

## **I. Rules and regulations in the Qur'an**

Qur'anic rulings are the juristic issues indicated by certain Qur'anic verses. They are divided into three main categories:

**1. Rules pertaining to belief :** concerns all forms of faith and belief in Allah, held by a Muslim. This kind of rules comprises the belief in Allah, his angels, books, messengers, the doomsday, and the destiny.

**2. Rules pertaining to morality :** covers all aspects of a Muslim's behavior, attitude, and work ethic.

**3. Rules pertaining to conduct (or Practical rulings):** comprises numerous provisions concerning:

- Rules relating to worship : (over 400 verses)
- Rules relating to family affairs: (70 verses)
- Rules relating to transactions: (70 verses)
- Rules relating to judiciary and evidence: (13 verses)
- Rules relating to crime and punishment: (30 verses)
- Rules relating to constitution: (10 verses)
- Rules relating to international relation: (25 verses)
- Rules relating to economic system: (10 verses)

## **II. Presentation of the rules and regulations in the Qur'an**

The noble Qu'ran contains all rulings through different aspects :

### **1. Concise presentation of the rules**

This means that the Qu'ran left the task for the Sunnah to explain and clarify the verses presented by this way.

E.g. - Permissibility of sale and prohibition of interest (riba), "Allah has permitted trading and forbidden riba." (al-Baqarah(2): 275)

- Commandment of performing prayer (salat) and paying zakat.

"Be steadfast in prayer and practise regular charity (zakat)..." (al-Baqarah(2): 43)

### **2. Mention fundamental principles of law**

E.g. - Principle of consultation, "And consult them in affairs (of moment)." (Ali Imran (3): 159)

“Their affairs by mutual consultation...” (al-Shura (42): 38)

- Individual accountability, “No bearer of burden can bear the burden of another” (al-An’am (6): 164)
- Punishment in proportion of crime, “The recompense for injury is injury equal thereto...” (al-Shura (42): 40)
- Acquiring of property i.e. prohibition of acquiring property by unlawful means, “O ye who believe eat not up your property among yourselves in vanities, but let there be among you traffic and trade by mutual good will.” (al-Nisa’ (4): 29)
- fulfilling of an obligation, “O ye who believe fulfill all contracts (obligations).” (al-Ma’idah(5): 1) etc.

### **3. Detail explanation of the rules**

E.g. - Rules of inheritance, “Allah (thus) direct you as regard your children’s (inheritance): to the male a portion equal to that of two female: if only daughters, two or more, their share is two-thirds of inheritance; if only one, her share is a half.

For parents, a sixth share of inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brother (or sisters)

- prohibited degree of marriage, “Prohibited to you (for marriage) are your mothers, daughters, sisters; father’s sisters, mother’s sisters; brother’s daughters, sister’s daughters; foster-mothers (who gave you suck), foster-sisters; your wives’ mother; your step-daughters under your guardianship, born of your wives to whom ye have gone in-no prohibition if ye have not gone in...”(al-Nisa’ (4): 23) etc..

## **III. Indication of the Qur’ān with respect to the rules**

The Qu’ānic rulings are formulated in two different ways:

**1. Definitive indication :** Rulings are stated explicitly, the verses give only one meaning. In other words, the law-giver (Allah) has formulated them in such a way which does not need personal legal reasoning and is not open to different interpretations as they are clear and definitive.

E.g. “ Allah (thus) directs you as regard your children’s (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of inheritance; if only one her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children...” (al-Nisa’ (4): 11)

The word, one male equal to two females, two third, half and one-sixth are definitive in meaning.

**2. Probable indication:** The verses have more than one meaning and rulings requires reasoning (ijtihād) to be interpreted and exercised.

E.g. - “Divorced women shall wait concerning themselves for three quru’ ” (al-Baqarah (2): 228)

- the word “quru” literally means clean period and menstruation.
- “O ye who believe when ye prepare for prayer wash your face, and your hands (and arms) to the elbows, rub your heads (with water), and (wash) your feet to the ankle...” (al-Ma’dah (5): 6)
- Rub your head means: - some part
  - one forth
  - the whole part