

Episode 86

The doggerel diction of the Holy Bible

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The translator of the book the accoutrement of fighting, by Sheikh Didat commented in the footnote of page 13 about the doggerel diction of the Holy Bible

1- He commented on what Didat wrote concerning he verse of (Deuteronomy 32:21):" I (God) will move them to jealousy (infuriate the Jewish) with those who are not a people. I will provoke them to anger with a foolish nation (by the Arabs in their ignorance epoch)

2- The translator said:" here the doggerel diction is very obvious, he added saying: the meaning aimed at could be expressed in a clear diction if we say: I will infuriate them by a nation, that's in its declination, in its ignorance couldn't be a nation" so was the original text eloquent and fluent as the words of God should be?

3- Then he commented saying: unfortunately people can't find the original text handy, so people everywhere can't find except the translation of the Holy Bible, and they are just using it in their worshipping!

Before answering the calumnies claimed by that poor man, we should know the meaning of that verse

1- Actually that poor man didn't understand the meaning of that verse, he didn't mention it fully, and he dropped the first half of it, as the verse text is saying:" They have moved me to jealousy with that which is not God. They have provoked me to anger with their vanities. I will move them to jealousy with those who are not a people. I will provoke them to anger with a foolish nation"

2- That verse has no relation at all, in any aspect to the declination of the Arabs in their ignorance epoch, and let the translator mention to us the evidence if he was truthful

3- That verse was written to rebuke the people of Israel on their worshipping of strange gods (to those gods he pointed by saying:" which is not God") and to rebuke them on their seeking the vanish earthy things (he expressed that as "their vanities")

4- The lord's punishment for they had done was refusing them, and opening the door of faith and salvation to the nations, those nations despised by the Jewish, he expressed that saying:" those who are not a people" meaning that "they are not a people like you "he added saying:" with a foolish nation" from the Jewish prospective, as they were considering the rest of the world's nations as foolish, we can see that attitude of the Jewish till now

Concerning the doggerel diction of the Holy Bible mentioned before:

1- The translator showed himself to be ignorant in the eloquence and enunciation patterns, as the expression he considered, for his ignorance, to be doggerel, is of the most eloquent patterns , that what we call the counter matching pattern (1)

2- Compare between the parts of that verse, you will find the splendor of the counter matching eloquence:

- "They have moved me to jealousy with that which is not God → I will move them to jealousy with those who are not a people"

- " They have provoked me to anger with their vanities → I will provoke them to anger with a foolish nation"

Notice the counter matching between:

- They have moved me to jealousy → I will move them to jealousy
- With that which is not God → with those who are not a people
- They have provoked me to anger → I will provoke them to anger
- With their vanities → with a foolish nation

So what would we say for those half educated? As the proverb is saying those half educated are more dangerous than the illiterate

Concerning the expression he considered to be more eloquent than the diction of the Holy Bible

1- Let us discuss the eloquent pattern he proposed, to see how doggerel it is, as he said: "the meaning aimed at, could be expressed in a clear diction if we say: I will infuriate them by a nation, that's in its declination, in its ignorance couldn't be a nation"

2- Apart from that expression being away from the meaning aimed at in that verse, we can very clearly see the doggerel pattern in his diction that he considered to be eloquent, so listen to that doggerel pattern as he said: in its declination, in its ignorance"

"في انحطاطه في جاهليته"

3 - As repeating the letter "في" or "in" in that short sentence is a clear evidence of the doggerel pattern, known in the fluency science as " the weak editing and heaviness of verbalism"(2)

Exactly as we learned in the high school about the doggerel pattern of the poetry line, uttered by Al- Jahez:

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وقبرُ حربٍ بمكانٍ قفرٍ وليسَ قُربَ قَبْرِ حَرْبٍ قَبْرُ

-4- He should rather formulate his sentence in a fluent eloquent pattern, saying: in the declination of their ignorance "في انحطاط جاهليتهم" by that he would use the Metaphoric Pattern in its causal relationship, as the cause of their declination was that they lived in the ignorance epoch (3)

5- But what would we say for that pretending the knowledge, as for him the proverb saying: an ignorant while being annotator (فقري وعماً يفسر) is well applied

For that proverb there was a nice story: one of the old bishops was praying in a far church in the Upper Egypt, and there was a simple deacon reading the bible, the subject was about the rebuking of the Israeli cites , among them was a city named "Chorazin", the deacon read it in a long loud tune as "Choz Alzier "then the bishop asked him about that "Choz Alzier ", he replied in a self confidence manner " that was the bucket used by the Samaritan woman beside the well , when the Christ asked her for water to drink ("Choz" is the slang Egyptian language means the bucket), therefore the bishop said:

(فقري وعمًا يفسر) as (فقري) in the upper Egypt slang language means "ignorant or illiterate"

Concerning what was mentioned by the translator about the unavailability of the original text of the Holy Bible in the hands of people:

1- As he said: unfortunately people can't find the original text handy, so people everywhere can't find except the translation of the Holy Bible, and they are just using it in their worshipping!

2- We are rebutting his calumnies saying that: the original language of the Holy Bible was the Hebrew language for the Old Testament and the Greek for the New Testament, the Holy bible in those two languages is present in many archaeological codices and not translated as he claimed .

3- **Among those codices:**

1- **Petersburg codex:** named as such, as it is conserved in Petersburg's museum in Russia

2- **The Vatican codex:** preserved now in the Vatican

3- **The Alexandrian codex:** it is present now in the British museum in London

4- **The Sinian codex:** it is present now in the British museum in London also

5- **The codices of Qumran Valley:** where the books of the Old Testament in the original Hebrew language were discovered dated before the Christ

Abbas Mahmoud Al-Akad wrote about them in Al-helal book, in December edition 1959, saying: those archaeological wisps discovered in one of the caves of Qumran Valley, in eastern Jordan are wisps dated 2000 years ago, after spreading them for inspection they showed that they include a complete copy of Isaiah book ...and many other holy books, those books are showing no minor difference between them and the holy books we have nowadays not a single difference or alternation"

So what do his honour sheikh Didat and the translator of his books think, after all of those affirmed facts?

Were they ignoring them or pretending so?

Those are scientific facts; anyone can see them by his own eyes

1- Actually, I am wondering from a man who is ignorant in the Holy Bible' sciences and uttering about things he didn't know about, shouldn't he rather study and learn, and then he can involve himself in a scientific, logic and sound discussion?

2- So I am proposing for those handling the Christian religious dialogues concerning the Holy Bible, to read at least the book "The guide for the seekers of the precious Holy Bible" or the book "the introduction for the books of the Holy Bible" and many other books are available

Is there a codex for the original Quran?

1- Actually, I am wondering from the utterance of the translator: "unfortunately people can't find the original text for the Holy Bible in their hands", so he is sorry for the lack of the original text for the Holy Bible in the people's hands in spite of being present and he didn't know that

2- So, why he is not sorry for the absence of the original codex for the quran that was written on bones and sheets during the epoch of Muhammad? Where it had gone?

They said that the quran was assembled during the epoch of Abe Baker from the annotators who were memorizing the Quran

1- Why would they assemble it from the annotators, while the whole quran was assembled during the epoch of the prophet? , that was mentioned in the Islamic encyclopedia on the internet: www.islampedia.com

2- And where the quran had gone? That one assembled during the epoch of Abe Baker, by Zaied Ibn Thabet?

3- They had to perform a third trial to assemble the quran during the epoch of Othman Bin Affan , and Zaied Ibn Thabet himself was assigned to that mission, so why didn't they keep what was assembled during the epoch of Abe Baker?

4- And why the translator didn't feel sorrow for the burning of the 31 qurans during the epoch of Othman Bin Affan? (As mentioned in the book of the qurans by Al-Sagistany And the Islamic encyclopedia)

5- Nothing left of them, except the quran in which he made a lot of changes (as the Confederates chapter (Surat Al-Ahzab), that was as big as the cow chapter (Surat Al-Baqarah) and was lacking the adult suckling verse, and the stoning of the old adulterous and adulteress verse) (as mentioned before in episodes 20 – 26 of that program)

6- Why he didn't preserve it and assembled another quran?, strangely the same person who assembled the first quran had also assembled that quran , so was he mistaking in the first one then he corrected his mistake in the new one?

It was said that Othman was obliged to burn those books as the tribes were differing as regard the seven recitations

1- If it was because of the seven recitations, there would be no problem, as they were differing during the epoch of Muhammad, and Muhammad accredited all the seven recitations

2- If Muhammad realized that it would be harmful, he wouldn't accredit them

3- So that issue is more serious than that, as explained by Al-Sagistany in his book " the qurans" and the Islamic encyclopedia, as it was explained earlier)

4-The differences were basic differences in the meanings, expressions and many other aspects

5- That's why Othman Bin Affan had to burn all those 31 qurans

6- We are still asking where is the original quran?

The quran that's available with the Muslims now, is it Othman's quran?

1- Even Othman's quran had been burned by Al-Hajaj Bin Yousef Al-Thaqfy, so why Didat and the translator of his books didn't feel sorrow for that?

2- And that quran of Al-Hajaj is a modified version of Othman's quran after performing a lot of changes within it (4)

3- Why he didn't feel sorrow for the discrepancies present in the qurans available with them now, and what they claim to be the handwritten copy of Othman's quran, that's currently present in Dotcopy museum, in Istanbul, Turkey, and known as Samarqand codex?

Also there are discrepancies between Hafs'quran, Waresh's quran, and Qualown's quran

- So why he didn't feel sorrow for the multiple discrepancies between Hafs'quran , used in Egypt and most of the Arab countries and Waresh's quran used in Morocco and Qualown' s quran used in Tunisia

- In the introduction of those two quran it was mentioned that:

- In the introduction of Waresh's quran:" the quran texts had been modified from the original written codex narrated by Hafs to accord with what was narrated by Waresh for the recitation of imam Nafe' Al-Madany"

- In the introduction of Qualown's quran:" it has been agreed to fully permit modifications according to the narration of Qualown"

There are many things that deserve sorrow

I am asking God to give that translator and any other person more wisdom and logic to inspect everything they read, to have strong convincement based on sound logic, and supported by authenticated proofs

(1) " The clarification in the eloquence science" by the Preacher Imam Al-Quazoiny,
Published by the house of the international book, Beirut on 1989, page 447- 490

(2) " The clarification in the eloquence science" by the Preacher Imam Al-Quazoiny,
Page 74, 75

(3) " The clarification in the eloquence science" by the Preacher Imam Al-Quazoiny,
Page 399

(4) " The qurans "by Al-Sagistany, page 49