

ANSWERING ASSUMPTIONS REGARDING THE INCONSISTENCY OF 'AWDUDH-DHOMIR IN THE QUR'AN

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Received : 10 May 2026

Accepted

: 06 June 2026

Revised : 20 May 2026

Published

: 20 June 2026

Abstract

The accusations attached to the Qur'an has happened even since the time of the Prophet Muhammad SAW, and Allah challenged for anyone to make letter such as those in the Koran. In this day and age of accusations against the Qur'an is done through *orientalism*. The colonizers attack Islam in a way confidential through *orientalist*. One of the the target is eradicate Arabic and revoke it from people Islam. One of the branch indicated science existence accusations by orientalis is knowledge *syntax* (*nahw*), more especially in the chapter ' *awdudh- dhomir* claimed happen inaccuracy in return *dhomir* his to the previous word. This is become reason they For weaken the Qur'an in the heart people Muslims and also for accuse that the Qur'an is a holy book that is not *ma'shūm* (awake) from error). Because of that that , in this article will analyze as well as answer assumptions about mismatch ' *awdudh-dhomir* in the Qur'an.

Keywords : *Accusations , the Qur'an, Orientalists , Syntax , ' Awdudh-Dhomir*

INTRODUCTION

The accusations that were pinned to the Qur'an has happened since ancient times . It is recorded when the Qur'an was revealed , the tribe Quraysh be at the top *balaghah* and fluency in making sentence , there are many intelligent people among they have fluent tongue and great talent . Even There is A expression said : "Islam has force to all Arabs one Language general , namely Language Quraysh ." Of course only this is a wrong expression , because Islam does not force language or dialect of Arabs, but they it is himself who makes Language Quraysh as Language benchmark Because his position at that time. The Qur'an was not revealed in language Quraysh except because it is the most fluent Arabic language .¹

Nowadays, accusations are leveled to the Qur'an is done through *orientalism*. The colonizers attack Islam in a way confidential through *orientalist*. One of the the target is eradicate Arabic and revoke it from people Islam , namely with method insert languages stranger in the midst them . So that feeling reluctant For learn Arabic and even bring up assumption that Arabic is language used when prayer just .² After business they For eradicate their Arabic carry on to stage next , namely eliminate the Qur'an, with method delete it in life people Islam . Because they assessing the Qur'an is source base for the power of the Muslims , even only with the existence of the Qur'an can make They Return to power and civilization they .³

Writer see There is Lots very the accusations that were pinned against the Qur'an, but what became focus writer is accusation about grammatical errors or grammatical in the Qur'an. According to expert Language Sheikh Mushthafa al- Ghulayaini grammatical Arabic is divided into 13 branches science ,⁴ one of the branch indicated science existence accusations by orientalis is knowledge *syntax* (*nahw*). Dynamics the war that occurred between orientalis and the Muslim has produce various types of writing for answer accusation Some of the people who contributed namely : Aprilla Muharani " *Critical Study To Forms Error Orientalists in Understanding Grammar of*

¹ Muhammad Farih, *the Quraysh Tribe and Its Contribution On the Dialectal Style of the Qur'anic Text* , JADID: Journal of Quranic Studies and Islamic Communication , Vol. 03, No. 02, (September 2023), pp . 8-9

² Muhammad Bahar Akkase Teng, Orientalists and Orientalism in Historical Perspectives , Journal Knowledge Culture , Vol. 4, No. 1, (June 2016), p . 53

³ Jalal Alam , *Qadatul Gharbi Yaqūlun : Dammirū al-Islam Ab ī du Ahlahu* , transfer Language Izzuddin Karimi, Cet. 1 (Jakarta: Pustaka Imam Bonjol , 2017), p . 56-57

⁴ Mushthafa al- Ghalayayni , *Jami' ad- Durūs al- ' Arabiyyah* , (Cairo: Manarah al- pole , 2019), p . 5

the Qur'an (Review of Surah al-Baqarah) " .⁵ Fitri Amalia Andifa " Criticism of Anis Aghustin Shorrosh's Thoughts Regarding Grammatical Errors of the Koran in the Book of Truth Revealed" .⁶ Amnah Tidjani "Al-Darwish's Clarification of the Orientalist View of the Contradiction of the Verses of the Qur'an with the Rules of Nahwu" .⁷ Buhori "Gramatics of the Qur'an: Answering Accusations of Grammatical Errors in the Qur'an".⁸ Khaeruddin Yusuf "Orientalism and the Duplication of the Language of the Qur'an (Review and Rebuttal of the Work of Christoph Luxenberg)" .⁹

Looking at the literature above, the author is looking for updates that can be raised to become the focus of this research, because there are so many *syubhat* (assumptions) regarding grammatical errors in Arabic in the Qur'an that the author feels he must limit the problem in this paper. many Of the literature mentioned above , none has attempted to discuss in detail regarding a chapter certain . Because of that here it is writer only answer errors that occur in use *adh-Dhomir* and '*Aid* - his in the Qur'an, the aim is to reveal error think *orientalist* towards baba dh - *Dhomir* .

DISCUSSION

Orientalism

Orientalism is Western views of non- Western countries . The non-Western countries in question , particularly in the Middle East and Asia, are seen as through glasses racially perceived full with " prejudice " . Western countries are trying give contribution in study draft culture , history , religion and Eastern countries of course with methods and approaches typical Western.¹⁰ According to Muhammad as-Sayyid al-Galaind, the term "Orientalists" refers to thinkers who preoccupy themselves with studying Eastern sciences, including history, civilization, politics, and economics. This term essentially traces back to Western thinkers. They divided the Eastern world into three parts: the Near, Middle, and Far East. The Near East was attributed to the Arab regions, Asian nations, and African nations. The Middle East was attributed to the Arab regions alone. Today, the Far East is attributed to the regions formerly called the Eastern world or Eastern countries.¹¹

Thus, the Orientalists (al-Mustasyriqun) is a general term encompassing non-Arab groups working in the field of Oriental studies in general and Islam in particular. Their goal is not merely scientific knowledge and education, but rather to create doubt among Muslims regarding their religion. Therefore, we find that they study the Quran, and there must be one or more ambiguities and attempts to raise doubts. Even if there is no wording indicating this, they must use vague metaphors that can cause doubt. But now we also find Easterners themselves conducting research and investigations on Eastern matters. Therefore, they are also classified as Orientalists, even if they come from Japan, India, and elsewhere. Because essentially, the definition of an Orientalist is people who specializes in studying and investigating Eastern matters, including life, religion, civilization, and other matters, through in-depth research and study, followed by analysis using scientific research methods.¹²

Adh-Dhomir

Arabic grammar has 13 branches of knowledge, one of which is *nahw* (syntax). In this article, the author will focus on one of the chapters in *nahw*, namely *adh-dhomir* (pronouns). The word *adh-dhomir* comes from the word " wazan" (wordsthat mean "*isim maf'ul*"). The name *adh-dhomir* occurs because people often hide *al-ism ash-shorih*"

⁵Aprilla Muharani , " Critical Study To Forms Error Orientalists in Understanding " Grammatical Recitation of the Qur'an (A Study of Surah al-Baqarah) " , Thesis , (Riau: UIN Suska, 2022)

⁶ Fitri Amalian Andifa , " Criticism of Anis Aghustim's Thoughts Shorrosh About Grammatical Errors of the Qur'an in the Book Truth Revealed " , Thesis , (Jakarta: Institute Science of the Qur'an, 2020)

⁷ Amnah Tidjani, Al-Darwish's Clarification of the Orientalist View on the Contradictions of the Qur'anic Verses with the Rules of Nahw, *Mutawatir: Journal of Hadith Interpretation* , Vol. 4, No. 1, June 2014

⁸ Buhori, "The Grammar of the Qur'an: Answering Accusations of Grammatical Errors in the Qur'an, " *Al-Hikmah: Jurnal Dakwah* , Vol. 14, No. 2 (2020)

⁹ Khaeruddin Yusuf, " Orientalism and the Duplication of the Language of the Qur'an (Review and Rebuttal) on The work of Cristoph Luxenberg) " , Hunafa : Jurnal Studia Islamika , Vol. 9, No. 1 (June 2012)

¹⁰ Abdul Karim, "Orientalist Thought on the Study of Hadith Interpretation", *ADDIN Journal*, Vol. 7, no. 2, (August 2013), p. 309-310

¹¹ Muhammad as-Sayyid as-Galaind, al-Istisyraq wa al-Tabsyir Qira'ah Tarikhiyyah Maujizah, (Cairo: Dar Qiba', 1999), p. 10

¹² Agustiar, "Orientalists and Their Role in Learning Arabic", *Jurnal Ushuluddin*, Vol. XVII No. 2, (July 2011), p. 148

(clear words) when speaking and suffice their speech with the mention of *adh-dhomir* alone.¹³ Terminologically, *ad-dhomir* is a noun used for *mutakallim* (first person pronoun), *mukhāṭab* (second person pronoun), and *ghayb* (third person pronoun). *Ad-dhomir* is divided into two, namely *ba rīz* (the visible) and *mustatir* (the hidden)¹⁴ One of the interesting studies in this chapter is the '*awdudh-dhomir* (returning pronouns), this is only for *adh-dhomir li al-Ghaybah* (third person pronouns), therefore it must return to the word intended by the *dhomir*.¹⁵ Orientalists took the opportunity to criticize the '*awdudh-dhomir* in the Qur'an, because there are indeed some unique things that occur in the process. So they claim that there are errors in the Qur'an that must be revised again.

Analysis and Answers to Assumptions Orientalist About The error of ' Awdudh-Dhomir in the Qur'an

In obtaining data regarding considered texts of the Koran violate rules syntax (*nahw*) especially in chapters *dhomir* writer take from a number of source written, whether in books or published in form articles, or in the form of a video that can made into evidence. Among them: First, the book from Abdullah Abdul Fadhi (pseudonym) entitled *is the quran infallible?* Which has translated to in Arabic with title *Is the Qur'an infallible?* Second, a article from Sami A. Aldeeb Abu Sahlieh entitled *Linguistic Errors in the Holy Koran* which has also been translated to in Arabic with title *al- Akhtha ' al- Lughowiyah fi al-Qur'an al-Karim*. Third, a YouTube channel named "Rob Christian" who is very active in give criticisms against Islam and the Qur'an. With look at some the source above, then writer find a number of indicated verses of the Qur'an contain element error syntax (*nahw*), especially in chap *dhomir*. Verses including among others is:

1. QS. Al-Baqarah [2]: 17

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ فَلَمَّا اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ فَلَمَّا اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ

Meaning: "Women they like a person who lights a lamp fire. After (the fire) lights up around him, Allah will destroy him light (which shines) on them and let they were in darkness, unable to see."¹⁶

The type of error that is embedded in this verse is the lack of accuracy return *dhomir jama'* (plural pronoun) to *isim mufrad* (single word), namely in the words: *لا يبصرون*, *وتركهم*, *بنورهم*, which do not fit the context talks paragraph said, because from beginning only talk about just one person. So that a orientalist named Abdullah Abdul Fadi in his book *Is the Quran infallible?* claim that There is error syntax in verse said, the form the mistake is the use *dhomir* (pronoun) in the form plural that should be shaped single,¹⁷ so that the wording that is considered more appropriate in the verse those are:

فلما أضاء ما حوله ذهب الله بنوره وتركه في ظلمات لا يبصر

Related with existence error syntax in use *dhomir* in verse above, namely between use *noun Mawshul* الذي which is shaped *simplex* with *dhomir* هم in the form *jama'*, in fact this is something that is commonly found in Arabic expressions that have literary value, such as words a poet:

وَإِنَّ الَّذِي حَانَ بَفْلَاحٍ دِمَاؤُهُمْ هُمْ كُلُّ الْقَوْمِ يَا أُمَّ خَلِدٍ

Meaning: "And the one whose blood has flow from wound in magnitude, is a group that represents all groups O Umm Khalid"¹⁸

In discipline knowledge *balaghah*, form this kind is called with *iltifat* that is displacement from form *dhomir al- mukhāṭab* or *ghayb* or *mutakallim* to form other, but with condition in the end back to the same form. In¹⁹ this case it includes into the distribution move *khithāb* (target) than it should be *khithāb simplex* (target for one person) to *jama'* (many people), such as Allah's word in QS at- Thalaq [65]: 1

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ

Meaning: "O Prophet, if You divorce your wives, let us divorce you they are at the time they can (face) their (reasonable) iddah, and count it the time of iddah, ..."²⁰

¹³ Muhammad Fadhil as- Samara'I, *an- Nahwu al- ' Arabiyyu Ahkam wa Ma'ānin*, (Beirut: Dar Ibn Kathir, 2014) Volume 1, p. 84

¹⁴ Kholid 'Abdul 'Aziz, *an-Nahwu al-Tathbiq i y*, (Cairo: Dar al-Lu'lu'ah, 2018), p. 223

¹⁵ Musthafa al- Ghalayaini, *Jāmi ' ad- Durūs al- ' Arabiyyah*, p. 83

¹⁶ Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an and its Translation*, p. 4

¹⁷ Abd u llah 'Abd al-Fadi, *Is the Qur'an Infallible?*, (Austria: Light Of Life, 1995), p. 177

¹⁸ Muhammad bin 'Ali ash-Syawkani, *Fath al-Qadir al-Jami' bayna Fanni ar-Riwayah wa ad- Dirayah min 'Ilm at- Tafsir*, (Beirut: dar al- Ma'rifah, 2007), p. 33

¹⁹ Rumadani Sagala, *Balaghah*, p. 200

²⁰ Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an and its Translation*, p. 823

Of course this is not wrong, because aims to eliminate boredom in readers . Then we look at QS al-Baqarah [2]: 17 why pronouns plural in the word بنورهم The same with pronouns singular in the word حوله? Because it takes into account to maintain conditions at *the deliberation* (which is likened to) the hypocrites and not the situation in *the musybbah aunt* (which is likened to with him) namely condition a burner fire , with amazing way that is with return to objective originally , namely disappearance light faith from self they . So the pronoun the return to the hypocrites not to the word الذي.²¹

If still want to return *dhomir* هم in the word الذي then it doesn't exist problem because of the word الذي in the verse above is a general word that contains plural meaning (*jama'*), as according to Abu 'Ali said that the word الذي is term ambiguous which can be applied to one or more people. And in the same vein with opinion the from what al - Akhmasy said that the word shaped *simplex* (singular) will but Can used for meaning *jama'* (plural), and opinion is strengthened with words Ibn Juzay al- Kalbiy in his book *at- Tashiil* that the word الذي often used in less specialized and less frequent situations used in specialized situations .²² Therefore , *dhomir li al-* mufrad in the word حوله, and *dhomir li al- jama'* in the words وتركهم, وينورهم, and يبصرون can be returned to the word use consider aspect its meaning . Then another thing arose question , where from? we know that current context what is being talked about are hypocrites ? Even though the editorial team paragraph it does not mention even a little bit of hypocrisy . So the answer requires one the rules of interpretation which read :

God willing

Meaning : " Third person pronoun can sometimes refer to something that is not said , such as what the context explains talk "²³

If take a closer look It can be seen in the previous verses that they tell about the hypocrites in Medina, they break their hearts like the infidels, will but they show Islam they like Muslims with method say the sentence of monotheism like Muslims , they pray like Muslims , and they think has succeed deceive Allah and His Messenger and the believers .²⁴ Then they claim as source goodness and truth , but on the contrary they are the source crime and destruction ²⁵. It doesn't stop there even they give two face on self they , when he meet with believers , they say we believe , will but if they return to leaders they , they say we are with you .²⁶

There is three twelve verse in Surah al-Baqarah which explains the essence they , the characteristics them and the plan them in life . Then give two a clear example of confusion and ambiguity they between the faith they have show and their disbelief hide , use to describe condition them and torture those who are bad .²⁷ Really they has shown truth , but their hearts turn away from it , and light guidance has shine they , but they dominated by the air lust and lust . So that clear that current context discussed in the verse those are hypocrites . So, from aspect wherever we are use , look clear paragraph does not contain confusion or contradiction in pairing *dhomir* and *'aid* -nya . In fact , in it there is concise and beautiful form , careful use of words , color beautiful balaghah , as well as great meaning .

2. QS Yunus [10]: 22

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۖ فَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۖ دَعَاُ اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ لَئِنْ أُنجِيتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

Meaning : " It is He (Allah) who created you can walk on land (and sail) on the ocean so that when you was on the ship , then the ship launched , carrying they with blowing good wind and they rejoice because of that . Then , come storms and waves befall him from all corner and they thought has surrounded (danger). So, they are pray with let go obedience to him (while said), " If you saved us from this (danger), surely we are among those who are grateful . "²⁸

²¹Muhammad Tahir bin ' Asyur , *at- Tahrir wa at- Tanwir* , (Tunisia: Dar at- Tunisiyyah , 1984), Volume 1, p . 308-

²²Muhammad bin Yusuf al- Andalusiy , *al-Bahr al- Muhith fi at-Tafsir* , (Beirut: Dar al-Fikr, 2010), Volume 1, p . 122

²³Khalid bin Uthman as- Sabt , *Qawā'id at-Tafsir Jam'an wa Dirāsatan* , (Cairo: Dar Ibn 'Affan, 1994), Volume 1, p .

²⁴QS al-Baqarah [2]: 8-9

²⁵QS al-Baqarah [2]: 11-12

²⁶QS al-Baqarah [2]: 14

²⁷Mahmud Syaltut , *Tafsir al-Qur'an al-Karim* , (Cairo: Dar ash-Syuruq , 2004), Volume 1, p . 59

²⁸Lajnah Pentashihan Mushaf al-Qur'an, Al-Qur'an and its Translation , p . 289

The verse above considered load error according to Sami A.Aldeeb Abu Sahlieh , the assumption is that there is irregularities in the target sentence , namely *iltifat* (diversion) discussion with using second person pronouns to the third person pronoun in the words: حتى إذا كنتم في الفلك وجرين بهم . He assume that The correct reading is another qira'ah , namely the one that reads : وجرين بكم³⁰²⁹

Before entering denial to diversion *dhomir* writer will adding some *qira'ah* to the word وجرين بهم due to they base the assumption with difference *qira'ah* , between his *qira'ah* as following : First, { وجرين بهم } and this is reading jumhur ulama, and *dhomir li al- mutsanna* on the word جرين refers to the word الفلك which contains meaning *jama* ' , because the word Can used for *mufrad* and *jama* ' . *Dhomir li al-jam* ' refers to the people who are in *al- fulk* . Second , { وجرين بكم } and this is reading from 'Abdullah bin Mas'ud, because context The previous verse uses the second person pronoun for the word وكنتم³¹. Differences in *qira'ah* cause diversity meaning verse , so that every *qira'ah* have its own meaning , even it is said that it is like position new verse , in tune with one of them the rule that reads :

God willing, God willing, God willing, God willing, God willing

Meaning : " Many qira'at as position many verse ."³²

The meaning If there is various kinds of *qira'ah* on a word and its meaning different , then considered like two verse or more. Ash-Syinqithi said : Know above all formerly that If There is two visible reading each other contradictory in one verse , then law second paragraph the like law second different verses , as has been known by the scholars.³³ Based on explanation of several of the rules above , then clear use *dhomir li al- ghoyb* in verse the keep different meanings with variety *qira'ah* another. The transition that occurs in this verse has been general among Arabs, like words Imru ' al-Qays:

فَمَثَلُكَ حَبْلِي قَدْ طَرَفْتُ وَمُرْضِعٌ فَأَلْهَيْتُهَا
God willing

Meaning : " Like you , me has come to a woman pregnant and mother breastfeeding , so I divert his attention from amulets for his children ."³⁴

According to Wahbah az-Zuhayli diversion talks from form direct speech from second person to third person to add insults and reproaches against the infidels, because they don't want to be grateful delicious , and also as oddity from attitude they with reject behavior they This is³⁵ also as form *mubālaghoh* (hypobole / exaggeration) , showing as if God denied condition them (the disbelievers) to others in order to arouse a sense of wonder on they as well as invite to deny badness the .³⁶

So here it looks clear use *dhomir li al- ghoyb* in the word وجرين بهم is very appropriate , because contains higher literature and deeper meaning than variety another qira'ah , because Allah wants guard position Muslims so they don't get affected impact from people Polytheists . Because if we look at the previous verse in QS Yunus [10]: 21 after Allah SWT answering the polytheists who asked for it to be lowered verses Kauniyah besides the Qur'an with say that it is case *ghost* who has authority is in the sight of Allah SWT , then Allah mentions another answer , namely that those polytheists never satisfied and feel satisfied with those verses when they see it with eye head themselves . Because it has become habit they do deception power , defiance and toughness head . Every time they see signs that indicate the oneness of Allah, then they do deception Power with those verses .

So it is proven in the verse after that in Qs Yunus [10]: 22-23, when Allah gave they A hardship in the form of waves that surround they are above ocean , they immediately begged to God to be saved and said will be a grateful person . However when God saves they , they as if they forgot what they say when difficult and even make injustice on earth without the right reason , as Allah SWT said in the previous verse :

²⁹This is the qira'at of Abdullah bin Mas'ud, namely with the reading وجرين بكم, the reason being that it is in accordance with the previous message, namely the word وكنتم . (See : Abdul Lathif al- Khathib , *Mu'jam al- Qira'ah* , (Damascus: Dar Sa'ad ad-Din , 2000), Vol. 3, p . 522

³⁰Sami A. Aldeeb Abu- Sahlieh , *al- Akhtha ' al- Lughawiyah fi al-Qur'an al-Karim* , (Swiss: Markaz al-Qanun al-' Arabiy wa al- Islamiy , 2017), p . 181

³¹ Abdul Lathif al- Khathib , *Mu'jam al- Qira'at* , Vol. 3, p . 522

³²Ibrahim bin Sholih al- Humaydhi , *al- Muhadzdzab fi Ushūl at-Tafsir* , (Riyadh: Dar Ibn al- Jauzy , 2021), p . 170

³³Muhammad al-Amin ash-Syinqithi , *Adlwa 'al- Bayān fi idhah al-Qur'an bi al-Qur'an* , (Mecca: Dar' Alam al-Fawaid, 2005), Volume 2, p . 11

³⁴Al-Husain az-Zauzaniy , *Syarh al- Mu'alliqāt as-Sab'* , (Cairo: ad-Dar al- ' Alamiyyah , 1992), p . 18

³⁵Wahbah az-Zuhayly , *at- Tafsir al- Munir fi al - 'Aqidah wa asy-Syari'ah wa al- Minhaj* , (Damascus: Dar al-Fikr, 2003), Volume 6, p . 150

³⁶Mahmud bin 'Umar az -Zamakhsyari, *Tafsir al- Kasysyāf* , (Beirut: Dar al- Ma'rifah , 2009), p . 460

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبَةٍ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ
Meaning : " If man overwritten trouble , he pray to us in a state lying down , sitting or standing . However , after we remove the trouble is from him , he return (to the astray path) as it were he never pray to us to (eliminate) the trouble that has occurred hit him . Thus , it becomes felt beautiful for those who transcend what is the limit that always they do it ." (QS Yunus [10]: 12)³⁷

With thus answered that there is no error in pronoun transfer said , even with use *dhomir li al- ghoyb* prove that Allah SWT want to protect the believers from effect negative of the infidels. While if still want to use *dhomir li al- mukhathab* it's as if make behavior of believers The same what the disbelievers do . So that show that assumptions they are not right and this Qur'an is miracles that could not have been created by humans . However we can't refuse either variety *qira'at* others, while The history presented is authentic history .

3. QS an-Nahl [16]: 66

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تَسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا يَلْشَرِبِينَ

Meaning : " Indeed, in animals the livestock is really there is lesson for you . We give You drink from some of what is in his stomach , from between dirt and blood (in the form of) pure milk which is easy to digest swallowed by the people who drink it ." ³⁸

Still with the same character namely Sami A.Aldeeb , he assume there is error in diverting from plural noun '*at- taksir li al- muannats* (plural for feminine) to *dhomir al- mudzakkar li al- mufrad* (pronouns single masculine) namely in the words: وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تَسْقِيكُمْ مِمَّا فِي بُطُونِهِ. The basis of the assumption Because He see There is the correct verses of the Qur'an in *dhomir* and his *aid* , namely QS al- Mu'minun [23]: ³⁹21 :

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تَسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

Meaning : " Indeed, in animals cattle truly there is lesson for you. We give drink You from Some of what exists in her stomach (milk), in her there is Lots benefit for you , and some of it You eat." ⁴⁰

Therefore he assume that The correct reading of QS an-Nahl [16]: 66 is: في بطونها.

In terms of the types of words الأنعام and النعم happen difference opinion about its type , Al-Farra' said that the word النعم is form *mudzakkar* and cannot be used for *muannats* , and the word الأنعام is a word that can used for *mudzakkar* and *muannats* . It is also said that the word النعم is form *muannats* , because He including from *noun jama* ' who are senseless . Then it is also said that those two words Can used for *mudzakkar* and *muannats* . But it will cause differences in use and collection Because will produce many meanings . ⁴¹ So the words النعم and الأنعام canbe used to indicate type *mudzakkar* and *muannats* , because he is *isim li al- jins* (noun to indicate type). Therefore , the Arab people normal say هذه نعم وارد (here it is livestock has come) . ⁴²

Then , related accusation error return *dhomir* on the word بطونه to the word الأنعام , there really is no error inside it Because *dhomir* -nya return to the word الأنعام which means النعم . Because some Arabs sometimes put *shigat* الأفعال for *mufrad* (singular) when the pronoun refers to him shaped single for example " هو الأنعام " it means it is an animal livestock , that 's because they go through track *figurative language* to pronounce the word . So that the word الأنعام meaningful النعم , ⁴³ and the word is *mufrad* as the poem reads :

لِلنِّسَاءِ بِهَا أَقِيمِي God willing

Meaning : "We have leave horses and animals livestock that has been redeemed , and we said to the women ' stay there " . ⁴⁴

Furthermore *dhomir li al- mudzakkar* on the word بطونه it is not wrong if returned to the word الأنعام , because if they pay more attention context paragraph the so will found that animals the livestock in question is a part from those animals are animals female , it is influenced by context the situation (*as- Siyāq al- Mawqif*) that occurred moment use Language namely , existence *qarīnah* in the next word which specializes type the namely the word اللبن (milk). As is known , it is impossible for animals to male Can secrete milk, so that *dhomir* on that

³⁷ Lajnah Pentashihan Mushaf al-Qur'an, Al-Qur'an and its Translation , p . 287

³⁸ Lajnah Pentashihan Mushaf al-Qur'an, Al-Qur'an and its Translation , p . 382

³⁹ Sami A. Aldeeb Abu- Sahlieh , *al- Akhtha ' al- Lughawiyyah fi al-Qur'an al-Karim* , p . 282

⁴⁰ Lajnah Pentashihan Mushaf al-Qur'an, Al-Qur'an and its Translation , p . 486

⁴¹ Muhammad Murtadho az-Zabidi , *Tāj al- ' Urus* , (Kuwait: at- Turats al- ' Arabiy , 2000), Volume 33, p . 510

⁴² Muhammad bin 'Ali ash-Syawkani , *Fath al-Qadir al-Jami' bayna Fanni ar-Riwayah wa ad- Dirayah min 'Ilm at- Tafsir* , p . 789

⁴³ As-Samin al- Halabiy , *ad-Durr al- Mashūn fī ' Ulūm al- Kitāb al- Maknūn* , (Damaskud : Dar al-Qalam, 2006), Volume 7, p . 254

⁴⁴ Ibid, p . 255

word returned to its destined meaning that is *بعض الأنعام* (part animal cattle that is animal cattle female), so that make the return is correct if seen from side its meaning . This opinion is supported by Abu Hayyan al- Andalusiy who said that form return to the word above it is not wrong, because *dhomir mudzakkar* the returned to the previous word as form care of its kind , because if pronoun single indicating the type can be used to replace form plural , then *dhomir* it can be returned with form *mudzakkar* (masculine).⁴⁵ Different with opinion on Shofiyyurrahman al- Mubarakfury have an opinion that *dhomir* on the word back to the meaning *النعم* (livestock) or return to destined meaning that is *الحيوان* (animal), because *الأنعام* show in many animals , so that the word becomes : *في بطون هذا الحيوان* (in the stomach this animal).⁴⁶

About with *dhomir* contained in the word of Allah in QS al- Mu'minin [23]: 21 which reads :

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُسْقُوا مِنْهَا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

Meaning : " Indeed, in animals cattle truly there is lesson for you. We give drink You from some of what is in their bellies (milk) , there is Lots benefit for you , and some of it You eat."⁴⁷

The word *الأنعام* in the verse the nature general , including all over animal good male livestock and female , because influenced by context the situation (*as- Siyāq al- Mawqif*) that occurred moment use Language namely , with existence *qarīnah* in the word after it that is *ولكم فيها منافع* which indicates there is Lots benefit from second type animal cattle such as its meat , its fur , its strength and so on many more. Different with the previous verse which only discuss benefit in the form of milk found in animals livestock , and of course it's only present in animals female just .

This opinion is strengthened with Abu Hayyan al- Andalusy 's opinion said that the word *الأنعام* in the verse the meaningful *jama '* that can used for *mudzakkar* and *muannats* , because with two reason : First, he is *jama ' tasir* (*irregular nouns / irregular plural*) from the word *النعم*. Second , he is *noun simplex* who wants meaning *jama '* as the word *النعم*,⁴⁸ from second reason the Can seen good reasons with *jama ' tasir* or meaningful *jama '*, both of them Can used to indicate form *muannats* (feminine). The first reason is because every *jama ' taksir li ghairil -' āqil* (plural that does not have good sense) when *simplex* he *mudzakkar* or *muannats* , such as *الإبل* (camel), *الأرحل* (animal mount), *البغال* (cross between a horse and a donkey) , then He sentenced *muannats* . And every *jama ' estimate* for humans and the whole animal nathiq then it is permissible to be *mudzakkar* -kan and *muannats* - kan , like *الرجال* (men), *الملوك* (kings), *القضاة* (judges).⁴⁹ Whereas the second reason , its *dhomir* return to meaning *jama '* which is destined in it with wording *الجماعة*, so he said reads :

⁵⁰ في جماعة الأنعام

Can be concluded that return *dhomir* on the word *بطونه* to the word *الأنعام* is not A error salinatical language , but rather A form guard to type the animal referred to in the editorial the verse . In QS an-Nahl [16]: 66 the context talking about the benefits of breast milk from animal livestock and not others, while the context of QS al- Mu'minin [23]: 21 talking about the benefits livestock in general . So that give We A the rule , that *jama ' taksir li an- nas wa al- hayawaan an- nāthiq* (irregular plural form indicating humans and animals nathiq) can used for *mudzakkar* and *muannats* . This shows will height the language of the Koran and the deep meaning it contains inside it .

4. QS al-Hajj [22]: 19

هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

Meaning : " This is it" two groups (believers and unbelievers) are fighting . They arguing about God they . For people who are ungrateful made clothes from fire hell . Up head they will doused with boiling water ."⁵¹

⁴⁵ Muhammad bin Yusuf al- Andalusiy , *al-Bahr al- Muhīth fī at- Tafṣīr* , Volume 6, p . 554

⁴⁶ Shafiyyurrahman al- Mubarakfury , *al- Mishbah al- Munīr fī Tahdzīb Tafṣīr Ibn Katsīr* , p . 649

⁴⁷ Lajnah Pentashihan Mushaf al- Qur'an, Al- Qur'an and its Translation , p . 486

⁴⁸ Muhammad bin Yusuf al- Andalusiy , *al-Bahr al- Muhīth fī at- Tafṣīr* , Volume 6, p . 554

⁴⁹ Ahmad bin Muhammad al- Fayyumi , *al- Mishbāh al- Munīr fī Gharīb ash- Syarh al- Kabīr* , (Cairo: Dar al- Ma'arif , 1919), Volume 2, p . 704

⁵⁰ Muhammad bin 'Ali ash- Syawkani , *Fath al- Qadir al- Jami' bayna Fanni ar- Riwayah wa ad- Dirayah min 'Ilm at- Tafṣīr* , p . 789

⁵¹ Ibid, p . 474

Sami A. Aldeeb say that there is error in the verse the when turn away *dhomir li al- jama* ' on the word *اختصموا*, to *noun al- Mutsanna* namely the word *هذان خصمان*. So the correct one according to him is the *qira'ah* which uses *dhomir li al- mutsanna* in the *verb* , so correct reading according to him like this:

هَذَانِ خَصْمَانِ لَهُمَا نِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ message

The word *خصمان* is form *tatsniyyah* from the word *الخصم* which means to defeat in a fight . The word Can used to indicate meaning *mudzkkar* and *muannats* , and also the meaning *mutsanna* and *jama* ' .⁵² In this verse , the word is interpreted as with the word *فريق* (group) , namely groups who are at odds and they are believers and disbelievers.⁵³

Still in the same verse , the word *اختصموا* which means " they quarreling " is form *verb Madhi* from the word *يختصم* which means to fight , then the subject replaced with " *waw al- jamā'ah* " ie letter *wow* that shows meaning many . This verb is semantically is meaning basis or meaning actually , and as meaning base naturally has a specific purpose , namely There is someone who is mutual quarrel or *al- mukhtashim* . This word is also a meaning embodied relational Because meaning basic , namely refers to two a group of people who interact with each other quarrel . There is no shift historical meaning about meaning *اختصموا* , this meaning does not experience substantial changes , and still shaped meaning lexical namely " mutual " quarrel " .

Historically , this verse was revealed regarding war match that was held at the time war badar ongoing between stronghold Muslims and the infidel camp . As narrated by Imam Bukhari from Abi Dzar said "I swear with the name of Allah that This verse was revealed in QS al-Hajj [22]: 19 to six people , namely (from stronghold Muslims are) Hamzah, 'Ubaidah, 'Ali bin Abi Thalib , (from the infidels are) 'Utbah, Syaibah and al-Walid bin 'Utbah."

Al-Hakim narrated from 'Ali bin Abi Thalib said : "This verse was revealed to us regarding with war The match we had at the Battle of Badr, namely QS al-Ahzab [22]: 19-22."

Different with two history above , Qatadah through history Ibn 'Abbas said that this verse was revealed regarding with people People of the Book and believers who argue about their Rabb . They say to the believers "We are more important For Allah , before you, our book was revealed first Rather than your book, our prophet was sent first than your prophet . So the believers answered , "We are the ones who have more rights in Allah we believe In Muhammad SAW, we also believe to your prophets , and also with the books that Allah has revealed before. When you know our prophet then you abandoned him and disbelieved with him . And when it came down this⁵⁴verse .

That's why *dhomir* from *verb* the in plural form (*jama* ') because consider aspect its meaning ,⁵⁵ Because the expression contained aiming for those in the two group in the word *خصمان* that is stronghold Muslims and the infidel camp that is currently quarrel or fight . Like words : *فريق كذا وفريق كذا قدموا مباراة جيدة* (this group and this group they has come in a good match) and not said *قدما* because every group must have many players . So it's the same as in this verse , it is impossible in a war or debate between two people group only attended by only one or two people , will but it was certainly attended by many people.

Assumptions they are based on Because existence style *qira'ah* others, then writer will mention variety existing *qira'ah* . In that word own two style *qira'ah* , the first with use editorial *jama* ' in *fi'il* the so that sounds *اختصموا* as agreed the majority of scholars, the second with use editorial *mutsanna* on *fi'il* the so that sounds *اختصما* and this is the reading from Ibn Mas'ud and Ibn Abi 'Ablah,⁵⁶ and of course form like this is fine according to rules language , because the word *اختصما* domiciled as *na'at* for the word *خصمان*.⁵⁷ But in variety the first *qira'at* is there aesthetics beautiful *balaghah* , verse the opened with *isim al- isyarah* *هذان* use form *Mutsanna* as form emphasis on the differences that exist between the two group said . However when happen debate or battle , they as if entangled One each other, so that form *jama* ' in the word *اختصموا* as form express each other

⁵² brahim Anis, Abdul Halim Muntashir, 'Athiyyah al-Showalhi, Muhammad Khalafallah Ahmad, *al- Mu'jam al-Was ī th* , p . 239

⁵³ Muhammad bin 'Adbul 'Aziz al- Khudhairy , *as-Sirāj fī Bayan Gharīb al-Qur'an* , (Riyadh: Dar al-Minhaj, 2011), p . 133

⁵⁴ Ali bin Ahmad al- Wahidiy , *Asbāb Nuzūl al-Qur'an* , (Beirut: Dar al- pole al- ' Ilmiyyah , 1991), p . 317

⁵⁵ Wahbah az-Zuhayly , *at-Tafsir al- Munīr fī al- ' Aqidah wa asy-Syarī'ah wa al-Minhaj* , Volume 9, p . 196

⁵⁶ Abdul Lathif al- Khathib , *Mu'jam al- Qira'at* , Vol. 6, p . 94

⁵⁷ Muhyiddin al-Darwis , *I'rob al-Qur'an al-Karim wa Bayānuh* , (Beirut: Dar Ibn Kathir, 1992), Volume 6, p. 415

connected and attached between member second this group .⁵⁸ Like the word of Allah Ta'ala in QS al- Hujurat [49]: 9

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا

Meaning : "If there is two group of believers quarrel , make peace both of them ."⁵⁹

Variety of readings This is common among Arabs, for example A poetry from Imru ' al-Qays:

فَإِنَّا نَبْكَ مِنْ ذِكْرَى حَبِيبٍ وَمَنْزِلٍ بِقِسْطِ الْوَى

Meaning : " Come on We cry remembering the people we love and our home , in size time between arrivals and departures ."⁶⁰

So from assumptions made to paragraph said , which states that it is not accurate use *dhomir li al-Jama'* after isim yang *mutsanna* , it cannot be proven that the Qur'an is wrong and even increasingly explain will existence hidden meaning in every verse of the Koran.

5. QS al-Fath [48]: 8-9

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا {8} لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {9}

Meaning : " Indeed, We have sent you (Prophet Muhammad) as witness , bearer news happy , and giver a warning . So that you may believe to Allah and His Messenger, strengthening Him (religion), magnifying Him and glorifying Him to him , good morning and evening ."⁶¹

The error that al-Fadi accused in this verse is sudden change from speak to Muhammad to be speak to other people. Pronouns The accusative (*dhomir an- nashab*) in the word *وتعزروه وتوقروه* undoubtedly refers to to Muhammad who has mentioned previously and not to Lord as understood translator Language English . But the word *وتسبحوه* referring to to God, so that make This verse is messed up . With assumptions that readers cannot be expected to understand the true meaning from the arrangement of the words . Even he say *kufir* (leaving out of Islam) if somebody say piece paragraph the returned to Muhammad, because indeed glory should only given to Lord only , and it is said *kufir* also if somebody say that piece paragraph the everything referring to to God , because Almighty God power does not require help or assistance .⁶²

The first assumption is that existence confusion in *the khithab* (target) on two paragraph above , namely in the discussion that focuses on the characteristics of the Prophet Muhammad SAW , but then immediately turn to the believers . So there is no confusion in the transition *khithab* in two the verse above , because transition like this is normal circumstances found in expressions language that has literary value , and this is called with *iltifat* . Among habit that is the saying of al-Nabighah:

كَبِيرُ السِّنِّ فَإِنْ God willing, God willing, God willing, God willing, God willing

Meaning : " Remember that has prejudiced Bani 'Abs that I , please know that they (bani 'Abs) lie that they are old , fast perish "⁶³

Itifat on two paragraph on occurs in the inclusion *maf'ul bih* (object) in the form of a second person pronoun that is *Ka* in the word *أرسلناك* which is intended for the Messenger of Allah, has *the meaning* of pronunciation *maf'ul bih* on the word *لتؤمنوا* . With Thus , *the iltifat* in the verse the in the form of *iltifat* structure grammar , namely mention *ka* in the word *أرسلناك* which has an *iltifat* in its elimination in the next word . In terms of meaning displacement target from the Prophet to the believers is not A confusion , because between both of them own their respective targets . The mention of the Prophet in the first word because he as carrier minutes and also witnesses , as well carrier news joy and threat , whereas mention of mu'in people in the next word show that those who imply the treatise with A faith .

Assumptions second , the existence of error in placing pronouns *ghayb* on three verbs *وتعزروه وتوقروه وتسبحوه* , because will cause reader be confused to return to whom the three pronouns that , is it to Allah? Or to the Messenger of Allah? Before answering it writer will to explain three verbs semantically . The word *تعزروه* which means "so that you strengthen it " is form *verb mudhori* ' from *عَزَّرَ* – *يَعِزِّرُ* own various meanings , namely "

⁵⁸ Muhammad Muhammad Dawud, *Kamal al-Lughoh* , p. 42

⁵⁹ Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an and its Translation* , p . 754

⁶⁰ Al-Husain az-Zauzaniy , *Syarh al- Mu'alliqat as-Sab'* , p . 13

⁶¹ Ibid, p . 747

⁶² Abd u llah 'Abd al-Fadi, *Is the Qur'an Infallible ?* , p. 182-183

⁶³ Muhammad Muhammad Dawud, *Kamal al-Lughoh* , p. 76

prevent, punish, help and strengthen" ⁶⁴. In this verse the text says *تَعَزَّوْهُ* means "strengthening", and temporary the meaning in context is "help God with help his religion" ⁶⁵ meaning the appear Because affected context language (*as- Siyāq al- Lugowiy*), because related with the previous verse, namely QS al-Fath [48]: 8, which states that the Prophet Muhammad became witness about the treatise that he bring for all his people, and preach it as well as teach him to what brings benefits to his people, and to those who believe will get news happy in the form of heaven and for the unbelievers will get warning as well as threat.

In addition, it is influenced by the verse afterward namely QS al-Fath [48]: 10 which mentions the allegiance they to the Prophet Muhammad, indeed they are in essence pledge allegiance to Allah SWT. So that expected for believers Can help as well as strengthen The treatise delivered by Rasulullah Saw is the true religion. This meaning is also influenced by context situation (*as- Siyāq al- Mawqif*) namely condition when use this language, because it is related with the condition of the believers when do pledge of allegiance to Prophet Muhammad, namely Ridhwan's pledge of allegiance in Hdaybiyah to take the oath promise fighting Quraysh, and at that time actually they pledge allegiance to Allah SWT. ⁶⁶So through This verse is Allah SWT want to hinting that whoever believes to His Apostle so indeed he also believes to Allah SWT, and also at the same time call for believers to help and strengthen this religion of Allah, so that it is not damaged by the unbelievers.

Still in the same verse, the next word is *تَوَفَّرُوْهُ* which means "to enlarge him" has the same shape with the previous word, namely *verb mudhori* ' from the word *يُوَفِّرُ* – *يُوَفَّرُ* which means "to glorify and honor". ⁶⁷In the text the word means "raising it", but in context the word means "glorify Allah". And this is the same case in point with the previous word, influenced by context language (*as- Siyāq al- Lughawiy*) because related with verses before and after. And meaning This is also influenced by the context situation (*as- Siyāq al- Mawqif*) as happened in the previous word.

Then, the word *تَسْبِيحُوْهُ* which means "to glorify God" to him "formed with form *verb mudhori* ' from the word *يَسْبِيحُ* – *يُسَبِّحُ* which means "to purify". ⁶⁸Textually this word can be meaningful glorify God and purify it from all bad thing and it's rooted from the word *التسبيح*, or meaning so that you pray to him and it takes root from the word *السبحة*, ⁶⁹ whereas in context the word means "to purify God". Because the meaning the related with context language (*as- Siyāq al- Lughawiy*), which mentions lafadz Allah on the previous word, so *dhomir li al- ghoyb* on that word return to God. ⁷⁰

So there is no confusion anything on target third *dhomir li al- ghoyb* said, because all the pronouns refers to one of the words mentioned previously, namely the word Allah. So the meaning of the word *تَعَزَّوْهُ* is "help the religion of Allah", the word *تَوَفَّرُوْهُ* is "glorify Allah", the word *تَسْبِيحُوْهُ* is "sanctify Allah". Therefore, there is no assumption disbelief for people who help and strengthen the religion of Allah brought by the Messenger. This opinion is in line with Abu Hayyan al- Andalusy's opinion that *Dhomir li al- ghoyb* on the word clear referring to to God. ⁷¹ Then what Ibn ' Assyria said in his book of tafsir that *dhomir al- ghoyb al- manshub* (third person pronoun that is nasab -kan) in three verbs the referring to to name of Allah, because the pronoun single if mentioned two previous name then pronoun the intended back to one from second matter the namely Allah with *A qarīnah* (indicator) the pronunciation of the word *وتسبحوه*. As for the conjunction *ورسوله* on the word of Allah is an affirmation that faith in the Messenger is faith to God. ⁷²

This opinion is also supported with A the rule that reads :

مع كون الجميع مقصودا Facebook

Meaning : " Sometimes mentioned two previous thing and pronoun back to one of them, because sufficient with the mention without the other, though both of them intended. " ⁷³

⁶⁴Ibrahim Anis, Abdul Halim Muntashir, 'Athiyyah al-Showalhi, Muhammad Khalafallah Ahmad, al- *Mu'jam al-Wasit*, (Cairo: Maktabah al-Syuruq al-Dauliyyah, 2004), p. 598

⁶⁵ Saudi Arabian Ministry of Religious Affairs, *at-Tafsir al-Muyassar*, (Giza: Dar al-Islam, 2012), p. 511

⁶⁶Wahbah az-Zuhaili, *at-Tafsir al-Munir fi al-'Aqidah wa asy-Syar'ah wa al-Minhaj*, Volume 13, p. 488

⁶⁷Ibrahim Anis, Abdul Halim Muntashir, 'Athiyyah al-Showalhi, Muhammad Khalafallah Ahmad, al- *Mu'jam al-Wasit*, p. 1049

⁶⁸Ibid, p. 412

⁶⁹Ibrahim bin as-Sariy az-Zajjaj, *Ma'āni al-Qur'an wa I'rabuhu*, (Beirut: 'Alam Pole, 1988), Volume 5, p. 22

⁷⁰Ibid

⁷¹Muhammad bin Yusuf al- Andalusy, *al-Bahr al-Muhith fi at-Tafsir*, Volume 9, p. 486

⁷²Muhammad Thahir bin 'Asyur, *at-Tahrir wa at-Tanwir*, Volume 26, p. 156

⁷³Khalid bin Uthman as- Sabt, *Qawā'id at-Tafsir Jam'an wa Dirāsatan*, Volume 1, p. 306

So secondly *dhomir li al-ghayb* in the words *تَعَزَّزُوا وَتَوَقَّروا* includes Allah and His Messenger Because must for us to believe, to help as well as glorify it. However, in the word *وَتَسْبِّحُوهُ* it is only intended for Allah SWT solely because of Allah the substance most entitled to be purified.

In conclusion, both on the first assumption about the inaccuracy if return the Apostle's message to khithab mu'min or assumptions about less meaning clear Because return *dhomir al-mufrad* in the previous two words, both matter This does not make the Qur'an a holy book that is not *ma'shūm*, in fact with matter the want to show to We will height mark Language at each the verse.

6. QS at-Tahrim [66]: 12

love فَتَفْخَنَّا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَتِ رَبِّهَا وَكُتِبَ عَلَيْكَ مِنَ الْقَنِينِ

Meaning: "Likewise Maryam, the daughter of Imran, who nurtured her honor, then We blew into her womb Part of our (creation) spirit, and the one who justifies sentences His Lord and His books, and those who are among the obedient."⁷⁴

On the YouTube channel named "Rob Christian" he make a video critique of the verse the with say that happen error from aspect *grammatical* -nya, dia say it is not right use *dhomir al-mufrad li al-mudzakkar* (pronouns one person for men) in the word *فيه*, because He refers to the word being characterized with *muannats* (female) namely in the word *فرجها*. This assumption is believe Because he looking at other verses that the Qur'an uses *dhomir al-mufrad li al-mannats* (pronouns one person for women), namely in QS al-Anbiya' [21]: 91:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَنَّدَهَا إِلَىٰ يَوْمِ تَحْشُرُهُمْ فِي الْأَجَلِ

Meaning: "(remember also Maryam) who maintains his honour, then we breathed our (spirit) into his (body). we make he and his son as sign (of our greatness) for all over nature."⁷⁵

Here the Qur'an uses the word *فيه* to refer to the word *فرجها*, so that he mentioning this Qur'an is not *ma'shūm* (awake from disability) as claimed by ⁷⁶Muslims.

According to al-Baydhawī the word *فيه* in the verse above it back to the word *فرجها*.⁷⁷ So here the word *الفرج* structurally is form *mashdar* from the word *يفرج* – *يفرج* which means "gap, hole in clothes, vagina and guarding it" from actions abominable".⁷⁸ In the text of the word generally it is interpreted as with "vagina", will but in the context of the word interpreted with "sanctity / honor" for several reasons: First, the word domiciled as *maf'ul bih* for the word *"أحصنت"* which is a verb the talking about *muannats* so he means "maintained" from crime"⁷⁹ and the word *الاحصان* itself means purity and freedom.⁸⁰ Second, influenced context the situation (*as-Siyqāq al-Mawqif*) that occurred at that time when his mother pregnant with Maryam vow that If his son born will sent to the Holy House (*al-Bayt al-Muqaddas*), but after born it turns out This child is a girl and not a boy. However his vow still done so that the child was handed over to the Holy House headed by the Prophet Zakariya As, husband from Older brother his mother. So the prophet Zakariya As raised and educated him since small until adults, so that be maintained his holiness and be able he fortify himself from disturbance human nature wicked.⁸¹

Then, the assumption that states absence accuracy return *dhomir* in this verse, which should be use *dhomir al-mufrad li al-muannats* who returned to the word *الفرج*, instead use *dhomir al-mufrad li al-mudzakkar* to return it. Then there is two reasons that need to be known: Firstly, the word *الفرج* its use for humans in general, both men and women women and good *qubul* or *anus*.⁸² Second, the word including into the category *nouns* that can used for *mudzakkar* and *muannats* Because is the intended *mashdar* as characteristic namely "honor"

⁷⁴ Lajnah Pentashihan Mushaf al-Qur'an, Al-Qur'an and its Translation, p. 828

⁷⁵ Ibid, p. 468

⁷⁶ Rob Christian, "Q21:91 VS Q66:12 (Which Quranic verse is "Correct" @Muslims?) | PART 4", YouTube, uploaded by Rob Christian, January 12, 2021, <https://youtu.be/DJTQXR-JSw8?si=57q3NyGbg1vbnoc3>. Accessed February 14, 2024

⁷⁷ Abdullah bin 'Umar al-Baidhowy, *Anwār at-Tanzīl wa Asrār at-Ta'wīl*, (Beirut: Dar Ihya' at-Turats al-'Arabiyy, 1998), Volume 5, p. 226

⁷⁸ Ibrahim Anis, Abdul Halim Muntashir, 'Athiyyah al-Shawalhi, Muhammad Khalafallah Ahmad, al-Mu'jam al-Wasīth, p. 679

⁷⁹ Mahmud Yunus, Arabic-Indonesian Dictionary, (Jakarta: PT. Mahmud Yunus wa Dzurriyyah, 2010), p. 104

⁸⁰ Isma'il bin 'Umar bin Kathir, *Tafsir al-Qur'an al-'Adzhīm*, (Riyadh: Dar Thayyibah, 1999), Volume 2, p. 173

⁸¹ Hamka, Tafsir al-Azhar, (Singapore: Pustaka Nasional PTE LTD, 1990), Volume 10, pp. 75-21

⁸² Ahmad Mukhtar 'Umar, *Mu'jam al-Lughat al-'Arabiyyat al-Mu'āshiroh*, (Cairo: 'Alam al-Kutub, 2008), Volume 3, p. 1684

like the words *الحقّ* and *العدل*.⁸³ So with this reason shows that use *dhomir al- mufrad li al- mudzakkar* it is not wrong if return to the word *الفرج*.

If still want to use *dhomir al- mufrad li al- muannats*, then this is also true, will but he return to the words *مريم* (Maryam's body) and *الحمل* (her womb). As in the variety another *qira'ah*, namely reading Ibn Mas'ud who used *dhomir al- mufrad li al- muannats* so read The returning *فيها* to *مريم* or the word *الحمل*.⁸⁴

Different with QS al- Anbiya '[21]: 91 which reads :

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا قُرْطُبًا لِلْعَالَمِينَ

Meaning : "(remember also Maryam) who maintains his honour , then we breathed our (spirit) into his (body) . we make he and his son as sign (of our greatness) for all over nature ."⁸⁵

It is clear that *dhomir* which is found in the word *فيها* return to Maryam. However , that 's not what it means turn on Maryam, but brought Jesus to life in her womb .⁸⁶ Ibn Congregation own different opinions he say that wording *mudzakkar* for Arabs it is lighter than wording *muannats* and lafadz *The muannats* in this verse are not repeated as contained in QS at-Tahrim [66]: 12 , namely the words *مريم ابنة أحصنت فرجها*, so that use *mudzakkar* is more appropriate to alleviate from increase repetition *muannats* . So in this verse it is used with form *muannats* due to the absence of repetition of what happened before.⁸⁷ So it has been clear that error that occurred caused by due to misunderstanding context return *dhomir* to the previous word. Because between two paragraph there is no such thing error in return *dhomir* -nya , so that make both are correct side rules .

CONCLUSION

Based on from the author's description bring can be concluded that errors alleged by orientalis about error ' *awdudh-dhomir* there are 6 verses namely : Qs al-Baqarah [2]: 17, Yunus [10]: 22, an-Nahl [16]: 66, al-Hajj [22]: 19, al-Fath [48]: 8-9, at-Tahrim [48]: 9. Form errors embedded in understanding 6 verses on different among them is an error in returning *dhomir al- jama ' to isim al- mufrad* and *ad- dhomir al- mudzakkar to al- isim al- muannats* , then error in transition *dhomir al- mukhāthab to dhomir al- ghoyb* , then error in making A verb in the form *jama ' who returned to al-ism al- mutsanna* and returned *dhomir al- mufrad* to two previous noun . Error orientalist in criticizing the verses of the Qur'an occurred Because unwillingness them to research further into literary books , so that every word that seems inappropriate can be criticized directly without the need for research moreover first . So that from Of the 6 verses that were accused in this article, not one of them was proven wrong and even the more prove that the Qur'an is truly a *miracle* from Allah SWT lower for his servants who think .

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⁸³ Mushthafa al- Ghalayayni , *Jami' ad- Durūs al -' Arabiyyah* , p . 63

⁸⁴ Abdul Lathif al- Khathīb , *Mu'jam al- Qira'ah* , Vol. 9, p . 532

⁸⁵ Ibid, p . 468

⁸⁶ Wahbah az-Zuhayly , *at-Tafsir al- Munīr fī al -' Aqidah wa asy-Syarī'ah wa al-Minhaj* , Volume 9, p . 133

⁸⁷ Badruddin bin Jama'ah , *Kasyfu al- Ma'āni fī al-Mutasyābih min al- Matsāni* , (Mansourah : Dar al- Wafa ' , 1990), p

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