



Structural Analysis of Surah Mā'idah with Emphasis on Its Main Points

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Abstract

One of the most important topics in the interpretation of the Holy Qur'an is to find the main content of each surah. Due to the fact that this surah is considered as one of the seven long surahs, it is not possible to easily access the contents of the surah. It seems that by analyzing the structure of the surah, the main contents of the surah are revealed. This article seeks to reveal the main axes of surah Mā'idah so that it will be useful in understanding the contents of surah Mā'idah. The method of collecting materials is library and their processing is descriptive and analytical. The verbal and semantic connection of the verses of the surah was revealed with the performed categories. The contexts of the surah were titled in four sections including calling Muslims to adhere to divine commands, calling the people of the book to adhere to divine covenants, calling Muslims to adhere to other religious commands and answering to divine covenants on the Day of Judgment. By structural analysis of the surah and the environment of revelation and the surah's ID, and examining the literary industry of the excellent initiation and the good names of God, it became clear that there are three axes for the surah. The first axis is monotheism of the names of Allah, the second axis is Islamic government and the third axis is Wilāyat. The monotheism of divine names is the verses that insist on the oneness of origin, creator, Lord, God and deity... in terms of belief. Many verses of surah Mā'idah indicate the governance and rule of the Islamic ruler in the Islamic society, and this rule is in a Wilāyī way.

Keywords: *Structure of Surah Mā'idah; Islamic Government; Wilāyat*

1-Introduction

The method of structural analysis of surahs is one of the new methods in the interpretation of the Holy Qur'an. The issue that has been investigated in this article is the structural analysis of surah Mā'idah based on the axes of the surah.

Various articles have been written about some important verses in surah Mā'idah, such as the verse of Ikmāl or the verse of Wilāyat. Or they have analyzed the structure of surah Mā'idah and expressed it in the form of a tree. However, none of the mentioned articles relied on the three axes of the

surah, and they have defined the word *Wilāyat* in some verses as a friend and in others as a guardian, but in the present article, these two issues are discussed and as a result, the purpose of surah *Mā'idah* is mentioned more clearly. The structural analysis of surah *Al-Mā'idah* is from the point that this surah was revealed in the final years of the holy life of the Prophet and it is considered as the will of the Prophet (PBUH). Important issues such as faithfulness to the oath of *Wilāyat* in the Islamic society have been addressed that are clarified in the shadow of the appearance and content structural analysis of surah *Mā'idah*. It seems that only with a structural look at the surah the contents of the surah are proven clearer and more convincing.

Structure means how something is built or the arrangement of components and parts of an object. (Mo'in, 2008, under the word) In this text, the verses of surah *Mā'idah* are contextualized. In knowing the structure of surahs, the set of verses that are verbally related to each other and convey a single meaning are called context. (Khamegar, 2003, p. 31) Context is the product of the arrangement of words and the way they are used in sentences, and it comes from the combination and harmony of words and sentences, and it creates a broad, flexible and expandable sentence for its audience. (Elahizadeh, 2016, part 30, p. 25) in Surah *Mā'idah*, it is mentioned how the verses are arranged to indicate the structure of the surah.

Each surah has a main purpose, and the content of the surah can be separated by axes and sub-objectives (Khamegar, 2003, p. 31). Abdullah Mahmoud Shehate mentions the geometric structure as thematic unity. (Mahmoud Shehate, 1998, p. 27) By examining the verses and axes of the surah, its contexts are also determined, the point of view and purpose of the surah is to fulfill the covenant of *Wilāyat*.

2- Surah's Characteristic

One of the things that help us with the purpose of the surah is the names of the surah. "*Mā'idah*" is the fourth surah of the seven long ones (Zarkashī, 1997, vol. 1, p. 244) and the fifth surah according to the current order of the Qur'an and the last surah of *Mufaṣṣal* surahs (*Al-Mizān*, 2011, Vol. 5, p. 167) and the ninety-first surah according to revelation order. (Ibn 'Āshūr, nd, v. 5, p. 7) The naming of this surah as "*Mā'idah*" is due to the presence of this word in verses 112 and 114, because Jesus (PBUH) asked God for a heavenly food (table) at the request of the apostles, and God answered their prayers by taking a hard covenant. (Ṭabrasī, 1996, vol. 3-4, p. 410)

Names have been mentioned for this surah such as: "*Uqūd*", "*Minqadhah*" and "*Akhyār*". Some people have said these names are for some reasons: because in the beginning and end of this surah, it is called to keep the covenants and forbids breaking them, so it is called "*Uqūd*" i.e. covenants. And since the action according to its content leads to salvation (liberation) from punishment - as there is a narration about this content from the Holy Prophet (PBUH), (Firouzabadi, 1406 AH, Vol. 1, p. 179) it has been called "*Minqadhah*". And since the fulfillment of the covenant is the act of pious people which is commanded in many places in this surah, the Companions have chosen the name "*Al-Akhyār*" for it (Ibn 'Āshūr, nd, vol. 5, p. 5.) Ayatollah Jawādī Āmulī says: The name "*Al-Mib'atharah*" was also added by the author of *Tafsir al-Baḥr al-Al-Muḥīṭ*; without giving a reason for it. Also, he defined the word "*Habr*" and said under the verse 44: surah "*Mā'idah*" is called surah *Al-Aḥbār* (Firouzabadi, 1406 AH, Vol. 3, p. 427) Imam Bāqir (AS) said in a hadith in *Kāfī*:...if a person prays at night and lives and fasts during the day and spends all his wealth in the way of God and performs Hajj, but does not recognize the *Wilāyat* of Imam, he has not received any reward, and he is not considered a believer. (Kulaynī, 1990, vol. 2, p. 19) According to the two previous hadiths, it is clear that following the commandments such as prayer and fasting, etc., which were mentioned in other surahs, is not the cause of freedom from punishment, but what causes freedom from punishment is to believe in *Wilāyat* and this important issue has been mentioned in surah *Mā'idah*.

Regarding the virtue of surah, Jawādī Āmulī quotes a saying from Qurtūbī that he considers the virtue of surah to be because it contains nineteen jurisprudential rulings. But this is not the case, because

many other surahs are not called "Minqadhah", even though they contain jurisprudential rulings, and the meaning of Ni'mat al-Fā'idah is not included about them. The most important reason for these names is the issue of Wilāyat and completion of religion; not just because that surah has a few jurisprudential rulings and the like. (Jawādī Āmulī, 2015, v. 21, p. 481)

2-1- The Revelation Space of Surah

Surah "Mā'idah" is the last Mufaṣṣal surah that was revealed at the end of the blessed life of the Prophet (PBUH). (Ibid., 2014, vol. 21, p. 481) The overall purpose of the surah is to keep the covenants and forbid breaking them, and the divine tradition is mercy, relief, and ease for the pious believers and strictness for the disobedient, transgressor, and rebellion ones, who have left the commitment to obedience of God and adherence to religious covenants. (Tabataba'i, 2011, v. 5, p. 166)

From the verse "And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us." (Mā'idah/52), the political atmosphere ruling Medina at the time of the revelation of the surah can be obtained to some extent: the Islamic system was established in Medina and the internal hypocrites and the minority had relations with polytheists abroad so that they would have a way to save themselves in the event of the defeat of Islam. The polytheists were also outside Medina seeking to overthrow the Islamic system. (Jawādī Āmulī, 2014, vol. 21, p. 481) In the last years of his honorable life, the Holy Prophet (PBUH) made practical efforts to free Islam from dependence on the individual. He addressed this with various statements in the Hadith of Ministry and Dignity, etc., and he pointed it out many times in Ḥijjatu Al-Wadā, in Mina at the end of the days of Tashrīq, and in Ghadīr Khumm, etc. (Jawādī Āmulī, 2014, vol. 21, p. 490)

2-2- Barā'at Istihlāl¹ in Surah Mā'idah

The first verses in the Qur'anic surah are structurally important. Surah al-Mā'idah begins with Barā'at Istihlāl of "faithfulness to the promise". Barā'at Istihlāl is a literary term and it means that the speaker at the beginning of his speech or the writer at the beginning and the introduction of his work says and writes something that is suitable for the material that he mentions later.

The material with gentle, subtle hints not explicit words that the audience will find out the speaker's meaning with good taste. In the Holy Qur'an, surah Fātiḥa is Barā'at Istihlāl. (Sajjadifar, 1994, vol. 1, p. 402) Accordingly, the most prominent topic of this surah is the issue of Wilāyat and leadership and obedience to the ruler. Therefore, the surah as Barā'at Istihlāl begins with the introduction of the need to observe the covenant: (Fulfill the obligations) that one of the clearest examples of that covenant is loyalty to the Wilāyat and Imamate of the Ahl al-Bayt (AS), especially Imam Ali (AS). (Jawādī Āmulī, 2015, vol. 21, p. 489) Faithfulness to the covenant is carried out in various branches of individual and social context, which constitutes the vast majority of the verses of the surah, and we can mention verse 8 of surah Mā'idah, in which nineteen jurisprudential rulings have been revealed. Observing all the commandments revealed by God is keeping a promise and keeping a contract on the part of a servant. The subject of faithfulness to the covenant is mentioned at the end of this surah as "Radd al-Ajuz ilā al-Ṣadr": The Jesus (PBUH) told God that he had fulfilled his covenant and did not say anything to the people except what God commanded. (Mā'idah, 117) (Ibid. 2014, vol. 21, p. 489)

2-3- Ending Song

The ending song of the verses of surah Mā'idah is as follows: The most repeated letter at the end of the verses of the surah is the letter "N". 80 verses end with this word. In the second place is the letter "M", which appears at the end of the 24 verses. The letter "R" is at the end of the 7 verses. The letter "B"

¹ Excellent initiation.

appears at the end of 4 verses, the letter "L" appears 3 times, and the least letter that appears at the end of the verses of the surah is "D", two times.

2-4- Asmā' Al-Ḥusnā

The frequency of the holy word "Allah" in this surah is more than any other name. 147 times, God has used this great word in the entire surah, which perhaps shows the greatness of the divine commandments and adherence to them, and in other words, in adhering to these divine commands, the servant of God should consider himself more in the presence of God. Because the rulings revealed in this surah are the rulings that establish the general political policy of the society after the Messenger of God. Therefore, being committed to it should be pursued more seriously. Other names used in the surah are also indicative of this. Those divine names are used at the end of the verses, which are mostly threatening. Phrases such as Severe in punishment, Swift in reckoning, Knowing the feeling in the hearts, to Whom everything is returned, Glorified with revenge, All-hearing, All-knowing, All-knowing of the unseen, Glorified and Wise, Aware of what you do, a Witness over all things and Powerful over all things. In a few verses, the best of the Sustenance-giver, the Wise, the All-Knowing, the Lord of the worlds, and the Forgiving, the Merciful are seen more, which indicates this point.

3- Verbal and Spiritual Connection of the Verses of the Surah

3-1 Verbal and Spiritual Connection of the First Context: Verses "1 to 11" Calling Muslims to Adhere to Divine Commandments

In this context, God invites the believers to observe the important principle of faithfulness to the covenants like observing the halal and haram in the meats, and not hunting in the state of Ihram. In the next verse, the verbal connection between the two verses is determined by the repeating style of "O, you who believe" and the spiritual connection is also in this way that the first part of the verse is in continuation of the rulings of the Hajj ceremony, and then it is the issuance of the general ruling of cooperation in good deeds and piety and not cooperating in sin and enmity. On the occasion of this, God warns the believers against a severe punishment. The third verse follows the rulings of food with a protest sentence that is about the Wilāyat of Amir al-Mu'minin; it states the continuation of the rules of food, which of course, in the case of emergency use of forbidden things, God is kind and forgiving. In the fourth verse, from a verbal and spiritual point of view, He points out the continuation of the halal and haram foods, and the rules of marriage with Muslim women and people of the book. In verse 6, a verbal connection is established with "O, you who believe" and it states the rules of partial ablution, full ablution, and traveler. The seventh verse is connected with the preceding verse with "And" and with the word "covenant" in the same verse, it mentions the faithfulness to the covenant at the beginning of the surah. The verbal connection of the eighth verse also refers to the believers that they are the upholders of justice and are so determined to implement justice that God order even enmity with a group does not lead you to injustice. And in the next verse, God promises forgiveness and a great reward to those who believe and do righteous deeds. It is as if God is saying, "My promise will come to those who keep their promises." In this verse, the unbelievers are against the believers; they neither believe nor do righteous deeds, and God has called them the people of hell. The 11th verse is also addressed with "O, you who believe" indicating a verbal communication. It reminds the believers of a blessing that a group wanted to bother them, but God helped the believers.

3-2 Verbal and Spiritual Connection of the Second Context: 12 to 86 Calling the People of the Book to Adhere to Divine Covenants

This context is divided into eight parts.

- A) The Israelites' breach of covenant regarding the raising of twelve guardians against them, which the Israelites broke the covenant with them. And when they did not believe and disobeyed those

twelve guardians, God removed His mercy from the Israelites. (Verses 12 and 13) These two verses are related in terms of the words that are placed at the beginning of the 13th verse.

Verse 14 is also related to the previous verse, which is about breaking the covenant of Christians, and then God says: The punishment for breaking their covenant is hatred and enmity that was established between them. (Verses 12-14)

- B) God addresses the People of the Book. He mentions some of their breach of covenant, including the fact that the people of the book had hidden many truths of their holy book, and the Prophet of Islam came and clarified those truths and warned them. Another breach of covenant by the Christians was that they said that God is the same as Christ while they should have remained loyal to the monotheistic pact that their prophet had brought. In the continuation of the verse, He says, but it is God who is the ruler of the heavens and the earth and everything between them. Verse 18 is also verbally connected with the inflectional "And".

And in terms of meaning, it is the continuation of breaking the covenants between Jews and Christians. It means that they said that we are God's sons and His special friends. God rejects their words and says that if you are special, then why God punishes you for your sins. You are human beings that He created. He punishes everyone He wills, because He is the ruler of the heavens and the earth and all that is between them. (Verses 15 to 19)

- C) This part has no connection with the previous verses. "And" on verse 20 is for appeal. But in terms of meaning, it refers to other aspects of covenant-breaking of the Jews. He says, " And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations ... He said: So, it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors (verses 20-26).
- D) Verses 27 to 32 are about the story of Adam's sons; one of them killed the other because of envy. In the continuation of this story, we decreed for the Israelites that anyone who kills another, except in revenge for murder or corruption, is as if he has killed all the people. It may be said that because the Israelites killed many prophets. God said that if you kill one person, it is as if you have killed all people. (Verses 27-32)

In fact, they broke the covenant here as well, according to the verse that God had said not to kill anyone except as a punishment for murder and corruption, but they acted against the words of God. Perhaps it can be said that those who deliberately do not follow God's commandments are those who are in conflict with God and His Prophet. God will punish those who have risen to war with God. But if they repent, they will be accepted, and God says to look for a means and strive in the way of God in order to be closer to God in an easier way. But if they do not repent, they will not be freed from the great punishment on the Day of Judgment even if they give all the wealth of the earth. Another ruling that is carried out with the establishment of the Islamic government and is stated in verse 38 is the cutting off of the hands of men and women who are thieves. And for several times in verse 40, it states God's rule in existence. (32-40)

- E) Verse 41 addresses the Prophet with the organizational position namely Messenger. And as the ruler of the Islamic society, his duty is about those people of the book who do not have true faith or listen to false words or distort the words from their original meaning. God threatens them with disgrace in this world and punishment in the hereafter.

Allah states the duty of the Islamic ruler to judge between the People of the Book, and then He says that if they turn away, they cannot harm you. And in this context, Allah speaks several times about ruling, which is one of the duties of the ruler of the Islamic society. In verse 44 He speaks

of the ruling of the prophets according to the Torah, and the disobedience of the Jews. And in fact, in this verse and verse 45, the decree of retribution, which includes the retribution of body parts against each other, is mentioned, which the Jews did not act according to it. God says that they are oppressors. In verse 46, which is verbally connected with "and", God says to the people of the Bible that they should also rule according to the Bible. If they don't do this, they have disobeyed God. In the next verse, God commands the Prophet of Islam, who is the ruler of the Islamic society, to rule according to the Qur'an. If Muslims disobey, do they want the ruling of ignorance? That means, in fact, those Muslims are not aligned with the Islamic ruler. (Verses 41-50)

- F) The duty of believers in Islamic society is not to be on the same side with the People of the Book. The Qur'an says that if you take them as your side, you are one of them. And they are helping each other. Surely, God does not guide the unjust. Verse 52 is also connected with the previous verse and it is a continuation of the previous discussion. God says: Those, whose heart is sick, cooperate with the People of the Book for they fear a bad incident happen to them (but they have ignored the hand of God and do not have true faith). Verse 53 is also linked to the previous verse with "and". In the previous verse, regarding the previous topic, He threatens the Muslims that if they help the people of the book, God will replace them with a nation that they love God and God also loves them. Another characteristic of them is that they fight in the way of God. They are not afraid of any reprimand. God considers this movement of the group of true believers to be His grace, which He gives to whomever He wills. In the following, *Wilāyat*, and in other words, the unity and connection of the believers is just known with God and the Messenger, and also introduces the Prophets successor with a special feature, and the believers should be in the same front with him. And whoever accepts that he is on the same side with God and His Messenger and those who have believed – and have special characteristics - should know that the party of God is dominant. Again in verse 57, God advises the believers not to consider the People of the Book or the unbelievers in your front, because they mock your religion. In verse 58, an example of mockery of the rules of Islam by the People of the Book is stated. (51 to 58)
- G) The logical dialogue between the Islamic ruler and believers is expressed in dealing with criticisms of the people of the book. God says: "Say, because of your disobedience to God, you are blaming us, otherwise we believe in God and in what was revealed to us and to previous nations. You mock the Muslims *Adhān* because you do not understand. Now in this verse God wants to express their illogicality with an example. In verse 60, God says: If this belief in the Qur'an and previous heavenly books is bad in your opinion, then now I am informing you of something whose punishment is worse in the sight of God. And it was the worship or actually the obedience of the tyrant that happened by the Jews and they saw the punishment of their actions in this world and that was being transformed into a monkey and a pig. In the next verse, God says; beware of the hypocrisy of the People of the Book, because their faith is not real and many of them surpass each other in fornication and sin. And their scholars do not stop those people. Another false belief of the Jews is that God's hand is tied.

Some examples of the disobedience of the People of the Book, the most important of which was not obeying their holy books, are mentioned, and as a result of this disobedience, they were not blessed by God; in fact, in the previous group of verses, the punishment for the disobedience of the People of the Book was stated. In this group of verses, it is stated that we are moving away from God's mercy. The ruler of the Islamic society and the believers should raise these issues with the people of the book. The link of verse 67 may be a reference to verse 64, which was related to the words of the Jews who said, "God's hand is tied." Now, in verse 67, God refers to their saying and reminds that God's hand is not tied in determining the successor after the Prophet, and God determines the successor of the Prophet as He wants. The prophet and his successor who are appointed by God have the ability to establish the heavenly book. And in verse

68, God mentions the spiritual life and religiousness of the people of the book in the establishment of the heavenly book. (59 to 69)

H) Making an agreement from the Israelites to follow the divine leader of the community and this is one of the divine tests. In this group of verses, the Christians break the covenant with Christ (PBUH) and the Christians do not follow his teachings as the leader of the community. Exaggeration is forbidden in religion. Another disobedience of the People of the Book is being on the same front with the disbelievers, which is forbidden by God. In the end, God does not attribute this disobedience to the divine leaders to all the people of the book, but mentions a group of their priests and scholars who are not arrogant and when they have achieved the truth, tears flow from their eyes when reciting the verses of the Qur'an. And God says that their reward will be eternal paradise. (70 to 86)

3-3 - The Verbal and Spiritual Connection of the Third Context: Verses "87-108" Calling Muslims to Adhere to Other Religious Rules

First, the Muslims are asked to observe the divine halal and haram, which mostly refer to the social rules of Islam.

Second, the Muslims must be loyal to their covenants; otherwise, the social trust will be destroyed. If it is not complied with, it will be compensated with expiation.

Third, avoiding wine, gambling, etc. that destroys the foundation of purity of the Islamic society. In the following, they must obey the divine leader of the community.

Fourth refers to another rule of the political-worshipping practices of Hajj. At the end of this part, it refers to witnessing the inheritance. Compliance with this ruling is also expressed in an international manner. In this way, if there is no witness from your co-religionists, choose a witness from the People of the Book. (87-108)

3-4- Verbal and Spiritual Connection of the Fourth Context: Verses 109 to 120, Answering to Divine Covenants on the Day of Judgment

In this group of verses, a story is told about Christ for the umpteenth time, it is a reminder of God's gifts to Christ and his mother, but this time it mostly refers to the relationship between Christ (PBUH) and the apostles. Even though the apostles said that we believed and were special followers of Jesus (PBUH), they made an inappropriate request to him, which shows the improper treatment of the special group of the society with the divine leader. At the end of the surah, the afterlife reward of those who are faithful to the divine covenants and God's rule over the universe is reminded.

4- The General Points of Surah's Teachings

4-1- Monotheism of God's Good Names

The verses of this surah insist on monotheism, that is, the origin, the Creator, the Lord and the God... are the same, so there is no ruler in the world except Him. (Jawādī Āmulī, 2014, vol. 21, p. 487) Many verses in surah Mā'idah indicate the monotheism of divine names. In this article, some of these verses are mentioned:

4-1-1- Ruling Belongs Only to God

Due to the fact that surah Mā'idah is about the rule of the Islamic ruler, in several verses of surah Mā'idah, it has spoken about the ruling of God in the universe. Verses such as:

At the end of the first verse, He says: ". . . Lo! Allah ordaineth that which pleaseth Him." After recommending keeping one's vows and mentioning some of the rulings on food and Hajj, He says: It is God who rules. That is, the position of ruling is related to the divine essence.

Any decree of God depends on His will. God's will is in harmony with his eternal knowledge and eternal power, therefore, He is immune from damage and defects, and there is no obstacle to ruling according to His will.

4-1-2- Belief in Monotheism at All Times

"They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so, eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account." (Mā'idah/4)

A monotheistic person must have a monotheistic view to all issues in all situations. Ayatollah Jawādī Āmulī has raised the same aspect of belief with a close look at the mentioned verse and he says: The verse is about teaching by God and that He makes people pay attention to the fact they should keep in mind that if hunting dogs have learned to fetch the hunt, it is because of God's teaching. That is, we must believe that God teaches that dog too. (Ibid. Asrā's Revelation Science Site, Commentary on surah Mā'idah) Therefore, believers should not forget the monotheistic view in their personal and social lives.

4-1-3- Monotheism and Negation of God's Having a Child and Exclusiveness of God's Ownership

The following verse says that all the sovereignty of the heavens and the earth belongs to God:

"They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things." (Mā'idah /17)

The 17th verse shows off the power of the Lord very beautifully and with a decisive proof, and by mentioning His power, He invalidates the belief of those who have considered Jesus Christ as their God. And He expresses the belief in monotheism once again. And He says that all the sovereignty of the heavens and the earth belongs to God, and if He wants, He can destroy Christ and his mother and everything on earth with His power, and God's power is great, and no one has the power to make Him powerless. (Abyari, vol. 9, 1405 A.H., p. 376) God flaunts His reason and proof that Jesus (PBUH) has no proportion to God and says that if God wills, He can kill Jesus and his mother. And no power can stop Him from doing it. And this in itself is a proof of the invalidity of Christian beliefs. Among other reasons, the ruling of the heavens and the earth belongs only to God. (Sa'di, 1408 A.H., pp. 145 and 244) In fact, God says, the one who is the ruler is also God and worshiped. He is the creator of everything.

4-1-4- Monotheism and Negation of Kinship with God

"The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying... " (Mā'idah /18)

This verse refers to the issue of monotheism and the sovereignty of the heavens and the earth. The issue is that Jews and Christians believed that only they are the sons and friends of God. Mohammad Ghazi says: It is not like that God has chosen Jews and Christians and the rest of the nation are not under the shadow of His mercy, and that forgiveness and punishment are among God's attributes, and it is not like that anyone makes a condition for God (Arabi, 1426 A.H., vol.1, p. 163), everyone's return to God is

only with God and no one else. In the Tafsīr Athnā 'Asharī, regarding the fact that the people of the book had a false belief that they are the sons of God and His friends, and He does not punish them. So why does He punish you for your sins in this world with murder, captivity, mutilation, the rule of Bukht al-Naṣr, and the wander of Tih Desert for forty years, but in the hereafter His punishment is a few days as you confess, so if you were His son, He would not punish you, ... and since you acknowledge the punishment of this world and the hereafter towards you, therefore you are neither His son nor His friend... The reference of all affairs is to His providence. (Shah Abdul Azimi, 1984, vol. 3, p. 51)

4-1-5- Belief in Monotheism and Negation of Polytheism

"They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers." (Mā'idah /72)

Tafsīr Nūr mentions two witnesses from the Gospel of Mark and Matthew and emphasizes that the belief of some Christians is that Christ is the same God and some also believe in the Trinity: Imam Ṣādiq (AS) said in his statement about major sins: "The greatest sin is polytheism", and then he recited the above-mentioned verse. (Qarā'atī, 2009, Vol. 2, p. 345)

4-1-6- Belief in Warding Off Harm and Obtaining Benefits from God

"Say: Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower." (Mā'idah /76)

This verse is the second proof, after the first proof, which was about the needs of Christ, that every being other than Allah does not own any benefits or harms. If he was the owner of benefits and harms, why does he need to God? (Sadeghi Tehrani, 1984, vol. 9, p. 154) In all the mentioned verses and all the verses that are about the good names of God, it is actually the fulfillment of the covenant of monotheism that all the prophets and divine rulers have expressed to their followers.

4-2- Islamic Government

"Ḥukūmat" i.e. government is rooted from "Ḥakam" in the meaning of judgment, in more general sense it means exercising political power. (The great Islamic encyclopedia) "Sīyāsat" i.e. Politics is rooted from "Sāsa", "Yasūsu" and in the word, it means managing people, correcting people's affairs and keeping the limits of everything (Ibn Mukarram Mesri, nd, vol. 6, pp. 108-109) Imam Khomeini (RA), as a prominent politician, says: "Politics is to guide the society and consider all the interests of the society and all aspects of the human being and the society and guide them towards what is best for them" (Khomeini, 2010, Vol. 1, p. 432.) Looking at the verses of surah Mā'idah, the word "Ḥukm" i.e. command is seen in several verses, which shows the governmental and political verses of the surah. The formation of the government, the relationship of people with each other in a government, the relationship of the Islamic government with other governments, the obstacles to the growth of the government, etc. are among the other topics of this surah. (Jawādī Āmulī, 2014, vol. 21, p. 488) According to Ayatollah Jawādī Āmulī, the relation of individuals in the Islamic government is one of the topics of this surah (ibid).

4-2-1- Cooperation in Goodness and Piety and Not Helping in Sin and Enmity, the Important Recommendations in Islamic Government

One of the most important relationships in a society should be cooperation in good deeds and piety, and cooperation in sin and enmity should be avoided. God even says that if a group did enmity with you, do not be enmity with them lead you to do injustice to them: "And let not your hatred of a folk who (once) stopped you're going to the inviolable place of worship seduce you to transgress; but help ye one

another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment." (Mā'idah/2)

Or it refers to family relationships and marriage that this marriage is either with a Muslim woman or a person of the Book; In any case, this relationship should be according to Islamic standards:

"This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter." (Mā'idah/5)

Imam Khamenei considers the culture of collective work as an Islamic way of life and says: One of the dimensions of progress with the Islamic concept is lifestyle, social behavior, way of living - these are mutually exclusive terms - this is an important dimension. They have considered the weakness of the culture of collective work as a disadvantage. And they say that the westerners have registered this in their own name, and this is despite the fact that Islam has mentioned it from the beginning.

They recited this part of the verse as the title of their speech document. "Cooperate in righteousness and piety" (Khamenei, 23/07/2013 website, khamenei.ir)

In Ignorance Era of Arabs, it was a law to help your brother, whether he was oppressed or oppressor. But Islam came to bring people out of ignorant helping and racist cries and the pressure of feelings and personal and family reactions and tribalism in dealing with friends and enemies and set them free. (Seyyed Qutb, 2007, vol.2, pp. 354-355)

4-2-2- Friendship with the Enemy Is an Obstacle to the Establishment of the Islamic System

Among the harms that weaken the government is the friendship of some people with the enemy. Fearing that a bad incident might happen to them, they extended a hand of friendship to the enemy: "And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory or a commandment from His presence. Then will they repent them of their secret thoughts." (Mā'idah /52) It's about a group related to foreigners and prevented the establishment of the Islamic system. (Jawādī Āmulī, 2014, vol. 21, p. 488)

4-2-3- Security Is One of the Biggest Duties of the Islamic Government

The rulings stated in surah Mā'idah are possible only with the establishment of Islamic government. Including the 33rd verse, this is about punishing those who disturb the security of the Islamic society.

He describes the punishment of the aggressors who pull guns on Muslims and loot their property by threatening to kill and even kill them, and says: "The punishment of those who fight with God and His Prophet and commits corruption on earth is that one of the four punishments will be applied to them: "first" that they will be killed, "second" that they will be hanged, "third" this that their hands and feet should be cut oppositely (right hand and left foot) "fourth" that they should be banished from the land where they live.

"The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom." (Mā'idah/33) In the hadiths of Ahl al-Bayt (AS) and the cause

revelation of the verse, it testifies more or less to the ruling of war with God like someone who attacks people's life or property by threatening with a weapon. Therefore, those people who attack people's lives, property, and wife with a knife are also subject to this ruling. Also, it is interesting to note that war and fighting with God's servants is introduced as war with God in this verse, and this proves the extraordinary emphasis of Islam on the rights of humans and their safety. (Makarem Shirazi, 1992, vol. 4, p. 360)

4-2-4- Leading People of Islamic Society to Abandon Harmful Social Practices

Other verses of surah Mā'idah refer to various matters of governance: among them is to lead the people of the Islamic society to leave taboos. It's like giving up wine when He says: "O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed." (Mā'idah /90) In this verse, some sins are named including drinking wine, gambling, idols that are set up for worship and sticks that are used for talismans and they are considered evil deeds which should be avoided. At first glance at the verse, it seems that the sin of drinking alcohol is an individual sin, but for several reasons, drinking alcohol is a social sin. First, it is mentioned in the list of social sins. Second, in the hadith of Imam Bāqir (AS), he cursed ten groups that are effective in drinking alcohol. (Huwayzī, 1415 AH, vol. 1, p. 669) Thirdly, many murders, crimes, accidents, divorces, mental illnesses, kidney diseases, etc. are caused by wine, but in the next verse, when explaining the philosophy of prohibition, the Qur'an emphasizes on two points: one is social harm, which means hatred and enmity, and the other is spiritual harm, which means neglecting prayer and remembering God (Qarā'atī, 2009, vol. 2, p. 367) It is worth noting that; immediately after the verses on the prohibition of wine, in the ninety-second verse, God has raised the issue of obeying God and His Messenger; if you do not obey the messenger, his duty is only to deliver the message. Mentioning the word Messenger indicates the ruling of the Prophet. That is, the Islamic ruler must bring this issue to the Islamic society and prevent them from falling into the abyss of destruction, and the people must also obey the leader of the society. And as a result, divine decrees should be implemented in the society.

4-3- Wilāyat

Definition of "Wilāyat"

The only principle that exists in the article "Walī" is that something is placed above another thing so that there is a relationship between them and concepts such as closeness, love and victory are among the effects of that principle. (Mustafawi, 1999, 13, p. 204)

In the book Outline of Islamic Thought, the Supreme Leader, Imam Khamenei has defined Wilāyat as follows: Qur'anic Wilāyat has two procedures: a procedure is that within the Islamic society, all elements should walk towards the same goal, direction, with one path, with one step. Walī means the ruler; that is, the person from whom all forces should be inspired. The person who manages the Islamic society, both from the intellectual and practical aspects, is called Walī. (Khamenei, 2017, p. 541-567) Qarashī Bunābī also took guardians as a place of support and protection. And he says: Taking guardians means that we consider them as our protectors and rely on them against dangers and follow them like Muslims and the current leaders of Islamic countries, but living a peaceful life with them is another matter. (Qarashī Bunābī, 1996, vol. 3, p. 87)

God appoints the Walī. "Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer)." (Mā'idah/55) The one who actually commands in the society and is appointed by the Lord of the worlds is His Messenger. Prophet means the one who should take the reins of power in the society. After the Prophet, the Qur'an says, "... those who believe, who establish worship and pay the poordue, and bow down (in prayer)." that is, He introduces the successor with specific characteristics. If anyone who believes in a school of religion becomes a Walī i.e. guardian, it is necessary to have a guardian according to the number of believers. (Khamenei, 2019, p. 579) Therefore, after the Prophet, a person who is completely like the Messenger

should take the lead of the society because a person, who is mentioned with a special feature after mentioning the Messenger, is attached to the Messenger. (Du'ās, 1425 AH, Vol. 1, p. 263) If all the internal forces of the Islamic society want to move together and in the same direction with each other, they need a central point of power that everyone can obey him. He should know all the advantages and disadvantages in order to be able to assign everyone on the war front to his own work like a powerful watchman. (Khamenei, p. 541) Because the country's system is Islamic, it is based on a legal personality, i.e. "Wilāyat". Sometimes divine guardianship is manifested in the Messenger of God (PBUH) and sometimes in his successors and Ahl al-Bayt (AS). A permanent system must be linked to a permanent order (God's Will) and become eternal until the Resurrection; not to the person of the Messenger (PBUH). The verses of Wilāyat are expressed in this surah more than in other surahs; it is not inappropriate to call this surah "Wilāyat". These verses convey the message of Wilāyat to everyone, sometimes in the language of proof, about the saints of God, and sometimes in the language of negation, in the case of Ṭāghūt: verses with the language of proof, such as: "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful." (Mā'idah/3) (Jawādī Āmulī, 2014, vol. 21, pp. 486-488)

- The day of completion of the religion has been realized with the election of the guardian of the Islamic community. "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful" (Mā'idah/3) the beginning of the verse is in the continuation of prohibiting meat. And the verse "Ikmāl" is included as a protest sentence among the contents of this verse. (Tabataba'i, 2011, vol. 5, p. 238) and the basic discussion of surah revolves around this part of the verse, and also in the Shi'a traditions, this part of the verse refers to the guardianship of Amir al-Mu'minin, with which God perfected his religion (Faiz Kashani, 1415 A.H., vol. 2 of 5, p.10)

The perfection of religion depends on the existence of two things, one is the legislative power and the other is the executive power. Since the Prophet himself was personally in charge of the executive power, the enemies of Islam thought that with the death of that Prophet, the executive power would also disappear and as a result, Islam would not exist. Hence, the Prophet (PBUH) appointed Ali (AS) as the head of the executive power, so that after him he would preserve the Shari'a and keep the religion of Islam strong like the Prophet. By doing this, all the wishes of the infidels related to the destruction or weakening of Islam were destroyed (Mughniyah, 1999, Vol. 3, p. 31).

4-3-1- The Connection and Being on the Same Front of Muslims with the Ruler of the Islamic Society

After God used the word Rasūl i.e. messenger for the Prophet in verses such as verses 15 and 19, which indicates the representation of the prophet on behalf of God and the executor of His decrees; in the following verses, He mentions several times the derivatives of the article "Ḥukm" which indicates governance in the Islamic society with expressions such as "Command of God/verse 42", and verses that prohibit the friendship with the enemies of the religion; like:

"If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers." (Mā'idah/ 44)

"And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers." (Mā'idah/45)

"Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." (Mā'idah/47)

"So judge between them by what Allah hath revealed" (Mā'idah/48)

The repetition of the same phrase is in verse 49.

"But who, for a people whose faith is assured, can give better judgment than Allah?" (Mā'idah/50)

God advises the believers not to take Jews and Christians as their parents, that is, connected and continuous and on the same front.

"O, ye who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust." (Mā'idah/51)

Verse 49 says: judge between them...if they turn away, know that God wants to punish them for some of their sins. In fact, God forbids disobeying the Messenger as an Islamic ruler, as if He considers this act as a punishment from His side.

"And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious." (Mā'idah/49) This verse means that the relationship of the Muslim Ummah with the Islamic ruler should be one of submission and obedience. In verse 92, He introduces the duty of the ruler of the society to convey the divine message and states the duty of the people to obey.

"Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the message) in the clearest manner." (Mā'idah /92) People should move in the same way as the Prophet and the ruler of the Islamic society have moved.

4-3-2- Connecting and Being on the Same Front Among Believers

One of the dimensions of Wilāyat in Islamic society is the connection and solidarity of the members of the society with each other. Imam Khamenei, in the explanation of verse 51, says: The Islamic Ummah has Wilāyat in the Qur'anic sense when it provides complete solidarity, connection, unity of the ranks and compression of various factions within itself (Khamenei, 2016, pp. 538-539). The ways that God had recommended to the believers in the first verses, such as the verse "...And cooperate in righteousness and piety, and do not cooperate in sin and aggression..." are recommendations that will help Muslims to be on the same side of the Wilāyat with each other more and more.

4-3-3- Prohibition of Any Solidarity of Believers with the Enemies of God and the Messenger

Ayatollah Khamenei, after introducing the Qur'anic Wilāyat as having two procedures, considers the second procedure to be the separation of the Islamic society from the anti-Islamic factions: "Outside the Islamic society, the Islamic Ummah must break its connection with all the anti-Islamic blocs and factions. (Ibid., p. 541) According to the mentioned verses, the word Walī in verse 51 means that the believers must be careful not to fall under the rule and domination of the People of the Book. And it is not just the meaning of an ordinary friendship that God has forbidden. The Islamic Ummah should try to regulate its relations with the non-Muslim world and other nations in such a way that it does not come under their command. It is completely forbidden for the Muslim nation to be united with them. (ibid., pp. 538-539)

The author of "Kashf al-Ghummah" in the explanation of verse 51 of surah Mā'idah from the words of Ḥaḍrat Zahra (PBUH) says: From the protest of Ḥaḍrat Zahra to this verse, it can be understood that if the seemingly Islamic system does not hand over Fadak to its people, its ruler is definitely an ignorant one (Kashf Al-Ghummah, 1426, vol. 2, p. 96) Many verses in surah Mā'idah refer to obedience

to God and the Messenger, who is the one who brings and judges according to divine laws. Verses 22, 33, 47, 48, 49, 92 ... are among the following verses.

"Shall I tell thee of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen and of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road." (Mā'idah/60)

The mentioned verse has used the word "Worshipping Ṭāghūt", and worshipping is pure obedience and submission. Allameh Mustafawi says: 'Abd means obedience and submission. (Mustafawi, 1989, vol. 8, p. 12) One of the meanings that Jārullāh Zamakhsharī cites for "Abd al-Ṭāghūt" is the meaning of worshipping someone other than God. (Zamakhsharī, 2012, vol. 1, p. 653) Before this verse, God spoke about taking the guardianship of God, His Messenger, and believers with a special feature and He forbade the people from obeying the tyrant.

Among other verses that indicate the rejection of solidarity with the enemies of religion is the following verse:

"O Ye who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers." (Mā'idah /57)

This verse says: Do not be in the same line and front with those who mocked your religion. Allameh Tabataba'i said: Although the revelation of the verses may be different, they all have the same meaning. That is, verses 55 to 57. (Tabataba'i, 2011, vol. 6, p. 37)

Conclusion

- 1- Surah Mā'idah has a main goal and purpose. Considering the atmosphere of the revelation of the surah, the revelation of the surah in the final years of the noble life of the Prophet, telling important issues for the fate of the Islamic society, the stylistic device of Barā'at Istihlāl, the names of the surah, the contexts and the axes of surah Mā'idah, the main purpose of this surah is to be loyal to the covenant of Wilāyat.
- 2- The verbal and spiritual connection of the surah was made with the done contexts. God called the Muslims to fulfill the covenant regarding all individual and especially social rules. In this invitation to the loyalty to covenant, one of them was more intense, so that it was placed in the form of a protest sentence between other sentences. And finally, God said that you will enter heaven if you adhere to the divine commitments. Among the covenant-breaking of the Israelites and Christians was their disobedience to the twelve governors that God had sent to the Jews. God enumerates examples of covenant breaking by the people of the book, which is breaking the covenant in different fields, and in fact, God asks the believers not to break the covenant in all fields. Such as having a correct belief in monotheism or not hiding the very important contents of the Bible and perhaps it can be said that one of the covenant-breaking of the Israelites was towards their divine rulers, they did not appreciate this blessing and did not obey the Islamic rulers namely their Prophets. People of the Book should also be under the rule of the Islamic ruler and the Islamic ruler should judge for them. This surah repeatedly mentions that God is the main ruler, and after God, the Prophet and after him those who give Zakāt while bowing. In Shi'a and Sunni hadiths, it means Amir al-Mu'minin Ali (AS). God reproaches the Jews when they have obeyed the tyrant. As a result, a believer must always be active on two main fronts. One is to obey the command of the Divine Guardian and the other is not to submit to the tyrant.

3- Due to the fact that the main axes of the surah are the good names of God, Islamic government and Wilāyat, therefore, God has presented more social rules in this surah. Commandments like swearing, avoiding wine and gambling... each of these diminishes or destroys social trust in society. According to the literal meaning of Wilāyat, which showed the close relation, this connection must be established in the Islamic society between the people together and between the people and the guardian of the Islamic society for the complete establishment of the Islamic government. For this reason, in verse 55 of surah Mā'idah, God has used the word "Walī" for the ruler of the Islamic society. This is a sign that Muslims and the ruler of the Islamic society must move in the same direction and at the same step, and in other words, strive and move on the same front. On the other hand, the believers in the Islamic system must be obedient to the leader of the society and at the same time, they must separate their line completely from the line of the enemy.

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