



(Quranic Juristic Verses (Ayat al - Ahkam

11 \ Quranic Jurisitic Verses (Ayat al- Ahkam)

abode of the hereafter, then God has indeed prepared for the virtuous among you a great reward."

Also: (33:50): "O Prophet! Indeed We have made lawful to you your wives... and a faithful woman; if she offers herself to the Prophet, and the Prophet desires to take her in marriage; a privilege exclusively for you, not for the rest of the faithful."

D.3. Verses which specifically deal with wives of the Holy Prophet, and not with all Muslim women: "O wives of the Prophet! Whoever of you commits a gross indecency, her punishment shall be doubled; and that is easy for God. But whoever of you is obedient to God and His Prophet, and acts righteously, We shall give her a twofold reward, and We hold a noble provision in store for her. (33:30-31)"

D.4. Verses which specifically deal with believers of the time of the Holy Prophet, and not with all believers: "God was certainly pleased with the faithful, when they swore alliance to you under the tree; He knew what was in their hearts, so He sent down composure on them, and requited them with a victory near at hand. (48:18)"

D.5. Verses which specifically address "people of the Book" and not Muslims: "Say O people of the Book! Come to a world common between us and you; that we will worship no one but God, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides God. (3:64)" In this connection, also see: (3:70-71); (4:171); (5:68).

Bibliography

- 1) Al-Ardabili, Ahmad b. Muhammad Zubdat al-Bayan fi Ahkam al-Quran, Al-Maktabah al-Murtazaviyyah, Tehran, 1965.
- 2) Fadil Miqdad, Ahmad al-Suyuri, Kanz al-Irfan fi Fiqh al-Quran.
- 3) Ibn al-Arabi, Abubakr Muhammad b. Abd-Allah, Ahkam al-Quran, Dar al-Kutub al-Ilmiyyah, Bairout, 1988.
- 4) Al-Jassas, Abubakr Ahmad al-Razi, Ahkam al-Quran, Dar al-Fikr, Bairout, 2001.
- 5) Modir Shanehchi, Kazem, Ayat al-Ahkam, Samt publications, Tehran, 1999.
- 6) Shahabi, Mahmoud, Advar-e Fiqh, Sazeman Chap va Entesharat, Tehran, 1991.
- 7) Tabatabaee, Mohammad Hossain, Al-Mizan fi Tafsir al-Quran, Esmailiyan Publications, Qom, 1974.
- 8) Al-Tabrisi, Abu Ali al-Fadl b. al-Hassan, Majma al-Bayan fi Tafsir al-Quran, Naser Khosro Publication, Tehran, 2004.

C.10. (4:140): "Certainly God has sent down to you in the Book, that when you hear God's signs being disbelieved and derided, do not sit with them until they engage in some other discourse, or else you too will be like them. Surely God will gather the hypocrites and the faithless in Hell all together."

C.11. (17:26-27): "And do not squander wastefully. Surely the wasteful are brothers of satans, and Satan is ungrateful to his Lord."

Also: "O children of Adam! Put on your adornment on every occasion of prayer, and eat and drink but do not waste. Surely God does not like the wasteful. (7:31)"

C.12. (17:23-24): "Your Lord has decreed that you shall not worship anyone except Him, and He has enjoined kindness to parents. Should they reach old age at your side – one of them or both – do not say to them fie, and do not chide them, but speak to them noble words. Lower the wings of humility to them out of mercy and say: my Lord, have mercy on them, just as they reared me when I was a small child."

C.13. (24:27-28): "O believers! Do not enter houses other than your own until you have announced your arrival and greeted their occupants; that is better for you. Maybe you will take admonition. But if you do not find anyone in them, do not enter them until you are given permission, and if you are told turn back, then do turn back; that is more decent for you, and God knows best what you do."

C.14. (28:55): "And when the believers hear vain talk, they avoid it and say: Our deeds belong to us, and your deeds belong to you. Peace be to you; we do not court the ignorant."

C.15. (24:30-31): "Tell the faithful men to cast down their looks, and do guard their private parts; that is more decent for them. Surely God is well aware of what they do; and tell the faithful women to cast down their looks, and to guard their private parts."

D. From another perspective Quranic verses can be divided into some categories as follows:

D.1. Verses whose time, space, and other contextual criteria are known in contrast to those verses whose specifications are not known. We have already mentioned some verses of each category.

D.2. There are also some verses which specifically deal with the Holy Prophet, and are not common for all Muslims. For instance, verses 28 and 29 of Surah 33 assert: "O Prophet! Say to your wives: if you desire the life of the world and its glitter, come! I will provide for you and release you in a grateful manner. But if you desire God and His Prophet, and the

9 Quranic Jurisitic Verses (Ayat al-Ahkam)

C.1. (47:35): "O believers! Obey God and do not render your deeds void." According to this verse man should avoid rendering his deeds void in any way.

C.2. (49:11): "O believers! Let not any people ridicule another people: it may be that they are better than them; nor let women ridicule women: it may be that they are better than them; and do not defame one another nor insult one another by nicknames, ..."

C.3. (49:12): "O believers! Avoid much suspicion. Surely some suspicions are sins. And do not spy on or backbite one another. Will any of you love to eat the flesh of his dead brother? You would hate it."

C.4. (3:28): "The faithful should not take the faithless for allies instead of the faithful, and whoever does that, God will have nothing to do with him, except when you are wary of them out of caution, and God warns you to beware of disobeying Him."

C.5. (4:49): "Have you not regarded those who style themselves as pure? Rather it is God who purifies whomever He wishes."

C.6. (13:19-22): "Only those who possess intellect take admonition. Those who fulfill God's covenant and not break the pledge solemnly made, and those who join what God has commanded to be joined, and fear their Lord, and are afraid of an adverse reckoning. Those who are patient for the sake of their Lord's pleasure, and perform the prayers and spent out of what we have provided them secretly and openly, and repel evil conduct with good."

Also: "But as for those who break God's compact after having pledged it solemnly, and sever what God has commanded to be joined, and caused corruption in the earth – it is such on whom the curse will lie and for them will be the ills of the ultimate abode. (13:25)"

C.7. (2:168-169): "O men! Eat of what is lawful and pure in the earth, and do not follow in Satan's steps. Surely he is your manifest enemy. He only prompts you to commit evil and indecent acts, and that you attribute to God what you do not know."

C.8. (49:6): "O believers! If a profligate person should bring you some use, verify it, lest you should visit harm on some people out of ignorance and then become regretful for what you have done."

C.9. (3:103): "Hold fast, all together, to God's cord, and do not be divided [into sects]."

Also: "Do not be like those who became divided [into sects] and deferred after manifest signs had come to them, for such there will be a severe punishment. (3:105)"

This verse negates blame on some people because of some specific reasons. There are some other verses in this connection, such as:

"He (God) has chosen you and has not placed upon you any obstacle and difficulty in the religion. (22:78)"

Also: "... Those of you who witness the month of Ramadan should fast in it, and as for anyone who is sick or on a journey, let it be a similar number of other days. God wants ease for you, and He does not want hardship for you. (2:185)"

Also: "God wishes to lighten your burden, for man is created weak. (4:28)"

A.2. Such verses that negate burden and task being put upon people:

"No soul is to be tasked except according to its capacity. (2:233)"

Also: "God does not task any soul beyond its capacity. (2:286)"

Also: "God does not task any soul except according to what He has given it. (65:7)"

Also: "And We do not punish any community until We have sent a messenger. (17:15)"

A.3. Verses asserting that if someone has good intention in doing something but fails in actualizing his intention and performs it in a wrong manner without any bad intention, should not be blamed: "There is no cause for blaming the virtuous." (9:91)

B. Verses which express particular precepts. All of such verses are discussed on their juristic division of practical precepts on the basis of books of jurisprudence commencing with "purification" and ending in "rules of punishment".

Such verses are about five hundred and are discussed in the books called Ayat al-Ahkam.

Over one hundred books are written in this connection by both Shiite and Sunni scholars the most important of which are the following: Kanz al-Irfan by Fadil Miqdad and Zubdah al-Bayan by Al-Ardabili – two outstanding Shia Scholars – and Ahkam al-Quran by Ibn al-Arabi and Ahkam al-Quran by al-Jassas – two great Sunni Scholars.

Some other jurists have discussed such verses on the basis of Quranic Suras and not of juristic division, dealing with juristic verses of the second Surah, then the third Surah, then the fourth Surah, and so on, such as Ahkam al-Quran by Ibn al-Arabi.

C. There are some other juristic verses which are not discussed in Ayat al-Ahkam books separately. Here we mention some of them in a specific order:

Quranic Juristic Verses (Ayat al-Ahkam)

Alireza Hodaei¹

ABSTRACT

Quranic juristic verses are about five hundred and can be found in most of Quranic surahs. They deal with general precepts sometimes and with particular times the other. Over one hundred are written in this regard by both Shi'a and Sunni scholars in most of which juristic verses being organized on the basis of divisions in juristic books while in some others being arranged on the basis of Quranic surahs. The present essay deals with such facts in detail while narrating some other Quranic juristic verses not mentioned in usual books.

Key Words: Quranic juristic verses, Ayat al-Ahkam, general precepts, particular precepts, juristic divisions.

As a Divine Book revealed to the Holy Prophet for the guidance of people and their salvation from darkness of ignorance to the light of knowledge, the Holy Quran deals with a variety of subjects such as doctrines, ethics, historical events occurred in relation to prophets, and so forth. Among those subjects, one is practical, juristic principles which are dealt with in the Quran sometimes generally and sometimes in detail. In order to review such verses in a glance, we should divide them into some different categories, and they are as follows: A. Verses which express universal general precepts such as:

A.1. (9:91): "There is no blame on the weak nor on the sick, nor on those who do not find anything to spend so long as they are sincere to God and His Prophet."

¹ - Assistant Professor, University of Tehran