

The Act of Murder in QS. An-Nisa 92-94

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Info Articles	Abstract
Article History Received: 2025-07-03 Revised: 2025-07-13 Published: 2025-07-31	Murder is one of the most serious crimes in Islam, directly related to the human right to life. This aims to exam in eview Islam regarding action murder based on Al-Qur'an Surah. Paragraph 92 until 94 in An-Nisa explain the difference between intentional and accidental murder, and analyze How values can be applied in contemporary life. The method that used is a qualitative research with an interpretive approach. Research shows that Islam very value values life, provides severe punishment for deliberate killing through the qishas system, and stipulates substitutes in the form of diyat and kafarat for accidental killing. The values contained in the sentence still relevant until currently, especially in help reject violence and fight for justicesocial.
Keywords: <i>Murder, QS An-Nisa, Islamic Law, Qishas, Diyat.</i>	

I. INTRODUCTION

Murder is one of the most serious crimes in human life, as it directly deprives a person of their basic right, namely the right to life. From both positive and Islamic law perspectives, murder is not only seen as a violation of the law but also as an act that undermines social order and human values (Shihab, 2002). Therefore, every legal system pays special attention to this crime, including Islam, which expressly prohibits all forms of unjustified killing.

In Islamic teachings, human life holds a very noble position because it is a creation of Allah SWT that must be protected and respected. The Qur'an, as the primary source of Islamic law, has provided clear guidelines regarding the prohibition of murder, one of which is found in Surah An-Nisa verses 92-94. These verses not only regulate the prohibition of murder but also explain the difference between intentional and unintentional murder and their legal consequences (Ibn Kathir, 1999). This shows that Islam has a comprehensive legal system to protect the right to life.

Furthermore, QS. An-Nisa verse 92 emphasizes that murder that occurs due to mistake still has legal consequences in the form of the obligation to pay diyat and expiation as a form of moral and social responsibility (Al-Maraghi, 1993). Meanwhile, verse 93 provides a very serious threat to perpetrators of intentional murder, namely punishment in the afterlife in the form of

painful punishment (Shihab, 2002). Meanwhile, verse 94 emphasizes the importance of caution in acting, especially in conflict situations, so as not to make mistakes in judging someone that could lead to the unjust loss of life (Ibnu Katsir, 1999).

In today's modern context, violence and murder are still common occurrences, both on a small and large scale. In fact, acts of violence are often carried out based on misunderstandings, emotions, or vested interests. This indicates that humanitarian values are still frequently ignored. Therefore, it is important to re-examine Islamic teachings, particularly those contained in Surah An-Nisa, verses 92-94, as a moral and legal foundation for safeguarding human life and creating a peaceful and just society (Al-Maraghi, 1993).

Furthermore, from an Islamic legal perspective, murder is not only seen as a violation of legal norms, but also as a violation of fundamental moral and spiritual values. In Islam, human life is a trust given by Allah SWT, so any form of loss of life without justification is considered a form of gross injustice. This aligns with the principle of maqashid al-syari'ah, which places the protection of life (hifz al-nafs) as one of the primary objectives in establishing Islamic law (Al-Qaradawi, 2001).

Furthermore, Islam also emphasizes the importance of justice and balance in imposing sanctions on perpetrators of murder. The concept of qisas, for example, is not solely intended as a form of retribution, but also as an effort to

maintain social order and provide a deterrent effect on society (Al-Qurthubi, 2003). Nevertheless, Islam still allows for humanitarian values through mechanisms of forgiveness and the substitution of punishment with diyat (money), reflecting the flexibility of Islamic law in resolving conflicts peacefully.

Furthermore, the development of the times and the complexities of modern life also influence the forms and motives of murder. Factors such as economic pressure, social conflict, and the uncontrolled spread of information on social media often trigger acts of violence. Therefore, a comprehensive understanding of the teachings of the Quran, particularly Surah An-Nisa verses 92–94, is crucial so that the values contained therein can be implemented contextually in today's society (Shihab, 2002).

Thus, the study of murder from a Quranic perspective is not only normatively relevant but also has practical urgency in addressing various social issues that arise in society. An approach that integrates religious values and social realities is expected to contribute to creating a more just, safe, and civilized system of life.

Based on this description, this research is important to conduct in-depth analysis of the Islamic perspective on the act of murder in QS. An-Nisa verses 92–94, the differences in its laws, and the relevance of the values contained therein to the lives of Muslims today.

II. RESEARCH METHODS

This research uses qualitative methods with a library research approach. This approach is used to examine and analyze in depth various written sources relating to acts of murder in Islam, especially those contained in the QS. An-Nisa verses 92–94. The data sources in this research consist of primary data and secondary data. Primary data is in the form of the Koran, especially the QS. An-Nisa verses 92–94, while secondary data was obtained from tafsir books such as Tafsir Ibnu Katsir, Tafsir Al-Misbah, Tafsir Al-Maraghi, as well as other literature relevant to the discussion.

The approach used in this research is a normative-theological approach, namely by examining the texts of the Qur'an and the interpretations of scholars regarding the law of

murder in Islam. This approach was chosen because the object of the research study focuses on the verses of the Qur'an, specifically Surah An-Nisa verses 92–94, so that a deep understanding of the textual and contextual meaning of the verses is required (Shihab, 2002).

Furthermore, this study also uses a thematic interpretation (maudhu'i) approach, which systematically examines verses related to the theme of murder to gain a complete and comprehensive understanding. Through this approach, researchers not only understand the meaning of the verses partially but also relate them to other verses of similar relevance (Ibn Kathir, 1999).

The data analysis technique used in this study was content analysis, which involved identifying, classifying, and interpreting the content of verses and the opinions of scholars related to murder. This analysis was conducted systematically to discover the patterns, meanings, and legal values contained in Surah An-Nisa, verses 92–94.

Furthermore, to ensure data validity, this study employed source triangulation techniques, comparing various sources of interpretation and literature to obtain more valid and scientifically accountable analysis results. Thus, the research results are expected to have a high level of accuracy and credibility.

III. RESULTS AND DISCUSSION

A. Research Results: Islamic Views on Murder in QS. An-Nisa Verses 92–94

Islam views murder as a major sin that violates the right to life and goes against the will of Allah SWT, the giver of life. Every human life has a noble status and cannot be taken without a justifiable reason according to Islamic law. This is emphasized in Surah An-Nisa, verse 92, which states that a believer is not justified in killing another believer except through unintentional error. Unintentional murder still carries legal consequences in the form of an obligation to pay atonement and expiation as a form of moral and social responsibility (Ibn Kathir, 1999). This provision demonstrates that Islam emphasizes not only punishment but also the restoration of social relations between the perpetrator and the victim's family.

Furthermore, in Surah An-Nisa verse 93, it is explained that intentional murder is a major sin that is threatened with severe punishment in the form of punishment in hell. This threat shows how serious the violation of the right to life is (Shihab, 2002). Furthermore, murder also has an impact on the destruction of social order and the loss of a sense of security in society. Meanwhile, Surah An-Nisa verse 94 emphasizes the importance of caution in acting, especially in conflict situations, to avoid errors in judgment that could lead to murder without a valid reason. This verse teaches the value of caution and justice in decision-making (Al-Maraghi, 1993).

Furthermore, the prohibition against murder in Islam is also emphasized in other verses, such as Surah Al-Maidah, verse 32, which states that killing one person without justification is as if killing all of humanity. This demonstrates that Islam highly values life and places the right to life as something that must be protected to the utmost. Therefore, any action that threatens the safety of human life is a serious violation of religious teachings.

Furthermore, scholars agree that murder is a major sin (*al-kaba'ir*), which carries serious consequences, both in this world and the afterlife. This demonstrates that Islam not only provides legal sanctions but also instills moral and spiritual values so that humans always maintain their behavior in social life (Al-Qurthubi, 2003). Therefore, the prohibition on murder in Islam is not only repressive but also preventive in maintaining social order.

B. Legal Differences between Intentional and Accidental Murder in Islam

Islam clearly distinguishes between intentional (*al-qatl al-'amd*) and unintentional (*al-qatl al-khatha'*) murder. This distinction is based on the perpetrator's intent and the consequences of their actions. Unintentional murder occurs without any intention to take someone's life. However, the perpetrator remains legally responsible for paying a sacrifice (*diyat*) and performing expiation (*kafarat*) as a form of atonement (Al-Maraghi, 1946). This demonstrates that Islam upholds justice even if the act is unintentional.

In contrast, intentional murder is committed with the full intention and awareness of taking another person's life. Therefore, the sanctions imposed are much harsher, namely *qisas*, or equivalent punishment, as explained in Islamic criminal law (Al-Qaradawi, 2001). However, Islam also allows for forgiveness from the victim's family, who can replace *qisas* with *diyat* (retribution). This distinction demonstrates that Islam places great importance on the aspect of intention in assessing an act. Intention is the primary factor in determining the severity of the punishment given to the perpetrator (Al-Qurthubi, 2003).

In practice, the distinction between intentional and unintentional homicide also has significant implications for law enforcement. Unintentional homicide implies the absence of malicious intent (*mens rea*), so the sanctions imposed place greater emphasis on responsibility and reparation. This differs from intentional homicide, which involves the element of intent and intent to take life, thus carrying stricter and more severe sanctions.

Furthermore, the concept of forgiveness in Islamic law demonstrates that the Islamic legal system is not solely rigid but also considers humanitarian and social aspects. Forgiveness from the victim's family can be a way to avoid *qisas* (retribution) and replace it with *diyat* (retribution), which is essentially aimed at creating peace and avoiding prolonged conflict (Al-Qaradawi, 2001). Thus, Islamic law is not solely oriented toward punishment but also toward social reconciliation.

C. The Application of the Values of QS. An-Nisa Verses 92–94 in the Lives of Muslims Today

The values contained in Surah An-Nisa, verses 92–94, have strong relevance in modern life. One of the main values is the importance of protecting the right to life and rejecting all forms of violence. In the current context, these values can be applied by rejecting criminal acts, terrorism, and all forms of violence that harm others. Furthermore, this verse also teaches the importance of social responsibility for every action taken. This can be realized through mutual respect, maintaining security, and resolving conflicts peacefully and fairly (Shihab, 2002).

The value of caution in judging others is also highly relevant in the modern era, especially when dealing with information circulating on social media. Muslims are required to refrain from easily judging or accusing others without clear evidence, as this can lead to conflict and injustice (Ibn Kathir, 1999). Therefore, the values contained in Surah An-Nisa, verses 92–94, are not only normative but also applicable in everyday life. These values can serve as a foundation for building a peaceful, just society that upholds human values.

In modern life, the values contained in Surah An-Nisa, verses 92–94, can be applied to various aspects of life, including the national legal system and social life. For example, the principle of caution in action is highly relevant in dealing with the widespread dissemination of information on social media, which often leads to misunderstandings and conflict. Hasty decisions can lead to actions that harm others, even to the point of loss of life.

Furthermore, the values of justice and responsibility taught in this verse can also serve as a foundation for building a more humane and just legal system. In the Indonesian context, these values can be integrated into criminal law enforcement to create a balance between justice for victims and protection for perpetrators. This is crucial so that the law functions not only as a means of punishment but also as a means of social development and improvement.

Thus, the application of Quranic values in modern life is not limited to worship but also encompasses social, legal, and community life more broadly. This demonstrates that Islamic teachings are universal and relevant throughout the ages.

IV. CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the discussion regarding QS. An-Nisa verses 92–94, it can be concluded that Islam views the act of murder as an act that is strictly prohibited because it violates the human right to life which is a gift from Allah SWT. Every life has a noble position so it should not be lost without reasons justified by the Shari'a.

Islam clearly distinguishes between intentional and unintentional killing.

Unintentional killing still carries legal consequences, including the obligation to pay atonement and expiation as a form of moral and social responsibility. Meanwhile, intentional killing is a major sin, punishable by severe punishment, both in this world and the afterlife.

Furthermore, the values contained in Surah An-Nisa, verses 92–94, demonstrate that Islam highly values justice, prudence, and responsibility in every action. These values are not only normative but also relevant for application in modern life to create a safe, peaceful, and just society.

It can be understood that the legal provisions in Surah An-Nisa, verses 92–94, function not only as normative rules but also as educational tools for shaping human legal and moral awareness. The detailed regulations regarding the types of murder and their consequences demonstrate that Islam places great emphasis on substantive justice and the protection of human rights.

Furthermore, these teachings also emphasize that law enforcement in Islam is inseparable from humanitarian values and wisdom. The existence of forgiveness and diyat mechanisms demonstrates that conflict resolution does not always have to end with punishment alone, but can also lead to reconciliation and the restoration of social relations within society.

Furthermore, a study of Surah An-Nisa, verses 92–94, also demonstrates that Islamic law is adaptive and contextual in addressing various issues in human life. The values contained therein were not only relevant during the time of revelation but also serve as guidelines for navigating the increasingly complex social dynamics of the modern era.

Furthermore, the emphasis on intention in determining the type and penalty for murder demonstrates that Islam assesses acts not only externally but also considers the perpetrator's inner dimension. This reflects a comprehensive justice approach that focuses not solely on the consequences but also on the process and background of an act.

Thus, a comprehensive understanding of these verses can be the foundation for building collective awareness in society to value life more, uphold justice, and avoid all forms of

actions that have the potential to harm others.

B. Suggestion

Based on these conclusions, several suggestions can be put forward. First, Muslims are expected to better understand the teachings of the Quran, particularly regarding the prohibition on murder, so they can apply them in their daily lives as a form of respect for the right to life. Second, there is a need to increase public awareness of the importance of upholding humanitarian values, such as mutual respect, controlling emotions, and resolving conflicts peacefully to prevent violence. Third, educational institutions and religious leaders are expected to play an active role in providing a deeper understanding of Islamic law, particularly as it relates to criminal acts, so that society has a strong moral and legal foundation.

Fourth, for future researchers, it is hoped that they can conduct a broader study regarding the application of Islamic criminal law in a modern context, so that they can contribute to the development of science and a better social life.

Fifth, the government and law enforcement officials are expected to be able to integrate the values of justice and humanity as taught in the Qur'an into the applicable legal system, so that law enforcement is created that is not only firm but also just.

Sixth, in today's digital age, the public also needs to be wiser in receiving and disseminating information to prevent misunderstandings that could trigger conflict and violence. Therefore, the attitude of *tabayyun* (clarification) needs to be continuously instilled in daily life.

Seventh, it is important for the younger generation to instill anti-violence values from an early age through formal and non-formal education, so that a safer, more harmonious social environment is created that upholds the values of life.

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