The Literary Miracle of the Holy Quran

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Abstract

The literary miracle of the Quran is one of its most important features whichhas been the preoccupation of many literary figures and eloquent scholars since long time ago up to the present to be able to portray a feature of the Quran and express some of its hidden secrets and beauties. The proper selection of the words by God is such that each of the words is on its suitable place whose replacement and change is impossible. Furthermore, it is never possible to consider a word of the Quran similar with another word exactly the same and synonym or consider a letter of the Quran letters as something extra. Now, the question is "what does the topic of the so called, "paragoge" in the literary and accentuation topics of the Quran in particular in the domain of Me'anialphabetical letters mean? Is it possible to consider the presence or the lack of presence of some letters in the Quran as something the same? Does believing in such a belief in opposition with the literary miracle of the Quran? The significance of this topic becomes clearer when such letters have been employed by a WiseInformer, the one who does each action with a specific goal and end. On the other hand, the presence of paragoge letters in a book with the highest rank of eloquence and the lasting miracle of the holy prophet (p.b.u.h.) is something far from mind. The present research has been conducted to respond to this question. The research methodology is descriptive-analytic one. The result is that the application of the paragoge in the dictionaries, grammar, eloquence and exegesis books in most cases has a close link with the meaning such as negation, punishment, emphasize and so on. This indicates that the letters which have been mentioned as paragoge convey meanings.

Keywords: *Literary Miracle; The Holy Quran; Letters; Paragoge*

Introduction

Holy Quran's literary miracle is amongst the most important aspects of its extraordinariness. Such a type of miracle is discussed in terms of eloquence and fluency under such titles as literary miracle, expressiveness miracle, style miracle, lexical miracle, eloquence miracle and fluency miracle. The eloquence of the terms and the sufficiency of them for the enunciation of an intention and their consistency with the state and position; use of figurative speech and expressional delicacies, easy-learnability of the terms and their unlimited capacities; coordination between the term and meaning and

the rhythm of the terms with their meanings, precision in selecting and expressing the words and depiction of sensitive scenes in a very attractive and articulate manner and the exact choice of words are but some of the expressional miraculousness of the holy Quran[1].

The expressiveness of the holy Quran per se includes five important parts: 1) choice of word; 2) expressional style and method; 3) melodiousness; 4) subjective unity or spiritual proportion of AYAT; and, 5) points and niceties.

One of the most important aspects of the expressiveness of the holy Quran, as mentioned above, pertains to the exact selection of each word, letters and others included. It has to be pointed out that the choice of words used in the Quranic sentences and phrases has been fully calculated in such a way that no other word can be found to replace a term in the holy Quran with the same characteristics thereof because the Quranic terms have been selected in such a way that, firstly, the melody proportion of the words in a row has been observed and the last letter of the preceding word rhymes with the initial letter of the next so that the holy Quran can be read more fluently and easily; secondly, there is observed a spiritual proportion of words with one another so that a coherent context can conceptually come about. Moreover, the eloquence of the words has been completely taken into account corresponding to the conditions mentioned in the science of "expressions' semantics". The aforesaid three considerations have been exercised in adherence to preciseness and characteristics of each word. In sum, each word has been used in its special position in such a way that it can be neither changed nor converted[2].

In this regard, Ibn Atiyyeh states that "no equally proper word can be found to be substituted for a word of Holy Quran"[3].

Sheikh Abdolghaher Jorjani () has the following statement about the arrangement of the Quranic words: "the literary men and experts of eloquence have become completely enchanted and fascinated by the precision of the arrangement and selection of Quranic words because they have never found a word not fitting its position and they have also never been able to find a word in an unnatural position; they have never even been able to find a word more deserving or suitable for a word in Quran rather they have found the holy Quran with such a coherence and precision of order that has incited amazement of the intellectuals and inability of all others[4].

The precise choice of Quranic terms also incorporates the semantic letters. In other words, semantic letters, like the other words in the AYAT of Holy Quran, have been placed in their exact and calculated positions and it is not so that a letter can be replaced by another and/or considered redundant. Each of these letters are accompanied by a certain meaning and concept in holy Quran's AYAT and no other letter can be replaced for it and have the same meaning and they cannot also be considered extra and removable and this is a great aspect of the literary miracle of the Holy Quran.

In an interpretation of the interpretational truths of the holy Quran, Sayyed Razi has devoted an independent title to the discussion on the non-redundancy of the holy Quran's words. He knows the use of redundancy specific to those afflicted by the meagerness of the expressions or those who have been dragged to the application of these extras due to the intensity of their inability in speaking; but, these all are nothing but a joke when it comes to the eminent God's speaking to the human beings[5].

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[1] Islamic information and document center, dictionary of Quranic Sciences (Qom, Islamic sciences and culture research center, 2015, v.1, p.1023).

[2] Muhammad Hadi Ma'arefat. (1989). "Al-Tamhid Fi Olum Al-Quran", v.5, Qom, management center of Qom's seminary, p.21.

[3] Ibn Atiyeh, Andelosi. (2001). "Al-Moharrar Al-Wajiz fi Tafsir Al-Kitab Al-Aziz", v.1, Beirut, Dar Al-Kutub Al-Elmiyyeh, Manshurat Muhammad Ali Baizun, p.52.

[4] Ibid, v.5, p.10.

[5] *Muhammad Ibn Hussein Sharif Al-Razi. (1985). "Haqa'eq Al-Ta'avil fi Motashabeh Al-Tanzil", v.5, Beirut, Dar Al-Azwa'a, p.173-174.*

Based thereon, any sort of ranting and existence of extra letters in a book that possesses the loftiest ranks of eloquence is away from imagination. Moreover, disregarding a letter in the holy Quran would equal the loss of an important issue that is not solely related to meaning but it also causes the refraction of the holy Quran's melody and sequence of sounds. Thus, it cannot be imagined that the proponents of redundancy might have permitted the omission of a letter for its being redundant. Therefore, the talks about the redundancy of letters by some lexicographers and syntacticians and eloquence scientists should have meant something else[6].

According to the importance of the study, the subject of the redundancy or originality of the semantic letters in the holy Quran has been long attended to by the literarians and eloquence and interpretation scholars to the extent that its beginning can be sought in "Al-Kitab", by Sibavaih, in second hegira century[7]. Of course, he has not explicitly used the term "redundancy" rather he has used such interpretations as "emphasis" and "idle". Following him, the discussion was taken into account not independently, but sporadically, inside the lexical and syntax books and interpretation and miraculousness of the holy Quran and others of the like.

But, amongst the late-comers, there are independent researches devoted to the discussions on the redundancy or non-redundancy of the Quranic terms, including a research named "Lata'eif Al-Manan wa Rawa'e'e Al-Bayan fi Da'avi Al-Ziadah Fi Al-Quran"[8], by Fazl Hassan Abbas who has tried compiling what has been realized as redundant by syntacticians such as nouns, verbs and letters in some applications and investigates the issue via emphasizing on the eloquence and lexical aspects of them. "Ziadat Al-Horuf Bain Al-Ta'eid wa Al-Man'a wa Asraraha Al-Balaqiyyah fi Al-Quran Al-Karim"[9], by Haifa'a Othman Abbas Fida'a, is another independent research wherein the ideas of the proponents of the redundancy or non-redundancy of semantic letters have been dealt with. "Azwa'a Ala Al-Qayyemeh Al-Loqaviyah wa Al-Dalaliyyab Lil Ahraf Al-Lati Qil Beziyadateha fi Al-Quran Al-Karim"[10], jointly authored by Ahmad Abdoltavvab Fayyumi and Ebrahim Muhammad Abdullah Khooli, pertains to implicative aspects of three letters, namely "Bā'e", "Min" and "Mā". "The redundancy and originality of the semantic letters in the Holy Quran[11]", by Sorayya Qotbi, and "syntactic use of redundant prepositions[12]" by Laila Navvabi Qamsar and "the role of redundant syntactic letters in understanding and interpretation of Holy Quran[13]", by Ebrahim Qamariyan, are other researches that have investigated the redundancy or originality of the words in the Holy Quran from various aspects.

In the present article, after identification of the term "redundant", evidence will be presented regarding the absence of redundancy and pleonasm in the holy Quran. Based thereon, several AYAT the redundancy of some semantic letters of which has been posited by some will be exemplified herein to show their non-redundancy in literary applications.

Conceptualization of Redundancy

In syntax, redundancy is a term referring to the letters and words the presence or absence of which are equal and do not cause changes in the primary meaning of the sentence. The term "redundant"

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[6] *Haifa'a Abbas, Fida'a. (2000). "Ziadat Al-Horuf Bain Al-Ta'eid wa Al-Man'a wa Asraraha Al-Balaqiyyah fi Al-Quran Al-Karim", Maktabah Al-Qaherah Lil Kitab, p.14.*

[7] *Abi Bashar Amro Ibn Othman Ibn Qanbar. (1990). Researched by Abdolsalam Muhammad Haroun, Beirut, Dar Al-Qalam, v.4, p.221-225.*

[8] *Fazl Hassan Abbas. (1989). "Lata'ef Al-Manan wa Rawa'e'e Al-Bayan fi Da'avi Al-Ziadah fi Al-Quran", Beirut, Dar Al-Noor.*

[9] *Haifa'a, "Ziadah Al-Horuf Bain Al-Ta'eed wa Al-Man'a wa Asraraha Al-Balaqiyyah fi Al-Quran Al-Karim"*

[10] *Ahmad Abdoltavvab Fayyumi and Ebrahim Muhammad Abdullah Khooli. (2006). "Azwa'a Ala Al-Qayyemeh Al-Loqaviyah wa Al-Dalaliyyah Lil Ahraf Al-Lati Qil Beziyadateha fi Al-Quran Al-Karim (Al-Ba'a, Mā and Min)", Cairo, Maktabah Wahbah Lil Taba'e'ah Wa Al-Nashr.*

[11] *Sorayya Qotbi. (2004). "Redundancy and originality of the semantic letters in Holy Quran", PhD dissertation, Qom University.*

[12] *Laila Navvabi Qamsar, (2010). "Application of redundant syntactic prepositions", MA dissertation, Shahid Beheshti University.*

[13] *Ebrahim Qamariyan. (2016). "Redundant syntactic prepositions in understanding and interpretation of Holy Quran", MA dissertation, Quranic Science Department, Kermanshah University.*

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can be considered as synonymous to "verbose" that means overfilling of the blank space with something. Since the inside of things is filled with materials that have no value or price[14], the semantic loads of them are negative and originally heinous. It is said that "redundant" and "idle" are terms commonly used in Basra school and "verbose" and "permissible" are terms commonly used in Kufa School. Syntax scholars have named these letters redundant and some others call them "emphasis" and yet there are these others who consider them as verbal emphasis and spiritual stress in a sentence.

Evidence on Criticism of Semantic Letters' Redundancy

The principle in discourse, in general, and in the words of the God, in particular, is non-redundancy and originality[15] and stating the redundancy of some of these semantic letters is a breach of that principle hence the existence of the redundant letters in the holy Quran cannot be true[16] and some of these letters cannot be considered as devoid of meaning[17]. All of the letters play their own roles in the structure and meaning of discourse[18]. Thus, the uselessness of some of the words and letters mentioned in the Holy Quran cannot be accepted by any wise person and the eminent God is pure of using redundant words in his discourse[19]. It is due to the same reason that the use of redundant letters in the God's discourse does not comply with the sacred divine essence[20]. Furthermore, positing the redundancy of the letters can become vast and be generalized from a letter to another and from a sentence to another to finally become the annulment of the whole discourse[21].

On the other hand, proposing the redundancy of some letters in holy Quran equals stating that there is something in the ordinance of the God without which it could have been complete and that there has been no need for its existence and the book that is the eternal miracle of the great apostle of Islam (may Allah bestow him and his sacred progeny the best of His regards) is clean of such attributions[22].

In this regard, Razi states that "redundancy comes about when there is urgency and exigency at work like the time a poet is constrained for the rhythm of verses but verbosity of the discourse in not considered a flaw where its scope is vast and there is no limitation for expression"[23]. Furthermore, the holy Quran has been recounted as "guide" and "enunciation" and it is clear that the idleness of some letters contradicts such descriptions[24].

Beside what was mentioned, the positing of redundancy stems from carelessness of the style based on which the Holy Quran's foundation has been laid[25]: every letter has an acoustic effect playing a role in bestowing of meaning[26]; in other words, the sounds and diacritics as well as the positions of the letters possess spiritual implications forming the basis of the order of the divine discourse and the precision in the rhythmic order of the Holy Quran reflects the conveyance of meaning[27]. Put it differently,

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[14] *Ahmad Ibn Fars. (1983). "Mo'jam Maqabis Al-Loqah", v.2, revised by Haroun Abdolsalam Muhammad, Qom, Maktab Al-A'alam Al-Eslami, p.64.*

[15] *Fakhr Al-Din Muhammad Ibn Omar Al-Qarashi (Fakhr-e-Razi), (no date), "Al-Tafsir Al-Kabir", v.4, Beirut, Dar Al-Ehya'a Al-Torath Al-Arabi, p.42.*

[16] *Fakhr-e-Razi, "Al-Tafsir Al-Kabir", v.24, p.40-41.*

[17] *Fakhr-e-Razi, "Al-Tafsir Al-Kabir", v.2, p.159.*

[18] *Fakhr-e-Razi, "Al-Tafsir Al-Kabir", v.25, p.62.*

[19] *Sharif Al-Razi. (1934). "Haqa'eq Al-Ta'awil fi Motashabeh Al-Tanzil", v.5, explicated by Muhammad Reza Al-e-Kashef Al-Qeta'a (Najaf, Matba'ah Al-Qora), p.169.*

[20] *Sharif Al-Razi. (1934). "Haqa'eq Al-Ta'awil fi Motashabeh Al-Tanzil", v.5, p.173.*

[21] *Abu Ja'afar Muhammad Ibn Jarir Al-Tabari. (1984)., "Jame'e Al-Bayan fi Ta'awil AYAT Al-Quran", v.1, Beirut, Dar Al-Fikr, p.195-196.*

[22] *Ibn Athir. (1982). "Al-Masal Al-Sa'er fi Adab Al-Katib Wa Al-Sha'er", v.3, researched by Ahmad Al-Houfi; Badvi Tabaneh (Riyadh: Dar Al-Rafa'ei), p.17.*

[23] *Sharif Al-Razi, "Haqa'eq Al-Ta'awil fi Motashabeh Al-Tanzil", v.5, p.166.*

[24] *Fakhr-e-Razi, "Al-Tafsir Al-Kabir", v.2, p.135.*

[25] *Muhammad Abdullah Darraz. (1979). "Al-Naba'a Al-Azim-Nazarat Al-Jadideh Fi Al-Quran", Kuwait, Dar Al-Qalam, pp.130-134.*

[26] *Mustafa Sadeq Al-Rafe'ei. (1989). "E'jaz Al-Quran wa Al-Balaqah Al-Nabaviyyah" (Beirut, Dar Al-Kitab Al-Arabi, pp.224-225.*

[27] *Rafe'ei, "E'ejaz Al-Quran wa Al-Balaqah Al-Nabaviyyah", p.23.1*

each word has been sit in its right place and in accordance to its own specific eloquence expediencies[28]. Therefore, if redundancies are found in the poetry and discourse of Arabs, it does not mean that redundant letters should exist in the Holy Quran with that much of eloquence[29]. Furthermore, the use of redundancy by the syntax scholars does not mean the extraneousness of them in eloquence terms[30]. Due to the same reason, Ibn Athir believes that proposition of the redundancy of letters by some syntax scholars originates from lack of paying attention to the eloquence niceties of those letters[31].

Although some of the lexicographers and syntacticians and eloquence scientists have spoken of redundancy, the cases of redundancy interpretations have been predominantly accompanied by indication of signification emphasis. The statements by Zojjaj[32], Ibn Nahas[33], Qaisi[34], Ibn Anbari[35], Rommani[36], Ibn Jenni[37], Heravi[38], Maleqi[39], Ibn Hesham[40], Jorjani[41] and some other interpreters like Tabataba'ei[42], Tabarsi[43], Zamakhshari[44], Ibn Atiyeh[45], Abu Hayyan[46] all confirm this claim.

There is no term in the holy Quran that can be replaced by another word and none of the semantic letters of the holy Quran have been used redundantly rather there has been an objective in expressing and using them and this is the reality perceived by the pure Arabs enjoying the eloquence of the Holy Quran revealed to them and have expressed their amazement and bewilderment in the face of the holy Quran's challenging eloquence and fluency.

The letter "Bā'e" is one of the semantic letters stated to have been used redundantly.

In SURAH Al-BAQARAH, AYA 195, the God orders that *"Wa Lā Tolqou Bi Aydiyakom Elā Tahlokah"* meaning "… and do not throw [yourselves] with your [own] hands into destruction [by refraining]". The letter has not been used redundantly rather it is suggestive of causality as a result of which the meaning of the sentence would become "do not do this by your own will"[47].

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[28] *Rafe'ei, "E'ejaz Al-Quran wa Al-Balaqah Al-Nabaviyyah", p.224-225.*

[29] *Muhammad Javad Al-Balaqi Al-Najafi, (no date), "Ala'a Al-Rahman fi Tafsir Al-Quran", v.1, (Qom, Maktabah Al-Vajdani, p.40.*

[30] *Rafe'ei, "E'ejaz Al-Quran wa Al-Balaqah Al-Nabaviyyah", p.231-232.*

[31] *Ibn Athir, "Al-Masal Fi Adab Al-Kateb wa Al-Sha'er", v.3, p.17-19.*

[32] *Ebrahim Ibn Al-Serri Al-Zojjaj. (1987). "meanings and diacritics of holy Quran", v.2, explicated and researched by Abdoljalil Abdah Shelby (Beirut, Ālam Al-Kutub), p.316.*

[33] *Ahmad Ibn Muhammad Ibn Nahhas. (1984). "holy Quran's diacritics", v.3, researched by Zahir Qazi Zahed, Beirut, Ālem Al-Kutub, v.3, p.467 and v.3, p.106 & 302.*

[34] *Makki Ibn Abi Taleb. (1983). "the diacritic problem o Holy Quran", researched by Yasin Muhammad Al-Sawas, anonymous, Noor, v.1, p.31-32 and v.2, p.323-324.*

[35] *Abdolrahman Ibn Muhammad (Ibn Anbari). (1979). "Al-Bayan fi Qarib Al-E'erab Al-Quran", v.1, researched by Taha Abdolhamid Taha, Qom, Al-Hijrah, p.28.*

[36] *Ali Ibn Issa Rommani. (1980). "Kitab Al-Ma'ani Al-Horuf", Researched by Abdolfattahh Esma'eil Shebelli, Jaddah, Dar Al-Shoruq Lil Nashr wa Al-Tawzi'e wa Al-Taba'ah, p.37*

[37] *Abolfath Othman Ibn Jenni. (1984). "Serr Al-Sana'ah Al-E'erab", v.1, researched and taught by Hassan Handavi, Damascus, Dar Al-Qalam, p.133.*

[38] *Ali Ibn Muhammad Heravi. (1980). "Kitab Al-Ozhiyah fi Elm Al-Horuf", Researched by Abdolmo'ein Al-Malouhi, Damascus, Majma'a Al-Loqah Al-Arabiyyah, p.66.*

[39] *Ahmad Ibn Abd Al-Noor Al-Maleqi, (no date), "Rasaf Al-Mabani fi Sharh Horuf Al-Ma'ani", researched by Ahmad Muhammad Al-Kharrat, Damascus, Majma'a Al-Loqah Al-Arabiyyah, p.246.*

[40] *Abdullah Ibn Yousef Ibn Hesham. (2000). "Moqni Al-Laib An Kutub Al-A'arib", v.1, compiled by Abu Abdullah Ali Āshour Al-Jonoubi, Beirut, Dar Al-Ehya'a Al-Torath Al-Arabi, p.31, 68, 149, 157, 201 and 216.*

[41] *Abdolqaher Ibn Abdolrahman Jorjani Nahvi. (1977). "Asrar Al-Balaqah", researched by Muhammad Rashid Reza, Beirut, Dar Al-Ma'arafah Lil Taba'eh wa Al-Nashr, p.364.*

[42] *Muhammad Hussein Tabataba'ei. (1976). "Al-Mizan fi Tafsir Al-Quran", Tehran, Dar Al-Kutub Al-Eslamiyyah, v.15, p.32 and v.18, p.24.*

[43] *Abu Ali Fazl Ibn Hassan Tabarsi. (1958). "Majma'a Al-Bayan fi Tafsir Al-Quran", Beirut, Dar Al-Ehya'a Al-Torathh Al-Arabi, v.1, p.526-527.*

[44] *Jarollah Muhammad Ibn Omar Zamakhshari, (no date), "Al-Kashaf an Haqa'eq Al-Tanzil wa Oyun Al-Aqawil fi Vojouh Al-Ta'awil", v.1, Beirut, Dar Al-Fikr, p.474 & 578.*

[45] *Abdolhaq Ibn Qaleb Ibn Atiyyah Al-Andelosi Al-Maqrebi Al-Qarnati. (1982). "Al-Moharrar Al-Wajiz fi Tafsir Al-Kitab Al-Aziz, Fas: Al-Majles Al-A'alami, v.1, p.310; v.6, p.65 and v.11, p.251.*

[46] *Muhammad Ibn Yousef Abu Hayyan Al-Andelosi. (1990). "Tafsir Al-Bahr Al-Mohit", Beirut, Dar Al-Ehya'a Al-Torath Al-Arabi, v.3, pp.97-98 and v.7, p.244.*

[47] *Tayyeb, Sayyed Abdul Hussein. (1996). "Atyab Al-Bayan fi Tafsir Al-Quran", v.2, Tehran, Eslam Publication center, p.361.*

Tabari mentions "Bā'e" in SURAH Al-MO'MENUN, AYA 20, [*Tonbito Bi Al-Ddohn*], as meaning companionship and concomitance[48].

Ibn Abi Jame'e knows "Bā'e" in SURAH Al-HAJ, AYA 25, [*Wa Man Yored Fiheh Bi Elhād*], serving indication of closeness, association and resemblance and does not find it redundant[49].

Razi realizes "Bā'e" in SURAH Al-NISA'A, AYA 81, [*Wa Kafā Bi Allāh Wakilā*], as meaning annexation and states that "*Kafā Allāh*" implies that the eminent and honorable God is the subject of such a sufficiency but he does not show that whether the sufficiency has been immediate or intermediated but using "Bā'e" signifies that the divine sufficiency takes place with no intermediation[50].

After explaining the discrepancies between the syntax experts regarding the difference between "*Kafā Bi Allāh*" and "*Kafā Allāh*", Sheikh Tusi asserts that the use of "Bā'e" in SURAH Al-NISA'A, AYA 81, indicates that the God's sufficiency is huge in terms of rank and position and it is not like the adequacy of the others[51].

Another semantic letter that has been considered redundant in some AYAT is the "Mā". Sheikh Tusi knows the letter "Mā" has been used in SURAH Al-e-IMRAN, AYA 159, [*Fa Bemā Rahmaten Min Allāh Lenta Lahom]* for emphasis so as to indicate the goodness of order[52] the same way it is used in poems to infix meaning in the mind and it is used in a repeated manner to emphasize on the meaning[53]. In addition, Sayyed Razi realizes "Mā" as bearing glorification and exaltation meaning and does not consider it redundant[54]. And, Tayyeb knows "Mā" as serving the indication of the God's special mercy[55]. Fakhr Razi realizes "Mā" as conveying interrogative and exclamatory meanings[56].

Rafe'ei, as well, knows the prolongation sign [Madd] in "Mā" in SURAH Al-e-IMRAN, AYA 159, as signifying the leniency and mildness of the great apostle of Islam (may Allah bestow him and his sacred progeny the best of His regards) and states that the distance between the letter "Bā" and its prolonged sound, i.e. "Rahmah", calls on the reader for thinking and contemplation over the divine mercy.

Denying the redundancy of "Mā" in SURAH NISA'A, AYA 155 [*Fa Bem*a *Taqzehem Mithāqahom*], Tayyeb states that the use of "Mā" serves the vivification of the cases of violation of a promise[57].

Razi knows "Mā" in SURAH NUH, AYA 125, [*Mimmā Khati'ātehem Aqraqoo*], as original and believes that the letter transforms its following word into an infinitive[58].

Another semantic letter that has been considered redundant in some AYAT is "Lām".

In SURAH AL-NAML, AYA 72, [*Qol Asā An Yakuna Radefa Lakom Ba'azo Al-Lazi Tasta'ajeloun*], "Lām" causes the verb "*Radefa*" to become transitive hence neither redundant nor meaningless[59].

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48 *Tabari, Jame'e Al-Bayan fi Ta'awil Al-AYAT Al-Quran", v.10, p.13-14.*
49 *Ali Ibn Hussein Ibn Abi Jame'e Al-Āmeli. (1992). "Al-Wajiz fi Tafsir Al-Quran Al-Aziz", v.2, researched by Sheikh Malek Mahmoudi, Qom, Dar Al-Quran Al-Karim, p.338.*
50 *Fakhr Razi, "Al-Tafsir Al-Kabir", v.10, p.116.*
51 *Abu Ja'afar Muhammad Ibn Hassan Tusi, (1992), "Al-Tebiyan Fi Tafsir Al-Quran Al-Aziz", v.3, researched by Ahmad Habib Qasir Al-Āmeli, Qom, Maktab Al-A'alam Al-Eslami, p.211.*
52 *Tusi, Al-Tebyan Fi Tafsir Al-Quran Al-Aziz, v.3, p.31.*
53 *Tusi, Al-Tebyan Fi Tafsir Al-Quran Al-Aziz, v.3, p.211.*
54 *Sharif Al-Razi, "Haqa'eq Al-Ta'awil fi Motashabeh Al-Tanzil", p.169.*
55 *Tayyeb, "Atyab Al-Bayan fi Tafsir Al-Quran", v.3, p.407.*
56 *Fakhr Razi, Al-Tafsir Al-Kabir, v.9, p.62-63.*
57 *Tayyeb, Atyab Al-Bayan fi Tafsir Al-Quran, v.4, p.266.*
58 *Fakhr Razi, Al-Tafsir Al-Kabir, v.30, p.145.*
59 *Tabataba'ei, Al-Mizan fi Tafsir Al-Quran, v.15, p.388.*

Razi takes "Lām" in SURAH AL-NISA'A, AYA 26, [*Yorido Allāh Li Yobayyen Lakom*], as a conjunctive adverb[60].

Another semantic letter that has been considered redundant in some AYAT is "Wav".

Tabari knows "Wav" in SURAH Al-e-IMRAN, AYA 140, [*Telka Al-Ayyām Nodaelohā Bain Al-Nās wa Le Ya'alam Al-Lazin Amanoo*], considered redundant by some, as a connector linking the preceding sentence to the following sentence[61]. He also realizes "Wav" before "*Li Naj'al Laka*" in SURAH AL-BAQARAH, A YA 259, [*Wa Onzor Elā Hemāreka wa Li Naj'al Laka āyātan Lil Nās*] as indicative of a condition stated for the following verb[62].

Another semantic letter that has been considered redundant in some AYAT is "Lā".

Tabari knows "Lā" in SURAH Al-NISA'A, AYA 65, [*Fa Lā wa Rabbaka Lā Yo'menun]* as a negating letter and mentions it as a refuter of the preceding sentence[63].

Bolaqi knows "Lā" in SURAH Al-WAQI'AH, AYA 75, [*Fa Lā Oqsemo Bi Mawaqe'e Al-Nojoom*], as a negating letter and finds it as the cause of the splendor of the thing to which a pledge has been made[64].

Another semantic letter that has been considered redundant in some AYAT is "Min".

Tabarsi knows "Min" in SURAH Al-BAQARAH, AYA 271, [*Wa Yokaffer Minkom An Sayye'ātekom*], as a distinguisher and states that it intends that some of the sins like white sins are vanished. Therefore, if the letter "Min" was not existent in the AYA, generalization could be inferred from the AYA and then it had to be taken as meaning all human beings' sins are cleared but, with the existence of "Min", it can be understood that some of the sins, not all, are cleaned hence it is not redundant[65].

Razi knows "Min" in SURAH EBRAHIM, AYA 10, [*Li Yaqfer Lakom Min Zonubekom],* as a distinguisher; it means that the God forgives some sins without repentance but the forgiveness does not include Kaffirs[66].

Another semantic letter that has been considered redundant in some AYAT is "Alā".

Tabarsi knows "Alā" in SURAH Al-BAQARAH, AYA 5, [*Olā'eka Alā Hodan Min Rabbehem wa Olā'eka Al-Moflehoon*], as meaning excellence and superiority and believes that it has been used metaphorically in the sentence indicating that they achieve divine guidance and stability after guidance like a person who is riding on a horseback.[67]

Another semantic letter that has been considered redundant in some of the AYAT is "Fi". Ibn Ashour knows "fi" in SURAH HUD, AYA 41, [*Wa Qāl Erkeboo Fihā*], used for turning the verb "*Erkeboo*" into transitive form so as to underline the getting aboard a ship and establishing therein and

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[60] *Fakhr Razi, Al-Tafsir Al-Kabir, v.10, p.66.*
[61] *Tabari, "Jame'e Al-Bayan fi Ta'awil AYAT Al-Quran", v.10, p. 14-15.*
[62] *Tabari, "Jame'e Al-Bayan fi Ta'awil AYAT Al-Quran", v.3, p. 42.*
[63] *Tabari, "Jame'e Al-Bayan fi Ta'awil AYAT Al-Quran", v.4, p. 158.*
[64] *Muhammad Javad Al-Bolaqi Al-Najafi, (no date), "Al-Hoda Ela Din Al-Mustafa", Qom, Maktabah Al-Vajdani, p. 354.*
[65] *Tabarsi, "Majma'a Al-Bayan fi Tafsir Al-Quran", v.2, p. 662.*
[66] *Fakhr Razi, "Al-Tafsir Al-Kabir", v.19, p. 194.*
[67] *Fazl Ibn Muhammad Tabarsi. (1998). "Tafsir Jawame'e Al-Jame'e", v.1, Tehran, Tehran University and Qom Seminary's Management Press, p. 15.*

that with remembering the God and mentioning of his name. Therefore, here, the letter "fi" has been used for emphasis in transitive form[68].

Another semantic letter that has been considered redundant in some AYAT is "An".
Rejecting the redundancy of "An" in SURAH YUSUF, AYA 96, [*Fa Lammā An Jā'a Al-Bashir Alqaho Alā Wajheh*], Ibn Athir states that there is an exact difference in the existence or nonexistence of this letter and that is that the letter implies the doing of an action with hesitation and slowly and in the course of time and its absence implies the doing of the action hastily[69].

Rafe'ei, as well, knows the letter "an" in this AYA as indicative of worry that has come about due to the distantness of the place and the lengthiness of the time between having the cloth of YUSUF (PBUH) reached the destiny and its being received by Ya'aqoob (PBUH). He adds that nasal nature of "/n/" in "An" is a descriptor of happiness resulting from tranquility and establishment[70].

The other meanings that have been considered by some as redundant for some semantic letters are "rejection[71]", "reduction[72]", "swear[73]", "condition[74]", "simile[75]" and "ambiguity[76]".

Conclusion

It is made clear based on what was mentioned that considering the letters as meaningless is not at all in proportion to the lofty eloquence of the holy Quran and such a saying results in ignoring one of the expressional miraculousness aspect of the holy Quran, i.e. the very exact and calculated choice of words by the creator of the universe. In eloquent discourse, no term can be found not implying a meaning and the lengthiness does not have a way in the God's discourse as an eternal miracle. Moreover, such a belief would cause sentencing the elimination of a letter from the God's speech deemed expedient by the God out of His wisdom and such an opinion violates the main intention of the discourse that is conveying a useful signification. On the other hand, such sayings are doubted to be sarcastic in respect to the divine discourse because, considering the broadness of the speech scope hence its being unconstrained, holding such ideas necessitates stating that there is a letter in the Holy Quran that has not been needed. Furthermore, redundancy contradicts the goodness of brevity and believing in such ideas would make the Holy Quran closer to "imagination" rather than "enunciation". Due to the same reason, although some proponents of redundancy have used such terms as "redundant", "idle" and "emphasis", it has been in the majority of the cases accompanied by such meanings as "emphasis", "negation", "prohibition" and "condition" and so forth and if, in some cases, the existence or nonexistence of a letter has been considered identical, it has been mostly in diacritical regards that is to be envisioned different from "idleness" in meaning. In addition, a letter cannot be simultaneously considered as redundant and indicative of a stressed signification. Even with consideration of an emphasized meaning, a letter cannot be any more considered redundant. However, using scrutiny in the melodious order of the Holy Quran reflects the importance of letters in conveying meaning and this is the matter only receivable by the ears aware of the music of the Holy Quran.

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[68] *Sayyed Mahmoud Alusi. (1994). "Ruh Al-Ma'ani fi Tafsir Al-Quran Al-Azim", researched by Ali Abdolbari Atiyeh, Beirut, Dar Al-Kutub Al-Elmiyyeh, v. 6, p. 254.*
[69] *Ibn Athir, "Al-Masal Al-Sa'er fi Adab Al-Katib wa Al-Sha'er", v.3, p.17-19.*
[70] *Rafe'ei, "E'ejaz Al_Quran wa AL-Balaqah Al-Nabaviyyah", p.231-232.*
[71] *Tabarsi, "Majma'a Al-Bayan fi Tafsir Al-Quran", v.5, p.24.*
[72] *Tabataba'ei, "Al-Mizan Fi Tafsir Al-Quran", v.5, p.259.*
[73] *Zamakhshari, "Al-Kashaf An Haqa'eq Al-Tanzil", v.1, p.539.*
[74] *Hassan Ibn Qasem Moradi. (2001). "Al-Jenni Al-Dani fi Horuf Al-Ma'an", Aleppo, Al-Maktabah Al-Arabiyyah, p.70-71.*
[Ibn Atiyyah,] *"Al-Moharrar Al-Wajiz fi Tafsir Al-Kitab Al-Aziz", v.1, p.288 and v.6, p.175.*
[76] *Tabataba'ei, "Al-Mizan Fi Tafsir Al-Quran", v.5, p.259.*

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