

THE CONCEPT OF LEGAL VERSES AND THEIR PLACE IN THE QUR'AN

Sadirova Mubina Shavkatjon qizi

*3rd-Year Student, Department of Islamic Studies, Faculty of Islamic Studies,
International Islamic Academy of Uzbekistan
Scientific Supervisor*

Muhabbat Agzamova

*Head of the Department of "Islamic Studies and Islamic Civilization Studies ICESCO,"
International Islamic Academy of Uzbekistan*

Abstract: This thesis is devoted to a comprehensive analysis of the theoretical foundations of ahkam (legal) verses in the Qur'an, their essence and content, as well as their role and functional significance within the system of Islamic law. The study elucidates the definition, classification, and main characteristics of legal verses and provides a scholarly examination of their normative role in regulating acts of worship, civil transactions, criminal law, and financial-legal relations. The thesis also identifies the differences between verses that establish rulings directly and those that imply rulings indirectly, substantiating their role in the process of fiqh-based ijtiḥād.

Keywords: Ahkam verses, Sharia rulings, tafsir, fiqh-based derivation (istinbat), legal norms, worship (ibadat).

The Holy Qur'an is the primary source of Islam, encompassing not only doctrinal and ethical principles but also legal norms regulating all aspects of human life. Among these norms, the legal verses (Ayat al-Ahkam) occupy a distinctive position as an essential source in shaping the legal system of Muslim society. Through these verses, explicit regulations concerning acts of worship, social transactions, criminal matters, family relations, and economic activities were established, thereby forming the theoretical and practical foundations of Islamic jurisprudence (fiqh).

In the history of Islamic legal scholarship, the study of legal verses emerged as an independent academic discipline. Distinguished mufasssirs and jurists, including Abu Bakr al-Jassas and Jalal al-Din al-Suyuti, developed methodologies for deriving, systematizing, and applying legal rulings through the analysis of these verses. Consequently, specialized scholarly works such as Ahkam al-Qur'an were produced, playing a significant role in the development of fiqh scholarship.

The study of legal verses in the Qur'an begins with an understanding of their definition and principal characteristics. Legal verses are Qur'anic verses from which rulings concerning specific actions or conduct are derived, determining what ought to be performed or avoided. These verses contain regulations governing worship, ethics, criminal matters, legal procedures, and social relations. According to their content, Qur'anic verses are generally classified into three categories: doctrinal ('aqidah) verses, ethical verses, and legal-normative verses, the latter being referred to in the sciences of tafsir and fiqh as Ayat al-Ahkam.

Legal verses constitute the primary source of Islamic law (shari'ah) and occupy a central place in the formation and development of Islamic legal thought. The Ayat al-Ahkam encompass numerous important issues, including worship, transactions, criminal law, marriage and divorce, inheritance, war and peace, as well as financial agreements. According to scholarly estimations, the Holy Qur'an contains approximately 500 to 700 legal verses, constituting nearly 11 percent of the Qur'an's total content. Nevertheless, specialists have expressed differing opinions regarding their precise number.

According to L.R. Syukiyainen, the Qur'an contains between 200 and 500 verses concerning rules of conduct that Muslims are obliged to observe in their mutual relations . Furthermore, the authors of the textbook History of State and Law of Foreign Countries, published in Moscow in 1996, asserted that "the number of Qur'anic verses related to the behavioral rules of Muslims is approximately 500, of which no more than 80 possess a purely legal character. " There is no single consensus among researchers regarding the exact number of legal (hukm) verses in the Qur'an. According to the views of Eastern Islamic scholars, the number of such verses has been assessed differently. Ahmad Amin identifies them as 50, while Siraj Ali Hindi considers them to be 200. Abdulwahhab Khallaf and Khayruddin Karaman, excluding verses related to acts of worship, state that there are 228 legal verses. Muhammad Yusuf Musa and Abdulhakim Shar'iy Juzjani, on the other hand, determine their number to be 333.

Scholars such as Muqatil ibn Sulayman, al-Mawardi, al-Ghazali, al-Zarkashi, and Ibn Rushd assert that there are 500 legal verses in the Qur'an. Ibn Arabi presents an even broader interpretation, suggesting that there are 843 legal verses distributed across 105 surahs.

Among Uzbek scholars, diverse approaches to this issue can also be observed. Academician A.X. Saidov notes that there are approximately 250 verses of legal content in the Qur'an . In A.Sh. Juzjani's work "Islamic Jurisprudence: The Hanafi School and the Jurists of Central Asia," the number of legal verses is indicated as 333 . According to this classification, out of the 333 verses, 140 pertain to acts of worship, 70 to family and marital relations, 70 to property relations, 30 to criminal law and punishment, 20 to judicial procedures, and 3 to issues of state governance and administration. Some researchers also point out that there are 25 verses in the Qur'an regulating international relations .

The Qur'anic verses of legal significance address a wide range of matters, including acts of worship (such as prayer, fasting, pilgrimage, and almsgiving), purification (ghusl, ablution, and tayammum), socio-economic relations (charity, donations, taxation), family and marital issues (marriage, divorce, breastfeeding, inheritance, and wills), criminal law and punishment, judicial processes, testimony, the establishment of justice, retaliation (qisas), as well as issues of war and peace.

In terms of content, legal verses can be divided into two main categories:

1. Verses that directly convey a legal ruling – these explicitly and clearly express a Sharia ruling. For example, in verse 2 of Surah An-Nur, the prescribed punishment for adultery is stated as follows: "The woman and the man guilty of adultery flog each of them with a hundred lashes. " (Qur'an 24:2)

This verse explicitly prescribes a fixed punishment within the sphere of criminal law. Through this, the Qur'an aims to safeguard moral integrity in society, to regard adultery as a serious offense, and to discourage the spread of immorality within the community. Jurists, particularly Abu Bakr al-Jassas, in interpreting this verse, emphasized that one of the fundamental objectives of Sharia is the purification of society from moral corruption.

2. Verses from which rulings are derived indirectly – These are verses that do not explicitly state a legal ruling but allow for the derivation (istinbat) of rulings through interpretive methodologies such as exegesis (tafsir), analogical reasoning (qiyas), juristic preference (istihsan), and consideration of public interest (istislah). As an example, verse 2 of Surah al-Talaq may be cited: "Then, when they have reached their term, retain them in kindness or part with them in kindness. "

This verse outlines ethical and legal principles governing divorce, particularly emphasizing moderation, respect, and responsibility in social conduct. Exegetes have derived

from this verse legal principles such as justice, humanity, accountability, and adherence to proper legal conditions in social relations.

Muhammad Ali al-Sabuni, in his work *Rawa'i al-Bayan*, explains this verse by asserting that issues of divorce in Islamic law should not be governed merely by emotions, but must be regulated by principles of justice and legal propriety. According to him, this verse constitutes one of the most important standards of Islamic family law, stating that: "The decision to issue or withhold divorce must be exercised strictly in accordance with Sharia, with propriety, and in a manner that preserves the dignity of the family."

Both categories play a crucial methodological role in the interpretation of legal verses (ayat al-aḥkam). While the explicit verses provide foundational legal rules, the implicit ones are elaborated through interpretive reasoning (ijtihād) and juristic analogy.

In tafsir and fiqh literature, legal verses are further classified based on the context of revelation, thematic content, and their role within the framework of Sharia. Scholars of exegesis and jurisprudence have considered semantic, stylistic, and purposive aspects of the verses in establishing these categories. Imam al-Suyuti, in his *Al-Itqan fī Uḥūl al-Qurʾān*, underscores that the classification of Qurʾānic verses by content is essential as a methodological basis for deriving legal rulings in both tafsir and fiqh. Scholars have categorized verses related to acts of worship (ʿibadat), transactions (muʿamalat), criminal law (jinayat), and financial and inheritance matters, thereby facilitating the practical application of Sharia rulings. Abu Bakr al-Jassas also interpreted verses within clear legal categories, as prominently reflected in his work *Aḥkam al-Qurʾān*. This classification serves not only as a means of organizing the subject matter but also as an essential methodological tool in the derivation of legal rulings.

1. Verses Related to Acts of Worship (Ibadat)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, so that you may attain piety."

This verse legally establishes the obligatory nature of fasting as one of the fundamental acts of worship in Islam. From an exegetical perspective, the verb *kutiba* (has been prescribed) conveys the binding and mandatory character (*farḍ*) of fasting in a definitive manner. In his commentary, al-Sabuni emphasizes that fasting is not only a means of spiritual purification but also a practice that reinforces social equality, compassion, and the cultivation of piety within society.

2. Verses Related to Transactions (Muʿamalat)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

"O you who believe! When you contract a debt for a fixed term, write it down."

This verse constitutes one of the foundational principles of financial law, emphasizing the necessity of legal documentation. Principles such as contracts, testimony, and written agreements are articulated in a manner that aligns closely with modern legal standards. In the science of tafsir, this verse is regarded as a key criterion for ensuring legal security and social justice.

3. Verses Related to Criminal Law (Jinayat)

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ

"As for the male thief and the female thief, cut off their hands as a recompense for what they have committed a deterrent punishment from Allah."

This verse provides a clear directive regarding ḥadd punishment within the framework of criminal law. Jurisprudential sources elaborate that the implementation of this ruling is contingent upon specific conditions, including the value of the stolen property, the presence of witnesses, the legal status of the property, and criminal intent. In his interpretation, al-Jassas underscores that the primary objective of such prescribed punishments is the protection of society from serious crimes.

4. Verses Related to Finance and Inheritance

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ

“For men is a share of what parents and close relatives leave behind.”

This verse serves as a foundational basis for inheritance law in Islam. The distribution of inheritance is strictly regulated through Qur’anic injunctions, making Islamic law a uniquely structured legal system in this regard. According to exegetes, this verse establishes a just distribution between men and women, thereby laying the groundwork for economic balance and social stability.

The findings of this study confirm that the legal (aḥkam) verses of the Qur’an constitute a fundamental normative basis for the formation and development of the Islamic legal system. The analysis has elucidated the conceptual nature of legal verses, their classificatory approaches, and their functional role in regulating acts of worship, transactions, criminal law, financial matters, and state-legal relations on a scientific basis.

Furthermore, it has been established that there is no unanimous position in the academic literature regarding the exact number of legal (ḥukm) verses. This divergence can be explained by differences in their semantic scope, methodological approaches, and classification criteria. The views advanced by various scholars and researchers demonstrate that the scope of ayat al-aḥkam is broad and multi-layered in nature. The findings of the study indicate that verses expressing direct legal rulings constitute the immediate foundation of the normative-legal system. In contrast, verses that provide the basis for indirect derivation of rulings contribute to the development of legal norms through juristic reasoning (ijtihād), analogical deduction (qiyas), juristic preference (istiḥsan), and other methodological tools. This, in turn, ensures the internal dynamism, flexibility, and adaptability of Islamic law, enabling it to respond effectively to contemporary socio-legal needs.

In conclusion, ayat al-aḥkam form the theoretical and methodological foundation of Islamic legal thought. Their in-depth study holds significant scholarly importance not only for the advancement of fiqh as a discipline but also for conducting comparative analyses with modern legal systems.

REFERENCES

1. Translation and Tafsir of the Meanings of the Holy Qur’an. Translated and interpreted by Abdulaziz Mansur. Tashkent: Tashkent Islamic University, 2012.
2. Abu Bakr al-Jassas. Aḥkām al-Qur’an. Vol. II. Beirut: Dar al-Fikr, 2008.
3. Muhammad Ali al-Sabuni. Rawā’i’ al-Bayān: Tafsīr Āyāt al-Aḥkām min al-Qur’an. Vol. I. Damascus: Maktabat al-Ghazali, 1980.
5. A.X. Saidov. Burhoniddin Marg’iloniy – A Great Jurist. Tashkent: Iqtisodiyot va Huquq, 1997.
6. A.Sh. Juzjani. Islamic Jurisprudence: The Hanafi School and Central Asian Jurists. Tashkent: TIU, 2002.

7. L.R. Syukiyaynen. Muslim Law (Structure and Main Institutions). Moscow: Institute of State and Law, USSR Academy of Sciences, 1984.
8. History of State and Law of Foreign Countries. Part 1. Moscow: Norma, 1996.