

The Significance of the Quranic Adul in the Interpretation of Ibn Kemal Pasha (d940h)

Karim Ajeel al Hashimi¹ and Esraa Mutasher Hammoud²

Abstract

The significance of the Quranic Adul in the interpretation of Ibn Kemal Pasha (d.940 Ah). The position is based on the study of the existing displacement in the nature of the use of the Quranic pronunciation and its impact on the interpretation of the Quranic Text by Ibn as Pasha in his interpretation, and the research was based on the study of the phenomenon developed under the heading of Adul, which is the selection of a word without another word or the transition from formula to formula, for example, moving from the speech of the present to the absent or vice versa, or the verbal counteraction and counteraction in the Quranic formulas and actions have their purposes, they have been put forward to fulfill and convey the Quranic connotation.

Keywords: *Quranic Adul, Ibn Kemal Pasha*

JUSTICE IN ARABIC

In the Arabic language, amending is a procedure that is applied in the wording for aesthetic and artistic purposes, determined by the context of the text. And counting is the transition from one sphere to another that gives a semantic impetus. Al-Khalil (d.175 Ah) mentioned Al-Adul from the article of justice, when he said: "it is just to modify something from its face and tilt it. I changed it like that, and I changed it out of the way... And I adjusted the thing I erected until it was adjusted"(al-Khalil bin Ahmed al-Farahidi, d.T: 2/39 article of Justice) Justice indicates two signs, namely: I have amended the thing by the thing justly, if I make it by its weight. And I'll change the thing, if I get tired of it. Ibn al-Athir(d.637 ah) said: "the change from one form of speech to another is only for a kind of specificity that necessitated it, and he does not intend it in his speech except for those who are familiar with the symbols of eloquence and eloquence, who has familiarized himself with their secrets, searched for their burials, and do not find that in every speech, it is one of the most form of knowledge of the statement, the most accurate to understand, and the most obscure way."(Dia al-Din ibn al-Athir, d.D: 2/145) Ibn al-Athir al-Adul was considered one of the most important forms of the sciences of the statement, and the reason for this is to move the text from semantics to other semantics, and only the one who has familiarized himself with the secrets of the language and searched for its burials can stand on this matter. Ibn Kemal Pasha referred to the statement of the Adul among the grammarians,saying: "the Justice in the terminology of the grammarians is the departure of the name from its original form to another Formula"(Ibn Kemal Pasha, 2018: 289), which shows us that Adul is the departure from the formula of words to another formula, and other various connotations, and we note that Ibn Kemal did not depart in his statement from what the scholars stated. Ibn Kemal Pasha, in his Tafsir, stood on a lot of departures in formulas and their semantics, referring to them once with the word al-Adul and again with turns. The purposes of the amendment varied according to his text, and one of the indications of the amendment mentioned by him is.

Change from Absence to Speech

One of the places where Ibn Kemal Pasha stood was the transition of the text from the occult to the discourse, and this was stated in a statement by the Almighty: "praise be to Allah, the Lord of the worlds, the Merciful, the Merciful, the owner of the day of judgment, do not worship and do not seek help from us the Straight Path" (Al-Fatiha:1-6) the semantic meaning of the holy text "do not worship and do not seek help" means that we obey obedience in which we submit to you, and with you we trust your worship and the Justice of rights.

¹ Wasit University, Faculty of education for Humanities, Department of Arabic language, Iraq

² Wasit University, Faculty of education for Humanities, Department of Arabic language, Iraq, E-mail: ihammond@uowasit.edu.iq

This is evidence that the speech may be some on the face of the opposite and some on the face of the address, because he opened the Surah with the word of the opposite, which is to say: Praise be to Allah, and then he mentioned the word of the address, and he said: Do not worship and do not help (Samarqandi, d.V: 1/18) Ibn al-Jawzi said: "and the Arabs return from absence to speech, and from speech to absence"(Ibn al-Jawzi, 1422 Ah:1/19). We note that Ibn Kemal Pasha goes to the conclusion that praise in the absence is the first to be present, unlike the prayer that requires attendance, as he said: "(Iya) is a separate pronoun, and all for the speech is like enough (that), which is: (Iya) the two letters of the alert and call, so I hummed J and I broke a to the side of J. And slavery: humiliation, and worship is more than that, because it is very humiliating, and that is why it belongs to the Lord. From the beginning of the Surah to there is praise, and praise in the absence is the first, and from here to the last, supplication and supplication in the presence are the first."(Ibn Kemal Pasha, 2018:1/22). First, he sees that the speech came through the formula of absence at the beginning of the Surah (praise be to Allah, the Lord of the worlds) and pointed out that the reason for the absence is glorification of Allah Almighty; because the absence is exaltation. As for when the speech reaches the supplication, it requires attendance and groveling; this necessitates attendance, in other words, the place of asking for the need necessitates the presence of the addressee, and thus the son of Kemal Pasha had the ability to grasp the meaning according to the semantic vision that used the context. The son of Kemal Pasha also mentioned the change from absence to speech, what he said in a statement saying the Almighty: "And when Moses said to his people, O people, that you have wronged yourselves by taking the calf, repent to your righteous one, and kill yourselves, that is what is best for you when you are righteous, and he repents to you, for he is the merciful penitent."(Al-Baqarah:54) this verse indicates that whoever violates Allah's command, he wronged himself by doing so, as he exposed him to the wrath of Allah and his punishment, so the harm of his act is due to him alone, and that is the greatest cause for anger and if a person knows that the harm he has done is due to him(Muhammad Al-Amin Al-Shanqiti, 1426 Ah:1/91) "(then you should repent) to tell repentance, And you will be forgiven for that, and you will be forgiven for that. As for its inclusion under the saying of Moses (peace be upon him) on the appreciation of a omitted condition; that is, if you did, then it means that entering the penalty for the past that acted without (May) is not permissible, and its inclusion is weak, deleting the act of condition and its tool together and keeping the answer from what we distribute in its correctness."(Ibn Kemal Pasha, 2018:1/186). Ibn Kamal Pasha explained paying attention from the absence to the speech; the absence is in a phrase (and when Musa said to his people), the phrase is located in the door of the news about something absent that is not present, and then paying attention to the speech came by invoking Musa's people and addressing them (so repent.. Ibn Pasha pointed out the secret of paying attention from afar by means of punishment and text in appearance; he wanted to embody through paying attention-and God the world-the attitude of Moses towards his people when they worshiped the calf, so he conjured up the speech of the gravity of the situation by replacing the worship of Allah Almighty with the wrong prostration to the Samaritan calf. The zamakhshari said, and the text is related to a deleted one, and it is not without either that he regularly speaks to them, so it is related to a deleted condition; as if he said: If you did, he repented of you. Or it will be a letter from Allah Almighty to them on the way of heeding. So the appreciation will be: you have done what Moses commanded you to do, and your righteous repent to you " (Allah's neighbor Al-zamakhshari,1407 Ah:1/140). the verse contains a warning about why this hardship can be endured; because their condition was a circle between the harm of this world and the harm of the hereafter, and the first is the first to endure; because it is finite, and the harm of the hereafter is infinite; and because death must be a reality, there is no way to endure murder except progress and delay, as for salvation from punishment and winning reward. The saying of Moses (peace be upon him) is as if he said: If you did, he repented of you, or if it was a letter from Allah (SWT) to them in the way of heeding, then the appreciation will be, so you did what Moses commanded you, so he repented of your innocence. (Fakhr al-Din al-Razi, 1420 Ah:3/518). Similarly, what is mentioned in the sign of justice between speech and absence is the saying of the Almighty: "our Lord, you are the collector of people for a day without doubt that Allah does not fail the promise"(Al-Imran:9) that Allah does not fail the promise, it is the words of Allah Almighty, as if the people when they said that you are the collector of people for a day without doubt Allah Almighty believed them in that and supported their words by saying that Allah does not fail the promise, and this speech does not take away the way of justice in speaking from the absence to the presence.(Fakhr al-Din al-Razi,1420 Ah:7/151), and with this speech Ibn Kamal stated: "(Allah does not break the promise); that is, for those who are called to answer, and for those who obey to prove, or establish the resurrection. And just as

he put (the first of the hearts) in the place of: those; to praise, or to record in the way of paying attention from the discourse to the unseen, he put (Allah) in the place of: you; to glorify. As for the statement of the meaning of the contradiction between divinity and the back of the promise, its orbit is based on the expression by the name mentioned, not on heeding, and its purpose is to find the expression mentioned here within it."(Ibn Kemal Pasha, 2018:2/250-251). We note that Ibn Kamal Pasha turned to what is the meaning of paying attention from the speech that came for the sake of prayer from the slave (our Lord, you are the collector of people); the speech requires the presence of the speaker to turn to the creator, and then the approach to the absence comes through the phrase (God does not break the promise) and the absence came according to Ibn Kamal Pasha's vision to magnify and magnify; because the absence the day of reckoning, on which the great speeches are held, is therefore glorified.

Return From the Letter to the Alibi, And Then from Them to the Letter

We see Ibn Kemal Pasha standing at the equation of justice between speech and absence and its reflection in the Quranic texts, he mentioned this equation in a statement saying: "those to whom we have brought the book know it as they know their children, and a team of them to conceal the truth and they know" (Al-Baqarah:146) the student of this text cannot be separated from the previous context, the meaning is related to it, the conscience: (And those who have sent the book to know that it is the truth from their Lord), but it is up to the Messenger (peace and blessings of Allaah be upon him), and even if there has never been a mention of a suitable opponent of the presumption, then bringing conscience by the way of the presumption of heeding, which is at the discretion of any who know his truthfulness, or it goes back to the truth in his previous saying: to conceal the right to include or to achieve the receipt of punishment or to dramatize some of his belongings(Ibn Ashur, 1984:2/39). in this matter, Ibn Kemal Pasha stated, he sees the return of conscience to the Holy Prophet (peace and blessings of Allaah be upon him) said: "(those to whom we have brought the book) itaat understand and study, and they are the rabbis. (They know him) the conscience of the Messenger (peace be upon him), and he has already mentioned in his saying: (so you are one of the wrongdoers), and this speech is not interrupted from him, except that he turned from the speech to the unseen, and then from it to the speech in his saying: (and they know) (the truth is from your Lord)"(Ibn Kemal Pasha,2018:1/339). The interpreter explained that the transition from the speech addressed to the Jews to the absence, however, the interpreter did not explain here what the absence is, but rather pointed to it from afar, and the fact is that the reason for the absence of the absence (those to whom the book came)...They know the Prophet (Muhammad) knows the prayers of my lord on him and on his God, and yet they deny him, and therefore they are absent from the truth and from the mercy of Allah. And God is the world.

Change From Speaking to Absenteeism

One of the verses in which Ibn Kamal Pasha stood up to go out and pay attention from speaking to the absence is what is stated in the Almighty: "having taken the covenant of the children of Israel, you worship only Allah and your parents for charity and kin, orphans and the poor, and say to people well, and establish prayer and receive zakaah, and then you took only a few of you, and you are exposed"(Al-Baqarah:83). the verse contains general based on the method of turning around, Ibn Kemal Pasha sees:" (except Allah) is an empty exception, And he turned away from speaking to the unseen, because of the apparent luxury of the name. It is permissible for the one who is speaking with those of them during the time of the Messenger (peace and blessings of Allaah be upon him) and before them to prevail, to give notice that the assumption that he received from them in his time (peace and blessings of Allaah be upon him) is not a heresy from them, because he has always been with them and their predecessors."(Ibn Kemal Pasha, 2018:1/240) The son of Kemal Pasha turned around and pointed out what attention is from the absence (we took the covenant of the children of Israel) and pointed to the issue of exaggeration, not exaggeration for them, but glorification (to the covenant of Allah) Almighty and Almighty; or perhaps the absence and Allah the world is due to the non-compliance of the Jews with the covenants of Allah Almighty and so he came with the absence , and then comes after that the presence the speech is public, although it is private, because the one who betrayed the authenticator may not have been present at the time of the Prophet (peace and blessings of Allaah be upon him, Because the act of the one who

followed him was similar to him, he gathered with him in judgment and was addressed and involved in the judgment of breaking the covenant of Allah Almighty.

Change From the Past Tense to the Future

Ibn Kemal Pasha mentioned the departure from the past tense to reception for semantic purposes, in a statement saying: "and those who believe in what has been revealed to you and what has been revealed before you and in the hereafter are certain" (Al-Baqarah:4) the truth of certainty eliminates the hesitation to guess, and investigate the permissible assumptions. The mention of faith here is on the side of allocation and confirmation, and the ratification of the medium (peace and blessings of Allaah be upon him) in some of what he has told must be believed in all that he has told, the evidence of his sincerity testifies at all without allocation, but they believe in the hereafter because they testified to the unseen.(Al-qushairi, D.V: 1/58) " and in (they believe) a reference to the fact that the Qur'an is not different in adulthood to the extent of miracles, whoever believes in some of them will inevitably believe in all of them. And to deviate from the formula of the past to the future, because of the occurrence and renewal contained in it, to indicate that their faith in what was revealed to him (peace be upon him) is renewed according to the renewal of the revelation of verses and rulings, and that their faith in what was revealed by him is an accident, not a firm faith; because their previous faith is a denial of it, in fact, it is not believed in " (Ibn Kemal Pasha,2018:1/47). Ibn Kamal believes that the reason for the return from the past to the Present Tense is that the past transferred the character of the past descent to the Qur'an, and the transition to the present tense carried the character of renewal, as the present verb has the connotation of continuity, hence the interpreter evaluates his presentation on two patterns: The first pattern: The past, which emphasizes the steadfastness in the faith: the other is renewal and continuation in it.

Conversion from the Actual Formula to the Nominal

Ibn Kemal Pasha mentioned the formula of justice between the actual and the nominal in a statement saying the Almighty: "Allah has sealed their hearts, their hearing and their sight are blurred, and for them there is a great torment"(Al-Baqarah:7) the meaning of sealing and printing in the language in one sense, and continue it, which is covering up something and making sure that nothing enters it; and that Allah Almighty has sealed their hearts when they left meditation, thinking in their hearts, it did not happen, and on their hearing when they did not hear the saying of truth and Justice.(See: Abu Ishaq Al-glass,1988: 1/28,and Abu Mansur al-matridi, 2005: 1/377) the scholars pointed to the position of lifting in the word (blur) and recited by lifting the distraction, it is on the meaning of the beginning, i.e.: And Samarkandi sees: "in the verse there is a problem in two places: one in the pronunciation and the other in the meaning, but the one who in the pronunciation Allah stamped on their hearts mentioned the congregation of hearts, and then he said: and on their hearing he mentioned the word of the two, and then he said: and on their sight he mentioned the word of the plural, and his answer is: hearing is a source and the source is neither praised nor combined, for this meaning-and Allah knows best" (Samarqandi, Dr.V: 1/25) and it shows us what he said on their hearing, that is, the place of their hearing, because hearing does not seal, but seals the place of hearing. And the thing is, if he were to add to the congregation once,he would be reminded of the pronunciation of the congregation, and once, he would be reminded of the pronunciation of the two, so if he reminded hearts and eyes of the pronunciation of the two, he would be fluent in the language, so he reminded some of the pronunciation of the two, and some of the pronunciation of the congregation, and this is a sign of eloquence(see:Samarqandi, D.V: 1/25) Ibn Kemal Pasha believes that " (forgery) was raised at the beginning, and to present the news for attention, the news is meant to be on sight, and to return to the nominal to benefit from permanence and proof, to strengthen the rule of forgery, and to make up for his lack of the rule of sealing."(Ibn Kemal Pasha, 2018:1/56). Ibn Kemal Pasha believes that the past verb is the one that benefited the feet through the past verb (seal); the seal verb is previous and past for their wrongdoing and their departure from guidance, but paying attention from the verb to the name in (Blur) and did not say (and stamped on their sight) but made the matter in the news that benefits the report and in the name that benefits constancy (blur) as if non-guidance and non-listening and understanding of religion and knowledge of God is a constant thing for them that does not change, and this is shocking to them, it is from their bad deed. We may see Ibn Kamal Pasha looking at the transformations of the sentence, showing the transformation from the nominal sentence to the actual to show the semantic effect behind it;

which is the transition from the speech of the believer to the speech of the unbeliever sincere about the way of Allah, so the speech turns to the actual to show the continuation and permanence of the action of Allah and his punishment, as in the Almighty's saying: "and fear one day that nothing will be rewarded for the same, and no intercession will be accepted from them, and justice will not be taken from them, nor will they stand up" (Al-Baqarah: 48), as Ibn Kemal Pasha said: "and the conscience of the Nasirun) refers to what is indicated by the negated self in the context of negation, the function of which is generally, The reminder of the meaning of slaves and people, and victory is more special than aid, because it is competent to pay the damage. Rather, he changed the actual sentence given to her sisters to the nominal one, to denote the situational permanence, i.e., nor do they always support as long as they are themselves, and in a nod to the fact that he supports others." (Ibn Kemal Pasha, 2018:1/175) the verse contains the greatest warning about sins, and the strongest desire to avoid man is that of sinning by repentance; because if he imagines that after death there is no recourse, no intercession, no support, no ransom; he knew that there is no salvation for him except by obedience, if he does not secure every hour of failure in worship, and whoever missed repentance because he is not sure to stay, he became cautious and afraid in any case (Fakhr al-Din al-Razi, 1420 Ah:3/495).

Ibn Kemal Pasha not only stated the difference between the actual and nominal sentence, but his text indicates the difference in the speech between the presence and absence. He believes that paying attention from the nominal sentence to the actual sentence was motivated by the desire to convey the significance that is intended to be transmitted to the recipient, as the speech in the nominal sentence is a presentational speech addressed to the believers whom Allah Almighty warns of the day of judgment (and beware one day. Then, when victory came, the actual sentence that addresses the absence was formed, so it gave two connotations: the first connotation is the connotation of continuity and permanence, because the action that it brought is a present tense (they do not support) and the other connotation is the connotation of absence, and it gives the meaning of distance from Allah Almighty, he is absent from them. And also what came the difference between the nominal and actual versions, what Ibn Kemal Pasha reported in the Almighty saying: "when the Angels said, Mary, that Allah is preaching to you a word from him, his name is Christ, Isa, the son of Mary, worthy in this world and the hereafter, and from those close to him, and people speak in the cradle, old and righteous" (Al-Imran:45-46) Al-Razi goes that the change from nominal to actual is weak for me, as he said: "Wow for kindness to say it: Fakhr al-Din al-Razi, 1420 Ah:8/244), so his appreciation of speech was relevant and spoken, and Al-Razi forgot that the Quranic style of expression comes only for benefit, and this is what Ibn Kemal Pasha warned about, saying: "(and people speak) in another case, and return to the verb; because it is a renewable quality unlike the previous and the subsequent, and reminded people to indicate that what is meant to speak usually, a boy may be able to talk to his parents as a child, so talking to him at all in that case is not unusual." (Ibn Kemal Pasha, 2018:2/293). The interpreter believes that the Quranic text has moved from the name that describes Isa (peace be upon him) with attributes (valid in the world, from close people) and it seems that the attribute of telling came by nominal; because its nature is constancy; because it remained valid in the world as well (from close people), it is a constant attribute of the prophet of Allah Isa (peace be upon him), as for the transition to action in the second verse (and people speak in the cradle), this attribute is a unique and miraculous attribute, but it is not fixed, so when the boyhood stage arrives, it does not become a miracle, so it is not fixed, and so it actually came the present tense, because the present tense verb benefits regeneration, unlike the noun that benefits stability, which is the secret of the reversal in the advanced Quranic text that led to the accuracy of the expression.

Change From the First-Person Singular to the Second Person Plural

Among the reasons for the difference between the first person and the plural, Ibn Kemal Pasha explained the reason for the difference between them in a statement: "it was he who created for you all that is on Earth, and then he ascended to heaven, so they were transformed into seven heavens, and he is all-knowing about everything" (al-Baqarah:29) and the Almighty said: "and when we said to the Angels, prostrate to Adam, and they prostrated except the devil, my father, and he was arrogant, and he was one of the disbelievers" (Al-Baqarah:34) and the Almighty said (We Said) and did not say I said; because the Great Mighty One tells about himself by the action of the congregation in a grandiose and laudatory way. " (Al-Baqarah: 34) and the Almighty said (We Said) and did not say I said; because the Great Mighty One tells about himself by the action of the

congregation in memory of him, the son of Kemal Pasha said: "And in (we said) a departure from the first person singular to the second person plural, because the maximization in that it is called to comply with the command without slowness fits the denominator." (Ibn Kemal Pasha, 2018:1/145)

Allah Almighty first explained the speech in the singular by saying: (he is the one who created what is in the Earth for you) and notes that the speech of individuals came through absence (he) and not speaking and what is meant by that is exaltation; because it is in the door of ability, then Kamal Pasha sees the transition of speech to (plural) in his saying: (We told the Angels) he had the desire to maximize the speech, so he came with conscience (us); because the Maqam is the place of prostration to Allah Almighty, and this Maqam requires submission, which is accompanied by exaltation. Abu Hayyan Al-Andalusi said: "We said tafat, which is one of the types of Badie, because before this verse he had told about Allah in absentia, and then he moved to the speaker's conscience, and he came to us, which indicates exaltation and exaltation of destiny and his descent to the status of the collective, because of the multiplicity of his good qualities and his great talents." (Abu Hayyan Al-Andalusi, 1420 Ah:1/245) and we note the wisdom of this attention and the fact that he was the son of the most exalted himself that he issued the order to the Angels to prostrate, and they had to comply, so it is appropriate that the order was very great, because when it was, he was called to comply with the sheriff did what he ordered without delay and do not take into account to occupy his mind with the flowers of what was issued.

Change From Conscience to Appearance

One of the signs of Adul mentioned by Ibn Kemal Pasha is the Adul between the implied and the apparent. His words came in a statement saying: "and when we parted the sea with you, we saved you, and the Pharaohs drowned us while you were looking" (al-Baqarah:50) the holy text contains an increase in detail by mentioning another great, extraordinary grace, by which the salvation of the Pharaohs was complete, and in it an indication of how much Allah, may he be exalted, honored them. Ibn Kemal Pasha said to Al-Adul: "(the Pharaohs) are his followers, he is the first to drown and the first to do so, so his drowning was known as a sign, and in the case of Al-Adul from conscience to appearance, it is a warning that the reason for this situation is that they are his followers, a kind of support for that sign." (Ibn Kemal Pasha, 2018:1/179). The interpreter explained the transition of the speech from the conscience that indicates the Companions of Moses (peace be upon him) to the apparent name (The family of Pharaoh) when the Pharaoh was mentioned; because the situation has destruction and power, so the family of Pharaoh who was abused was mentioned.

Similarly, justice also came from the surface to the content, when the Almighty said: "and when we took your Charter and raised the stage above you, take what we came to you with strength and listen, they said We heard and disobeyed and drank in their hearts the calf of their disbelief, say a good deed that your faith commands you to do if you are believers" (Al-Baqarah:93) Ibn Kemal Pasha sees that in the holy text justice lies in "and drink in their hearts the calf"; that is, his love this is as it is said: I drink the dyed garment: if the dye overlaps its parts, the water overlaps the organs of the drinker, It's like he made him a mustache. In contrast to the apparent-which is: I drink their hearts with the love of the calf-to what the house is, there is no secret from the luxury and thumb, and interpretation from the face, and exaggeration in attributing to everyone and indicating the mastery gained from the circumstance, and that the calf itself is the drinker is exaggerating the drinking of love, And so on." (Ibn Kemal Pasha, 2018: 1/26) and here we see the wit of the interpreter when he looked at the difference between the speech of the apparent and then the change to the content that came in the phrase (drink in their hearts calf) and the origin of speech (drink the love of the calf) and the intention was, according to the interpreter, exaggeration of love and drinking with it, and that is why the change from the content helped to mix the connotation of calf love with the hearts of the Jews, and the intensity of enabling them and this meaning does not come through the apparent. And also what is stated in the statement of the Almighty: "whoever was an enemy of Allah, His angels, messengers, Gabriel and Michael, Allah is an enemy of the disbelievers" (Al-Baqarah:98) Ibn Kamal sees the indication of justice in the verse came to the exaggeration, as he said: "(Allah is an enemy of the disbelievers) just the apparent hostility is known, so it is necessary to carry on the metaphor of raising for the benefit; that is, whosoever and(N), the mentioned severity is considered in the maknah about him, and there is no influence in it to confirm the news. The obvious was to say: he is an

head start on the swimming, and the counting in the Almighty say: "(the races are already in advance)": It is also a matter of that sense."(Ibn Kemal Pasha,2018:9/60), which shows that what is kind to the faithful is the one who described what was divided before the FA, and that the one who is kind to the WAW is different from what was before, and that it is likely that the one who is kind to the WAW is from the kindness of qualities to each other. The Chosen One in the answer to the oath is to be deleted and estimated: in order to be sent for a later indication of it (Abu Hayyan Al-Andalusi, 1420 Ah:9/188). Ibn Kemal Pasha believes that the Quranic verses have moved from WA to FA; this is because WA benefits communication; as for FA, it benefits the sequence and succession; and that among the Blessed verses, the verses describe the Angels in the case of the capture of the spirit, so the (dispositions) come first through WA; because they progress at the beginning, then the verses (the previous ones) come in order of fulfillment; because the description came after the capture of the spirit, which is the delivery of Angels to believers to paradise, and this is what Ibn Pasha pointed out to him (to arrange a head start on swimming) and God knows.

CONCLUSION

After studying the Quranic Adul in the interpretation of Ibn Kemal Pasha, the following results can be concluded:

1 - the whole of the Holy Quran is based on selection and intention, as no other word can take its place without changing the meaning intended to be broadcast to the recipient.

2-the sign of the reversal in the verbs is based on the letter of the tense through the reversal according to the context, if it is necessary to prove a modification of the past, and if I want to embody or continue a modification of the present tense.

3-the formulae of speech and presence are a characteristic based on the evocation of the addressee, even if he is absent for the sake of intentional connotations, such as the importance of the matter or beating, the presence will be informed in it, but the absence was explained by Ibn Kemal Pasha that behind him the intention to leave or move away, for example, addressing the infidel or disobedient brings a return to the speech of absence; because the addressee, even if he is present, he is far from the mercy of Allah and his gift.

Son of Kemal Pasha

Ibn Kemal Pasha is one of the most prominent scholars of Tafsir, and he gained fame in his time; because of his many writings, and excelled in the field of Tafsir, he authored his well-known Tafsir "Tafsir Ibn Kemal Pasha". The son of Kemal Pasha is Ahmed bin Suleiman bin Kemal Pasha Zadeh, a Hanafi Rumi, nicknamed (Shams al-Din), and he is famous as the son of Kemal Pasha, attributed to his grandfather Kemal Pasha, who was one of the princes of the Ottoman Empire.(Georgy Zeidan, 1913: 3/352) the year of his birth is not mentioned in the translation books, but some investigators of his writings stated in their translation of his life that he was born in (873 Ah).(See: son of Kemal Pasha, 2014: 1/9) his death was in the Forty-ninth hundred Hijri year. He left behind a vast scientific and intellectual wealth, which included most types of Islamic and human knowledge; he was an accomplished imam in Tafsir, Fiqh, Hadith, grammar, conjugation, meanings, statement, speech, Logic, origins and others.(Al-Haj Khalifa, 1941:1/191).

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