

## Features of Quranic Text Decoding as a Partly Dead Arabic Language

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### Abstract

*Purpose of the study. The purpose of the study is to systematize the meanings of words and cases of modification of grammatical categories of names and verbs based on the decipherment of the Koranic text. Materials and research methods. The sentences of the Koranic text were analyzed using a continuous sampling method within the framework of suras and verses. The research material is the text of the Koran. It should be noted that the earliest texts of the Qur'an in Arabic available in the world date back to 1400 years. The texts of letters with dots and vowels (baraka) date back 1200 years, they are fully consistent with the modern texts of the Qur'an distributed throughout the world in books and on the Internet (القرآن الكريم). The objects of the study were the meanings of words, changing the person of the verb, changing the tense or mood of the verb, changing the case of names, replacing one morphological structure with another, using a present tense verb in the imperative mood and vice versa, replacing an active participle with a passive participle and vice versa, modification of verb inflections. Based on scientific interest in the illogically composed ancient text, an attempt was made to systematize the meanings of words and cases of modification of grammatical categories throughout the text. Research results. It is noted that modern Arabic only partially corresponds to the language of the Quranic text of a thousand years ago. The reason for this is that the modern understanding of the meanings of many Quranic words is not systematized, that is, the same word in the text of the Quran can have several meanings, which are revealed not only from the context, but also from traditions about the messenger Muhammad (Hadis). It was revealed that in the works of researchers it is believed that the language of the text of the Quran is complex due to the fact that it was created on the basis of rhyme, incomprehensible logic of the text, or this text is encrypted. Because of this, it is generally accepted that the Quranic text is encrypted, the full decryption of which is known only to its author. The meanings of words and cases of modification of grammatical categories of names and verbs found in the text of the Koran are systematized. Conclusions. The text of the Koran is voluminous, which is why it is not possible to manipulate the meanings of words and inflections of the verbs of the text, since they are found in sentences with different meanings. It is concluded that contextual analysis is the most promising and optimal method for studying the text of the Koran, its translation, as well as systematization of linguistic phenomena, in particular, the meanings of words and modifications of grammatical categories.*

**Keywords:** Decipherment, Partially Dead Language, Arabic, Ancient Text, Systematization, Logic, Koran, Grammatical Category.

### INTRODUCTION

Linguistic studies of the dialects of Arabia in the pre-Islamic period showed that the lexical system and grammatical categories of the Arabic language developed over many centuries, which indicates the stability and formation of grammatical forms in pre-Islamic texts, primarily the text of the Koran, which indicates the fixation of grammar in the first third of the 7th century that existed in the cities of Saudi Arabia. Central Arabia included two territories: the eastern, where the “Tamim” dialects predominated, and the western, where the “Hijaz” dialects were common. Awareness of the world significantly depends on how representatives of a particular language group perceive this world (Sapir). At the same time, the linguistic material of the Koran takes into account the characteristics of the area, historical period, and ideas about the world that Muhammad and his contemporaries saw. The language of the Koran is a literary language based on the dialects of Arabia and the spoken language of Mecca (H. Rabin, R. Blacher and H. Fleisch). Modern understanding of the language of the Qur'an shows that the Qur'an is represented as a reflection of various oral forms, including sacred text, poetic text and dialects. It should be noted that the language of the text of the Koran has a special semantic and sociocultural character, the presence of a certain style of rhetoric, syntax, grammar and vocabulary included in a special semantic code (Гsvetler).

The study of A. Lammers showed that when studying the Quranic text, it is important to explain words, concepts, meanings within the context of the text itself without resorting to interpretations in additional

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literature of a later period. On the one hand, the role of Arabian culture in Islam is great, on the other, the semantics are explained only by the context of the original source itself and pre-Islamic sources (Lammers).

Another position regarding the study of the text of the Koran was formed by K.S. Kashtaleva and D. Künstlinger, according to which diachronic analysis of the terms and concepts contained in the Koran allows us to understand the stage of their development, for example, the acquisition of new content from old roots, thereby the evolution of the concept and hidden meaning become available for analysis. Such a change in words, forms and meanings indicates that changes in social values are occurring with a gradual change in awareness of the worldview (Bloch, Febvre), which leads to a change in the role of Muhammad (Kashtalev). In particular, during his stay in Medina, Muhammad became not only a spiritual leader, but also a political one. Thus, based on the context, one can trace the chronology of changes in word forms and grammatical categories of the Koran.

Subsequently, researchers used the diachronic method to varying degrees (R. Paret, M. Bravman, T. Izutsu, P.A. Gryaznevich). For example, M. Bravman analyzed the vocabulary of Jahili poetry and the Koran in order to study the social and cultural phenomena of pre-Islamic and early Islamic Arabia.

The work of T. Izutsu examines religious terms associated with the ideas of “God-man”. In the works of P.A. Gryaznevich notes the importance of studying the dialects of pre-Islamic and early Islamic Arabia and creating dictionaries of tribal poetry.

A critical analysis of the language of the Koran is presented in the works of K. Vollers (1906), R. Blacher (1947), I. Fyuk, which were based at that time on available sources, while the oldest manuscripts of the Koran, dating back to the 7th–8th centuries. (primarily the so-called Hijazi manuscripts) were not yet available. In later periods, attempts were made to apply a historiographical approach to the study of the Quran (G. Bergstrasser (1886–1933), O. Pretzl (1893–1941), A. Jeffrey (1892–1959), R. Paret (1901–1983) and E. Beck (1902–1991), considering various readings of early Qur'anic manuscripts. Thus, by the middle of the 20th century, the study of the Qur'an was either critical in the interpretation of meanings, or was focused on the philological aspects of the study of the text. The 20th century and the beginning of the 21st century contributed to the development of two parallel trends. On the one hand, there was a systematization of accumulated knowledge and theories, on the other, the so-called Koranic corpus was formed.

In 1974–1977 Works have been published that examine the Qur'an from the point of view of the transition from the pre-Islamic oral literary tradition to the Muslim written tradition, which presents both oral poetic works and prose works. The text of the Qur'an is clearly related in content and language to the Jewish and Christian Scriptures, as well as to various apocryphal writings and Jewish midrashic exegetical writings. Partial translations of Christian psalms into Arabic also did not appear until the 2nd/8th century. Thus, layers of vocabulary form the core of the Quranic corpus and lend themselves to description and systematization.

Thus, the method of contextual and diachronic analysis of the complex text of the Qur'an is the most promising method for understanding it. Nevertheless, discussions around ancient historical texts, including the Koran, poetic texts of the pre-Islamic tribal communities of the Khuzailis and Absites, allow for comparative lexicographic studies, but cast doubt on the possibility of understanding the original meaning of the text due to the fact that contemporaries cannot fully understand the mentality of the inhabitants of Mecca in the 7th century AD due to the arbitrariness and relativity of meanings. Accordingly, historical and cultural conclusions based on contextual analysis are questioned (A. Jeffery). Nevertheless, the text of the Koran and its ability to recreate the real world and cultural tradition through language allows us to understand processes not only at the level of vocabulary, but also grammatical rules, in particular, the absence of contradictions with the linguistic norms of the Arabic language. The purity of the language of the Quran as a standard of morphology and syntax was an example for the inclusion of different forms and meanings in pre-Islamic poetry. According to Ibn al-Siraj, Ibn al-Anbari, al-Zajaji and Ibn Jinni, A. Lammers, the text of the Koran is rich material for the study of grammatical categories. Based on the above, there is reason to apply to the text of the Koran the fundamental method of deciphering any dead language, confirmed by many scientists, in particular, D. Landert, D. Deiter, T. K. Messerli and M. A. Locher, who named the main criteria for corpus study dead language: the presence of

patterns, systematicity, reproducibility in a new situation, which are found in the text of the Koran. Thus, it seems possible to describe and systematize some linguistic phenomena, in particular, names and verbs

## **MATERIALS AND RESEARCH METHODS**

The research material is the text of the Koran. It should be noted that the earliest texts of the Qur'an in Arabic available in the world date back to 1400 years. The texts of letters with dots and vowels (haraka) date back 1200 years, they are fully consistent with the modern texts of the Qur'an distributed throughout the world in books and on the Internet (القرآن الكريم).

The purpose of the study is to describe and systematize the meanings of words and cases of modification of grammatical categories of names and verbs found in the text of the Koran. The sentences of the Koranic text were analyzed using a continuous sampling method within the framework of suras and verses.

The objects of the study were: the meanings of words and their changes, changing the person of the verb, changing the tense or mood of the verb, changing the case of names, replacing one morphological construction with another, using a present tense verb in the imperative mood and vice versa, replacing the active participle with the passive participle voice and vice versa, modification of verb inflections. The research methods were the combinatorial method of interpretation and data systematization. Here we are guided by the position of I. Friedrich, according to which interpretation should be carried out 1) on the basis of logical conclusions based on a written monument, 2) observation of the text itself by comparing repeated combinations of words and grammatical forms in accordance with the conditions of their composition and purpose.

## **RESEARCH RESULTS AND DISCUSSION**

Within the framework of this study, it is advisable to consider and systematize the meanings of words and cases of modification of grammatical categories of names and verbs found in the text of the Koran.

### **Changing The Person of A Verb Or Pronoun**

It is worth noting that there is a tendency to refuse to translate the text of the Koran into other languages, however, in the original text of the Koran itself there are passages translated from other languages, namely the dialogues of the ancient messengers with their peoples. Due to the fact that the stories of God's messengers described in the Koran are not so much the stories of the Arab people, but the stories of other peoples:

14:4 We sent (every) messenger, not except in the language of his community, that he would explain to them.

That is, the ancient messengers: Noah, Abraham, Joseph, Moses, etc. were not sent to the Arabs; accordingly, they communicated with their society not in Arabic, but in the language of the society to which they were sent. However, in the Koran, their dialogues with their society are indicated in Arabic, which means that the text of the Koran itself was translated by God into Arabic. Accordingly, for those for whom the Qur'an is a guide, translating God's Command into other languages should be a normal occurrence, because God Himself has set an example.

It is worth paying attention to the pronunciation of the names of God's messengers. Islamic scholars who adhere to a conservative methodology believe that the Quranic names of messengers should be pronounced in their Quranic, original pronunciation, that is, in Arabic, including for those who do not speak Arabic. They try to pronounce these names in their Arabic sound. However, out of 28 Arabic letter-sounds of the alphabet, 12 letter-sounds in the Russian language are completely absent:

ث ج ح ذ ص ض ط ظ ع غ ق و

The question then arises: the names of the Jewish messengers Moses and Jesus, mentioned in the Torah and the Gospel, who were sent many hundreds of years before the revelation of the Koran, in which they are mentioned as: Musa and Isa, should also be pronounced in Arabic?

In Hebrew, in the Torah - Moshe (1000 years before the Koran), in the Gospel - Yeshua (600 years before the Koran).

They are in Arabic - Musa and Isa (in the Koran).

That is, the people of Moses called him Moshe, and God, speaking about him with the Arabs, calls him Musa. That is, God Himself designates his name in Arabic, despite the fact that he has been indicated as Moshe since infancy and in the Torah. In this regard, it is worth noting that this is a sufficient reason not to change your language of communication to Arabic.

It is worth noting that the generally accepted understanding of the Qur'anic language in our study is based on Muslim authors - Islamic scholars, who argue that the names of the messengers mentioned in the Torah and the Qur'an are correctly pronounced in Arabic; translating the Qur'an into other languages is prohibited.

It is also necessary to mention the reason for the death of a language. This happens when a more powerful empire with a foreign language begins to dominate in a foreign, weaker society: culturally, economically, politically or militarily, and the younger generation, from generation to generation, no longer speaks their native language but speaks the language of the dominant empire. After the natural reasons for the extinction of the older generation of native language speakers, the language of the assimilated people becomes dead due to the absence of those who use it.

Historical fact: Arab regions were part of Turkish rule under the Ottoman Empire for 600 years (1299-1922). With the Arabs, what happened was that the Ottoman Empire ceased to exist or its influence over Arab regions weakened, resulting in the process of Arab language death being interrupted, making it partially dead.

In this regard, this is sufficient reason to doubt the validity of their position in their understanding of the text of the Koran.

The term *iltifāt*, introduced by Ibn al-Mu'tazz, is used to describe constructions in which the person of a verb or pronoun is changed. It is noted in the Qur'an in various verses.

Change in the person of the verb, reflecting the attitude of the action to the speaker.

Changes from third person to first person. For example, the verse "He is the One who sent down water from the sky. Through it We raised plants of all kinds" (from Sura 6 "Cattle" (99) says that man cannot understand the essence of Allah.

Transition from the first person to the third and from the third person to the second, for example, the verse "And why should I not worship He who created me and to whom you will be returned?" from Sura 36 "Ya Sin" (22) or the described verse from Sura 10 "Yunus" (22) indicates the importance of the event (*az-Zarkashi*).

The change in number from plural to singular or dual, and vice versa, is due to the fact that Allah speaks from a different person in each verse. For example, when a command is addressed to the Prophet Muhammad, and then extends to all Muslims, symbolizing religious norms that later became the basis of Muslim law: "O Prophet! When you divorce your wives, do it within the prescribed period" (Sura 65 Divorce, verse 1). Or when a transition to another person is used to enhance the expressiveness of the statement, for example: "[Allah] said: 'Go! And if anyone follows you, then Gehenna will be your complete retribution'" (Sura 17 "Night Transfer", verse 63).

Changing the tense or mood of a verb most often occurs in the following cases:

The described action continues in the present, while the past tense is replaced by the present, for example, in the verse "So they attacked you from above and below, and then your eyes froze, your souls rose to your throat and you began to make assumptions about Allah" (Sura 33 "Allies", verse 10) present tense verb *تُظُنُّونَ* "you think, speculate" is used in the present tense, indicating that many people continue to doubt the promises of Allah;

The inevitability of a future event that is already predetermined in the will of Allah (the past tense verb follows the present tense verb), for example, in the verse "On that day We will make the mountains move, and you will see that the earth will become flat. We gathered them all and did not miss anyone" (Sura 18 "The Cave", verse 47) (*As-Saqqaqi, Sharaf ad-Din Ibn al-Athir al-Qazwini, az-Zarkashi, as-Suyuti*).

Changing the case of names aimed at:

Highlighting important words in the context of Sura (az-Zarkashi), for example, the importance of patience is emphasized in several places in Sura “The Cow” (verses 153, 155, 177, 249), and issues regarding prayer are raised repeatedly in Sura “Women” (verses 43, 77, 101-103, 142, 167). At the same time, changing the case does not make it difficult to understand the meaning and connection of words in a sentence: “patient” (الصَّابِرِينَ) instead of the nominative case form “patient” (الصَّابِرُونَ) (Sura 2 “The Cow”, verse 177), the expressions “performing prayer” (الصَّلَاةَ الْمُقِيمُونَ) instead of the nominative case form “performing prayer” (الصَّلَاةَ الْمُقِيمُونَ) (Sura 4 “Women”, verse 162).

Expression of praise or blame (al-Qurtubi), for example, in the verse “They are cursed. Wherever they are found, they will be seized” (Sura 33 “Allies”, verse 61) the word “cursed” (مَلْعُونِينَ) is in the accusative case to strengthen the censure against these people.

Repeating the name instead of a preposition to give the expression additional emotional coloring, for example, in most of the verse the name Allah is repeated several times, as in the verse “*To Allah belong the east and the west. Wherever you turn, there will be the face of Allah. Verily, Allah is All-Encompassing, All-Knowing*” (Sura 2 “The Cow”, verse 115). It should be noted that in such a formulation, the semantic integrity and independence of the fragment is achieved, which is inherent in the entire Quran and a separate verse, for example, truly, Allah is All-Comprehensive, Knowing, or “Verily, Allah is Forgiving, Merciful.” Such formulations impart authority and divinity.

Replacement of the morphological structure, which often indicates some logical discrepancy between the number of subjects of the action and the grammatical form (A. Ignatenko). For example, in the plural or dual form of names is replaced by the model فَعِيلٌ: “And besides, the angels are his helpers” (Sura 66 “Prohibition”, verse 4); “How beautiful these companions are” (Sura 4 “Women”, verse 69). However, فَعِيلٌ and فَعُولٌ correspond to masculine and feminine names in singular, plural and dual.

The use of a present tense verb in the imperative mood and vice versa. For example, in the verse “*You will sow diligently for seven years in a row*” and further “*What you reap, leave in ears...*” (Sura 12 “Yusuf”, verse 47) presents a hidden command, and in another example: “*The Merciful gives generous respite for the lost...*” (Sura 19 “Maryam”, verse 75) the verb in the imperative mood is presented in a declarative sentence.

Replacing the participle of the active voice with the participle of the passive voice and vice versa, for example: “أَمِينٌ” (safe) is used in the meaning of “مَأْمُونٌ” (safe) (Sura 29 “Spider”, verse 67), and “مَأْتِيٌّ” (that what they come to) - in the meaning of “آتِيٌّ” (coming) (Sura 19 “Maryam”, verse 61). In addition, these participles are often used instead of masdar, for example, “مَقْتُونٌ” (possessed) instead of “فَيْتْنَةٌ” (madness, demon possession) (Sura 68 “The Feather”, verse 6).

Modification of verb inflections. The following types of verb inflections occur in the Arabic text:

Involuntary inflections of verbs that are not systematized - كَانَ يَفْعَلُ

In some verbs the letter ُ of dual and plural verbs is removed at the end

Some verbs have the last letter with a sukun

Some verbs have the last letter removed

There are letters of negation: - لَمْ - لَا - مَا - لَنْ - (supposedly to strengthen the negation)

Two verbs in the imperative mood: تَفْعَلْ أَفْعَلْ, which are also not systematized.

Here are examples of using the meaning of the word سَلَامٌ, but in different declensions:

فِيهَا شَيْبَةٌ لَأَمْسَلَمَةَ الْحَرْثِ تَسْقِي وَلَا لِأَرْضِ 2:71

He said: “Indeed, He says: “Indeed, that cow did not yield to the earth’s plowing, did not irrigate the crops, revered and without marks on itself.”

4:92 وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٌ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا  
فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ قَدِيمَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ  
(meaning *health, without blemish*).

There is no such thing for a believer that he will kill a believer, only by mistake. Whoever killed a believer by mistake, then give free rein to the believing slave and a respectable fine to his family, if they do not refuse the fine. If he is from a society hostile to you and is a believer himself, then free the believing slave. And if he is from society, there is a guarantee between you and them, then a *respectable* fine for his family and freedom for the believing slave.

3:19 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ . (meaning *Islam*).

Indeed, the Constitution before God is *Honor*.

10:10 دَعَوْاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَجَبُّهُمْ فِيهَا سَلَامٌ (meaning *greeting*)

Their call in them: “Your Perfection, O God!”, their greeting in them: “*Reverence!*”

22:78 هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ (meaning *Muslim*)

..who designated you as *worshippers* before this.

33:56 إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (traditionally - *greeting*).

Indeed, God and His angels are addressing the Messenger. O you who believed! Address him and *honor him with respect*.

Let us give examples of the use of the meaning of the word *صَلَاتٌ*

11:87 قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا (traditionally – *Namaz*)

They said: “O Jethro! Does your *appeal* really tell us to leave what our ancestors served,

20:14 إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (traditionally – *Namaz*)

Indeed, I am God! God, only Me. So serve Me and stand *Appeal* to Me to remember Me.

24:41 أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ (traditionally - *prayer*)

Didn't you imagine that God is idealized by the one who is in the heavens, the Earth and the rows of birds?! Everyone already determines his conversion and his idealization.

33:43 هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (traditionally - *blessing*)

He is the One who turns to you and His angels to lead you from injustice to justice.

33:56 يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۖ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ (traditionally – *blessing*)

Indeed, God and His angels address the Messenger. O you who believed! Address him and honor him with respect.

In cases where a certain Arabic word is unique in the entire text of the Qur'an, its meaning is determined taking into account the context and by the method of mutual exclusion, so that no other Qur'anic word has the same meaning.

It is advisable to note the following verse, which indicates that the text of the Quran is systematized:

“Indeed, We have simplified this (injunction) in your language.” (Sura 44, verse 58)

The phrase of the above argument – “...in your language (of communication)” – formally indicates that the language of the Quranic text is systematized. After all, in everyday life it is impossible to communicate in an unsystematized language. But one thing is a phrase indicating that the language of the Text is systematized, and another thing is a practical application, which does not exist precisely because of the lack of systematization in

the text in the traditional perception of the Quranic language. Moreover, the author of the Text indicates that the text is in a simplified form. That is, without obstacles to understanding it, encryption, etc.

Analysis of sentences allows us to identify patterns in the use of declensions in different contexts:

فَعَلَ - “did” is past tense, perfective verb

يَفْعَلُ - “does, doing” is not so much a present tense verb as an active verb.

كَانَ يَفْعَلُ - “did” - past tense verb, imperfect form.

لَا يَفْعَلُ - “does not” is a present tense verb with negation.

لَمْ يَفْعَلْ - “did not do” - verb of negation of the past tense, imperfect form.

مَا فَعَلَ - “did not” - past tense negation verb, perfect form.

مَا يَفْعَلُ - “will not do” - verb of negation of the future tense, perfect form.

لَنْ يَفْعَلَ - “will not do” - verb of negation of the future tense, imperfect form.

يَفْعَلُ - “will do” - future tense verb, perfect form.

افْعَلْ - “do” - imperative verb, perfect form.

تَفْعَلْ - “do” is an imperfective verb of the imperative mood.

هَلْ - question.

أ is a rhetorical question.

Examples include:

5:67. يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ

Literally: O Messenger! Bring to completion what was sent down to you from your Master. If you had not done so, you would not have conveyed His message.

Translation: O Messenger! Proclaim what has been revealed to you from your Lord. If you do not [*in the original according to tradition - present-future tense*] this, then you will not convey [*in the original - past tense*] His message.

In addition, it should be noted that in the traditional understanding there is not a single future tense verb with negation, for example, لَا سَيَفْعَلُ or لَا سَيَفْعَلُ. That is, the letters of negation - لَنْ - مَا - لَا - لَمْ - as indicated above to strengthen the negation, as is commonly believed, are actually letters, tenses (present, past and future) and types (perfect and imperfect).

For example, for negation, the verb فَعَلَ is always preceded by the letter مَا, and never by one of the other three letters of negation. The verb فَعَلَ is a perfective past tense verb, we can conclude that the negation letter مَا is perfective. However, the verb يَفْعَلُ for negation can be preceded by any one of the above four negation letters. Considering that the letter of negation مَا is responsible for the perfect form, and as we know, the perfect form exists only in two tenses, past and future, then when combined with the verb يَفْعَلُ, this verb, based on mutual exclusion, already becomes a verb of negation of the future tense of the perfect form, for example:

2:9. يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

The letter of negation لَا is the letter of negation for the present tense non-perfective verb يَفْعَلُ, for example:

2:18. صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ

If the verb يَفْعَلُ is shortened by ن dual and plural, by sukun or by the absence of a capital letter, then this verb becomes a verb of the future tense of the perfect form (the same as with the letter مَا).

The negation letter لَمْ makes the verb يَفْعَلُ a past imperfect verb, for example:

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا 2:24

The negation letter لَنْ makes the verb يَفْعَلُ a future tense imperfect verb, for example: وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى

Let us note the discovered patterns in verbs and their original ones with the addition of one, two and three letters: اِنْفَعَلَ - فَاعَلَ - اسْتَفْعَلَ. Let us designate those that are traditionally considered to have no pattern:

فَاعَلَ - A declension form of a verb indicating a continuous action of one person on another.

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجَكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ 2:191 يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ

Kill them as soon as you find them. Take them out as they took you out. After all, provocation is “stronger” than murder. But do *not fight them* at the Forbidden Temple, where they prostrate themselves, until they fight you there. If they *fight you*, then kill them. Thus it is rewarded to those who reject.

تَفَاعَلَ - a verb indicating an attempt to perform an action: look closely, listen, etc.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

2:282. O you who believed! When you borrow for a specified period, write it down!

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ 2:113 الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

3:7. He is the One Who sent down the Precept to you, in it are the arguments in which the decisions, the vast majority of them are the Precept, and the rest *are analogous*. As for those in whose “hearts” there is deviation, they follow from it what *made the analogy*, desiring provocation and desiring the interpretation of it.

- اِنْفَعَلَ is a verb declension form that reverses the meaning of the translation of the word the other way around, giving the word anti meaning. To do this, words or letters are added to the main translation that reverse the meaning of a particular word. In Russian, the analogue of this declension are words to which the following prefixes are added: mount - dismantle, inform - disinform, rational - irrational, etc. In English, this prefix is most similar to the Arabic one - اِنْ, this is the prefix in (in) visible – invisible, possible – impossible, which has the same function.

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

12:62. Joseph told his boys, “Arrange their payment in their luggage. They will probably recognize her when they disperse to their family. They will probably return.”

اِنْفَعَلَ - a form of a verb whose action is directed at the actor himself. An analogue of the Russian ending sat down - sat down, surprised - surprised.

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ

2:102 But they have already determined that whoever acquired this will not be transformed into the Last Abode. What they sold their natures for is despicable.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

32:4 God, who transformed the heavens, the earth, and everything between them in six days, then stood up on the throne.

The form فُعِّلَانٌ indicates an object that is affected.

Let's give an example with the word: قَرَأَ - read. Its object, which is affected - readable, is essentially a text, that is - قُرْآنٌ

Another example with the word: سُبْحَانُ - an ideal, the object of influence of which is the object of the ideal or perfection, that is - سُبْحَانَ.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

2:32 They said: “Yours is Perfection! We define only what You have defined for us. (Your Perfection, analogue - Your Majesty, appeal to kings in ancient times).

The form فِعْلَانٌ indicates the singular number of the object (subject).

In Russian there is a word: apple tree (a tree that bears apples). Subject of which: apple. Or: the English are an Englishman.

The analogy with the Arabic word: النَّاسُ - people, the subject of which: اِنْسَانٌ - man, is clearly expressed in the Ukrainian language, people – [lyudi] man – [lyudina].

The given meanings of declinations in most cases in the text of the Koran are systematized, but there are exceptions that in a certain declination completely change the meaning, and the meaning of which is determined taking into account all cases where this declination occurs. Let's give an example of declinations whose root is نَفَقَ, but with different meanings for different declinations:

وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلْأَنْفُسِكُمْ وَمَا تَنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ

2:272 What you spend from goods, so for yourself, what you spend is only for the lust of God's “face”. What you spend from the blessings will fulfill you

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

9:67 Hypocrites and hypocrites, part of them from another part. They tell you negative things, stop you from doing something worthy, and keep you from donating to God's “way.” They “forgot” God, so He “forgot” them. Indeed, hypocrites, they are apostates.

The figurative expression, which was taken literally, provoked in the Sharia of Islam, a catastrophic verdict, such as amputation of the hand and foot.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جَزَاءُ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

5:33 In reality, the reward of those who “war” with God and His Messenger, and hasten to commit outrages on earth; so that they would be killed or tied up (publicly) or their “hands” would be “cut” (by prohibiting them from holding a leadership position) and their “legs” (by restricting movement) from distinction (the severity of the crime) or expelled from those lands. This is a shame for them in (this) World, and in the Last (monastery) there is a great punishment for them.

I draw your attention to the fact that God calls this punishment a shame in this World, and in the next World a great punishment awaits them. If it were literally meant to cut off “hands” and “legs,” then God would not call this punishment a shame, but would call it a great punishment, just like in the next World.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

5:38 The one who steals and the one who steals, then “cut” both of their “hands” (by prohibiting them from holding a leadership position), with reward for what they have gained, with payment from God. God is Majestic, Solvable.

If we take the expression “cut” literally, it turns out that God did not indicate which part of the hand should be cut; accordingly, it should be cut all the way to the forearm, just like the leg to the pelvis. After all, if He had meant to cut off a hand or a foot, He would certainly have specified this, as He did in the following Argument:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

5:6 O you who have believed! When you get up for Conversion (to God), wash your faces, your hands up to your wrists, wipe with your heads and your feet up to the two “bulging” ankles.

... means, with a literal understanding of the expression: “cut off the arms and legs,” they must be cut off completely, and not part of them, since there is no clarification of which part of the arm and leg.

It is also natural to wonder if there is a similar expression in other languages of the world. In at least one language there is, in Azerbaijani (Turkic group of languages). In the Azerbaijani language there is an expression: “Kes ayak!”, the literal translation of which is: “Cut your leg,” but means: “limit movement.”

Examples of figurative expressions of words: hand and cut in the Koran:

وَفَقَيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

5:46. And We established Jesus the son of Mary “after” them, justifying what was “between his hands” (in front) - the Torah.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

17:29. Don’t let your “hand be chained to your neck,” but don’t stretch it out to its full extent, because you’ll “sit down” criticized and grieving.

I wonder if if I literally tie my hand to my neck, then I will disobey God, or is it still a figurative expression that means not to be stingy, but not to be a spendthrift? But traditionalists understand this example figuratively.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأُوا الْعَذَابَ وَتَقَطَعَتْ بِهِمُ الْأَسْبَابُ

2:166. Now those who followed got rid of those who followed them and they will see punishment and “cut” contacts with them.

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ

47:22. Is it possible that if you have become guided, you will commit outrages on earth and “cut” (contacts) with your fellow mothers?

As you can see, Arabic verbs were inflected not only by tense (present, past and future), but also divided into perfect and imperfect forms (with a completed action and an unfinished action). Based on the analysis of sentences in the text of the Koran, we can conclude that the grammatical rules of the Arabic language have remained unchanged for many centuries. Moreover, in the text of the Koran there are inflections of verbs that have several meanings; accordingly, they must be considered within the framework of the original context.

## CONCLUSIONS

Modern Arabic only partially corresponds to the language of the Quranic text from thousands of years ago. The reason for this is that the modern understanding of the meanings of many Quranic words is not systematized, that is, the same word in the text of the Quran can have several meanings, which are revealed not only from the context, but also from traditions about the messenger Muhammad (Hadis). In addition, in the works of researchers it is believed that the language of the Quran text is complex due to the fact that it is created on the basis of rhyme, the logic of the text is unclear, or the text is encrypted. Because of this, it is generally accepted that the Quranic text is encrypted, the full decryption of which is known only to its author. The traditional understanding of the language of the Koranic text is unsystematized. Accordingly, the Quranic language in its traditional sense is not suitable for communication in everyday life. Therefore, he is partially dead. The text of the Koran is voluminous, so it is not possible to change the meanings of the words of the text, since they occur in sentences with different meanings. Accordingly, we agree that contextual analysis is the most promising and optimal method for studying the text of the Koran, its translation, as well as systematization of linguistic phenomena, in particular, modifications of grammatical categories.

Based on scientific interest in an apparently illogically composed ancient text, an attempt was made to systematize cases of modification of grammatical categories throughout the text, several examples of which were provided in this article.

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