

**AL-QIRĀ'ĀT AL-'ASYR AND ITS INFLUENCE ON THE INTERPRETATION OF AHKAM VERSES: CASE STUDY OF TAFSIR AL-QURTHUBI****Sofyan Puji Pranata**Sekolah Tinggi Ilmu Al-Qur'an As-Syifa Subang  
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[abdulrohman@stiq.assyifa.ac.id](mailto:abdulrohman@stiq.assyifa.ac.id)**Abstrak**

Tafsir al-Qur'an pada hakikatnya akan senantiasa tetap diproduksi oleh para ulama di setiap masanya. Salah satu alat untuk menafsirkan ayat al-Qur'an tersebut adalah dengan menggunakan ilmu qirā'āt. Tujuan tulisan ini adalah untuk membahas mengenai penggunaan ilmu qirā'āt dalam tafsir dan pengaruh dari qirā'āt sepuluh terhadap penafsiran ayat-ayat hukum dalam tafsir Al-Qurthubi. Tulisan ini menggunakan metode library research yang merujuk langsung kepada referensi utama yaitu tafsir al-Qurthubi dan kitab-kitab yang berkaitan dengan ilmu qirā'āt serta merujuk pada artikel jurnal yang masih relevan dengan tema penelitian. Sedangkan penyajian penelitian menggunakan pendekatan deskriptif analisis. Hasil penelitian menunjukkan bahwa ilmu qirā'āt sangat berperan dalam menafsirkan al-Qur'an, karena terbukti bisa memperjelas beberapa kata dalam suatu ayat yang masih samar maknanya; dan tafsir ayat-ayat hukum dalam tafsir al-Qurthubi sangat dipengaruhi oleh adanya qirā'āt sepuluh yang sudah dianggap shahih oleh para ulama. Masing-masing qirā'āt yang digunakan memberikan implikasi makna yang berbeda bagi setiap ayat yang ditafsirkan terutama ayat hukum.

**Kata Kunci:** *al-Qirā'āt al-Asyr, Tafsir, qirā'āt sepuluh, al-Qurthubi.***Abstract**

Tafsir of the Qur'an will essentially continue to be produced by scholars at all times. One tool for interpreting the verses of the Koran is to use the science of qirā'āt. The purpose of this article is to discuss the use of qirā'āt knowledge in tafsir and the influence of the ten qirā'āts on the interpretation of legal verses in the tafsir of Al-Qurthubi. This paper uses the library research method which refers directly to the main references, namely the tafsir of al-Qurthubi and books related to the science of qirā'āt, and also refers to references that are still relevant to the research theme. Meanwhile, the research presentation uses a descriptive analysis approach. The research results show that the science of qirā'āt plays a very important role in interpreting the Qur'an because

it is proven to be able to clarify several words in a verse whose meaning is still unclear; and the interpretation of legal verses in al-Qurthubi's tafsir is greatly influenced by the existence of ten qirā'āt which have been considered authentic by the ulama. Each qirā'āt used has different meaning implications for each verse that is interpreted, especially the legal verses.

**Keywords:** *al-Qirā'āt al-Asyr, Tafseer, qirā'āt ten, al-Qurthubi*

### **Introduction**

The interpretation of the Koran will continue to be carried out by the ulama. One of the motivations that drives them to continue producing tafsir is because of the desire to ground the Koran when the verses of the Koran are read. Muslims in general also believe that the Koran will always be relevant at all times and places, the term they use is *shālih li kulli zamān wa makān*. Therefore, the interpretation of the text of the Koran must continue to be carried out by scholars at all times. This effort has also been realized by pilgrims from classical times until now. The proof is that many books of interpretation have been written, then printed and distributed to various corners of the world to be read, studied, and practiced in everyday life.

From various tafsir books that have been written and spread among society, it is found that there are many tools or instruments used by interpreters to reveal the meaning of verses of the Koran. One of them is the use of qirā'āt in interpreting verses of the Koran. In the view of the ulama, qirā'āt is often interpreted as one of the schools of pronunciation of the Qur'an adopted by an imam whose knowledge extends back to the Prophet Muhammad (Sitorus 2018, p. 75). Scholars in the field of Al-Qur'an science state that several verses of the Al-Qur'an can be recited with various readings, according to the history that reached the Prophet Muhammad SAW. These various types of reading can in turn help to clarify a word whose meaning is still unclear. One example is regarding the part of the hand that must be cut off for the perpetrator of theft which is explained in Q.S Al-Maidah verse 38. In the history originating from Ibn Mas'ud, he read the words *aidiyahumā* (both hands) with *aimānahum*, which means the right hand (Basri and Hamdani 2020, p. 175). Qirā'āh Ibn Mas'ud was used by fiqh scholars to limit the part of the hand that had to be cut, namely the right side.

What these scholars did gave a message that the existence of qirā'āt in interpretation is very necessary. In fact, As-Suyuthi made mastery of qirā'āt one of the

conditions for becoming a mufasir (Al-Suyuthi 1974, 4: 215). Among the commentators who used qirā'āt as a tool for interpreting verses was Imam al-Qurthubi. Tafsir al-Qurthubi is considered by many scholars as a commentary that has a fiqh style (Abdul Rohman, Barikli Mubaroka, 2023, p. 186). This is because the nuance of fiqh really dominates its interpretation. When he interpreted the legal verses, he referred to the ten qirā'āt whose validity had been recognized, he even included the qirā'āt syadzdzah as additional information. For example, when Al-Qurthubi discussed the law regarding the permissibility of a husband interfering with his wife after menstruation which is explained in Q.S Al-Baqarah verse 222. He emphasized that this permissibility applies if the wife's menstrual bleeding has stopped and the wife has taken a large bath. This conclusion is taken from the qirā'āt of Imam Syu'bah, Hamzah, Al-Kisa'i and Khalaf Asyr. In other places he also uses qirā'āt ten to interpret verses, especially those related to legal verses.

Facts like this make it interesting to study in more depth, to find out the legality of these ten qirā'āts in interpreting verses of the Qur'an and the extent of their influence in interpreting legal verses in the tafsir of al-Qurthubi. Throughout the author's research, there has been a lot of research related to the influence of qirā'āt in interpretation. Muhammad Irham (2020), Basri dan Fikri (2020), Umi Khusnul Khotimah (2023), Muhammad Esa, and Ahmad Yusam (2021), Muhammad Esa and Ahmad Yusam have researched the implications of qirā'āt in the interpretation of the Koran. There are even those that focus on one qirā'āt, such as research by Imam Mukhlis (2022), and Aqilatul Jannah (2023), who have researched the implications of Ibn Kathir and Imam Ashim's qirā'āt on the interpretation of the Qur'an. However, of the many existing studies, no research has been found that discusses the influence of Al-Qirā'āt Al-Asyr (ten qirā'āt) on the interpretation of legal verses in al-Qurthubi's commentary. In this way, this research can provide new knowledge that has never been revealed before and can add to the lack of literature from previous studies.

### **Research Methods**

The data collection method used in this research is library research. This study directly refers to primary sources, namely the Tafsir al-Qurthubi and books related to the science of qirā'āt, such as "Al-Muyassar Fī Jam'i Al-Qirā'āt Al-'Asr" by Riḍa bin Ali;

"Ma'ānī Al-Qirā'āt" by Al-Azhari; and "Al-Hujjah Fī Al-Qirā'āt Al-Sab'" by Al-Khalāwaih. Additionally, it includes books or works discussing the profiles of mufassirs, such as "At-Tafsīr wa Al-Mufassirūn" by M. Husain Adz-Dzahabi. Furthermore, relevant journal articles that discuss the topic are also used as references.

The data analysis process in this research involves several systematic steps:

First, data collection: The first step is to collect data from the sources mentioned above. This data consists of tafsir texts, explanations of qirā'āt, and analyses related to legal (ahkam) verses in the Quran. Second, data classification: The collected data is classified based on certain themes, specifically legal verses and the interpretation of qirā'āt aspects in those verses. Third, descriptive analysis: The classified data is then analyzed descriptively. This study uses a descriptive-analytical approach, meaning the findings are presented objectively and in detail, including detailed descriptions and interpretative analyses. Fourth, constructing conclusions: After the analysis process, the findings are processed to formulate conclusions that answer the research questions. These conclusions are drawn based on the evidence found in the collected and analyzed data. Fifth, presentation of research results: The analysis results are systematically organized and presented in a structured format. This presentation aims to provide a clear and detailed picture of the influence of qirā'āt on the interpretation of legal verses in Tafsir al-Qurthubi.

## **Result and Discussion**

### **Al-Qurthubi and His Book of Tafsir**

Scholars who focus on the interpretation of the Koran have devoted much of their abilities to uncovering the meaning of the verses of the Koran. They have used various methods and approaches, resulting in the birth of various interpretive works. Among the scholars who wrote this commentary was Al-Qurthubi. His full name is Muhammad bin Ahmad bin Abu Bakar bin Farah Al-Ansari Al-Qurthubi, he is often called Abu Abdullah. He was born in 580 H in Cordoba, Andalusia, and died in 671 H (Abdul Rohman, Barikli Mubaroka, 2023, p. 183). As an interpreter, of course, he has carried out scientific activities in various countries to gain knowledge. Some of the countries he visited to gain knowledge included Egypt. In this country, he lived in the areas of Mansurah, Al-Qahirah, Al-Fayyum, Munyat Abi Al-Kusayb which are quite far

from Egypt and other areas (Thias Arisiana, 2019, p. 274). In several areas he visited, there were several people he used as teachers, including Ibn Al-Juma'izi, Ibn Rawaj, Abbas Ahmad bin Umar Al-Qurthubi, and Al-Hasan bin Muhammad. Meanwhile, Al-Qurthubi's students included his son, Syihabuddin Ahmad (Ad-Daudi, n.d., pp. 2, 70). Of course, some of the people mentioned are only a few, apart from that many other names played a role in shaping Imam Al-Qurthubi's intellect.

Many scholars also gave positive assessments of him, such as Adz-Dzahabi who gave him the title of an imam who is *mutqin*, *hafizh*, *tsiqah*, credible, sharp in his views, very thorough, and several other praises (Abdul Rohman, Ahmad Jalaluddin Rumi, 2022, p. 97). This assessment is certainly not excessive, considering that Al-Qurthubi is a scholar who is an expert in various fields, especially in the field of exegesis of the Koran. Apart from that, even though he is a cleric belonging to the Maliki school of thought, his views are not fanatical towards the school of thought he adheres to. This makes him always objective in expressing his ideas in his various scientific works (Abdul Rohman, Ahmad Jalaluddin Rumi, 2022, p. 98). Among his scientific writings that have come to the present are *qamh al-Birts bi al-Zuhud*, *tadzkirah bi ahwāl al-Mauta*, *al-Tidzkār fī afdhāl adzkār*, *syarah al-Asmā al-Husnā*, *tafsir al-Qurthubi* and many more other (Z. A. A.-F. & S. A. H. Muhammad, 2019, p. 253).

As has been mentioned, in the field of exegesis Al-Qurthubi has written a very monumental book of exegesis. This interpretation was named by him as *al-Jāmi' li ahkām al-Qur'ān wa al-Mubayyin limā tadhammanahu min al-Sunnah wa āi al-Furqān* (Al-Qurṭūbī, 2003, pp. 9, 338). This book of tafsir was first printed in 1933-1950 AD in Cairo by the publisher Dar Al-Kutub Al-Mishriyah in 20 volumes. After that, the publisher Muassasah Ar-Risala republished 24 volumes in 2006, complete with corrections from Abdullah bin Muhsin At-Turki (Rumni Hafizah, 2021, p. 8). As a work of tafsir, Al-Qurthubi in explaining and writing his tafsir uses a method and has a certain style. In terms of exegetical methods, Al-Qurthubi uses the *tahlili* exegetical method, namely an exegetical method that tries to explain its interpretation by analyzing various existing aspects, both in terms of linguistic studies, history, *i'rab*, semantics, and other aspects that need to be discussed thoroughly. still, follow the order of verses and letters according to what is in the mushaf (Rohman, 2022, p. 61). Meanwhile, the style of interpretation that dominates al-Qurthubi's interpretation is the style of *fiqh*. The

study of jurisprudence is very strong in these tafsir books so many scholars identify the tafsir of al-Qurthubi with the tafsir of fiqh (Abdul Rohman, Ahmad Jalaluddin Rumi, 2022, p. 98).

### **Legality of Qira'at Science in Tafsir**

The Qur'an which was revealed to the Prophet Muhammad SAW. initially using one qira'ah (reading). However, because the Arab people at that time who were the interlocutors of the Koran consisted of many tribes and each tribe had a different accent or dialect, so that some tribes found it difficult to pronounce accents that applied outside their tribe, the Prophet Muhammad SAW. ask Allah to send down another qira'at. This request was ultimately granted by Allah, so that there was more than one qira'at of the Qur'an (Khotimah, 2023, p. 52). A complete review of the story is contained in the hadith narrated by Muslim and other Bukhari, that when the Prophet Saw was at the Bani Ghifar pool, he was visited by Jibril AS, then Jibril said:

إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ. فَقَالَ « أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفَيْنِ فَقَالَ « أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ ». ثُمَّ جَاءَهُ الثَّلَاثَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرَفٍ. فَقَالَ « أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَا تُطِيقُ ذَلِكَ ». ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا.

"Indeed, Allah commands you to recite the Koran to your people with one letter. So (the Prophet SAW) said: "I ask Allah for His mercy and forgiveness, indeed my people are not capable of doing that". Then Jibril came a second time, saying: "Indeed, Allah has commanded you to recite the Koran to your people in two letters." So (the Prophet SAW.) said: "I ask Allah for His mercy and forgiveness, indeed my people are not capable of doing that." Then Jibril came a third time, saying: "Indeed, Allah commands you to recite the Qur'an to your people with three letters." So (the Prophet SAW.) said: "I ask Allah for His mercy and forgiveness, indeed my people are not capable of doing that." Then Jibril came a fourth time, saying: "Indeed, Allah has commanded you to recite the Koran to your people with seven letters, whichever letters they use to read, then they are correct" (An-Naisaburi, n.d.-b, pp. 1, 562, no. 821).

The terms one letter, two letters, three letters up to seven letters in the above hadith have various meanings. Mana'Al-Qaththan even stated that there are 35 opinions regarding the meaning of these seven letters (Al-Qaththan, 1421, p. 158). Even though there is conflicting opinion regarding the meaning of the seven letters, Ibn Al-Jazari, based on the results of his observations, concluded that the meaning of the seven letters

is a type of reading of the Qur'an which is often termed qirā'āt (Khotimah, 2023, p. 52). In simple terms, what is meant by qirā'āt in the view of later scholars is reading that is based on one of the qirā'āt priests who comes from the Prophet Muhammad (Bizawie, 2022, p. 37).

On the one hand, the existence of various readings of the Koran is a form of Allah's love for Muslims to read the Koran using reading materials that are easy for them. But on the other hand, it can be an instrument for interpreting verses of the Koran (Al-Suyuthi, 1974, p. 4. 215). This has become an agreement among interpretive scholars so that As-Suyuthi makes mastery of the science of qira'at one of the legal conditions for someone to be able to interpret the verses of the Koran. This agreement stems from the fact that the verses of the Qur'an have many sides that can be interpreted using various existing approaches. Ibn Abbas stated that the Qur'an has at least four sides, namely: first, some verses can be understood using the narratives of Arabs at that time. Second, there are verses that everyone can understand. Third, some verses can be understood only by scholars and fourth, some verses cannot be understood by anyone except Allah SWT (Al-Qardhawi, 2000, p. 201; Al-Ṭabārī, 2000, pp. 1, 75). The various aspects of the verses of the Qur'an mentioned by Ibn Abbas show that many approaches can be used to interpret verses of the Qur'an, one of which is the science of qirā'āt.

The science of interpretation essentially requires the science of qirā'āt. Several verses of the Koran are often used as references for interpreting other verses. Thus, if a commentator only uses one qirā'āt, it is as if he has abandoned the rest of the Qur'anic reading, even though other qirā'āts can be used to clarify the interpretation of a particular verse. For example, the word of Allah in Surah At-Takwir verse 24 is as follows:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ.

Imam Ibn Kathir, Amr, and Al-Kisa'i read lafad (بِضَنِينٍ) with the letter zha. Meanwhile, other imams use the letter dhad, as in the mushaf. Readings that use the letter zha have the meaning of accuser, so the meaning of the verse becomes: "and Muhammad was not an accuser". Meanwhile, the reading with the letter dhād has the meaning of stinginess, so the meaning of the verse is "Muhammad was not a stingy person" (Ibrahim, 2011, p. 34). Ahsin Sakho also emphasized that the science of qirā'āt cannot be separated from the science of interpretation. Because differences in qirā'āt can



provide explanations and can give rise to different meanings, although it needs to be acknowledged that not all differences in qirā'āt give rise to differences in meaning (A. S. Muhammad, 2019, p. 29). Thus it becomes clear that the existence of various readings or qirā'āt can be an instrument in interpreting the verses of the Koran.

### **The Historicity of Al-Qirā'āt Al-Asyr**

The history of the formation of Al-Qirā'āt Al-'Asyr or ten readings can be traced back to the time of the prophet Muhammad SAW, even though at that time the term Al-Qirā'āt Al-'Asyr had not yet appeared among the Muslims. In simpler terms, the history of the emergence of Al-Qirā'āt Al-'Asyr is divided into five stages, namely:

First, the growth period. This period started from the time of the Prophet Muhammad SAW, when he often taught the reading of the Koran to his friends in various ways so that they memorized the Koran and then put it into practice. These methods include teaching the Koran in tartil (An-Naisaburi, n.d.-a, pp. 2, 14, no. 832)<sup>1</sup>, teaching reading the Koran little by little (Al-Qurthubi, 1416, p. 2, 170, no. 255)<sup>2</sup>, and teaching various kinds of reading. This last method is often used as the basis for various readings or qirā'āt verses of the Koran. In history it is stated:

لَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِبْرِيْلَ فَقَالَ يَا جِبْرِيْلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّييْنَ مِنْهُمْ الْعَجُوزُ وَالشَّيْخُ الْكَبِيْرُ وَالْعُلَامُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِي لَمْ يَفْرَأْ كِتَابًا فَطُ قَالَ يَا مُحَمَّدُ إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ.

"Rasulullah met Jibril and said: "O Jibril, indeed I have been sent to illiterate people, among them there are those who are weak, those who are masters, children, female servants, and people who cannot read at all." Jibril said: "O Muhammad, indeed the Koran was revealed with seven letters" (Al-Tirmizī, 1998, pp. 5, 60, no. 2944).

Scholars differ in their opinions regarding the meaning of the seven-letter word in this hadith. Some say that the meaning is seven parent languages such as Quraish; Hudzail; Tamim; Adz and others; some state seven variations of reading which today

<sup>1</sup> In connection with this method, Ibn Abbas explained that the Messenger of Allah taught his friends how to read tasyahud, just as the prophet taught them to read the Koran.

<sup>2</sup> This method was carried out by the Prophet and then followed by his companions so that they memorized the verses of the Qur'an perfectly and they did not even dare to add to their memorization of the Qur'an before they memorized ten verses thoroughly and at the same time put them into practice. This is as stated by Abu Abdurrahman As-Sulami.



are known as qirā'āt. In this case, Ahsin Sakho Muhammad emphasized that both could be true, because what is certain is that through the hadith above, it can be concluded that the prophet had taught various readings to his companions at that time, both about the lahjah of each tribe and about variations in readings. which is more than one (A. S. Muhammad, 2019, p. 42).

Second, the development period. This period occurred during the time of Shahabat, tabi'in, and also their students. In this period, the development of various readings of the Koran was marked by the spread of the Prophet's companions to various corners of the region. For example, Abu Musa Al-Ash'ari in the city of Basrah, Ibn Abbas who lived in Makkah, Ibn Mas'ud in Kuffah, Zaid bin Thabit in Medina, Abu Darda in the city of Syam, and so on, were taught reading the Koran. in their respective places. From this place, the Al-Qur'an community and its imams emerged, such as Sa'id Al-Musayyab, Urwah bin Az-Zubair and Umar bin Abdul Aziz in Medina; Ubaid bin Umair, Thawus, Atha' in Makkah; Aswad bin Yazid, Masruq, Al-Qamah in Kuffah; Amir bin Abd Qais, Nashr bin Ashim, Yahya bin Ya'mur in Basrah; Mughirah bin Abi Shihab and Khulaid bin Sa'ad in Syria. After this period, qirā'āt experts emerged who paid more attention to the development of qirā'āt, so several figures emerged in each country, such as: in Medina appeared Abu Ja'far Yazid bin Al-Qa'qa and Nafi; in Mecca appeared Abdullah bin Kathir and Humaid bin Qais; in Kuffah appeared 'Ashim, Hamzah and Al-Kisa'I; in Basrah appeared Abu 'Amr bin Al-'Ala, Ya'qub and Isa bin Umar; in Sham appeared Yahya bin Al-Harits, Abdullah bin Amir and Adz-Dzimmari. All these figures have made the most important contributions to strengthening the science of qirā'āt (Khotimah, 2023, p. 42–43; Rohman & Mubaroka, 2024).

Third, the codification period. At this time the development of qirā'āt entered the codification stage. Some experts state that the first figure to consolidate qirā'āt into a standard science was Yahya bin Ya'mur (d. 90 H). He was a student of a figure named Abu Al-Aswad Ad-Du'ali who lived at the end of the first century Hijriyah. After that, various books emerged that discussed qirā'āt, such as those by Abudllah bin Amir (d. 118 H), Abu 'Amr bin Al-A'la Al-Bashri (d. 156 H), Harun bin Musa Al- A'war (d. 170 AH), Al-Kisa'I (d. 189 AH), Abu Ubaid Qasim bin Salam (d. 224 AH) and many other figures. Regarding the person who first wrote down qirā'āt as a science, some others also stated that Abu Ubaid Qaim bim Salam (d. 224 H) was the first to write down the

complete science of qirā'āt which included the readings of 25 imams. the seventh priest (A. S. Muhammad, 2019, p. 44).

Fourth, the period for standardizing qirā'āt into seven readings. After several figures tried to write about this qirā'āt, because it still contained many readings that were relied on by many imams and there was still a mix of authentic and authentic narrations, Ibn Mujahid Al-Baghdadi (d. 324 H) appeared. who tries to research truly authentic and mutawatir history that represents each country. The results of his research ultimately narrowed down to seven readings or what is known as qirā'āh sab'ah and were assigned to each imam. These qirā'āhs represent and are agreed upon by the people of their country. For example, Ibn Kathir's qirā'āt which represents Mecca, Ibn 'Amir's qirā'āt which represents Syria, and so on. The book written by Ibn Mujahid is known as the as-Sab'ah book. The seven qirā'āh imams are the qirā'āh imam Nafi bin Abi An-Najud (d. 169 H) from Medina; Abdullah bin Kathir (d. 120 AH) from Makkah; Abu 'Amr bin Al-A'la Al-Bashri (d. 154 AH) from Basrah; Abdullah bin Amir (d. 118 H) from Syam; Ashim bin Abi An-Najud (d. 127 AH) from Kuffah; Hamzah bin Habib (d. 156 AH) from Kuffah; and Ali bin Hamzah Al-Kisa'I (d. 189 H) from Kuffah (Sitorus, 2018, pp. 44–45).

Fifth, the period of formation of the ten qirā'āt (Al-Qirā'āt Al-'Asyr). After what Ibn Mujahid did, many scholars appreciated him, because he had succeeded in researching authentic history and separating it from the dhaif, but because it still contained many narrators from each imam, the next generation of scholars tried to summarize the narrators so that there are only two narrators from each priest. The priests and narrators are Imam Nafi with his narrators Qalun and Warys; Imam Ibn Kathir with his narrators Al-Bazzi and Qunbul; Imam Ibn 'Amir with his narrators Hisyam and Ibn Dzakwan; Imam Abu 'Amr Al-Bashri with his narrators Ad-Duri and As-Susi; Imam Ashim with his narrators Syu'bah and Hafsh; Imam Hamzah with his narrators Khalaf and Khalad; and imam Al-Kisa'i with his narrators Abu Al-Harits and Ad-Duri Al-Kisa'i. Then in the following period a charismatic cleric appeared who succeeded in convincing the community to accept the presence of ten qirā'āts, namely seven qirā'āts plus the next three qirā'āts, namely Imam Abu Ja'far bin Yazid bin Al-Qa'qa (w . 130 H) with two narrators Ibn Wardan and Ibn Jammaz; Imam Khalaf bin Hisyam Al-Bazzar (d. 229 H) with his two narrators Ishaq Al-Waraq and Idris Al-

Madda; and imam Ya'qub Al-Hadhrami with his two priests Ruwais Muhammad bin Mutawakkil and Ra'uh bin Abdul Mu'min (A. S. Muhammad, 2019, p. 78).

### **The Influence of Al-Qirā'āt Al-Asyr on the Interpretation of the Ahkam Verse in the Tafsir of Al-Qurthubi**

The existence of a variety of qirā'āt in the Qur'an made the Qur'an more acceptable to many tribes in Arabia at that time, because of the many variations of qirā'āt it could be an option for them to choose one of the qirā'āt according to the tongue of each tribe. Apart from that, various qirā'āt are also often used as a tool to interpret several verses whose meaning is unclear, including interpreting legal verses or in their plural form often called ahkam verses. In Al-Mubadi's view, what is meant by the ahkam verses are the verses of the Qur'an which contain the laws of taklifi (obligatory, mandub, haram, makruh, and mubah) and wadh'i laws (laws that are not directly related to man) (Mubadi, 2014, p. 12). Thus, the ahkam verses cover all aspects of the law, whether related to worship, muamalah, marriage, politics, and so on.

Even though the scope of ahkam verses is very broad, in this article the author will only focus on the legal verses regarding interfering with wives after menstruation in Q.S Al-Baqarah [2]: 222, washing the feet up to the ankles contained in Q.S Al-Maidah [5]: 6, and about touching women in Q.S An-Nisa [4]: 43. Qirā'āt asyrah or qirā'āt ten in Al-Qurthubi's interpretation is very influential on the interpretation of these legal verses. This influence will be explained in the following description:

#### **a. Law on Interfering With Wives After Menstruation**

The verse of the Qur'an which discusses the law of interfering with one's wife after menstruation is verse 222 of Surah Al-Baqarah with the following editorial:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ...

“And they ask you (Muhammad) about menstruation. Say: “It is something dirty”. Therefore stay away from wives during menstruation and do not approach them until they are pure...”.

In context, this verse relates to the Jewish custom that when their wives are menstruating, they are reluctant to eat and gather with their wives at home. Then the Prophet's companions asked the Prophet Muhammad SAW about this matter. The

Prophet said: "Do whatever you like - apart from marriage". So then verse 222 of Surah al-Baqarah came down (Al-Zuhailī, 1418, pp. 2, 298). This verse discusses the status of menstrual blood and its legal implications for interactions between husband and wife. Many scholars have provided definitions of the term al-Mahīdh in the verse above. Some scholars define that the word al-Mahīdh means the time and place of menstruation and is also used to express menstruation itself. Ibn Arafah stated that the meaning of al-Mahīdh and menstruation is the gathering of blood in the place in question (Al-'Arabi, 2008, pp. 1, 59). The editor of the verse above states that this blood is dirty, so it should not be approached until it becomes pure again.

The problem that arises from this verse is regarding when a husband is allowed to interfere with his wife when her period has finished. Some scholars state that it is permissible for a wife to be touched when her blood has stopped without having to bathe first. However, other scholars state that this permissibility applies if the wife concerned has taken a large bath after her menstruation. The roots of these differences in interpretation originate from the differences in the form of qirā'āt used by each scholar. In the series of verses above, there is one word that has a variety of qirā'āt. The pronunciation that contains a variety of qirā'āt in the verse above is the word **يَطْهَرْنَ**. Imam Syu'bah, Hamzah, Al-Kisa'i, and Khalaf Asyr read the word by giving the letter tha the harakat fathah, so it is read **يَطْهَرْنَ**. Meanwhile, other qirā'āt priests read by adding the letter tha and the letter ha, so it is read **يَطْهَرْنَ** (Ali, 2010, pp. 2, 316). Apart from the ten qirā'āt, there are also other qirā'āt, this reading is found in Ubaid bin Abdullah's mushaf with the reading **يَتَطَهَّرْنَ**. Then in Anas bin Malik's mushaf the letters tha and ha were tasydid, so they read **يَتَطَهَّرْنَ** (Al-Mujahid, 1972, p. 227).

For the group of scholars who read without tasydid the letter tha (**يَطْهَرْنَ**), the meaning is a woman whose menstrual blood has stopped. The legal implication is that a husband is permitted to approach his wife after her menstrual bleeding has stopped, even though she has not yet taken the mandatory bath. The basis of this group's argument is that menstrual blood is God's will, not human will, so the intention is until the blood stops. Meanwhile, for the class of scholars who read it by adding the letter tha (**يَتَطَهَّرْنَ**), the meaning is that the woman's menstruation has stopped and she has taken

the obligatory bath. The legal implication is that a husband is allowed to approach his wife after her menstrual bleeding has stopped and her wife has had the obligatory bath. The second group's argument is that this meaning is very consistent with the following pronunciation which is read with the reading *فَإِذَا تَطَهَّرْنَ* (Al-Husain bin Ahmad bin al-Khalawaih, 1979, p. 96).

Al-Qurthubi, in this case, agrees with Imam Ath-Thabari's opinion, in which he prefers *qirā'ah* with *tasydid* on the letter *tha* (*يَطَهَّرْنَ*), which means a woman who has stopped menstruating and has taken a big bath. He emphasized that the word *ath-Tahr* can also include purification by means of ablution, washing the genitals, or bathing. By quoting Ath-Thabari, Al-Qurthubi emphasized that purification here must be done with water and not with anything else, this is the view held by Imam Malik and the majority of *ulama*. Thus, Al-Qurthubi is more inclined towards *qirā'ah* which *tasydid* the letter *tha* (*يَطَهَّرْنَ*) whose meaning is that a woman's purity after menstruation is by bathing in water. The proof of Al-Qurthubi's opinion is that Allah established the law in this matter with two conditions. The first condition for a wife to be allowed to have intercourse with her husband is that it is marked by the cessation of menstrual blood, by His word: *حَتَّى يَطَهَّرْنَ* (until they become pure) and the second condition is to bathe in water, by His word: *فَإِذَا تَطَهَّرْنَ* (when they have purified), namely taking a bath using water (Al-Qurtūbī, 1964, pp. 3, 88). Thus, the legal implication is that a husband is allowed to interfere with his wife after she is pure from her menstruation and has taken a big bath with water.

#### b. Law on Washing Feet up to the Ankles

The verse in the Qur'an that discusses washing the feet up to the ankles is verse 6 of Surah Al-Maidah with the following editorial:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ...

"O you who believe! When you want to pray, wash your faces and your hands up to the elbows, and wipe your heads and your feet up to the ankles...".

The word that contains many *qirā'āt* in the verse above is the word *وَأَرْجُلَكُمْ*. The sentence was read by Imam Nafi, Imam Ibnu Amir, Ya'qub, Hafsh, and the history of

Al-A'masyi from Abu Bakar from Imam Ashim by reciting the lam letters (وَأَرْجُلُكُمْ) as found in the standard mushaf of the Indonesian Ministry of Religion. Other scholars read in jar (وَأَرْجُلِكُمْ) (Ali 2010:3, 316). Meanwhile, in the history of al-Walid bin Muslim from Nafi, the lafad is read with the harakat dhomah, so it is read وَأَرْجُلُكُمْ (Al-Ṭabārī, 2000, pp. 6, 12).

These differences in reading methods have major implications for the meaning and law. For the group of scholars who read the word وَأَرْجُلُكُمْ by fathah the letter lām, then the word is connected with the editor: فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ, so the meaning is that the feet must be washed, just like washing the face and hands when performing ablution. Readings like this are the readings used by Muhammad bin Idris Asy-Syafi'i and were also narrated by Ibn Abbas and Ibn Mas'ud (Al-Husain bin Ahmad bin al-Khalawaih, 1979, p. 129). Meanwhile, for the group of scholars who read the lafad وَأَرْجُلُكُمْ by tracing the letter lām, then they ascribe it to the editor: وَأَمْسَحُوا بِرُءُوسِكُمْ, so the meaning is that the feet must be wiped like wiping the head when performing ablution (Muhammad bin Ahmed bin Al-Azhari, 1993, pp. 1, 326).

Al-Qurthubi, in this case, made the word فَأَغْسِلُوا (wash) as his amil. So he stated that the feet must be washed, not wiped, like washing the face and hands when performing ablution. Thus, Al-Qurthubi prefers to use readings that embody the letter lām. Apart from that, the meaning of وَأَمْسَحُوا (wipe) in Arabic does not only mean wiping but also includes washing. So Al-Qurthubi concluded that although the pronunciation وَأَرْجُلُكُمْ is read by tracing the letters lām, it can also be interpreted as washing the feet, not just wiping (Al-Qurṭūbī, 1964, pp. 6, 194). This opinion is also based on the hadith of the prophet stated in Ath-Thabari's interpretation, that the Prophet Saw. said: "Woe to the calf in hell fire that is not washed with ablution water" (Al-Ṭabārī, 2000, pp. 10, 64), and also another narration which states: "woe to the heel in hell that is not washed with ablution water." Then Al-Azhari mentioned in his narration from Abu Zaid Al-Anshari that in Arabic the word al-Mashu (wipe) means to wash, so feet must be washed (Muhammad bin Ahmed bin Al-Azhari, 1993, pp. 1, 326).

The next issue is related to the limits of washing both feet. Al-Qurthubi in this case states that the limit for washing feet in this verse is up to the ankles, as this limit is stated clearly by Allah in the lafad *إِلَى الْكَعْبَيْنِ*. Thus, the feet must be washed up to the ankles. The differences in qirā'āt in the verse above fall into the category of authentic qirā'āt. This is because even though there are various readings, in terms of meaning they are not contradictory, so in the view of qirā'āt experts this is considered authentic qirā'āt.

### c. Law on Touching Women After Wudhu

The verse of the Qur'an which discusses the law of touching women after ablution is verse 43 of Surah An-Nisa with the following editorial:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ..

“O you who believe! Do not approach prayer when you are drunk until you know what you are saying, and do not (approach prayer when you are) in a state of junub except just passing by the road before you bathe. As for if you are sick or on a journey or after defecating, or you have touched a woman...”.

The pronunciation that contains various qirā'āt in the verse above is in the editorial: *أَوْ لَامَسْتُمُ النِّسَاءَ*. Imam Hamzah, Al-Kisa'i, and Khalaf read the editorial without the alif letters so that the writing became *أَوْ لَمَسْتُمُ النِّسَاءَ*. Meanwhile, other qirā'āt scholars read it by specifying the letter alif, so it becomes *أَوْ لَامَسْتُمُ النِّسَاءَ* (Al-Jazari, 1992, p. 105).

The difference in how to read these verses has major implications for the meaning and law. The word *لَامَسْتُمُ* itself linguistically comes from a series of three letters, namely the letters lam, min, and sin. According to Ibn Faris, this series of words shows the meaning of searching for something repeatedly while touching it. Abu Bakr bin Duraid said that initially the word was used for hands, its function was to identify something that was touched. Then its use became more widespread, so it was also used for any search for something that involved direct contact (Zakariya, 2018, pp. 5, 210). So, the etymological meaning of this word is that there is contact involving body parts, namely the hands.



In the context of the verse above, there are two forms of qirā'āt used by scholars with equally authentic history. The first form of qirā'āt is by placing an alif after the letter lam, so it is read **أَوْ لَامَسْتُمُ النِّسَاءَ**. Meanwhile, the second form of qirā'āt is not to set the letter alif after the letter lam, so it is read **أَوْ لَمَسْتُمُ النِّسَاءَ**. For the group of scholars who read it by setting alif after the letter lam (**لَامَسْتُمُ**), they have the opinion that what is meant by touching there is sexual intercourse or jima', not just normal skin contact with the opposite sex. The argument they build is that the word **أَوْ لَامَسْتُمُ** uses the wazan (form) **مُفَاعَلَةٌ** which implies involvement between two people who have the same desire. They also argue with a narration that comes from Ali bin Talib when he commented on this verse, he stated that the meaning of sexual intercourse there was to have sexual intercourse with him, but Allah expressed this with sarcastic sentences (As-Suyuthi, 2003, pp. 2, 166). Thus, the meaning implies that what invalidates a person's ablution is, among other things, having sexual intercourse with a partner. So if it is just normal skin contact, this group views it as not invalidating the ablution.

Meanwhile, the group of ulama who use the second form of qirā'āt, namely by not specifying alif after the letter lam so that it reads **أَوْ لَمَسْتُمُ**, then they state that what is meant by touching in this verse is touching skin, kissing and touching with hands, not sexual intercourse. So this opinion implies that even if it is just normal skin contact, this can invalidate ablution. This opinion was chosen by Imam Syafi'i (Asy-Syarbashi, 1980, pp. 4, 86).

Verse 43 of Surah An-Nisa generally explains several things that invalidate ablution. Among Islamic jurisprudence scholars, there has been conflicting opinion regarding this matter. Some people claim that abortion is invalidated because skin comes into contact with someone of the opposite sex. Others also have the opinion that touching can invalidate ablution, namely sexual intercourse. Al-Qurthubi, in this case, emphasized that there are many meanings to the lafad **أَوْ لَامَسْتُمُ النِّسَاءَ**. There are at least three meanings expressed by the ulama, namely: first, the meaning is to have sexual intercourse with one's wife. Second, having fun or groping the body parts of the opposite sex, and third, including both meanings simultaneously, namely touching the skin to cause sexual intercourse (Al-Qurṭubī, 1964, pp. 5, 529). Thus, the law regarding

the invalidation of ablution due to touching as stated in the verse above really depends on the form of qirā'āt used by each scholar.

### Conclusion

Based on the explanation above, the author concludes that: First, since the time of the revelation of the Qur'an, qirā'āt (various readings) have had their existence legitimized by the Prophet Muhammad. So in the following period when qirā'āt had become a science, many scholars used it to interpret the verses of the Koran which contained many qirā'āt. Its use serves to clarify the meaning of a word whose meaning is still unclear. Second, the interpretation of legal verses in al-Qurthubi's commentary is greatly influenced by the existence of the ten qirā'āt. Differences in interpretation among scholars, especially regarding legal verses, are caused by differences in the use of qirā'āt. Although each of these qirā'āt is authentic, they all have different meanings.

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