



above, the meaning of ﴿أَرَادَ أَنْ يَبْطِشَ بِأَذِي هُوَ عَدُوٌّ لَهُمَا﴾ “**He wanted to oppress the one who is their enemy**” is that it is likely that Moses (as) did not take the initiative to attack him immediately, rather he began to think because the text is ﴿أَرَادَ أَنْ يَبْطِشَ﴾ and it is not (أراد يبطش) (He wanted to strike); otherwise, it would not have taken the adverb and reception, i.e., the immediate action or the thought to make the decision, and then it would have needed an indication (Qareena) to give preference to the action, i.e., the adverb or the reception, and as for ﴿أَرَادَ أَنْ يَبْطِشَ﴾ “**He wanted to strike**” it is for the reception without the adverb (Al-Hal), i.e., after a period of time for some thinking, even if it was little.

2- As for using (An) after ‘*amma*’, it means the addition in the language, because in terms of linguistic formulation is like “لما أراد” “لما أن أراد”. But it is an addition to a meaning, which is the confirmation of the slow attack, i.e., it confirms what follows, “أن يبطش” i.e., it affirms the lack of immediate killing, but rather of thinking and delay even if it is not long.

3- Thus, the first “An” in the noble verse, i.e., “أن أراد” is an addition in terms of the linguistic formulation, but for a meaning, and it is to emphasize the delay in the attack mentioned after it “أن يبطش” It is not said that the affirmation means that the affirmer should be after the affirmed, in time or formulation, such as ﴿فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾ “**then bring a surah like it**” a temporal confirmation as shown below (“جاء جاء علي” أو “لا، لا أوبح بالسر”) a formulation confirmation. It is true, unless the emphasis comes from a synonymous emphasis, then it is permissible for them to be together without the first and after being a condition in the synonymous affirmation. For example, you can say: (أتى جاء علي) (Ata and Ja’a) in terms of synonymous emphasis of the one before and the following one is not mentioned here. Thus, (فلما أن أراد) indicates delay and slowing down, i.e., not immediately, and likewise the one after it, (أن يبطش) it is a present tense and accusative verb, and imply it for the future, i.e., not immediately. This is in terms of synonymous affirmation. Therefore (An) in (فلما أن أراد) it can be said that it is an addition of language, but it has a meaning, which is the synonymous emphasis to: (أن) (أن) meaning that Moses (as) did not attack the opponent immediately, but rather slowed down and thought about the matter.

4- As for whether there are extra letters in the Noble Qur’an; if what is meant is extra letters without meaning, then I do not see that. There are no extra letters in the Qur’an without meaning, and I mentioned it in my book, *Al-Taysir fi Usool Al-Tafsir - Surat Al-Baqarah*, where it came in the interpretation of the noble verse: ﴿فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾ “**So they came with a surah similar to it.**” [Al-Baqara: 23]. It came in it: “There is no repetition or addition in the Qur’an without a meaning. Therefore, everything that is mentioned in the Qur’an as if it is a repetition or an addition is in fact to add to the meaning, such as ‘*min*’; here, it has indicated an increase in the meaning, which is the affirmation, i.e., the affirmation of the previous challenge.)

As for if what is meant by extra letters for a meaning, then this is present, Allah’s (swt) saying in Surat Al-Baqara: ﴿فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾ “**Then bring a surah like it**” [Al-Baqara: 23]. Here “*min*” may be said that it is an addition to the language, but it is not without meaning. It is a confirmation of time, that is to a matter that preceded it, which means that the challenge came before this verse and then it came now to confirm the previous challenge, and by reflecting on the verses of the Book, it becomes clear that this challenge was revealed before that in Mecca in Surat Yunus (as): ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾ “**Or do they say [about the Prophet], “He invented it?” Say, “Then bring forth a surah like it**” [Yunus: 38]. Surat Yunus was revealed in Makkah and Surat Al-Baqara was revealed in Medina, i.e., after Yunus. The verse of Al-Baqara is therefore an affirmation of the verse of Yunus before it, by adding “*min*” in the verse of Surat Al-Baqara extra to the verse in Surat Yunus. Thus, it affirmed what was before it and it is not without a meaning.

This is how I understand that there is no addition in the Qur’an without meaning, and Allah is All-Knowing and Most Wise.

**Your Brother,**

**Ata Bin Khalil Abu Al-Rashtah**

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**The link to the answer from the Ameer’s Facebook page:**

<https://www.facebook.com/HT.AtaabuAlrashtah/posts/650218329998873>