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## METHODOLOGY OF TAFSEER AL-QURṬŪBĪ: SOURCES, STYLES AND MANHAJ

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### Abstract

This article examines sources, styles and the unique method (*manhaj*) from Tafseer Al-Qurṭubī namely of *al-Jāmi' li aḥkām al-Qurān*. The goal of this article is to determine which sources al-Qurṭubī used as references, what styles his interpretation, and how the unique method (*manhaj khāṣ*) he used to carry out his interpretation. This study is written utilizing qualitative approaches based on a literature review or library search. The book of interpretation of *al-Jāmi' li aḥkām al-Qurān* by Al-Qurṭubī is the primary source (primary), and the secondary (additional) source is drawn from the books of interpretation of the Qur'an and other pertinent books. The findings show that interpretation Qurtubi's is based on the Qur'an, the Prophet's sunnah, the opinions of the Sahabah and the tabi'in, the history of *asbāb al-Nuzūl*, Arabic poetry, *qiraat*, the opinions of *māzhāb* scholars, and books of interpretation by earlier scholars, including those by Al-Zujaj, *Ma'ānī al-Qurān*, Abu Ubaidah, *Majāz al-Qurān*, Al-Qurṭubī also quotes from the hadith books, including the nine books (*kutub at-tisāh*), the Musnads, the Sunan books, and the Maghazi books; tafseer al-Qurṭubī style is fiqh interpretation; and there are ten *manhaj* used by al-Qurṭubī in his commentary.

**Keywords:** tafseer al-Qurṭubī, methodology tafseer, *manhaj*

## Abstrak

Artikel ini mengkaji sumber, corak dan keunikan metode (*manhaj*) dari Tafsir al-Qurṭubī yaitu tafsir *al-Jāmi' li ahkām al-Qurān*. Tujuan artikel ini adalah untuk menentukan sumber rujukan yang digunakan oleh al-Qurṭubī, corak penafsirannya, dan metode unik (*manhaj khās*) yang dipakai untuk mengimplementasikan penafsirannya. Kajian ini ditulis dengan menggunakan pendekatan kualitatif berdasarkan kajian pustaka atau penelusuran pustaka. Kitab tafsir *al-Jāmi' li ahkām al-Qurān* karya al-Qurṭubī merupakan sumber primer (primer), dan sumber sekunder (tambahan) diambil dari kitab-kitab tafsir al-Qur'an dan kitab-kitab lain yang terkait. Hasil penelitian menunjukkan bahwa al-tafsir al-Qurṭubī didasarkan pada al-Qur'an, sunnah Nabi, pendapat para Sahabat dan tabi'in, riwayat *asbāb al-Nuzūl*, syair Arab, qiraat, pendapat ulama mazhab, dan kitab-kitab tafsir para ulama terdahulu, antara lain karya Az-Zujaj, ma'ānī al-Qurān, Abu Ubaidah, majāz al-Qur'ān, al-Qurṭubī juga mengutip dari kitab-kitab hadis, termasuk sembilan kitab (*kutub at-tisāh*), musnad, kitab sunan, dan kitab maghazi; Corak tafsir al-Qurṭubī adalah tafsir fiqh; dan terdapat sepuluh *manhaj* yang digunakan oleh al-Qurṭubī dalam kitab tafsirnya.

**Keywords:** tafsir al-Qurṭubī, metodologi tafsir, *manhaj*

## Introduction

Since the revelation of the book of the Qur'an to the Prophet Muhammad SAW, the process of commentary of it has been on going, which was the first time it was carried out by the Prophet himself. But the commentary carried out by the Prophet did not cover all the verses of the Qur'an, because the need at that time was only to interpret a few verses which seemed difficult for the companions to understand.<sup>1</sup> As time goes by, the need for commentary of the Qur'an is also increasing, this encourages scholars to devote their attention to the commentary of the Qur'an. So that various kinds of commentary books were born with various methods (*ṭarīqah*) and *manhaj* (methodology) used by each commentator. There is not a single period that is empty of the existence of commentaries, this is certainly not surprising because since the beginning of the revelation of the Qur'an, Muslims have believed that the Qur'an is a holy book that will become a guideline for human life and that book will always relevant at any time and place (*ṣālih li kulli zamān wa makān*).<sup>2</sup> Its relevance is not only

<sup>1</sup> Abdul Mustaqim, *Madzahibut Tafsir: Peta Metodologi Penafsiran Al-Quran Periode Klasik Hingga Kontemporer*, 1st ed. (Yogyakarta: Nun Pustaka, 2003), 34.

<sup>2</sup> Arwansyah bin kirin Faisal Bin Husen Ismail, Sabirin, Wan Ainaa Mardhiah Bin Wan Zahari, Kana Safrina Rouzi, "THE PRACTICE OF READING AL-QUR'AN AMONG ISLAM YOUTHS," *QiST: Journal of Quran and Tafseer Studies* 1, no. 2 (2022): 106.

related to human life in terms of law and its interactions with fellow creatures but also includes the development of science, such as the science of astronomy, which at present is starting to reveal its essence.<sup>3</sup>

Therefore, at any time and in a certain place, a work of commentary of the Qur'an must be born. The birth of these works of commentary was the audience's response to the existence of the Qur'an, at a time when the Qur'an was read and understood by the public. Among the existing exegesis books that have virtues and privileges is the commentary of *al-Jāmi' li aḥkām al-Qurān* by al-Qurṭubi. It is said to be main and special because since the book of commentary was written now it has remained a reference that is often referred to by many groups.

This fact prompted the author to conduct an in-depth study of the commentaries of al-Qurṭubi, what sources were used by al-Qurṭubi in his commentary and how the tendencies or patterns of commentary dominated the book and how al-Qurṭubi's *manhaj* (writing method) implemented his commentaries. These three points need to be disclosed, with the hope that it can be known to what extent the superiority of the *manhaj* commentary used as a *waṣīlah* (media) in making the Qur'an a guide for human life.

Research that is more or less related to this theme as far as the author's observations have discussed has not been comprehensive and representative. For example, what was written by Abdullah with the title of *the study of the book of commentaries of al-Jami' li ahkam al-Quran*, which it is not explained the *manhaj* al-Qurṭubi in detail. The second article comes from Mujlatun Ridawati with the title *Al-Qurṭubi's commentary method regarding the verses of buying and selling and usury*, this paper only discusses the method of commentary of al-Qurṭubi specifically on the verses of buying and selling and usury. Next, there is also an article entitled the method of commentary of *aḥkām al-Ṣabuni and Al-Qurṭubi* written by Muhammad Zuhirsyan. This article only reviews the methods of commentary of al-Ṣabuni and al-Qurṭubi in general. Furthermore, articles from Muhammad Rifaldi and Muhammad Sofian regarding the *manhaj* and rationality of al-Qurṭubi, although the *manhaj* is described, are limited to only five *manhaj*, even though there are still many *manhaj* that have not been described in the paper. Meanwhile, in the form of academic assignments, such as theses, theses, and dissertations, several studies review the *manhaj* used by al-Qurṭubi. In his thesis, Qurrata A'yuna Tambunan mentions that there are seven steps taken by al-Qurṭubi in interpreting the Qur'an.<sup>4</sup> In addition,

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<sup>3</sup> Faizin Riri Hanifah Wildani, Sartika Fortuna Ihsan, Efendi, "Lafaz Al Kawkab Dalam Al Qur'an Dan Astronomi," *Al-Kawakib* 3, no. 1 (2022): 21.

<sup>4</sup> Qurrata A'yuna Tambunan, "Konsep Peserta Didik Dalam Surat At-Taubah Menurut Tafsir Ibnu Katsir Dan Tafsir Al-Qurṭubi" (Universitas Islam Negeri Sumatera Utara Medan, 2018), 53.

Muhammad Tajuddin in his thesis also stated that there are seven *manhaj* tafsir of al-Qurṭubī.<sup>5</sup> From several existing studies, only seven *manhaj* of al-Qurṭubī's commentaries have been explored. Even though there are still many other *manhajs* that have not been revealed. So thus, the presence of this paper is as a complement and as a complement to the deficiencies that exist in the previous literature.

## Method

The method as defined in the Big Indonesian Dictionary is an orderly way used to carry out a job so that it is achieved as desired. So that the purpose of writing this research can be achieved, the writing of this research is based on a literature review or library research, using qualitative methods. The primary (primary) source used as reference material is the book of commentaries of *al-Jāmi' li ahkām al-Qurān* by al-Qurṭubī, while the additional (secondary) source is derived from books on the science of commentary of the Qur'an and other books relevant to the topic of discussion. The nature of this research is exploratory research, namely the nature of research to find out and explain the position and condition of the object under study.<sup>6</sup> In this case, author want to explore the sources, styles, and *manhaj* of tafseer al-Qurṭubī.

## Discussion

### Get To Know Al-Qurṭubī

Al-Qurṭubī has the real name Muhammad bin Ahmad bin Abu Bakar bin Farh al-Anṣari al-Khazraji al-Qurṭubī and his chew is Abu Abdullah. He was born in 580 H in Qordoba (Cordoba), a region in Andalusia, so he is often known as al-Qurṭubī. He died in the month of sawwal in 671 H.<sup>7</sup> Al-Qurṭubī is a mufasir whose knowledge is highly recognized by many scholars, so it is not surprising that he is nicknamed with various titles. Az-Zāhābī gave him the title of a *mutqin*, *imam*, his memorization is good, his views are sharp and very thorough, he is a credible person (*siqah*) and hafiz.<sup>8</sup> Not only is he considered a charismatic scholar, but he is also considered a scholar who is not fanatical

<sup>5</sup> Muhammad Tajuddin, "Kontroversi Kemaksuman Rasul Ulu Al-Azmi Dalam Al-Qur'an" (UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG, 2018), 131.

<sup>6</sup> Nashruddin Baidan & Erwati Aziz, *Metodologi Khusus Penelitian Tafsir*, Edisi ke-2 (Yogyakarta: Pustaka Pelajar, 2019), 111.

<sup>7</sup> Muhammad bin Ali Ad-Daudi, *Thabaqat Al-Mufassirin* (Beirut: Dar Al-Kutub Al-Alamiyah, n.d.), 70.

<sup>8</sup> Ziyad Ali Al-Fahdawi & Syarif Abdul Halim Muhammad, *Manahij Al-Mufassirin*, 1st ed. (Al-Karamah, 2019), 252.

about his school of thought, he even respects the differences of opinion that exist.<sup>9</sup> From his broad knowledge, he gave birth to many valuable writings, among some of these writings is *al-Jāmi' li aḥkām al-Qurān, qamh al-Birṣ bi al-Zuhd wa al-Qanā'ah, tazkirah bi aḥwal al-Mauṭa wa al-Umūr al-Akhirah, al-Tizkār fī afdal azkār and syarḥ al-Asmā' al-Ḥusnā*.<sup>10</sup> His expertise in various scientific disciplines is inseparable from the contribution of his teachers, among his teachers are Ibn Rawaj, Ibn Al-Jumaizi, Asy-Shaykh Abul Abbas Ahmad bin Umar Al-Qurṭubi, Abu Ali Al-Hasan bin Muhammad and many more other. While his students are also very many including his son, namely Syihabuddin Ahmad.<sup>11</sup>

### Tafseer Al-Qurṭubi and General Methods of Commentary at a Glance

The contribution of al-Qurṭubi to the Islamic scientific tradition, especially in the world of commentary of the Qur'an cannot be doubted. In fact, the presence of his commentary is very influential in the scientific world of Islam, so many scholars praise the book of his commentary. Ibn Taimiyyah, for example, once praised with very appreciative praise, he stated that in the book of Al-Qurṭubi there are many good commentaries and the commentary is the book of commentary that is closest to the people of the book and sunnah and far from matters of bid'ah.<sup>12</sup> So special is the book of al-Qurṭubi's commentary, that many scholars who were born after it made it the main reference and even made it a standard book that must be referred to. One of the proofs is the birth of a book of commentaries entitled Nur Al-Ihsan written by Muhammad Said bin Umar, in which Mohd Sholeh Sheh Yusuffi, Yusuf Haji Othman, and Mokhammad Hadi Mosalin stated that the style of writing and the substance of the commentary was inspired by the book of al-Qurṭubi commentary.<sup>13</sup>

Al-Qurṭubi himself gave the name for his commentary book with *al-Jāmi' li aḥkām al-Qurān* as mentioned in the muqaddimah section of his commentary as follows:

وسميته ب (الجامع لأحكام القرآن والمبين لما تضمنه من السنة وآي الفرقان) جعله الله خالصا لوجهه وأن  
ينفعني به ووالدي ومن أراد به ممنه إنه سميع الدعاء قريب مجيب؛ آمين .

<sup>9</sup> Eka Prasetiawati Thias Arisiana, "Wawasan Al-Qur'an Tentang Khamr Menurut Al-Qurṭubi Dalam Tafsir Al-Jami' Li Ahkam Al-Qur'an," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 4, no. 2 (2019): 248.

<sup>10</sup> Muhammad, *Manahij Al-Mufassirin*, 252.

<sup>11</sup> Ad-Daudi, *Thabaqat Al-Mufassirin*, 70.

<sup>12</sup> Ahmad bin Abdul Halim bin Taimiyyah, *Muqaddimah Fi Ushul At-Tafsir* (Libanon: Dar Maktabah Al-Hayah, 1980), 52.

<sup>13</sup> Mohd Sholeh et al., "A Critical Analysis of The Influence Of Tafsir Al-Qurṭubi In Tafsir Nur Al-Ihsan Based On Genetic Approach," *Turkish Journal of Computer and Mathematics Education* 12, no. 11 (2021): 4684.

*“and I named him al-Jāmi’ li aḥkām al-Qurān wa al-Mubayyīn limā taḍammanahu min al-Sunnah wa āi al-Furqān. May Allah make it (a practice that is) sincere} only hoping for its pleasure and hopefully it can benefit me, my parents, and those who wish their kindness. He hears a prayer, He is near and He grants requests. Āmīn”.*<sup>14</sup>

The book of al-Qurṭubī's commentary was first printed in Cairo in 1933-1950 by Dar Al-Kutub Al-Miṣriyah in 20 volumes, then after that, the Muassisah Al-Risalah Beirut publisher in 2006 published it in 24 complete volumes along with corrections ( *taḥqiq*) from Abdullah bin Muhsin Al-Turki.<sup>15</sup> In his commentary, the general method (*tarīqah al-’Ām*) used by al-Qurṭubī refers to the general method standardized by al-Farmawī which he divides into four methods, namely: *tahlīlī* method, *ijmālī* method, *muqāran* method, and *maudū’ī* method.<sup>16</sup> Then the book of commentaries belongs to the book of commentaries that uses the *tahlīlī* method. The *tahlīlī* commentary method is a method of commentary by deciphering the explanation of the verses of the Qur'an from the various aspects contained therein, in accordance with the order of the verses and letters in the al-Qur'an manuscripts.<sup>17</sup> This is clearly seen from al-Qurṭubī's efforts to elaborate on his commentary by explaining various aspects that support the meaning of the verse, starting from linguistic studies, mentioning *asbāb al-Nuzūl*, explaining *ushūliyyah* problems regarding various ideological differences, *balaghah*, then mentioning the verses Arabic poetry as a reinforcement of the argument, the mention of *qira’āt*, not to forget also the quoting of the hadiths of the Prophet and all descriptions of the commentary are sorted according to the arrangement of verses and letters according to the rules of the mushaf in the Qur'an.

Therefore, his book became special among scholars at the time he was born and also to the present. The specialty lies in the characteristics of the content of the commentary which generally discusses the laws extensively, mentions the hadiths and their *takhrij*, does not mention many false and *israiliyat* narrations and if there is a falsified narration or *israiliyat* which

<sup>14</sup> Muḥammad bin Aḥmad Al-Qurṭubī, *Al-Jāmi’ Li Aḥkām Al-Qurān*, ed. Hisyam Sumair Al-Bukhari (Arab Saudi: Dar Alim Al-Kutub, 2003), 9, 338.

<sup>15</sup> Risman Bustamam Rumni Hafizah, “Pemahaman Imam Al-Qurṭubī Terhadap Konsep Riddah Dalam Al-Qur’an Dan Relevansinya Dengan Indonesia,” *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 1, no. 1 (2021): 8.

<sup>16</sup> Abdul Hayy Al-Farmawī, *Metode Tafsir Maudhui Dan Cara Penerapannya*, ed. Penerjemah: Rosihon Anwar, 1st ed. (Bandung: Pustaka Setia, 2002), 23.

<sup>17</sup> Abdul Rohman, “WACANA MELIHAT ALLAH DALAM TAFSIR TEOLOGIS (STUDI KOMPARATIF TAFSIR AZ-ZAMAKHSYARI, IBN KATSIR DAN ASY- SYAUKANI),” *Jurnal Asy-Syukriyyah* 23 (2022): 61.

endangers the faith, then he explains the dangers of this.<sup>18</sup> Nevertheless, recently there have been some who have examined it in terms of the narrations contained in it, such as those carried out by Ramzi Na'na'ah and Muhammad bin Muhammad Abu Syahbah. After researching his commentary book, Na'na'ah stated: "we found that Al-Qurṭubi sometimes narrated strange Israiliyyat stories, even though his attitude towards Israiliyyat narrations was considered moderate".<sup>19</sup> The same thing was also expressed by Abu Syahbah, who stated that in the interpretation of al-Qurṭubi, there are some Israiliyyat and fake hadiths even though the levels are small.<sup>20</sup> Even so, the advantages of what is in it remain a special feature for the al-Qurṭubi interpretation.

### Sources and Styles Tafseer Al-Qurṭubi

The book of commentary written by scholars certainly has a source that is used as a reference in their commentary. The equivalent word for the source word in Arabic is usually accompanied by the word *maādar* (plural: *mašādir*). The source in the commentary is defined as something that is used as a guide by the commentator.<sup>21</sup> The commentary itself is divided into two categories, namely: the commentary of *bi al-Ma'sūr* and the commentary of *bi al-Ra'yī*. For the first category, namely the commentary of *bi al-Ma'sūr* there are four sources, namely: the Qur'an, the sunnah of the Prophet SAW, the opinions of sahabat, and the opinions of tabi'in.<sup>22</sup> As for the second category, there can be many sources consisting of various existing scientific disciplines.

In connection with the Al-Qurṭubi commentary, many scholars have included this commentary in fiqh-style comments, this is like the categorization carried out by Al-Rumi<sup>23</sup> and Ali Iyazi.<sup>24</sup> From such facts, it can be stated that the source of al-Qurṭubi's commentary is *bi al-Ra'yī*. The indicators used as arguments for this conclusion are: first, Al-Qurṭubi's commentary is a commentary that is thicker with a fiqh style. Second, in al-Qurṭubi's comments, the author often quotes the opinions of the scholars as well as includes the hadith of the Prophet SAW. So that it can be stated that the source of Al-Qurṭubi's commentary is *bi al-Ra'yī*. However, based on the results of the

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<sup>18</sup> Cholid Ma'arif, "Aspek Ushul Fiqih Dalam Tafsir Al-Qurṭubi: Studi Analisis QS. An-Nur: 31," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 1, no. 1 (2020): 64.

<sup>19</sup> Ramzi Na'na'ah, *Al-Isrâ'iliyyât Wa Asâruhâ Fî Kutub At-Tafsîr*, 1st ed. (Damaskus: Dar Al-Qalam dan Dar Adh-Dhiyâ', 1970), 304.

<sup>20</sup> Muhammad bin Muhammad Abu Syahbah, *Al-Isrâ'iliyyât Wa Al-Maudhûât Fî Kutub At-Tafsîr* (Maktabah As-Sunnah, n.d.), 137.

<sup>21</sup> Fahd bin Abdurrahman bin Sulaiman Ar-Rumi, *Buhuts Fi Ushul At-Tafsir Wa Manahijuh* (t.th: Maktabah At-Taubah, n.d.), 73.

<sup>22</sup> Ar-Rumi, *Buhuts Fi Ushul At-Tafsir Wa Manahijuh*, 74.

<sup>23</sup> Ar-Rumi, *Buhuts Fi Ushul At-Tafsir Wa Manahijuh*, 94.

<sup>24</sup> Muhammad Ali Iyazi, *Al-Mufasssîrûn: Hayâtuhun Wa Manhâjuhum* (Iran, 1382), 234.

author's analysis, the source that is used as a reference and guide in his interpretation is not only *bi al-Ra'yī* but also combined with sources from *bi al-Ma'sūr* comments (the Qur'an, the sunnah of the Prophet, the opinions of Sahabat and the opinions of tabi'in ) then added with the history of *asbāb al-Nuzūl*, Arabic poetry, qiraat, and the opinions of maḏhab scholars as will be described for example in the discussion of the next point.

In addition to the sources above, Al-Qurṭubī also quotes a lot from the commentary books of previous scholars, Muhammad Rifaldi and Muhammad Sofian Hadi by citing the results of his research Ali Iyazi said that there were at least nine commentaries that were referred to, including the work of Al-Zujaj (d. 311 ), *ma'ānī al-Qurān*; Abu Ubaidah (d. 210), *majāz al-Qurān*; Al-Harasi (d. 504), *aḥkām al-Qurān*; and others. Apart from that, Al-Qurṭubī also quotes the hadith books, such as the ninth book (kutub al-Tisāh); like Sunan Al-Daruqūṭni (d. 385 H); musnad, such as Musnad Al-Bazzar (d. 292 H) and also maghazi books, such as Abu Ishaq's book *siyar wa al-Maghāzī* (d. 151 H).<sup>25</sup> These are only some of the sources that the author mentions, apart from the sources above there are also many other sources, even in the research of Mohammad Jufriadi Sholeh<sup>26</sup> it is stated that twenty-seven books are used as sources of reference for writing Al-Qurṭubī's comments. The amount of literature that Al-Qurṭubī uses as a source, shows the depth of his knowledge, even a series of names of narrators that carry explanations of a verse he quotes are also very numerous. Ismail Lala<sup>27</sup> in this regard has proven in his research that there are approximately thirty names of narrators who are often quoted by Al-Qurṭubī who are relied on in his comments. All of this proves that the references that Al-Qurṭubī uses are numerous and cover various scientific disciplines.

Meanwhile, what is meant by style, in Arabic is often referred to as *laun* or *ittijah*. Later in the commentary is the specificity of a commentary as a result of the tendency of commentators to comment on verses of the Qur'an.<sup>28</sup> It is almost certain that all of the various commentaries written have their style, although it must be admitted that sometimes there are many styles used by commenters. However, what has been considered a style of commentary is the tendency that is most dominant and most widely used in commenting on the

<sup>25</sup> Muhammad Rifaldi and Muhammad Sofian Hadi, "Meninjau Tafsir Al-Jami ' Li Ahkami Al-Qur ' an Karya Imam Al-Qurṭubī: Manhaj Dan Rasionalitas," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 93–94.

<sup>26</sup> Moh. Jufriadi Sholeh, "Tafsir Al-Qurtubi: Metodologi, Kelebihan Dan Kekurangannya," *Jurnal Reflektika* 13, no. 1 (2018): 56–57.

<sup>27</sup> Ismail Lala, "An Analysis of the Sources of Intepretation in the Commentaries of Al-Tabari, Al-Zamakhshari, Al-Razi, Al-Qurtubi, and Ibn Kathir," *Centre of Quranic Research International Journal*, 2005, 24–26.

<sup>28</sup> Abdul Syukur, "Mengenal Corak Tafsir Al-Qur'an," *El-Furqania* 1, no. 1 (2015): 85.



Qur'an by commentators. This style of commentary arose as a result of the interest and influence of the scholarship of a mufasir that he had worked on before commenting on the Qur'an. So that when interpreting the verses of the Qur'an, the mufasir makes his knowledge the basis of his comments.<sup>29</sup>

About tafseer al-Qurṭubi, the style that dominates his commentary is that of fiqh. That being said because the content of the commentary as a whole is more inclined to fiqh issues, this is evidenced by the following reasons: First, through the naming of the book of his commentary with *al-Jāmi' li aḥkām al-Qur'ān* which indicates that the direction intended by the author is fiqh (laws). In fact, according to Mujiatun Ridawati's view.<sup>30</sup> She stated that al-Qurṭubi's interpretation is the best in explaining the laws (fiqh) contained in a verse of the Qur'an. Second, through the systematic description used. Al-Qurṭubi when commenting on a verse often describes the number of problems that exist in that verse. Systematics like this is used to explain the aspects of fiqh that exist in it. This fiqh style is visible, for example when Al-Qurṭubi commented on verse 6 of Surah Al-Maidah [5], Al-Qurṭubi stated:

فيه اثنتان وثلاثون مسألة...

"There are 32 problems in it ...".<sup>31</sup>

After that, he described the 32 problems in great detail and length. If the commented sentence relates to a particular law, then he discusses it broadly by presenting various opinions accompanied by the arguments of each of these opinions. All of this illustrates the direction of the comment that al-Qurṭubi wants to aim at is a fiqh commentary.

### **Manhaj Tafseer Al-Qurṭubi**

Al-Qurṭubi in implementing his comments on the verses of the Qur'an, took several *manhaj*. The results of the author's research related to the *manhaj* or special method adopted by al-Qurṭubi, it was found that there were ten steps used in compiling his comments, namely as follows:

1. Commenting on the Al-Qur'an with Tafseer *Al-Ma'sur* and *Al-Ra'yī* Then *Tarjih* When There Are Conflicting Riwayat

Al-Qurṭubi in commenting on a verse often uses tafseer *al-Ma'sur*. When commenting on the word (حُشِرَتْ) in the fifth verse of Surah Al-Takwir, he

<sup>29</sup> Sasa Sunarsa, "Teori Tafsir (Kajian Tentang Metode Dan Corak Tafsir)," *Al-Afkar, Journal for Islamic Studies* 2, no. 1 (2019): 254, <https://doi.org/10.5281/zenodo.2561512>.

<sup>30</sup> Mujiatun Ridawati, "Metode Tafsir Al-Qurṭubi Mengenai Ayat Jual Beli & Riba Dalam Kitab Al-Jami' Fi Ahkam Al-Qur'an," *El\_Huda* 11, no. 1 (2020): 42.

<sup>31</sup> Muḥammad bin Aḥmad Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qurān*, ed. Ahmad Al-Barduni, 2nd ed. (Kairo: Dar Al-Kutub Al-Miṣriyyah, 1964), 6, 80.

includes several narrations from several sahabat. The first riwayat from Qatadah and Al-Hasan that the meaning of (حُشِرَتْ) is (جُمِعَ) which means collected. The second history from Ibn Abbas is that the meaning of (حُشِرَتْ) is death. The two riwayat appear to contradict one another, then Al-Qurtūbi mentions another riwayat which has the same source, namely from Ibn Abbas and also narrated by Ikrimah that all the animals (وَحُوشٍ) were collected and then ordered to become soil, then all of them died. At the end of the discussion, Al-Qurtūbi *tarjih* that the third opinion is the most correct opinion (وَهَذَا أَصْحَحُ بِمَّا رَوَاهُ عَنْهُ) (عِكْرِمَةُ).<sup>32</sup> This *Manhaj* is also used in other places, such as when commenting on Q.S Al-Qiyamah [75] verse 1, Q.S Al-Jin [72] verse 1, Q.S Al-An'am [6] verse 82, and many more in other places.

Apart from using tafseer *al-Ma'sur*, al-Qurtūbi also uses tafseer *al-Ra'iyī*, namely by using ignorant Arabic poetry to comment on a word. As in commenting on the word (الْكُنْسُ) in Q.S. Al-Takwir [81]: 16. al-Qurtūbi quotes a poem from Umru Al-Qais as follows:

تَعَشَّى قَلِيلًا ثُمَّ أَخَى ظُلُوفَهُ ... يَشِيرُ التُّرَابَ عَن مَبِيتٍ وَمَكْنَسٍ

"He sleeps for a while, then removes his shadow... Picks up the dust from where he slept last night and sweeps it away".<sup>33</sup>

In other places, he also often uses ignorant Arabic poetry to comment on verses from the Qur'an. For example, when commenting on the first verse of Al-Qiyamah [75], al-Qurtūbi stated that the meaning of the sentence أَفْسِمُ يَوْمَ الْقِيَامَةِ according to the narrative of Ibn Abbas, Ibn Jubair and Ibn Ubaidah means something that must happen and cannot be prevented. It is like the verse goes:

تَدَكَّرْتُ لَيْلَى فَأَعْتَرَنِي صَبَابَةٌ ... فَكَادَ صَمِيمُ الْقَلْبِ لَا يَتَقَطَعُ

"(instantly) I remembered Laila, then I was overcome with longing... so almost the bottom of my heart couldn't hold it".<sup>34</sup>

The use of the first *manhaj* was mostly carried out by al-Qurtūbi and spread in many places from various verses in the Qur'an. This first *manhaj* is a *manhaj* that is also used by Al-Ṭabarī in his tafseer.<sup>35</sup> So that many scholars

<sup>32</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 19, 229.

<sup>33</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 19, 238.

<sup>34</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 19, 19.

<sup>35</sup> Nurul Faedah binti Yahaya Ridho Adiansyah, "KHAMR IN THE QUR'AN (Thematic Study of Tafsir Ibn Jarir Al-Tabari)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (2023): 7.

praise the tafseer of al-Qurtūbi and al-Ṭabarī as the best tafseer in terms of methodology and substance.

## 2. Attributing an Opinion to its Owner and Attributing Hadith to its Narrator

Among the things that make up the *manhaj* of Al-Qurtūbi in his commentary book, as many other commentators do, is that he always attributes an opinion to the owner and the hadiths to the author. When commenting on Q.S Al-Haqqah [69] verses 1 and 2 where Al-Qurtūbi mentions an opinion and then mentions the name of the person who has that opinion. An example of the editorial of the restriction is as follows:

قَوْلُهُ تَعَالَى: (الْحَاقَّةُ. مَا الْحَاقَّةُ) يُرِيدُ الْقِيَامَةَ، سُمِّيَتْ بِذَلِكَ لِأَنَّ الْأُمُورَ تَحْقُقُ فِيهَا قَوْلَهُ الطَّبْرِيُّ.

*"The Word of Allah SWT: (al-Hāqqah mal hāqqah) what is meant is the Hour, it is named by that because all things appear and become evident on that day, (thus) Al-Tabari's opinion".<sup>36</sup>*

As for mentioning the hadiths, Al-Qurtūbi always relies on hadith writers such as Al-Bukhari, Muslim, Abu Daud, and others. For example when commenting on Q.S Al-Baqarah [2] verse 177:

عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّ فِي الْمَالِ حَقًّا سِوَى الزَّكَاةِ) ثُمَّ تَلَا هَذِهِ الْآيَةَ "لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ" إِلَى آخِرِ الْآيَةِ. وَأَخْرَجَهُ ابْنُ مَاجَةَ فِي سُنَنِهِ وَالتِّرْمِذِيُّ فِي جَامِعِهِ.

*"From Fatimah bint Qais, she said: Rasulullah saw. said, "Verily, there are rights in assets other than zakat". Then he recited the verse: لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ until the end of the verse. (Al-Qurtūbi said) and it has been issued by Ibn Majah in his Sunan book and At-Tirmidhi in his Jami' book".<sup>37</sup>*

This second *Manhaj* is consistently used by Al-Qurtūbi in commenting on verses of the Qur'an when quoting the opinions of previous scholars and also when including a riwayat of hadith.

## 3. Gathering Various Opinions When There Are Contradictions and If There Is A Need, *Tarjih* Is Done Using Dalil

Differences of opinion that occur among scholars are something that has become a sunnatullah and is not something reprehensible. In this case, Al-Qurtūbi always includes several opinions, even though these opinions contradict one another. After listing some of these opinions, Al-Qurtūbi usually

<sup>36</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 18, 257.

<sup>37</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 2, 241.

makes *tarjih* by starting with the word "*qultu*", which shows that the *tarjih* is an opinion that he takes according to his considerations. One of the examples is what is contained in the second discussion of his interpretation of Q.S Al-Maidah [5]: 6, namely differences of opinion among scholars regarding the interpretation of verses: (إِذَا قُضِيَتْ إِلَى الصَّلَاةِ). Scholars differ on whether ablution is obligatory at every prayer and applies to anyone, whether he is in a state of purity or has the head. So in this case Al-Qurtūbī mentions several opinions, including:

First, a group of scholars is of the opinion that this pronunciation is common at every prayer time, and applies to anyone who is going to perform the prayer whether in a state of purity or having *hadas*, so it is obligatory for him to perform ablution. This group argued for the actions of Ali bin Abi Talib a.r who always performed ablution before prayer. This opinion was stated by Muhammad Al-Darimi and also the opinion narrated by Ikrimah and the opinion of Ibn Sirrin who stated that the caliphs of al-Rasyidin always performed ablution when they were about to pray.

Second, other groups argue that the designation or person addressed by this verse is the Prophet, Muhammad., they argue to the history of Abdullah bin Hanzhalah bin Abi 'Amir Al-Ghasil, that Rasulullah saw. was ordered to perform ablution every time he prayed and it was hard for him, so Rasulullah saw was ordered to stand on his face before every prayer and he was not required to perform ablution every time he prayed unless it was. This is the opinion of some of the Prophet's companions.

Third, other groups also argue that the command to do ablution at every prayer time is to gain priority, they consider the command word in the verse to indicate *sunnah*. They postulate that Muhammad saw during the conquest of Mecca performed the five daily prayers with only one ablution, to explain to his people the permissibility of not performing ablution every prayer time unless it was.<sup>38</sup>

After mentioning some of these opinions, Al-Qurtūbī *tarjih* the third opinion by presenting the proposition, namely the hadith from Al-Nu'man, "that the Messenger of Allah once prayed at Al-Shahbâ, namely carrying out the *Asr* and *Maghrib* prayers with one ablution, this incident occurred during the *Khaibar* war in the 6th year H or 7th year H, and *fathu Mecca* occurred in the 8th year". This hadith is authentic and narrated by Imam Malik in the book *Al-Muwata'*, Al-Bukhari in and also *Muslim al-Şahih*.<sup>39</sup>

<sup>38</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 6, 80.

<sup>39</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 6, 81.

4. Explaining Legal Verses If Relating to Law and if not Legal Verses, Al-Qurtubi only Include Tafsir and Takwil

Al-Qurtubi when commenting on legal verses, often directly mentions that there are some problems. For example in Q.S Al-Maidah [5]: 6, where the verse is verse that discusses the law regarding ablution. He said that in this verse there are thirty problems. Of the thirty issues, there is a discussion of fiqh law, namely the law of washing the *khuf* (shoes), namely in the twentieth discussion.<sup>40</sup> He explained that Q.S Al-Maidah [5]: 6 apart from discussing ablution and the limbs that must be washed during ablution, there are other laws that are still related to ablution, namely washing the *khuf*. He mentioned several rulings on washing the *khuf* from various schools, including the Maliki school which wipes the *khuf* only when traveling because the majority of hadiths allow wiping the *khuf* only when traveling. Another example, when commenting on the verse regarding menstrual blood in Q.S Al-Baqarah [2] verse 222, Al-Qurtubi stated that regarding menstrual blood there are three laws, one of which relates to menstrual blood whose essence is clear. Menstrual blood is thick black and slightly reddish. If this blood comes out, then a woman is obliged to leave her prayer and fasting and all scholars agree on this law. then he explained the law regarding menstrual blood at length by presenting various existing opinions.<sup>41</sup>

As for commenting on verses that are not related to law, Al-Qurtubi will immediately explain the interpretation or interpretation of the verse. For example, in commenting on Q.S Al-Buruj [85]: 13: (إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ), he explains that Allah is the creator who created from the first time, then it is He who resurrects these creatures as they were at the beginning of their creation.<sup>42</sup> Likewise in Q.S Al-Isra [17] verse 2, because this verse is not related to a particular law, Al-Qurtubi immediately states his interpretation that what is meant by the second verse of the letter Al-Isra is that Allah has glorified Muhammad SAW with the Mi'raj event. As for Musa (as), Allah glorified him by giving him the Book, namely the Torah.<sup>43</sup> Thus he consistently does this fourth *manhaj* when interpreting verses that contain a discussion of a certain law and which do not contain a particular fiqh law.

5. Mentioning the Various Causes of the Revelation of Verses, Then they are combined and *Tarjih*

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<sup>40</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 6, 100.

<sup>41</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 3, 82.

<sup>42</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 19, 295.

<sup>43</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 1964, 10, 212.

*Asbāb al-Nuzūl* from a verse or letter is an important thing and one that is not abandoned by Al-Qurtūbī. In various places, he mentions *asbāb al-Nuzūl* in certain verses or letters. This serves as reinforcement in explaining an interpretation. For example, in commenting on Q.S Al-Baqarah [1]: 108, Al-Qurtūbī includes a history explaining why the verse was revealed. He wrote the following editorials:

وَعَنْ ابْنِ عَبَّاسٍ أَيْضًا أَنَّ سَبَبَ نُزُولِ هَذِهِ الْآيَةِ أَنَّ رَافِعَ بْنَ خُرَيْمَةَ وَوَهْبَ بْنَ زَيْدٍ قَالَا لِلنَّبِيِّ ص م : ائْتِنَا بِكِتَابٍ مِنَ السَّمَاءِ نَقْرُؤُهُ، وَفَجَّرَ لَنَا أَنْهَارًا نَتَّبِعُكَ .

"and also from Ibn Abbas, that the reason for the revelation of this verse is that Rafi' bin Khuzaimah and Wahb bin Zaid, both said to the Prophet SAW: "come to us from the sky a book that we will read and flow a river for us, surely we will follow you".<sup>44</sup>

Al-Qurtūbī then explained that what the two perpetrators did was the same as what the Israelites did to Musa as. so here it shows that this verse insinuates people who did what the Israelites did, especially asking to be given a book from the sky, but in reality when they were given a book they were reluctant to follow it.

#### 6. Pay Attention to Language Problems and Strengthen Using Arabic Poems

When explaining a particular verse, Al-Qurtūbī often uses linguistic studies as his analytical knife. Descriptions of this linguistic analysis can be found in many places. One example is when Al-Qurtūbī explains the word *al-Muttaqīn* in Q.S Al-Baqarah [2]: 2 as follows:

وأصل "المتقين" : للموتقيين بياءين مخففتين ، حذفت الكسرة من الياء الأولى لثقلها ثم حذفت الياء لالتقاء الساكنين وأبدلت الواو تاء على أصلهم في اجتماع الواو والتاء وأدغمت التاء في التاء فصار للمتقين.

"The origin of the word *al-Muttaqīn* is *al-Muttaqiyīna* with two letters 'ya'. Then the *kasrah* was discarded at the first 'ya' because it was heavy (the tongue said it), then the 'ya' was discarded because it met a breadfruit 'ya', then 'wau' was replaced with 'ta' based on the accumulation of 'wau' and 'ta', then *idghamed* (inserted) the first 'ta' into the second 'ta' so that it becomes the word *muttaqīn*".<sup>45</sup>

In the following description, he still reviews the meaning of *al-Muttaqīn*, in the fifth issue, Al-Qurtūbī mentions a history from Umar bin Al-Khatthab that

<sup>44</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 2, 70.

<sup>45</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 1, 161.

he once asked about the meaning of taqwa to Ubay, then Ubay answered: "Have you ever taken a thorny path?", Umar said: "ever". Ubay asked again: "then what are you doing?", Umar replied: "I am careful and alert". Ubay said: "Well, that's what taqwa is like." Al-Qurtubi then explained that the meaning of taqwa as such was taken by Ibnul Mu'taz and he expressed it in the form of poetry:

خل الذنوب صغيرها ... وكبيرها ذاك التقى  
واصنع كماش فوق أر ... ض الشوك يحذر ما يرى  
لا تحقرن صغيرة ... إن الجبال من الحصى .

*"Free yourself from small sins... and also big ones, that's a taqwa person.*

*Do it like a person who walks in an alley full of thorns, he always avoids the thorns he sees.*

*Don't underestimate small sins... actually, mountains are formed from pebbles."*<sup>46</sup>

The use of the sixth *manhaj* was mostly carried out by al-Qurtubi. In chapter 30 alone, Al-Qurtubi uses 151 poems to interpret verses of the Qur'an, namely in Surah Ad-Dhuha [93] as many as 11 poems, Al-Insyirah [94] as many as 5 verses, At-Tin [95] as many as 6 poems, Az-Zalzalah [99] 3 poems, Al-Adiyat [100] 19 poems, Al-Qariah [101] 9 poems, At-Takatsur [102] 4 poems, Al-'Asr [103] 3 poems, Al-Humazah [104] 8 poems, Al-Fiil [105] 16 poems, Quraysh [106] 12 poems, Al-Maun [107] 4 poems, Al-Kautsar [108] 7 verses, Al-Kafirun [109] 5 poems, An-Nashr [110] 2 poems, Al-Lahab [111] 14 poems, Al-Ikhlash [112] 6 poems, Al-Falaq [113] 13 verses and An-Nas [114] as many as 4 verses.

#### 7. Not being fanatical about the *Mazhab* and Its Establishment Accompanied by Dalil

Many researchers say that the tafseer of Al-Qurtubi is one of the Tafseer that falls into the category of tafseer fiqh and the jurisprudence belongs to the Maliki school, this statement is like what Muhammad Husain Al-Zahabi mentioned in his book *al-Tafsîr wa al-Mufasssîrûn*.<sup>47</sup> However, even though he belongs to the Maliki school of thought, in his Tafseer he is always free from bigotry in his school of thought. As evidence and as an example is when Al-Qurtubi comments on Q.S Al-Baqarah [2]: 196 in the editorial section of the verse:

<sup>46</sup> Al-Qurtûbî, *Al-Jâmi' Li Ahkâm Al-Qurân*, 2003, 1, 162.

<sup>47</sup> Muhammad Hadi Ma'rifah, *At-Tafsîr Wa Al-Mufasssîrûn* (Masyhad: Al-Jami' ah Ar-Ridhawiyyah Al-Islamiyyah, 1426), 2, 403.

...وَلَا تَحْلِفُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ...<sup>48</sup>

"...and do not shave your head (hair), before the sacrificial animal reaches the place of slaughter ...".

Al-Qurtūbī explained that it is not permissible for a person to shave his head before he has slaughtered his sacrificial animal. Because slaughtering is sunnah before shaving the hair. That's what the Prophet SAW did, he started by slaughtering the qurban animal, then shaving his head, the argument is the verse above. He further explained that whoever violates this, where he prioritizes shaving his head before slaughtering, then this kind of action will not be separated from two factors, namely due to mistake and stupidity or due to intention and for a specific purpose. If what happens is due to the first factor (error), then nothing is required of it. This statement was narrated by Ibn Habib himself Ibn Qasim and this opinion is also well-known in the Maliki school of thought. But Ibn Al-Majsyun said: "he is obligated to slaughter the animal for slaughter".

But if what happened was due to the second factor (intentionally), then Al-Qadhi Abu Al-Hasan narrated that it is permissible to shave before slaughtering. This opinion was also expressed by Al-Syafi'i. However, said Al-Qurtūbī, the stronger opinion among the Maliki school of thought is that it is not permissible (prioritizing shaving before slaughtering). Further and as part of his opinion, he stated that the correct opinion is the opinion that states that it is permissible. This opinion is supported by a hadith narrated by Ibn Abbas, that the Prophet SAW. asked about prioritizing and postponing slaughtering, shearing, and throwing, the Prophet said: "there is no sin (on that)".<sup>48</sup>

Another example of this *manhaj* can be seen clearly when Al-Qurtūbī tries to decipher the interpretation of bismillah in surat al-Fatihah. He stated that there was a difference of opinion among the scholars regarding the position of this bismillah. Some groups consider that bismillah is not part of the verse from al-Fatihah, so it is not necessary to recite it even in prayer. But another group stated that the bismillah is part of the verse from the letter al-Fatihah, so it must be read at the time of prayer. Al-Qurtūbī then explained that the opinion of his school (Maliki) concluded that the bismillah pronunciation was not part of the verses of al-Fatihah and was not also included in the verses of other letters. The person who is praying may not recite it in the obligatory prayer as well as in other prayers either with a faint or aloud reading. However, in the end, he stated his opinion as well as his opinion that the best opinion is the opinion which states that bismillah is read in a faint way in prayer together with al-

<sup>48</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 2, 382.



Fatihah.<sup>49</sup> This opinion is certainly different from the opinion of the school which states that bismillah is not part of the letters in the Qur'an including al-Fatihah.

From the description above, it is clear that even though Al-Qurtūbi belongs to the Maliki school of thought, in his interpretation he is not a blind fanatic of his school of thought. He always chooses the opinion that is considered more correct and is based on valid arguments.

#### 8. Paying Attention to the Law Based on the Proof of the Prophet's Hadith

Al-Qurtūbi in explaining a verse, especially when it relates to legal verses, his quotation will not be separated from the hadiths of the Prophet SAW. if there is a hadith of the Prophet that explains it. There are many examples that can be raised in this case, one of which is when Al-Qurtūbi explains the law of Al-Fatihah's letter. In the ninth problem, he stated that the opinion that is valid among these opinions is the opinion of Al-Syafi'i, Ahmad, and Malik, that the letter Al-Fatihah is an obligation for everyone in general in every cycle. Then Al-Qurtūbi quotes a hadith with the following editorial:

لا صلاة لمن لم يقرأ فيها بفتحة الكتاب.

*"It is not valid to pray for those who do not read Surah Al-Fatihah to them".<sup>50</sup>*

Not only the hadith above, but Al-Qurtūbi also quotes other hadiths, with different editorials but having the same meaning and even strengthening existing legal explanations. The editorial of the hadith is as follows:

من صلى صلاة لم يقرأ فيها بأم القرآن فهي خداج .

*"Whoever prays, then does not read the Ummul Qur'an (al-Fatihah) in it, then his prayer is incomplete".<sup>51</sup>*

Al-Qurtūbi when explaining the law in the letter al-Fatihah, apart from quoting the hadith, he also quoted many of the companions. Many names of friends are mentioned, for example, Umar bin Khaththab, Abdullah bin Abbas, Abu Hurairah, Ubay bin Ka'ab, Abu Ayyub Al-Ansari, Abdullah bin Amr bin Al-Ash, Ubadah bin Shamit, Abu Said Al-Khudri, Uthman bin Abi Al -Ah and Khawat bin Jubair. After mentioning these names, he then explained that they stated that it was not valid to pray except by reading Surah Al-Fatihah.<sup>52</sup>

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<sup>49</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 1, 96.

<sup>50</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 1, 119.

<sup>51</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 1, 119.

<sup>52</sup> Al-Qurtūbī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 1, 119.

Among the habits of Al-Qurṭubī when quoting a hadith, he always mentions his mukhārij hadith and explains the status of the hadith based on the author's assessment. For example, after Al-Qurṭubī quotes the following hadith, the Prophet SAW. said:

فلا. وأنا أقول ما لي ينازعني القرآن فلا تقرؤوا بشيء من القرآن إذا جهرت إلا بأم القرآن.

"Do not! Why am I disturbed when I'm reading the Qur'an? So don't read anything from the Qur'an if I read it aloud except only the Ummul Qur'an."

Al-Qurṭubī then explained that Al-Tirmizī also narrated the meaning of the hadith above from Muhammad. Then he explained that Al-Tirmizī said: "This hadith is *hasan hadith*. This hadith is practiced by the majority of *ahlul ilmi* from among the companions of the Prophet and *tabi'in* in matters of reading behind the *imam*". In the end, he explained that the above hadith was also narrated by Al-Daruqūṭni, and he said: "The *sanad* of this hadith is *hasan*, and all the narrators are *credible narrators (tsiqah)*".<sup>53</sup>

#### 9. State the reasons for differences of opinion on a problem

Among the other advantages found in Al-Qurṭubī's Tafseer and this shows the accuracy and foresight of the author is the mention of the reasons behind a difference of opinion among the scholars regarding a particular case. One example is when Al-Qurṭubī commented on Q.S Al-Baqarah [2]: 180, which is a verse that explains the recommendation of a will for someone who is nearing death. After he mentioned that in the verse there are twenty problems, in the seventh problem he said that the majority of scholars have agreed, namely that no one is allowed to make a will of more than one-third of his wealth. He further explained that Abu Hanifah and his followers had a different opinion, they stated that if the person making the will does not have even one heir who will inherit his property, then he may make a will with all of his property. Then they also added: "indeed the limitation of a will with the size of one-third of a person's property is so that he can leave his wealth to heirs, then refer to the hadith narrated by Bukhari and Muslim". Al-Qurṭubī continued, therefore for those who do not have even one heir, he does not enter into the meaning of the hadith.<sup>54</sup>

After this explanation was presented, along with the existence of disagreements, Al-Qurṭubī then mentioned the reasons behind the birth of the differences of opinion of the scholars, he stated:

وسبب الخلاف مع ما ذكرنا ، الخلاف في بيت المال هل هو وارث أو حافظ لما يجعل فيه ؟

<sup>53</sup> Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 1, 120.

<sup>54</sup> Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qurān*, 2003, 2, 261.

"And the cause (of) the difference of opinion - together with the opinion that we mentioned - is the difference (of opinion) about the position of baitul mal, whether he is the heir or only the custodian of the property?"<sup>55</sup>

In his comments, Al-Qurtubi wanted to explain that two groups of scholars who differed in opinion regarding whether or not to bequeath more than a third of his assets were closely related to someone who had no heirs, and the assets were planned to be handed over to the baitul mal institution. Starting from this, the scholars were divided into two groups as explained in the explanation above.

10. Attributing Qira'at to its Owner, Explaining its Degree, Showing the Meaning of Language, Interpretation, Fiqh, and Performing *Tarjih*

Al-Qurtubi, like other commentators, makes the study of qira'ât science an instrument used to search for the meaning of verses. Even the scholars of the science of the Koran, adequate knowledge of the science of qira'ât is a requirement to be able to interpret the Koran. Al-Suyuthi, for example, has standardized in his al-Itqân these fifteen conditions, and the science of qira'ât is included in the eighth condition.<sup>56</sup>

In the tafseer of Al-Qurtubi, the study of qira'ât science is widely used in certain places to interpret a word or verse. Not only does it include the existing information on qira'ât, but Al-Qurtubi also ascribes it to the priests of his qira'ât, and from there emerges the meaning of tafsiriyyah along with the jurisprudence that becomes the implication of it. One example is when Al-Qurtubi commented on the word فَتَبَيَّنُوا in Q.S An-Nisa [4]: 94.

Related to the word فَتَبَيَّنُوا, he discusses it on the second of the eleven problems contained in the verse. He stated that the lafazh فَتَبَيَّنُوا means to pay close attention. The majority of scholars read it with qira'âh تَبَيَّنُوا, and this qira'âh was chosen by Abu Ubaid and Abu Hatim. They both said: "the person who was ordered to tabayun then that person has been ordered to check the truth of the news". Then Al-Qurtubi mentioned that Hamzah read the pronunciation with فَتَتَبَيَّنُوا, which comes from the word al-Tatsabbut, with the letter 'tsa' followed by the letter 'ba' Then Al-Qurtubi emphasizes and perhaps at the same time favors that the lafazh تَبَيَّنُوا is stronger or firmer, because someone sometimes finds out the truth of a news story without checking it first. At the end of Al-Qurtubi explaining his fiqh, he said: "Researching and

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<sup>55</sup> Al-Qurtûbî, *Al-Jâmi' Li Ahkâm Al-Qurân*, 2003, 2, 261.

<sup>56</sup> Jalaluddin Abdurrahman As-Suyuthi, *Al-Itqân Fi Úllûm Al-Qurân*, ed. Muhammad Nash Abi Jabal (Kairo: Dar Al-Álamiyah, 2017), 684.

checking the truth of news related to murder is obligatory, whether in a state of residence or while traveling".<sup>57</sup>

These are the ten *manhaj* or special methods of writing Al-Qurtūbī's interpretations. All of these descriptions show that Al-Qurtūbī in interpreting the verses of the Koran was very thorough and conditioned by Al-Qurtūbī's high knowledge of various scientific disciplines, especially fiqh which became the dominating feature of his commentary.

## Conclusion

From the explanation above, it can simply be concluded as follows:

First, Al-Qurtūbī in writing his commentaries often refers to sources that are usually used as references by commentators, namely the Qur'an, the sunnah of the Prophet, the opinions of friends, and the opinions of tabi'in, then added to the quotations from the history of *asbāb al- Nuzul*, Arabic poetry, qiraat, and the opinion of maḏhab scholars. In addition to these sources, Al-Qurtūbī also quotes a lot from the commentary books of previous scholars, including the works of Az-Zujaj (d.311 H), *ma'ānī al-Qurān*; Abu Ubaidah (d. 210 H), *majāz al-Qurān*; Al-Harasi (d. 504 H), *aḥkām al-Qurān*; and others. In addition, Al-Qurtūbī also quotes from hadith books, such as book number nine (*al-Kutub al-Tisāh*); sunan books, such as sunan Al-Daruqutni (d. 385 H); musnad, such as Musnad Al-Bazzar (d. 292 H) and also maghazi books, such as Abu Ishaq's book *siyar wa al-Maghāzī* (d. 151 H).

Second, the dominating style of the tafseer of *al-Jāmi' li aḥkām al-Qurān* by Al-Qurtūbī is the fiqh style.

Third, there are ten special *manhaj* or methods of writing Al-Qurtūbī in his commentary, namely: 1) commenting on the al-Qur'an with tafseer *al- al-Ma'sūr* and *al-Ra'yi* then *tarjih* when there are conflicting riwayat; 2) attributing an opinion to its owner and attributing hadiths to its author; 3) collect various opinions when there is conflict, if there is a need, then *tarjih* is carried out using the proposition; 4) explains legal verses if they are related to law, but if not, then he only includes comments and takwil; 5) mentions the reason for the revelation of the verse, then if there are many various narrations, then he combines them, but if it is not possible, then *tarjih* is carried out accompanied by the evidence; 6) paying attention to linguistic problems and strengthened by using Arabic poetry; 7) not panicking towards his maḏhab and his stance which is accompanied by arguments; 8) pay attention to the law based on the hadiths; 9) State the causes of differences in understanding of a problem; and 10) attribute the qira'at to its owner, explain its degree, and show the meaning in language, interpretation, jurisprudence, and *tarjih* between the two.

<sup>57</sup> Al-Qurtūbī, *Al-Jāmi' Li Aḥkām Al-Qurān*, 2003, 5, 337-38.

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