

Methodological Features and Educational Deductions in Ibn Kamal pasha's Exegesis: The Story of yusuf as a Model

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Abstract:

This study dealt with the efforts of the scholar Shams al-Din Ibn Kamal Pasha (d. 940 AH) in interpreting the Holy Qur 'an, specifically his reading of the story of Yusuf, peace be upon him. It sought to highlight the features of his regenerative approach that went beyond the limits of the traditional historical narrative to cognitive, educational and deliberative analysis. The study explained that Ibn Kamal Pasha employed his linguistic, rhetorical and fundamentalist tools in depth to clarify the meanings and connotations of the Qur 'anic text. It also highlighted his firm position in praising the prophets and responding to the Israeli narratives and corrupt interpretations associated with the story of Yusuf, peace be upon him. The applied analyses pointed to the contributions of the interpreter in highlighting the dimensions of patience, chastity, willpower and resistance to psychological desires. The research concluded that Ibn Kamal Pasha's interpretative efforts represent a qualitative leap in overcoming the stagnation of the era of tradition towards diligence and criticism.

Keywords: Quranic story - Educational deductions - Regenerative thought - Surat Yusuf - Ibn Kamal Pasha

Introduction:

The 10th century Hijri witnessed profound geopolitical and epistemological shifts in the structure of the Ottoman Empire. Despite the major challenges faced by the state, its institutions realized the central importance of science and scientists, and contributed effectively to supporting the scientific movement and forming jurisprudential and interpretive competencies. In the midst of this environment, which was often overshadowed by the character of tradition, rumination, and annotations, encyclopedic scientific figures emerged that tried with critical effort and a brilliant mind to break the barrier of scientific stagnation, and came in a regenerative style of authorship in general, and in the science of interpretation in particular.

One of the most prominent of these figures is Imam Shams al-Din Ahmed bin Suleiman, known as "Ibn Kamal Pasha" (d. 940 AH), who was not satisfied with blind transmission, but established for himself an interpretative path based on knowledge and critical analysis, combining the movable and the reasonable, and tightening the tools of language, rhetoric, jurisprudence, and theology in understanding the Qur 'anic text (Radiation Library, d.t.).

The importance of this study stems from the fact that it sheds light on the interpretive efforts that remained locked for a long time in the manuscripts in the Arabic and Turkish libraries, until it was given to those who produced it in a contemporary investigative form (its full interpretation was printed for the first time in 2018 AD / 1439 AH). This study aims to try to reveal the direction taken by Ibn Kamal Pasha in his dealings with the "Quranic story", specifically the story of Yusuf, peace be upon him, as a carrier of divine Sunnahs, doctrinal directives, and accurate social legislation.

The problem of research: The central problem of this research is determined by the following question: What are the methodological features and the innovative and critical approach taken by Ibn Kamal Pasha in deducing doctrinal, rhetorical and educational connotations from the Qur 'anic stories, specifically in Surat Yusuf? A number of questions arise from this problem:

1. How did Ibn Kamal Pasha employ his linguistic and grammatical tools in clarifying the meanings of the Qur 'anic stories?
2. What is the systematic position of the interpreter on the contrary doctrinal interpretations (such as the views of the Mutazilite) and the Israelites in the stories?
3. What are the features of renewal in its interpretation through the applied analysis of its deductions from Surat Yusuf, peace be upon him?

Research objectives:

1. Explanation of the explanatory approach of Ibn Kamal Pasha and his cognitive tools, and a statement of his uniqueness from his predecessors.
2. Revealing how the interpreter contributed to highlighting the educational, political, and doctrinal aspects of the Qur 'anic story, moving beyond the historical narrative pattern to the deliberative analytical pattern.

Research objectives: They are summarized as follows:

- Answering the main question of the research, which is the knowledge of the approach and renewal trend followed by Ibn Kamal Pasha in his statement of the gloss of the Quranic stories?
- Knowing how the Turkish interpreter Ibn Kamal Pasha contributed to the statement of the meanings and connotations of the Qur 'anic stories?

The Approach of The Research :

This study relied on an integrated methodological approach that invokes the historical approach: to adjust the historical translation of the author and to know the epistemological and political context of his era, with the descriptive analytical approach: to describe the concept of the Qur 'anic story , and then analyze and clarify the meanings and directives contained in the story of Yusuf, peace be upon him, through the code of interpretation of Ibn Kamal Pasha, while linking it to the intellectual contexts , as well as the critical and comparative approach: When tracking the interpreter 's conclusions on his predecessors in doctrinal and rhetorical matters.

The first topic: The Qur 'anic story through the interpretation of Ibn Kamal Pasha:

The first requirement: Terminological reading of the concept of the Qur 'anic story and approach:

First: The story is a language: It is taken from the material ("cutting")Qaf and Yad is a true origin that indicates the tracking of the thing. For example, they say: I cut the trail, if I follow it. This includes the derivation of retribution in the surgeon, because he does to him the same as he did to the first, as

if he had cut his footsteps.⁽¹⁾ This meaning was mentioned by Ibn Kamal Pasha when interpreting the third verse of Surat Yusuf, where he said: "The best stories"; that is, the best stories, and it is a source in the sense of retribution, and it may be meant as an effect, or an effect of a deficiency. It is originally: Follow the thing, and from it: (And she said to his sister Qusay 'ah) [Al-Qasas: 11]; that is: Follow his trail, and the storyteller follows the traces and is informed of them."⁽²⁾ The linguistic meaning of the story is mainly based on tracking and tracing

As for the Qur 'anic story in terminology, Al-Razi defined it by saying: "The sum of the words that include what guides to religion, guides to the truth, and orders to seek salvation."⁽³⁾ One of the contemporaries, Mana Al-Qattan, defined it as: "His news about the past nations, previous prophecies, and the incidents that occurred, and it included many of the facts of the past, and he mentioned the country and the home, and he traced the traces of each people, and he told about them a talking picture of what they were"⁽⁴⁾

Second: Types of Quranic story:

The ayaas that included stories in the Qur 'an do not come out of three types:

First: "The stories of the prophets, and it included their call to their people, the miracles that God supported them with, the position of those who disobeyed them, the stages of call and its development, and the end of believers and liars, such as the stories of Noah, Abraham, Moses, Muhammad, and other prophets and messengers, peace be upon them.

Second: Quranic stories related to past incidents, and people whose proof has not been proven, such as the story of those who were driven out of their homes while they were thousands who warned of death. And Talut and Goliath, and the sons of Adam, and the people of the cave.. and so on.

Third: Stories related to the incidents that took place in the time of the Messenger of Allah - peace be upon him - such as the Battle of Badr and Uhud in Surat Al-Imran, the Battle of Hanin and Tabuk in repentance, and the Battle of the Parties in Surat Al-Ahzab .. and so on"⁽⁵⁾

Third: The Benefits of Quranic Stories:

The Qur 'anic stories include benefits that can be summarized as follows:

1- "Fixing the heart of the Messenger of Allah -may Allah's peace and blessings be upon him -:" We have not confirmed your heart and your coming in this truth and an admonition and a reminder to the believers (120) "Hud.

2- He contested the People of the Book with the argument of the evidence and guidance they hid, and challenged them with what was in their books before the distortion and the change, as the Almighty said: "All food was a solution for the children of Israel except what Israel had forbidden to himself before the Torah was sent down. Say, 'Then come with the Torah and fight it, if you are truthful'" (93) (Al-Imran family).

¹Ahmed Ibn Faris(d. 395AH), Language Standards; Investigation: Abdulsalam Haroun; Dar Al-Fikr(1399AH/1979) (p. 5/p. 11)

²Tafsīr Ibn Kamāl Pāshā(Interpretation of Ibn Kamāl Pā

³Fakhr al-Din al-Razi(d. 66AH), Keys to the Unseen, Dar Ihya al-Turath al-Arabi -Beirut - 3rd Edition(m4/p78)

⁴Mana Al-Qattan, Investigations in the Sciences of the Qur 'an, Al-Maaref Library for Publishing and Distribution, 3rd Edition(1421AH/2000) (pp. 316/317)

⁵Ibid., 3.

3- Stories are a kind of literature, listened to , and entrenched through it in the soul: "It was in their stories an example to the first minds that was not a modern fabrication, but the truthfulness of the one who is between his hands and the detail of everything and guidance and mercy to a people who believe (111)" ⁽¹⁾.

- Curriculum Language:

According to Al Ain Dictionary: "Approach: A Wide and Clear Approach Route... and order approach and approach . - Two languages- that is, clarify and method the way: clarify it, and the method: the clear way , and infer the words of the poet

" And that Nour's victory illuminates him.. I spent a year and a curriculum " ⁽²⁾.

In its linguistic meaning , it notes: the path, the path, or the clear path between the straight and the straight.

Idiomatically:

As for the terminological aspect, some researchers have defined it as: "The path leading to the identification of truth in science by a set of general rules that dominate the course of the mind and determine its processes until it reaches a known result ." ⁽³⁾ Knowing that the definition of the method becomes clearer according to the variation of science, each science has a method that suits it, so research in the curricula of interpreters whose field is Quranic and linguistic sciences, in order to reach the path that the interpreter followed in interpreting it.

The second requirement: Introducing Imam Ibn Kamal Pasha and his scientific status

He is Shams al-Dīn Aḥmad ibn Sulaymān ibn Kamāl Pāshā, born in the year ^(873 AH⁴) and deceased in Constantinople in the year forty-nine hundred, for sixty-seven years, attributed to his grandfather Kamāl Pāshā, so he was nicknamed Ibn Kamāl Pāshā or Kamāl Pāshā Zādah , his father was one of the princes and his grandfather was one of the ministers, he was a skilled imam in interpretation and jurisprudence, grammar and morphology, meaning and statement, etc. " ⁽⁵⁾

The scholars praised him:

As it was said, the credit is not known to the people of Al-Fadl except for those with the credit. He praised Ibn Kamal Pasha, many scholars, including Al-Adnawi, as he said about him: "The mark of Al-Rum, the virtuous scientist Shams al-Din, his knowledge and his credit are known and famous in the horizons. He was a sea full of science. He had classified many messages more than is commonly and commonly counted in the hands of scientists. He classified the footnote on Al-Kashaf and mentioned it in the names of the books , which is a great footnote that is a lot of investigation and

¹ Ibid

²Al-Mujam Al-Ain, Al-Khalil bin Ahmed Al-Farahidi, Investigation: Mahdi Al-Makhzoumi and Ibrahim Al-Samarrai, Dar Al-Hilal (Bab Al-Ha, Al-Jim and Al-Nun) (Part 3 – P: 392)

³The impact of Orientalism on the Islamic doctrinal curriculum in India, Saeed Ahmed Hindi, Ph.D., Imam Muhammad bin Saud Islamic University - Faculty of Dawa and Media in Medina, supervised by: Mahmoud Rizk Madi - Abdul Rahim(1423 AH - 2003 AD) (Part 1/p. 23)

⁴Timings: A city located in northeastern Turkey, looking at the interpretation of Ibn Kamal Pasha(Part 1, p. 128)

⁵Ibn Kamal Pasha, Tafsir Al-Quran, Investigation and Commentary: Maher Adib Haboush, 1st Edition, Al-Irshad Library Turkey(1439AH/2018) (Part 1/p. 128)

scrutiny. He collected in it the core of most of the footnotes of Al-Kashaf and has the footnote on some places of Al-Kashaf's interpretation."⁽¹⁾

Al-Zarkali said about him in "Al-Alam" :

Aḥmad ibn Sulaymān ibn Kamāl Pāshā , Shams al-Dīn: A judge of scholars in Hadith and his men.

Turkish in origin, Arabized. Al-Taji said: There is rarely an art of art and Ibn Kamal Pasha is not classified in it"⁽²⁾.

His request for information:

After Ibn Kamal Pasha studied the principles of science, and after his desire to learn Sharia sciences, "he read to Mawla Lutfi, the footnotes of the readings, and he had worked in his early youth in the principles of science , and then read to Mawla al-Qastalani, Mawla Khatibzadeh , and Mawla Maaroufzadeh..⁽³⁾ and other Turkic scholars numbering about twenty sheikhs

Functions:

After Ibn Kamal excelled in various sciences and testified to him in the Sheikhdome, "He became a teacher at Ali Bey School in the city of Edirne, then at Ascope School , then he was promoted to one of the eight, then at Sultan Bayezid School in Edirne, then he became a judge, then he was given the Anatolian military district, then he was dismissed from it, then he was given the House of Hadith in Edirne, then he became a mufti in Constantinople after the death of Mawla Ali al-Jamali, and he remained on the position of fatwa until his death."⁽⁴⁾

Authors:

Khalaf Ibn Kamal Pasha has a huge heritage of literature that is abundant in Islamic libraries in general and Turkish in particular. He "classified many letters in the mysterious important detectives and the number of his letters was close to one hundred letters and he had a nice , good , close-to-completion interpretation. He has a commentary on the scout and has an explanation of some guidance. He has a book on jurisprudence in text and an explanation called reform and clarification. He has a book on fundamentals in text and an explanation also called change of revision. He has a book on theology of theology in text and an explanation called abstraction abstraction. He has a book on the meanings in text and an explanation as well. He also has footnotes on explaining the key to Mr. Al-Sharif and has footnotes on the rhet. This is what is common among people. As for what remains in the draft and more, he was the owner of good morals, complete literature and abundant mind."⁽⁵⁾

The second topic: Methodological features of the interpretation of Ibn Kamal Pasha:

The first requirement: Ibn Kamal Pasha's method of interpretation:

Ibn Kamal Pasha's method of interpretation is based on the following principles:

¹See Al-Adhawi, Tabaqat Al-Mufsirin, Investigation: Suleiman bin Saleh Al-Khazza, 1st Edition, Science and Governance Library – Saudi Arabia(1417AH - 1997) (Part 1/p. 373)

²Al-Alam, Al-Zarkali(Part 1/p. 133)

³See Al-Ghazi, The Planets Walking in the Tenth Century, Investigation: Khalil Al-Mansour, 1st Edition, Dar Al-Kutub Al-Ilmiyyah, Beirut(1417AH/1997) (Part 2/p. 108-109), edited by

⁴ Ibid. (Part 2/p . 108-109)

⁵See Tashkaberizadeh, The An-Nu 'maniyah Sisters in the Scholars of the Ottoman Empire, Dar Al-Kitab Al-Arabi, Beirut(pp. 226-228), edited by

1- Based on the Qur 'anic text and its interpretation in classical Arabic, and analyzing the words, phrases and words used in the story.

2- His interpretation is dominated by rhetorical and grammatical references in analyzing the words of the Holy Quran

3- Clarifying the benefits and judgment in the exact words and phrases that came in the Qur 'an from them: (He said in the description of the eye poplar: **"As if they were embedded eggs."** [As-Saffat: 49] **And in the description of the children: "Like the parables of the embedded pearls."** **[Incident: 23] Thus, he indicated that the poplar is** for companionship without the children, because the pearls of sight are not for taste, and the eggs are for them)⁽¹⁾.

4- Communicating the meaning to the reader with the briefest phrase, and this method is a prominent feature in his interpretation, as he dispensed with many of the details that we find in the books of interpretation, which take the reader's mind to countless areas, so he says the benefit of reading the interpretation.

5- His mention of some good deductions that did not precede what he mentioned in his interpretation of the Almighty saying: **"Say: Whoever devotes you to the night and the day from the Most Gracious?"** [Al-Anbiya: 42] He said: "It was said: In mentioning the name of (the **Most Gracious**), it is a warning that there is no one but His general mercy, and that the rush of power from people is only by Him."

Immediately after that, he said: "And I have the warning that his general mercy does not prevent him from anger, so do not be proud of it, and it is no secret that this is the most appropriate for the shrine."⁽²⁾.

The second requirement: Rawafid Ibn Kamal Pasha's approach and mechanisms in interpreting the story of Yusuf:

1- The patient soul receives good in this world and the Hereafter: Joseph , peace be upon him, set a great example in patience of all three kinds ; patience on God 's painful destinies when he was thrown into the well and then sold cheaply to live as a slave in a foreign country far away from his family, as well as when he was imprisoned, as he struggled himself and patience about God's disobedience when the wife of the Almighty came to him with all the necessary impulses for obscenity, and patience on God's obedience calls for the unification of God and not to share with him even though he was oppressed and imprisoned and did not prevent him from doing so. Ibn Kamal Pasha said: "Then he mentioned that the reason from God is piety and patience and said on the method of explanatory appeal: {He is the one who fears God in his affairs {and perseems} on his afflictions, or on obedience and disobedience {then God does not waste the reward of the benefactors} He placed {good benefactors} in order to beware that the patient is the one who is the³ good."

2- Chastity: Our talk about chastity in the story of the noble Prophet Joseph, peace be upon him, through which what happened to him with the dear woman comes to the mind of every Muslim. "She poured her guile into varieties and colors, and used everything in her power to seduce Joseph, peace be upon him, and fulfill her desire: First, he liked it: The temptation requires repeating the attempt

¹Tafsir Ibn Kamal(Part 8/p. 477)

²Tafsir Ibn Kamal(Part 7/p. 38)

³Ibn Kamal Pasha, Interpretation of the Qur 'an (Part 5/p. 340)

in the form of reaction... It is derived from Rad Yarud, if he comes and goes, like someone who tries to do something if he comes and goes again, if there are many subtle attempts before this blatant confrontation to ask for obscenity, and secondly: the doors were closed: not only closed, but closed and escalation benefits the intensity and strength of the act, that is, closed it tightly, then it is not one door, but multiple doors, and thirdly: she humiliated herself to him, although she is his mistress, and she said "Hit you", which is an explicit invitation to herself, and fourthly: she tried to threaten him by all means, once in front of his master when she claimed that he is the perpetrator and once in front of the women when she said "If he did not do what I hate, he would be imprisoned and they would be young"⁽¹⁾, and yet he did not respond to her, the chaste and honest soul would withstand in the faces of all temptations and desires.

3- Beware of sins: Because disobedience calls her sister, and that is whoever dresses the devil on the soul, it comes to her step by step, so the soul must beware of that most cautious of it, "especially the sins that entail other sins, and its evil infiltrates, as did the brothers of Yusuf in Yusuf, for it is the same thing that they do whenever Yusuf is mentioned and his case is told this terrible lie, and for this reason they repented and submitted and asked their father for forgiveness."⁽²⁾ Ibn Kamal said in his saying, informing about the state of the brothers of Yusuf when they said, "Our fathers, ask forgiveness because we are sinners," "And the right of the confessed man to his sin is to disclose him and ask forgiveness for him"⁽³⁾, so he must rush to repent from the first time before drowning in his sins.

4- Nervousness brings evil: This is apparent in the word ("band"), which means "band together"⁽⁴⁾, and this meaning was conveyed by some researchers who said: "The brothers of Yusuf ((band)) were called because they almost called Yusuf and his brother, and the word ((band)) was mentioned in the Holy Quran by way of slander and in the meaning of evil, two places in Surat Yusuf, and a third in [Surat Al-Nur: 11]: "Those who brought about the jaw are a band from among you," and a fourth in [Stories:76]: "We came to him from the treasures, and the keys to it were not to be taken away by the band of power," and so fanaticism entered on the people of the generation of evil and affliction in them, such as goldenation, partisanism, sectarianism, tribalism or ⁵ regionalism."

5- "The impact of faith in God on the human soul: Belief in God has a great impact on the human soul, as it provides it with consolation when calamities occur and gives it reassurance to withstand the disasters and horrors it encounters, and this is represented to us in the actions of Jacob in a series of his life history, and in his guidance to his children.

6- The patience of Jacob – peace be upon him - when he received the news of the loss of Joseph: Because of his deep belief in the kindness of divine providence, he surrendered to it with confidence and certainty, and then received the second harsh shock, which is the enslavement of his

¹Adel Ahmed Salem, Features of the Tangerine Curriculum (UQU) <http://uqu.sa/aabanemah> Published on 10/08/2016 (accessed on: 22/04/2019 (30min:19h)).

²'Abd al-Rahmān al-Sādī, Benefits derived from the story of Yūsuf, peace be upon him, achieved by: Ashraf 'Abd al-Maqsūd (pp. 23

³Ibn Kamal Pasha; Interpretation of the Qur'an (Part 5/p. 33)

⁴Ibid. (Part 5/p. 253)

⁵Muhammad bin Musa Nasr and Salim Al-Hilali, Etahaf Al-Ilf by mentioning the thousand and noble benefits of Surat Yusuf, peace be upon him, Al-Rushd Publishers Library, 1st Edition (1424AH/2003AD), (Part 1/p: 115).

son, this calamity reminded him of Joseph, so his sorrows overflowed. When his family blamed him for his persistence in grief, we see him saying to them: "I only complain to you and to God." ⁽¹⁾ Ibn Kamal said: "Broadcasting: The most difficult concern that its owner cannot conceal, so he spreads it. (I do not complain to any of you or anyone else, but I complain to God resort to him)." ⁽²⁾ The believing souls have been guided by the prophets and messengers in their attachment to God.

7- The burden of another burden: This meaning is as much in the Qur'an as in the saying of the Almighty: "God forbid that we should take nothing from a soul and only those who find it intercession is accepted and no one can take justice from it and they are not helped if they are unjust." [Al-Baqarah: 48] As well as in this world we do not forget personal allowance, and we do not accept intercession that returns to justice with imperfection and invalidity, and we do not take a ransom from the convict, and no one of his tribe and his family can be saved from oppression, because opening this door increases people to evil, and then to disable justice and obedience in the face of the laws and laws that we take, and exhaust them, so we do not take them for ruinence, so we do not take ransom from the condemned person, and therefore it is not ruled that it is contemptible (Mahasubi), and it tends to have nothing, and it tends to the inside, and it does not really tends for them, and it tends for them, and it tends for their deeds, and it when they stand on their limits ³."

8- Away from the causes of strife: To escape from adversity and strife, the soul must escape from everything that causes harm to it, "as Joseph did when the wife of the dear man came to him, and I know that many interpreters mentioned in the explanation of the proof that Yusuf saw when he sat on the obscenity of Israelites that deny reason and religion, and deny the perfection of the messengers." ⁽⁴⁾ "Some of them said: Gabriel appeared to him in the desire, or Jacob appeared to him biting his thumbs or the like of the things that if he got the dawn of people, he would refrain from his debauchery, so all of them are void, as well as from the words of unemployment: What some of them said in the Almighty's saying: "He has inspired him and he deluded him with it" [Yusuf: 24], that is, they are concerned to hit her – and this is an apparent distortion, and the owner of this saying wanted that fleeing from the known concern for fear that there is a deficiency and diminution of the prophets is warned in that, then the concern and the passion and their approach, if the slave resisted him and presented him with fear and faith, he is perfect, as he said: "Whoever fears the dignity of his Lord is a jinnite" [Al-Rahman: 46], and as it is proven in the correct hadith raised: "Whoever is evil, then he should take care of his perfection – then he is from Jair" ^(her5)) ? For God's sake, fearing His punishment and hoping for His reward is one of the greatest acts of worship, and God knows best." ⁽⁶⁾

¹Ahmed Nawfal, Surat Yusuf Analytical study (p. 608).

²Ibn Kamal Pasha, Interpretation of the Qur'an (Part 5/p. 335)

³Muhammad ibn Musa Nasr and Salim al-Hilali, Etahaf al-Ilf (pp. 720-721).

⁴Abd al-Rahmān al-Sādī (d. 1376AH), Benefits derived from the story of Yūsuf, peace be upon him, cared for by Ashraf ibn 'Abd al-Maqsūd, Adwāt al-Salaf Library, 1st Edition (1420AH/2000AD) (p. 29).

⁵Muhammad ibn Ismā'īl al-Bukhārī, al-Jāmi' al-Ṣaḥīḥ, chapter on those who are good or bad (No.: 6491) (Part 8 – p.: 103).

⁶Previous source (p. 30).

9- The perfection of the soul in controlling its will and resisting its whims: "In a word: The greatest advantages of humans are in the power of the will, for without it, man would be like the leper animal, the slave of nature, and therefore the attempt was a fraud to transform the will and make it special to the inhibitor, but only those whose will is stronger will win it, and above all the care of God –Almighty- (meditate and ponder)... And directing oneself to the thing or about it is the supreme authority over the will, and the upbringing of the will is the origin of creation by virtues and abandonment of vices by the agreement of the wise."⁽¹⁾

10-The sit-in and asylum should be with God alone: This is apparent in the attachment of Joseph's heart to his Lord Almighty, so God Almighty mentioned what the woman of the Almighty wanted to say: [(With God's help) the source of any refuge in God Ma 'adh]⁽²⁾, [That is: I commit to the fortress of God, who has the attributes of perfection, and he surrounds everything with knowledge and ability, and his refuge, which should be held and resorted to.]⁽³⁾

11-Not to punish the benefactor with abuse: This is an injustice in which there is ignorance of the baseness and meanness of some of the animal's instincts, so how can one who has received a mind that relieves him from bad qualities and is ugly and effective, where he said: [(He is my Lord): That is, the matter is my master and my owner ("I do good to me") When I command you to be kind to me, how can I betray him in his family, a kind of eloquent brevity, as he only mentioned the necessary.. "Indeed, the wrongdoers do not succeed," and the one who rewards good with bad enters into them initially, and the altruism of the plural form to show that their collection does not enrich⁴.

15- Meditation and consideration: The souls wishing for good and righteousness meditate on the signs of God and are considered, as God Almighty said: "Did they not walk in the earth and see how was the end of those who were before them?" [Yusuf: 109], "One of the deniers of the Messengers and the signs, so they warn against your denial, or: one of those who are obsessed with the world and ruined by it, so they turn away from its love."⁽⁵⁾

Conclusion

The story of Yusuf – peace be upon him - contained benefits, and contained meritorious verses worthy of attention and reflection, by looking and reflecting on the interpretations of the interpreters, especially the interpretation of Ibn Kamal Pasha. This great story introduces an initial entry into the saying of the Almighty, "the best stories." This is strengthened by the fact that this verse was mentioned in the same Sura, where it came through adult sermons in several fields, in presenting the most important, in calling to God, in reforming families and communities, dealing with people's types, conducting state affairs, etc., which we threw through the interpretation of Ibn Kamal Pasha, so we tried to select from it what may meet the purpose and get the intended. This great story is still a field for research in several areas where researchers find their desire.

The study proved that Ibn Kamal Pasha did not stop at the limits of the historical narrative of the facts of the story, but considered it a broad field for the manifestation of the divine laws governing

¹Mohammed Rashid Reda, Tafsir Al-Manar, Egyptian General Book Organization (1990AD) (Part 12 – p. 233).

²Ibn Kamal Pasha, Interpretation of the Qur'an (M5\p. 266)

³Ibrāhīm ibn Abī Bakr al-Buqā'ī, Nizam al-Durār fī fī Fitāt al-Ayāt wa-al-Sūr, Dar al-Kitāb al-Islāmī (Cairo) (

⁴Ibn Kamal Pasha, Interpretation of the Qur'an (M5\p. 266)

⁵Ibn Kamal Pasha, Interpretation of the Qur'an (Part 5/p. 354)

societies and individuals. His firm and firm stance in defending the infallibility of the Prophet Yusuf, peace be upon him, against Israelites and corrupt interpretations, his psychological and educational analysis of the power of will in the face of whim, and his deduction of the rules of political and social justice represented in the abolition of patronage and personal allowance in the balance of justice, are all factors that confirm the validity of this Sura as the "best stories".

The applied study also revealed the genius synthetic mentality of Ibn Kamal Pasha, who was able to combine the smoothness of the phrase, the accuracy of linguistic observation, and the depth of complex analysis. His interpretation came free from excessive tautology, focusing on infecting the meaning and directing the verses in accordance with the principles of correct doctrine and high rhetorical taste, with a unique ability to critically correct the great interpreters before him.

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