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ABSTRACT

Linguists unanimously agree that the style of the Noble Qur'an is the highest and most eloquent. The Qur'an has a unique style that differs from the Arabic styles of rhetoric and eloquence. Each verse carries within its meanings profound and incomparable cosmic meanings that scholars of rhetoric and eloquence were unable to match. It shook the thrones of the Arabs with its eloquence and captivated them with its beauty. The commentator Ibn Pasha pointed out many instances where the Qur'anic miracles manifested, relying on the context of the Qur'anic text in his interpretation, sometimes building upon the work of previous scholars in this field of study.

Keywords. The Qur'anic expression, Ibn Kamal Pasha's interpretation, The semantic study.

INTRODUCTION

The Qur'anic expression is a deliberate artistic expression. Every word in it, even every letter, has been placed with a deliberate artistic position. This has been carefully considered throughout the entire Qur'an. The Qur'anic expression is a unique expression in its loftiness and nobility. It is the highest form of speech and the most elevated (Al-Samarai, 1998: 109).

Linguists agree that the style of the Qur'an is the highest linguistic style known to the Arabs. This is because it employs the most eloquent forms and the most elevated structures. Since the Arabs were known for their eloquence and refined expression, the Qur'an was revealed in their language and with the eloquence of their logic. They were astounded by its magnificent eloquence and amazed by it. Their scholars said (Al-Kurdi, 2007: 13), "His words are sweet, and his origin is delightful, and his branches are numerous. You are not saying anything comparable to this." This challenged all people. Al-Raghib al-Asfahani said, "The words of the Qur'an are the essence of the speech of the Arabs, the cream of it, the means and the nobility. The jurists and the wise rely on them in their judgments and rulings, and the poets and orators resort to them in their compositions and prose. Anything beyond them, including the derived words and their derivatives, is an addition to them, like peels and kernels in addition to the best of fruits, and like waste and straw in addition to the essence of wheat." Therefore, we find that every word or letter is in its correct place, and it cannot be omitted or replaced by another word except for a rhetorical purpose or a precise meaning. Al-Khattabi said, "Know that the Qur'an became a miracle because it came with the most eloquent words in the best composition, embodying the truest meanings." The Qur'an carries within its letters and words meanings that cannot be enumerated or comprehended. It becomes clear to us that pronouncing this term is not merely a useless expression in the view of grammarians. The Qur'an demonstrates exceptional mastery in the organization of speech, which was not customary in the Arabic styles, but it does not go beyond what the language allows. Ibn Ashur mentioned, "Commentators have focused on the Qur'anic miracle in the use of words and the explanation of their meanings, as well as the context of those words within the Qur'anic structure." Among the commentators is Ibn Kamal Pasha, who has delved into many words that cannot be fully covered in this discussion, mentioning the reasons for their use over others. He has stopped at various verses, including:

The expression "between their hands" and "in front of them"

Regarding the statement of Allah Almighty: "I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful." (Surah Al-A'raf 7:17), most commentators have differed in explaining the absence of mentioning "above them" and "below them." However, Ibn Kamal Pasha deviated from them, mentioning that Allah did not say "in front of them," and it is necessary to clarify what the commentators mentioned regarding the interpretation of the noble text. The scholars of interpretation differed in their interpretation of this. Some of them said: The meaning of "Then We will bring them from before them" refers to the worldly life, so they deny the signs and the stories of past nations in it, "and from behind them" refers to their hereafter, so they deny it, "and on their right" refers to their good deeds, and the affairs of their religion. And it is not mentioned "above them" because the mercy of Allah prevents it, nor "below their feet"

due to the element of deterrence. Ibn Abbas said: "Because the mercy of Allah descends upon them from above, and it did not say 'below their feet' because it is impossible for it to come if it is meant by reality" (Ibn Abbas, n.d.: 111). It was also said: Man has two directions: above and below. So when he raises his hands up in supplication as a sign of humility or places his forehead on the ground as an act of humility, seventy years of sin are forgiven for him (Al-Razi, 2002: 14/ 215). It is noticed that Ibn Kamal Pasha followed the approach of Al-Baydawi in explaining the noble verse. Ibn Kamal said: "(I will approach them from their front, their back, their right, their left) is similar to Him bringing them with the intention of misleading and leading astray, just as the enemy comes with the intention of invading, killing, and looting wealth. He surrounds them from all sides so that he does not miss the opportunity to annihilate them. That is why the four directions are mentioned. Otherwise, misleading can be achieved from all directions. Allah only said, 'from before them,' and did not say 'in front of them,' in order to compare His coming from that direction with the enemy's coming, whom the opponent does not notice until he is present in front of him. He is more cunning and vengeful" (Ibn Kamal Pasha, 2018: 4/ 23). Ibn Kamal differed from other commentators in this particular expression, as he did not mention Allah's elevation of status ("in front of them") instead of "between their hands." When something comes to a person from in front of them, they are cautious or try to avoid it as much as possible. Allah mentioned "(between their hands)" for the element of surprise, making it more burdensome and impactful. He mentioned the four directions because it is from these directions that the enemy approaches. Therefore, mentioning the direction above and below was unnecessary, and the verb encompassed the first two directions with "min" and the other two with "an," because the one who approaches from the front and back usually faces what approaches with his entire body. The one who approaches from the right and left is usually deviating, so it is suitable to indicate the first two directions with the initial particle and the others with the adjacent particle (Al-Shawkani, 1414: 2/ 219).

The expression between "Atimmu" and "Wa Aqimu" (Complete) in two different meanings.

When Allah says, "Complete the pilgrimage and minor pilgrimage for Allah. But if prevented 'from proceeding', then 'offer' whatever sacrificial animals you can afford. And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment 'requiring shaving', then compensate either by fasting, charity, or a sacrificial offering. In times of peace, you may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford." (Surah Al-Baqarah: 196). To understand the difference between "Atimmu" (complete) used in the context of Hajj, fasting, and Umrah, and "Wa Aqimu" (establish) used in reference to Salah (prayer), we need to know the semantic meanings of these verbs. In the Arabic language, "Tammam" means to complete something without any deficiency. Ibn Manzur stated: "Tammam Al-Shay' means it was completed in its entirety and flawlessly. It is used to indicate that there is no deficiency or defect in something, as opposed to human speech." (Ibn Manzur, 1414 AH: 12/67) Therefore, "Tammam" refers to something that is complete and lacks any deficiency. Any action performed without any deficiency is considered "Tam" (complete).

On the other hand, "Aqimu" is derived from "Qiyam," which means to adhere, preserve, stand, or establish. It refers to the continuous and consistent performance of an action. "Qama" means to stand in a place and remain fixed, and "Aqama" means to maintain or sustain something. For example, when it is said that someone "Qama" (stood) in a place, it means they remained fixed in that position. "Aqama" is used to express continuity and stability. It can also mean to establish or maintain something. Ibn Manzur stated: "It is described as 'Aqamah' because it is not permissible for anything in his speech to have any deficiency or fault, as it may be the case with people's speech." (Ibn al-Athir, 1979: 233) Therefore, "Aqim" refers to something that is established, preserved, or maintained without any interruption.

Regarding the verse "And complete the Hajj and Umrah for Allah," it means to perform them in their entirety, fulfilling all their obligations and pillars without any deficiency. For Umrah, there are three pillars: Ihram (ritual consecration), Tawaf (circumambulation around the Kaaba), and Sa'i (walking between Safa and Marwa). On the other hand, Hajj has four pillars, with close connections between them. (Tayyarah, 2008: 233)

In the case of Salah (prayer), the Quran uses the term "Aqimu" to emphasize the establishment of prayer, its timely performance, continuity, and adherence to its conditions and pillars. This was also highlighted by Ibn Kamal Basha, who stated: "And complete the Hajj and Umrah for Allah. He used 'Atimmu' just as he used 'Aqimu' in the case of fasting, indicating that they are obligatory with intention, like fasting. Therefore, their completion is required after the intention, just as fasting is completed after the intention. Unlike prayer, which is not obligatory with intention, so it is not necessary to complete it after the intention. It is permissible to leave it..." (Ibn Kamal Basha, 2018: 2/54)

The mention of "for Allah" in the command to complete Hajj and Umrah is to emphasize the pure intention and to detach them from the intentions people had towards idols during the pre-Islamic era. Allah did not mention this in relation to prayer and Zakat (almsgiving), as some aspects of Hajj and Umrah were associated with idol worship. Hence, they were specifically mentioned in the context of Allah's worship to emphasize sincerity and to avoid any prohibited beliefs. (Al-Asfahani, 2001: 1/412)

The command for completion implies performing them fully, fulfilling all the conditions and pillars. Here, completion requires the command to commence, as completion depends on initiation. Therefore, it indicates that their performance is required according to the conditions and pillars. If Allah had said, "Establish the Hajj and Umrah," it would have emphasized continuity and steadfastness. Hence, there must be continuity and steadfastness in performing them. It is worth noting that Hajj is obligatory for those who are capable of undertaking the journey. (Ibn Ashur, 1984: 2/220)

The distinction between "ظَلَام" (Dhala) (Unjust) and "ظالم" (Dhalim) (Oppressor)

The distinction is mentioned in the statement of Allah Almighty: "This is 'the reward' for what your hands have done. And Allah is never unjust to 'His' creation." (Al-Imran: 182, Al-Anfal: 51). The meaning is that Allah does not punish anyone from His creation except for a crime they have committed, and He does not torment them except for their disobedience to Him. Because injustice cannot be attributed to Allah, He does not oppress His servants by punishing them for their disbelief, even though their disbelief is created by Him. He has the right to deal with His slaves as He wishes and it is impossible to attribute injustice to Him (see: At-Tabari, 2000: 13/18).

"And if it were said: (He is not unjust), it would be more explicit, and the deviation from it to the form of exaggeration is to emphasize that His status necessitates that every attribute attributed to Him is to the utmost perfection" (Ibn Kamal Basha, 2018: 4/282). The use of "ظلام" (darkness) is to emphasize the abundance for the sake of the slaves or because the severity of the punishment is such that if it were not deserved, the one being punished would become a profound darkness of injustice. The issue is about justice: punishing the wrongdoer and rewarding the doer of good. The form of exaggeration is to emphasize that His status necessitates reaching the utmost in every attribute that characterizes Him. Therefore, considering His association with injustice, it is necessary for Him to be described as "ظلاما" (full of darkness) (Ibn Kamal Basha, 2018: 2/443).

Those who did not pay attention to this subtle elegance claimed that it was for the sake of the slaves and did not realize that what is said: "Allah is not ever unjust to the servants" is a negation of exaggeration. Negating the exaggeration of injustice does not require negating its essence, but it may require affirming it through evidence from the discourse, and the negation is limited and not invalidated by what was mentioned. Therefore, the meaning at that moment is the negation of His injustice to all, and it does not necessitate negating it for each individual, because the affirmation of the universal positivity does not negate the partial positivity (Ibn Kamal Basha, 2018: 4/282).

It is appropriate that Allah - Glorified and Exalted - negated His injustice to the slaves, and the slaves are extremely numerous, and the negation of injustice from them requires its abundance due to their abundance. Therefore, the use of exaggeration in wording is suitable to indicate the abundance of the negation that corresponds to the abundance of the slaves who are excluded from injustice. If injustice were to occur to every slave, even to a small extent, the total amount of that injustice would be extremely large (see: As-Suyuti, 1974: 3/265, and As-Samarra'i, n.d.: 34).

The context suggests that "ظلام" (darkness) is used instead of "ظالم" (unjust) to match the adjacent term "عبيد" (servants). It is not said, "ظالم للعبيد" (unjust to the servants). Also, it seems that Allah Almighty intended through this miraculous expression "He is not ever unjust" to emphasize the negation by repeating it, confirming it, and expressing it as "ليس بظالم" (He is not ever unjust).

The difference between "every deep ravine" and "a distant ravine"

Ibn Kamal Basha addressed this expression when explaining the verse of Allah Almighty: "And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant ravine." (Quran 22:27) These lean camels come from every deep ravine, meaning from every distant path, location, and route. The term "fajj" means distance, a wide path in front of a mountain, and it can also refer to a narrow path between two mountains traveled by passengers. "Fajj" predominates over "tariq" (road) because most of the roads leading to Mecca pass through mountains, deep abysses. It is said that this is a "deep" well, meaning it is far away (see: Al-Farahidi, n.d.: 6/24, Ibn Duraid, 1987: 1/91, Al-Zajjaj, 1988: 3/422).

"Fajj" means the road, and "amīq" means distant. It is said "amq" meaning far, and it becomes "amīq" (distant). The intended meaning is the far regions of the Earth. It is used to refer to the vertically distant places like wells and similar things. Then it is used in a general sense to mean distant. This is what Ibn Kamal Basha concluded, saying: "Amīq" (distant) is used to express distance, suitable for the intended purpose in the concept of "fajj" (ravine) (Ibn Kamal Basha, 2018: 7/113). Distant in a downward direction, as depth indicates distance in the depths. So it is used in a general sense through figurative speech, or it is a metaphor by comparing Mecca to a high place, and people ascend to it. It can also be understood as referring to the journey, from the traveler's location to another place as ascent, just as returning is understood as descent. Assigning the coming to the paths is an honor to them, as they are made participatory in bringing the pilgrims to the Kaaba (Ibn Ashur, 1984: 17/245).

Some scholars have approached the scientific miracle of the Quran by studying it. One of them said: "Scholars have said: The use of the word 'amīq' (deep) in place of the word 'ba'id' (distant) indicates the spherical shape of the Earth. The lines on the Earth's surface are not straight but curved, and a curved line requires a third dimension, requiring a surface and depth. Therefore, our Lord, may He be glorified and exalted, indicated in this verse that the Earth we are on is a spherical shape. What is also remarkable is that the wisdom of the Quran has harmonized with the knowledge of the time it was revealed and the knowledge of subsequent eras" (Yusuf, Al-Hajj Ahmed, 1423 AH: 2/49). This statement is acceptable because if the Earth were flat, the word "ba'id" (distant) would be more appropriate than the word "amīq" (deep). And because the Earth is a sphere, the further you move on its surface from a certain point, the path curves, thus the word "amīq" (deep) is used. And the further you are from Mecca, the path must be curved, making this ravine deep, which is more accurate than describing it as distant (see: Yusuf, Al-Hajj Ahmed, 1423 AH: 2/62).

The distinction between "yagbidna" (they spread) and "qabidat" (they contract)

Among the words that Ibn Kamal focused on were "yagbidna" and "qabidat" when explaining the verse of Allah Almighty: "Do they not see the birds above them, spreading their wings and contracting them? None holds them [aloft] except the Most Merciful. Indeed, He is of all things Seeing." (Quran 67:19) The text describes birds spreading their wings at times and contracting them at other times (see: Al-Matruḍi, 2005: 10/118). Al-Zamakhshari also mentioned this distinction between "yagbidna" and "qabidat," and Al-Baydawi followed him in his commentary, relying on what Al-Zamakhshari mentioned (see: Al-Zamakhshari, 1407 AH: 4/581, Al-Baydawi, 1418 AH: 5/230). As for Ibn Kamal Basha, I found him quoting directly from Al-Zamakhshari and being satisfied with that. He said, "And they contract (yagbidna) them when they tuck their wings, and since the emphasis was on demonstrating the ability of Allah Almighty to fly, and the original state is to spread the wings, and contracting is a necessary action to facilitate movement after spreading. It does not say 'qabidat' (contracting) to indicate that the ability to do what is contrary to nature lies only in spreading. Contracting occurs at times after the need for spreading and movement arises. Flying in the air is like swimming in water. Just as the basic action in swimming is extending the limbs and contracting is only occasional to assist in extending, the same applies to flying." (Ibn Kamal Basha, 2018: 9/25) When a bird extends its wings, it is called "saf" (spreading), and when it folds them and touches its side, it is called "qabid" (contracting). This is because it contracts them, and in this lies the greatest indication of the power of Allah Almighty. "Safat" is a description in the form of an active participle derived from "saff," which means arranging things closely together in an organized manner. It has a restricted and general meaning. It is said: "saffu," which means lining up. The intended meaning here is that the birds arrange their wings in a well-organized manner during flight, so the object of the description is omitted because it is known from the ongoing description of the birds. When the birds fly, they do not arrange anything other than the feathers of their wings, so when a bird flies and extends its wings, it organizes the feathers of the wing (see: Al-Razi, 1420 AH: 3/593, Ibn Ashur, 1984: 29/38). Ibn Ashur said, "And 'yagbidna' is an extension of 'safat,' based on the extension of the action to the noun similar to the verb in derivation, and the attribution of the description to the occurrence of the verbal noun in its doer. It did not miss its attribution to the noun and verb similarity, which is one of the virtues of cohesion... It means that they contract their wings when they bring them close to their sides to increase the movement of air and continue flying. The present tense form of 'yagbidna' is preferred to evoke that marvelous state, which is the opposite of spreading the wings. With this opposite action, the strength and duration of flying increase" (Ibn Ashur, 1984: 29/38-39). That is why birds are described as "safat" in the noun form because arranging is the most common state during flight, so the noun that indicates stability suits it. And they are described as "qabidat" in the present tense form to indicate the renewal of the action, meaning they contract their wings during flight to assist in movement.

The distinction between "ja'alna" (We made) and "ajraina" (We caused to flow)

Ibn Kamal Basha mentioned this distinction between "ja'alna" and "ajraina" when explaining the verse of Allah Almighty: "Have they not seen how many generations We destroyed before them, [and] We had established them on the earth more than We have established you, and We sent [rain from] the sky upon them in showers and made rivers flow beneath them. Then We destroyed them for their sins and brought forth after them a generation of others." (Quran 6:6) The text indicates the mention of previous nations. We had established them on the earth in a way that we have not established you, O disbelievers, and We blessed them by sending down rain and causing rivers to flow from beneath their dwellings, as a lure and a favor to them. However, they disbelieved in the blessings of Allah and rejected the messengers, so We destroyed them due to their sins (see: At-Tabari, 2000: 1/263, Al-Alousi, 1415 AH: 4/90).

So, what is the reason for using the word "ja'alna" (We made) and not "ajraina" (We caused to flow)? There is a difference of opinion among the scholars of interpretation. Some of them considered the verb to be in the form of "sayyarwah," meaning "We caused to flow," or in the sense of "We created the rivers" (see: Abu Zahra, n.d.: 5/2439). In the expression "ja'al" (made), the meaning is transformation, that is, we transformed the rain from

the sky into rivers flowing beneath them, meaning that they had control over the rivers and could direct their course as they wished. The water was abundant for them. Ibn Kamal Basha goes on to differentiate between the expressions because the term "river" is only used for water when it is flowing. He says, "And We made the rivers flow beneath them." He did not say, "And We caused the rivers to flow," in accordance with the previous flow. This is because the term "river" is only used for water when it is flowing. It cannot be flowing and not flowing at the same time, unlike water that descends from the sky and clouds, as it can be withheld or released... Within this, there is an indication that the supply of rivers does not necessarily have to come from rain" (Ibn Kamal Basha, 2018: 3/273). Allah, the Exalted, did not say, "We caused the rivers to flow" to indicate that they were constantly flowing, not because a river can only be flowing and it does not convey any information. Because the context at that time refers to the fact that it is flowing from beneath them, so the benefit is apparent (see: Al-Alousi, 1415 AH: 4/90).

The distinction between "lil-nas" (for the people) and "an-nas" (from the people)

This expression appears when explaining the saying of Allah Almighty: "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful." (Quran 31:18) Ibn Kamal Basha addressed this Quranic expression in his discussion of the Quranic style. Allah, in His sublime status, used "lil-nas" (for the people) and did not say "an-nas" (from the people). Scholars have different opinions on this matter. Abu Mansur al-Maturidi stated, "Meaning, do not turn your face away from the people in arrogance, pride, and haughtiness... Turning away from people stems from arrogance, considering them insignificant and treating them with contempt." (Al-Maturidi, 2005: 8/307) It means not to despise people. Prohibition from turning away from them is an expression of contempt, not limited to specifically turning the cheek. It includes disdainful words, insults, and more. The "lil-nas" (for the people) is explanatory, and the intended meaning is: do not turn your cheek for the purpose of turning away from people or maintaining distance (see: Ar-Razi, 1420 AH: 25/122). Al-Baqai pointed out the use of "lam" (not) in the Quranic text, saying, "Meaning, do not incline it, relying on tilting the neck affectedly as a diversion from the intended state. Since that could serve a purpose that is not blameworthy, he indicated the intended meaning with the saying of Allah Almighty: 'for the people,' with the 'lam' serving as a cause, meaning, do not do that." (Al-Baqai, n.d.: 15/176) Ibn Kamal Basha also follows this opinion, as he said, "(lil-nas) for the people, not 'an-nas' from the people because what is prohibited is not a diminution of people and belittling them, but rather a complete turning away from them. Therefore, if it pertains to another matter, it would not be prohibited." (Ibn Kamal Basha, 2018: 8/173) So, the use of "lam" in the Quranic text means, "Do not turn away from people in arrogance and contempt." The prohibition in this case, along with "lam," is stronger. If "an" was used instead, the prohibition would imply turning away, leaning, and distancing oneself from people.

The distinction between "man ma'ahu" (those with him) and "ma ma'ahu" (what is with him)

This expression appears in Surah Yunus when explaining the saying of Allah Almighty: "But they denied him, so We saved him and those who were with him in the ship. And We made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned." (Quran 10:73) In this noble text, Allah informs and warns the disbelievers about Muhammad (peace be upon him) and presents an example to them by likening their situation to the situation of those who denied the message. Their fate will be similar to the torment they faced. The address in "then see" is directed to the listener of this story, signifying the magnification of what happened to them, a warning to those whom the Messenger (peace be upon him) warned, and a consolation for him (Al-Andalusi, 1420 AH: 6/89).

The Quranic usage style in saying "man ma'ahu" (those with him) is mentioned, not "ma ma'ahu" (what is with him), because each one of them has a specific usage that does not apply to the other. However, they can deviate from this usage for a reason. The original usage of "man" is to refer to the rational beings. Most grammarians expressed this view, and Ibn Hisham named it after the scholar who used it because it appeared in the Quran with Allah, the Exalted, without specifying the context. It can also be used for other than rational beings for the purpose of compatibility and giving preference to the knowledgeable over others (see: Ibn Hisham, 1985: 1/342). However, it can also be used for non-rational beings. Ibn Kamal Basha mentioned this matter and said, "And those who were with him in the ship: referring to humans and animals. He specifically used 'man' instead of 'ma' to emphasize the superiority of the rational beings over others, to indicate that their survival was dependent on them" (Ibn Kamal Basha, 2018: 5/85). The use of "man" here is to give preference to the rational beings, and their number was approximately eighty, in addition to what supports the usage for rational beings, as Allah says, "And We made them successors." The Quranic text also has an aesthetic touch as it mentions their survival before mentioning the drowning that occurred, indicating that their survival was more significant to Allah than the drowning of those who rejected the signs (see: Ibn Ashur, 1984: 11/243).

CONCLUSION

1. The research concludes that the Quranic expression represents a hidden aspect that is not easy to comprehend; it requires precision, scrutiny, and mental engagement. This is because the Quran is extremely precise in its use of language and its forms, making it miraculous in its expression and styles.
2. Ibn Kamal Basha's work in explaining the significance of the Quranic expression relies on context to determine the meanings of words that cannot be replaced by others. He relies on the scholars of interpretation who preceded him in this field.
3. It can be said that Ibn Kamal Basha was a scholarly encyclopedia in the field of interpretation because he had access to most of the books written by interpreters who came before him.

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