

The Words and Phonetic Connotations of Jihad in the Holy Qur'an

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1. INTRODUCTION

Praise be to God, Lord of the worlds, and prayers and peace be upon the best of the messengers, his family and all companions, and those who followed his trail to the Day of Judgment, and beyond; The attention of the Noble Qur'an focused on raising the heat of the word among the Arabs, and the glow of the phrase in their speech, and the Qur'anic statement excelled in achieving the music of the pronunciation in its sentences, the harmony of letters in its composition, and the equalization of the vocal units in its passages. Each case has its own words that cannot be replaced by others, as Ibn Attia says: "If a word is removed from it, then I turn the tongue of the Arabs on a word that is better than it, it does not exist." On the other hand, the one who delights in hearing, and the soul accepts him, and is accepted by the emotion, is the one who is realized in sweetness and tenderness, and the one who drinks the neck, and the soul is apprehensive about him is the one that is realized in rebuke and distress. In their positions, in what they spread of a certain psychological impact, positive or negative.

The rhythm of the singular pronunciation and the harmony of one word form a musical bell for the sound in what they bring from the ear, or an impact on the recipient, helps to alert the feelings in the human soul, so what the Holy Qur'an mentioned in this context was in response to the data of the acoustic significance: "which derives from Of the nature of sounds, their tone and timbre. It suggests a special musical effect, which is deduced from the joining of letters to each other, and is read through the interlacing of the literary text in its phrase, giving a distinct meaning in several areas: pain, joy, despair, hope, desire, dread, promise, threat, warning, anticipation, and monitoring , linger, ... etc.

This rich climate is given by the phonetic significance of the words, and they form in the Qur'an the special impact that is manifested in selected words, which consisted of selected letters, and formed selected sounds. Intense shades of timbre, melody, echo, and rhythm. This applies to the inspiration of the phonetic connotation in the Qur'an in all dimensions, in addition to the auditory impact of the utterance, the psychological impact of the word, and the emotional connotation of the event, and these are elegant manifestations that may be impossible to enumerate, and may take a long time to investigate.

And it was from the virtue of the phonetic Qur'an that it comprehends all the manifestations of semantics in its wide fields, and has practiced fulfilling the expressions of it in various speaking forms. Each model may express an artistic appearance, to be measured against and similar to it, thus enabling the researcher and the recipient to shed light on the dimensions of the acoustic significance of the Qur'an, in the complexity of its aspects, and the greatness of its launch, which constitutes a lexicon, linguistic, specific to its vocabulary and its phonetic dictionary is full of its capabilities.

The Research Came in an Introduction and Three Sections:

The first topic: Definition of signification and its types

The second topic: Words of jihad in the Holy Qur'an.

The third topic: The phonetic connotations of the words jihad in the Holy Qur'an

The first topic: the definition of semantics and its types: Define semantics:

Flirtation and the evidence is what is inferred, and the evidence is indicative.

Define idiomatically: It is the fact that a thing is in a state in which knowledge requires knowledge of something else, and the first thing is the signifier, and the second is the signified.

Types of sign: 1- phonemic connotation :It derives from the nature of the sounds its melody and timbre, thus suggesting a special musical effect, which is deduced from joining the letters to each other.

2-Social Significance: It is the indication by which the word is independent of what is other than a specific understanding of it. It is a linguistic indication within the limits of the general custom, including what comes to mind from it at launch, in the manner that the society has known in its verbal environment (conversational or understanding) and linguistics. It may be called the name of the central sign that the linguist records in his dictionary.

3-Suggestiveness:It is the indication that the word suggests with echoes and influences in the soul, so it has a special impact that controls the soul, which is not suggested by a word equivalent to language, as it is the field of psychological emotions and inner influence of the human being.

4-marginal significance: It is the connotation that accompanies the utterance when it is launched, so it acquires a specific connotation that is useful to each listener according to his experiences. This signification varies according to the culture of the recipient, and its qualitative understanding varies for each beneficiary. It is closely related to the understanding of those who extract it, but it is not without some aspect of validity in interpretation.

The Second Topic: the Words of Jihad in the Holy Qur'an:

First: the explicit words: The word "judge" or its derivatives appears in the Holy Qur'an (40) forty times, and it comes in 5 different formats.

The past: like (strived) and It is mentioned 13 times in the Holy Quran: The Almighty said: (Indeed, those who believed and those who emigrated and fought in the cause of God hopes of God's mercy)

The Almighty said: (Or did you think that you would enter Paradise while God does know those of you who strive, and He knows the patient)

The Almighty said: (those who have believed and emigrated and struggled with their wealth and selves in the cause of God)

The Almighty said: (And those who have believed afterwards and migrated and struggled with you).

The Almighty said: (Those who have believed and emigrated and struggled in the way of God with their possessions and their selves are greater in rank with God).

The Almighty said: (Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people).

The Almighty said : (And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good).

The Order:like: (strive) ,It is mentioned 7 times in the Holy Quran.

The Almighty said: (O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed).

The Almighty said: (O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination).

The Almighty said: (O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed).

The Almighty said: (O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination)

The present: like: (striving), and it mentioned 4 Times in Holy Quran.

The Almighty said: (Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him).

The Almighty said: (O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing).

The Almighty said: ([It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know).

The Source: like: (Strive or Struggle), and it mentioned 4 Times in Holy Quran:

The Almighty said: (Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people).

The Almighty said: (And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper).

A peaceful masculine's collection has several facets :like: (Mujahideen), and it mentioned 4 Times in Holy Quran:

The Almighty said: (Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward)

The Almighty said: (And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs).

Secondly: non-explicit words..

Several expressions bearing the meaning of jihad in the way of God are mentioned in the Holy Qur'an.

The word "kill" or its derivatives:

The past: like (killed) and it mentioned 20 Times in Holy Quran.

The Almighty said: (And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision).

The Almighty said: (And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing).

The present: like: (killing) and it mentioned 32 times in Holy Quran.

The Almighty said: (Already there has been for you a sign in the two armies which met – one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision)

The Almighty said: (Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainments)

The Name : like (Fighting) and it mentioned 17 times in Holy Quran.

The Almighty said: (They ask you about the sacred month – about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people there from are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally)

The Almighty said: (Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little)

The word “hit” or its derivatives: It was mentioned in the Holy Qur’an 57 times in Holy Quran.

The past: like: (hit)and it mentioned 4 Times in Holy Quran.

The Almighty said: (O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do)

The Almighty said: (O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of AllahIndeed, we would then be of the sinful".

The Almighty said: (And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy)

The Order: like (hit) and it mentioned 2 times.

The Almighty said: (Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip).

The present: like (They hitting) and it mentioned one time .

The Almighty said: (Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'an. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful)

The Name: (hitting) and it mentioned two times.

The Almighty said: (Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, Allah is knowing of it)

The Almighty said: (So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds)

The word “prepare” or its derivatives: It was mentioned in the Holy Qur’an 20 times.

The Almighty said: (And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged)

The Almighty said: (And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain.")

The word “displaced” is mentioned once in the Holy Qur'an:

The Almighty said: (So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded)

In this last picture, the owner of the shadows says: And it is a strange expression, drawing a picture of the terrifying capture, and the terrifying horror, which is enough to hear about it to escape and wander. What is the matter with whom this terrible torment befalls? It is the horrific blow that God Almighty commands His Messenger (to take those who were rebellious to break the covenant, and set out from the controls of man, to secure the Islamic camp first, and to destroy the prestige of those who broke out against it last, and to prevent anyone from daring to think of standing in the face of the Islamic tide sooner or later or from after).

Finally, we find that the jihadist discourse in the previous verses is directed – first – to the person of the Noble Messenger (and then to his honorable followers in every time and place, to defend the egg of Islam, establish the pillars of the Islamic state, and protect it from every malicious and cunning stalker, but this is done with all indications). The phonetic and pictorial referred to in all the verses, and the strength, resilience, severity and strictness of the verses.

The third topic: the phonetic connotations of the words of jihad in the Holy Qur'an.

First: The word “jahada” and its derivatives.

Jihad in the vernacular: "The fight of an infidel and uncovenant-bound Muslim to exalt the word of Allah, or his presence for Him, or the entry of His land for Him".

We find these semantics present in the word "strive" The Almighty said: (But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided – it is they who are the believers, truly. For them is forgiveness and noble provision).

The phrasing of the past is the most commonly used form of Jihad; It made his movement open for two things: One: examples of past action abound; and pick the lightest, lightest movement,

Another: the purpose is to distinguish this one based on tranquillity, and the distinction is made by the aperture, which is lighter; It's not going to be heavy .and what's noticeable in the sounds of the letters "Gahd" is that it started with a "G" and ended with a "D", This is a strong indication that jihad must be strong from its beginning to its end, for intensity and loudness suggest strength and steadfastness in battle, and the strong psychological state that the fighters in the cause of God Almighty possess With what may bear some slackness and comfort between successive periods of jihad, and this is what we sense from the soft, whispered “H” sound in the middle of the word. War is hit and miss, and is interspersed with periods of rest and recreation, during which the warrior rests from the woes of war. There is nothing wrong with a short break for the Mujahid to catch his breath, recover his wounds, and prepare himself for the next round, which is what they call in the sciences of war and combat: “the warrior’s rest.” As for the sound of the elongated “A” coming out of the hollow, it indicates a long breath in the war, and that the war may not end in one round; Rather, it requires several rounds of access; The warrior and the mujahid must prepare himself for a long war, with which he must be patient with himself and his family to fight this great and long battle with the enemies of God Almighty. These are periods during the phase of fighting and jihad; Because battles and wars take long periods, and sometimes successive times.

Perhaps the combination of these two adjectives “aloud” and “whisper” indicates the strength that we feel in these words, and as Makhzoumi says: “If a voiced voice and another whispered voice were combined, then two different voices came together, each with a special nature, and the combination of

these two sounds requires a member of the pronunciation. That each voice be given its due, and in that there is a hardship that is not hidden, so if a word is formed and two voices are adjacent to it: one is voiced and the other is whispered, then one continues to influence the other until they become both voiced together, or whispered together.

What appears to be the case is that the loud voices have overcome the whispered voices, and taken them to the circle of intensity and loudness in the word "jihad" and its derivatives, and God knows best.

Second: The word "murderer" and its derivatives.

IbnFaris (may God have mercy on him) says: Killed: The qaf, the t, and the lam is a sound principle that indicates humiliation and death. It is said: He killed him.

The word "killer" bears great phonetic connotations. The sound of the glorified qaf in its highest degree suggests strength and severity in jihad against enemies, and the strong sound of the ta'a also suggests strength and resoluteness, and the sound of the laam – even if it is a thin sound – except that when it adheres to the upper palate, it suggests cohesion and adhesion to the enemy. The Mujahid does not leave his place until he obtains one of the two good ones. In between all of this, we feel the stretched Alif in the middle of the scene with its long insinuations and deep breaths, to indicate the patience of the Mujahideen during the length of the fight and the struggle against the enemies of God Almighty.

The Almighty said: (Accursed wherever they are found, [being] seized and massacred completely) We feel the severity of the killing with which the enemies of God Almighty are confronted from among the Mujahideen. We see this through the weakening of the letter t in "killed", as it is a severe letter, and its weakening and tightening increases in strength and intensity, and this requires the Mujahideen to be harsh and severe in their jihad and their killing of the enemies of God, the Almighty said: (O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous)

Third: The word "hit" and its derivatives

IbnFaris says: Striking: the daad, the ra' and the ba' are one and the same, then it is borrowed and carried on it. From that, you will be beaten, if you have beaten others. He likens hitting the ground to trade and other travelling. God said : (And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy)

And they say: Speeding to walk is also a hit. And beating occurs on all works except a few: beatings in trade, on land, and for the sake of God.

The Almighty said: (So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah – never will He waste their deeds)

We find that the word "hit" consists of three letters: daad, ra, and baa. The letter "Daad" is one of its attributes: occlusion, arrogance, and ruthlessness, and all of these characteristics suggest strength and severity in war, so occlusion refers to the tightness of the enemy, so that he cannot escape from the grip of the mujahideen, and arrogance refers to the immunity and the kindness that the mujahideen enjoy in front of the enemies of God Almighty, and harshness suggests By cruelty to the enemies who came to break the egg of the Muslims; They deserved this harshness and cruelty. As for the letter Ra, one of its attributes is repetition, and this characteristic indicates the multiplicity of strikes against the enemies whenever they try to break into the egg of the Muslims, which is indicated by the words of God Almighty: (Then Allah said), "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], we will return [to punishment]. And we have made Hell, for the disbelievers, a prison-bed".

And the letter "baa" is a strong, explosive letter, and it indicates the intensity and strength that the Mujahideen enjoy as they fight the enemies of God Almighty. Perhaps this is a reference to the real bombings carried out by the Mujahideen among the Jews and the enemies of the nation as a whole.

This word, with its different sounds, indicates – together – the strength and intensity that the Mujahideen must possess as they fight the enemies of God Almighty, as Sayed says: The meeting intended in the verse here is the meeting for war and fighting, not just a meeting. The beating of the neck that is commanded when meeting comes after Islam was presented to them and their refusal to it, of course, and it depicts the killing process in its direct sensual image, and with the movement that it represents, in line with the atmosphere and shadows of the surah (So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah – never will He waste their deeds)

Al-Athakhan is the intensity of killing, so that the enemy's strength is destroyed and collapsed, so that it no longer has the ability to attack or defend. And then – not before him – he will be held captive and he will be held captive. As for the enemy, it is still strong, so slandering and killing are the goal to destroy that danger, and this strength must be derived – first – from God Almighty by adhering to His religion and the Sunnah of His Prophet Muhammad

Fourth: the word "prepare" and its derivatives

Prepare the thing: prepare it and prepare it. The equipment is what you have prepared for the accidents of eternity of money and weapons. It is said: He took his gear and his gear. The word "prepare" is mentioned in the Almighty's verse: This word consists of four letters that suggest severity, and they are:

1-The hamza: The hamza refers to the singular (non-combined) sounds in the expression of the Qur'an. It is a strong sound, as described by Arab sound scholars. Rather, it is the most severe linguistic sound in Arabic, and for this reason Western sound scholars described it as (explosive). This strength suggests the strength of the fight and battle, and the strength that the Mujahideen must have in their war against the enemies of God Almighty.

2-Al-Ain: The letter Al-Ain is one of the confirmed letters that emerge from the throat, and it has an echo. Al-Khalil said: "The most extreme of all letters is the Ain." This investigation suggests that fighting will be achieved, and there is no escape from it, as the Mujahideen should fight the polytheists with all their strength. The eye is characterized by mediation between severity and laxity, to indicate the possibility of the mujahid resting during periods of fighting, in order to restore his strength and relieve himself.

3-The Dalle: The Dalle is a strong and aggravating letter at the same time, and the signifier's strength suggests severity until the end of the battle, when the word ends. We also find the emphasis in it increases in its strength and intensity, to indicate tight control over the enemies, and its explosive sound gives a clear indication and indication of the possibility of detonating the mujahid himself. In the enemies of God Almighty.

Fifthly: the word "impulse" and its derivatives:

And impules is fighting, the Shadow says that impules in verses is jihad.

The truth must go its way, and the falsehood must stand in the way! He has to take the road. The religion of God must be set out to free humans from bondage to bondage and return them to bondage to God alone. As long as the earth is ungodly, and the earth is ungodly, the dignity of the human being is humiliated; Jihad for God is past, and sale in the neck of every believer demands fidelity".

The word "impules" is composed of three syllables: D, F and Eye, broken down as follows:

- Dall:It is said to be highly explosive, and these characteristics suggest a strong battle and explosion of position between the mujahideen and their enemies.

- Faah: a soft whispered letter, but it emerges from the pressure of the lower lip on the edges of the upper folds, and this form suggests in its form a lurking and threatening to the enemies of God Almighty, as it suggests the possibility of slackening during successive rounds of war to take a break.
- And the eye: we have already talked about it, it is a medium letter in intensity, verified, has an echo, comes out from the middle of the throat, and it is the furthest exit, and these qualities suggest reaching the maximum effort in fighting the enemies of God Almighty.

Sixth: the Word "homeless" and its Derivatives

IbnFaris says: Shird: the sin, the ra, and the dal are one origin, and it indicates alienation and alienation, and repulsion and distance, in spreading, and it may be said to one. From that, the camel strayed : (So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded)

He wants: We humiliate them and listen, and this is the meaning, that if the offender commits a sin and is punished for it, then someone else is displaced with that punishment, because he is warned like what happened to the offender, so he strays from the sin and is punished.

Al-Farra said: We entrust those behind them from those you fear breaking the covenant, so that they may remember and not break the covenant. It was said: Its meaning is that those behind them heard about them. And it was said: Be alarmed by those behind them.

And the letter "Shin" is one of its characteristics, and it indicates the spread, chaos, and confusion that afflicts the enemies of God Almighty in their war with the friends of God Almighty.

We also feel the inspiration of the same image in the letter Ra, which is characterized by repetition, and it suggests the continual beating and killing of believers, enemies of God Almighty, and the continuous attack on their ranks and dispersal of them. Perhaps the combination of these two letters in this word depicts the battle scene in an image suggestive of the intensity of the fighting going on between the ranks of the believers and the unbelievers, and the scattered and scattered image of the ranks of the enemies of God Almighty in the face of the attacks of the Mujahideen and their balls.

As for the letter dal, it is a strong, explosive letter, suggesting the strength and severity with which the believers fight the enemies of God Almighty, which causes an explosion in the enemy's ranks, as a result of which their ranks are scattered, their banners are torn apart, and their leadership and soldiers collapse.

The combination of the three letters: shin, ra, and dal in the word "shirred" denotes a single origin, and it benefits repulsion and distance, repulsion and distance, and confirms the strong and highly suggestive image of the mujahideen's resistance and strength in their struggle against the enemies of God Almighty, and the weak, shaky and dispersed condition in which the enemy is, as a result The Mujahideen strikes them, as we mentioned above.

We also note in the Almighty's saying: {behind them} the revealing power is not only by displacing the infidels fighting in battle; Rather, displacement includes anyone who thinks – afterwards – of fighting the believers, or mobilizing armies to war and fight the Muslims.

2. CONCLUSION

Praise be to God, whose grace good deeds are accomplished, and I pray and greet the envoy as a mercy to the worlds. Every word in the Noble Qur'an has chosen its place and position from the verse, phrase, or sentence, so that no one else will obviously block it. The Qur'an has chosen the appropriate word in the appropriate position from several aspects, and with various connotations, except that deriving this phonetically suggests the independence of the chosen word for a deeper connotation. And a more precise indication, so that it is impossible for any technical authority to replace it with another, as no one else does the conscious purpose of it, and this is one of the features of the rhetorical miracle in the Qur'an.

Choosing the right pronunciation for the appropriate sound was a rich field in the Qur'an, not only for the phonetic connotation, but also for a group of suggestive and linguistic connotations, and this is the characteristic of the Holy Qur'an in choosing words.

We have seen in this research great and great indications that the words and the sounds of their letters benefited, either by the sounds of the letters individually or in combination. These indications gave

the psychological and kinetic atmosphere needed by war and fighting in a battle taking place between the Mujahideen and the enemies of God Almighty.

We also saw the recurrence of verses with common connotations in various words, to give different and varied revelations, as each verse in its words has a meaning that differs from the other verse in what it revealed in another context, and in other words.

We have seen the expressions: (struggle, fight, beat, prepare, push, stray) in their different contexts, which have given various indications and insinuations. And strength – after God's grace – Muslims would not have liberated themselves, their countries and their sanctities.

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