

مرآة الشك تعكس شيئاً من اليقين في القرآن الكريم: الفعل ظنّ أنموذجاً

Doubt Mirror Reflects a Shade of Certainty in the
Glorious Quran: Dhanna is a Model

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ملخص البحث

اتفق معظم النحاة العرب على تفرد القرآن الكريم في استعمال الأساليب اللغوية بطرق فتحت أبواباً بلاغية أعجزت الشعراء ووقف لها أهل الاختصاص وقفة إجلال وتعظيم. وإن للتعبير عن الشك ألواناً لغوية عديده رسمت اللغة العربية بفرشاتها عديد اللوحات البلاغية فكان لأفعال الشك، أو كما يسميها البعض أفعال الرجحان، لوحتها الخاصة. ولضيق المقام، اختار الباحث الفعل ظنّ باعتباره مفتاحاً لباب أفعال الشك. يستعرض الباحث في دراسته الدور الذي يلعبه السياق في التأثير على المعنى التداولي للفعل ظنّ بالإضافة إلى المؤثرات النصية التي استخدمها القرآن الكريم في ترسيخ المعنى المنشود. وتشمل هذه المؤثرات دور الضمائر وبعض الكلمات المفتاحية التي ساهمت في إيصال المعنى للقارئ. ويخلص البحث بعد استعراض الأمثلة القرآنية أن الفعل ظنّ، وإن كان من أفعال الشك، إلا أنه يحمل في طياته شيئاً من اليقين.

مقدمة البحث باللغة العربية

يناقش البحث موضوع التعبير عن الشك الذي يتناوله القرآن الكريم ويكرس جل اهتمامه بأحد أبرز أفعال الشك والرجحان وهو الفعل ظنّ باعتباره فعلاً محورياً في هذا الصدد. يقسم الباحث موضوع البحث إلى مقدمة يستعرض من خلالها نظرة عامه عن الفعل ظن بشكل خاص والشك بشكل عام. وينتقل البحث إلى المبحث الأول ويناقش وجهة نظر النحاة في استخداماته وفق البنية النحوية العربية. أما المبحث الثاني فيعالج استخدامات الفعل ظن حسب تداوله في القرآن الكريم وفق سياق الآيات الكريمات. ويخلص البحث إلى نتائج تبين استخدام الفعل موضوع البحث في التعبير عن الشك من وجهة نظر القاص بينما يجمع الفعل ظن بين اليقين غير المطلق الذي شابه شيئاً من الشك بالنسبة لفاعله.

An Abstract:

Most of Arab scholars agree upon the uniqueness of the Glorious Quran in manipulating grammatical techniques with talent and sculpture. Due to the Writer brilliant harmonic poetic style, the meaning is delivered to Muslims hearts with a great deal of passion. Besides, It is a challenging inimitable product showing high connected unit with different topics and stories. Uniqueness shades the vividness and richness this Book uses linguistic techniques with. The expression of one topic as "Doubt" employs more than one technique providing a good yard for language to plant contextual meanings related to one topic. Concerning the topic referred to, "Dhanna" "Think" «ظن», as a verb of doubt, is microscoped with the Glorious Quran binocular. It is a pragmatic study of contexts entailing doubt, in reference to "Dhanna", with the aid of discoursal tools belonging to the text. The effort is paid to present the role of context in the meaning variation "Dhanna" conveys.

Key words: Doubt, Certainty, the Glorious Quran, Dhanna

I. Introduction

The current research pulls the trigger of "Dhanna" "Think" as an expression of doubt in Arabic. The term "Doubt" is, in fact, a broad expression. One can view this term from different angles in reference to the user, or more accurately, the subject of "Dhanna". In other words, this study targets the answer of the following question: Does the verb "Dhanna" express the doubt from the subject point of view or the narrator point of view? Accordingly, the research navigates the contexts of the verb "Dhanna" to get close to the pragmatic meanings the Glorious Quran is aiming at. The research falls on dividing the job into mini sections. The first tackles the syntactic point of view some scholars deliberate concerning "Dhanna". This mini section points to the grammatical classification of "Dhanna" within the category of "Verbs of doubt". It presents some verses, in this regard, to illustrate the Arabic usage of "Dhanna" in light of the Glorious Quran. The second section completes the puzzle colouring the pragmatic feather of "Dhanna". It spreads the contexts entailing doubt on "Dhanna" round table to figure out the meaning desired. A conversational analytic style is adopted, through As – Samarae as a model, with an adaptation. The model begins analysis with a semantic definition to "Dhanna" before resuming to present its pragmatic kit. Implicature, inference, refer –

ence as well as presupposition are the major pragmatic techniques discussed. The adaptation covers the analysis of the discursual tools as deictic expressions role and the aiding words supporting “Dhanna” complete the pragmatic picture. Finally, conclusions are made putting the route as clear as possible to understand the use of “Dhanna”.

Section A: The syntactic background

Some verbs are oriented to express doubt but according to different levels. In Arabic, such verbs are called verbs of “Rajahan” (verbs of preponderance). This term stands for preference of one choice rather than another but the preference is not one hundred percent true. The incomplete preference of one choice creates unsatisfying emotions making a gap for doubt feeling. Accordingly, verbs of “Rajahan” are swinging between incomplete assurance and vagueness.

Grammatically speaking, most of these verbs are diatransitive having two objects in accusative case. Arabic grammar references vary in studying them or even classifying their meanings. As a result, grammarians disagree on these verbs name. Some name them “verbs of doubt”; a second team would prefer “Dhanna and its sisters” in reference to the main verb of this group “Dhanna”; a third party chooses “Rajahan”, as mentioned above, to envelope these verbs.

“Dhanna” raises great debate among Arab grammarians. However, the majority state it stands for doubt as As-Samarai (2010: 17–18) refers. Actually, the expression of doubt, with regard to “Dhanna”, swings between strength and weakness. The weak doubt is close to certainty:

{إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ} [الحاقة: ٢٠]

InneeDhannantuanneemulaaqinhisaabiyah (Al-Haqqah: 20)

I did really understand that my Account

would (One Day) reach me! (Al Haqqah: 20)

whereas the strong one hints to elusion:

{وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا} [النجم: ٢٨]

Wamaa lahum bihee min ‘ilmininyyattabi’oonailazDhannawainnazDhannalaayughneeminalhaaqishai’aa (An-Najm: 28)

But they have no knowledge therein. They follow

nothing but conjecture; and conjecture avails

nothing against Truth. (Al Najm: 28)

IbinHisham (2009: 173) states “Dhanna” is a dia-transitive verb getting two objects in accusative case. It refers to doubt, or more accurately, it has two choices one is more likely preferred.

“Dhanna” also means “accuse” but it is mono-transitive verb as in:

{وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ} [غافر: ٣٦]
 {أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زَيَّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ
 وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ} [غافر: ٣٧]

WaqalaFir’awnuyaaHaamaanub –ni lee sarhalla’ alleeeablughulasbaab (Ghaafir: 36)

Asbaabassamaawaatifaattali’ailaaailaahiMoosaawainnee la azunnuhookaazibaa; wakazaalika –
 zuyyina li –Fir’awnasooo’u ‘amaliheewasudda ‘anissabeel; wamaakaiduFir’awnailaa fee tabaab
 (Ghaafir: 37)

Pharaoh said: “O Haman! Build me a lofty

palace, that I may attain the ways and means –. (Ghaafir: 36)

“The ways and means of (reaching) the heavens, and

that I may mount up to the Allah of Moses: But as far

as I am concerned, I think (Moses) is a liar!” Thus was

made alluring, in Pharaoh –s eyes, the evil of

his deeds, and he was hindered from the Path; and the

plot of Pharaoh led to nothing but perdition

(for him). (Ghaafir: 37)

Hasan (1966:3 –5) considers “Dhanna and its sisters” reproducers making subjects and predicates as two objects in accusative case. He includes all “Dhanna” inflections within this usage to identify doubt meaning. This group of verbs, including “Dhanna” as a main and leading verb, prescribed as “Heart verbs” for the psychological impact their use makes on the human thinking and belief. One of these psychological concepts “Dhanna” as a heart verb conveys would be doubt. “Dhanna” can have an accompany of infinitive verb made of “Ana” the dark or “an” the light along

with the subject or its substitute .

Muqatel (2006 : 149) (2008 : 158) goes hand in hand with IbinHisham defining “Dhanna” in light of doubt perspectives . He studies the meaning of “Dhanna” or its inflection with the discourse aids that words provide :

{وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ}

[الجاثية: ٣٢]

Waizaaqeelainnawa 'dallaahihaqqunw was Saa 'atulaaraibafeehaaqultummaanadree mas Saa 'atu in nazunnuillaaDhannanwwamaanahnubimustaiqineen (Al – Jathiyah : 32)

“And when it was said that the promise of Allah was true , and that the Hour – there was no doubt about its (coming) , ye used to say , –We know not what is the hour : we only think it is an idea , and we have no firm assurance . – ” (Al Jathiyah : 32)

The word “we have no firm assurance” بِمُستَيْقِنِينَ reveals doubt hint for the context of this verse .

Section B: The discussion

As earlier mentioned , the verb “Dhanna” is considered the leader of the verbs of doubt . This verb covers a heart belief in which one of two choices is felt more likely preferred . The meaning “Dhan – na” conveys in the Glorious Quran is not too far from the Arabic language destination as this sacred book is revealed to the Prophet in Arab mother tongue . The incomplete assurance paves the way for “Dhanna” to dig deep in expressing doubt . However , the meaning of doubt is regarded gradable concerning the verb under discussion . Accordingly , “Dhanna” swings between expressing real and complete doubt and a slight one moving the meaning to certainty –like route . The Glorious Quran uses the verb “Dhanna” and all its inflections 47 times . Some verses troop two different inflections for the verb “Dhanna” . Currently , the word “Dhanna” is used to refer to all its inflections .

Pragmatically speaking , the verb “Dhanna” fills the reefs of conjuncture meaning and fits in situations that stimulate predictions . The Glorious Quran coats the verb “Dhanna” with variable

feathers of meaning and contextual aims inferred from the contexts it is mentioned in. Some motives may stimulate conjuncture to exercise. On this ground, “Dhanna” may be motivated by situations full of “Recklessness” in some verses. Consequently, the Glorious Quran follows these verses with punishments in accordance with the deeds committed:

{إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ} [يونس: ٢٤]

Innamaa masalul hayaatid dunyaa kammaaa 'in anzalnaahu mInnas
sammaaa 'I fakhtalata bihee nabaatul ardi mimmaa yaakulun naasu wal
an'aam; hattaana izaana akhazatil ardu zukhrufahaa wazziyanat wa Dhanna
ahluhaana annahum qaadiroona 'alaihaana ataahana amrunaa lailan aw
nahaaran faja'alnaahaa haseedan ka'allam taghna bil-ams; kazaalika
nufassilul aayaati liqawmin yatafakkaroon. (Yunus:24)

The likeness of the life of the present is as the rain
which We send down from the skies: by its
mingling arises the produce of the earth – which
provides food for men and animals: (It grows) till the
earth is clad with its golden ornaments and is decked
out (in beauty): the people to whom it belongs think
they have all powers of disposal over it: There reaches
it Our command by night or by day, and We make it
like a harvest clean –mown, as if it had not flourished
only the day before! thus do We explain the Signs in
detail for those who reflect. (Yunus (Jonah):24)

The verse begins with a reminder from Allah, to the people, to think of life as some moments that are going to end. The earth flourished with green plants watered by rain will never last as people and animals eat these plants or the beautiful green colour is changed to yellow as autumn gets closer. The

word “qaadiroona” “have all power” gives an impression of arrogance on the unbeliever’s side that they can make full control of the earth with no need to the Creator power and help. Thus, the verb “Dhanna”, with the aid of “qaadiroona”, conveys a meaning of recklessness of these people to the power of the Creator to change things. The verse continues with the punishment these people need that is the destruction of their dreams in making this earth like a harvest clean –mown. The verse is full of action verbs as “anzalnaahu” “send down”, “ataahaaaamrunaa” “Our command reaches it”, “faja’alnaahaa” “we made it” convincing the readers of the Creator power. There is a conflict between what these people think they can do by using “Dhanna” and “qaadiroona” and the Creator power adopting the aforementioned verbs. Besides, most of the deictic words used, “zukhrufahaa” “its golden ornaments”, “ahluhaaa” “the people to whom it belongs”, “’alaihaaa” “over it”, “ataa – haaa” “reaches it”, “faja’alnaahaa” “we made it”, flow in the “Earth” river which is the conflict focus. The conflict resists between the pronoun that belongs to the people as “annahum” “they” on the one hand and the pronouns belonging to the Creator as “anzalnaahu” “We”, “faja’alnaahaa” “We”, “amrunaa” “Our” on the other. The “naa” pronouns make the final word determining the earth dominating power. The words “lailan aw Nahaaran” “by night or by day” make clear the full power the Creator has choosing the time He likes or finds suitable to make punishments and change what is needed. The conflict on the power portraits the meaning of recklessness in what the people think “Dhanna” and behave accordingly and the real dominating power. Therefore, The verse ends with an invitation for those who reflect to think deeply of the Creator power.

Another arrow from “Dhanna” meaning band is thrown pragmatically with the aid of discursive key tools formulating a context through which language spreads ideas. Within the discussion of related verses, “Dhanna” pairs with “denial” words orienting the readers to an impicture of “evasion”. Such verses always begin with sending a prophet with clear signs then the conversation shifts to shed light on his nation dispute presenting some excuses. The verb “Dhanna” comes to link the excuses presented with the conclusion reached at which is accusing the prophet of telling lies. The following verses in Al –A’raf surah may illustrate:

{وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ} [الأعراف: ٦٥]

{قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ} [الأعراف: ٦٦]

Wa ilaa ‘aadin akhaahum Hoodaa; Qaala yaa qawmi ‘budul laaha maa lakum min ilaahin ghairuh;
afalaa tattaqoon (Al –A ‘raf:65)

Qaalal mala ullazeena kafaroo min qawmihee innaa lanaraaka fee safaahatinw wainnaa lannad –
hunnuka mInnal kaazibeen (Al –A ‘raf:66)

To the –Ad people, (We sent) Hud, one of their
(own) brethren: He said: O my people! worship Allah.
ye have no other Allah but Him will ye not fear
((Allah))?” (Al A ‘raf:65)

The leaders of the Unbelievers among his people
said: “Ah! we see thou art an imbecile!” and “We think
thou art a liar!” (Al A ‘raf:66)

The prophet “Hud” invited his nation to worship Allah after he had come up with signs, but his nation, mainly the leaders, started giving excuses to disbelieve him as the leaders of unbelievers dislike change. The verb “Lanaraaka” “see” is commonly used to precede “Dhanna” in such verses. The verb “Lanaraaka” initiates a ready – made excuse to reject the prophet invitation. “Dhanna” is considered a link tying the excuse with the conclusion. However, the conclusion reached upon has no foundation but a route to accuse the prophet of being a liar. In connection with the accusation, “Lanaraaka”, the sense verb standing for an eye – sight action and making a conclusion after deep thinking, is contradicting with the verb “Dhanna” that hints to doubt. The contradiction reveals some instability in the unbelievers’ atmosphere concerning the accusation made and the conclusion reached at. Accordingly, “Dhanna” in “lannadhunnuka” delivers a meaning of “Evasion” to reflect the instability referred to in the unbelievers’ attitude and behaviour. The Glorious Quran tries to show evasion signs of meaning in using the word “akhaahum { }their brother” and the pronoun “heee” “his” in “qawmiheee” “his people”, which in turn, reveal the relation between the two entities. One must know who his brother is. The unbelievers know who the prophet is and what his behaviour looks like. The morals the prophet has are tested and monitored; therefore, telling lies

is not a logical accusation but an excuses to make an evasive deviation to reject faith in Allah . The description of “mala ullazeenakafaroo” “the leaders of the unbelievers” backs up the pragmatic meaning discussed as it shows the absence of faith in the prophet’s people side. “Mala”, which refers to “leaders”, stands for the people who control the nation and are always rich and arrogant confronting all tries to correct the route of the nation . The arrogance and power of this group paves the way to make excuses to disbelieve and fight the prophet reformation .

Raining with too many drops of meaning, “Dhanna” gets wet with a drop of “Apprehension” to water conjuncture . One feels apprehensive in variable situations , but danger would be the most influential factor motivating humans to hold their breath . Apprehension is a gradable feeling in that it can reach its climax mixed with renunciation or it can be weak as the hope has a good chance to win . The verses microscoped go in all apprehension reefs and discuss the context helping “Dhanna” to cover the meaning referred to :

{وَإِذْ نَفَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ}

[الأعراف: ١٧١]

Waiz nataqnal jabala fawqahum kaannahoo dhullatunw wa dhannoooo annahoo waaqi’um bi – him khuzoo maaa aataInnaakum biquwwatinw wa zkuroo maa feehi la’allakum tattaqoon (Al A’raf: 171)

When We shook the Mount over them , as if it had
been a canopy , and they thought it was going to fall
on them (We said): “Hold firmly to what We
have given you , and bring (ever) to remembrance
what is therein; perchance ye may fear Allah.” (Al A’raf: 171)

The meaning of apprehension is accomplished in beginning the verse with a terrifying scene . The mount is shaken over the Children of Israel as a threatening sign to put “Dhanna” in a route expressing fear . The Children of Israel hold their breath thinking the mount is going to fall and destroy them all . The verb “Nataqna” “Shook”, along with the verb “waaqi’um” “fall”, participates in delivering an impicture of fear and suspense . Moreover , the danger controlling the Children of

Israel all in all would be the implied meaning inferred using “dhullatun” “Canopy”, i.e., they have been surrounded that the punishment is imminent. As a threat with an aim to reach, the Children of Israel must follow all what Allah instructed in advance in the Old Testimony. Another sign for the “apprehension” would be the clarification of all this action goal at the end of the verse above. The Glorious Quran uses “la'allakumtattaqoon” “you may fear Allah” to construct all the verse on the reality behind shaking the mount. “Fearing Allah” is the key phrase digesting the meaning inferred and discussed earlier. Back to “Dhanna”, the doubt gets in, although the mount is shaking and surrounding them as an imminent punishment. Using “Dhanna” in such conflict mixes between a feeling of apprehension that the mount may fall and another of desire to gain Allah's forgiveness.

“Dhanna” train moves on through multi routes to arrive at the conjuncture motivated by “Ignorance” destination. The verses tackling this inferred meaning always accompany words referring to lack of knowledge concerning those who do not believe and doubt in the Oneness of Allah:

{وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ} [البقرة: ٧٨]

Wa minhum ummiyyoona laa ya'lamoonaal kitaaba illaaa amaaniyya wa in hum illaa yadhunnoon
(Al-Baqarah: 78)

And there are among them illiterates, who know
not the Book, but (see therein their own) desires, and
they do nothing but conjecture. (Al Baqara:78)

The verb “Yadhunnoon”, in an imperfect form, goes with ignorance in assistance of a text full of words inspiring the readers to establish a good foundation for such inference. First of all, the Glorious Quran shows the description of the people referred to in the verse as “ummiyyoona” “illiterates”. Hence, “illiterates” would not refer to those who do not read and write but to those who do not understand what they are told and instructed. Therefore, the combination “laa ya'lamoonaal kitaaba” “do not know the Book” supports the idea of illiteracy in acquiring the target information as the glorious Quran mentions nothing concerning the illiteracy of reading and writing. Ignorance, that “Yadhunnoon” pragmatically stands for, would be the mind illiteracy in adopting wrong ideas to mislead the community and direct them in a dark and wrong route.

“Dhanna” and making conjuncture are very interrelated in many verses. Some conjunctures are close to certainty especially those verses narrating the believers hope to meet Allah after death. Although it is a fact and mandatory to accomplish such a belief, the Glorious Quran uses “Dhanna” rather than a certainty verb as “Alima” «علم» to comment on this belief. The Glorious Quran has not used “Dhanna” at all with Allah as a subject for His full knowledge concerning the past, present and future events. On the contrary, a human, having no remote view; designed with short memory; lacking knowledge concerning the unseen world, always feels suspicious and skeptic. Meeting Allah is one of the topics humans think deeply in. Death is described as “Yaqeen” “certainty”:

{وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ} [الحجر: ٩٩]

Wa 'bud Rabbaka hatta yaatiyakal yaqeen (Al-Hijr:99)

And serve thy Lord until there come unto thee the

Hour that is Certain (Al-Hijr:99)

Meeting Allah presents a challenge for human minds in which “Alima” “Knew” would not give a clear picture of. The use of “Alima” the certainty verb expresses a good knowledge constructed on information given to certain humans rather than all to make sure of meeting Allah after death. Allah sent His prophets with signs to all humans to guide them to the right path. The human has a responsibility to think deeply in these signs and make deductions. Justice is very critical in dealing with humans and resembles a call from Allah that He does not violate at all. Accordingly, the following verses would clarify the use of “Dhanna” in such situations:

{وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ} [البقرة: ٤٥]

{الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ} [البقرة: ٤٦]

Wa sta'eenoo bissabri was Salaah; wa innahaa lakabeeratun illaa alal khaashi'een (Al-Baqarah: 45)

Allazeena yadhunnoona annahum mulaaqoo Rabbihiim wa annahum ilaihi raaji'oon (Al-Baqarah: 46)

Nay, seek ((Allah)–s) help with patient

perseverance and prayer: It is indeed hard,

except to those who bring a lowly spirit, – (Al – Baqarah : 45)

Who bear in mind the certainty that they are to meet

their Lord, and that they are to return to Him . (Al – Baqarah : 46)

“Dhanna ”, the doubt verb , fits a situation relying on a personal challenge . As earlier mentioned , meeting Allah is a challenge for humans to believe in although they all should . The unseen world embodies this challenge that not all humans believe in . “Dhanna ” would flavour the verse that these humans who believe in meeting Allah after death win the challenge in making this conclusion and of course they will get their prize . Verse 45 begins with a command that not all perform . It is a matter of selection done by some to be patient and perseverant . Again the challenge is present in performing Allah ’s command to get the a result in verse 46 which is the belief in meeting Allah . Al – Baqarah surah sheds the light on this challenge in another verse in which some of Children of Israel accept the challenge and select the right path whereas some fail :

{ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئْتَهُ كَثِيرَةٌ يَّا ذَنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ } [البقرة: ٢٤٩]

Falammaa fasala Taalootu biljunoodi Qaala inna allaaha mubtaleekum bInnaharin faman shariba minhu falaisha minnee wamallam yat'amhu fa innahoo minneee illaa man ightarafa ghurfatam bi – yadih; fashariboo minhu illaa qaleelam minhum; falammaa jaawazahoo huwa wallazeenaa amanoo ma'ahoo qaaloo laa taaqata lanal yawma bi Jaaloota wa junoodih; qaalal lazeena yazunnoona anna – hum mulaaqul alahi kam min fi'atin qaleelatin ghalabat fi'atan kaseeratam biiznil alaah; wa allaahu ma'as saabireen (Al – Baqarah : 249)

When Talut set forth with the armies , he said :

“(Allah) will test you at the stream : if any drinks of its

water , He goes not with my army : Only those who

taste not of it go with me : A mere sip out of the hand

is excused . ” but they all drank of it , except a few .

When they crossed the river, – He and the faithful ones
with him, they said: “This day We cannot cope
with Goliath and his forces.” but those who were
convinced that they must meet Allah, said: “How oft,
by Allah’s will, Hath a small force vanquished a big
one? Allah is with those who steadfastly persevere.” (Al – Baqarah: 249)

Talut commanded his troops to avoid drinking from a river, few of them obeyed and the majority drank to fail in the test. To fail in a simple test for a short time makes one not ready for a greater test. Those who fail in the river test no doubt fail again in the fighting test and later in believing in meeting Allah test. The verse is full of challenges that need patience and self training. Therefore, verse 45 calls for adopting patience as a strategy in winning challenges and verse 249 comes out with the prize “Wallaahuma’assaabireen” “the patient gets Allah’s accompany”.

Conjunctures lead to right expectation in some situations as the just mentioned verses, but in others one could be mistaken. “Dhanna” serves in contexts showing a defect in the walls of the belief architecture. Hence, the return to Allah is the core some creatures doubt in using “Dhanna” aided by particles of negation especially “Lan” «لن». The verses hunting the meaning of a mistaken conjunction are similar in a bit with those discussed before hinting to recklessness as they both doubt the power of Allah. However, the current ones do not end with a punishment as the earlier; they end with a real apology for the side of the mistaken or the Glorious Quran comes with another verse to pre – suppose the existence of an apology. Jinns, before listening to the Glorious Quran recital, doubted their return to Allah as many people believe:

{وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا} [الجن: ٧]

Wa anahum dhannoo kama Dhannantum allai yabasalaahu ahada (Al Jinn: 7)

And they (came to) think as ye thought, that Allah
would not raise up any one (to Judgment). (Al Jinn: 7)

With a wrong conjuncture, Jinns, as humans, doubt Allah will raise up all creatures on Judgment day. The use of the perfect form of the verb “Dhanna” as “Dhannoo” and “Dhannantum” reflects an

impicture of feeling wrong. Besides, it hints to the speakers' contradicting viewpoint to doubting raising up and meeting Allah that day. The speakers are not convinced with what Jinns and humans believe in. The Jinns who listened to the recital of the Glorious Quran desire in clearing themselves of what their nation believes in.

Jonah continues a wrong conjuncture as he is discouraged failing in his mission to convince Assyrians in Nineveh. Rather than keeping on inviting his people to worship Allah, he ran away thinking punishment might fall only on Nineveh:

{وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ} [الأنبياء: ٨٧]

Wa Zan Nooni izzahaba mughaadiban fadhaanna allan naqdira 'alaihi fanaadaa fiz zulumaati al – laaa ilaaha illaaa Anta Subhaanaka innnee kuntu mInnaz zaalimeen (Al –Anbiya: 87)

And remember Dhu al Nun, when he departed
in wrath: He imagined that We had no power over
him! But he cried through the depths of darkness,
“There is no Allah but thou: glory to thee: I was indeed
wrong!” (Al Anbiya: 87)

The Glorious Quran opens this verse with one of Jonah famous names “Dhu al Nun” “the man of the fish or the whale” to refer to his story. Rather than narrating the whole story, the Glorious Quran mentions this reference to cover the story totally as the reader flashes back the information needed the moment this reference attracts his memory engine to work. This prophet, after failing at – tracting his nation to believe in Allah, was entirely angry and upset and decided to leave his people. The Glorious Quran describes his departure in “zahabamughaadiban” “he left angrily” to show his suffering moments and psychological status. The way he left, with anger, caused that wrong conjuncture “fazaanna”. A man with anger cannot come with fruitful decisions and deep thinking. The “fa” «فاء» that precedes “Dhanna” in the verse is a particle of a cause clause reflecting that “Dhanna” is the result of an angrily made thinking. Allah punished his prophet to be swallowed by a whale as he left on a ship. The verse does not mention this information as the reference “Dhu al Nun” covers

it. In the whale body , night time and the sea darkness , referred to as “zulumaati” “depths of darkness”, Jonah apologized sincerely for his mistake with a famous supplication “allaaa ilaaha illaaa Anta Subhaanaka innee kuntu minnaz zaalimeen” “there is no Allah but you (Allah) I was wrong”. For this supplication, Allah forgave his prophet’s mistake who came back to his nation to prosper his mission finding them feeling sorry for what they did; the whole nation believed in Allah.

Conclusions

For the verb “Dhanna”, the underassessment of the powers is the italicized title for its use. “Dhanna” constructs its architecture on conjunctures that come to be wrong in almost the major verses. The study notices some reasons behind this underassessment. Arrogance, as a reason, links more than one situation “Dhanna” fits in. Arrogance feeds the feeling of recklessness and its relation to underassessment of the Creator power and His control on the nature tools. The verses tackling this situation are full of struggle in reference to the words used. Even the pronouns used show that struggle between two powers, the Creator power and the creature one; therefore, punishment is always the end of such verses. Arrogance influences strongly in another situation broadcasting an impicture of evasion. The verses, in this concern, link that impicture with telling lies. An unbeliever, to reject what a prophet comes with, justifies his deviation with an accusation. The arrogance train pays ignorance a lift in its way to use “Dhanna” in expressing doubt in the picture of a wrong conjuncture. The verses deliberate the verb “Dhanna” in light of the absence of knowledge. The delivery of wrong conjuncture from the ignorance point of view is served by contextual aids embodied in some combinations shown earlier.

The Glorious Quran manipulates “Dhanna” in situations entailing danger to fit those live in suspense to tell their expectations in facing threat. The expression of doubt through “Dhanna”, in some verses, microscopes their hopes of salvation to end the danger. However, the feeling of renunciation can get through their transparent window panes especially in cases danger is very close and punishment is imminent. The human psyche problems have a portion in “Dhanna” package of meaning. The wrong estimation of some coming events is what “Dhanna” colours the title of conjuncture with to present a psychological problem as a motor moving this wrong expectation forward.

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