



## Continuous Reading of the Verses of Surah Al-Ma'eda from the Holy Quran

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### **Abstract**

The Holy Qur'an is the last heavenly book of God the Almighty that has been away from distortion for many years; Thus According to historical documents, the Holy Quran has not been distorted at all. In studying this divine book we have to use our own particular methods to understand its teachings correctly, because first of all, the book of the Holy Qur'an is not like a man-made book but a divine book, Secondly, this book has been revealed a long time ago, and understanding its teachings requires some familiarity with the rules. One of the most important points in reading Quran verses is paying attention to its paragraphs (rokuat); Reading based on the paragraphs (rokuat) specified by the Prophet (pbuh); This descriptive-analytic study studies one of the most important Holy Quran suras with a focus on Qur'anic paragraphs (rokuat). In this study, Surat al-Ma'eda of the Holy Qur'an the fifth Surah of the Holy Qur'an, which has 120 verses, will be studied. The results of the present study show that the verses of this sura have a lot to do with each other That clarifying these relationships will be very effective in understanding the verses.

**Keywords:** *The Holy Quran; Surat Al-Ma'eda; Continuous Reading; Quranic Paragraphs (Rokuat)*

### **Introduction**

The Holy Qur'an The last divine book has a particular way of understanding; paragraphs (rokuat) play an important role in deliberation and the discovery of meaning. The subject of understanding, sometimes referred to as reading, is to understand the meaning of a text. In other words, reading is the process of reaching the true meaning of the text. Combining this concept with the Holy Quran comes from the so-called reading or understanding of the Qur'an. The subject of understanding the Qur'an can be considered one of the most important activities of Qur'anic research because one of the necessities of teaching and promoting the Qur'an is the problem of understanding the Holy Qur'an. One of the important areas in the field of Qur'anic studies is the attempt to present, localize and develop methods of understanding the Holy Qur'an. Previously, commentators did not see any need to separate the issue of understanding and interpretation from each other, and they promoted these two issues together, but the

necessities of today's Muslim societies have caused this separation to be reconsidered and one of the cultural policies of the country should be the development of understanding the Qur'an. In the meantime, it is necessary to produce the necessary methods in scientific circles and to evaluate them so that they can be used by the public and by cultural institutions. This matter has historically received little attention from Qur'anic scholars and is unfortunately not common among all scholars, but today it has been the focus of some scholars and is not common among all scholars, the only way to understand most of the verses of the Holy Qur'an. The use of this method is to discover the meaning. The present study is a descriptive and analytical study of the continuous study of Surah Al-Ma'eda one of the major suras of the Holy Quran. Each of the paragraphs (rokuat) is matched with the adjacent paragraph (roku)., and the types of verbal and spiritual relations between the verses of the two paragraphs (rokuat) will be examined.

## **1. Preliminary Topics**

In this section, in order to better understand the research, we will introduce Surah Al-Ma'eda and Quranic paragraphs (rokuat):

### **1.1. Introducing Surah Al-Ma'eda**

The Holy Quran is the last divine book by God Almighty and today it is the only book that has been away from any human change, so no book has the validity of the Holy Quran. The Holy Quran has 114 surah, the fifth of which is Al-Ma'eda. This important surah has 120 verses. It contains a set of Islamic teachings and beliefs and a set of religious commands and duties. The first section deals with the problem of provincial and post-Prophet leadership and the issue of the Trinity of Christians and parts of the issues of survival and resurrection and the account of the prophets about their nations. In the second part, the issue of faithfulness to covenants, social justice, testimony to justice, and the boycott of murder (and accordingly the story of Adam's children and Abel's murder by Cain) and there is also an explanation of parts of halal and forbidden foods, and parts of the commandments of ablution and etc. (Makarem Shirazi, 1371, Vol. 4, p. 241). Surah al-Ma'eda revealed three months before the death of the Prophet (peace be upon him) (Boroujerdi, 1366, vol. 2, p. 150).

### **1-2. Quranic Paragraphs (Rokuat)**

The Holy Qur'an was revealed to the Prophet (peace be upon him) over 23 years in Mecca and Madina; every single word of this scripture has been revealed by God. to facilitate the reading of verses there is a sort of division called "Quranic paragraphs (rokuat)". "paragraph (roku)" refers to a set of verses in a single subject that are closely related in word and meaning. The background of this classification goes back to the time of the Prophet (peace be upon him), which is divided into 555 subject units. some scholars have emphasized this issue and they have specified the "Quranic paragraphs (rokuat)" with the letter "عين (Ayn)". that is, they marked the end of each "paragraph (roku)" with the letter "عين (Ayn)". In some modern editions of the Holy Qur'an, this historical principle has also been observed and each of the "paragraphs (rokuat)" are marked with the letter "عين (Ayn)".

## **2. Continuous Reading of the Verses of Surah Al-Ma'eda; Based on Paragraphs (Rokuat)**

Here is a continual study of verses based on paragraphs (rokuat); the types of verbal and spiritual relationships of the verses are examined on the basis of paragraphs-Rokuat logic:

### **2-1. Relationship between the paragraph (Roku) of one and two (verses 5-1 and 6-11)**

It is examined in two literal and semantic sections:

#### **2-1-1. Literal Connection**

The following are different examples:

##### **2-1-1-1. The Word Piety**

One of the connections between "the first paragraphs (rokuat) and the second" is the use of the word piety. In the first paragraph (roku) (verses 5-1), the second and fourth verses of the surah refer to the observance of divine piety. In the second paragraph (roku) (verses 11-6), three verses refer to the observance of divine piety: In the seventh verse, it is meant to avoid opposition to the covenant, which is always emphasized by the Qur'an. In the eighth verse, the observance of divine piety, meaning the absence of divine sin, is used as a judgment. In the eleventh verse, the observance of divine piety means paying attention to the divine power in repelling the harm from the believers and relying on God.

##### **2-1-1-2. The Word Takfir**

Another connection of the first paragraph (roku) with the second is the use of the word Takfir; disbelief in the third verse means disbelief in religion and its denial by unbelievers. In the fifth verse of infidelity it is believed that if the believers disbelieve in their faith and deny it, their former good deeds will be condemned and they will be the losers in the Hereafter. In the second paragraph (roku), one verse refers to Takfir; In verse Tenth refers to the disbelief and denial of divine revelations and promises Hell to those who deny the revelations of God.

##### **2-1-1-3. The Word Ghofran (Forgiveness)**

Another connection of the first paragraph (roku) with the second is the use of the word ghofran (Forgiveness); in the first paragraph (roku), the group of believers who are forced to eat forbidden meat in their hunger will have mercy on them (Al-Ma'eda / 3). In the second paragraph (roku), he promises believers who believe and do righteous deeds to be Forgiveness of sins and a great reward (Paradise) (Al-Ma'eda / 9).

#### **2-1-1-4. The Word Zekr**

Another connection between "the first paragraph (roku) and the second" is the use of the word zekr, which in "the first paragraph (roku)" refers to the remembrance of God when sending dogs to hunt, so that the meat of the hunter becomes lawful (Al-Ma'eda / 4). In the second paragraph (roku), two verses refer to zekr: In the seventh verse, referring to God's blessing on believers is the result of mentioning the blessing of avoiding opposition to God. In the eleventh verse, God commands the believers to remember His blessing on those who repel the harm of the infidels and to be thankful for this blessing.

#### **2-1-1-5. The Word Faith**

Another connection between the first paragraph (roku) and the second is the use of the word faith: In the first paragraph (roku), three verses refer to faith; The first verse, addressing the believers, advises them to keep their promises. In the second verse, by addressing the believers, they are instructed not to allow some of the prohibitions to be permissible and to cooperate with each other in good deeds. In the fifth verse, with the permission to eat the food of the People of the Book and the permission to marry them, the group of believers who sin and cause their faith to be destroyed warns. In the second paragraph (roku), four verses refer to the subject of faith: In the sixth verse, by addressing the believers, He gives them instructions about ablution, ghusl, and tayammum. In the eighth verse, by addressing the believers, he asks them to always uphold justice and by the observance of divine piety, they should provide the means of their happiness. In the ninth verse, by addressing the believers to those who do good deeds, He promises great forgiveness (Paradise). In the eleventh verse, by addressing the believers, he asks them to remember the blessing of repelling the harms of the disbelievers and to always be thankful for this divine blessing.

#### **2-1-2. Semantic Connection**

Semantic connection in this section is the same as the thematic or content semantic affinity of two or more verses with each other. Here are some examples of this pattern of expression:

##### **2-1-2-1. The Covenant and the Covenant**

Both verses in the first two paragraph (roku) mean the fulfillment of the covenant, with the difference that in the first verse it includes all the covenants, whether with other human beings or with the essence of the Most Holy God. In the seventh verse, it only refers to the covenant between the believers and the essence of the Most Holy God, which the believers heard and obeyed.

##### **2-1-2-2. God Is Not Strict with the Believers**

The third, fourth, and sixth verses refer to the concept of divine mercy based on the lack of strictness on the believers, with the difference that in the third verse, it is permissible to eat forbidden

meat in an emergency. In the fourth verse, he considers the hunting of trained dogs, which is called divine remembrance when they are sent to hunt, to be lawful for the believers, and he did not want to toughen them by declaring sanctity. In the sixth verse, it refers to the ruling of tayammum that if the believers do not find water for ablution or ghusl, they can perform tayammum and thus not be in hardship.

### ***2-1-2-3. Collaborate on Doing Good Things***

Both verses refer to the concept of cooperation in doing good deeds, with the difference that in the second verse, he has commanded cooperation in all kinds of good deeds and piety in general. In the eighth verse, God Almighty only commands the cooperation of the believers in establishing justice in the society and asks them to observe piety in establishing justice.

## ***2-2. Relationship between the Paragraph (Roku) of Two and Three (Verses 11-6 and 19-12)***

It is examined in two literal and semantic sections:

### ***2-2-1. Literal Connection***

The following are various examples:

#### ***2-2-1-1. Use of the Word Covenant***

One of the connections between the second paragraph (Roku) and the third is the use of the word covenant. In the second paragraph (Roku), it refers to the covenant between the believers and the essence of the Most Holy God, which the believers heard and obeyed (Al-Ma'eda/ 7). In the third paragraph (Roku), in the two verses, the covenant is mentioned. In the first verse, this covenant includes offering prayers, giving zakat, believing in the prophets and helping them, and giving al-Hasna loan (Al-Ma'eda / 12 and 13).

#### ***2-2-1-2. The Use of Prayer***

Another connection between the second paragraph (Roku) and the third is the use of the word prayer. In the second paragraph (Roku), the method of performing ablutions, ghusl and tayammum is mentioned as an introduction to performing prayers (Al-Ma'eda / 6). In the third paragraph (Roku), the high value of prayer is mentioned, and God Almighty made a covenant with the children of Israel to perform the prayer (Al-Ma'eda / 12).

### **2-2-1-3. Use of the Word Disbelief**

Another connection between the second paragraph (Roku) and the third is the use of the word disbelief, which in the second paragraph (Roku) refers to disbelief and denial of God's revelations (Al-Ma'eda / 10). In the third paragraph (Roku), it refers to the disbelief of a group of Christians who considered Jesus (pbuh) to be God and considered him a deity (Al-Ma'eda / 17).

### **2-2-1-4. Use the Word Faith**

Another connection between the second paragraph (Roku) and the third is the use of the word faith. In the second paragraph (Roku), four verses refer to the subject of faith. In the eighth verse, by addressing the believers, he asks them to always uphold justice and to provide the means of happiness by observing divine piety. In the ninth verse, by addressing the believers to those who do good deeds, He promises great forgiveness (Paradise). In the eleventh verse, by addressing the believers, he asks them to remember the blessing of repelling the harms of the disbelievers and to always be thankful for this divine blessing. In the second paragraph (Roku), it refers to faith in the divine prophets that God promised the children of Israel to both believe in His messengers and help him to achieve his goals (Al-Ma'eda / 12).

### **2-2-1-5. Use the Word Zekr**

Another connection between the second paragraph (Roku) and the third is the use of the word zekr. In the second paragraph (Roku), the remembrance of God is mentioned in two verses, and in the seventh verse, the mention of divine blessings prevents the commission of sin. In the eleventh verse, God commands the believers to remember His blessing on those who repel the losses of the infidels and to be thankful for this blessing. In the second paragraph (Roku), two verses are zekr, which in the thirteenth verse refer to the fate of the Jews who forgot the divine remembrance, and for this reason the divine curse and torment deserved them. Verse 14 refers to the fate of Christians who have forgotten the remembrance of God, and because of this enmity between them until the Day of Judgment.

## **2-2-2. Semantic Connection**

The following are various examples:

### **2-2-2-1. Absolute Knowledge of God**

In the second and third paragraph (Roku), three verses refer to the concept of knowledge and awareness of the essence of the Most Holy God. Verse 7 states that God knows what is hidden in the world. The eighth verse refers to the divine knowledge of what is obvious, which is the divine knowledge of the action of beings in the world. In the third paragraph (Roku), verse 14 refers to the knowledge of the essence of the Most Holy God in the Hereafter and states that

### **2-2-2-2. Charity, Permission to Enter Heaven**

In the second and third paragraph (Roku), the two verses refer to the concept of righteous deeds, which human beings provide for themselves by entering into good deeds. In the second paragraph (Roku), He gives the good news of forgiveness and paradise to the believers of all ages who do righteous deeds (Al-Ma'eda / 9). In the third rak'ah, it is stated: He gives good news to the believers of the Children of Israel who do good deeds, to forgiveness, to Paradise, and not to deviate from the straight path (Al-Ma'eda / 12). God Almighty shows them the deeds of Christians.

### **2-3. Relationship between the Paragraph (Roku) of Third and Fourth (verses 19-12 and 26-20)**

It is examined in two literal and semantic sections:

#### **2-3-1. Literal Connection**

The following are various examples:

##### **2-3-1-1. The Use of the Word Earth**

One of the connections between the third paragraph (Roku) and the fourth is the use of the word earth. In the third paragraph (Roku), two verses refer to the earth. The first verse mentions the earth twice, referring to the absolute divine ownership of the heavens and the earth (Al-Ma'eda / 17). The second verse, referring to the ownership of the heavens and the earth and what is between them, refers to the essence of the Most Holy God, the origin and return of all beings to Himself (Al-Ma'eda / 18). In the second paragraph (Roku), two verses refer to the earth, and the first verse refers to the holy land, which is Palestine (Al-Ma'eda / 21). The second verse refers to the land of Sinai, where the children of Israel were displaced for forty years because of disobedience to God's commands (Al-Ma'eda / 26).

##### **2-3-1-2. Use of the Word Kingdom**

Another connection between the first paragraph (Roku) and the second is the use of the word kingdom. In the first paragraph (Roku), it is mentioned in two verses that in the first verse, it mentions ownership twice, which refers to the absolute divine ownership of the heavens and the earth (Al-Ma'eda / 17). The second verse, referring to the ownership of the heavens and the earth and what is between them, refers to the essence of the Most Holy God, the origin and return of all beings to Himself (Al-Ma'eda / 18). In the second paragraph (Roku), it refers to the non-ownership of Prophet Moses (pbuh) over the children of Israel.

### **2-3-2. Semantic Connection**

The following are various examples:

#### **2-3-2-1. Sending Prophets, Divine Blessings**

All three verses refer to the concept of sending prophets by God Almighty and consider the sending of prophets as a divine blessing and their difference is that in the first paragraph (Roku) this blessing is mentioned for the People of the Book but in the second paragraph (Roku) this blessing is mentioned. In the language of Prophet Moses (pbuh) he warns the children of Israel. In the first paragraph (Roku), the two verses refer to the sending of prophets. In the first verse, by addressing the People of the Book, he asks them to believe in the Prophet Muhammad (PBUH) because his religion is full of blessings, including the easiest. The existence of Islamic law is against the laws of Christianity and Judaism (Al-Ma'eda / 15). The second verse refers to the characteristics of the prophet who came from God to guide the People of the Book, and by counting the blessings that God has given them, he encourages Jews and Christians to convert to this religion (Al-Ma'eda / 16). The third verse in the conversation between Prophet Moses (pbuh) and the children of Israel considers the existence of prophets among them as a blessing from God Almighty (Al-Ma'eda / 20).

#### **2-3-2-2. Following the Prophets**

Both verses refer to the concept of following the prophets and avoiding their disobedience. However, in the first verse, believing in the prophets and helping them is considered the secret of the happiness and happiness of the children of Israel (Al-Ma'eda / 12). In the second verse, referring to the disobedience of the children of Israel in obedience to Moses (pbuh), he portrays them as helpless and helpless against the enemies (Al-Ma'eda / 24).

#### **2-3-2-3. Believers' Behavior Against Enemies**

All three verses point to the small number of believers and the virtuous in the face of their enemies. The difference between these verses is that in the first verse, a small number of Jews are considered believers who do not conspire against the Holy Prophet (PBUH) (Al-Ma'eda / 13). The second verse only advises the children of Israel to listen to the command of Prophet Moses (pbuh) and not to disobey him (Al-Ma'eda / 23). In the third verse, reference is made to the lack of believers and soldiers of Prophet Moses (pbuh) in the face of enemies (Al-Ma'eda / 25).

#### **2-3-2-4. The Worldly Torment Is the Result of Sin**

Both verses refer to disobedience to the truth and introduce torment in the world as one of the effects of sin, with the difference that in the first verse sin is committed in deviation in belief and the People of the Book, even though they are servants of God, introduce themselves as their children (Al-



Ma'eda / 18). In the second verse, sin and deviation are practiced, and the disobedience of the children of Israel to the commands of their prophets introduces Prophet Moses (pbuh) as the cause of forty years of displacement (Al-Ma'eda / 26).

#### ***2-4. Relationship between the Paragraph (Roku) of Four and Five (Verses 26-20 and 34-27)***

It is examined in two literal and semantic sections:

##### ***2-4-1. Literal Connection***

The following are various examples:

##### ***2-4-1-1. Use of the Word Brotherhood***

One of the connections between the first paragraph (Roku) and the second is the use of the word brother, which in the first paragraph (Roku) refers to the brother, Hazrat Aaron (pbuh), the brother of Prophet Moses (pbuh) (Al-Ma'eda / 25). In the second paragraph (Roku), the word brother is repeated three times, and in all three verses the meaning of brother is Hazrat Abel (pbuh), the brother of Cain, who was killed by him (Al-Ma'eda / 30 and 31).

##### ***2-4-1-2. The Word Fear***

Another connection between the first bow and the second is the use of the word fear. In the first paragraph (Roku), two Israelites who followed Moses and feared disobedience to God called their people to jihad in the way of God (Al-Ma'eda / 23). In the second paragraph (Roku), it refers to the fear of God from the Holy Prophet (pbuh), and this fear of God Almighty prevents him from committing a crime (Al-Ma'eda / 28).

##### ***2-4-1-3. The Word Loss***

Another connection between the first paragraph (Roku) and the second is the use of the word loss, which in the first bow introduces the non-entry into the holy land as the cause of the loss of the children of Israel (Al-Ma'eda / 21). In the second pbuh, he regretted the result of the murder of Hazrat Abel (pbuh) and expressed losses to Cain, and he became one of the losers with this act (Al-Ma'eda / 30).

#### ***2-4-1-4. The Use of the Word Earth***

Another connection between the first paragraph (Roku) and the second is the use of the word earth, which in the first verse refers to two verses referring to the earth, which in the first verse refers to the holy land, which is Palestine (Al-Ma'eda / 21). The second verse refers to the land of Sinai, where the children of Israel were displaced for 40 years because of disobedience to God's commands (Al-Ma'eda / 26). In the second paragraph (Roku), three verses refer to the earth, which in the first verse refers to the digging of the earth by the crow to teach Cain how to bury the dead (Al-Ma'eda / 31). The second verse refers to a group of oppressors who corrupt the earth, which is likened to killing all the people on earth (Al-Ma'eda / 32). In the third verse, reference is made to the group of oppressors who corrupt the earth and determine the punishment for their execution or equivalent (Al-Ma'eda / 33).

#### ***2-4-2. Semantic Connection***

The following are various examples:

##### ***2-4-2-1. Disobedience of Some People to Their Prophets***

All three verses refer to the concept of disobedience of most people to the divine authority. The difference is that in the first verse many of the children of Israel refuse to follow Moses (Al-Ma'eda / 24). In the second verse, Prophet Moses (pbuh) had no helper except for a few people like his brother, Prophet Aaron (pbuh), so he complained about the disobedience of his people (Al-Ma'eda / 25). In the third verse, after referring to the sending of several prophets to guide the people, he states that most people do not obey their prophets (Al-Ma'eda / 32).

##### ***2-4-2-2. Corruption is the Cause of Cruelty in the World***

Both verses refer to the concept of disability and the result of human corruption, with the difference that in the first verse he discusses cruelty only in the world (Al-Ma'eda / 26). In the second verse, he refers to the cruelty in this world and the hereafter, and those who disobey God Almighty and His Messenger deserve this misery (Al-Ma'eda / 33).

#### ***2-5. Relationship between the Paragraph (Roku) of Five and Six (Verses 34-27 and 43-35)***

It is examined in two literal and semantic sections:

##### ***2-5-1. Literal Connection***

The following are various examples:

### ***2-5-1-1. Application of the Word Acceptance***

One of the connections between the first paragraph (Roku) and the second is the use of the word acceptance, which in the first paragraph (Roku) refers to the acceptance of the sacrifice of the Holy Prophet (PBUH) (Al-Ma'eda / 27). In the second paragraph (Roku), he refers to the non-acceptance of the property of the disbelievers for their deliverance from the torment and makes them go to hell (Al-Ma'eda / 36).

### ***2-5-1-2. The Word Torment***

Another connection between the first paragraph (Roku) and the second is the use of the word torment. In the second paragraph (Roku), three verses refer to torment, which in the first verse makes the disbelievers suffer a painful torment (Al-Ma'eda / 36). In the second verse, he refers to the conditions of the disbelievers to get out of the divine torment and states that they are in a constant torment and there is no escape for them (Al-Ma'eda / 37). In the third verse, he warns the Jews who have distorted the Torah and are always seditioning with great torment (Al-Ma'eda / 41).

### ***2-5-1-3. The Word Ghafor***

Another connection between the first paragraph (Roku) and the second is the use of the word Ghafoor, which in the first paragraph (Roku) refers to the corrupters who repent, and if there is real repentance, God will forgive their sins (Al-Ma'eda / 34). In the second paragraph (Roku), two verses refer to divine forgiveness, which in the first verse calls the condition of forgiving the sins of the thief a real repentance (Al-Ma'eda / 39). In the second verse, he refers to the absolute ownership of God and His ability to punish or forgive His servants, who rebukes whomever He wills and forgives whomever He wills (Al-Ma'eda / 40).

### ***2-5-1-4. The Word Rahim (Kindness)***

Another connection between the first paragraph (Roku) and the second is the use of the word Rahim. In the first paragraph (Roku), if the corruptors repent, God Almighty will treat them kindly (Al-Ma'eda / 34). In the second paragraph (Roku), the condition for the merciful treatment of the essence of the Most Holy God with the thieves is their repentance (Al-Ma'eda / 39).

### ***2-5-1-5. The Word Repentance***

Another connection between the first paragraph (Roku) and the second is the use of the word repentance. In the first paragraph (Roku), if the corruptors repent, God Almighty will treat them kindly and forgive them (Al-Ma'eda / 34). In the second paragraph (Roku), he considers God's forgiveness and mercy to include people who repent sincerely and do not resort to sins anymore (Al-Ma'eda / 39).

### **2-5-1-6. The Word Science**

Another connection between the first paragraph (Roku) and the second is the use of the word science, which in the first paragraph (Roku) informs the servants of the intention of divine forgiveness in case of repentance (Al-Ma'eda / 34). In the second paragraph (Roku), he refers to knowledge of the absolute ownership of God in punishing or forgiving his servants and introduces God in every capable deed (Al-Ma'eda / 40).

### **2-5-2. Semantic Connection**

The following are various examples:

#### **2-5-2-1. Sin Causes People to Go to Hell**

Both verses refer to the concept of human hell in the event of a crime. In the first verse, he states that murder is the cause of the murderer's hell (Al-Ma'eda / 29). In the second verse, he refers to sins such as infidelity, lying, and distortion of the Torah, which cause the Jews to go to hell (Al-Ma'eda, 41).

### **2-6. Relationship between the Paragraph (Roku) of Six and Seven (Verses 43-35 and 50-44)**

It is examined in two literal and semantic sections:

#### **2-6-1. Literal Connection**

The following are various examples:

##### **2-6-1-1. The Word Blasphemy**

One of the connections between the first paragraph (Roku) and the second is the use of the word disbelief, which in the first paragraph (Roku), two verses are mentioned. In the first verse, he denies any escape from hell to the disbelievers (Al-Ma'eda / 36). The second verse of those people who rush to disbelief and falsely call themselves believers believe in hell and promise (Al-Ma'eda / 41). In the second paragraph (Roku), it refers to two verses about disbelief. In the first verse, the judges who issue rulings against God's command are called infidels and irreligious (Al-Ma'eda / 44). The second verse refers to the literal meaning of disbelief, which is the same as covering, and introduces the consent of the owner of the tail as a covering for the crime and atonement for sin (Al-Ma'eda / 45).

### **2-6-1-2. The Word Judgment**

Another connection between the first paragraph (Roku) and the second is the use of the word judgment, which is mentioned in the first two verses. In the first verse, the word "judgment" has been used twice, and both times it instructs the Holy Prophet (PBUH) to judge between the People of the Book (Al-Ma'eda / 42). In the second verse, the word "judgment" is used twice, which refers to the action of the People of the Book, which is to take the Prophet Muhammad (pbuh), and God Almighty introduces the commandments of the Torah as divine judgment (Al-Ma'eda / 43). The second paragraph (Roku), six verses, refers to the word judgment, which in the first verse considers the commandments of the Torah as divine commandments according to which the previous prophets judged, and those Jews who do not judge according to the Torah are infidels and atheists (Al-Ma'eda) / 44). The second verse calls those Jews who do not judge according to the divine judgment mentioned in the Torah as oppressors and oppressors (Al-Ma'eda / 45). In the third verse, God Almighty commands Christians to judge according to the book of the Bible, and if they judge against the Bible, they are among the wicked (Al-Ma'eda / 47). The fourth verse commands the Holy Prophet of Islam, Prophet Muhammad (PBUH), to judge among Muslims according to the Holy Quran (Al-Ma'eda / 48). The fifth verse also commands the Holy Prophet of Islam, Prophet Mohammad (PBUH), to judge between Jews and Christians in accordance with the Holy Quran (Al-Ma'eda / 50). Verse 6, by intimidating Jews and Christians, makes divine commandments superior to those of ignorance (Al-Ma'eda / 50).

### **2-6-1-3. The Word Effort**

Another connection between the first paragraph (Roku) and the second is the use of the word effort, which refers to the effort in the first two verses. In the first verse, he refers to the effort and effort of the disbelievers to get out of Hell and considers this effort useless (Al-Ma'eda / 37). The second verse refers to the absolute divine effort in punishing sinners and not purifying their hearts in this world and the hereafter (Al-Ma'eda / 41). The second paragraph (Roku) refers to God's absolute effort to punish wicked people for their many sins (Al-Ma'eda / 49).

### **2-6-1-4. The Word Providence**

Another connection between the first paragraph (Roku) and the second is the use of the word providence, which in both cases refers to divine providence. In the first paragraph (Roku), he refers to the divine providence in punishing or forgiving his servants (Al-Ma'eda / 40). The second paragraph (Roku) refers to the lack of divine providence in the compulsory placement of all human beings in the form of a single nation (Al-Ma'eda / 48).

### **2-6-1-5. The Word Sediton**

Another connection between the first paragraph (Roku) and the second is the use of the word sedition, which is used in the first paragraph (Roku) to mean torment and refers to the absolute power of God in punishing sinners (Al-Ma'eda / 41). In the second paragraph (Roku) of sedition, it is used to mean

deviation, which God Almighty warns His Prophet to deviate from the straight path by following the misguided (Al-Ma'eda / 49).

### ***2-6-2. Semantic Connection***

The following are various examples:

#### ***2-6-2-1. Worldly Punishments Balance Society***

Both verses refer to the concept of worldly punishments, with the difference that in the first verse it refers to the worldly punishment of the thief (Al-Ma'eda / 38). The second verse refers to the annoying punishment of the limbs and joints, which were mentioned in the Torah (Al-Ma'eda / 45).

#### ***2-6-2-2. The Right of Resurrection***

Both verses refer to the concept of resurrection. In the first verse, the Day of Judgment is mentioned, on which the property of the infidels is of no use to them (Al-Ma'eda / 36). In the second verse, referring to the Day of Judgment, he introduces that day as determining the correct belief among the conflicting beliefs of religions and sects (Al-Ma'eda / 48).

### ***2-7. Relationship between the Paragraph (Roku) of Seven and Eight (Verses 50-44 and 56-51)***

It is examined in two literal and semantic sections:

#### ***2-7-1. Literal Connection***

The following are various examples:

##### ***2-7-1-1. The Word Oppressor***

One of the connections between the paragraph (Roku) first and the second is the use of the word oppressor: In the first paragraph (Roku), he calls those Jews who do not issue rulings in accordance with the divine decree mentioned in the Torah oppressors and oppressors (Al-Ma'eda / 45). The second category of Muslims who accept the guardianship of Jews and Christians is called oppressors and oppressors (Al-Ma'eda / 51).

### **2-7-1-2. The Word Jew**

Another connection between the first paragraph (Roku) and the second is the use of the word Jew, which in the first paragraph (Roku) introduces those Jews who do not judge according to the Torah as infidels and atheists (Al-Ma'eda / 44). The second category of Muslims who accept the guardianship of Jews and Christians is called the oppressors (Al-Ma'eda / 51).

### **2-7-1-3. The Word Guidance**

Another connection between the first paragraph (Roku) and the second is the use of the word guidance: In the first verse, the word guidance is mentioned twice, which means guiding the book of the Bible and the Torah (Al-Ma'eda / 46). The second paragraph (Roku) refers to the non-guidance of the oppressors by God Almighty, and the oppressors are the same Muslims who have chosen the People of the Book as their guardians (Al-Ma'eda / 51).

### **2-7-1-4. The Word Fear**

Another connection between the first paragraph (Roku) and the second is the use of the word fear, which in the first paragraph (Roku) of God Almighty commands the believers not to be afraid of the people but to fear the punishment of God Almighty (Al-Ma'eda / 44). The second paragraph (Roku) refers to the hypocrites' fear and cowardice of how they humbly turn to them and accept their guardianship in order to avoid the dangers of the People of the Book (Al-Ma'eda / 52).

### **2-7-1-5. The Word Infidel**

Another connection between the first paragraph (Roku) and the second is the use of the word disbelief, which in the first paragraph (Roku) refers to two verses about disbelief. The first verse calls the judges who issue rulings against God's command as infidels and atheists (Al-Ma'eda / 44). The second verse refers to the literal meaning of disbelief, which is the same as covering, and introduces the consent of the owner of the tail as a covering for the crime and atonement for sin (Al-Ma'eda / 45). The second paragraph (Roku) refers to the strength and sternness of the believers towards the disbelievers (Al-Ma'eda / 54).

### **2-7-2. Semantic Connection**

The following are various examples:

### **2-7-2-1. Christianity**

Both verses refer to the concept of Christians, with the difference that in the first verse, with the phrase (أَهْلُ الْإِنْجِيلِ), it refers to the group of Christians that God Almighty commands them to issue a ruling according to the Bible, and if it rules against the Bible, except They are considered immoral (Al-Ma'eda / 47). In the second verse, he uses Christians with the word (النَّصَارَى) and warns Muslims against accepting the guardianship of Christians (Al-Ma'eda / 51).

### **2-7-2-2. Speed in Doing Things**

Both verses refer to the concept of the desire for speed and precedence in work, with the difference that in the first verse it refers to the speed of believers in doing good deeds (Al-Ma'eda / 48). In the second verse, the hypocrites are quick to point out their disgusting deeds, and God Almighty has complained about the hypocrites' desire for infidels (Al-Ma'eda / 52).

### **2-7-2-3. Failure to Follow the People of the Book**

All three verses refer to the concept of not following the misguided, with the difference that in the first verse, the Holy Prophet warns Islam against following the whims and desires of the People of the Book (Al-Ma'eda / 48). The second verse not only denies the Holy Prophet (PBUH) the obedience of the People of the Book, but also warns him against deviating from the People of the Book (Al-Ma'eda / 49). In the third verse, he warns Muslims against following and accepting the guardianship of the People of the Book, and calls the Muslims who go under the yoke of the People of the Book oppressors (Al-Ma'eda / 51).

## **2-8. Relationship between the Paragraph (Roku) of Eight and Nine (Verses 56-51 and 66-57)**

It is examined in two literal and semantic sections:

### **2-8-1. Literal Connection**

The following are various examples:

#### **2-8-1-1. The Word Faith**

One of the connections between the first paragraph (Roku) and the second is the use of the word faith. In the first paragraph (Roku), the five verses refer to the word faith. In the first verse, by addressing the believers, he asks them not to accept the guardianship of the People of the Book (Al-Ma'eda / 51). In the second verse, the words of the believers in the disregard of the hypocrites refer to the divine commands, and the result of this disregard is the destruction of deeds and losses (Al-Ma'eda / 53). In the



third verse, by addressing the believers, any apostasy does not cause them to destroy the religion, but strengthens them with the coming of the true believers of the divine religion (Al-Ma'eda / 54). The fourth verse refers to the guardianship of special believers over Muslims and introduces those believers with characteristics such as offering prayers and paying zakat (Al-Ma'eda / 55). The fifth verse considers the believers except Hezbollah and introduces them as victorious in any situation (Al-Ma'eda / 56). In the second paragraph (Roku), four verses refer to the believers, and in the first verse, by addressing the believers, he asks them not to accept the guardianship of the People of the Book and the infidels (Al-Ma'eda / 57). In the second verse, by addressing the People of the Book, he introduces the believers' faith in the scriptures as a proof of the Avengers' revenge on them (Al-Ma'eda / 59). The third verse refers to the characteristics of the hypocrites who, when dealing with the believers, falsely profess their faith and present themselves as believers (Al-Ma'eda / 61). In the fourth verse, he considers faith and piety as the source of forgiveness of sins and entering Paradise for the People of the Book (Al-Ma'eda / 65).

### ***2-8-1-2. The Word Religion***

Another connection between the first paragraph (Roku) and the second is the use of the word religion. In the first paragraph (Roku), any apostasy does not cause the believers to destroy the religion, but with the coming of the true believers, the divine religion is strengthened (Al-Ma'eda / 54). The second paragraph (Roku) warns against accepting the guardianship of those people who always ridicule the divine religion (Al-Ma'eda / 57).

### ***2-8-1-3. The Word Blasphemy***

Another connection between the first paragraph (Roku) and the second is the use of the word disbelief. In the first paragraph (Roku), one of the characteristics of the believers is their stubbornness towards the disbelievers (Al-Ma'eda / 54). The second paragraph (Roku) in four verses refers to the word disbelief. In the first verse, he warns the believers against accepting the guardianship of the People of the Book and the disbelievers (Al-Ma'eda / 57). The second verse refers to the disbelief of the hypocrites and acknowledges the divine knowledge in their disbelief and hypocrisy (Al-Ma'eda / 61). The third verse refers to the increase of rebellion and infidelity of the Jews towards the Qur'an and introduces them as corrupt (Al-Ma'eda / 64). The fourth verse refers to the literal meaning of disbelief, which is the same as covering, and considers faith and piety as a cover for sins and the cause of its forgiveness (Al-Ma'eda / 65).

### ***2-8-1-4. The Word Science***

Another connection between the first paragraph (Roku) and the second is the use of the word science. In the first paragraph (Roku), it refers to the vast and absolute divine knowledge of all beings (Al-Ma'eda / 54). The second paragraph (Roku) refers to the hypocrites' lies to the believers, their disbelief to God Almighty, and God's knowledge to their disbelief and hypocrisy (Al-Ma'eda / 61).

### **2-8-1-5. The Word Prayer**

Another connection between the first paragraph (Roku) and the second is the use of the word prayer. In the first paragraph (Roku), one of the characteristics of the believers is to offer prayers (Al-Ma'eda / 55). The second category of those who ridicule prayer is considered to be irrational people (Al-Ma'eda / 58).

### **2-8-1-6. The Word Action**

Another connection between the first paragraph (Roku) and the second is the use of the word action. In the first paragraph (Roku), he considers hypocrisy as the cause of the destruction of deeds (Al-Ma'eda / 53). The second verse refers to two verses about the word action. In the first paragraph (Roku), sin introduces transgression and forbidden eating, except for ugly deeds (Al-Ma'eda / 62). The second verse considers many Jews and Christians as those who prevent the attainment of divine mercy by committing sins (Al-Ma'eda / 66).

### **2-8-2. Semantic Connection**

The following are various examples:

#### **2-8-2-1. The Immunity of the Divine Religion in All Cases**

Both verses refer to the concept of the security of the divine religion, with the difference that in the first verse, apostasy is not considered to be the cause of the destruction of the religion and is preserved and strengthened by the coming of the true believers of the divine religion (Al-Ma'eda / 54). The second verse refers to the sedition and repeated deceptions of the Jews to destroy the religion of Islam, and God Almighty assures them that they will thwart all the deceptions and belligerence of the Jews and provide the means for the protection of the religion (Al-Ma'eda / 64).

### **2-9. Relationship between the Paragraph (Roku) of Nine and Ten (Verses 66-57 and 77-67)**

It is examined in two literal and semantic sections:

#### **2-9-1. Literal Connection**

The following are various examples:

### **2-9-1-1. The Word Misguidance**

Another connection between the first paragraph (Roku) and the second refers to the use of the word misguidance. The first verse, in describing the worst of divine beings, describes them as worshiping idols that have been misled by God (Al-Ma'eda / 60). The second paragraph (Roku), referring to the exaggeration of the People of the Book, warns the believers against following those who mislead most people through God (Al-Ma'eda / 77).

### **2-9-1-2. The Word Blasphemy**

Another connection between the first paragraph (Roku) and the second is the use of the word disbelief. The first paragraph (Roku) in four verses refers to the word disbelief. In the first verse, he warns the believers against accepting the guardianship of the People of the Book and the disbelievers (Al-Ma'eda / 57). The second verse refers to the disbelief of the hypocrites and acknowledges the divine knowledge in their disbelief and hypocrisy (Al-Ma'eda / 61). The third verse refers to the increase of rebellion and infidelity of the Jews towards the Qur'an and introduces them as corrupt (Al-Ma'eda / 64). The fourth verse refers to the literal meaning of disbelief, which is the same as covering, and considers faith and piety as a cover for sins and the cause of its forgiveness (Al-Ma'eda / 65). The second paragraph (Roku) refers to disbelief in four verses. The first verse, after referring to the revelation of the Holy Quran to the Prophet of Islam, reminds the Holy Prophet (PBUH) that the religion of Islam has been preserved and God does not guide the stubborn infidels (Al-Ma'eda / 65). The second verse considers the value of Jews and Christians in accordance with the practice of its heavenly books and introduces the Qur'an as a source of increasing disbelief and rebellion of the People of the Book (Al-Ma'eda / 68). The third verse refers to the infidelity of some Christians for believing in the Trinity, while Jesus (pbuh) invited people to worship God and avoid polytheism, and by declaring the sanctity of paradise for polytheists, he considered the position of polytheists as hell (Al-Ma'eda / 72). The fourth verse refers to the infidelity of some Christians because of their belief in the Trinity and acknowledges the oneness of the essence of the Most Holy God (Al-Ma'eda / 73).

### **2-9-1-3. The Word Faith**

Another connection between the first paragraph (Roku) and the second is the use of the word faith. In the first verse, four verses refer to faith. In the first verse, by addressing the believers, he asks them not to accept the guardianship of the People of the Book and the infidels (Al-Ma'eda / 57). In the second verse, by addressing the People of the Book, he introduces the believers' faith in the scriptures as a proof of the Avengers' revenge on them (Al-Ma'eda / 59). The third verse refers to the characteristics of the hypocrites who, when dealing with the believers, falsely profess their faith and present themselves as believers (Al-Ma'eda / 61). In the fourth verse, he considers faith and piety as the source of forgiveness of sins and entering Paradise for the People of the Book (Al-Ma'eda / 65). The second paragraph (Roku) promises those who believe in the origin and resurrection and perform righteous deeds to Paradise (Al-Ma'eda / 69).

#### **2-9-1-4. The Word Science**

Another connection between the first paragraph (Roku) and the second is the use of the word science. In the first paragraph (Roku), the hypocrites lie to the believers, their disbelief refers to God Almighty, and divine knowledge refers to their disbelief and hypocrisy (Al-Ma'eda / 61). The second paragraph (Roku), by rebuking the idolaters in worshipping what is not beneficial and harmful, describes God Almighty as hearing and wise (Al-Ma'eda / 76).

#### **2-9-1-5. The Word Action**

Another connection between the first paragraph (Roku) and the second is the use of the word action. The first paragraph (Roku) refers to two verses about the word action. The first verse considers most Jews to be sinners and unlawful, and considers these acts to be ugly (Al-Ma'eda / 62). The second verse considers many Jews and Christians to be among those who prevent the attainment of divine mercy by committing sins (Al-Ma'eda / 66). The second paragraph (Roku) refers to action in two verses. In the first verse, he refers to the disobedience of most people and acknowledges that God Almighty is always aware of the actions of sinners (Al-Ma'eda / 71). The second verse promises those who believe in the origin and resurrection and perform righteous deeds to Paradise (Al-Ma'eda / 69).

#### **2-9-1-6. The Word Heaven**

Another connection between the first paragraph (Roku) and the second refers to the use of the word heaven. In the first paragraph (Roku), he considers faith and piety as the source of forgiveness of sins and entering Paradise for the People of the Book (Al-Ma'eda / 65). The second paragraph (Roku) refers to the infidelity of some Christians because of their belief in the Trinity, while Jesus (pbuh) invited people to worship God and avoid polytheism, and declared the sanctity of paradise for the polytheists to be the fire of Hell (Al-Ma'eda / 72).

#### **2-9-2. Semantic Connection**

The following are various examples:

##### **2-9-2-1. God Removes Harm**

Both verses refer to the concept of God's repulsion. The difference is that in the first verse, the believers are reassured that every time the People of the Book ignite the fire of war, the hand of divine power repels it and does not allow the believers to be harmed (Al-Ma'eda / 64). The second verse, after referring to the revelation of the Holy Quran to the Prophet of Islam, reminds the Holy Prophet (PBUH) that the religion of Islam has been preserved and God will not allow the enemies to harm his Prophet (PBUH) (Al-Ma'eda / 67).

### **2-9-2-2. The Path to Happiness, Faith and Piety and Righteous Deeds**

Both verses refer to the concept of faith and righteous deeds and piety. The first verse considers faith and piety as a cover for sins and the cause of its forgiveness (Al-Ma'eda / 65). The second verse promises those who believe in the origin and resurrection and perform righteous deeds to Paradise (Al-Ma'eda / 69).

### **2-9-2-3. The Effect of Talking**

Both verses refer to the concept of the effect of speaking on the happiness or cruelty of human beings, with the difference that in the first verse the sinful words of the Jews have caused their cruelty (Al-Ma'eda / 63). The second verse introduces the truthfulness of Hazrat Maryam (PBUH) as one of her characteristics that has made her happy (Al-Ma'eda / 75).

## **2-10. Relationship between the Paragraph (Roku) of Ten And Eleven (Verses 77-67 and 86-78)**

It is examined in two literal and semantic sections:

### **2-10-1. Literal Connection**

The following are various examples:

#### **2-10-1-1. The Word Blasphemy**

One of the connections between the first paragraph (Roku) and the second is the use of the word disbelief. The first paragraph (Roku) refers to disbelief in four verses. The first verse, after referring to the revelation of the Holy Quran to the Prophet of Islam, reminds the Holy Prophet (PBUH) that the religion of Islam has been preserved and God does not guide the stubborn infidels (Al-Ma'eda / 67). The second verse considers the value of Jews and Christians in accordance with the practice of its heavenly books and introduces the Qur'an as a source of increasing disbelief and rebellion of the People of the Book (Al-Ma'eda / 68). The third verse refers to the infidelity of some Christians for believing in the Trinity, while Jesus (pbuh) invited people to worship God and avoid polytheism, and by declaring the sanctity of paradise for polytheists, he considered the position of polytheists as hell (Al-Ma'eda). 72). The fourth verse refers to the infidelity of some Christians because of their belief in the Trinity and acknowledges the oneness of the essence of the Most Holy God (Al-Ma'eda / 73). The second paragraph (Roku) refers to disbelief in three verses. The first verse refers to the curse of David (pbuh) and Jesus (pbuh) who became infidels of the children of Israel (Al-Ma'eda / 78). The second verse, referring to the greater desire of the children of Israel for the guardianship of the disbelievers, considers them deserving of the wrath and punishment of God Almighty (Al-Ma'eda / 80). The third verse, God Almighty, is for those who disbelieve and deny the revelations of God, and promises hell (Al-Ma'eda / 86).

### **2-10-1-2. The Word Faith**

Another connection between the first paragraph (Roku) and the second is the use of the word faith. In the first paragraph (Roku), he promised those who believe in the origin and resurrection and perform righteous deeds to Paradise (Al-Ma'eda / 69). The second paragraph (Roku) refers to faith in four verses. The first verse, referring to the wickedness of the children of Israel, refers to their lack of true faith in God Almighty and the Prophet and their holy book (Al-Ma'eda / 81). The second verse describes the Jews and the polytheists as the most hostile and the Christians as the most friendly to the believers (Al-Ma'eda / 82). The third verse refers to the new Muslims who, when they hear the Qur'an revealed to the Prophet, believe in tears (Al-Ma'eda / 83). The fourth verse is the new word of the Muslims who believe in it when the religion of Islam is presented (Al-Ma'eda / 84).

### **2-10-1-3. The Word Torment**

Another connection between the first paragraph (Roku) and the second is the use of the word torment. In the first paragraph (Roku), referring to the infidelity of some Christians for believing in the Trinity, he considers them deserving of torment (Al-Ma'eda / 73). The second paragraph (Roku), referring to the greater desire of the children of Israel for the province of the disbelievers, considers them worthy of the wrath and punishment of God Almighty (Al-Ma'eda / 80).

### **2-10-1-4. The Word Heaven**

Another connection between the first paragraph (Roku) and the second is the use of the word heaven. In the first paragraph (Roku), he mentions that some Christians are infidels because of their belief in the Trinity, while Jesus (pbuh) invited people to worship God and avoid polytheism, and by declaring the sanctity of paradise for polytheists, he considered the position of polytheists as hell (Al-Ma'eda / 72). The second paragraph (Roku) refers to heaven as a new reward for Muslims and considers the cause of entering Paradise as their benevolence (Al-Ma'eda / 85).

### **2-10-1-5. The Word Polytheism**

Another connection between the first paragraph (Roku) and the second is the use of the word polytheism. In the first paragraph (Roku), he mentions that some Christians are infidels because of their belief in the Trinity, while Jesus (pbuh) invited people to worship God and avoid polytheism, and by declaring the sanctity of paradise for polytheists, he considered the position of polytheists as hell (Al-Ma'eda / 72). The second paragraph (Roku) identifies Jews and polytheists as the most hostile and Christians as the most friendly to believers (Al-Ma'eda / 82).

### **2-10-1-6. The Word of the Prophet**

Another connection between the first paragraph (Roku) and the second is the use of the word apostle. The first paragraph (Roku) refers to three verses about the Prophet. The first verse, after referring to the revelation of the Holy Quran to the Prophet of Islam, reminds the Holy Prophet (PBUH) that the religion of Islam has been preserved and God does not guide the stubborn infidels (Al-Ma'eda / 67). The second verse refers to the denial of the divine prophets by the people of Israel (Al-Ma'eda / 70). The third verse, in order to prove the creation and prophethood of Jesus (pbuh) and his mother, Mary (pbuh), refers to their eating (Al-Ma'eda / 75). The second paragraph (Roku) refers to the new Muslims who, when they hear the Qur'an revealed to the Prophet (pbuh), believe in tears and ask God Almighty to write them down with the witnesses (Al-Ma'eda / 83).

### **2-10-2. Semantic Connection**

The following are various examples:

#### **2-10-2-1. Faith and Righteous Deeds Are the Only Way to Happiness**

Both verses refer to the concept of faith and righteous deeds, with the difference that in the first verse, He promised those who believe in the origin and resurrection and do righteous deeds to Paradise (Al-Ma'eda / 69). In the second verse, he refers to the new Muslims who, by believing in God and the Holy Quran, and by doing good deeds, deserved the last blessings (Al-Ma'eda / 85).

### **2-11. Relationship between the Paragraph (Roku) of Eleven and Twelve (Verses 86-78 and 93-87)**

It is examined in two literal and semantic sections:

#### **2-11-1. Literal Connection**

The following are various examples:

##### **2-11-1-1. The Word Faith**

One of the connections between the first paragraph (Roku) and the second is the use of the word faith. The first paragraph (Roku) in four verses refers to faith. The first verse, by declaring the children of Israel to be more immoral, refers to their lack of true faith in God Almighty and the Prophet and their heavenly book (Al-Ma'eda / 81). The second verse describes the Jews and the polytheists as the most hostile and the Christians as the most friendly to the believers (Al-Ma'eda / 82). The third verse refers to the new Muslims who, when they hear the Qur'an revealed to the Prophet, believe in tears (Al-Ma'eda /

83). The fourth verse is the new word of the Muslims who believe in it when the religion of Islam is presented (Al-Ma'eda / 84). The second verse refers to faith in four verses. The first verse of God Almighty warns the believers to forbid purity and to transgress the limits of God (Al-Ma'eda / 87). The second verse commands the believers to eat halal and hygienic foods and to observe divine piety (Al-Ma'eda / 88). The third verse warns the believers against drinking alcohol, gambling, idols, and lotteries, and considers these acts to be evil deeds (Al-Ma'eda, 90). The fourth verse, with frequent references to faith and piety as an obstacle to the influence of the devil, considers benevolence and charity as deeds that God Almighty loves (Al-Ma'eda / 93).

### ***2-11-1-2. The Word Blasphemy***

Another connection between the first paragraph (Roku) and the second is the use of the word disbelief. The first paragraph (Roku) refers to disbelief in three verses. The first verse refers to the curse of Prophet David (pbuh) and Jesus (pbuh) (Al-Ma'eda / 78). The second verse, referring to the greater desire of the children of Israel for the guardianship of the disbelievers, considers them deserving of the wrath and punishment of God Almighty (Al-Ma'eda / 80). The third verse, God Almighty, is for those who disbelieve and deny the revelations of God, and promises hell (Al-Ma'eda / 86). The second paragraph (Roku) refers to the literal meaning of disbelief, which is the same as covering, and those believers who have consciously sworn to do something as a atonement to make amends and cover their sins (Al-Ma'eda / 89).

### ***2-11-1-3. The Word Prohibition***

Another connection between the first paragraph (Roku) and the second is the use of the word prohibition. In the first paragraph (Roku), he rebukes the Jewish scholars for refusing to forbid denial (Al-Ma'eda / 79). The second paragraph (Roku) considers wine and gambling as the source of enmity and distance from the remembrance of God Almighty and prays, and commands the believers to avoid it (Al-Ma'eda / 91).

### ***2-11-1-4. The Word Enmity***

Another connection between the first paragraph (Roku) and the second is the use of the word enmity. In the first paragraph (Roku), he introduces the Jews and the polytheists as the most hostile and Christians as the most friendly to the believers (Al-Ma'eda / 82). The second rak'ah considers wine and gambling as the cause of enmity and distance from the remembrance of God Almighty, and commands believers to avoid it (Al-Ma'eda / 91).



### **2-11-1-5. The Word of the Prophet**

Another connection between the first paragraph (Roku) and the second refers to the use of the word apostle. In the first paragraph (Roku), he refers to the new Muslims who, when they hear the Qur'an revealed to the Prophet (pbuh), believe in tears and ask God Almighty to write them down with the witnesses (Al-Ma'eda / 83). The second paragraph (Roku) encourages the believers to obey God Almighty and the Holy Prophet of Islam (PBUH) and warns them against opposing them (Al-Ma'eda / 92).

### **2-11-2. Semantic Connection**

The following are various examples:

#### **2-11-2-1. Obedience to God Almighty and the Prophets Is the Salvation of Human Beings**

Both verses refer to the concept of obedience to God Almighty and the prophets, with the difference that in the first verse, knowing that the children of Israel are more sinful, they point to their lack of true faith in God Almighty and the Prophet and their holy book (Al-Ma'eda / 81). The second verse encourages the believers to obey God Almighty and the Holy Prophet of Islam (PBUH) and warns them against opposing them (Al-Ma'eda / 92).

### **2-12. Relationship between the Paragraph (Roku) of Twelfth and Thirteenth Bow (Verses 93-87 and 100-94)**

It is examined in two literal and semantic sections:

#### **2-12-1. Literal Connection**

The following are various examples:

##### **2-12-1-1. The Word Faith**

One of the connections between the first paragraph (Roku) and the second is the use of the word faith. In the first paragraph (Roku), four verses refer to faith. The first verse of God Almighty warns the believers to forbid purity and to transgress the limits of God (Al-Ma'eda / 87). The second verse commands the believers to eat halal and hygienic foods and to observe divine piety (Al-Ma'eda / 88). The third verse warns the believers against drinking alcohol, gambling, idols, and lotteries, and considers these acts to be evil deeds (Al-Ma'eda, 90). The fourth verse, with frequent references to faith and piety as an obstacle to the influence of the devil, considers benevolence and charity as deeds that God Almighty loves (Al-Ma'eda / 93). The second refers to two verses about faith. The first verse refers to the divine test in hunting so that the arrogant ones will be identified in this test and those who transgress the divine

limits will be tormented (Al-Ma'eda / 94). The second verse warns believers against hunting in ihram, and presents it as a cover for mistakes and a means of forgiving hunters in ihram, giving sacrifices or feeding the poor, or fasting, thus providing a way of repentance for believers. Make (Al-Ma'eda / 95).

### ***2-12-1-2. The Word Blasphemy***

Another connection between the first paragraph (Roku) and the second is the use of the word atonement. In the first paragraph (Roku), it refers to the literal meaning of disbelief, which is the same as covering. (Al-Ma'eda / 89). The second paragraph (Roku) forbids hunting in the state of ihram, and as a cover for mistakes and as a means of forgiving the hunters in the state of ihram, it offers sacrifices or feeding the poor or fasting in order to provide the way of repentance for the believers (Al-Ma'eda / 95).

### ***2-12-1-3. The Word Piety***

Another connection between the first paragraph (Roku) and the second refers to the use of the word piety. The first paragraph (Roku) refers to two verses about the word piety. In the first verse, he commands the believers to eat halal and hygienic foods and to observe divine piety (Al-Ma'eda / 88). The second verse, with repeated references to faith and piety as an obstacle to the influence of the devil, forgives the believers who ate it before the ruling on the prohibition of wine, on the condition of observing piety and non-repetition, and considers benevolence and benevolence among the deeds that God Almighty Loves (Al-Ma'eda / 93). The second paragraph (Roku) refers to two verses about the word piety. The first verse, in the state of ihram, considers hunting from the sea and eating it as lawful, and considers hunting from land as forbidden, and emphasizes the observance of piety (Al-Ma'eda / 96). The second verse, announcing the lack of pure equality from impurity, considers the observance of divine piety as the source of salvation for the wise (Al-Ma'eda / 100).

### ***2-12-1-4. The Word Science***

Another connection between the first paragraph (Roku) and the second is the use of the word science. In the first paragraph (Roku), he encourages the believers to obey God Almighty and the Holy Prophet of Islam (PBUH) and warns them against opposing them, and makes it clear that the Prophet Muhammad (PBUH) is only a preacher of religion (Al-Ma'eda / 92). The second paragraph (Roku) in four verses refers to the word science. The first verse refers to the divine test in hunting so that the arrogant ones will be identified in this test and those who transgress the divine limits will be tormented (Al-Ma'eda / 94). The second verse introduces the existence of the House of God, the forbidden months, and the sacrifices to organize the work of the people and refers to the absolute knowledge of God (Al-Ma'eda / 97). The third verse describes the characteristics of punishment and generosity and kindness of the essence of the Most Holy God for Muslims (Al-Ma'eda / 98). The fourth verse, by introducing the Prophet (PBUH) as the preacher of religion, refers to the absolute divine knowledge of what is obvious and hidden (Al-Ma'eda/99).

### **2-12-1-5. The Word Haram**

Another connection between the first paragraph (Roku) and the second is the use of the word haram. In the first paragraph (Roku), God Almighty warns the believers to forbid purity and to transgress the divine limits (Al-Ma'eda / 87). The second paragraph (Roku) in three verses refers to the word haram. In the first verse, he forbids hunting in ihram and considers it as a cover for mistakes and a means of forgiving hunters in ihram, giving sacrifices or feeding the poor, or fasting in order to provide the way of repentance for the believers. (Al-Ma'eda / 95). The second verse, in the state of ihram, considers hunting from the sea and eating from it as lawful, and considers hunting from land as forbidden and emphasizes the observance of piety (Al-Ma'eda/ 96). The third verse introduces the existence of the House of God, the forbidden months, and the sacrifices to organize the work of the people and refers to the absolute knowledge of God (Al-Ma'eda / 97).

### **2-12-1-6. The Word Salvation**

Another connection between the first paragraph (Roku) and the second is the use of the word salvation. In the first verse, he warns the believers against drinking alcohol, gambling, idols, and lotteries, and considers these acts as evil deeds, which, if avoided, will provide the means for the happiness of the believers (Al-Ma'eda / 90). By announcing the lack of pure equality from impurity, the second paragraph (Roku) considers the observance of divine piety as the source of salvation for the wise (Al-Ma'eda / 100).

### **2-12-2. Semantic Connection**

The following are various examples:

#### **2-12-2-1. Repentance is a Means of Nearness to God**

Both verses refer to the concept of repentance, except that the first verse refers to the repentance of breaking the oath (Al-Ma'eda / 89). The second verse refers to the repentance of hunting in ihram, which is accepted by performing atonement (Al-Ma'eda / 95).

#### **2-12-2-2. The Permanence of Divine Tests**

All three verses refer to the concept of the permanence of divine tests, with the difference that in the first verse, drinking alcohol, gambling, idols, and lotteries, which are evil deeds, are tested by believers, which, if avoided, will provide the believers with happiness. (Al-Ma'eda / 90). The second verse refers to the divine test in hunting so that the arrogant ones will be identified in this test and those who transgress the divine limits will be punished (Al-Ma'eda / 94). The third verse, as a test for the believers in the state of ihram, considers hunting from the sea and eating from it as lawful, and forbids hunting from land and emphasizes the observance of piety (Al-Ma'eda / 96).

## ***2-13. Relationship between the Paragraph (Roku) of Thirteen and Fourteen (Verses 100-94 and 108-101)***

It is examined in two literal and semantic sections:

### ***2-13-1. Literal Connection***

The following are various examples:

#### ***2-13-1-1. The Word Faith***

One of the connections between the first paragraph (Roku) and the second is the use of the word faith. The first paragraph (Roku) refers to two verses about faith. The first verse refers to the divine test in hunting so that the arrogant ones will be identified in this test and those who transgress the divine limits will be tormented (Al-Ma'eda / 94). The second verse warns believers against hunting in ihram, and presents it as a cover for mistakes and a means of forgiving hunters in ihram, giving sacrifices or feeding the poor, or fasting, thus providing a way of repentance for believers. Make (Al-Ma'eda / 95). The second paragraph (Roku) refers to three verses about faith. The first verse, by addressing the believers, asks them to be patient in revealing some issues and not to ask unnecessary questions, and God Almighty forgives their past useless questions and describes God with the two attributes of forgiveness and forgiveness ( Al-Ma'eda / 101). By addressing the believers, the second verse advises them to take care of themselves and cultivate their souls, and considers the return of all of them to the essence of the Most Holy God (Al-Ma'eda / 105). The third verse, by addressing the believers, advises them to bear witness to the righteous two when they make a will, and if they doubt the testimony of the witnesses, ask them to swear not to hide the truth (Al-Ma'eda / 106).

#### ***2-13-1-2. The Word Blasphemy***

Another connection between the first paragraph (Roku) and the second is the use of the word disbelief. In the first paragraph (Roku), he forbids hunting in the state of ihram and considers it as a cover for mistakes and a means of forgiving hunters in the state of ihram, giving sacrifices or feeding the poor, or fasting in order to provide the way of repentance for the believers (Al-Ma'eda / 95). The second paragraph (Roku) refers to disbelief in two verses. The first verse considers the questioning of unnecessary questions to cause the disbelief of some of the predecessors (Al-Ma'eda / 102). The second verse, by denying the innovations of the age of ignorance, considers the disbelievers to be liars and fools (Al-Ma'eda / 103).

#### ***2-13-1-3. The Word Piety***

Another connection between the first paragraph (Roku) and the second is the use of the word piety. The first paragraph (Roku) refers to piety in two verses. The first verse, as a test for the believers in

the state of ihram, considers it permissible to hunt and eat from the sea, and forbids hunting from land, and emphasizes the observance of piety (Al-Ma'eda / 96). The second verse, announcing the lack of pure equality from impurity, considers the observance of divine piety as the source of salvation for the wise (Al-Ma'eda / 100). The second paragraph (Roku) considers the testimony of truth to be better than the testimony of falsehood, and by pointing to the fear of the false, he advises the believers to be pious (Al-Ma'eda / 108).

#### **2-13-1-4. The Word Earth**

Another connection between the first paragraph (Roku) and the second is the use of the word earth. The first paragraph (Roku) introduces the existence of the house of God, the forbidden months, and the sacrifices to organize the work of the people, and refers to the absolute knowledge of God (Al-Ma'eda / 97). By addressing the believers, the second paragraph (Roku) advises them to bear witness to the righteousness of the two people when making a will, and if they doubt the testimony of the witnesses, ask them to swear not to hide the truth (Al-Ma'eda / 106).

#### **2-13-1-5. The Word Science**

Another connection between the first paragraph (Roku) and the second is the use of the word science. In the first paragraph (Roku), in four verses, he refers to the word science. The first verse refers to the divine test in hunting, so that the arrogant and the treacherous will be found in this test, and those who transgress the divine limits will be tormented (Al-Ma'eda / 94). The second verse introduces the existence of the House of God, the forbidden months, and the sacrifices to organize the work of the people and refers to the absolute knowledge of God (Al-Ma'eda / 97). The third verse describes the characteristics of punishment and generosity and kindness of the essence of the Most Holy God for Muslims (Al-Ma'eda / 98). The fourth verse, by introducing the Prophet (PBUH) as the preacher of religion, refers to the absolute divine knowledge of what is obvious and hidden (Al-Ma'eda / 99). The second bow refers to the polytheists' disbelief in the Qur'an revealed by God Almighty and the Holy Prophet (PBUH) and introduces the polytheistic fathers who preferred divine guidance as ignorant and misguided (Al-Ma'eda / 104).

#### **2-13-2. Semantic Connection**

The following are various examples:

##### **2-13-2-1. The Truth of the Resurrection, Return to God**

Both verses refer to the concept of returning to God Almighty, with the difference that the first verse refers to the gathering of all beings (Al-Ma'eda / 96). The second verse considers the return of all of them to the essence of the Most Holy God (Al-Ma'eda / 105).

## **2-14. Relationship between the Paragraph (Roku) of Fourteen and Fifteen (Verses 108-101 and 109-115)**

It is examined in two literal and semantic sections:

### **2-14-1. Literal Connection**

The following are various examples:

#### **2-14-1-1. The Word Faith**

One of the connections between the first bow and the second is the use of the word faith. The first verse refers to three verses about faith. The first verse, by addressing the believers, asks them to be patient in revealing some issues and not to ask unnecessary questions, and God Almighty forgives their past useless questions and describes God with the two attributes of forgiveness and forgiveness (Al-Ma'eda / 101). By addressing the believers, the second verse advises them to take care of themselves and cultivate their souls, and considers the return of all of them to the essence of the Most Holy God (Al-Ma'eda / 105). The third verse, by addressing the believers, advises them to bear witness to the righteous two when they make a will, and if they doubt the testimony of the witnesses, ask them to swear not to hide the truth (Al-Ma'eda / 106). The second paragraph (Roku) refers to faith in two verses. The first verse refers to the faith of the apostles to God Almighty and Jesus (pbuh) and testified to God for their Islam (Al-Ma'eda / 111). The second verse refers to the apostles' words about the descent of the heavenly ma'idah, which are recommended for divine piety (Al-Ma'eda / 112).

#### **2-14-1-2. The Word Blasphemy**

Another connection between the first paragraph (Roku) and the second is the use of the word disbelief. In the first paragraph (Roku), two verses refer to disbelief. The first verse considers the questioning of unnecessary questions to cause the disbelief of some of the predecessors (Al-Ma'eda / 102). The second verse, by denying the innovations of the age of ignorance, considers the disbelievers to be liars and fools (Al-Ma'eda / 103). The second paragraph (Roku) refers to disbelief in two verses. In the first verse, after expressing God's blessings on Jesus (pbuh) such as speaking as a child and knowing the scriptures and other miracles, he refers to the magic of reading Jesus (pbuh) by the unbelievers (Al-Ma'eda / 110). The second verse refers to the descent of the celestial body and the torment of the disciples if they disbelieve in it (Al-Ma'eda / 115).

#### **2-14-1-3. The Word Science**

Another connection between the first paragraph (Roku) and the second is the use of the word science. The first paragraph (Roku) refers to the polytheists' disbelief in the Qur'an revealed by God Almighty and the Holy Prophet (PBUH), and introduces the polytheistic fathers who preferred the divine

guidance as ignorant and misguided (Al-Ma'eda / 104). The second verse refers to science in three verses. The first verse refers to the gathering of the prophets by the Holy Essence of God and the absolute knowledge of God Almighty (Al-Ma'eda / 109). The second verse, after expressing God's blessings on Jesus (pbuh) such as speaking in childhood and knowing the scriptures and other miracles, refers to the dawn reading of the miracles of Jesus (pbuh) by the unbelievers (Al-Ma'eda / 110). The third verse refers to the request of the celestial body by the apostles, which is the assurance of the heart and the confirmation and testimony of the miracle (Al-Ma'eda / 113).

#### ***2-14-1-4. The Word Piety***

Another connection between the first paragraph (Roku) and the second is the use of the word piety. The first paragraph (Roku) considers the testimony of truth to be better than the testimony of falsehood, and by referring to the fear of the false, he advises the believers to be pious (Al-Ma'eda / 108). The second paragraph (Roku) refers to the disciples' words about the descent of the heavenly ma'idah, which are recommended for divine piety (al-Ma'eda / 112).

#### ***2-14-1-5. The Word of the Prophet***

Another connection between the first paragraph (Roku) and the second is the use of the word apostle. In the first paragraph (Roku), he mentions the polytheists' disbelief in the Qur'an revealed by God Almighty and the Holy Prophet (PBUH) and introduces the polytheistic fathers who preferred the divine guidance as ignorant and misguided (Al-Ma'eda / 104). The second paragraph (Roku) refers to science in two verses. The first verse refers to the gathering of the prophets by the Holy Essence of God and the absolute knowledge of God Almighty (Al-Ma'eda / 109). The first verse refers to the faith of the disciples to God Almighty and Jesus (pbuh) and testified to God for their Islam (Al-Ma'eda / 111).

#### ***2-14-2. Semantic Connection***

The following are various examples:

##### ***2-14-2-1. Lying Is the Trick of Infidels***

Both verses refer to the concept of infidel lying, with the difference that in the first verse, God Almighty, by denying the heresies of the ignorance period, considers the disbelievers to be liars and fools (Al-Ma'eda / 103). The second verse, after expressing God's blessings on Jesus (pbuh) such as speaking as a child and knowing the scriptures and other miracles, refers to the lies of the unbelievers, which is the magic of the miracles of Jesus (pbuh) (Al-Ma'eda / 110).

## ***2-15. Relationship between the Paragraph (Roku) of Fifteen and Sixteen (Verses 109-115 and 120-116)***

It is examined in two literal and semantic sections:

### ***2-15-1. Literal Connection***

The following are various examples:

#### ***2-15-1-1. The Word Science***

Another connection between the first paragraph (Roku) and the second is the use of the word science. The first paragraph (Roku) refers to science in three verses. The first verse refers to the gathering of the prophets by the Holy Essence of God and the absolute knowledge of God Almighty (Al-Ma'eda / 109). The second verse, after expressing God's blessings on Jesus (pbuh) such as speaking in childhood and knowing the scriptures and other miracles, refers to the dawn reading of the miracles of Jesus (pbuh) by the unbelievers (Al-Ma'eda / 110). The third verse refers to the request of the celestial body by the apostles, which is the assurance of the heart and the confirmation and testimony of the miracle (Al-Ma'eda / 113). The second paragraph (Roku) refers to the servitude of Jesus (pbuh) and his mother, Mary (pbuh), and to the absolute knowledge of God, and Jesus (pbuh) considers God Almighty to be aware of the hidden (Al-Ma'eda / 116).

#### ***2-15-1-2. The Word Honesty***

One of the connections between the first paragraph (Roku) and the second is the use of the word truth. The first paragraph (Roku) refers to the request of the heavenly ma'idah by the disciples, which is the assurance of the heart and the confirmation and testimony of the miracle (Al-Ma'eda / 113). The second paragraph (Roku) refers to the happiness of the righteous because of their truthfulness, and by expressing their divine satisfaction with them, he calls this satisfaction great salvation (Al-Ma'eda / 119).

#### ***2-16-1-3. The Word Torment***

One of the connections between the first paragraph (Roku) and the second is the use of the word torment. The first paragraph (Roku) refers to the descent of the heavenly maiden and the torment of the disciples if they disbelieve in it (Al-Ma'eda / 115). The second paragraph (Roku) refers to the divine power in punishing or forgiving human beings and calls God invincible and wise (Al-Ma'eda / 118).



#### **2-16-1-4. The Word Sky**

One of the connections between the first and the second paragraph (Roku) is the use of the word sky. The first verse refers to two verses about sky. The first verse refers to the apostles' statement about the descent of the heavenly ma'idah, which recommended divine piety (Al-Ma'eda / 112). The second verse refers to the request of Jesus (pbuh) from God Almighty for the descent of the heavenly maiden (Al-Ma'eda / 114). The second paragraph (Roku) refers to the absolute divine ownership of the heavens and the earth and considers the essence of the Most Holy God to be capable of doing anything (Al-Ma'eda / 120).

#### **2-16-1-5. The Word of God**

One of the connections between the first paragraph (Roku) and the second is the use of the word God. The first paragraph (Roku) refers to the request of Jesus (pbuh) from God to bring down the heavenly revelation (Al-Ma'eda / 114). The second paragraph (Roku) of Jesus (pbuh), referring to monotheism in worship, considers God as a witness to the actions of the children of Israel and all human beings (Al-Ma'eda / 117).

#### **2-15-2. Semantic Connection**

The following are various examples:

##### **2-16-2-1. Doomsday**

Both verses refer to the concept of dealing with actions, with the difference that in the first verse, he refers to the aggregation and treatment of the actions and behavior of the prophets by the essence of the Most Holy God and considers God Almighty to be aware of the secrets (Al-Ma'eda / 109). The second paragraph (Roku) refers to the divine power in punishing or forgiving human beings on the Day of Judgment, which God rewards or punishes according to the deeds of everyone (Al-Ma'eda / 118).

#### **2-16. Relationship between the Paragraph (Roku) of First and the Sixteenth (Verses 120-116 and 5-1)**

It is examined in two literal and semantic sections:

##### **2-16-1. Literal Connection**

The following are various examples:

### **2-16-1-1. The Word Science**

Another connection between the first paragraph (Roku) and the second is the use of the word science. The first paragraph (Roku) refers to the worship of Jesus (pbuh) and his mother, Mary (pbuh) and absolute divine knowledge, and Jesus (pbuh) considers God Almighty to be aware of the hidden (Al-Ma'eda / 116). The second paragraph (Roku) of science means that humans learn to hunt animals, which is due to the divine knowledge given to humans (Al-Ma'eda / 4).

### **2-16-1-2. The Word Forgiveness**

Another connection between the first paragraph (Roku) and the second is the use of the word forgiveness. The first paragraph (Roku) refers to the divine power in punishing or forgiving human beings and calls God invincible and wise (Al-Ma'eda / 118). The second paragraph (Roku) brings mercy and forgiveness to the group of believers who are forced to eat forbidden meat when they are hungry (Al-Ma'eda / 3).

### **2-16-1-3. The Word Rezvan**

Another connection between the first paragraph (Roku) and the second is the use of the word Rezvan. The first paragraph (Roku) refers to the happiness of the sincere for their truthfulness, and by expressing their divine satisfaction with them, he calls this satisfaction great salvation (Al-Ma'eda / 119). The second paragraph (Roku) in two verses refers to Rezvan. The first verse commands the believers to respect the Hajj and to respect the pilgrims who come to the Sacred Mosque to seek God's pleasure and not to waste their rights (Al-Ma'eda 2). The second verse introduces Ghadir Day as the perfect day of religion and the completion of the blessings of the province and the day of choosing the religion of Islam and the satisfaction of this religion (Al-Ma'eda / 3).

### **2-16-1-4. The Word of God**

Another connection between the first paragraph (Roku) and the second is the use of the word god. The first paragraph (Roku) of Jesus (pbuh), referring to monotheism in worship, considers God as a witness to the actions of the children of Israel and all human beings (Al-Ma'eda / 117). The second paragraph (Roku) commands the believers to respect the Hajj and to respect the pilgrims who come to the Sacred Mosque to seek the pleasure of their Lord, and not to waste their rights (Al-Ma'eda / 2).

### **2-16-2. Semantic Connection**

The following are various examples:

### **2-16-2-1. Practice the Covenant**

Both verses refer to the concept of fulfilling the covenant, with the difference that in the first verse it only refers to the fulfillment of the covenant of man with God Almighty that Jesus (pbuh) fulfills his covenant with God Almighty to convey the mission (Al-Ma'eda / 117). The second verse includes all covenants, whether covenant with other human beings or covenant with the essence of the Most Holy God (Al-Ma'eda / 1).

### **2-16-2-2. Divine Punishment**

Both verses refer to the concept of the legitimacy of divine punishment, with the difference that in the first verse it refers to the divine power in punishing or forgiving human beings and calls God invincible and wise (Al-Ma'eda / 118). The second verse torments those who work together in sin and transgression (Al-Ma'eda 2).

### **Conclusion**

In this research, Surah Al-Ma'eda of the Holy Quran, one of the most important Surahs of the Holy Quran based on its ruku ', was studied continuously and all kinds of Semantic and literal relations between each of the verses of the two adjacent paragraph (Roku) were discovered. Many words are repeated with precise proportions in adjacent verses for the will of meaning. Also, different meanings have been expressed several times in different verses, which shows that the text of the verses is divine and that they are far from any distortion and change.

Thus, one of the most important ways to discover God's serious purpose is to pay attention to the Qur'anic verses and to think based on them. In this research, a surah has been thoroughly studied. Therefore, all researchers can use this sequential-continuous method to better understand the meaning of the verses. This method can be done in all suras, and even with a closer study, we can get newer points from the verses.

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