

## The History of Arabic Grammar.

We are attempting here a rendition based on the application of pure linguistics, the rules of Arabic grammar which were compiled by great Arab scholars centuries ago, as well as renowned lexicons, also compiled centuries ago, in order to preserve the original meanings of the classical Arabic words.

These books were compiled out of fear by early Arab scholars, as the meanings and concepts were felt to be changing with the most rapid translocation, and translations of this great Book, out of the confines of the original text, in whose pure language it was revealed. Subsequently these books from the time of the Rasul were deposited, and protected in the custody of the great libraries across the Muslim world, and became hidden, decreasingly available for review in general, resulting in subsequent confusion and significant discrepancy in the understanding of the text of Al Qur'an, by the ensuing scholars.

(Reference Rasul Muhammad 570 - 622 AD)

Grammar in Arabic (BH'9&lrm;, meaning "rules"), underwent development in the late 700s. The earliest known Arabic grammarian is Abd Allah ibn Abi Isaq. The efforts of three proceeding generations of grammarians culminated in the book of the Persian scholar Sibawayhi. Abk Bishr Amr ibn Uthm n ibn Qanbar Al-Bishr+ (aka:S+bawayh) (Sibuyeh in Persian, 3J(HJG S+bawayh in Arabic, 3l(HIG) was a linguist of Persian origin born ca. 760 in the town of Bayza (ancient Nesayak) in the Fars province of Iran, died in Shiraz, also in the Fars, around 180 AH (796-797).

He was one of the earliest grammarians, and his work is now perceived as the authoritative reference, so the universally applied grammatical rules of the classical Arabic language, and his phonetic descriptions of Arabic are considered today the most precise ever made, leading some to compare him with Panini. He was greatly helped to spread his Persian grammatical version of the Arabic language in the Middle East, which has contaminated the entire world today.

Sibawayh was the first non-Arab to write on Arabic grammar and therefore the first one to explain Arabic grammar from a non-Arab perspective. Much of the impetus for this work came from the desire for non-Arab Muslims to understand the Qur'an; the Qur'an, which is composed in a poetic language that even native Arabic speakers must study with great care in order to pronounce correctly, is even more difficult for those who, like Sibawayh, did not grow up speaking Arabic. Additionally, because Arabic does not necessarily mark all pronounced vowel sounds, it is possible to misread a text aloud; such difficulty was particularly troublesome for emotionally religious Muslims, who regard the Qur'an as the literal word of Allah to man and as such should never be mispronounced or misread. This ignorance of the Arabic language and the desire to pronounce the sounds with great precision, allowed the Persians to corrupt the rules of grammar and in so doing change the understanding of the written Arabic without changing the written or spoken Arabic itself. After studying in Basra, Iraq, with a prominent grammarian, S+bawayh received recognition as a grammarian himself. S+bawayh is said to have left Iraq and retired to Sh+r z after losing a debate with Al-Farra a rival on Bedouin Arabic usage, although there are three variations of the same story, all three culminate in the same conclusion: that Sibawayh is a great calamity in the correct understanding of the Classical Arabic language.

This calamity resulted in not easily understanding the guidance of the Qur'an, so began the desire for comprehension, a profuse amount of literature explaining historical events written centuries after they occurred, as well as proliferation of the books claiming to be the words of the Rasul (Messenger), which a reasoned mind knows comprises of pure unmitigated conjecture, poured forth.

This subtle alteration of grammatical rules would only impact upon translations, as it leaves the text itself unaltered, being established at the very infancy of the founding of the translations, it would also accelerate the mutation of the classical Arabic language, as outside pressures would increase with religious piety.

With the translations holding only the shadow of the message of the Qur'an it was no longer a crystal clear guide, people looked for clarity.

The birth of Hadith, polluted the world.

The first ever book compiled over a century after the Rasul's life, had no more than about 150 of such defamations.

However, their number increased to hundreds of thousands, by the time another book of defamations was compiled, more than two centuries after Muhammad's death.

These often dubious historical events and the defamations compiled later, subsequently became the main source of misunderstanding the verses of the Qur'an, naturally with a significant difference in confusions among the scholars.

Allah guarantees the text of the Qur'an, and even the grammatical signs, including Gezm, fetha, kessra, dumma and multiple other signs used with the script which were put in painstakingly by the companions of the Rasul to preserve the words and the meanings to the best of their capabilities, remain unchanged.

In addition to this, these rules of grammar, used by the script writers, and the original meanings of the words as understood by the companions and the Rasul were all preserved in the form of grammar books and lexicons by the scholars in that era.

These books were revisited by some scholars, but the most detailed work of translation of these preserved books was done by the western scholars, of which Edward William Lane was one of the greatest linguist of the Arabic language, who spent his lifetime translating these lexicons, with permission from the authorities who have the custody to the original work of the Muslim world.

With the explosion of the electronic media, and the advent of the internet, these books have now become available to all who wish to use them, to better understand the Qur'an and make an attempt to remove, not only the discrepancies in the established understandings, but also to make the Qur'an understandable purely on the basis of the language, without the help of Hadith or history books compiled much later, centuries after the death of the Rasul Muhammad.

With this background, if we pay attention to the meanings rendered here, we see it to be a prelude and an introduction to a book of guidance and principles, which serves as a foundation to mankind, in the form of clear guidance, from our Creator. [Click this link](#) to examine the Surahs translated so far