

The Roots \*Q T L and \*J H D in the Quran the verbs and their forms derived  
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\*Q T L

QATALA verb form 1: to kill. to slay, the act of killing, slaying

The perfect action: 19 times (slay/kill)

The imperfect action yaqtulu: 34 times (slay/kill)

The imperative (uqtul) 10 times (slay/kill): 2:54, 2:191, 4:66, 4:89, 4:91, 12:9, 29:24, 40:26. Of note are: 2:191, 4:89, 4:91 and 9:5 where the imperative uqtul is used and are the favourites of the extremists.

The perfect passive qutila: 17 times

The imperfect passive yuqtulu: 3 times

The verbal noun qatl: 10 times

Total: 93 times

QATTALA verb form 2 to slaughter, verbal noun the act of slaughtering

The imperfect action yuqattilu: 2 times

The perfect passive quttila: 1 time

The imperfect passive yuqattalu: 1 time

The verbal noun taqtil: 1 time

Total: 5 times

QĀTALA verb form 3 to fight, the act of fighting

The perfect action: 11 times (2:191, 3:146, 3:195, 4:90, 9:30, 33:20, 48:22, 57:10, 60:9, 63:4)

The imperfect action (yuqātilu): 26 times (2:180, 2:187, 2:214, 3:11, 3:107, 4:76, 4:77, 4:78, 4:92, 9:13, 9:36, 9:84, 9:112, 48:16, 59:14, 60:8, 61:4, 73:20)

The imperative qātil: 14 times (2:190, 2:193, 2:244, 3:167, 4:76, 4:84, 5:24, 8:39, 9:12, 9:14, 9:29, 9:36, 9:123, 48:9) Particular favourites of the extremists are contained in this list of the imperative.

The perfect passive qūtila: 2 times

The imperfect passive yuqātalū: 1 time

The verbal noun qital: 13 times

Total: 67 times

IQTATALA verb form 8 to fight one against the other

The perfect action: 3 times (2:253, 49:9)

The imperfect action: 1 time (28:15)

Total: 4 times

Grand Total of \*Q T L=169 times

\*J H D

JAHADA verb form 1 striving, endeavour, adjective: most earnest

The verbal noun (jahd): 5 times

The masculine noun (juhd): 1 time

Total: 6 times

JĀHADA the verb form 3 to struggle (Ar), strive (Pk, Bl), fight for the faith (Ali), verbal noun struggle (Ar), striving (Pk, Bl), fighting for the faith (Ali), Jihad. Active participle: one who struggles, strives or fights (for the faith).

Jāhada: 15 times (2:218, 3:142, 8:72, 8:74, 8:75, 9:16, 9:19, 9:20, 9:88, 16:110, 29:6, 29:8, 29:69, 31:15, 49:15)

The imperfect action: 5 times (5:54, 9:44, 9:81, 29:6, 61:11)

The imperative jāhid: 7 times (5:35, 9:41, 9:73, 9:86, 22:78, 25:52, 66:9)

Verbal noun Jihād: 4 times (9:24, 22:78, 25:52, 60:1)

The active participle mujāhid: 4 times (4:95, 47:31)

Total: 35 times

Grand Total \*J H D=41 times

The overwhelming dominant root and its derivatives used to express the concepts of: to slay/kill, to slaughter, to fight and to fight amongst themselves is \*Q T L. The favourite verses of the Quran utilised by the extremists to justify the slaying/killing of, slaughter of and fighting against the enemies of Islam all utilise \*Q T L and its derivatives.

Hanna E. Kassis in "A Concordance of the Qur'an" utilised A.J. Arberry, "the Koran Interpreted" and referred to the following English translation of the Quran for reference: R. Bell, "The Qur'an", M.M Pickthall, "The Meaning of the Glorious Koran" and Abdullah Yusuf Ali, "The Glorious Qur'an". With JAHADA the verb form 3 of \*J H D, Abdullah Yusuf Ali takes a position on the meanings of this verb and its derivatives in English that differs from the other three translators by including: fight for the faith, fighting for the faith and one who fights. In Ali's translation he also combines striving with fighting thereby creating a hierarchy of desirable action with fighting for the faith being the pinnacle. Ali by these translations render JAHADA and its derivatives as the verb form of the discourse of Jihad. But the Quranic references utilized to propagate adherents of the discourse and propel them towards action by the extremists all utilise derivatives of \*Q T L. In addition, Ali holds to the consensus of the three other translations by translating the verb form 1 JAHADA of \*J H D as striving. Where then did fight and fighting for the faith fit into the meaning of the verb form 1 which defines the range and limits of meanings of the root? It is clearly obvious with the root \*Q T L that slay/kill, slaughter, fight and fight among themselves all flow within the range and limits of meaning set by the verb form 1 of \*Q T L. To slay/kill involves violence and fight is a given as slaughter with violence and killing. Where then does fight flow from strive according to Ali? Ali translates the verb form 3 JAHADA and its forms as follows: fought (2:218, 3:142, 8:72); fight (8:74, 8:75); strive (9:16, 9:19, 9:20, 9:73, 22:78, 29:5, 6, 8, 69, 31:15, 49:15), to strive and fight (9:81, 9:86, 9:88, 16:110,) strive and struggle (9:41). Ali translates the verb forms as fight, fought, strive, struggle, strive and struggle and strive and fight with no clearly indicated consistency in the choices to use fight, strive, struggle and strive



and fight. It is abundantly clear that in the process of striving a Muslim must accept the obligation to fight but one can fight without being involved in the process of striving. One can fight supposedly for the Din and be devoid of the proceeds of the process of striving for the Din. Both concepts are in fact mutually exclusive how then can the verb form 3 JAHADA convey the meaning of striving and its overarching hegemony in the daily life of the Muslim and fighting which is effectively possible divorced from the moral regeneration and behavioural discipline that is the result of striving for the Din. Added to the list of translations that reject the position of Ali in his English translation of the verb form 3 are: "The Qur'an" translated by M.H. Shakir and "The Qur'an" translated by Tarif Khalidi. Then there is the translation that follows the path of Ali but even more in favour of using fight: "The Noble Qur'an" translated and edited by: The Message International-USA, Saheeh International-UK, Da Al Mountada-Saudi Arabia and Al Qummah-Egypt. The conclusion then is obvious and need not be stated for it is a cogent expression of the raging war within Islam for hegemony where there are limits to respect, honour and most of all fear.

#### References

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