

whoever receives any pardon), indicating that the death penalty is dropped if even a single inheritor of the deceased gives up his or her right of retribution. The other inheritors are then forced to accept the compensation (*diyya*) or to forgive the killer (al-Sha'rawī, *sub* Q 2:178). This opinion is based on the majority position of Ḥanafī, Shafī'ī, and Ḥanbalī jurists, and is one of two positions of the Mālikī School (Sarakhsī, *Mabsūt*, 26:158; Ramlī, *Nihāya* 7:309-310; Bājī, *Muntaqā*, 7:125). It affirms the underlying wisdom of the passage: *And if you forgive, it is nearer to reverent fear of Allah* (Q 2:237).

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See also: ALLIANCE AND TREATY; ALMSGIVING; KINDRED; BLOODSHED; BOUNDARIES OF ALLAH; DISBELIEVERS; ENORMITIES; FORGIVENESS AND FORBEARANCE; INHERITANCE AND PATRIMONY; JUSTICE; KILLING; LEGAL PUNISHMENTS; MADINA; MAKKA; OCCASIONS OF REVELATION; PEOPLE OF THE BOOK; RETRIBUTION; REWARD AND PUNISHMENT; RIGHTS AND CLAIMS.

NAJAH NADI AHMAD

BLOODSHED

SAFK AL-DIMĀ'

Bloodshed (*safk al-dimā'*) is mentioned twice in the Qur'ān (Q 2:30, 84) using Form I verb *safaka*, to shed, in conjugation with the noun *dimā'*, the plural of *dam* (blood), metonymically referring to killing of human beings. Derived from the root *s-k-f*, *safk* can be used to indicate the flowing of any liquid—particularly tears—or, metaphorically, copious speech, *safaka al-kalām* (“he spoke profusely”) (Zabīdī, *sub s-f-k*), but its Qur'ānic usage refers to the shedding of human blood. This article is limited to the two verses where the phrase *safk al-dimā'* appears; for a broader discussion of killing of human beings, see KILLING (*qatl*).

The first of the two Qur'ānic references to bloodshed appears in the question asked by the angels (*q.v.*) when informed of the Divine plan to place humans (*q.v.*) as *successor on earth*: *And when your Lord said to the angels: “Behold, I am placing a successor (khalifa)*

on earth,” they said: “Will You place therein such as will spread corruption and shed blood (*yasfiku al-dimā*’), while we extol Your praise and sanctify You?” He said: “Surely I know that which you know not” (Q 2:30). Abū Ja’far Muḥammad b. Jarīr al-Ṭabarī (224-310/839-923) says the angels were in fact saying: “Teach us, our Lord: will You place someone with this attribute and will You not place a successor from among us, we who proclaim Your praise and call You holy?” They did not contest what their Lord had told them, although they were dismayed when informed that He would have a creature who would disobey Him” (*Tafsīr*). Fakhr al-Dīn Muḥammad b. ‘Umar al-Rāzī (543-606/1148-1209) and ‘Imād al-Dīn Ismā‘īl b. ‘Umar Ibn Kathīr (700-774/1300-1373) both explain that when the angels said that the new creation would spread mischief and shed blood, they were not referring to Ādam himself, upon him peace, but to his progeny (*Tafsīrs*, sub Q 2:30).

Nāṣir al-Dīn Abū Sa‘īd ‘Abd Allāh b. ‘Umar al-Bayḍāwī (d. 685/1286) explains the angels’ statement as not being “an objection to Allah Most High, nor an aspersion cast upon Ādam’s progeny by way of slander, for [angels] are above any such suspicion regarding them, because Allah Most High said [about them], *nay, but they are honored slaves; they do not speak ahead of Him, but they act by His command alone* (Q 21:26-27) (*Tafsīr*, sub Q 2:30). Several explanations are offered to the question of how the angels knew humans would work corruption (*q.v.*) and shed blood: (i) they could have known it through an inquiry made of their Lord; (ii) they read it in the Preserved Tablet (*q.v.*); (iii) they extrapolated it from the past transgressions of the jinn (*q.v.*), who had inhabited the earth before humans; (iv) they inferred it from the connotations of the word *khalīfa* (“successor”), which include making deliberative judgments, preventing oppression, and forbidding unlawful acts and sins—thereby presupposing the possibility of bloodshed (Ṭabarī; Qurṭubī; Bayḍāwī; Ibn Kathīr, sub Q 2:30). “It is as if they knew that the appointee to successorship possessed three faculties upon which his disposition depended: (a) appetitive, (b) wrath—both of which lead to corruption and bloodshed, and (c) intellect, drawing him to knowledge and obedience” (Bayḍāwī, sub Q 2:30).

Their inference being based on the previous dwellers of earth is supported by a report from Ibn ‘Abbās (3BH-68/619-688), who said the jinn lived on the earth before humans, spread corruption, shed blood, and killed one another—whereupon Iblīs (see SATAN), who according to most exegetes was an angel named ‘Azāzil before his disobedience, was sent to chase

them away to distant mountains and islands. When Ādam was placed on earth, he was called *khalīfa* (lit. “successor,” see CALIPH) in the sense of coming after the jinn (Ṭabarī; Rāzī; Qurṭubī; *Tafsīrs*, sub Q 2:30) or the angels (Zamakhsharī, sub Q 2:30), although “the sound position” (*al-ṣaḥīḥ*, Baghawī) is that of vicegerency of Allah in the implementation of His Law on earth as per Ibn Mas‘ūd (d. 32/ca.652), Ibn ‘Abbās, and al-Suddī (d. 127/744) (Ṭabarī; Baghawī; Rāzī; Qurṭubī; Bayḍāwī, sub Q 2:30). In the latter context, the angels’ characterization of human beings as given to corruption and bloodshed applies only to those who fall short of that lofty rank to which they are called (Bayḍāwī).

The second Qur’ānic reference to bloodshed occurs as part of the Divine covenant (*q.v.*) established with the Children of Isrā’īl (*q.v.*), enjoining them *do not shed the blood of your own* (*lā tasfikūna dimā’akum*), and *do not expel your own from your homes* (Q 2:83-84). But the Children of Isrā’īl did not fulfill their covenant: *And yet it is you, the very same, who kill your own and expel some from their homes...* (Q 2:85). Although these injunctions have a general import within the context of the covenant established with the Children of Isrā’īl, commentaries refer also to their occasion of revelation by describing the historical situation of Yathrib (*q.v.*) prior to the arrival of the Prophet, upon him blessings and peace, when its three Jewish tribes (Banū Qurayza, Banū al-Naḍīr, and Banū Qaynuqā’) were divided in their loyalties and alliances (see ALLIANCE AND TREATY) with the two Arab tribes, Banū Aws and Banū Khazraj (see ANṢĀR). The Banū Qaynuqā’ were allied with the Banū Khazraj, and the other two tribes were allies of Banū Aws (Ṭabarī; Ibn Ḥazm, *Jamharat ansāb al-Arab* p. 481). Whenever war broke out between the Aws and the Khazraj, the Jews would fight on both sides, kill their own brethren in faith, plunder their property, and exile them. Afterwards, they would ransom their captives in accordance with the Torah (*q.v.*), thus *believing in some parts of the Scripture and denying others* (Q 2:85) (Samarqandī; Ibn Kathīr, sub Q 2:84). Al-Ṭabarī explains that the phrase *taqtulūna anfusakum* (*you slay yourselves*) in Q 2:85 means “you slay one another” (*Tafsīr*).

Bloodshed through widespread killing is a sign of the End of times, for the Prophet, upon him blessings and peace, foretold, “Near the onset of the Hour, a time will come when ignorance will spread, knowledge will be removed and there will be widespread *harj*.” They asked, “what is *harj*?” He said, “killing, killing!” (Bukhārī, Fitan, *zuhūr al-fitan*; Muslim,