

## The significance of the Quranic Adul in the interpretation of Ibn Kemal Pasha (d940h)

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### Abstract

The research was based on the study of the phenomenon developed under the heading of Justice, which is the selection of a word without another word or the transition from formula to formula, for example, moving from the present speech to the absent or vice versa, or the movement of verb forms Through the investigation, Ibn Kemal Pasha found connecting joints in the semantics of the Adul based on the delivery of the intended meaning to the recipient, and it does not do it only, in other words, the verbal Adul and Adul in the Quranic formulas and actions have its purposes, were put forward to fulfill and communicate the Quranic connotation

### Keywords

Quranic Adul, interpretation, Ibn Kemal Pasha

## Introduction

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, the Hanafi Rumi, nicknamed (Shams al-Din), and the famous son of Kemal Pasha was attributed to his grandfather Kemal Pasha, who was one of the princes of the Ottoman Empire.(Georgy Zidan, 1913: 3/352)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:Ibn Kemal Pasha, 2014: 1/9) hundred Hijri. 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)

### Justice in Arabic

In the Arabic language, an offset 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 Adal, when he said: "it is 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"(Khalil bin Ahmed al-Farahidi, d.T: 2/39 article of Justice)Justice indicates two signs, namely: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: " who has familiarized himself with their secrets, searched for their burials, and does not find That is, in every word, it is one of the most accurate forms of manifest knowledge, the most accurate understanding, and the most obscure way."( Dia al-Din ibn al-Athir, d.D: 2/145) -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 .

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 formula 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 In his statement, he departs from what the scientists stated.

Ibn Kemal Pasha, in his explanation, stood on a lot of departures in formulas and their semantics, referring to them once with the word 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 upright prayer " (Al-Fatiha:1-6) the semantic meaning of the holy text" do not worship and do not seek help " means To you, and to you we trust on your worship and Justice rights. This is evidence that some of the speech may be 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 seek 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 the speech is like Kaf (that), which is: (Iya), the two letters of the alert and call, so I hummed J and broke a to J next to J. And slavery: humiliation, and worship is more than that,

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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 of all, 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 explained that the reason for the absence is to glorify Allah Almighty; because the absence is magnified in him. As for when the speech reaches the supplication, it requires attendance and groveling; and 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 seize the meaning according to the semantic vision that used the context.

And when , that you have wronged yourselves by taking the calf, repent to your righteous man, and kill yourselves, that is what is best for you when you are righteous, so repent to you, for he is the merciful penitent"(Al-Baqarah: 54) this verse indicates that whoever violates Allah's Command has wronged himself by doing so, as he exposed him to Allah's wrath and his punishment, so the harm of his act is due to him alone, and that is the greatest cause of anger and desist, because man does not like to harm himself, nor to profit from it, so if man knows that the harm he has done is (Muhammad Al-Amin Al-Shanqiti,1426 Ah:1/91)"(you should repent) a message of repentance, and kindness to the deleted; i.e. : so you complied with that, so you should repent. As for its inclusion under the saying of Moses (peace be upon him) on the appreciation of an omitted condition, that is, if you did, then in it the entry of the retributive punishment for the past that acted without (May) is not permissible, and its destruction Weak, and delete the conditional verb and its tool together and keep the answer from what we distribute in its correctness."(Ibn Kemal Pasha, 2018:1/186)

Ibn Kemal Pasha explained paying attention from the absence to the speech; the absence is in a phrase ( and when Moses 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 the people of Moses 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 Godworld-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 Moses regularly said 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 estimate will be: so you did . 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 nothing to bear killing except progress and delay, as for salvation from punishment and winning the reward. Moses (peace and blessings of Allaah be upon him) said as if he had said: If you did, he repented of you, or if it was a letter from Allah (SWT) to them in the way of heeding, it would be appreciation.(Fakhr al-Din al-Razi, 1420 Ah:3/518)

As well as what is Our "(Al-Imran:9) that Allah does not fail the promise, it is the words of Allah Almighty, as if the people did not say that you are the collector of people for a day In that regard, he supported their words by saying that Allah does not fail the promised time, and this speech does not distance his words from the way of justice in speaking from the absence to the presence.(Fakhr al-Din al-Razi,1420 Ah:7/151), 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 the son of Kemal Pasha turned to what attention is 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, then the approach to the absence comes

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through the phrase (God does not break the promise) and the absence came according to the vision of the son of Kemal Pasha As if he does not understand and does not know, and this is the habit of the Arabs, she exaggerates the thing that she does not see, and since the description is in the door of the Promised Day, which is the day of reckoning on which the great sermon is, so it was magnified.

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 the speech and the absence and its reflection in the Quranic texts, he mentioned this equation in a statement saying: "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 context before it, the meaning is related to it, the conscience set in (they know it) is not due to the conversion of the Qibla, because if it were so, the sentence would become a repetition of the content of the saying: (and those who brought the book to know that it is the truth from their Lord), but it belongs to the messenger (Peace and blessings of Allaah be upon him) and if there has never been a mention of a suitable adversary for the presumption of alibi, then bringing the conscience by way of alibi of heeding, which is at the discretion of anyone who knows his truthfulness, or goes back to the right in the previous saying: to conceal the right to include or to achieve the receipt of, 1984: 2/39) Ibn Kemal Pasha stated about this matter, he sees the return of conscience to the Holy Prophet (peace and blessings of Allaah be upon him), which is the reversal from the discourse to the unseen, saying: "(those to whom we have brought the book) Its understanding and study, and they are the rabbis. ( They know) 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 is due to 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, so it is as if 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 Kemal Pasha stood up to go out and turn from speaking to the absence is what is stated in the Almighty: "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 the people well and establish prayer and bring alms, and then you" (Al-Baqarah:83) verse contains general religious and scientific rulings, Sharia morality and the dignity of morality, and in it he denigrates the children of Israel, and the Quranic text is based on the method of paying attention, Ibn Kamal Pasha sees: " (except Allah) is an empty exception, and in it we pay attention from speaking to the unseen; because of the apparent name of luxury. 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 and pointed to what is the meaning of paying attention to 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 The interpreter pointed out that the reason why this came to reprimand , in other words, it worked to evoke the absentee, as if he had exaggerated the reprimand in front of him, or the interpreter may attribute the reason that the speech is public, albeit private, because the one who betrayed the authenticator may not be 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.

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### **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 4) the truth of certainty eliminates the hesitation of guessing, 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.T: 1/58) "And (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 the verses and rulings, and that their faith in what was revealed by him is an accident, not a fixed faith, because their previous faith is a denial of it, in fact, it is not believed in it " (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 has transferred the character of the past descent to the Qur'an , and the transition to the Present Tense has carried the character of renewal, as the present verb has the connotation of continuity, hence the interpreter evaluates its presentation on two patterns : the first pattern : the past, which emphasizes steadfastness in the faith: the other is renewal and continuation in it. Ibn Ashur supported what Ibn Kamal Pasha said, saying: "it is known that those who believe in what has been revealed before are also those who believe in the unseen and establish prayer and spend; because that is what was revealed to the prophet, and in the present tense of his saying they believe in what has been revealed to you of the benefit of renewal; because their faith in the Qur'an Allocating to them with an advantage should be considered, although the difference after that is the strength of faith, its firmness and the intensity of conversion"(Ibn Ashur, 1984:1/238), the holy verse shows that full faith in Muhammad (peace and blessings of Allaah be upon him), and the revealed of the canons, requires the believer to be a believer in all the previous prophets and their canons.

What Ibn Kemal Pasha also stood by in the Adul from the past to the reception, what he mentioned in a statement saying the Almighty: "whoever kills a believer intentionally, his reward will be hell, eternal in it, and Allah is angry with him and curses him and prepares a great punishment for him"(women: 93) Ibn Kemal Pasha believes that the saying: "(whoever kills a believer intentionally) is just here From the past to the future Formula excludes the occurrence of this kind of murder."(Ibn Kemal Pasha, 2018:3/146)

Ibn Kemal Pasha believes that the Quranic verse came to show the severity of the punishment of those who kill the believing person; it seems that he believes that the secret of the transition is to exclude murder, but the researcher may think that the interpreter did not understand the accuracy, the present tense in the phrase: (whoever kills) came to embodiment and embodiment magnifies the matter in depicting the event, as well as the Then the transition to the past (God's anger at him, curse him, prepare punishment for him) came in the past not because it is a reality in the time of speaking, there is someone who killed a believer and is still blessed did not die, but came in the past to indicate the formula of Verification and proof , And how can it not be fulfilled, which is the promise of Allah Almighty .

### **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 with a veil, 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 to cover up something and make sure that nothing enters it; and that Allah Almighty has sealed their hearts They left to meditate and reflect in their hearts, but it did not happen, and on their hearing they did not hear the saying of truth and Justice.(See: Abu Ishaq glass, 1988: 1/28, and Abu Mansur al-matridi, 2005: 1/377) the scholars pointed to the position of lifting the word (ghusawa) and read by lifting the distraction, it is on the meaning of the beginning, that is, Allah stamped on their hearts and on their hearing, and then he began and said and on their eyes a blur, and here the place of reversal from the verb was sealed to the nominal sentence, and Samarkandi sees: "in the verse there is a problem in As for the one in

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whom God sealed the words on their hearts, he mentioned the congregation of hearts, then he said: and on their hearing he mentioned the words of the only two, and then he said: and on their sight he mentioned the words of the plural, and his answer: hearing is a source, and the source does not praise and does not combine, for this meaning - and Allah knows" (Samarqandi, d.V 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 units, so if he reminded hearts and eyes of the pronunciation of the two units, he would be fluent in the language, so he reminded some of the pronunciation of the two units, and some of the pronunciation of the group, and this is a sign of eloquence (see: Samarqandi, Dr.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 misbehavior and distancing guidance, as for 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 It is as if not being guided and not listening and understanding religion and knowing God is a constant thing for them that does not change, and this is oppressive to them, it is one of their bad deeds.

We may see Ibn Kemal 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 who is 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 and fear one day, do not reward the same for the same Nothing is accepted from them, intercession is not taken from them, justice is not" (Al-Baqarah: 48). Ibn Kemal Pasha said: "and the conscience of the crowd is in (Nor do they support is more special than aid; because it is competent to pay harm. 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 there is no recourse after death, no intercession, no support, no ransom; he knows that there is no salvation for him except by obedience, if he does not believe every hour of Failure to worship, and whoever misses repentance because he is unsure of staying, becomes cautious and afraid in any case (Fakhr al-Din al-razai, 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 meaning 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, may he be exalted, 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 formulas, what Ibn Kamal Pasha when the Angels said, Mary, that Allah is preaching to you by a word from him, his name is Jesus, the son of Mary, worthy in this world and in the hereafter, and from those who are close and speak to people in the cradle, old and from the righteous" (Al-Imran:45-46) Razi goes that the difference from the nominal He said: " sentence over the nominal is not permissible except for necessity, or benefit" (Fakhr al-Din al-Razi, 1420 Ah:8/244) his appreciation of speech was good and speaking, and Al-Razi had forgotten 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 action; because it is a renewable quality unlike the previous and the subsequent, and reminded people to indicate that what is meant by Normal speech, a boy may be able to talk to



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exaggerating the drinking of love, etc."(Ibn Kemal Pasha,2018: 1/26) 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 calf love ) and the intention, according to the interpreter, was exaggeration of love and drinking it, and that's why the change The meaning of the calf's love is mixed with the hearts of the Jews, and the intensity with which it is enabled by them, and this meaning does not come through the apparent.

And also what is stated in the statement of the Almighty: ": "(Allah is an enemy of the disbelievers) just hostility is a known phenomenon, so it is necessary to carry on metonymy raising For those who disobey them, Allah, may he be exalted, has punished them most severely, and since the status of the investigator was revealed, it is worth confirming the nominal sentence and(if), and the severity mentioned is considered in what is possible about him, and there is no influence in it to confirm the news. The obvious was to say: he is an enemy to them, and to deviate from the apparent first to exaggerate, and because there is a possibility that the illusion will go to the return of conscience to the sum of the foregoing. Secondly, to indicate that the enmity of those mentioned is disbelief, and that disbelief is a reason for the enmity of Allah Almighty towards them."(Tafsir Ibn Kemal Pasha, 2018:1/271)

By moving from the presence of people (who are the enemies of God, the Angels, the apostles, Gabriel and Michael), enmity and its directed nature were personified, and then comes the destruction through the news sentence that atrophied the deletion that formed in the general interior through the phrase (God is an enemy The Quranic text, as Ibn Kemal Pasha sees, came to show that the deletion was motivated by the desire to replace; that is,: In other words, those who have been mentioned are on the side of disbelief; that is why they are disbelievers, and the interpreter believes that the verse was based on the reversal from the mention to the implication and then to the substitution in the word ( disbelievers) instead of enmity to those who came forward to indicate the severity and danger of what they did .

As well as what is stated in the statement of the Almighty: "and to Allah what is in the heavens and what is in the Earth and to Allah things will return" (Al-Imran:109), the meaning of the Almighty's saying is: and to Allah he showed the name, but did not say to him, for here he meant the majesty of systems, so if speaking in one sense, it is not permissible to show the name The one who believes in the confusion of the hearer(Al-Baqarah:108) sees the son of Kamal Pasha "(things will return), for the king in the House of the hereafter is also for him, Almighty. But he said that what he mentioned is the matter of divinity and its necessities, but he said: (it returns) because it has been destroyed by the destruction of other things."(Ibn Kemal Pasha, 2018:2/360)

The son of Kemal Pasha explained that the origin of the phrase ((to Allah) is something in the heavens and the Earth ..However, the Quranic text apparently repeated the speech without conscience ( for Allah is something in the heavens and to Allah things return), so the reason for justice and attention is that the mention of Allah Almighty here came related to the verb (you return ) which suggests In the sense of destruction for human beings, which requires exaggeration for the one who did the destruction, which is Allah-may he be glorified-so he mentioned it outwardly and not by conscience to fit into that Maqam .

Similarly, the apparent and implied contradiction came in a statement from the Almighty: "and there are some of them who twist their tongues with the book, so that they think it is from the book and what is from the book, and they say it is from Allah and what is from Allah, and they say that Allah is lying, and they know" (Al-Imran: 78) Ibn Kemal Pasha pointed to the place of justice, and he said: the Maqam is to maximize the crime of misrepresentation, by exaggerating it, and it is read: (to calculate it) with loyalty and conscience also for Muslims."(Ibn Kemal Pasha, 2018:2/322)

Ibn Kemal Pasha believes that the reason is that there are two books, the first book is the book of Allah Almighty, which he revealed to the Jews, and therefore he came up with the apparent (book) such as exaggeration, demonstration and absence of doubt; because it is known, and the second writer is the incorrect distorted book, and so he came by paying attention to conscience through the phrase: (and what This phrase came to show the distorted book, and therefore I assigned it to the conscience to belittle it and its incorrectness.



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## **Change from F to f**

Ibn Kemal Pasha did not stop in the Adul in the nominal and actual forms and between the apparent and the implied, but went beyond the Adul in letters, and one of the texts at which the Adul stood between WA and F, as stated in the statement of the Almighty qizleh: "disputes drowned, and the active activists and swimmers swam, the competitions preceded, the managers are something" (disputes:1-5) the noble text speaks about the great oath And these names are all called angels, and this is what the people of Tafsir agreed upon, or they are attributes of Angels and Allah swore by them to denote deleted."(For the precedents have already been) amended here from WA to FA to arrange the precedence over the swimming, and the amendment is in the words of the Almighty: (for the managers is an order) also for that meaning."(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 what is kind to the WAW is different from what was before, and that it is likely that what 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 omitted and estimated: to be sent for the indication of what follows it (Abu Hayyan Al-Andalusi, 1420 Ah:9/188)

Ibn Kamal 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 catching the spirit, so the (dispositions) come first through WA; because they progress at the beginning, then the verses come (the previous ones ) 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, for every word cannot be replaced by another word without 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 formulas of speech and presence are a feature based on the summoning of the addressee, even if he is absent for the sake of intentional connotations, such as the importance of the order 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 Far from God's mercy and from his gift.

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