

Shari'ah Rulings in the Perspective of the Qur'an and the Sunnah: A Conceptual Examination of Taklifi and Wadh'i Legal Norms

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ABSTRACT

This article examines the concept of hukum syara' from the perspective of the Qur'an and the Sunnah as the primary normative foundations of Islamic law. The study focuses on the definition of hukum syara', its epistemological position within Islamic legal thought, and its classification into hukum taklifi and hukum wadh'i. Using a qualitative library research method, this article analyzes classical and contemporary works on ushul fiqh and Islamic legal philosophy. The findings show that hukum syara' is not merely a formal legal command but a divine discourse directed toward the conduct of mukallaf through demands, prohibitions, choices, and legal determinations. Hukum taklifi includes wajib, mandub, haram, makruh, and mubah, while hukum wadh'i includes sabab, syarat, and mani'. These two classifications demonstrate that Islamic law contains both normative obligations and operational legal mechanisms. The article argues that a systematic understanding of hukum syara' is essential for strengthening Islamic legal studies because it clarifies the relationship between revelation, legal reasoning, and practical human conduct.

Keywords: Shari'ah Ruling; Islamic law; Qur'an; Sunnah; taklifi law; wadh'I law.

Contribution/Originality: This article contributes the concept of hukum syara' from the perspective of the Qur'an and the Sunnah as the primary normative foundations of Islamic law, connecting revelation, analogy, maslahah, consultation, custom, gradualism, and supervised companion reasoning in one methodological model.

1. INTRODUCTION

Hukum syara' occupies a central position in the structure of Islamic legal thought because it explains how divine norms are connected to human action. In ushul fiqh, hukum syara' is commonly understood as the divine address related to the conduct of a

mukallaf, whether in the form of a demand, prohibition, option, or legal determination. This definition indicates that Islamic law is not limited to ritual obligation, but also provides a normative framework for social, economic, familial, and public life. The uploaded manuscript emphasizes that Islamic law is rooted in revelation while also requiring juristic reasoning to understand and apply its meanings in diverse social contexts.

The Qur'an and the Sunnah are the primary sources from which the concept of hukum syara' derives its legitimacy. The Qur'an provides foundational commands, prohibitions, and ethical principles, while the Sunnah explains, specifies, and operationalizes those principles in concrete legal and moral guidance. This relationship shows that Islamic law is both textual and interpretive. The textual dimension is represented by sacred sources, whereas the interpretive dimension appears in fiqh as a human effort to derive practical legal rulings from those sources (Djamil, 2024; Fatwa et al., 2013).

A persistent issue in the study of Islamic law is the tendency to treat hukum syara' as a static set of rules without examining its internal classification and methodological logic. Such a view may obscure the distinction between divine normativity and juristic interpretation. For this reason, the classification of hukum syara' into hukum taklifi and hukum wadh'i is academically significant. Hukum taklifi explains the level of legal demand imposed on human action, whereas hukum wadh'i explains the legal conditions that cause, validate, or prevent the operation of a ruling (Hasbiyallah, 2013).

This article therefore seeks to answer two main questions: first, how is hukum syara' defined in the perspective of the Qur'an and the Sunnah; and second, how is hukum syara' classified within ushul fiqh. By addressing these questions, the article contributes to a more systematic understanding of Islamic legal normativity and its relevance for contemporary Islamic legal studies.

2. METHOD

This study employs qualitative library research. The primary data consist of Qur'anic verses, hadith-based legal principles, and ushul fiqh literature discussing the definition and classification of hukum syara'. Secondary data include books on Islamic legal philosophy, Islamic criminal law, and contemporary Islamic legal thought. The analysis is based on the manuscript entitled *Hukum Syara' dalam Perspektif Al-Qur'an dan Al-Sunnah*, which is developed into a publishable academic article through conceptual restructuring and APA 7th citation formatting.

The data were collected through documentation by identifying relevant concepts, legal categories, and scholarly arguments related to hukum syara'. The analysis was conducted using descriptive-analytical techniques. First, the article identifies the conceptual meaning of hukum syara'. Second, it classifies the structure of hukum syara' into taklifi and wadh'i categories. Third, it interprets the relationship between Qur'anic legal commands, Sunnah-based explanation, and juristic reasoning in the formation of Islamic legal norms. This method is appropriate because the object of study is conceptual-normative rather than empirical.

3. FINDINGS AND DISCUSSION

The Definition of Hukum Syara'

The findings show that hukum syara' can be understood as the divine address that regulates the conduct of legally responsible persons. In the ushul fiqh tradition, this divine address appears through commands, prohibitions, permissions, and legal determinations. The concept therefore differs from positive law in the modern state because its authority is grounded in revelation and religious normativity. Nevertheless, hukum syara' also possesses a practical dimension because it guides concrete human action in worship, family relations, transactions, criminal matters, governance, and dispute resolution.

The distinction between syariah and fiqh is crucial in understanding hukum syara'. Syariah refers to divine norms rooted in revelation, while fiqh refers to human understanding and juristic formulation of those norms. This distinction prevents the conflation of sacred text with human interpretation. Al-Qaradawi (2009) explains that Islamic law contains revealed foundations and interpretive applications. Similarly, An-Na'im (2009) emphasizes that Islamic law covers belief, ritual, ethics, and legal norms, which means that hukum syara' operates within a broad moral and social framework.

The manuscript also indicates that Islamic law does not strictly follow the Western division between private and public law. Instead, Islamic legal discourse organizes legal fields into categories such as munakahat, wirasah, muamalah, jinayat, al-ahkam al-sulthaniyyah, siyar, and mukhasamat. This classification reflects the comprehensive orientation of Islamic law in regulating individual, family, social, and public relations (Faiz, 2001; Muslich, 2004).

Hukum Taklifi as Normative Legal Demand

Hukum taklifi refers to a legal ruling that contains a demand to perform an act, a demand to avoid an act, or a choice between performing and avoiding an act. The five classifications of hukum taklifi are wajib, mandub, haram, makruh, and mubah. Wajib refers to an act that must be performed and whose omission is blameworthy. Mandub refers to a recommended act whose performance is rewarded but whose omission is not sinful. Haram refers to a prohibited act whose commission is sinful. Makruh refers to a discouraged act whose omission is preferable. Mubah refers to a legally neutral act that may be performed or omitted (Fatwa et al., 2013; Hasbiyallah, 2013).

These classifications are grounded in Qur'anic legal discourse. For example, the obligation of prayer and pilgrimage reflects wajib; the prohibition of carrion, blood, and pork reflects haram; and permission after the completion of Friday prayer reflects mubah. The classification of hukum taklifi demonstrates that Islamic law recognizes different degrees of normativity. Not every divine address creates the same legal consequence. Some commands are binding, some are recommendatory, some prohibitions are absolute, and some actions remain within the domain of legal permissibility.

This layered structure is important for contemporary Islamic legal reasoning. It prevents overly rigid legal interpretation by distinguishing between obligation, recommendation, prohibition, discouragement, and permissibility. As a result, hukum taklifi allows Islamic legal scholars to assess human actions with proportionality and methodological clarity.

Hukum Wadh'i as Legal Operation

Hukum wadh'i differs from hukum taklifi because it does not directly impose a command or prohibition. Instead, it establishes something as a cause, condition, or impediment for the existence or validity of another ruling. The main components of hukum wadh'i are sabab, syarat, and mani'. Sabab refers to a legally recognized cause that triggers a ruling, such as the arrival of Ramadan as a cause for the obligation of fasting. Syarat refers to a condition required for the validity of a legal act, such as ablution as a condition for prayer. Mani' refers to an impediment that prevents the operation of a ruling, such as a legal barrier to inheritance (Fatwa et al., 2013; Zarkasyi, 1992).

The importance of hukum wadh'i lies in its operational function. Without hukum wadh'i, legal obligations would lack procedural clarity. For example, the obligation to pray is part of hukum taklifi, but the validity of prayer depends on conditions such as purification and the entry of prayer time. This means that hukum wadh'i provides the structural mechanism through which hukum taklifi can be applied correctly.

The relationship between hukum taklifi and hukum wadh'i demonstrates the systematic character of Islamic law. Hukum taklifi defines what is required, prohibited, recommended, discouraged, or permitted, while hukum wadh'i defines when and how a ruling becomes effective, valid, or obstructed. Together, they establish a coherent legal framework connecting divine normativity with practical implementation.

The Qur'an, Sunnah, and Juristic Reasoning

The Qur'an and the Sunnah are not merely sources of isolated legal rules; they provide the epistemological foundation for Islamic legal reasoning. Qur'anic verses often establish general principles, while the Sunnah clarifies their meaning, scope, and application. Juristic reasoning then functions to interpret these sources in relation to new and changing circumstances. This interaction explains why Islamic law contains both permanence and flexibility.

In this context, hukum syara' should be understood as a bridge between revelation and legal practice. The divine source gives hukum syara' its normative authority, while juristic interpretation enables its application in social reality. This dual character is central to Islamic legal studies because it avoids both textual rigidity and unrestricted subjectivism. A sound understanding of hukum syara' requires fidelity to the Qur'an and Sunnah, as well as methodological awareness in interpreting legal texts.

4. CONCLUSION

Hukum syara' is the foundational concept through which Islamic law connects divine revelation with human conduct. In the perspective of the Qur'an and the Sunnah, hukum syara' includes demands, prohibitions, choices, and legal determinations directed toward the conduct of mukallaf. The classification of hukum syara' into hukum taklifi and hukum wadh'i reveals the systematic nature of Islamic law. Hukum taklifi provides normative legal valuation, while hukum wadh'i provides the operational structure that determines the applicability, validity, or obstruction of a ruling.

This article concludes that the study of hukum syara' remains essential for Islamic legal scholarship. It clarifies the distinction between syariah and fiqh, between divine norm and juristic interpretation, and between legal obligation and legal condition. A

systematic understanding of hukum syara' can strengthen Islamic legal reasoning and support the development of Islamic legal studies that are faithful to revelation while attentive to methodological precision.

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