

Received: May 2023 Accepted: June 2023

DOI: <https://doi.org/10.58262/ks.v11i02.058>

The Semantics and Functions of Commands and Prohibitions in “Surah Al-Ma'idah (The Table)”

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Abstract

Surah Al-Ma'idah (The Table) is initiated with a command, as it clarifies what is permissible and what is forbidden after the command to fulfill the contracts. It includes a variety of legal and devotional rulings and clarifies the true faith, servitude, and divinity with reference to the directives of the believing nation with various other nations and denominations. It demonstrates the determination of these nations to worship Allah Almighty, to rule by what Allah Almighty has revealed of acts of worship and dealings to carry them out, and to act accordingly in a fair manner, without being influenced by personal feelings. In the current research, we also seek to explain the prohibition in this surah and analyze its structures, grammatical form and stylistic pattern in order to show the relationship between the structure in its linguistic form and grammatical relations with multiple functions in the blessed Quranic discourse and to understand the implications of the structures formed by the prohibition. This research adopted the method of prohibition as a constructive request that abounds in the legislative discourses characterized by enacting orders and prohibitions. This is what we found in this noble surah that the research deals with. The research also hypothesizes distinguishing the Quranic discourse for using this method with an obligatory authority that establishes its orders and prohibitions for special Quranic purposes, revealing its goals, analyzing its purposes, and investigating its legislative and doctrinal functions. This research consisted of two sections: the first one is related to Surah Al-Ma'idah and studying its Quranic purposes. The second one deals with the prohibition in this blessed surah in terms of studying its semantics and functions.

Keywords: Commands and prohibitions, Surah Al-Ma'idah, semantics and functions

Introduction:

Interpretation is one of the most important matters that Muslims look for, especially the students of Sharia science. It is one of the most important sciences because it clarifies the meanings of Qur'an and elaborates its verses and words. The scientific researching in the Holy Qur'an is critical to clarify its legislation and understand its purposes. Therefore, we will present this paper, which deals with the introduction to the interpretation research, an indication of how to write it, and presents the best models that can be used in. The interpretation of the Holy Qur'an is one of the most studied Islamic sciences, as most of the efforts of scholars and jurists have been directed on interpreting the meanings, concepts and verses of the Noble Qur'an, in addition to explaining their implications to detect the topics embedded in their words. The Holy Quran is the primary legislative source in Islamic law. The science of interpretation of the Noble Qur'an still exists today, where many unremitting efforts are being made in this great science. In the following section, we will mention some of the distinguished introductions to the interpretation of some of the Surahs of the Noble Qur'an. Surah Al-Ma'idah (The Table) is considered the 5th Surah in the Holy Qur'an, which is Medinan (revealed at Medina), whose verses are 120. It was mentioned by this name, because it contains the story of the disciples who asked prophet Jesus to ask Allah to send down a table for them. (Manzanares et al., 2023)

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This surah was named "Al-Ma'idah (The Table)" in the sense of naming the whole by the name of the part, where "Al-Ma'idah" was not mentioned except in two verses, namely:

This is in the context of the conversation, the request, between the disciples and Jesus Christ (PBUH), where they asked Him (PBUH) to send down a table from heaven on them, to be a festival for the first and the last of them to experience the deep feeling of Allah's satisfaction and honor them. Jesus responded to them and called on Allah to send down this table to them, so He promised him that, as He does not break His promise. However, Allah threatened them by a quick chastisement if they deviated and disbelieved after the evidence had reveal.

First: The command in Surah Al-Ma'idah (The Table): A study in the Quranic purposes

"Command" (Linguistically & Idiomatically)

Linguistically: command 'amr' means "to order someone to do something". The plural of 'amr' command' is "awamir" commands", as in the Almighty's saying (Abdulqadir, 1994; Şengül, 2022)

"And when We intend to destroy a city, we command its affluent, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction"

The Command: Idiomatically

1. Imam Al-Ghazali defined it: (A saying that necessitates obedience to the commander by doing what he commands) (Al-Ghazali, 1996).
2. Al-Amidi defined it as (the term used to request an action as a matter of superiority) (Al-Amidi, 204).
3. Al-Hilli defined it as (a request in a form of "do" or "superiority) (Al-Hilli, 1403).

A view at Surah Al-Ma'idah (The Table)

First: The reason behind naming

The reason behind naming is due to the story of the table descending from the sky to the Christians and their request from the Prophet Jesus (PBUH) that Allah sends down a table to them so that it would be a feast for them, and for the first and the last ones. The verses that recounted this story are:

It is appropriate here to mention what Ibn Arabi said about watching the table. "I watched the table at Olive Mountain many times and ate from it day and night and mentioned Allah Almighty therein, secretly and openly. Its height was about an inch below its stature. It had two underground degrees, which was a hard rock that could not be affected by hoes. People used to say: A rock was metamorphosed when its masters were metamorphosed into monkeys and pigs .(Osland & Røysamb, 2022)

What I knew was that it was originally a rock that was taken from the ground to replace the table that came down from the sky, and all around it were stones like it. There were palaces around surrounding it, where houses were carved in that hard stone, with its doors and boards cut into it, and its bends on its sides. Its service houses were made of stone, as well as of mud and wood. If one enters into one of its palaces and turns back the door and puts behind it a small rock like a coin, the entire population could not open it because it is attached tightly to the ground. If the wind blew and hurled dirt under the door, it would not be opened except pouring too much water under it. More people died of dunes under the doors. I used to be alone there a lot to study, but I was continuously sweeping around the door for fear of what happened to others. I have explained its matter in the book "Arranging the Journey" in more than this. (Ibn AlArabi, 543; Palau-Pamies et al., 2022)

The virtues of Surah Al-Maid'ah: (The Table)

There was a narration in the interpretation of Al-Kashshaf, regarding the virtues of Surah Al-Ma'idah. The Messenger of Allah (PBUH) said "Whoever recites Surah Al-Ma'idah, ten good deeds will be given to him equal to the number of every Jew and Christian, ten good deeds will be obliterated from him, and he will be raised ten degrees. (Al-Tabrasi, 548).

It was stated in Al-Ayashi's interpretation on the authority of Abi Al-Jaroud on the authority of Muhammad bin Ali (PBUH) said: "Whoever recites Surah Al-Ma'idah every Thursday, he will not mix his faith with injustice, and he will never commit polytheism". It was stated in the interpretation of Al-Qurtubi that he said: "Surah Al-Ma'idah is called in the realm of Allah as the rescuer, which rescues those who recites or memorize it from the angels of torment. (Al-Bardouni, 1985)

Third: The names of Surah Al-Maid'ah (The Table)

- 1- The Rescuer
- 2- The Scattering
- 3- The Contracts. (Alandlausi, 745)

Fourth: The revelation of Surah Al-Maid'ah (The Table)

The interpreters of Quran mentioned several narrations regarding its revelation, including:

Ibn Abbas and Ad-Dahhak said, "it is Medinan "revealed at Medina". Muqatil said "It was revealed during the day, and it is Medinan." Abu Sulayman Al-Dimashqi said "It contains Meccan verses".

"This day, I have perfected your religion for you."

It is true that the verse, "This day, I have perfected your religion for you" revealed down at Arafah on the day of Arafah. This is why it was attributed to Mecca.

Al-Hakim narrated in "The Book of Al-Mustadrak" on the authority of Jubair bin Nafir, he said "I performed Hajj, so I entered upon Aisha, and she said to me: O Jubair, do you read Al-Ma'idah? I said 'Yes, and she stated: It is the last surah that was revealed. "Whatever you find is permitted in it, take it as permissible, and whatever you find forbidden in it, take it as forbidden."

Al-Hakim said, "This is an authentic hadith on the authority of the two sheikhs, and they did not verify it." Al-Dhahabi agreed with him (Al-Qurtubi, 604).

Al-Qurtubi said: It is unanimously a Medinan surah. Everything that was revealed from the Qur'an after the emigration of the Prophet (PBUH) is Medinan, whether it was revealed in Medina or during one of the travels.

Al-Ayashi mentioned in "The Book of Maqaam":

On the authority of Zurara, on the authority of Ibn Ain, on the authority of Abi Jafar (peace be upon him), he said: Ali Ibn Abi Talib, (blessings and peace of Allah be upon him), said: "Al-Ma'idah was revealed two or three months before the death of the Prophet (blessings and peace of Allah be upon him and his family).

In another narration on the authority of Zurara, on the authority of Abu Ja'far, there is a similar one.

Al-Sanaani mentioned that 'on the authority of Abd al-Razzaq, on the authority of Umar bin Habib, on the authority of Ibn Abi Najih, on the authority of Ikrimah, on the authority of Umar bin Al-Khattab, he said, "Surah Al-Ma'idah was revealed on the day of Arafah, on Friday." On the authority of Abd al-Razzaq, on the authority of Ibn Uyaynah, on the authority of Laith, on the authority of Shahr Ibn

Hawshab, he said: "Surah Al-Ma'idah was revealed to the Messenger of Allah, (blessings and peace of Allah be upon him), while he was standing in Arafah on his camel, so she bent to avoid breaking her arm." (Mohammed, 1989).

Abrogating and abrogated

Al-Ayyashi said that Surah Al-Ma'idah was the last thing that was revealed from the Qur'an, so there is no abrogation in it:

On the authority of Issa bin Abdullah, on the authority of his father, on the authority of his grandfather, Ali (peace be upon him) said: The Qur'an used to abrogate one another, but it was taken from the order of the Messenger of Allah (PBUH). It was one of the last things that Surah Al-Ma'idah was revealed, so it abrogated what came before, and nothing abrogated it" (Al-Qumi (160), Al-Thalabi (5), and Al-Baydhawi, (288).)

Al-Sana'ani mentions that there is an abrogated verse in it, so he said:

Abd al-Razzaq said on the authority of Al-Thawri, on the authority of Bayan, on the authority of Al-Sha'bi, he said that nothing was abrogated from Surah al-Ma'idah other than this verse: (Al-Alusi, 48)

"O you who believe! Violate not the sanctity of the Symbols of Allâh "

The number of Surah Al-Ma'idah verses

The interpreters of Quran unanimously agree that Surah Al-Maidah (The Table) is one hundred and twenty verses. Al-Tabarsi mentioned that it is (one hundred and twenty Kofi verses, twenty-three Basri) and (twenty-two according to others) (Al-Tabrasi, 467).

It is (eleven thousand nine hundred and thirty-three letters, two thousand eight hundred and four words. (Al-Thalabi, 5)

The relationship between Surah Al-Ma'idah (The Table) and Al-Nisa (The Women):

The Holy Qur'an is an integrated whole and interprets one another, where Allah Almighty sent it down as a book of guidance for mankind. Therefore, we find that the surahs and verses of the Qur'an have interconnected goals and see it complement each other. This is what is called (relational theory) in the Holy Quran. From identifying the general objective of each surah and comparing these objectives, a general Quranic theory emerges. This approach offers a broader period on the Qur'an than the thematic approach. (Kassar, 2000)

From studying the two adjacent surahs, we discover the following:

Surah Al-Nisa' includes many explicit and implicit contracts. The explicit marriage contracts are the dowry contract, the alliance contract, the treaty contract, and security. Implicit contracts: the contract of will and deposit, agency, loan, lease, and other things that are included in the generality of the Almighty's saying

"Verily! Allâh commands that you should render back the trusts to those to whom they are due". (An-Nisa, 58)

It is appropriate to follow an opening surah with a command to fulfill the contracts, as if it was said: O people, fulfill the contracts that have been mentioned in the surah that has been completed, even if there are contracts in this surah as well. He also directed An-Nisa (The Women) to precede Al-Ma'idah (The Table) by saying that the first of these is "O people" (An-Nisa: 1). The discourses like that is more like a Meccan revelation, and the first of these is "O you who have believed" (Al-Ma'idah: 1) . There is also discourses like a Meccan discourse, where introducing the general and Meccan-like is more appropriate.

Indeed, these two Surahs, in conjunction and union, are analogous to Al-Baqarah and Al-Imran. Al-Baqarah and Al-Imran unite in establishing the origins of Oneness, Prophethood, and so on, whereas An-Nisa (The Women) and Al-Mai'da (The Table) unite in the ruling branches.

Al-Ma'idah (The Table) has been concluded with the attribute of power, just as “An-Nisa” were inaugurated with that, whereas “An-Nisa” have been inaugurated with the beginning of creation, and Al-Mai'dah has been concluded with the end of resurrection and recompense. It is as if they were one surah that contained the rulings from the beginning to the end. This surah is also related to Al-Fatihah, Al-Baqara and Al Imran), as it seems clear to the contemplator.

A- Syntax and Meaning

(مَاذَا What) is a subject and (أَجَلَّ permissible for them) is its predicate. This indicates “What is permissible for them from foods? It is as if when forbidden foods were recited to them, they asked what was permissible for them from them.

He did not say, “What is lawful for us,” an account of what they said. If (they ask you) * with the hidden word. This is as you say: (Say: “The good things are lawful to you.”). It is everything that is not forbidden in the Book and the Sunnah.

“beasts and birds of prey which you have trained” is attraction or conjunction to (الطيبات the good things), that is: the hunting of those whom you have trained, so he omitted the genitive, or he made (مَاذَا what) a conditional and its predicate is “مِمَّا أَمْسَكْنَ عَلَيْكُمْ فَكُلُوا” “so eat of what they caught for you”. Beasts of prey are the hounds

According to the imams of guidance (peace be upon them), Imam Al-Sadiq (peace be upon him) said "We only eat what is slaughtered except for the trained dogs, and everything of the beasts catches the prey on itself except for the trained dogs, for they catch on their owner"

He said “If you send the dog to be trained, mention Allah’s name over it, for it is its slaughter”

(مَكْلَبِينَ) “those beasts and birds of prey which you have trained as hounds” is an adverb for (عَلَّمْتُمْ you have trained)

“Muklab” The person who trains dogs to hunt for their owner. (تَعْلَمُونَهُنَّ You train them) is an adverb to (مِمَّا عَلَّمَكُمُ اللَّهُ as directed to you by Allâh) for the mastery of training dogs, because it is an inspiration from Allah and acquired by the mind. It was said, “As Allah taught you, you should train from the followers of the game by sending its owner and snarling it with his rebuke and holding the game for him. It must not be eaten from. You should mention the name of Allah over it when sending, or if you catch his slaughter (and fear Allah) do not approach what he forbade you from. (Al-Tabraisi, 744)

Conditions for Hunting with Raptors from Dogs and Birds

On the authority of Uday bin Hatim, he said: O Messenger of Allah, I send my dog, and I say in the name of Allah when I send it. He said: “If you send your dog and say in the name of Allah, then take it, and if it is killed, then eat. I said: Sometimes I send my dog and find another dog with, so, I do not know which one he of them caught the prey. Messenger of Allah said, "Do not eat, for you mentioned the name of Allah for your dog, not for anyone else”.

On the authority of Uday bin Hatim also, he said: I said, O Messenger of Allah, I hunt games game by Mir'ad “featherless arrow”. “So he said “What you kill by its sharp edge then eat it, and what you kill by its broad side then, it was killed by something blunt” (Al-Bukhari, 1929)

Al-Qurtubi (may Allah have mercy on him) said “The scholars of Islam” unanimously agreed that the dog:

- 1- should not be black.
- 2- should be trained by a Muslim, so it should answer and obey if it is called on, and it obey after it has won the game when it is rebuked.
- 3- It does not eat from the game that it hunts.
- 4- Affected by a wound or bleeding.
- 5- A Muslim hunted by it.
- 6- Mentioning Allah’ Name when sending it that its game is valid and eaten without disagreement. If one of these conditions is violated, the dispute occurs.

If the one that is hunted is other than a dog such as a leopard, hawk, falcon, and the like of them from birds, then the majority of jurists is that what is hunted by training is a beast of prey (Al-Qurubi, 727). Ibn Al-Jawzi (may Allah have mercy on him) said “mentioning in the name of Allah when sending the hound, it relates to make the caught prey permissible to eat as Ibn Abbas and Al-Suddi said.

Al-Qurtubi also said “As for if the raptor rushed by its own, without being sent or tempted, then it is not permissible to take it, and it is not permissible to eat it according to the majority, like Imam Malik, Al-Shafi’i, Abu Thawr, and the people of opinion. The reason is due to the fact that he hunted it for itself without sending, and he caught it. So, there is no favor for the person in, because the saying is truly specified “If you send your trained dog. (Al-Qurtubi, 2054)”

Thus, we find that the commands in the Qur’anic texts may be general; but separated by the Sunnah of the Prophet, or absolute and restricted by the Sunnah. Sunna made a legislative element of Sharia.

The second topic: The prohibition in Surah Al-Ma’idah (The Table)

The first requirement

Prohibition (Linguistically and idiomatically)

Linguistically: Prohibition means prevention. It was said in Lisan Al-Arab “The Arabic Dictionary” that “prohibition” is contrary to “command” as in “he forbids“. (Zidan 292)

Idiomatically: “Prohibition” is a word that requires stopping an act as a kind of superiority. It is the stop of doing something, where Ibn Al-Hajib’s condition here is on the aspect of superiority, as he stipulated it in the matter.

Al-Qarafi said: They did not mention the previous debate in the matter regarding the requirement of elevation or superiority, but they required to settle between the two chapters. (Al-Zarkashi, 1989)

The Reason for The Revelation of Surah Al-Ma’idah (The Table) and Its Name

Ibn Abbas said it is Medinan, and Muqatil said: “It was revealed during the day, and it is all Medinan. Abu Sulayman Al-Dimashqi said “It includes Meccan verses as “This day I have completed your religion for you}. It was revealed in ‘Arafah on the day of ‘Arafah, so that is why it was attributed to Makkah.”

Al-Hakim narrated in “The Book of Al-Mustadrak” on the authority of Jubair bin Nafir, he said: “I performed Hajj and entered upon Aisha (may Allah be pleased with her), and she said: “O Jubair, do you read Al-Ma’idah?. I said: Yes, she said: It is the last surah that was revealed. So, what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited”. (Al-Qurtubi, 30/6)

Al-Qurtubi said “It is unanimously Medinan, and everything that was revealed from the Qur’an after the emigration of the Prophet (PBUH) is Medinan” whether it was revealed in Medina or in one of the travels.

As for its name, it was called Surah Al-Ma'idah, due to the story of the table descending from the sky to the Christians and their request from the Prophet of Jesus (PBUH) that the Lord of glory and majesty send down a table for them to eat from and their faith to be stronger. It is the fifth surah in the order of the Qur'an, which was revealed after Surah Al-Fath. (Al-Qurtubi, 306).

The merits and names of Surah Al-Ma'idah (The Table):

It was mentioned in the interpretation of Al-Kashshaf a narration on the merits of Surah Al-Ma'idah (The Table):

The Messenger of Allah (PBUH): "Whoever recites Surah Al-Ma'idah, he will be given ten good deeds equal to the number of every Jew and Christian who breathes in the worldly life, and ten bad deeds will be erased from him, and he will be raised ten degrees" (Al-Tabrasi, 1418).

On the authority of Abi Al-Jaroud on the authority of Muhammad bin Ali (peace be upon him) who said: "Whoever recites Surah Al-Ma'idah every Thursday, he will not mix his faith with injustice, and he will never commit polytheism."

In the interpretation of Al-Qurtubi, it was narrated that the Messenger of Allah (PBUH) said "Surah Al-Ma'idah is called in the realm of Allah the rescuer which rescues the one who recites or memorizes it from the angels of torment" (Al-Barduni, 1985).

As for the names of Surah Al-Ma'idah, they are:

- 1- The Rescuer
- 2- The Scattering
- 3- The Contracts (Abdulmawjood, 1422)

The Number of Surah Al-Ma'idah Verses

The interpreters of Quran unanimously agree that Surah Al-Ma'idah has one hundred and twenty verses. Al-Tabarsi mentioned that it is (one hundred and twenty Kofi verses, twenty-three Basri) (and twenty-two according to others).

It is (eleven thousand nine hundred and thirty-three letters, two thousand eight hundred and four words).

The Second Requirement: the Connotations of Prohibition and its Quranic Functions

The forms of prohibition appear in certain denotations: forms of prohibition appears in various connotations according to the contexts of the Qur'anic discourse, and its functions vary according to the purposes of legislation and Qur'anic guidance.

The form of prohibition "And come not near to unlawful sex."

The form of dislike as "Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)".

The form of good manner as in "And do not forget liberality between yourselves".

Fourth: The form of contempt for what is forbidden, as in

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them".

Fifth: The form of warning as in and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]

The Guidance Lies in Several Parts

1. It should be directive to those who object to it, as in his saying, "Do not pray in the hair of that whose flesh is not eaten." The evidence for forbidding it is not what is taken from that whose flesh is not eaten.
2. It should be based on a related condition, such as, "Do not sell without measure," indicating the measure as a condition.
3. It should not lead to corruption, as the Messenger of Allah (PBUH) said, "Leave the days of your recitation,". This means that you who are obligated do not pray, because the prayer in this case is not valid.
4. Lack of reward, as in his saying, "The prayer of the one who is adjacent to the mosque is not valid except performing it in the mosque." This guidance governs the validity of the prayer, or he prayed in other than that, guiding the lack of reward, not the dislike of interest .

"Ninth: following the command as a result of fear, as in " "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure"

Tenth: supplication, as in "Our Lord! Punish us not if we forget or fall into error".

Eleventh: The form of appeal as you say "do not do this"

Twelfth: Threatening, as you say "Do not comply with my command"

The thirteenth: Permissibility, and that is in the prohibition after the affirmation, as it is a permissibility to quit.

Fourteenth: The predicate and its morphological form as in

"But you will never be able to pass them, except with authority (from Allâh)"

He made it a statement of predicate that is not a prohibition, indicating their incapacity, and had it not been for the Nun (ن) in تتفنون to pass', it would have been a prohibition. They have the ability to understand it as a prohibition, and its opposite is His saying "لا ريب فيه" whereof there is no doubt" means that never doubt in it as in and die not except in a state of Islâm [as Muslims (with complete submission to Allâh) He did not forbid them to die at any time, because that is not for them.

"The adulterer-fornicator marries not but an adulteress-fornicatress or a Mushrikah". The sentence construction is declarative, but the meaning is a command as if "do not copulate"

Allah Almighty mentioned what He permitted them of camel meat, cows, and sheep after slaughtering, and what He prohibited them of dead meat, blood, and "pork. He said, "Beasts of cattle have been made lawful to you" "Beast" is every living thing. He said "except that which will be announced to you (herein). This means that all animals are permissible to eat except for what is stated in this Surah which mentioned the "forbidden meat" namely, dead animals, blood, pork, and other things. (Al-Tabari, 488)

Then he said "game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage)} meaning that these foods of meat are permissible to you to hunt in the event that you are not in Ihram. Thus, if you are in Ihram for Hajj or Umrah, then it is forbidden to hunt them". (Al-Bayan)

He said "Verily, Allâh commands that which He wills" that is, He legislates whatever He wills of permissiveness and prohibition, according to what His great wisdom requires, and there is no objection to Him, because He is the Owner of things and the Creator, disposing of them as He wills.

“He cannot be questioned as to what He does, while they will be questioned”. (Surah Al-Anbya, 23)

In the second verse, the Almighty forbade the permissibility of symbols of Allah and the violation of their rulings, when He said “Violate not the sanctity of the Symbols of Allāh” The symbols are a sign of obedience.

Therefore, Allah forbade the believers from violating the rulings of these symbols, such as using perfume, wearing sewn clothes, hunting, and being contacted to women, as this violates the duties of Ihram.

Then He said “ولا الشهر الحرام” nor of the Sacred Month} that is, do not allow killing in this month. “ولا الهدي” nor of the animals brought for sacrifice” that is, do not permit the blessings by which one draws near to Allah to be slaughtered during Ihram.

{ ولا القلائد nor the garlanded people or animals } that is, do not wear gifts with necklaces, and that is because the people at the days of ignorance used to imitate your gifts when they left Makkah, so they believed in that. These necklaces are given as gifts to the House of Allah, so do not attack them, and do not attack those who go to the Sacred Mosque, who seek favor and pleasure from Almighty by attacking them or by fighting them. He rebuked the believers from attacking others because of an previous hatred, because they were prevented from the Sacred Mosque by the polytheists in the year of Hudaibiyah. He said “and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Harām (at Makkah) lead you to transgression (and hostility on your part)”. The hatred of some people means “dislike”

Allah then concluded the verse by commanding the believers to cooperate in the command of Allah Almighty and act according to it, and not to cooperate in sin and wrongdoing, that is, in crimes whose perpetrator is sinful for transgressing Allah’s limits by attacking people while they seek bounty from their Lord.

He threatened those who violated His command with a warning, so He severely punishes. (Al-Qurtubi, 46/6/)

In the third verse, He began to mention the taboos that he referred to in the first verse by saying: “except that which will be announced to you (herein)”.

So, Allah forbade Al-Maitah (the dead animals, cattle, beast not slaughtered, which is the animal that died without slaughtering. This prohibition accompanies what is in the minds, because blood is a gentle substance. If the animal died, the blood was retained in its veins, rotted and spoiled, and great harm was obtained from eating it. Allah prohibited drinking blood.” Al-Zamakhshari said, “They used to fill the intestines with blood, roast them, and feed them to the guest. Pork is forbidden because it contains reprehensible characteristics. The scholars of Sharia said, Food reflects the attributes of food upon the one who eats. Undoubtedly, the fed person acquires morals and characteristics similar to the type of food he used to eat. It is forbidden for a person to eat pork so that he does not have the reprehensible characteristics of a pig.

Allah also prohibits eating an animal that was sacrificed without mentioning Allah's Name at the time of slaughtering, was offered up as a sacrifice to someone other than Allah, or was offered up as a sacrifice to an idol i.e. mentioning the name of Al-Lat and Al-Izza instead. He also forbade the strangled animal, that is strangled until it dies. Allah also prohibits eating the dead animal that was killed by hitting, whether it was struck with a stone, wood, or otherwise. He also forbade eating the flesh of an animal that had a headlong fall, which is the one that fell from a height, and he forbade eating the animals who had the goring of horns, and has been (partly) eaten by a wild animal.

Then He mentioned the prohibited meat that were slaughtered on An-Nusub (stone-altars). An-Nusub are stones that they used to erect around the Kaaba, where they slaughtered idols on their festivals. It was also forbidden to use arrows seeking luck or decision, which are the cups that they used to beat in order to try to find out what was divided and estimated in the matter, whether good or evil.

So Allah forbade all of that by saying: "disobedience of Allâh and sin" indicating that these actions are disobedience and misguidance, and their permissibility is blasphemy.

His saying, the Most High, in the fifth verse: "i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends"

Allah Almighty permitted enjoying the women in terms of immunization, which is marriage, not fornication, so he said "desiring chastity, not committing illegal sexual intercourse" that is, chaste in marriage, not adulterers, nor taking boyfriends or girlfriends. 'Akhdan' boyfriends or girlfriends' the plural of 'khdn' boyfriend or girlfriend' by placing Kasra diacritics on the letter 'kha' خ and sukoon on 'dal' د. What is meant by it in the verse is the prostitute who befriends a man in order to secretly commit fornication with her.

'Khdn' friend' encompasses both the male and the female. At the days of ignorance, the man used to take a girlfriend and commit adultery with her, and the woman took a boyfriend and commit adultery with her, so Islam forbade that. .

His saying {وَلَا تَوَلَّوْا} turn not back (in fight) was as a warning because their turning back is the biggest loss for them, so he warned them not to fall into this matter, but they violated and Allah punished them by wandering in the desert for forty years.

In the words of the Most High "and follow not their vain desires" it indicates guidance to quit doing so. "لَا تَتَّبِعُوا" Take not" was mentioned in order to threaten, so that the believers would not be drawn into following those astray.

His words "Exceed not the limits in your religion" and ("وَلَا تَتَّبِعُوا" do not follow)" was mentioned to warn against following the people of passion. Just as he warned them against excessive glorification of the prophets, so he warned them not to follow their vain desires and not to imitate their ancestors, who whenever a prophet came to them with something that their souls did not like, they argued that they found their fathers in a way and that they adhere to this way. They do not believe in the message of Muhammad (PBUH) or in other prophets, even if they knew their descriptions in their books.

Allah told us that those who adhered to what their forefathers were upon in terms of what they altered and distorted, did not believe in Allah Almighty. They are cursed and know the Sunnah because that is found in the Torah and Psalms. Allah has cursed those who disbelieved David and Jesus son of Mary. Allah Almighty has also cursed their scholars because they did not forbid evil. Therefore, they were partners, so they deserved to be tormented along with them.

His saying "لَا تُحَرِّمُوا" Make not unlawful}" here is a real prohibition that was mentioned to show dislike, and his saying "وَلَا تُعْتَدُوا" and transgress not}" was as guidance considering the context that "Verily, Allâh does not like transgressors"

So his saying "{ لَا تَقْتُلُوا Kill not }" is a real prohibition of hunting while you are in a state of Ihram heading to do the rituals of Hajj or Umrah due to the worldly and hereafter interest in that, and also because the Muharram is not appropriate for him to terrorize and kill hunting while he is in a land that Allah Almighty has made a safe sanctuary.

Allah required expiation for whoever intentionally kills a game. The expiation is a decision issued by two arbitrators of just believers, who look at the game, and decide on the offender from the cattle, similar to what he killed. As gifts are brought to the Kaaba and slaughtered there, whoever kills a deer, a sheep or a goat, the punishment is to bring an edible animal as an offering to the Ka'bah. (i.e. sheep, goat, cow) equivalent to the one he killed. Thus, if hunting does not have a similar value or blessings, then its value should be sent to Makkah, or doing fast for every Mudd of foodstuff of its hunting value. A Mudd is equivalent to two pounds for the people of Iraq, and one and a third of a pound for the people of Hijaz. The wisdom of legislating this penalty is for the transgressor in ihram to experience the reward for his bad deed.

So, his saying “{ لَا تَسْأَلُوا } Ask not{” was as guidance in consideration of the context “(they will be made plain to you).”

Conclusion

We can summarize the results of the previous research as follows:

- 1- Surah Al-Ma'idah is characterized by legislative characteristics, which made the constructional command style prominent that deserved to be discussed independently. Perhaps, the opening of Surah Al-Ma'idah with this command justified this demand or perception.
- 2- There are many forms of command between basic linguistic formulas that have a direct indication of command, and other formulas that require commands with multiple Qur'anic connotations.
- 3- The command has multiple functions, ranging from the obligation to prove what is enjoined in an obligatory manner, and between Sunna “mandub”, permissibility, guidance, and direction.
- 4- The command is one of the important legislative usage formulas, which requires obligation and following those commands. The relationship between Islamic law with its doctrinal system and the laws is established, which strengthens the custom of belief and the ability to believe in Allah Almighty.
- 5- The Qur'anic discourse is distinguished in its prohibitions in terms of its force of obligation and effectiveness in relation to the sacred thing with the recipient of the believers and others.
- 6- It is compatible with other methods and is harmonious to achieve its several and varied ethical legislative purposes.
- 7- Despite the perfection of the Holy Book of Allah and the completeness of its legislative system, the Sunnah is indispensable in standing on legislative purposes in the methods of the other. The Sunnah restricts the absolute and the specification of the general.

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