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Ali Mansour Al-Kayyali's approach by using context to understand the Qur'anic text

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Abstract

The research dealt with the Kayali approach in employing context to understand the Qur'anic text, so the study approach required, providing a brief about the interpreter and his culture, then reviewing the approach of the interpreter in understanding the text, and revealing its basic principle in dealing with the Qur'anic text, which is based on the denial of synonymy in the Qur'an, and then the research to applied models; to infer his idea.

Introduction

Ali Mansour Al-Kayyali is considered one of the physicists and engineering scholars, who have recently confronted the interpretation of the Holy Qur'an, starting with the Syrian engineer Shahrour and passing through the Iraqi physicist Muhammad Basil Al-Tai. After it was stipulated that whoever addresses the interpretation of the Noble Qur'an be a literary scholar with extensive knowledge of linguistics, derivation, jurisprudence, grammar, syntax, readings, reasons for revelation, and understanding the authentic narrations, and other matters (Abi Jaafar, 2001). Al-Kayyali became famous in recent times for being one of the innovators in reading religious discourse, and he, as he defined himself as an architect, studied mathematics, physics and

chemistry at the University of Aleppo, and spent more than thirty years researching the Holy Qur'an and its words, and saying that he would issue an encyclopedia (the Qur'an is a science and a statement) of ten Volumes explaining facts from the Qur'an, and so far only one volume has been published, and it is the sample of this study. He studied the languages of the tribes, and Al-Kayyali wrote some books in which he delves into both religion and science, including: the afterlife in the language of physics, colors in the Qur'an, the journey of man and the universe in the Qur'an, and the separation of time and place from the books of the Qur'an, science and clarification. Kayyali has published more than fifty articles in Syrian newspapers and magazines and some engineering magazines as well. Al-Kayyali gave most of the lectures, as he gave more than seven hundred lectures, most of which were explaining his religious ideas, in which he was trying to use science to explain the Noble Qur'an.

Literature review

1. His Approach

If the interpretation of any text requires awareness and knowledge of the circumstances of its writing, and the ability to understand the language in which it was written, in order to avoid falling into error, we find Al-Kayyali goes beyond that to resorting to rational analysis first and foremost in a manner that is consistent with the requirements of the age, he said: ((The reality of the current age, It depends on an analytical and critical mentality to control knowledge, and not on the movement of eyes between the verses of the Qur'an on the one hand, and linguistic dictionaries on the other hand, looking for (explaining words). Perhaps this was a reason for the errors and illusions that he had fallen into. Modern epistemology - according to him - is achieved in a series of researches, which lead him to correct understanding and new awareness. Research, examination, conclusion and objective analysis by employing the context, changes the view of the Qur'an as stories, legislation, encouragement and intimidation. He sees in his contemporary reading of the Noble Qur'an, in response to the development of modern scientific research, after its openness to the modern scientific arena, so ((reading and studying the Qur'an within the framework of its total and comprehensive unity, not a selective (organic) reading) that strips the verses from their total context: They made the Qur'an in pieces ([Al-Hijr: 90_91]). Its basic principle in dealing with the Qur'anic text is that there is no synonymy in the Holy Qur'an at all, as each word has its own significance, which is understood from the context. He based it on his understanding of the meaning of the word (the Qur'an), he said: ((The meaning of the word Qur'an originally is: the comprehensive, because of the Almighty's saying: "So when we recite it, then follow its Qur'an. It is possible that he saw in this approach the way to interpret the Qur'an as dictated by his understanding and direction, so he made his change among the buckets of contemporary researchers, hoping for his merchandise to be an orphan in the contract, and to take its place that he wants in the contract of other interpretations. (Ali, 2009). The reader feels that it is in line with the modern definition of the Qur'anic context, for example, the owner of the meaning of the Qur'anic context, defined it as: ((As for the Qur'anic context, we mean the basic purposes and purposes upon which all the meanings of the Qur'an revolve, in addition to the miraculous systems and the graphic style that is common in all the meanings of its expressions)). (Abdul-Wahhab, 2012). Despite his selection of this approach, he was afraid of falling into the understanding of other approaches, as he declares that there is a problem in how to deal with this approach, and the problem is the loss of the correct means of understanding and delivery tools (Ali, 2009). Perhaps this is due to his lack of specialization in this field. Al-Kayyali considers

himself one of the reformers of the religion, claiming the words of the Messenger (may God bless him and his family and grant them peace) ((God sends to this nation at the head of every hundred years someone to renew its religion)), and he thought that this would be Through the seven readings of the verses of the Noble Qur'an, each verse is read from different angles (scientific, linguistic, religious, historical, social...), but he transformed the seven readings into the seven recitations (Muhammad, 1985), based on the meaning of the word (recitation), It is in line with its mechanism of using context to read and understand the text. He was impressed with the understanding he presented, and this contradicts what he should have in terms of his response to interpretation. Because it leads to a corruption of understanding, and he affirmed that for those who desire to do so by saying: ((It is the right of the one who opposes interpretation to be aware of God's piety, seeking refuge from the evils of himself, and admiration for it, for admiration is the root of all corruption. Al-Tanzil)). Al-Kayyali stated methodological principles, and called contemporary research to rely on them, and interact with them, in understanding and criticizing texts, including: the necessity of objective scientific research, that is, moving away from subjectivity and seeking to reveal the truth, and truth is the responsibility of the one who bears its results. Creativity, in general, is the novelty, originality and usefulness of the product to the individual and society, and from this it becomes clear to us that it presents the reality of its time and meets its needs on the text. It appears that Al-Kayyali equated the Qur'anic research with others; Because what is important to him at the end of any research or any understanding that he presents - according to his saying - is ((that the researcher goes out to the world with his thoughts and research and says to others: (I exist and participate in enriching human knowledge)), even if that is at the expense of wasting the meaning of the Qur'anic text, Influenced by the words of Ralph Emerson: ((Do not go where the path takes you, go to a place where there is no path, and leave a trail)). He was looking at heritage, as if it was ill and in need of treatment, hence he called for it to be placed on the table of contemporary research and curriculum, for the purpose of addressing it contemporary treatment. _ He claimed that it is objective, based on linking it to the context of the contemporary situation, and limiting its effectiveness to the heritage and its rationality on this case, and he proceeded in this idea from his understanding of the word (the age), in the Almighty's saying: The time of the afternoon prayer only has a narrow meaning, and he interpreted "Asr" in the sense of the age in which a person lives, because the context of the situation requires a person to live his time and interact with it, otherwise he is in loss if he lives by the concepts of an era other than his time, because he has a renewed thought towards civilization and benefit to the individual and society Together. In this sense directed context Verse (Al-Tabarsi, 1988). He did not employ the entire context of the surah, although in the beginning he declared the employment of the total context, in it there is evidence that the intended time is neither past nor contemporary, but rather a future time - regardless of that time. Of the losers, they are the ones who (believe, work, and share each other), all of which are past actions that have a future consequence.

2. Application models

First: Fasting and fasting: Fasting and fasting in the dictionary are both meanings of abstaining, and it may be abstaining from food, drink and other things that break the fast, and it may also be abstaining from talking or walking. In one place, including the fasting person's fast, which is withholding him from his food and drink and all other things that prevent him, and abstaining from speaking is fasting, they said in the Almighty's saying: "Indeed, I have vowed to the Most

Merciful to fast..." It is abstaining from speaking and fasting in.. As for the one who is fasting.. .)) (Ahmed, 1984). The knowledge of the origin and its derivative is confirmed by the saying of Al-Ragheb: "Fasting is basically abstaining from an action, whether it be food, speech, or walking, and that is why it was said that the horse that stops walking or foraging is fasting... and fasting in Islamic law is the abstinence of the obligated one. With the intention, from the white thread to the black thread, about eating the best, masturbating, and purifying himself, and his saying (I vowed to the Most Merciful a fast), it was said about me to abstain from speaking in the meaning of the Almighty's saying: "So I did not speak today forgetfully" (Al-Ragheb, 1998). From that, we notice that they use the word fasting in place of fasting and vice versa, not out of synonymy, but in terms of counting fasting and fasting as two sources for the same word, fasting, fasting, fasting, and the general meaning of abstaining from something. The two words have a clear semantic difference between them, with each of them retaining the original (withstanding something). This difference is proven by the Qur'anic rhetoric, and the specificity of the use of each word, so it appears between fasting and fasting, there is a general and a specific, so fasting is more general than fasting, as it carries a general connotation, which is to hold, and all holdings are included in it (eating, drinking and talking...).

As for fasting - as it is in the Sharia - it is represented in abstaining from eating and drinking and the things that break the fast that were specified by the Sunnah from dawn to sunset (Abi Jaafar, 2001). As long as there is a general and specific meaning, the two terms are not synonymous in the first place, as the Shariah intended a specific obligation such as the obligation of zakat and Hajj, and it wanted to refrain from matters that it specified, so it was necessary to specify the significance, so the derivative (siyam) was used in denoting abstaining from food and drink, and from the things that break the fast that it specified. The Sunnah, and the original "fasting" was not used. In this sense, the word "fasting" came in multiple contexts from the Qur'an. Fasting in the legal sense (the well-known obligation), came in the Almighty's saying: cautious * days ... days a few, it was of you is ill or on a journey interpretation of the meaning and who Aticonh ransom food poor, he volunteered to reward it is better for him and fast on good for you if you know ([cow: 183_184], and says:) Eat And drink until the white thread is distinct to you from the black thread of dawn, then complete the fast. the night." [Al-Baqarah: 187]. Likewise in [Al-Baqarah: 96, 185, 196, Al-Nisa': 92, Al-Ma'idah: 89, 95, and Al-Mujadila: 4].

As for fasting, In the words of God to Mary:)vkla and drink and villages in either kind of people you see anyone Vcoli I vowed to Rahman Saouma will not speak to today Ancia([Maryam: 26]. It was explained by silence and abstaining from speaking (Abi Jaafar, 2001).

As for Al-Kayyali, he understood the significance of the two words, starting with his denial of the synonym, and his weakness in Arabic made him illusion that the two words were synonymous, so he wanted to prove the opposite. So he mentioned that fasting with waw is different from fasting with yaa - which is known in Ramadan - as fasting is related to the stomach and the times of eating, which is abstaining from eating and drinking from dawn until sunset in Ramadan, as evidenced by the context of the verse of fasting (Al-Baqarah: 187), and it comes with the five pillars of Islam (obligatory obligation to be performed), but its purpose is for the fasting person to reach the fast, and here what is meant is: fasting from useless speech (i.e. idle talk), and it is related to telling the truth, and it is throughout the year, as evidenced by the Almighty's saying to Mary: So say: I have vowed to the Most Merciful a fast, and today I will not speak to anyone." (Maryam: 26) (Ali, 2009).

And his understanding of this has a positive aspect, which is directing and encouraging people to leave idle talk and useless speech, and to turn to telling the truth, for the sake of reforming the individual and society, but not at the expense of the significance of the singular and the text, and adapting them to an understanding that boasts, and a goal he seeks, which is to make the text fit the context of the situation. Contemporary.

And his differentiation between fasting and fasting, Shahrur approved it, saying: ((He was better than Kayali when he differentiated between fasting and fasting)). And he followed it with the understanding that fasting is abstaining from talking, and fasting is abstaining from eating, drinking and marrying from dawn to sunset and for a number of days from which the sick and the traveler are exempted. However, Al-Kayali was more objective than Shahrour, and his proposal was reformist - albeit at the expense of semantics - As for Shahrour, by differentiating the meaning of the two words, he tried to deceive the legal ruling on the obligation of fasting, by moving the content of the decisive verses (183-184) of Surat Al-Baqarah, and what is in it. Assigning and detailing fasting. The context talked about fasting and the ransom. Shahrur understood the fidyah as an alternative, not an expiation, with the preference for fasting over it; Evidence for the saying of the Most High: {And that you fast is better for you}; Because the expiation is the result of a mistake, and whoever does not find in himself the ability to fast, is not mistaken, so he is atone for it. He does not have to consult anyone. As for the link between fasting and penance, it came in other than Ramadan, in the penance for an oath in {Al-Ma'idah: 89}. The same applies to the expiation for murder in {An-Nisa: 92} (Muhammad Shahrour).

And if we go beyond understanding Shahrour; Because it relates to a legal issue rather than a linguistic one. And because Kayyali is the focus of the research, we return to revise, there is what is being raised about Maryam's fasting, which God commanded her to do. So God commands her to catch him! This is on the one hand, on the other hand, that the context is specific to talking about Maryam, and the command to refrain from speaking was directed at her, and Al-Kayali took the context to others and generalized it.

And there is his turning around in this verse. It appears - and God knows best - that God used the word fasting and did not use the word fasting; Because he wanted the signification of fasting and fasting together, so he came with the original and did not come with the derivative, that is, he commanded Mary to abstain from food, drink and speech as well, and fasting in this sense was narrated on the authority of Qatada (Abi Jaafar, 2001). It fits with Ibn Manzur's definition of fasting, as "giving up food, drink, marriage, and talking" (Ibn Manzur, 2009).

And if we settle the context of the verse of Mary from its beginning to its end, this meaning becomes clear to us. Fasting existed before Islam among the Jews and Christians - even if it was not within the limits and details that Islam came with - as evidenced by the Almighty's saying: And at different times, including supplication to God and humility before Him (Makarim, 1384). Then came the end of the verse by ordering her to refrain from speaking, so it became necessary for her to refrain from eating, drinking and speaking.

Second: clothing and dress: dress and dress in the lexicon are synonymous, and they mean covering, mixing, interfering and dressing. It came in Lisan al-Arab: "The dress is the dress, one of the garments, and one garment." And from him also ((The dress: what is worn, as well as the clothing and the clothing, with a break, like it. The son of his master: put on the dress, wear it with clothes and put it on it, and put your dress on you. And wear a dress if you wear it a lot)) (Ibn Manzur, 2009).

In defining the subject of (wear), Ibn Faris said: ((Lam, Baa and Sin are one and true origin, indicating intermingling and interfering. From that I wore the dress, and from it the branches branched out... And from the door is the dress, and it is the woman of the man, and the husband wears her... Wearing: everything that is worn, such as clothing and armor) (Ahmad, 1984).

The two words have been repeated in the Qur'anic context, so the word "clothing" is repeated 12 times, and the word "clothes" is repeated (8) times. And because of the importance of lexical significance in understanding the Qur'anic vocabulary for the commentators, they looked at the two words semantic and tentatively, with the view of language, but they differed in the interpretation, interpretation and carrying the meaning of the two words in some contexts, through which the true meaning of each word is not sensed, because every word has a linguistic meaning, It acquires another legal meaning, linked even to simple threads in the linguistic sense, imposed by use or context, and this meaning if it is not identical with the linguistic meaning, then it is developed from the original by specification or generalization or transfer in connotation, in the way of advancement or decadence by means of metaphor (Abdul-Wahhab) 2012), clarification will come when viewing contexts.

As for Al-Kayyali, he tried to find a semantic difference between the words dress and clothing, away from these mechanisms. As follows:

First: Clothes: He sees that when God says: (clothes) he does not mean (clothes), so there is no alterer to the word in another place, the Almighty said: (And the word of your Lord is completed in truth and justice, there is no changer of the words and signs: 115) He went to the conclusion that ((clothes are separate materials from the body and are known to everyone)) (Ali, 2009).

Emphasizing that the clothes are put on, as evidenced by the Almighty's saying: "And when you put your clothes off at noon" [An-Nur: 58], and the clothes are taken off as if they were breathed for one period, as evidenced by the Almighty's saying: As for the contexts that he employed, and through which he presented his understanding, they are:

Clothes are the words of the Most High: {And your clothes purify themselves} [Al-Muddathir: 4] The interpreters differed about the meaning of clothes in this context, and there were many sayings about them. Al-Qurtubi mentioned eight of them: ((One of them: that what is meant by clothes is work. The second: the heart. The third: the soul. The fourth The body The fifth: the parents The sixth: the manners The seventh: the religion Eighth: the clothes that are worn on the surface) (Abi Abdullah, 2006).

And the large number of sayings regarding the meaning of (clothes) here, reached the extent that made Ibn Hazm marvel at him, saying: ((And the wonder is that these people come to linguistic words and transfer them from their place, without evidence, and they say the meaning of the Almighty's saying: "And your clothes purify." Not Then they come to words that have been necessary proof that they have been transferred from their subject in the language to another meaning... They say: This word here is not transferred from its place, arrogant to the eye, and an effort to obliterate the light of truth, and to acknowledge the eyes of the atheists. For this religion, and God refuses except that His light be perfected) (Ibn Hazm, 1983).

Al-Kayyali also refuses to change the word for another place, without evidence, so he decided that the clothes that are intended to be purified in the context of the verse of Al-Muddathir, are the substances known to everyone and separated from the body, and this meaning is also confirmed by the Almighty's saying: And the Almighty's saying: "And when you put your clothes on at noon" [An-Nur: 58] (Ali, 2009).

Then he interpreted (the sabres) as clothing in the Almighty's saying: Here he contradicted himself; If the dress is the garment, then why did the Qur'anic context replace the garment with the garment?!

Sarbal in the language: ((The shirt and the shield, and it was said: Everything that is worn is a dress)) (Ibn Manzur, 2009). And the context is understood from it defining the significance of the sabers and their specification, with shields (Al-Tabari, 1988). Or shirts (Al-Sayyid, 1417), despite the difference in the material they are made of between the people of this world and the people of the Hereafter, and between Heaven and Hell.

2- Dress. Al-Kayyali interpreted clothing with (feelings and feelings), expressing complete cohesion, materially and psychologically, and generalized this indication to the following contexts: The Almighty said: "So God made her taste the dress of hunger and fear" [Al-Nahl and Al-Naf: 12] Because they are feelings, and says:)odjalna night clothes (news: 10], any sense of Kalahsas the taste of death, and says:)obas piety so Jer([custom: 26], and piety feelings and acts of)aa the sons of Adam are not Evtnnkm the devil as directed Your parents will be stripped of their garments from Paradise in order to show them their private parts (Al-A'raf: 27). Stabilizing this understanding in the context of the Almighty's saying: "It is lawful for you on the night of fasting to go out to your women. They are clothing for you and you are clothing for them" [Al-Baqarah: 187] Meaning, they are feelings, feelings and love for you, and so are you. And the Almighty's saying: "And their clothing therein will be silk" [Al-Hajj: 32], meaning the people of Paradise will feel the feel of soft silk (Ali, 2009).

And when we return to the interpretations, we find that the word (clothing) in each of these contexts was interpreted with a meaning. And in Surat Al-A'raf, verse (26), the dress that hides the bad things is explained by the clothes that are worn, and the dress of piety is explained with faith, modesty, and righteous deeds (Abi Jaafar, 2001). It was also explained by clothing in (Al-Hajj: 23), the meaning of housing in (Al-Baqarah: 187), and the meaning of covering and covering, in (Al-Naba: 10) (Abi Jaafar, 2001).

Third: The village and the city: the village and the city in the language denote a meeting and residence of people in a place, with the difference in origin between the two words, for the city is from (city) (Ahmed, 1984). On the authority of Ibn Manzur: ((Cities in the place: he resided in it, a verb that died, and from it is Medina, which is an action, and it gathers on cities with hamz, and cities and cities with lightening and heaviness)) (Ibn Manzur, 2009). As for the village, it is one of the villages, on the authority of Ibn Faris: ((The qaf, the ra' and the mutilated letter are a sound origin that denotes gathering and gathering. From that village, it was named a village because the people gathered therein)) (Al-Tabarsi, 1988).

As for the Shari'a, whoever said synonymously, he looked at the two words with one meaning. In Al-Qurtubi's interpretation of the meaning of the pronunciation in Surat Al-Kahf, he said: "His saying: (in the city) indicated that the village is called a city" (Abi Abdullah, 2006). And Ibn Katheer (Ibn Katheer, 1997) went to that.

When we come to Al-Kayyali, we find him talking in an interview about the difference between the village and the city, and about the two most recited surahs (Al-Kahf Wais), and despite that no one noticed them, so we find him attributing to himself the creative understanding of a semantic issue that the great Muslim scholars did not pay attention to, and claimed that they When they heard it from him, they said to him: It is as if we are hearing it for the first time, and his understanding is that it is not called a village unless its inhabitants are of a single, combined

fabric, as if it is lineage, belief, thought or description, and its population is few or limited. As for the city, he interpreted it as the town, whose inhabitants are people who are not of a single, homogeneous tissue, and whose population is many. He used the following Qur'anic contexts for this understanding (Ali Kayyali):

1_ says:)vantalega even if they brought the people of the village Asttama people Vobwa that Bivohma Fujda where a wall wants to invalidate made him said, if you wish to have taken it paid ([Cave: 77], and the context of Sura the same verse:)ooma wall was orphaned to Glamin in the city was a treasure beneath them was their father wanted good Lord to advise the full potential and Astkhrja Kinshma mercy of Rbak([cave: 82]. Al-Kayali said: In the morning he said: (They came to the people of a village), and in the evening the village itself turned into a city, so he asked why the village was turned into a city. That is why he came up with the word village, and even if the person of their guest, he would not have said village. But when he entered the context and added the two young boys whose parents were righteous, the social fabric is no longer one, there is the good and the unrighteous, so he came up with the word (city), and this is the Qur'an's style of releasing the contents, as in the Almighty's saying: Who brought you out, we destroyed them, and there is no helper for them" [Muhammad: 13], and they were the people of Lot, and they used to do evil, so he destroyed them and the destruction of the villages, not the cities.

2_ says:)ommn of Bedouins around you are hypocrites and the people of the city Mrdoa on Alinvaq([repentance: 101], and says:)ma was the people of the city and those around them from Bedouins to fall behind the Messenger of Allah([repentance: 20]. Explaining the name of the Qur'an (Mecca) as a village, which is larger than Yathrib, which he called a city, is that the social fabric of the inhabitants of Mecca is one, so they are all polytheists. As for Yathrib, they were on a different social fabric, and their creed is not the same.

3_ The Almighty's saying: "And present for them an example: the inhabitants of the village, when the messengers came to it" [Ya-Sin: 13]. Because the owners of the village were all infidels, so he sent a Muslim man in it, so the two elements of good and evil met in it, and it was no longer on a single social fabric, so the context moved to the expression (city). [Yes: 20].

Through the foregoing, it seemed necessary to acknowledge that the two words are not synonymous, and in this aspect Al-Kayyali hit, and whoever went to say that they are not synonymous, as there are no synonymous words in the Qur'an, each word has a meaning that no one else can perform. The word (city) has a broader connotation than the word (village), but Al-Kayali hastened, and did not take time to understand the connotation, and confined himself to linking the meaning of the two words - which are a designation of a place - with the thought of the occupant of the place only.

It is noted that he did not employ the lexical significance, and ignored it. And he worked on employing contexts without others, as the village was mentioned in the Qur'an (33), and the city (17), and this was an introduction to the response by the researcher (Ahmed Khaled Al-Asadi) in an article entitled (The difference between the village and the city in the Holy Qur'an), and described by (Muhammad Rajab) Hamido) with nonsense when he replied to him with an article entitled (Reply to Dr. Ali Kayali on the difference between the village and the city in the Qur'an). When we return to the linguistic significance and the Qur'anic contexts, it is possible for us to understand the meaning of the two words in a possible way that is closer. We realize a semantic difference between them, when we return to what Ibn Manzur and Ibn Faris said, we find that (city), denotes a place where a group of people gather, reside in, and belong to it, with the

continuity of residence there. Yathrib was named a city after the Prophet and his companions decided to reside there. It was attributed to him and became called (the city of the Messenger of God). As for (village), it denotes a place where a group of people gather, without stipulating the continuity of residence in it, so the Qur'an chose it for the communities that it promised to perish and were destroyed.

And when we return to the context of the verse in Surat al-Kahf, ((they sought food for the people of a village)), the context of the story revolved around Musa and al-Khidr, who were not residents of the place and those who settled in it and were affiliated with it. This fits with the word village, not with the word city. As for his saying: ((As for the wall, it belonged to two boys in the city)), when the boys were living and settled at that time in the city, which is indicated by the preposition (in), he came with the word (city), and in the context of the verse of Surat Yasin he said: ((and came from The farthest reaches of the city is a man running." The man is a resident of the city, and is attributed to it. The meaning becomes clearer by extrapolating other Qur'anic contexts:

1_ says:)oaz they were told Dwell this village, and eat them as you like, and say Hetta and enter the door prostrating you forgive Khtiatkm we will increase Mahsnin([custom: 61]. From the context, it is clear that they did not live in the village and did not belong to it, and they are still threatened with perdition for their sinners. He directed them to this saying.

2_ says:)uleuta We gave him judgment and knowledge and saved him from the village that was working Kabat they were bad people Vasagan([prophets: 74] Vleut has not in the village has not yet attributed to it.

3_ The Almighty's saying: "And as he who passed by a village and it was vacant on its thrones" [Al-Baqarah: 259], he passed by it and did not stay in it.

4_ As for the verses that [Al-Hijr: 4, Al-Isra: 16, 58, Al-Anbiya: 6, 11, Al-Talaq: 8, Al-Qasas: 58], they are contexts that talk about the destruction and annihilation of the people of the villages. No interruption of continuity.

5_ The Almighty's saying: {And a woman in the city said, "The dear woman seeks after a fatwa on behalf of himself" (Youssef:3).

6_ And the Almighty's saying: "Verily, this is a plot that you have plotted in the city in order to expel its people from it" (Al-A'raf: 123). Its people reside there.

7_ The Almighty's saying: "Then he became fearful and anxious in the city" (Al-Qasas: 18). After he resided there.

8_ And the Almighty's saying: "And there were nine men in the city who spread mischief on the land" {An-Naml: 48}, belonging to Madinah.

Thus Al-Kayyali dealt with dualities in the Holy Qur'an, including the general and the Sunnah, Gog and Magog, interpretation and interpretation. With the meanings he presented, he wanted to address the difference in meaning and take it to a path other than those paths; to leave an impression.

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