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See also: ACQUISITION; ANGER; APPORTIONMENT; ASTRAY; BREASTFEEDING; CALLING TO ALLAH; COMMANDING GOOD AND FORBIDDING WRONG; DIVINE DECREE; GUIDANCE AND MISGUIDANCE; HŪD, UPON HIM PEACE; HYPOCRISY AND HYPOCRITES; IḤSĀN; MŪSĀ, UPON HIM PEACE; NŪḤ, UPON HIM PEACE; OATHS; PATH; PERSEVERANCE, PATIENCE, AND FORTITUDE; REFORM; REMEMBRANCE AND REMINDER OF ALLAH; REWARD AND PUNISHMENT; RIGHTS AND CLAIMS; ṢĀLIḤ, UPON HIM PEACE; SHUʿAYB, UPON HIM PEACE; TAWḤĪD; TRADE; WILLS, BEQUESTS, DIRECTIVES, AND DIVINE STIPULATIONS.

SUHEIL LAHER

Afterlife

See HELL; HEREAFTER; PARADISE; RESURRECTION

Afternoon

See DAY-TIME

Aging

See OLD AGE

AGGRESSION

IʿTADĀ, ʿUDWĀN

The Qurʾān uses two terms for aggression—*iʿtadā* and *ʿudwān*—derived from the root ʿ-d-w/y, which carries the following meanings: “the two sides of a valley; to cross from one side to the other; to run; aggression; animosity; enmity; corruption” (Farāhīdī; Ibn Fāris; Fayrūzābādī; Zabīdī; Ibn Manẓūr). Of this root, 15 forms occur 105 times in the Qurʾān. Al-Rāghib al-Aṣfahānī (d. 502/ca.1108) says that *al-ʿadw* means “transgressing proper limits; when this overstepping

is related to a state of the heart, it is called *‘adāwa* and *mu‘āda*; when related to walking, it is called *‘adw*; when related to infringement or violation of justice (*fī-l-ikhhlāli bil-‘adāla*), it is called *‘udwān* and *‘adw...i‘tadā* is to transgress, to commit an aggression” (*Mufradāt*, sub *‘-d-w*). Al-Jawharī (d. 393/1002) defines the infinitive noun *‘udwān* as “sheer wrongful conduct” (*Ṣiḥāḥ*, sub *‘-d-w*).

Hārūn b. Mūsā (d. ca.200/815) writes that the word *al-i‘tidā* has been used in the Qur’ān in two senses:

For the one who transgresses the boundaries of Allah, as in Q 2:229, *these are the boundaries of Allah, do not transgress them*, that is, [in regard to] the Sunna of Allah and His command regarding divorce... In *Sūrat al-Nisā’*, its example is in [the verse about] the division of inheritance, where it is said that these are the boundaries of Allah and *whoever rebels against Allah and His Messenger and transgresses His bounds*, [that is,] to what He has not commanded, considering them permissible, *Him he will commit to Fire, therein to abide; and a humiliating chastisement awaits him* (Q 4:14).

Its second aspect is in *Sūrat al-Baqara*: *and for the one who transgresses after that* (Q 2:178), that is, one who committed aggression on the killer after accepting blood money, and killed him, *for him is a painful punishment* (Q 2:178); and in His saying in [*Sūrat*] *al-Mā’ida* (Q 5:94) regarding game animals, *after this*, that is, after the commands of prohibition have come, *for him is a painful punishment*; and in [*Sūrat*] *al-Baqara* (Q 2:194), He says *if anyone commits aggression against you (fa-man i‘tadā ‘alaykum)*, that is, he fought with you in the sacred month and the inviolable city (*al-balad al-ḥarām*), *aggress against him (fa-‘tadū ‘alayh)* and *fight against him, just as he aggressed against you (bi-mithli mā-‘tadā ‘alaykum)*.

al-Wujūh wal-nazā’ir, p. 82

Aggression as the wartime (see WAR) transgression of just limits is categorically forbidden in Q 2:190: *And fight in the cause of Allah against those who wage war against you, but do not commit aggression (lā ta‘tadū), for verily, Allah does not love aggressors (al-mu‘tadīn)*. Abū Muḥammad al-Makkī (355-437/966-ca.1045) says:

Do not commit aggression means “do not fight against those who do not fight against you”; according to Ibn Zayd, this verse was abrogated by Q 9:5 and 36 but Ibn ‘Abbās, ‘Umar b. ‘Abd al-‘Azīz, and others said that it is *muḥkam* (definitive, that is, unabrogated (see ABROGATION; MUḤKAM AND MUTASHĀBIH VERSES)). In their interpretation,

Do not commit aggression means “do not kill the elderly, women, children, and those who accept Islam”; if you kill them, you commit injustice (*ẓulm*). *Those who wage war against you* means “those who have the strength to fight against you and those who habitually fight”; thus, “do not fight against those who do not possess these qualities.” This includes monks as well as those who pay the *jizya* (*q.v.*).

Hidāya

Al-Qurṭubī (d. 671/1273) adds that the eminent exegete Abū al-Ḥajjāj Muḥāhid b. Jabr (d. ca.104/722) as well as Abū Ja‘far al-Naḥḥās (d. 338/ca.950) also considered the verse to be categorically definitive (*muḥkam*) and fully supported by the Prophetic example and rational argument (Qurṭubī, *Tafsīr*). He cites the report of Ibn ‘Umar (d. 74/693), may Allah be pleased with him, who said: “A woman was found killed in one of the battles, and so the Prophet forbade the killing of women and children” (Bukhārī, *Jihād wal-siyar*, *qatl al-ṣibyān fī-l-ḥarb*; Muslim, *Jihād wal-siyar*, *taḥrīm qatl al-nisā’ wal-ṣibyān fī-l-ḥarb*). Al-Nawawī (d. 676/1277) says in his commentary on this hadith that “to act on it is the consensus of the scholars: it is categorically forbidden to kill women and children if they are not in direct combat” (*Sharḥ Muslim*).

Additional actions are included under the category of aggression by other exegetes. For instance, al-Zamakhsharī (467-538/ca.1074-1143) holds that aggression includes punitive measures taken for revenge, instigating war, transgressing the boundaries of justice out of sheer enmity toward polytheists, and other unlawful acts such as mutilation and breaking treaties (see ALLIANCE AND TREATY) (*Kashshāf*). Abū al-Layth al-Samarqandī (d. 373/983) and Ibn ‘Aṭīyya (d. ca.542/1147) include the breaking of pacts and instigating hostilities during the Sacred Months (*ashhur al-ḥurum*) (*q.v.*) or within the boundaries of the sacred precinct (*al-ḥaram*) (*q.v.*) in the Qur’ānic concept of aggression (*cf. Baḥr* and *Muḥarrar*, sub Q 9:10).

The believers are enjoined not to commit aggression (*lā ta‘tadū*) against those who prevented them from visiting the Inviolable House (*q.v.*): *Do not let your wrath against the people who have barred you from the Inviolable Mosque move you to commit aggression; rather, help one another in acts of righteousness and piety, and do not help one another in sin and aggression; and remain conscious of Allah; for truly Allah is severe in retribution* (Q 5:2). Ibn ‘Aṭīyya (d. ca.542/1147) explains that this verse was revealed in 8/629, the year of