

A Semantic Study of Nouns and Verbs Denoting “Happiness” in Jannat Suras in the Glorious Qur’aan

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Abstract

This study aims at conducting a linguistically semantic study of some parts of speech, namely, nouns and verbs, in an attempt to explore their connotations in terms of "happiness".

Nouns and verbs are studied in the Suras of the Holy Qur'an where "heaven" (الجنة) is suggested to be the background. "Heaven" has many names in the Holy Qur'an such as "Dar Assalam" (دَارُ السَّلَامِ) "Dar Al-Muqama" (دَارُ الْمُقَامَةِ) "Dar Al-Khulid" (دَارُ الْخُلْدِ). Thus, the concept of "happiness" is explored semantically in the form of focusing on abstract and concrete nouns on one hand, and on stative and dynamic verbs, on the other. These are explored in the Suras depicting happiness on earth and in heaven.

It is suggested that feelings of contentment is partially achieved in the materialistic world on Earth whereas ultimate happiness is suggested to be achieved in heaven in the afterlife.

Key Words: happiness in English language, happiness in Arabic language, stative verbs, dynamic verbs, abstract nouns, concrete nouns, Holy Quran.

1. Definitions of Happiness

Happiness is an emotion in which one experiences feelings of contentment and satisfaction and achieves bliss and intense over joy. People are happy when they are "in control", that is when they feel competent to satisfy their needs and reach their goals (Heylighen, 1992:40).

For Zimbardo and Weber (1997: 372-373) happiness is an enduring, positive emotional state that includes satisfaction with one's life and self as well as active pleasure and accomplishment. Factors, such as income, age, parenthood, intelligence, and attractiveness are largely uncorrelated with happiness. For them, the only factors that are good predicators of happiness are love, marriage, work satisfaction, and personality. However, the Glorious Qur'an maintains that happiness is achieved by religious faith: by believing in God and following His laws.

قَلِيلٌ أَوْ كَثِيرٌ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَدَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَسُحُورٌ مُطَهَّرَةٌ وَرُضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {
(آل عمران: 15)

It is, thus, suggested that human beings cannot get all that makes them happy, unless Al-Mighty God is pleased with them: He rewards and promises them ultimate happiness only in "al-Jannat". This is syntactically and semantically clear when one examines verbs and nouns portraying both spiritual and sensual happiness.

2. The Terminology of Happiness in Arabic and English

2.1. The Terminology of Happiness in Arabic

The term "As-Sa'aada" (السَّعَادَة) is derived from the verb "Sa'uda" (سَعِدَ), and "As'aada" (أَسْعَدَ); its derivatives are "As-Su'uud" (السُّعُود), "As-Su'uuda" (السُّعُودَة), "As-Sa'aad" (السَّعْدُ). The word "As-sa'aad" (السَّعْدُ), in Ibin's Mandhur's *Arab Tongue* (1993: 20) means "Al-yumn", and "Al-Su'uuda" means "Al-Nuhusa" (الدُّعُوسَة). Thus, "As-Sa'aada" is the contrast of "As-Shaqaa" (الشَّقَاوَة). "As-Su'uud" (السُّعُود) refers to the planets. "Al-s'aad" (الإِسْعَاد) means "Al-Maa'wna" (المُعُونَة); i.e. (support). "Al-Yumn" (الْيُمْنُ) is the critical condition for "As-Sa'aada".

Thus, the general import refers to the fact that "As-Sa'aada" is the opposite of "As-Shaqaa" (الشدقاء), "Al-Nahs" (الشدس), and "Al-Bu's" (البؤس); it means (البركة), (النماء), (اليمن), (الإرتواء), and (الإشدباع). Thus, it correlates with help, work and cooperation. All these concepts are moral and they come close to philosophical concepts like welfare, virtue, mind, etc.

2.2. The Terminology of Happiness in English

In 1340 "lucky" from hap "chance, fortune" sense of "very glad" first recorded in 1390c. old English "eading" (from "wealth, riches") and "gesaling", which has become "silly". From Greek to Irish, a great majority of the European words for "happy" at first meant "lucky". An exception is Welsh, where the word used first meant "wise" (Online Etymology Dictionary, Harper: 2013).

The word "happiness" has undergone changes with the passage of time. These changes can be summarized as follows: happiness= luck (Homeric), happiness= virtue (classical), happiness= heaven (medieval), happiness= a warm puppy (contemporary). In old times, happiness was deemed a transcendent, almost godlike state, attainable only by the few. Today, the concept has become democratized, not to say vulgarized: it is more about feeling good than being good. The concept of "silly" has changed; its earlier form "seely" once meant "happy, blissful, fortunate, lucky, well-omened, auspicious" or "spiritually blessed by God", then "innocent, harmless", then "deserving of pity, compassion, or sympathy", "helpless", defenceless, "weak, feeble, frail, insignificant", and finally the modern "lacking in judgment, or common sense". Thus, the semantic space once occupied by other words like "lucky" or "harmless" while "silly" has gone to occupy a different one (Rainer, 1980: 308).

3. Happiness and Religion

Many religions and philosophers focus on happiness and advise us to seek out happiness in everyday life. For example:

Happiness comes to the person who lives a life of intellectual contemplation; so thought philosophers in ancient Greece. Epicurean and Stoic philosophers similarly proposed 'happy wisdom'. Aristotle thought of happiness as the highest good, equating happiness with virtue. 'There's no fool who is happy, and no wise man who is not,' the Roman philosopher Cicero reiterated (Myers and Diener, 1995: 18-19).

Augustine accepted the basic tenet of the ancients' ethical theory: we should aim our behavior toward achievement of happiness, the only universal desire. Aquinas concurred with Aristotle and Augustine by declaring happiness the basic human pursuit, agreeing that it has to do with intelligent reflection. Its highest form derives from the highest use of the intellect, namely, thinking about spiritual matters and, in particular, about God (Ibid).

Theologians and artists of the Renaissance believed in happiness and pleasure as the aims for life, particularly for the Christian life. Virtue forms only one route to happiness; happiness supersedes virtue (Ibid).

Reformation Protestant focused on justification by grace through faith. To their eyes, the Bible presents a picture of a gracious and loving deity who desires everyone's happiness. Happiness thus arises from God; through God's grace, we could share what God offers, a positive loving action (Ibid).

Contemporary spiritual leader Robert Schuller writes about *The Be Happy Attitudes: Eight Positive Attitudes that Can Transform Your Life*. Along with charismatic and Pentecostal tendencies in the spiritual traditions of the contemporary world, such books and movements assume that religion intends for happiness. Happiness is nearness to God. These beliefs work. Highly religious people declare themselves very happy at twice the rate of those with the lowest spiritual commitment, according to a Gallup survey. Another study of 166,600 people in 14 countries demonstrates that happiness and satisfaction with life increase with frequency of attendance at worship services. 'A religious life does lead to greater happiness here and now (Myers and Diener, 1996: 54-56).

Several spiritual traditions and churches also emphasize the promise of happiness to come in the afterlife. For example:

In Christian orthodoxy, happiness lies elsewhere, a place of original bliss and innocence (the Garden of Eden) or of future joy (the Promised Land where we will find happiness and complete satisfaction, or Heaven, our eternal and happy home where we will see God face-to-face). 'Heaven is destination and reward', writes David van Biema, 'succor and relief from earthly trials'.

Jeffrey Russell adds: '[Heaven] is an endless dynamic of joy' (van Biema, 1977: 70-75).

Thus, there is a heaven, i.e. **God** will bestow **happiness** and the richest gifts on all those who depart this life free from **original sin** and personal mortal **sin** and who are, consequently, in the state of **justice** and friendship with **God**.

Heaven presupposes a **condition** of perfect **happiness**, in which every wish of the heart finds adequate satisfaction. God, in his infinite justice and holiness, gives virtue its due reward. But, as experience teaches, the virtuous do not obtain a sufficient reward here; hence they will be recompensed hereafter, and the reward must be everlasting, since the soul is immortal. Nor can it be supposed that the soul in the next life must merit its continuance in happiness by a continued series of combats; for this would be repugnant to all the tendencies and desires of human nature (Ibid).

Islam views the paradise of afterlife in heaven as a garden of pleasure where the righteous enjoy the highest of spiritual and sensual happiness. Happiness Jannat (Paradise, Heaven) is called by eight names in the Holy Qur'an: Jannattu al-Khuld, Darul as-Salam, Darul al-Qarar, Jannattu al-'adn, Jannattu al-Ma'wa, Jannattu an-Na'im, Illiyin, and Jannattu al-Firdaus. Jannat is the Arabic word for 'garden'. They have been translated into English as: paradise, a garden on high, a home that will last, garden of eternity, garden of everlasting bliss, gardens of delight, home of peace, home of the righteous, etc.

1. Hinduism also advocates removing ourselves from the world of pleasure. Hindu scriptures define spiritually mature people as those who abandon desires, lose their appetite for joys, and withdraw from their senses. The *Bhagavad Gita* depicts the ideal person as one of discipline, one who acts without worrying about the results of the action, unaffected by praise or rebuke. Actions in prior lives influence the situation of the next life and decide the degree of happiness or unhappiness between lives in the hereafter.
2. The Buddha preached life as suffering. If we observe his teachings (for instance, if we practice the virtues of sympathy, compassion, joy, and equanimity) and accept the intrinsic sorrow of life, we will experience happiness in our future life (Ibid).
3. Plato occupies a compromise position in the battle between happiness in this life and the life to come. In the *Republic*, Socrates describes those people at peace with themselves as being in perfect balance between the three elements- desire, passion, and reason- a condition attainable in this life. However, the *Phaedo* indicates that true philosophers attain utmost joy only when they retract from the senses and carnal distractions. Philosophers genuinely experience their final goal-purity of wisdom-only upon fully quitting the body (Begley, 1996: 78-80).

God loves us and, as a result, desires above all else for us our happiness. Perfect, unending happiness awaits us in the life to come, plus (some traditions teach) we can experience partial happiness in the here and now. We need to behave in certain ways, however, to receive this; our happiness reflects our morality. Though it may take different forms (detachment from worldly pursuits and desires, generosity, hard work, intellectual speculation, prayer and inner contemplation, universal friendliness), the message remains the same: living virtuously in the here and now cashes out in terms of our present and future happiness (Ibid).

4. Nouns

Having made a survey of concrete and abstract nouns in the relevant of Suras of the Glorious Qura'an, the researcher has found that the numbers of these are more in the Suras containing the description of Jannat in heaven than in those containing the description of Jannat on Earth.

The total number of the nouns in both cases is one hundred and ninety three. The total number of concrete and abstract nouns in the Suras containing the description of Jannat on Earth is forty nine. Thus, they constitute 25.38% of the total corpus. The number of concrete and abstract nouns in Suras containing the description of Jannat in Heaven is one hundred and forty-four. Thus, constituting 74.62%. The distribution of concrete and abstract nouns over corpus is shown in figure 1. The distribution of concrete and abstract nouns in the Suras mentioning Jannat in Heaven over corpus is shown in table 1. The distribution of abstract and concrete nouns (in the Suras mentioning Jannat on Earth is shown in table 2.

In the Suras mentioning Jannat on Earth, there are forty-four abstract and concrete nouns. They constitute 89.79% of the whole number of nouns (forty nine abstract and concrete nouns (see appendix II). In the same Suras, there are five abstract nouns. They constitute 10.21% of the whole number (see appendix II).

In the Suras mentioning Jannat in Heaven, there are sixty-six concrete nouns constituting 45.84% of the whole number of nouns (one hundred and forty-four abstract and concrete nouns). In the same Suras, there are seventy-eight abstract nouns. They constitute 54.16% of the whole number.

From this analysis, the following inferences may be drawn:

1. Concrete nouns expressing happiness in the Suras mentioning Jannat in Heaven are more than those found in the Suras mentioning Jannat on Earth. Thus, physical happiness is found both on Earth and in Heaven. Yet, physical happiness is suggested to be more in heaven than on Earth.
2. Abstract nouns expressing happiness in the Suras mentioning Jannat on Earth are more than those found in the Suras mentioning Jannat on Earth. So, spiritual happiness shows more in Heaven than on Earth.
3. Over the whole corpus, the total average of the number of concrete and abstract nouns expressing happiness in the Suras mentioning Jannat on earth is 25.39%. Similarly, the total average of the number of concrete and abstract nouns expressing happiness in the Suras mentioning Jannat in Heaven is 74.61%. This shows that rate, quarter, of happiness is found on Earth, but that rate of three quarters is found in Heaven.

From the semantic side, concrete nouns expressing happiness on Earth refer to the availability of these things to humans: eating, plants, drinking, place of residence, money, and children. Concrete nouns expressing happiness in Heaven refer to the availability of these things to husbands, shade, types of place of residence, Hur'ein (large-eyed girls) (جُورٌ عَيْنٌ) type of clothing, place of sitting, drinking, hearing, eating, service and feelings.

5. Verbs

Most verbs found here are used in the present tense. Present tense is used seventy-two times to portray the events of happy actions revealed cinematically before the readers' eyes. This is called fictional present (Quirk, et al., 1985: 183). The dramatic descriptive dynamic verb "flow" (جُرِيَ) occurs thirty times in the description of the Suras mentioning Jannat in Heaven:

(Al-'Imran:15), (Al-'Imran: 136), (Al-'Imran: 195), (Al-'Imran: 198), (Al-'Imran: 122), (An-Nisa': 14), (An-Nisa': 57), (Al-Maidah: 12), (Al-Maidah: 85), (Al-Maidah: 119), (At-Taubah: 72), (Yunus: 9), (An-Nahl: 31), (Ibrahim: 23), (Al-Kahf: 31), (Ta-ha: 76), (Al-Hajj: 14), (Al-Hajj: 23), (Al-Furqan: 10), (Al-'Ankabut: 58), (Muhammad: 12), (Al-Fath: 5), (Al-Fath: 17), (Al-Hadid: 12), (Al-Mujadilah: 22), (As-Saff: 12), (At-Taghabun: 9), (At-Talaq: 11), (Al-Buruj: 11), and (Al-Bayyinah: 8).

Other dynamic verbs portraying physical happiness here are given in future tense expressing six indirect speech act of promise:

"Admit them into" (لَا دُخْلَنَا هُمْ) (Al-'Imran: 195), "will be admitted to" (يُدْخِلُهُ) (Al-Nisa': 13), "we shall admit them" (سَنُدْخِلُهُمْ) (An-Nisa': 57: 122), "I will admit you" (لَا دُخْلَنَا كُمْ) (Al-Maidah: 12), "and admitted them" (لَا دُخْلَنَا هُمْ) (Al-Maidah: 65), "we shall surely give" (نُدْيُونَهُمْ) (Al-'ankabut: 58).

Only three dynamic verbs occur in the past tense are found:

"prepared for" (وَدِدَتْ) (Al-'Imran: 133), "will be brought near" (أَشْرُفَتْ) (Ash-Shu'ra': 90), and (Qaf: 31).

God portrays how Jannat is prepared in advance for the righteous.

Seven dynamic verbs illustrate God's invitation for the righteous to enjoy entering Jannat:

"Dwell you" (سُكِّنْ) (Al-Baqarah: 35), "eat" (كُلْ) (Al-Baqarah: 35), "and march forth in the way" (بَارِعُوا) (Al-'Imran: 133), "enter you" (دَخَلُوا) (Al-Hijr: 46) (Qaf: 34), "come back to" (رَجِعِي) (Al-Fajir: 28), "race with one another-in hasting" (بَارِعُوا) (Al-Hadid: 21).

Some other dramatic descriptive dynamic verbs are found. They are nineteen:

"they will be adorned with" (يُحَلُونَ) (Al-Khaf: 31), (Fatir:33), "they will wear" (يَلْبَسُونَ) (Al-Kahf:33), "will they enter" (يَدْخُلُونَهَا) (Fatir: 33), "dressed in" (يَلْبَسُونَ) (Ad-Dukhan: 53), "marry them" (يُزَوِّجُهُمْ) (Ad-Dukhan:54), "admit them" (يُدْخِلُهُمْ) (Muhammad: 6), "admit those" (يُدْخِلِ الَّذِينَ) (Muhammad: 12), "marry them" (يُزَوِّجُهُمْ) (At-Tur: 20), "provide them with" (أَمْدَدْنَاهُمْ) ((At-tur: 22), "they shall pass from hand to hand" (يَتَنَازَعُونَ) (At-Tur: 23), "they will go round" (يَطُوفُ) (At-Tur: 24), "admit you" (يُدْخِلْكُمْ) (As-Saff:12), "shall drink" (يَشْرَبُونَ) (Al-Insan:5), "will drink" (يَشْرَبُ) (Al-Insan:6), "drink" (يُسْقُونَ) (Al-Insan:17), "adorned with" (حَلُو) (Al-Insan:21), "round them will serve" (يَطُوفُ) (Al-Insan: 19).

Spiritual happiness, portrayed in the Suras mentioning al-Jannat in Heaven, is revealed through the use of sixty-eight stative verbs:

"how excellent is" (يَوْمَ) (Al-Imran: 136); "will expiate them" (يَكْفِرَنَ) (Al-Imran:195), (Al-Ma'ideh: 12); "pleased with" (يَرْضَى) (Al-Ma'idah: 119); "they (pleased) with" (رَضُوا) (Al-Ma'idah:119); "gives" (يُؤْتِيهِمْ) (At-Taubah:2); "has promised" (وَعَدَ) (At-Taubah: 72); "rejoice" (فَاسِدْتَبَشَّرُوا) (Al-Taubah:111); "guide them" (يَهْدِيهِمْ) (Yunus:9); "are blessed" (يُسَبِّحُونَ) (Hud: 108); "excellent indeed" (بُرُءِ) (Ar-Ra'd:24); "shall remove" (زَعَنَ) (Al-Hijr-47); "no...shall touch them" (لَا يَمَسُّهُمْ) (Al-Hijr: 48); "to be lost" (لَا تُضَيِّعُ) (Al-Kahf:31); "what an excellent" (حَسْبُنَا) (Al-Kahf: 31); "no desire will they" (لَا يَبْغُونَ) (Al-Kahf:108); "has promised" (وَعَدَ) (Maryam: 61); "shall give as an inheritance" (يُورِثُ) (Maryam:63); "will never be hungry" (لَا تَجُوعُ) (Ta-ha:118); "nor naked" (وَلَا تَعْرَى) (Ta-ha:118); "will suffer not" (لَا تَضْمَأُ) (Ta-ha:119); "nor from the sun's heat" (وَلَا تَضْحَى) (Ta-ha:119); "chose him" (جَتَبَاهُ) (Ta-ha:122); "turned to him with forgiveness" (فَرَّغَ عَلَيْهِ) (Ta-ha:122); "gave him guidance" (وَهَدَى) (Ta-ha:122); "shall inherit" (يَرِثُونَ) (Al-Mu'minin:11); "will assign you" (يَجْعَلُ لَكَ) (Al-Furqan:10); "is promised to" (وَعَدَ) (Al-Furqan:15); "and make me" (اجْعَلْنِي) (Ash-Shu'ara:85); "disgrace me not" (وَلَا تُخْزِنِي) (Ash-Shu'ara: 87); "excellent is" (يَوْمَ) (Al-Ankabut: 58); "and they will say: all the praises and thanks are to Allah" ((Fatir:34); "has removed from us (all) grief" (أَذْهَبَ عَنَا الْحَزْنَ) (Fatir:34); "has lodged us" (أَحْلَنَا) (Fatir:35); "where toil will touch us not nor weariness will touch us" (لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ) (Fatir:35); "what you are promised" (مَا تُوْعَدُونَ) (Sad:53); "shall have whatsoever they desire" (لَهُمْ مَا يَشَاؤُونَ) (Ash-Shura:22); "gives glad tidings" (يُبَشِّرُ) (Ash-Shura:23); "nor, shall you grieve" (وَلَا أَنْتُمْ تَحْزَنُونَ) (Az-Zukhruf:68); "in happiness" (تَحِيْرُونَ) (Az-Zukhruf:70); "have been made to inherit" (أُورِثْتُمُوهَا) (Az-Zukhruf:72); "they will call therein for" (يُدْعُونَ) (Ad-Dukhan:55); "they will never taste" (لَا يَذُوقُونَ) (Ad-Dukhan:56); "nor shall they grieve" (وَلَا يَحْزَنُونَ) (Al-Ahqaf:13); "we shall accept" (نَقْبَلُ) (Al-Ahqaf:16); "overlook" (نَتَجَاوَزُ) (Al-Ahqaf:16); "they have been promised" (كَانُوا يُوعَدُونَ) (Al-Ahqaf:16); "he has made known" (وَرَفَعْنَا) (Muhammad: 6); "have been promised" (وَعَدَ) (Muhammad:15); "sent down" (زُلَّ) (Al-Fath:4); "they may grow more" (لَيَزِيدَنَّ) (Al-Fath:4); "he may expiate from them" (لَيُكَفِّرَنَّ عَنْهُمْ) (Al-Fath:5); "you were promised" (تُوعَدُونَ) (Qaf:32); "all that they desire" (يَشَاؤُونَ) (Qaf:35); "they will get neither any aching of the head, nor any intoxication" (لَا يَصْذَعُونَ وَلَا يَنْزَفُونَ) (Al-Waqi'ah:19); "no laghw (less talk) will they hear" (لَا يَسْمَعُونَ) (Al-Waqi'ah:25); "is pleased with" (رَضَى) (Al-Mujadilah:22); "will forgive you your sins" (يَغْفِرُ لَكُمْ) (As-Saff:12); "you love" (تُحِبُّونَهَا) (As-Saff:13); "give glad tidings" (بَشِّرِ الْمُؤْمِنِينَ) (As-Saff:13); "will expiate from him" (يُكَفِّرُ عَنْهُ) (At-Taghbun:9); "an excellent provision" (لِحَسَنَ اللَّهِ) (At-Talaq:11); "they will see there neither" (لَا يَرَوْنَ) (Al-Insan:13), "and when you look there" (ذَا رَأَيْتَ) (Al-Insan:20); "no lies shall they hear" (لَا يَسْمَعُونَ فِيهَا الْغَوَا) (Al-Naba':35); "they shall neither hear" (Al-Ghashiyah: 11); "peace be upon you" (طِبْتُمْ) (Az-Zumar:73).

In the Suras mentioning Jannat on Earth, six dynamic verbs expressing physical happiness are found:

"eat" (كَلُوا) (Al-An'am:141); "watered with" (يَسْقَى) (Ar-Ra'ad:4); "gush forth" (فَتَفَجَّرَ) (Al-Isra':91); "had surrounded both" (حَفَّتْهَا) (Al-Kahf:32); "gush forth" (فَجَّرْنَا) (Al-Kahf:33).

In the same context, two stative verbs expressing spiritual happiness are obtained. Thus, dynamic verbs expressing physical happiness in the Suras mentioning Jannat in Heaven constitute 48.87% of the whole one hundred thirty three verbs; stative verbs expressing spiritual happiness 51.127%.

The average of dynamic verbs expressing physical happiness in the Suras mentioning Jannat on Earth is 75% while the average of stative verbs expressing spiritual happiness is 25%.

Table 3 illustrates the occurrence of the dynamic and stative verbs in the Suras mentioning Jannat in Heaven and on earth. Thus, it can be seen that the sense of non-physical spiritual happiness, expressed by the stative verbs, is more affirmed in the Suras mentioning Jannat in Heaven; whereas the sense of physical happiness on earth expressed by dynamic verbs is more affirmed. This, emphatically, suggests that ultimate spiritual happiness cannot be found except in heaven.

Conclusion

From the discussion already conducted, the following inferences are drawn:

- Present happiness is found partially on Earth in terms of; income, age, parenthood, intelligence, attractiveness, love, marriage, and satisfaction.
- A sense of ultimate future happiness is found in Heaven; God rewards his worshipers with perfect happiness.
- Concrete nouns expressing happiness in the Suras mentioning Jannat in Heaven are more than those found in the Sura mentioning Jannat on Earth. Thus, physical happiness is found both on Earth and Heaven. Yet, physical happiness is found more in Heaven than on Earth.
- Abstract nouns expressing happiness in the Suras mentioning Jannat in Heaven are more than those found in the Suras mentioning Jannat on Earth. So, spiritual happiness is found more in Heaven than on Earth.
- Over the whole corpus, the total average of the number of concrete and abstract nouns expressing happiness in the Suras mentioning Jannat on earth is 25.39%. But, the total average of the number of concrete and abstract nouns expressing happiness in the Suras mentioning Jannat in Heaven is 74.61%. This explains that a quarter rate of happiness is found on Earth; the rate of three quarters is found in Heaven.
- From a semantic viewpoint, concrete nouns expressing happiness on Earth refer to the availability of these things to humans in the form of: eating, plants, drinking, place of residence, money, and children. Concrete nouns expressing happiness in Heaven refer to the availability of these things in the form of: husbands, shade, place of residence, Hur'ain, particular types of clothes, place of repose, drinking, hearings, eating, service, and feelings.
- From a semantic viewpoint, abstract nouns expressing happiness on Earth refers to the availability of reward, final end, and promise. In Heaven, by contrast, happiness is achieved by forgiveness, reward, God's ridhwaan, success, a state of being pleased, promise, truth, gift, salaam, sate of brotherhood, absence of fatigue, peace, rest, joy, victory, delight, nadhrah , great domination (ملكاً كبيراً) (mulkan Kabeeran), and provision.
- Dynamic verbs expressing physical happiness in the Suras mentioning Jannat in Heaven constitute 48.87% of the one hundred thirty-three verbs; stative verbs expressing spiritual happiness constitute 51.13%.
- The average of dynamic verbs expressing physical happiness in the Suras mentioning Jannat on Earth is 75%; stative verbs expressing spiritual happiness is 25%.
- Thus, the sense of non-physical contentment is more affirmed in Heaven whereas on earth the use of dynamic verbs portrays happiness as a matter of physical reality.
- One could end by recommending some further studies that have to be conducted on the topic of adjectives and adverbs that are relevant to the theme of happiness in the Glorious Qura'an.

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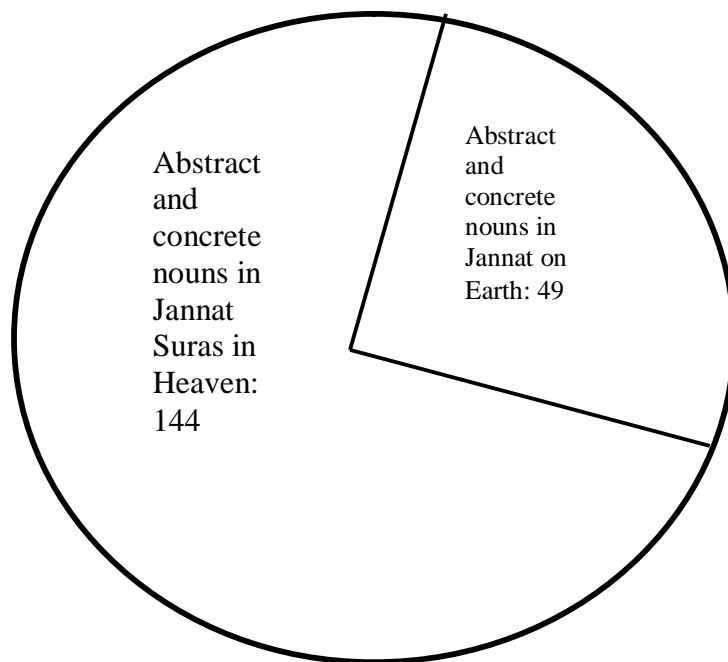


Figure (1)

Table (1): Total Average of Abstract and Concrete Nouns (in the Suras mentioning Jannat in Heaven) over corpus

Number of Abstract and concrete nouns in the whole corpus	Number of abstract and concrete nouns in Suras mentioning Jannat in Heaven	Total average of abstract and concrete nouns over corpus
193	144	74.61

Table (2): The distribution of Abstract and Concrete Nouns (in the Suras mentioning Jannat on Earth) over corps

Number of Abstract and concrete nouns in the whole corps	Number of abstract and concrete nouns in Suras of Jannat on Earth	Total average of abstract and concrete nouns over corps
193	49	25.38

Table (3): Table 3 illustrates the occurrence of the dynamic and stative verbs in the Suras mentioning Jannat in Heaven and on earth.

Subject	Total verbs	The number and average of dynamic verbs expressing physical happiness	The number and average of stative verbs expressing spiritual happiness
Suras mentioning Jannat in Heaven	133	65; 48.87%	68; 51.27%
Suras mentioning Jannat on Earth	8	6; 75%	2; 25%

Appendix (I) Concrete nouns in the Suras mentioning Jannat on Earth

No.	Concrete nouns	Sura's name	Verse number
1	Vegetation	Al-An'am	99
2	Green stalks	=	=
3	Clustered grain	=	=
4	Date-palm	=	=
5	Clusters of date	=	=
6	Gardens of grapes	=	=
7	Olives	=	=
8	Pomegranates	=	=
9	Date-palms	=	141
10	Crops	=	141
11	Olives	=	141
12	Pomegranates	=	141
13	Fruit	=	141
14	Vines	Ar-Ra'd	4
15	Green crops	=	=
16	Date-palms	=	=
17	Two or three from a single stem root	=	=
18	One stem root for every palm	=	=
19	Water	=	=
20	Date-palms	Al-Isra'	=
21	Grapes	=	=
22	Rivers	=	=
23	Grapes	Al-Kahf	32
24	Date-palms	=	39
25	Crops	=	32
26	Produce	=	=
27	River	=	34
No.	Concrete nouns	Sura's name	Verse number
28	wealth	=	34
29	Men	=	34
30	Wealth	=	39
31	Children	=	=
32	Water	Al-Kahf	41
33	Fruits	=	42
34	Date-palms	Ya-sin	34
35	Grapes	=	=
36	Springs of water	=	=
37	Fruit	=	35
38	Springs	Ad-Dukhan	25
39	Crops	=	26
40	Goodly places	=	26
41	Comforts of life	=	27
42	Wealth	Nuh	18
43	Children	=	=
44	Rivers	=	=

Appendix (II) Abstract nouns in the Suras mentioning Jannat on Earth

No.	Abstract nouns	Suras name	Verse number
1	Something better	Al-kahf	40
2	Reward	=	44
3	Final end	=	44
4	Reward	Az-Zumar	74
5	Promise	=	74

Appendix (III): Concrete nouns in Jannat Suras in Heaven

No.	Concrete nouns	Sura's name	Verse number
1	rivers	Al-'Imran	15,136,195,198
2	Azwajun Mutahharatun	=	15
3	Rivers	An-Nisa'	13, 57, 122
4	Azwajun Mutahharatun	=	=
5	Shades	=	57
6	Pleasure	Al-Maidah	65
7	Delights	At-Taubah	21
8	Rivers	=	12, 78, 82, 119
9	Dwell	=	=
10	Rivers	Yunus	9
11	Delight	-	9
12	Eden	Ar-Ra'ad	23
13	Rivers	Ibrahim	25
14	Water-springs	Al-Hijr	45
15	Thornes	=	47
16	Eden	An-Nahl	31
17	Rivers	=	=
18	Eden	Al-Kahf	31
19	Rivers	=	=
20	Bracelets of gold	=	=
21	Green garments	=	=
22	Silk	=	=
23	Thorns	=	=
24	Murtataq	=	=
25	Al-Firdaus	=	107
26	Eden	Maryam	61
27	Eden	Ta-ha	76
28	Rivers	=	=
29	Tree of eternity	=	120
30	Leaves	=	=
31	Rivers	Al-Hajj	14
32	Bracelets of gold and pearls	Al-Hajj	23
33	Garments..of silk	=	=
34	Rivers	=	=
35	Delights	=	=
36	Firdaus	Al-Mu'minun	11
37	Rivers	Al-Furqan	10
38	Palaces	=	=
39	Delight	Ash-Shu'ara	85
40	Lofty dwellings	Al-'Ankabut	58
41	Rivers	=	=
42	Delights	Lugman	8
43	Eden	Fatir	33
44	Bracelets of gold and pearls	=	=

45	Garments ... of silk	=	=
46	Toil (touch us not)	=	35
47	Nor weariness	=	=
48	Pleasant shades	Ya-sin	56
49	Thornes	=	=
50	Fruits	=	=
51	Eden	Sad	50
52	Fruits	=	51
53	Drinks	=	=
54	Eden	Ghafir	8
55	Flowering meadows	Ash-Shura	22
56	Trays of gold	Az-Zukhruf	71
57	Cups	=	=
58	Fruits	=	=
59	Springs	Ad-Dukhan	52
60	Fine silk	=	53
61	Thick silk	=	=
62	Hur (fair females)	=	54
63	Fruits	=	55
64	Rivers	Muhammad	12
65	Rivers of water	=	=
66	Rivers of milk	=	=
67	Rivers of wine	=	=
68	Rivers of clarified honey	=	=
69	Fruit	=	=
70	Springs	Adh-Dhariyat	15
71	Delight	At-Tur	17
72	Thornes	=	20
73	Hur	=	=
74	Fruit	=	22
75	Meat	=	=
76	Cup	=	23
77	Boy-servants	=	24
78	Rivers	Al-Qamar	54
79	Seat of truth	=	55
80	Thornes	Al-Waqi'ah	15
81	Boys	=	17
82	Cups	=	18
83	Jugs	=	=
84	Glass of flowing wine	=	=
85	Fruit	=	=
86	Flesh of fowls	=	21
87	Hur	=	22
88	Thornless lote-trees	=	28
89	Talh	=	29
90	Shade	=	30
100	Water	=	=
101	Fruit	=	=
102	Thornes	Al-Waqi'ah	34
103	Provision	=	90
104	Delights	=	90
105	Rivers	Al-Mujadilah	22
106	Dwellings	As-Saff	12
107	Eden	As-Saff	12
108	Rivers	=	=
109	Rivers	At-Taghabun	=
110	Rivers	At-Talaq	11

111	Rivers	At-Tahrim	8
112	Delight	Al-Qalam	34
113	Fruits in bunches	Al-Haqqah	23
114	Delight	Al-Ma'arij	38
115	Cup of wine	Al-Insan	5
116	Kafur	=	=
117	Spring	=	6
118	Silken garments	=	12
119	Thornes	=	13
120	Neither the excessive heat	=	=
121	Nor excessive bitter cold	=	=
122	Shade	=	14
123	Vessels of silver	=	=
124	Cups of crystal	=	=
125	Cups of wine	=	17
126	Zanjabil	=	=
127	Spring in (salsabil)	=	18
128	Boys of everlasting youth	=	19
129	Delight	=	20
130	Fine green silk	=	21
131	Gold embroidery	=	=
132	Bracelets of silver	=	=
133	A pure drink	=	=
134	Gardens	Al-Naba'	32
135	Vineyards	=	=
136	Young full-breasted maidens	=	33
137	Cup of wine	=	34
138	Rivers	Al-Buruj	11
139	Running spring	Al-Ghashiyah	12
140	Thornes	=	13
141	Cups	=	14
142	Cushions	=	15
143	Rich carpets	=	16

Appendix (IV): abstract nouns in the Suras mentioning Jannat in Heaven

No	Abstract noun	Sura's name	Verse number
1	Ridhwaan	Al-'Imran	15
2	Forgiveness	=	133
3	Reward (is) forgiveness	=	136
4	Reward	=	=
5	A reward	=	195
6	The best of awards	=	=
7	The best	=	198
8	Success	An-Nisa	13
9	Reward	Al-Maidah	85
10	Success	=	119
11	His being pleased	Al-Taubah	21
12	Success	=	72
13	Promise	=	111
14	Truth	=	=
15	A gift	Hud	108
16	Salmon	Ar-Ra'd	24
17	Salam (peace)	Ibrahim	23
18	Brothers	Al-Hijr	47
19	No sense of fatigue	=	48
20	That which is good (نيراً)	An-Nahl	30
21	Good (حسنة)	=	=

22	Righteous deeds	Al-Kahf	30
23	Reward	=	31
24	Murtafaq	=	=
25	Promise	Maryam	61
26	Laghw	=	62
27	Salam	=	=
28	Reward	Ta-ha	76
29	Kingdom (ملك)	=	120
30	The paradise of eternity	Al-Furqan	15
31	The best abode (يراً مستقراً)	Al-Furqan	24
32	The fairest places for repose	=	=
33	A reward (نزاءاً)	=	15
34	Final destination (مصير)	=	=
35	Reward	Al-'Ankabut	58
36	A promise	Lugman	9
37	Gardens (paradise)	As-Sajdah	19
38	(Removed from us) grief	Fatir	34
39	A home that will last forever (دار المقامة)	=	35
40	Toil (will touch us not)	=	=
41	Nor weariness	=	=
42	Salam	Ya-sin	58
43	Success	Ghafir	9
44	Grace (فضل)	Ash-Shura	22
45	Forgiveness	Muhammad	15
46	Days of eternal life	Qaf	34
47	Peace	=	=
48	(free from any laghw)	At-Tur	23
49	Seat of truth	Al-Qammar	55
50	Reward	Al-Waqi'ah	24
51	No laghw	=	25
52	Nor any sinful speech	=	=
53	Salam	=	26
54	Salam	=	=
55	Rest (روح)	=	89
56	Provision (ريحان)	=	=
60	Success	Al-Hadid	12
61	Forgiveness	Al-Hadid	21
62	Success	As-Saff	12
63	Help	=	13
64	Victory	=	=
65	Success	Al-Taghabun	9
66	Light	At-Tahrim	8
67	A life, well pleasing	Al-Haqqah	21
68	Nadhrah (a light of beauty)	Al-Insan	11
69	Joy	Al-Insan	11
70	Delight	=	20
71	Great domination	=	=
72	Reward	=	22
73	Success	Al-Naba'	31
74	No laghw	=	35
75	Nor lying	=	=
76	Reward	=	36
77	Gift	=	36
78	Success	Al-Buruj	11
79	Nor falsehood	Al-Ghashiyah	11