

Episode 45

**The linguistic miraculousness
And grammatical errors Of the
quran**

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The linguistic miraculousness of the quran is the main miraculousness as stated by Dr: Zaghlol Al-Najjar in his book (the verses of scientific miraculousness in the quran, part one, page 33}, it is a record of dialogues between him and Mr. Ahmed Farag in the Egyptian T.V, broadcasted on the year 2000 and 2001, he said:

[Each prophet or messenger has been granted special abilities and miracles what indicated his prophethood or mission that miracles were that characterized the people of his time]

1) Our master Moses, peace upon him, came in a time where magic was of great concern, so Al-mighty God granted him the knowledge to nullify the magic of the magicians

2) Our master Iesa, peace upon him, came in a time where medicine was of great concern, so Al-mighty God granted him the knowledge that was far superior to the knowledge of the physicians of his time

3) Our master Muhammad, peace upon him, came in a time where the main privilege characterized the people of the Arabic peninsula was the fluency ,eloquence and the good enunciation , so the quran came challenging the Arabs, being on the top of fluency , eloquence and the good enunciation to bring a similar quran ...]

Concerning the linguistic miraculousness of the quran, we would like to inquire about some verses and what was mentioned in them from grammatical rules contradicting the Arabic language grammatical rules

{1}

Heaving of the name of An' (رفع اسم إن)

A) In (Ta-Ha chapter (Surat Ta-Ha) 20: 63)" They said: "Verily! These are two magicians"

The original Arabic text "قالوا إن هذان لساحران"

1) All of us know the basic grammatical rules stating that:
the name of An' (اسم إن) Is raised (منصوب بالياء والنون) With Ya' and Noun

" إن هذين "

But we find it [إن هذان] heaved with Alif and Noun (مرفوعا بالألف والنون)

2) Imam Al-Nasfy commented on that saying: Omer had recited it

"إن هذين لساحران"

It is apparent, but it was contradicting with the original quran, that's the quran of Othman, may God be pleased with him, as it said إن هذان {Al-Nasfy, part three, page 90}

3) Miss Aeisha, the mother of the believers, said when she was asked about that "O, my nephew, that's the work of the writers, they had been mistaken in the writing"

We are asking: where is the linguistic miraculousness of the quran with this clear error in the linguistic rules?

B) In the table chapter (Surat Al-Ma'idah') 69:" those who believe, the Jews and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve"

The original Arabic text: إن الذين آمنوا والذين هادوا والصابئون والنصارى من آمن بالله واليوم الآخر وعمل صالحا فلا خوف عليهم ولا هم يحزنون"

1) the Sabians الصابئون here is a noun heaved with "Wao and Noun" (اسم منصوبا) while it should be raised with "Ya' and Noun" (مرفوع بالواو والنون) meaning that it should be "الصابئين" as it is a joined on a raised (معطوف على منصوب), as it is the name of An' (إن اسم إن), and what complicated the matter more and more it was mentioned correctly in :

2) the cow chapter (Surat Al-Baqarah) 2: 62:"as the same verse was mentioned and within it the word (الصابئين) is raises " منصوبة " "those who believe, the Jews and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve"

The original Arabic text: إن الذين آمنوا والذين هادوا والصابئون والنصارى من آمن بالله واليوم الآخر وعمل صالحا فلا خوف عليهم ولا هم يحزنون"

{2}

Raising the actor (نصب الفاعل)

"My Covenant could not be acquired by Zâlimûn (wrongdoers)."

The Arabic text: (لاينال عهدى الظالمين)

"Heaved with" Wao and Noun as it is a complete masculine plural "جمع مذكر سالم", as it is the actor for the verb "ينال"
so the word "Zâlimûn " الظالمين " supposed to be "الظالمون"
so how did it come raised by Ya' and Noun !!!؟؟؟
منصوبة بالياء والنون
And not heaved as it supposed to be

Many annotators tried to justify that in many unconvincing ways distorting the facts , for example Imam Al-Nasfy part 2, page 964 said : the meaning of the verse is "my covenant (to be the imam) could not acquire the Zâlimûn (wrong doers) " making " covenant" as actor and the Zâlimûn(wrong doers) to be the object which is heaved by "Ya' and Noun " In the dictionary it is said that "ينال الشيء اى يحصل عليه"
Means man who acquires things and not the thing acquires man!! So we can't tell "the prize acquired the diligent " but the correct thing to say that" the diligent acquired the prize", so how could the covenant (that's something) acquire the wrong doer and he is the person , that's unconvincing and wrong , we want to understand a logic convincing answer

{3}

Raising the joined on the Heaved (نصب المعطوف على المرفوع)

A) Women chapter (Surat An-Nisa') 4:162: "But those believers, believe in what has been sent down to you and what was sent down before you, and those who Mukimin (perform) AsSalât (prayer), and give Zakât (alms) and believe in Allah and in the Last Day, it is they to whom we shall give a great reward."

The Arabic text:

"... والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك، والمقيمين الصلاة، والمؤتون الزكاة، والمؤمنون بالله واليوم الآخر، أولئك سنؤتيهم أجراً عظيماً"

1) in this sentence the joined on the **عربى المرفوع على المرفوع** should have been heaved
 heaved should have been heaved
 "المؤمنون" so why "المقيمين الصلاة" has been excluded in the middle
 and the heaved in that verse are "والمؤمنون بالله"
 Of the sentence, and came as raised "والمقيمين الصلاة" And not!! "المقيمين"
 and not heaved, as he should say

2) Al-Sagistany said on that verse in his book {Al-Masahef (the qurans, page 33)}: narrated Abdullah ...from yazid, from hammed, from Alzoubair Abi-khaled his saying: I said to Aban Bin Othman: How did the {Women chapter (Surat An-Nisa') 162} come:

"... والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك، والمقيمين الصلاة، والمؤمنون
 الزكاة، والمؤمنون بالله واليوم الآخر"

And what is after it are heaved, but it came as raised? How did this
 As what was before المقيمين happen? He said: that was written
 By the writer, he asked him, المقيمين, so I wrote it, as I was told to do!!!
 then what should I write? He said to him: write

3) Also Al-Sagistany said: narrated Abdullah, from Abi-Mouawiya, from Hesham Bin Arowa from his father his saying: Miss Aeisha "she replied, was asked about the المؤمنون الصلاة، والمقيمين الصلاة O, my nephew That's the work of the writers; they had been mistaken in the writing"{Al-Sagistany the book of {Al-Masahef (the qurans, page 34)

B) The cow chapter(Surat Al-Baqarah) 2:177:" It is not *Al-Birr* (piety) who believes in Allah ... and who are *Al- Mufoun* (fulfilling) their covenant when they make it, and who are *As-Sâbirin* (the patient) in extreme poverty and ailment (disease) and at the time of fighting..."

The Arabic text:"

"ولكن البر من آمن بالله ... والموفون بعهدهم إذا عاهدوا، والصابرين في البأساء والضراء
 وحين البأس..."

Actually it should be "مرفوعة" "والصابرون" "So he should say"
 + the word "As-Sâbirin" "والصابرين" "heaved"

As it is joined on Al- Mufoun "الموفون" "Which is heaved

With reference to the different exegesis we can find really funny explanations, for example imam Al-Nasfy said: Al- Mufoun "مرفوعة على" and that is "من آمن""Up to here there is no problem, then "مرفوع مرفوعة" "is heaved" as it is joined on heaved"

Saying that: it was raised as a pattern of compliment (part one, page 148) "نصب الصابرين" "As-Sâbirin" He tried to justify raising

We are saying: why "الموفون" Was not it a compliment as As-Sâbirin ??
then this rule was not applied on the word Al- Mufoun "
In either case there is a grammatical error as both words "إعرابا واحدا"
should take the same position in the linguistic analysis"

They are either raised together or heaved together on
as both of them are joined and joined on (عليه
compliment and الاختصاص والاختصاص {Al-Nasfy, part one, page 148}
specification (

Actually the explanation of Imam Al-Nasfy in itself is a way of deceiving
the simple people!!!