Qurʾān with its derivatives. In the Qurʾān, the concept of *qatl* is used concerning two meanings: The first is to kill and the second is to curse. Although it is possible to talk about a third use, it is highly controversial and used only concerning killing the self.<sup>3</sup> These issues will be highlighted in the relevant sections.

Having different dimensions and undeniable importance throughout history, the concept *qatl* and the relevant issues have only been studied on concept-basis, which has not transcended the limits of an encyclopedic examination.<sup>4</sup> This notion essentially deserves to be studied comprehensively in the form of a book, and in the meantime, this paper aims to pave the way to fill a gap for realizing relevant dimensions of this concept. This study is based on the Qurʾān, which is also the source of History and *Sīra*. The historical background of the verses was sought to be confirmed from the sources of *Sīra* and History. Consequently, it is understood that the concept *qatl* has manifestations that can be examined under seven titles. For instance, it was found out that the *qatl* as the killing of the self is not expressly put forth and caused different interpretations.

### 1. Individual *Qatl*

*Qatl* is employed sometimes intentionally and sometimes unintentionally under varied circumstances. First and foremost, the act of *qatl* is strictly and explicitly forbidden for believers (al-Nisā

<sup>1</sup> Khalil b. Aḥmad, *Kitāb al-ʿAyn* (Beirut: Muʿassat al-Aʿlamī li’l- Maṭbūʿāt, 1988), 5/127.

<sup>2</sup> Muḥammad b. Mukarram Ibn Manzūr, *Lisān al-ʿArab* (Beirut: Dār al-Kutub al-ʿIlmiyah, 2009), 11/547.

<sup>3</sup> Cafer Acar, *Hz. Peygamber’in Savaş Stratejisi* (Bursa: Emin Yayınları, 2018), 68.

<sup>4</sup> Ali Bardakoğlu, “Katl”, *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: TDV Yayınları, 2002), 25/45-48.

4/92-93). However, the Qurʾān shows compensatory ways in case of a killing (*qatl*). Q 92 and 93 (al-Nisā) put forth the provisions for killing a believer by mistake, the unintentional killing of a believer among the hostile community and killing a person with whom one has a treaty.

al-Ṭabarī mentions two narratives in relation to Q 92-93. According to the first narrative, these verses were revealed in the context of ‘Ayyāsh b. Abū Rabī‘a’s killing of Ḥārith b. Yazīd, who previously maltreated him. When ‘Ayyāsh killed him, Ḥārith had converted to Islam. In the second narrative, it is reported that these verses were revealed in the context of a similar situation experienced by Abū l-Dardā. However, the first narrative was used more widely in the literature. As to the *Sīra* narratives, it is possible to encounter this event only once in late sources.<sup>5</sup> Q 93 (al-Nisā), on the other hand, is associated with Miqyās b. Subāba, who went to Medina after becoming a Muslim and received compensation from the Prophet Muḥammad for his brother who was killed by mistake. However, he then vindictively killed the murderer of his brother and fled to Mecca by becoming an apostate.<sup>6</sup>

According to the Qurʾān, *qatl* without a legitimate reason causes heavenly anger. Referring to earlier communities of Israelites (Banū Isrāʾīl), the murder of a person is seen as an equally big crime as the killing of all humanity.<sup>7</sup> It is noted that the verse was revealed to address the Jews, who set a trap to kill the Prophet Muḥammad.<sup>8</sup> However, there is not any reference to this point in *Sīra* sources.

Unless there are legitimate reasons, killing is forbidden for causing injustice.<sup>9</sup> At the same time, this act gives the family of the murdered person authority for the deprivation the act of killing causes, and this also determines the nature of the killer's punishment.<sup>10</sup> The punishment should be limited to the killer only. The extreme methods and demands of *Jāhiliyya* community are rejected in this respect.<sup>11</sup> However, no information about this connection is identified in *Sīra* sources.

While the Qurʾān provides a guideline for Muslims for an Islamic way of daily life, it also refers to historical references from the pre-Islamic period. Therefore, as a source of history, it puts examples from both the pre-Islamic period and the period of revelation. In this context, the dialogue of Adam’s two sons with each other, and the unfair killing of the one by the other sibling is explained. Thus, the message is given to Muslims by explaining that these behaviours will lead people to frustration and not bring any good

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<sup>5</sup> Abū al-Faraj Nūraddīn Ali b. Ibrāhīm b. Ahmad al-Ḥalabī, *Insān al-‘uyūn fī sirat al-Amīn al-Ma’mūn al-shahīr bi-al-Sīrah al-Ḥalabīyah* (Beirut: Dār al-Kutub al-Ilmiyah, 2008), 2/29.

<sup>6</sup> Qādī Husayn b. Muḥammad b. al-Hasan al-Diyārbakrī, *Tārīḥ al-ḥamīs fī aḥvālī anfasi nafīs* (Beirut: Dār Ṣādir, s.l.).

<sup>7</sup> al-Māʾida 5/32.

<sup>8</sup> *Kurʾān Yolu Meali*, prepared by Hayreddin Karaman et al. (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2014).

<sup>9</sup> al-An‘ām 7/151; al-Isrāʾ 17/33; al-Furqan 25/68.

<sup>10</sup> al-Isrāʾ 17/33.

<sup>11</sup> Fakhr al-Dīn al-Rāzī, *al-Tafsīr al-kabīr* (Beirut: Dār al-Kutub al-Ilmiyah, 2013), 20/203; Muḥammad al-Shawkānī, *al-Fatḥ al-qādir* (Cairo: Dār al-Ḥadīth, 2003), 3/255

results.<sup>12</sup> It is possible to find this information, particularly in general history books.<sup>13</sup> Ibn Kathīr opened a section under the title “*Hābīl* and *Qābīl*” and included the relevant opinions.<sup>14</sup>

Another example is mentioned in the context of the Prophet Moses. There is initially mentioned inadmissibility of unfair killing with a parable of *al-Khiḍr*<sup>15</sup> and then described an act of killing that Prophet Mūsā caused unintentionally. The Prophet Mūsā felt great anxiety and fear because of this incident. For this reason, Allah put him to severe tests.<sup>16</sup> Thus, it points out to humanitarian consequences and particularly moral consequences of unfair *qatl* for all Muslims. In connection with the verses, this event was mentioned in history books by Ibn al-Jawzī,<sup>17</sup> ‘Izz al-Dīn b. al-Athīr<sup>18</sup> and Ibn Kathīr.<sup>19</sup> The narrative is titled as Parable of *al-Khiḍr* or Parable of Moses.

There is also a story describing the desperation of the Jews to find the murderer of a person killed by his nephew to inherit his wealth.<sup>20</sup> However, this narrative is not mentioned in the sources of *Sīra*. Finally, the incident of Moses’s killing a Coptic from the Israelites is mentioned, and it is pointed out that this situation emerged as a cause of fear when performing his duty as a prophet. It was also recorded as a sin.<sup>21</sup> Al-Ṭabarī<sup>22</sup> Ibn Kathīr<sup>23</sup> and Ibn ‘Asākir<sup>24</sup> mentioned this issue in their books. Thus, in the context of individual *qatl*, it is seen that the four historical events are described in the Qurʾān as a source of history, and only some of these are reflected in the sources of *Sīra* and history:

- The Accidental killing of a believer by another Muslim;
- Unfair *qatl* of one of the Prophet Adam’s sons by the other son;
- Killing of a rich man, among the Jews, by his nephew for an inheritance;
- The Prophet Mūsā’s fighting with a man and causing his *qatl*.

## 2. *Qatl* of One’s Own Children

While it is difficult to even imagine one person’s killing his child, it is possible to find examples for this type of killing. The sociological and psychological background that prepares the ground for the

<sup>12</sup> al-Māʾida 5/27-32.

<sup>13</sup> ‘Imād al-Dīn Ismāʿīl b. ‘Umar Ibn Kathīr, *Qiṣaṣ al-anbiyāʾ* (Kuwait: Gharas li’l-Nashr, 2009), 55; Id, *al-Bidāya wa-l-nihāya* (Dimaşk - Beirut: Daru Ibn Kathīr, n.d.), 1/103.

<sup>14</sup> Ibn Kathīr, *al-Bidāya wa-l-nihāya* 1/103.

<sup>15</sup> al-Qahf 18/74.

<sup>16</sup> For detailed information, see Ta-ha 20/39; al-Qaṣaṣ 28/15-19, 33.

<sup>17</sup> Ibn al-Jawzī, *al-Muntaẓam fi taʾrīkh al-mulūk wa-l-umam* (Beirut: Dār al-Kutub al-Ilmiyah, 2006), 1/360.

<sup>18</sup> ‘Izz al-Dīn b. al-Athīr, *al-Kāmil fi l-tārīkh* (Beirut: Dār al-Kitāb al-‘Arabī), 1/143.

<sup>19</sup> Ibn Kathīr, *al-Bidāya wa-l-nihāya*, 1/343-347.

<sup>20</sup> For interpretation of the verse 1/72 of al-Baqara, see *Kurʾān Yolu Meali*.

<sup>21</sup> al-Shuʾara 14; al-Qaṣaṣ 28/9, 33.

<sup>22</sup> Abū Jaʿfar Muḥammad b. Jarīr al-Ṭabarī, *Tarih al-Umam wa al-Muluk* (Cairo: Dār al-Maʿārif, n.d.), 1/406.

<sup>23</sup> Ibn Kathīr, *al-Bidāya wa-l-nihāya*, 1/288.

<sup>24</sup> Abū al-Kāsim Ali b. al-Hasan b. Hibatillāh b. Abdillāh b. Husayn al-Dimashkī al-Shāfi, *Tārīkh Madīnat Dimashq* (Beirut: Dār al-Fikr, 1995), 61/56.

realization of this process is important. One of the issues severely criticized in the Qur’ān, which is an important source for the Period of Prophecy as well as the previous periods, is the killing of one’s children with various concerns, especially for the sake of sustenance.<sup>25</sup> Indeed, the killing of one’s children cannot be explained in any way. However, it is possible to encounter the issue of killing children for sanitary reasons in history.<sup>26</sup> In general, the reason for the killing of children is famine, as reflected in the Qur’ān, but these reasons can be categorized under three:

- Sacred reasons (e.g. sacrifice)
- Children born following an unwanted pregnancy
- Famine

Although mostly for female children, there are assessments that male children were also killed<sup>27</sup>. This issue is specifically mentioned in six verses in the Qur’ān. Only one of these verses uses the feminine version of the word “children” referring to the killing of the female children<sup>28</sup>, while the others use the word “children” in general, referring to both boys and girls<sup>29</sup>. Given that the verses are *Makkī* and *Madanī*, it can be understood that the issue of killing the children continued to exist as a living problem at that time. When female children are in question, the situation becomes even more dramatic. During the period of *Jāhiliyya* and in the relevant societies, having a daughter was seen as a burden and load. Such reasons as the famine were also effective on this, but Allah assures believers about livelihood.<sup>30</sup> The Qur’ān criticizes *Jāhiliyya* society’s situation.<sup>31</sup>

Q 137, which is the first of the three verses of *Sūrat al-An‘ām*, addresses a current situation and points out that the *polytheist (mushrik<sup>m</sup>)* do not have any discomfort with what they do.<sup>32</sup> Q 140 establishes the relationship between this behavior and ignorance and dissipation and maintains that this is a loss. Q 151 commands not to kill children for the sake of livelihood in the context of the rules set by Allah. Q 31 (*Sūrat al-Isrā’*) and Q 12 (*Sūrat al-Mumtaḥina*) are of the same nature. According to the narrative from *Ikrima* regarding Q 140, it was stated that the verse was descended about those from the *Rabī‘a* and *Muḍar* tribes, who forced their wives to bury their children. According to this narrative, the husband told his wife to kill one of their daughters, otherwise she would be divorced.<sup>33</sup> In the Arabs, this situation remained as a matter in the period of *Jāhiliyyah*. They were doing this especially because of the possibility of the enslavement of female children and financial impossibility. However, they were still feeding some special animals such as

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<sup>25</sup> Adnan Demircan, “Cahiliye Araplarında Kız Çocuklarını Gömerek Öldürme Adeti”, *İSTEM* 2/3 (2004, 9-42).

<sup>26</sup> Demircan, “Cahiliye Araplarında Kız Çocuklarını Gömerek Öldürme Adeti”, 11.

<sup>27</sup> Demircan, “Cahiliye Araplarında Kız Çocuklarını Gömerek Öldürme Adeti”, 12.

<sup>28</sup> Demircan, “Cahiliye Araplarında Kız Çocuklarını Gömerek Öldürme Adeti”, 12.

<sup>29</sup> The relevant verses are *al-An‘ām* 7/137-140-151; *al-Isrā’* 17/31; *al-Mumtaḥina* 60/12; *al-Takwīr* 81/8-9.

<sup>30</sup> *al-An‘ām* 7/151; *al-Isrā’* 17/31.

<sup>31</sup> *al-Naḥl* 16/58-59; *al-Zukhruf* 43/17.

<sup>32</sup> “Likewise, their idols entice many idolaters to kill their children, to lead them to their ruin, and confuse them in their faith. Had God willed, they would not have done it. So, leave them to their fraud!”. *al-An‘ām* 7/137.

<sup>33</sup> Abū Ja‘far Muḥammad b. Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Damascus: Dār al-Kalam), 8/68.

dogs.<sup>34</sup> It is narrated that some elite people such as Zayd b. ʿAmr b. Nufayl was uncomfortable with this situation and took care of the children under such risks to save them.<sup>35</sup> It was also noted that Sa’sa b. Najiya prevented the killing of around 400 female children in the period of *Jāhiliyyah*.<sup>36</sup> Another example of this is also given by his narrative.<sup>37</sup> It was also stated by Sa’sa that the killing of female children was prohibited after this example.<sup>38</sup> In Q 151, it is ordered not to kill children with economic concerns and fears of hunger in the context of stating the boundaries imposed by Allah.

The mentioning of not killing the children in the context of allegiance conditions mentioned in Q 12 (Sūrat al-Mumtaḥina) is related to post-al-Ḥudaybiya processes. The narrative from ʿĀ’isha bt. Abī Bakr, the wife of the prophet Muḥammad, states likewise.<sup>39</sup>

Due to this tradition in the *Jāhiliyyah* Arabs, the Prophet Muḥammad displayed a special sensitivity to this issue at every stage of the Islamic invitation and included in the allegiance conditions that women must not kill their children for any reason. As seen in the first al-ʿAqaba Allegiance,<sup>40</sup> it was commanded by Allah to take allegiance from believing women, who wanted to emigrate after al-Ḥudaybiya, with an agreement including this specific issue.<sup>41</sup> Even though it is in the late period, the subject was reflected in the sources of Sīra and history with some examples.<sup>42</sup> The practice, which is thought to have entered the records for the first time with “Qays’s swearing to kill his daughter if he would have one”<sup>43</sup> was also mentioned about the Rabia tribe.<sup>44</sup> Similar practices are mentioned for Muḍar and Khuzāʿ tribes.<sup>45</sup> It was stated that after Qays became a Muslim, he visited Prophet Muḥammad and told him he killed his eight daughters in this way and asked what he should do.<sup>46</sup> It was also mentioned that upon being told another incident, the Prophet Muḥammad was crying until his beard got wet.<sup>47</sup> It is possible to increase similar examples.<sup>48</sup>

<sup>34</sup> al-Ṭabarī, *Tafsīr al-Ṭabarī*, 8/68.

<sup>35</sup> Ibn Kathīr, *al-Bidāya wa-l-nihāya*, 8/2.

<sup>36</sup> Ibn Kathīr, *al-Bidāya wa-l-nihāya*, 8/3386, 4274.

<sup>37</sup> Ibn Kathīr, *al-Bidāya wa-l-nihāya*, 8/3386.

<sup>38</sup> Ibn Kathīr, *al-Bidāya wa-l-nihāya*, 8/3387.

<sup>39</sup> Abd al-Raḥmān b. ʿAbdallāh al-Suhaylī, *al-Rawḍ al-unuf* (Cairo: Dār al-Ḥadīth, 2008), 4/70.

<sup>40</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/368.

<sup>41</sup> al-Mumtaḥina 60/12.

<sup>42</sup> Ibn Saʿd, *Kitāb at-Tabakāt*, 8/8, 189; Abū Saʿd Abd al-Malik b. Muḥammad, *Sharaf al-Muṣṭafā wa Dalāil al-Nubuwwa* (Beirut: Dār al-Bashair al-Islamiyya, 2003), 4/170-171; Abū Muḥammad Taqīyuddīn Ahmad al-Makrīzī, *Imtā al-Asmā* (Beirut: Dār al-Kutub al-Ilmiyah, 1999), 5/282; al-Diyārbaqrī, *Tārīh al-hamīs fī Aḥwālī Anfasi Nafs*, 2/89.

<sup>43</sup> Demircan, “Cahiliye Araplarında Kız Çocuklarını Gömerek Öldürme Adeti”, 11.

<sup>44</sup> Jawād ʿAlī, *al-Mufaṣṣal fī taʾrīkh al-ʿArab qabl al-Islām* (Cairo: Maktabat al-Thaqafat al-Diniyya, 1993), 5/90.

<sup>45</sup> Muḥammad b. Ahmad al-Qurtubī, *Tafsīr al-Qurtubī* (Beirut: Dār al-Kutub al-Ilmiyah, 2010), 10/117.

<sup>46</sup> Ibn Ḥajar al-Asqalānī, Abū al-Iṣāba fī tamyiz al-ṣahāba (Beirut: Dār al-Maʿrifa), 5/485.

<sup>47</sup> Darimī, *Mukaddime*, 1.

<sup>48</sup> For more information, see Adnan Demircan, “Cahiliye Araplarında Kız Çocuklarını Gömerek Öldürme Adeti”, 11.

During the period of *Jāhiliyyah* and in the societies under the influence of it, killing daughters was seen as a behavior that the *mushriks* liked.<sup>49</sup> It is stated that what was done was a dissolute behavior<sup>50</sup> and that they would be brought to book.<sup>51</sup>

The verses related to the slaughter of children are limitedly reflected in the *Sīra* sources, restricted with the notes regarding some practices of the Muḍar and Rabī‘a tribes. However, the sensitivity that the Muslim community should show in this regard was put forward as the main principle with the allegations received from women who would migrate from Mecca to Madinah after the First al-‘Aqaba Allegiance and al-Ḥudaybiya.

### 3. *Qatl* as a Punishment

Considering the concept *qatl* as a source of history, one of its contexts in the Qur’ān is related to the punishment that will be faced when the *qatl* turns out to be a crime. In this context, two verses have been identified. The first one is the *qatl* as a punishment of the people who act as a bandit<sup>52</sup> and the other is the activation of *qatl* in a complementary nature against those who commit an unfair homicide.<sup>53</sup>

Q 33 (Sūrat al-Mā’ida) does not refer to an incident included in the *Sīra* and history sources. However, it is possible to identify references to some historical events in *Tafsīr* sources. The verse is stated to be revealed about the *mushriks*, but it is also stated that it might be related to those who violated their agreement with the Prophet Muḥammad.<sup>54</sup> Al-Ṭabarī notes that some of these verses were descended about the tribes of ‘Urayna and ‘Ukl.<sup>55</sup> They visited the Messenger of Allah as Muslims and they wanted to take advantage of the milk etc. of the camels of Medina. The Messenger of Allah also allowed this. However, when they went to the flocks, they killed the shepherd and confiscated the flock. The Prophet Muḥammad punished them. It was stated that the verse was descended when this event was heard. It is possible to see a similar connection in ḥadīth sources.<sup>56</sup> Another incident whose connection is established with the verse is the Bi’r Ma‘ūna case.<sup>57</sup> In this incident, Muslims were tricked.<sup>58</sup> This caused arrangement of the Kurz b. Jabir Expedition (*Sariyya*), because the persons who were hosted upon declaring that they were Muslims betrayed and killed a shepherd with torture. It is noted that Q 33 (Sūrat al-Mā’ida) was descended upon the counter

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<sup>49</sup> al-An‘ām 7/137.

<sup>50</sup> al-An‘ām 7/140.

<sup>51</sup> al-Takwīr 81/9.

<sup>52</sup> al-Mā’ida 5/33.

<sup>53</sup> al-Baqara 2/178

<sup>54</sup> Ṭabarī, *Tafsīr al-Ṭabarī*, 10/278

<sup>55</sup> Ṭabarī, *Tafsīr al-Ṭabarī*, 10/244, 245.

<sup>56</sup> Bukhārī, “Muhāribin”, 16-18; “Diyāt”, 22; “Wudū”, 66; “Zakāt”, 68; “Jihād”, 152; “Maghāzī”, 36, “Tibb”, 5-6, 29; Müslim, “Kasāme”, 9, (1671); Tirmizī, “Tahārat”, 55, (72), “ Aṭ‘imah”, 38, (1846); Abū Dāwud, “ Ḥudūd”, 3, (4364-4371); Nasāī, “Tahrimu al-Dam”, 7, (7, 93-98); Ibn Māja, “ Ḥudūd”, 20, (2578).

<sup>57</sup> For interpretation of the verse, see *Kur’ān Yolu Meali*.

<sup>58</sup> Acar, *Hız. Peygamber’in Savaş Stratejisi*, 136.

behavior of the people, who were granted full protection and graciously hosted by the Prophet Muḥammad.<sup>59</sup>

Another verse about the incident of *qatl* in the context of punishment is related to the retaliation.<sup>60</sup> The protection of human life is one of the most fundamental issues of Islam. There is no compensation for unfair killing. For this reason, the highest sensitivity was shown, and the punishment of those who intended to kill irresponsibly was punished with retaliation in kind. No historical reference can be found regarding this verse.

#### 4. *Qatl* of Prophets and Mission Holders

Another dimension of the concept *qatl* in the Qurʾān as a source of history is the killing of mission holders. *Qatl* of prophets is the most common matter in this context. Pointing out this issue in 24 sections is remarkable.<sup>61</sup> The names of some prophets were mentioned in the order by pointing out the attempts and demands of killing against them. In this sense, attempts and concerns against prophets such as Ibrāhīm,<sup>62</sup> Mūsā,<sup>63</sup> ʿĪsā,<sup>64</sup> Yūsuf,<sup>65</sup> and Hārūn<sup>66</sup> were mentioned.

It is understood that the *qatl* attempts by the Jewish against the prophets are very much known. The reason must be the role that prophets trying to play in society.<sup>67</sup> When the prophets appeared in the society and declared their prophethood, they were either denied or killed. It is obvious that in this sense there is a reaction to the essence of what is expressed.<sup>68</sup> As an equivalent to this matter the attempts to kill those who order justice can be put forward as a reference.<sup>69</sup> The reason for the punishment of Aṣḥāb al- Ukhūd is also based on this matter.<sup>70</sup> There is no doubt that the divine law holds the account of all of this.<sup>71</sup> Being parallel with the subject, the attempt to kill the Prophet Yūsuf can be understood in the same context.<sup>72</sup> Indeed, the

<sup>59</sup> Muḥammad b. ʿUmar al-Wāqidi, *Abū Kitāb al-Maghāzī* (Beirut: Ālam al-Kutub, 2006), 570; Abū ʿAbd al-Malik b. Hishām, *al-Sīra al-Nabawiyya* (Beirut: Dār al-Kutub al-Ilmiyah, 2009), 491; Muḥammad Ibn Saʿd b. Manīʿ al-Zuhrī, *Kitāb at-Tabakāt al-Kabīr* (Cairo: Maktabat al-Hanji, 2002), 2/89-90; Bukhārī, “Maghāzī”, 36; “Hudud”, 16; Müslim, “Kasāme”, 9, 11; See Veli Atmaca, “Hadislerde Geçen Şifalı Yöntemler ve İlaç Adları”, *Hadis Tetkikleri Dergisi* 1 (2011), 98.

<sup>60</sup> al-Baqara 2/178.

<sup>61</sup> Āl ʿImrān 3/21, 112, 183; al-Baqara 1/61, 91, 2/251; al-Maʿidah 5/70; al-Baqara 1/72 al-Nisā 4/157, Ghāfir/Forger 40/25-26, 28; Yūsuf 12/9-10; al-Baqara 1/61, 87; al-Qaşaş 28/9, 20, 33; al-Anfāl 8/30; ash-Shuʿara 24/14; al-Aʿrāf 7/127, 141, 150; al-ʿAnkabūt 29/24; al-Burūj 85/4.

<sup>62</sup> al-ʿAnkabūt 29/24.

<sup>63</sup> Ghāfir/Forger 40/26; al-Qaşaş 28/9.

<sup>64</sup> al-Nisā 4/157.

<sup>65</sup> Yūsuf 12/9-10.

<sup>66</sup> al-Aʿrāf 7/150.

<sup>67</sup> Āl ʿImrān 3/21, 112, 183; al-Baqara 1/61, 91; al-Maʿidah 75/0.

<sup>68</sup> al-Baqara 1/87.

<sup>69</sup> al-Baqara 1/61.

<sup>70</sup> al-Burūj 85/4 n.

<sup>71</sup> Āl ʿImrān 3/181.

<sup>72</sup> Yūsuf 12/9-10.

*qatl* efforts against the Prophet ‘Īsā are also related to his mission.<sup>73</sup> It is understood that the Prophet Hārūn's attempt to prevent the idolatry of his people as a prophet was reciprocated as a threat in the same way.<sup>74</sup> It is also clear that the reason Prophet Mūsā was wanted to be killed along with his people is because of the revealing of the true case, which is entitled to enlighten the society.<sup>75</sup> For this purpose, he also established a groundwork for cooperation with the city’s dignitaries.<sup>76</sup> The lead actor was Pharaoh.<sup>77</sup> In the background of the issue, the command of the killing of the boys was given in the same context to destroy all possibilities that may pose a threat to the Pharaoh’s order.<sup>78</sup> However, the divine plan raised the Prophet Mūsā in the palace of Pharaoh.<sup>79</sup> The Prophet Ibrāhīm, the ancestor of the prophets, also faced death threats after his call to faith.<sup>80</sup>

It is obvious that all these expressions are also associated with the Prophet Muḥammad. Since determining previous prophets’ references from *Sīra* and history studies is a deferrable matter, we may prefer to exclude the matter in not to exceed the scope of this article. In the Q 28 (al-Ghāfir), the question of “Will you kill a man for saying, my Lord is Allah” which was said by a believing man from Pharaoh’s family has been mentioned in *Sīra* sources as the word of Abū Bakr in the face of an attack against the Prophet Muḥammad.<sup>81</sup> It is not clear whether this incident happened several times or only one incident since there are various narratives. Because in a similar incident, it has been said that Fatima, the daughter of Prophet Muḥammad, intervened and said this word. As the perpetrators of the incident, the names of Abū Jahl, Shayba b. Rabī‘a, ‘Uḡba b. Mu‘ayṭ and Umayya b. Khalaf were mentioned. The vast majority of the sources points out Abū Bakr as the owner of the expression.<sup>82</sup> In fact, this issue requires an independent research.

A *qatl* incident against the Prophet Muḥammad was also took place during the *Hijra* and took part in the Qur’ān.<sup>83</sup> This verse also refers to decision-making process of the Prophet Muḥammad for *Hijra*. Because, the *mushriks* had already decided to kill Prophet Muḥammad. This situation is mentioned in all *Sīra* sources.<sup>84</sup>

These attitudes towards the prophets undoubtedly met with a sanction. While these acts signify the signs of breaking the promise made to Allah, it is also considered as an unjust *qatl*.<sup>85</sup>

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<sup>73</sup> al-Nisā 4/157.

<sup>74</sup> al-A‘rāf 7/150.

<sup>75</sup> Ghāfir 40/25.

<sup>76</sup> al-Qaṣaṣ 28/20.

<sup>77</sup> al-Baqara 1/87.

<sup>78</sup> al-A‘rāf 7/127, 141.

<sup>79</sup> al-Qaṣaṣ 28/9, Ṭabarī, *Tārīh*, 1/407.

<sup>80</sup> al-‘Ankabūt 29/24.

<sup>81</sup> Abū Abd Allah Muḥammad b. Ishāk b. Yasr b. Hiyār el-Muttalibī al-Kureṣī al-Madanī, *al-Sīra al-Nabawiyya* (Beirut: Dār al-Kutub al-Ilmiyah, 2009), 230.

<sup>82</sup> al-Diyārbaqrī, *Tārīh al-hamīs fī Aḥwālī Anfasi Naf*, 1/291-292.

<sup>83</sup> al-Anfāl 8/30.

<sup>84</sup> al-Wāqidi, *Maghāzī*, 1/133; Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/484; Ibn Sayyid al-Nās, *‘Uyūn al-athar* (Beirut: Dār al-Arqam, 1993) 1/207.

<sup>85</sup> al-Nisā 4/155.

## 5. *Qatl* in Wars

Wars constitute an area where the concept *qatl* and its derivatives are located in a wide frame. It is possible to identify the derivatives of the concept *qatl* in around 69 verses in the context of wars. “*Qitāl*” the dimension of the concept of *qatl* in the context of wars can be sorted under three pillars, namely legitimacy, principles and various issues.

### 5.1. Legitimacy and Framework of War

The phenomenon of war in the Qurʾān is expressed by the *qitāl* derivative of the concept *qatl*. The Qurʾān demands legitimacy for *qitāl*. Arbitrary implementation of *qatl* and *qitāl* is not approved. About thirty verses on the legitimacy of *qitāl* in the Qurʾān is expressed using the concept *qitāl*.

First of all, the absence of bloodshed from past generations of *Ummah* was guaranteed by a contract.<sup>86</sup> Contrary behaviors cause divine wrath. Worldly and ethereal punishments of this behavior are pointed out.<sup>87</sup> However, this is not the desire of Allah.<sup>88</sup> However, when necessary, *qitāl* becomes a mandatory duty.<sup>89</sup> The reason for this situation is also put forth.<sup>90</sup> The relevant verses up to this point have been mostly included in *Sīra* sources with interpretations of the mentality of war.<sup>91</sup> Wherever they are located, detection and neutralization of the enemy are desired.<sup>92</sup> It is understood that this verse of al-Tawba, is related to the ultimatum towards the *mushriks*.<sup>93</sup> If *qitāl* gains legitimacy by the pre-attack of the enemy, the same responsibility emerges.<sup>94</sup> The plight of the Jews who demanded a commander from the Prophet Mūsā to fight can also be mentioned here as a reference to *qitāl*.<sup>95</sup> Close relationships with them are prohibited.<sup>96</sup> These verses have often been included in a limited range of sources under the war allowing titles.<sup>97</sup> In particular, it is recommended that war methods of the attacker side should be responded in the same way.<sup>98</sup> After legitimacy and necessity have occurred, it is met as a strange act in the Qurʾān to refrain from *qitāl*.<sup>99</sup> It is also possible to associate this behavior with discord.<sup>100</sup> It is seen that the situation of having discord by escaping responsibility occurring from 147th verse of Āl ʿImrān is associated with the battle of Uḥud in the

<sup>86</sup> al-Baqara 1/84.

<sup>87</sup> al-Baqara 1/85.

<sup>88</sup> al-Baqara 2/253.

<sup>89</sup> al-Baqara 2/216.

<sup>90</sup> al-Tawba 9/13.

<sup>91</sup> Bayhāqī, *Dalāil al-Nubuwwa*, 2/581.

<sup>92</sup> al-Tawba 9/5.

<sup>93</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/544; Bayhāqī, *Dalāil al-Nubuwwa*, 3/89.

<sup>94</sup> al-Baqara 1/191.

<sup>95</sup> al-Baqara 1/246.

<sup>96</sup> al-Nisā 4/89, 91; al-Mumtaḥina 60/8-9.

<sup>97</sup> Bayhāqī, *Dalāil al-Nubuwwa*, 2/580.

<sup>98</sup> al-Tawba 9/36.

<sup>99</sup> al-Nisā 4/75.

<sup>100</sup> Āl ʿImrān 3/167.

sources.<sup>101</sup> Because ‘Abdallāh b. Ubay, who is the leader of the *munafiqs*, left the Muslims on the road with his war team before the battle.

Persecution is the main factor that ensures the legitimacy of war. The verse<sup>102</sup>, which states that *qitāl* is allowed with its conditions, was included as a reference in *Sīra* sources by indicating the post period of al-‘Aqaba Agreement and *Hijra*.<sup>103</sup> Those who get involved in behaviors associated with persecution internally and externally are disciplined by executing *qitāl*. Persecution against human dignity is accepted superior to all forms of rules so that *qitāl* is allowed. Sacred months are also considered in the same way.<sup>104</sup> Q 217 (al-Baqara) was revealed in the context of ‘Abdallāh b. Jahsh Expedition.<sup>105</sup>

Those who do not share the responsibility at the time of need will not find a place in the common group when the need is adequately met.<sup>106</sup> The issue expressed in Q 83 (al-Tawba) is associated with *munafiqs* who did not participate in the campaign during the Expedition of Tabūk.<sup>107</sup> Their values in the sight of Allah are according to their attitudes.<sup>108</sup> In Q 10 (al-Hadid), the difference of degrees between preferences before the conquest of Mecca and practices after the conquest is highlighted and in this context takes place in *Sīra* sources.<sup>109</sup>

In the Qur’ān, the way of *qitāl* is required to be in accordance with divine consent. The verse of “And fight in Allah’s way those who fight you, but do not commit aggression”<sup>110</sup> must be understood as a spiritual standard.<sup>111</sup> For fights which occur in these circumstances, Prophet Muḥammad is preached to encourage the believers to *qitāl*.<sup>112</sup> We cannot see any particular reference in *Sīra* sources for both verses. Rather, it has been included in late period sources in the context of permitting fight and judgement.<sup>113</sup>

<sup>101</sup> Wāqidī, *Maghāzī*, 1/325; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/118; Shams al-Dīn Sāmī, *Subul al-hudā wa-l-rashād* (Beirut: Dār al-Kutub al-Ilmiyah, 2013), 4/188; Ibn Kathīr/Ibn Kathīr, *al-Bidāye wa al-Nihāye*, 4/16.

<sup>102</sup> al-Hajj 17/39.

<sup>103</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/467; Ibn Hibbān, 1/127; ‘Abdallāh b. Muḥammad b. ‘Abd al-Barr al-Qurtubī al-Namari, *al-Durar fī l-maghāzī wa-l-siyar* (Cairo: Wizarat al-Awkaf, 2010) 1/95; Ibn Sayyidinnas, *‘Uyūn al-athar*, 1/256.

<sup>104</sup> al-Baqara 2/217.

<sup>105</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/604; Ibn Ḥazm, *Jawāmi‘ al-sīra* (Beirut: Dār al-Kutub al-Ilmiyah, 2003) 1/80; Bayhāqī, *Dalāil al-Nubuwwa*, 3/18; Ibn Sayyidinnas, *‘Uyūn al-athar*, 1/265.

<sup>106</sup> al-Tawba 9/83.

<sup>107</sup> Wāqidī, *Maghāzī*, 3/1070; Maqrīzī examined this verse in the context of the will (testament) of Prophet Muḥammad. see Maqrīzī, *Imtā al-Asmā*, 14/491.

<sup>108</sup> al-Hadid 57/10.

<sup>109</sup> Ibn Kathīr, *al-Bidāye wa al-Nihāye*, 4/317-367; Maqrīzī, *Imtā al-Asmā*, 9/117; Shams al-Dīn Sāmī, *Subul al-Hudā*, 6/259.

<sup>110</sup> al-Baqara 2/190

<sup>111</sup> al-Nisā 4/84; al-Baqara 2/244.

<sup>112</sup> al-Anfāl 8/65; Ibn Hishām gave place to this verse for explanation of some terms. For detailed information, see Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/675; Bayhāqī, *Dalāil al-Nubuwwa*, 4/171; al-Suhaylī, *ar-Rawzu al-Unuf*, 5/164; al-Shāmi gave place in the title of bravery of Prophet Muḥammad. See. Shams al-Dīn Sāmī, *Subul al-Hudā*, 7/46.

<sup>113</sup> Bayhāqī. *Dalāil al-Nubuwwa*, 2/580; al-Suhaylī, *ar-Rawzu al-Unuf*, 7/302; Shams al-Dīn Sāmī, *Subul al-Hudā*, 4/5.

The Qurʾān has also identified the ones who would not expose to *qitāl*. Those who do not fight against Muslims,<sup>114</sup> those enemies hiding behind Muslims,<sup>115</sup> those who do not see the beliefs of Muslims as a cause of war<sup>116</sup> are not objects of *qitāl*. Q 90 (al-Nisā) was annotated by al-Zurqānī in the context of the life of Suraka.<sup>117</sup> Because he had remained neutral in wars with the commitment that he had taken from the Prophet Muḥammad.

The behaviors which may arise from different categories within the society and pose a threat against the existence of the society also can lead to *qitāl*. At this point, the language of threat against *munafiqs* is remarkable.<sup>118</sup> This verse is included in Sīra sources within the context of forgiveness of the Prophet Muḥammad<sup>119</sup> and libellous behaviors against the Prophet Muḥammad.<sup>120</sup> Apart from this, statements for some Jewish communities are also in this way.<sup>121</sup> Q 26 and 27 from Sūrat al-Aḥzāb are cited in relation to the harbinger of Khaybar,<sup>122</sup> al-Khandaq<sup>123</sup> and the Jewish tribe of Qurayza.<sup>124</sup>

### 5.2. Promotion of War and Supporting the *Mujahids*

In the Qurʾān, it is possible to find many verses related to promoting *mujahids* for *qitāl* after the legitimate ground for war occurs. Since *qitāl* is sometimes a necessity in the nature of life, some of the believers need to attend to this action.<sup>125</sup> To make a general classification, the encouraging verses can be collected under four headings:

- Encouraging *qitāl* against negative attributes and weakness of the enemy
- Conquering the fear of death and encouraging *qitāl*
- Encouraging *qitāl* with Allah’s pledges of help and compassion towards *mujahids*
- Encouraging *qitāl* by explaining the value and returns of *qitāl* in the name of Allah

In the Qurʾān, after legitimacy for *qitāl* is provided, the legitimacy ground is almost strengthened by giving reference to other characteristics of the enemy. Above all, on the one side, there are some make *jihād* in the name of Allah and whose struggle depends on a legitimate ground, and on the other side, some

<sup>114</sup> al-Baqara 2/191; Diyārbaqrī, cited this verse within the context of war made by ulu’l-azm prophets against heretics. See. Diyārbaqrī, *Tārīh al-hamīs fī Aḥwālī Anfasi Nafs*, 1/15.

<sup>115</sup> al-Nisā 4/90.

<sup>116</sup> al-Nisā 4/90; Mumtaḥina 60/8.

<sup>117</sup> Muḥammad al-Zurqānī, *Sharḥ ‘alā l-mawāhib al-laduniyya* (Beirut: Dār al-Kutub al-Ilmiyah 1996) 2/145.

<sup>118</sup> al-Aḥzāb 33/60-61.

<sup>119</sup> ‘Alī al-Qārī, *Sharḥ al-Shifā’* (Umman: Dār al-Fayha, 1986), 2/502.

<sup>120</sup> Maqrīzī, *Imtā al-Asmā*, 14/384; Shams al-Dīn Sāmī, *Subul al-Hudā*, 12/29.

<sup>121</sup> al-Aḥzāb 33/26.

<sup>122</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/250.

<sup>123</sup> Ibn Kathīr, *al-Bidāye wa al-Nihāye*, 4/107.

<sup>124</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/249; Shams al-Dīn Sāmī, *Subul al-Hudā*, 5/3; Dhahabī, *Siyar a’lām al-nubalā’* (Cairo: Dār al-Hadiht, 2006), 2/180; Ibn Kathīr, *al-Bidāye wa al-Nihāye*, 4/133.

<sup>125</sup> al-Muzzammil 73/20.

deliberately show ingratitude against Allah.<sup>126</sup> In this regard, Q 13 (Sūrat Āl-‘Imrān) is associated with Banu Qaynuqa Jews.<sup>127</sup> At the leading position of the enmity, there are leaders of blasphemy.<sup>128</sup> In this manner, Abū Sufyan, Umayyah b. Khalaf, Utbah b. Rabi’ah, Amr b. Hishām and Suhayl b. ‘Amr are stated among the vanguards of the enmity against Prophet Muḥammad and the Muslims.<sup>129</sup> It is ordered to fight against those persons who make friendship with Devil,<sup>130</sup> who do not have faith in Allah and doomsday,<sup>131</sup> and *kāfir*<sup>un</sup> (*infidels*)<sup>132</sup> and rebels<sup>133</sup> who are the closest of believers but cause such circumstances against them. This must be as a punishment for acts that they had taken.<sup>134</sup> Among these verses, Q 29 from Sūrat al-Tawba is cited under the title of *qitāl* against *mushriks*.<sup>135</sup> Shams al-Dīn Sāmī, on the other hand, cited under the title of Tabūk with reference to the fight against *mushriks*.<sup>136</sup> The same applies to Q 123 in Sūrat al-Tawba.<sup>137</sup> However, no reference was made to concrete cases for other verses.

Undoubtedly, resort to *qitāl* which endangers the life of the human being is not an easy choice. Generally, war and conquering the fear of death during the war is an important factor for the success of the *qitāl*. Therefore, it is underscored in the Qur’ān that the death phenomenon is inevitable and that refraining from valued struggle is meaningless for avoiding from this and that the death will find the human being even in the back of the beyond.<sup>138</sup> Especially at this point, support was provided within the context of the battle of Uḥud.<sup>139</sup> Thus, it is reminded that the fear of death and escape from death is meaningless in this manner.<sup>140</sup> Moreover, it is emphasized that death is in question for every human being including prophets, and thus it is necessary to focus on the main target rather than individuals.<sup>141</sup> For this reason, not keeping on and refusing *qitāl* is evaluated as a cause leading to the curse of Allah.<sup>142</sup> In this respect, behaviours<sup>143</sup> of

<sup>126</sup> Āl ‘Imrān 3/13.

<sup>127</sup> Ibn Ishāq, *al-Sīra al-Nabawiyya*, 552; Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/552; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/47; Ibn Sayyidinnas, *‘Uyūn al-athar*, 1/343; Shams al-Dīn Sāmī, *Subul al-Hudā*, 4/179.

<sup>128</sup> al-Tawba 9/12.

<sup>129</sup> Ibn Asâkîr, *Tārîkh Madīnat Dimashq*, 23/438; 73/48.

<sup>130</sup> al-Nisā 4/76

<sup>131</sup> al-Tawba 9/29.

<sup>132</sup> al-Tawba 9/123.

<sup>133</sup> al-Ḥujurāt 49/ 9.

<sup>134</sup> al-Tawba 9/14.

<sup>135</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/548; Bayhāqî. *Dalāil al-Nubuwwa*, 2/582.

<sup>136</sup> Shams al-Dīn Sāmī, *Subul al-Hudā*, 5/433.

<sup>137</sup> al-Wāqidi, *Maghāzī*, 3/1076; Shams al-Dīn Sāmī, *Subul al-Hudā*, 5/433; Ibn Kathîr, *al-Bidāye wa al-Nihāye*, 5/5.

<sup>138</sup> Āl ‘Imrān 3/154, 156, 168; al-Nisā 4/77.

<sup>139</sup> al-Wāqidi, *Maghāzī*, 1/323; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/115.

<sup>140</sup> al-Aḥzāb 33/16; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/246.

<sup>141</sup> Āl ‘Imrān 3/144.

<sup>142</sup> al-Anfāl 8/16.

<sup>143</sup> al-Mā’ida 5/24.

the people of Prophet Mūsā regarding their refusing to participate in the war against him and the battle of Uḥud have been referenced.<sup>144</sup> This is also reflected in Sīra sources.<sup>145</sup>

It has been determined that the struggle of the Muslims are on divine values and that of the enemy is on *tāghūt* which can be described as unruliness and wildness.<sup>146</sup> The struggle of Muslims is framed with removing unrest in the earth.<sup>147</sup> No reference has been made for these two points. The Sūrat al-Ḥaṣhr<sup>148</sup> includes evaluations regarding the closeness between The Jewish tribe of Naḍir and the *munāfiqs*, stating that *kāfirs* fight for irreligious values and they cannot succeed in this fight and that they are so coward.<sup>149</sup> Q 146 (Āl ‘Imrān) was revealed for the motivation of the Muslims in the Battle of Uḥud.<sup>150</sup>

*Qitāl* which is made in the name of valued targets is not a worthless effort. Above all, the sender of the Qurʾān, Allah loves the *mujāhids* who participates in *qitāl* which is made for protection and establishment of supreme values<sup>151</sup> and pledges to help them.<sup>152</sup> In fact, Allah refers to its role<sup>153</sup> and support that it sends.<sup>154</sup> Afterwards, Allah wants to reward them.<sup>155</sup> Allah rewards them with Heaven in return for their sacrificing of their life.<sup>156</sup> These sacrifices of them do not go for nothing.<sup>157</sup> Allah accepts them as alive after martyrdom.<sup>158</sup> These verses point to spiritual values.

## 6. The Issue of *Qatl al-Nafs*

Another meaning of the term *qatl* within the context of the Qurʾān is “*Qatl al-Nafs*”. One can encounter the form of killing the self in four verses. It can be said that these have content that can be examined in

<sup>144</sup> Āl ‘Imrān 3/121-127.

<sup>145</sup> al-Wāqidi, *Maghāzī*, 1/119; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/106; Ibn Sayyidinnas, *‘Uyūn al-athar*, 2/38.

<sup>146</sup> al-Nisā 4/76

<sup>147</sup> al-Baqara 2/193; al-Anfāl 8/39.

<sup>148</sup> al-Ḥaṣhr 59/11, 12, 14; Āl ‘Imrān 3/111, 146.

<sup>149</sup> al-Wāqidi, *Maghāzī*, 1/382; Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/526; Ibn Sayyidinnas, *‘Uyūn al-athar*, 1/243; Maqrizī, *Imtā al-Asmā*, 14/364; Qāḍi ‘Abd al-Jabbār b. Aḥmad al-Hamadhānī, *Tathbīt dal’ail al-nubuwwa* (Cairo: Dār al-Muṣṭafā, 2006) 2/434.

<sup>150</sup> al-Wāqidi, *Maghāzī*, 1/322; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/211.

<sup>151</sup> al-Şaff 61/4.

<sup>152</sup> Verses 25 and 26 of Sūrat al-Aḥzāb were sent within the context of the battle of Uḥud. See: Wāqidi, *Maghāzī*, 1/265; Ibn Hishām, *al-Sīra al-Nabawiyya*, 2/249.

<sup>153</sup> al-Anfāl 8/17 was sent within context of the battle of Badr. See. Wāqidi, *Maghāzī*, 1/132; Ibn Hishām, *al-Sīra al-Nabawiyya* 2/406.

<sup>154</sup> al-Aḥzāb 33/26 was sent for al-Khandaq and Banu Qurayza. See. Ibn Hishām, *al-Sīra al-Nabawiyya* 2/250; İbn Kesîr, *el-Bidāye*, 4/93.

<sup>155</sup> Verses 157, 158 and 195 of Sūrat Āl ‘Imrān were sent within the context of Uḥud. See. Wāqidi, *Maghāzī*, 1/324; Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/116; al-Nisā 4/74, al-Ḥajj 22/58, al-Faṭḥ 48/16 verses were sent regarding Hudaybiyyah. See. Wāqidi, *Maghāzī*, 2/620. According to some narratives, these verses were sent for Hawazin tribe on the day of Khunayn. See. Dhahabī, *Siyar a’lām al-nubalā’* 2/41; Id, *Tarikh al-Islām*, 1/267.

<sup>156</sup> Verse 111 of Sūrat al-Tawba was sent because of the expedition of Tabūk. al-Tawba 9/111.

<sup>157</sup> Muḥammad 47/4.

<sup>158</sup> al-Baqara 2/154; Āl ‘Imrān 3/169.

three sub-titles. The first is *qatl* with its real meaning, which is used to condemn *qatl* attempts of the Israelites among themselves.<sup>159</sup> It is also included in *Sīra* sources in this way.<sup>160</sup>

Another is about causing society to collapse spiritually.<sup>161</sup> Acquiring property unfairly and living this way have been generally interpreted as *Qatl al-Nafs*. The verse tackles engaging with unfair trade and killing *nafs* in the same context. However, *Sīra* sources suggest that the verse was sent down for Amr b. al-‘Āṣ who did not allow people to abluṭe and forced them to perform *Salāt* this way in the Dhāt al-Salāsīl Expedition.<sup>162</sup> According to this verse, it is understood that it would not be right for people to abluṭe in such cold weather and risk their lives. Inclusion of the Dhāt al-Salāsīl Expedition in this verse is probably due to an interpretation. Because the context of this verse does not seem to be fitting for such an interpretation. The verse seems much more fitting to the view that trade irregularities are directed towards the destruction of society.

The final context on the *Qatl al-Nafs* has been widely discussed. Because the killing of *nafs* is first mentioned in the Qur’ān, and actually killing of *nafs* was condemned in previous similar verses. Therefore, it is obvious that there is a difference in nature. In two verses, a meaning demanding people to kill themselves is reflected in the translations.<sup>163</sup> It is stated that it would be better for them to do so. In fact, a prediction is mentioned that they cannot act together in performing such a behavior that is good for them.<sup>164</sup> There have been many studies on this topic in the context of Q 54 in al-Baqara.<sup>165</sup> Based on evaluations, the historical background with regard to the killing of *nafs* in verse 54 of al-Baqara is about Israelites, the people of Prophet Mūsā. Prophet Mūsā wanted them to repent as they were worshipping calves, and they were able to pull through by doing so.<sup>166</sup> However, the "repent and kill yourself" expression in the verse is mostly understood literally, not metaphorically. Durmuş, who discussed the topic in an article, also reaches at the same conclusion.<sup>167</sup>

However, it must be noted that the contexts of other verses on *Qatl al-Nafs* are about war conditions.<sup>168</sup> A similar use can be found in *Sīra* sources, in which Abū Sufyān and Ḥakīm b. Ḥizām recommended *mushriks*

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<sup>159</sup> al-Baqara 2/85.

<sup>160</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/540; Diyārbaqrī, *Tārīh al-hamīs fī Aḥwālī Anfasi Nafs* 2/270.

<sup>161</sup> al-Nisā 4/29.

<sup>162</sup> al-Wāqidi, *Maḡhāzī*, 1/774; Bayhāqī, *Dalāil al-Nubuwwa*, 4/402-403; Maqrīzī, *Imtā al-Asmā*, 1/346; Ibn al-Jawzī, *al-Muntaẓam fī tarīkh al-mulūk wa-l-umam*, 3/322.

<sup>163</sup> al-Baqara 1/56; al-Nisā 4/66.

<sup>164</sup> al-Nisā 4/66.

<sup>165</sup> Zülfikar Durmuş, “Yanlış Anlamlandırma ve Değerlendirmelere Konu Olan Bakara 54. Âyetindeki ‘Uktülü Enfusekum’ İfadesinin Çözümlemesi”, *EKEV Akademi Dergisi* 7/17 (Güz 2003), 29-48; Şükrü Maden - Mustafa Yiğitoğlu, “Kur’ân-ı Kerim ve Eski Ahit Bağlamında Buzağıya Tapan İsrailoğulları’na Ölüm Cezası Verilmesi Meselesi”, *Amasya Üniversitesi İlahiyat Fakültesi Dergisi* 11 (December 2018), 419-446.

<sup>166</sup> Durmuş, “Yanlış Anlamlandırma ve Değerlendirmelere Konu Olan Bakara 54. Âyetindeki ‘Uktülü Enfusekum’ İfadesinin Çözümlemesi”, 31.

<sup>167</sup> Durmuş, “Yanlış Anlamlandırma ve Değerlendirmelere Konu Olan Bakara 54. Âyetindeki ‘Enfusekum’ İfadesinin Çözümlemesi”, 46; Mesut Erdal, “Kur’an Meallerinde Hakikat-Mecaz İkilemi”, *Dicle Üniversitesi İlahiyat Fakültesi Dergisi* 2/3 (2006), 197.

<sup>168</sup> al-Nisā 4/71.

to shout “are you going to kill yourselves” and not to resist before the possibility of Muslims and *mushriks* to go into a war and kill each other.<sup>169</sup> A similar situation was reflected in the sources as Jews said to *munāfiqs* “why are you going to kill each other (your selves)” at the battle of al-Khandaq to incite them.<sup>170</sup> From this point of view, it is possible that in case of hostility within the same society, people, who are on the side of the enemy are considered as "of their own" due to their kinship.<sup>171</sup>

### 7. *Qatl* as Curse

Another meaning of *qatl* referred to in the Qurʾān is cursing. Ibn Manzūr was the one who pointed to this aspect of the word's meaning.<sup>172</sup> A study marking the curse aspect of the concept of *qatl* in the Qurʾān was conducted by Nesrişah Saylan.<sup>173</sup> As seen from the findings of this study, the concept of *qatl* is used to mean curse in six verses of the Qurʾān.<sup>174</sup> Four of these were in the anonymous form of *qatila* (قَاتِلًا) and two in the form of *qātala* (قَاتَلَ). The targeted people are those who cheat,<sup>175</sup> who are ungrateful,<sup>176</sup> who take lives due to faith,<sup>177</sup> who are *munāfiqs*<sup>178</sup> and those who speak ill of Allah.<sup>179</sup> It is suggested that Q 19 and 20 from al-Muddaththir were descended to curse Walīd b. Muḡhīra and his companies, who tried to refrain people from attending to Allah’s invitation during hajj season by talking about Allah’s messenger.<sup>180</sup>

The Sūrat of al-Tawba 30 and al-Dhāriyāt 10 were included in Qāḍī ‘Iyāḍ’s assessment as an expression of curse against liars.<sup>181</sup> It expresses Allah’s threat against those oppressing Allah's messenger. Shams al-Dīn Sāmī also adopted this view.<sup>182</sup>

The treatment Aşhāb al- Ukhdūd received in Sūrat al-Burūj is widely discussed in *Sīra* sources.<sup>183</sup> Shams al-Dīn Sāmī referred to Aşhāb al- Ukhdūd while discussing the Incident of the Elephant.<sup>184</sup>

<sup>169</sup> al-Wāqidī, *Maghāzī*, 2/826; Maqrīzī, *Imtā al-Asmā*, 2/387.

<sup>170</sup> al-Maqrīzī, *Imtā al-Asmā*, 4/218.

<sup>171</sup> Durmuş, “Yanlış Anlamlandırma ve Değerlendirmelere Konu Olan Bakara 54. Âyetindeki ‘Uktülü Enfusekum’ İfadesinin Çözümlemesi”, 48.

<sup>172</sup> Ibn Manzūr, *Lisān al-Arab*, 5/3529.

<sup>173</sup> Nesrişah Saylan, “Kurʾān’da Beddua”, *Fırat Üniversitesi Sosyal Bilimler Dergisi* 26/1 (2016), 132.

<sup>174</sup> al-Dhāriyat 51/10; al-Muddaththir 74/19, 20; ‘Abasa 80/17; al-Burūj, 85/4-5; al-Tawba 9/30; al- Munāfiqūn 63/4.

<sup>175</sup> al-Dhāriyāt 51/10.

<sup>176</sup> ‘Abasa 80/17; al-Muddaththir 74/19-20.

<sup>177</sup> al-Burūj 85/4-5.

<sup>178</sup> al-Munāfiqūn 63/4.

<sup>179</sup> al-Tawba 9/30.

<sup>180</sup> Ibn Hishām, *al-Sīra al-Nabawiyya*, 1/271; al-Suhaylī, *ar-Rawzu al-Unuf*, 3/21, 62.

<sup>181</sup> Qadī Iyāz, *Shifā*, 2/486.

<sup>182</sup> Shams al-Dīn Sāmī, *Subul al-Hudā*, 12/29

<sup>183</sup> Ibn Hishām, *as-Sīra al-Nabawiyya*, 1/30; al-Suhaylī, *ar-Rawzu al-Unuf*, 1/118, 213, 216; al-Diyārbaqrī, *Tārīh al-hamīs fī Aḥwālī Anfasi Nafs*, 1/194 al-Ṭabarī, *Tārīh*, 2/123; Ibn Kathīr, *al-Bidāye wa al-Nihāye*, 2/153.

<sup>184</sup> Shams al-Dīn Sāmī, *Subul al-Hudā*, 1/214.

There are two verses in the same form in Sūrat al-Tawba<sup>185</sup> and al-Munāfiqūn.<sup>186</sup> The curse in the Sūrat al-Tawba reflects an anger towards the people of the book, who are associated with *shirk*. It mentions the approach of Christians on Prophet ʿĪsā and that of Jewish on Prophet ʿUzayr. Ibn Hishām refers to this verse by talking about the claim about ʿUzayr and changing of the *Qibla* in the same sentence.<sup>187</sup> The Sūrat Al-Munāfiqūn is associated with ʿAbdallāh b. Ubayy.<sup>188</sup>

### Conclusions

It is safe to say that the concept *qatl* has a wide use in the Qurʾān as a source of history. As far as we can ascertain, the concept *qatl* was used to express seven different categories in the Qurʾān and provisions were created about some of them. The contexts in which the *qatl* concept is mentioned in the Qurʾān are as follows:

1. Individual *qatl*
2. *Qatl* of one’s own children
3. *Qatl* of criminals
4. *Qatl* of prophets and mission holders
5. *Qatl* in wars
6. *Qatl* of the self
7. *Qatl* as a curse

The use of *qatl* in the Qurʾān is partially reflected in *Sīra* sources. It is understood that these reflections were shaped with the preferences of historians. Same view also applies to glossators. Taking into consideration that the current connection between the Qurʾān and history sources have been shaped throughout history with scientific efforts, it is safe to say that these efforts must also be exerted today.

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<sup>185</sup> al-Tawba 9/30.

<sup>186</sup> al-Munāfiqūn 63/4.

<sup>187</sup> Ibn Hishām, *as-Sīrat al-Nabawiyya*, 1/570; Bayḥāqī, *Dalāil al-Nubuwwa*, 1/72.

<sup>188</sup> al-Ḥalabī, *Insān al-Uyūn fī Sīrat al-Amīn al-Maʿmūn*, 2/88.

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