

Integration of *Qirât Shâdzdzah* in Legal Interpretation: Abu Hayyân's Methodological Analysis of Husband-Wife Relations in QS. Al-Baqarah [2]:222

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Abstract

This study aims to analyse Abu Hayyân al-Gharnâti's methodology in interpreting QS. al-Baqarah [2]:222, especially the use of *qirât mutawatir* and *shâdzdzah* and its implications for Islamic law. With a descriptive-analytical qualitative approach, the research examines the book of *al-Bahr al-Muhîr* as a primary source, compared with other classical interpretations such as the works of al-Thabari, al-Zamakhshari, and al-Qurthubi. The data were analysed through the legal content analysis method with a focus on the variation of *qirât*, legal arguments, and socio-historical context. The results showed that Abu Hayyân combined *mutawatir qirât* (*yathurna* and *yatathahharna*) with *shâdzdzah qirât* (readings of Ubay ibn Ka'b and Anas ibn Mâlik) as an argument reinforcement. He interprets the phrase "حَتَّى يَطْهَرْنَ" as an obligation to take a janabah bath (not just the cessation of blood), in line with the Maliki and Shafi'i schools of thought. This finding enriches the discourse of *qirât* studies by proving that non-canonical readings can play a role in legal interpretation. In conclusion, Abu Hayyân offers a holistic model of interpretation that integrates text, context, and alternative readings. This research recommends further exploration of *qirât shâdzdzah* and its application in contemporary fiqh.

Keywords: Abu Hayyân, *qirât shâdzdzah*, legal interpretation, QS. Al-Baqarah 2:222, purification ritual.

Abstrak:

Penelitian ini bertujuan menganalisis metodologi Abu Hayyân al-Gharnâti dalam menafsirkan QS. Al-Baqarah [2]:222, khususnya penggunaan *qirât mutawatir* dan *shâdzdzah* serta implikasinya terhadap hukum Islam. Dengan pendekatan kualitatif deskriptif-analitis, penelitian mengkaji kitab *al-Bahr al-Muhîr* sebagai sumber primer, dibandingkan dengan tafsir klasik lain seperti karya al-Thabari, al-Zamakhshari, dan al-Qurthubi. Data dianalisis melalui metode analisis isi hukum (legal content analysis) dengan fokus pada variasi *qirât*, argumen hukum, dan konteks sosio-historis. Hasil penelitian menunjukkan bahwa Abu Hayyân memadukan *qirât mutawatir* (*yathurna* dan *yatathahharna*) dengan *qirât shâdzdzah* (bacaan Ubay ibn Ka'b dan Anas ibn Mâlik) sebagai penguat argumen. Ia menafsirkan frasa "حَتَّى يَطْهَرْنَ" sebagai kewajiban mandi janabah



(bukan sekadar berhentinya darah), sejalan dengan mazhab Maliki dan Syafi'i. Temuan ini memperkaya wacana studi *qirât* dengan membuktikan bahwa bacaan non-kanonik dapat berperan dalam penafsiran hukum. Kesimpulannya, Abu Hayyân menawarkan model tafsir holistik yang mengintegrasikan teks, konteks, dan bacaan alternatif. Penelitian ini merekomendasikan eksplorasi lebih lanjut terhadap *qirât shâdzdzah* dan aplikasinya dalam fikih kontemporer.

Kata Kunci: Abu Hayyân, *qirât shâdzdzah*, tafsir hukum, QS. Al-Baqarah 2:222, ritual kesucian.

Introduction

The interpretation of legal verses in the Qur'an, especially those that regulate husband-wife relationships such as QS. Al-Baqarah [2]:222, occupies a crucial position in the discourse of *ulumul qur'an* and tafsir. This verse not only contains theological dimensions but also practical implications in Muslim domestic life, so its interpretation requires a multidisciplinary approach.¹ Abu Hayyân al-Gharnâti in *al-Bahr al-Muhîth* offers a unique methodology by combining *mutawatir* and *shâdzdzah qirât* to interpret the phrase 'حَتَّى يَطْهَرْنَ', an approach that has not been comprehensively studied in contemporary literature.²

The significance of this research lies in the effort to reveal how the integration of *qirât shâdzdzah*, which is often considered marginal, can provide a new perspective in understanding Islamic law related to ritual purity and gender relations.³ The background of the problem is rooted in the dominance of *mutawatir qirât* in conventional tafsir studies, while *shâdzdzah qirât* such as the recitation of Ubay ibn Ka'b and Anas ibn Mâlik is often ignored authority.⁴

In fact, this difference in *qirât* results in significant variations in legal interpretation: The *qirât yathurna* (without *tashdid*) is interpreted as the cessation of menstrual blood, while *yatathahharna* (with *tashdid*) emphasises the obligation to take a janabah bath before conjugal relations.⁵ This controversy has sparked debates across schools of thought, such as the difference between the Hanafi view,

¹ Ahmad Ilham Wahyudi, Muhammad Rizqi Manarul Haq, and Hasani Ahmad Said, "The Richness Of Tafsir Al-Qur'an: Methods In Interpreting The Verses Of The Qur'an," *Hunafa: Jurnal Studia Islamika* 20, no. 1 (June 20, 2023): 155–178.

² Restu Ashari Putra and Andi Malaka, "Manhaj Tafsir Bahrul Muhith Abu Hayyan Al-Andalusiy," *Jurnal Iman dan Spiritualitas* 2, no. 1 (February 4, 2022): 91–96.

³ Ahmad Alfî, "Qirâ' At Shâdhah Dalam Tafsir Syiah: Studi Term Nikah Mut'ah Dan Imam," *AL ITQAN: Jurnal Studi Al-Qur'an* 4, no. 1 (February 20, 2018): 53–70.

⁴ Hasan Ibn Ahmad Ibnu-Khâlawaih, *Mukhtashar Fi Syawâdz Al-Qur'an Min Kitâb Al-Badî'* (Mesir: Mathba'ah Al-Rahmâniyyah, 1934), h. 14; Muhammad ibn Yusuf Al Andalusi Abu-Hayyân, *Al-Bahr Al-Muhîth* (Beirut: Dar al-Fikr, 1403), h. 419.

⁵ Abu Ja'far Al-Thabari, *Al-Jâmi' al-Bayan An Ta'Wil Âyi Al-Qur'an* (Mesir: Musthafa Al-Bâb Al-Halabiyy, 1954), 385; Abu al-Qasim Mahmud ibn Amr ibn Ahmad al-Zamakhsyari, *Al-Kasyasyaf 'an Haqaiq al Tanzil Wa 'Uyun al-Qawail* (Bairut: Dar al-Ma-'arif, n.d.), h. 196.

which allows intercourse after the blood has stopped, and the Maliki-Shiafi'i view, which requires bathing first.⁶

This study is important for three reasons. Firstly, it seeks to fill a gap in the academic repertoire through an exploration of the significance of *qirât shâdzdzah* in legal interpretation, which is seen as a secondary reading.⁷ Secondly, the results of this research are expected to contribute as a source of reference in the contemporary discourse on gender equality in Islam, especially with regard to women's reproductive rights during menstruation.⁸ Third, Abu Hayyân's comprehensive approach—which integrates *qirât* analysis, *asbâb al-nuzûl*, and socio-historical landscape—presents an adaptive interpretive framework in responding to the challenges of the times.⁹ As Rippin notes, understanding *asbâb al-nuzûl* is crucial to capturing the Qur'ân's ethical message,¹⁰ and Abu Hayyân have applied this principle by referring to Anas ibn Mâlik's narration of the Jewish practice of isolating menstruating women.¹¹

The research objectives are formulated as follows: (1) describe Abu Hayyân's methodology in utilising *qirât shâdzdzah* to interpret QS. Al-Baqarah [2]:222, (2) analysing the implications of differences in *qirât* on the law of post-menstrual husband-wife relations, and (3) comparing Abu Hayyân's interpretation with other mufasssirs such as al-Tabari and al-Zamakhshari. The relationship of this research with the existing literature is seen in three aspects. First, the study of *qirât shâdzdzah* by Ibn-Khâlawaih and Alfi becomes the theoretical basis,¹² although the focus on its legal implications is still limited. Secondly, this study extends Parlak & Küçükkaya's findings on interpretative

⁶ Muhammad Ali Al-Shâbuni, *Rawâi' Al-Bayân, Cet. Ke-3, Juz I* (Damaskus: Maktabah Al-Ghazâli, 1980), h. 302; Al-Râzi, *Mafâtih Al-Ghaib* (Dâr al-Fikr, n.d.), h. 302.

⁷ Alfi, "Qirâ' At Shâdhah Dalam Tafsir Syiah."

⁸ Izuddin Nur Aminulloh, Khoirun Nisak, and Budianto Budianto, "Rights and obligations of husband and wife when having sexual relations in the book of Fathul Izaar and Qurrotul 'Uyûn," *Gender Equality: International Journal of Child and Gender Studies* 9, no. 1 (March 31, 2023): 11–23.

⁹ Aprilita Hajar, Abdul Kadir Riyadi, and Ashfia Syahida, "Konsep Adab Isti'dzan Dalam Al-Qur'an Menurut Abd Al-Hayy Al-Farmawy: Pendekatan Tafsir Maudhui," *TAJDID: Jurnal Ilmu Ushuluddin* 22, no. 1 (June 24, 2023): 135–160; Irma Riyani and Yeni Huriyani, "Reinterpretasi Asbâb Al-Nuzûl Bagi Penafsiran Alquran," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2, no. 1 (June 30, 2017): 113–130.

¹⁰ A. Rippin, "The Function of Asbâb Al-Nuzûl in Qur'anic Exegesis," *Bulletin of the School of Oriental and African Studies* 51, no. 1 (February 1988): 1–20.

¹¹ Muslim Al-Naisaburi, *Shahîh Muslim, Chapter Al-Haid, Kitâb Jawâz Ghasl Al-Hâ'Idhi Ra'Sa Zaujiha, Hadis No. 455, (), Juz Ii, H.* (Kairo: Mathba'ah 'Isa Al-Babi Al-Halbi Wa Al-Syarkah, 1955), h. 263; Abu-Hayyân, *Al-Bahr Al-Muhîth*, 424.

¹² Ibnu-Khâlawaih, *Mukhtashar Fi Syawâdz Al-Qur'an Min Kitâb Al-Badî'*; Ahmad Alfi, "Qirâ' At Shâdhah Dalam Tafsir Syiah: Studi Term Nikah Mut'ah Dan Imam," *AL ITQAN: Jurnal Studi Al-Qur'an* 4, no. 1 (February 20, 2018): 53–70.

variation by highlighting its fiqh dimension.¹³ Third, to respond to the need for a tafsir approach that combines text and context analysis.¹⁴

The design of the research method is structured so that the results can be verified. This research uses a qualitative method with a descriptive-analytical model, which focuses on the review of the main text (*al-Bahr al-Muhîth*) as well as supporting texts (other classical interpretations). The sample/focus of the research includes: (1) review of Abu Hayyân's interpretation of QS. Al-Baqarah [2]: 222, (2) comparison with tafsir al-Thabari, al-Zamakhshari, and also al-Qurthubi, and (3) study of *qirât shâdzdzah* Ibn-Khâlawaih and also fiqh madzhab Al-Shâbuni.

The analysis guide is done by: (a) recognising all *qirât* quoted by Abu Hayyân, (b) grouping the legal reasons, and (c) noting comparisons with other commentators. The flow of data collection includes: (1) tracing the main text (*al-Bahr al-Muhîth*), (2) comparing it with other commentaries, and (3) confirming its truth through the study of *qirât* as well as fiqh. The data analysis uses a legal content analysis model with several stages: (1) grouping *qirât*, (2) describing its legal implications, (3) comparison between madhhabs, and (4) assessing Abu Hayyân's methodological consistency.

The formulation of the problem is described in three questions: (1) How Abu Hayyân utilised *qirât shâdzdzah* in interpreting QS. (2) What are the implications of the differences in *qirât* mutawatir and *shâdzdzah* for the law of post-menstrual conjugal relations? (3) To what extent is Abu Hayyân's interpretation in line or in conflict with other classical mufasssirs? These questions are designed to test the proposition that *qirât shâdzdzah*, although considered minor, can dynamically enrich the discourse of Islamic law, as evidenced by Abu Hayyân in his reconciliation with *qirât* mutawatir.¹⁵ The research findings are expected to enrich the treasures of contemporary tafsir, especially in addressing differences in fiqh madhhabs related to gender and chastity issues.¹⁶

¹³ Orhan Parlak and Müzeyyen Küçükkaya, "Different Interpretations in Qur'anic Exegesis: The Example of Muhsin Demirci," *Turkish Research Journal of Academic Social Science* 6, no. 1 (July 3, 2023): 57–64.

¹⁴ Ahmad Ilham Wahyudi, Muhammad Rizqi Manarul Haq, and Hasani Ahmad Said, "The Richness Of Tafsir Al-Qur'an: Methods In Interpreting The Verses Of The Qur'an," *Hunafa: Jurnal Studia Islamika* 20, no. 1 (June 20, 2023): 155–178; Mkhai Hanif Yuli Edi Z Hanif, "Pendekatan Tekstual; Kontekstual Dan Hermenueitika Dalam Penafsiran Al-Qur'an," *Al Muhafidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (September 4, 2023): 103–116.

¹⁵ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

¹⁶ Rofiatul Windariana, "Marital Rape Dalam Al-Qur'an: Analisis Fungsi Interpretasi J.E Gracia Dalam QS. Al-Baqarah (2): 222-223 Dalam Tafsir Al-Azhar Karya Hamka," *REVELATIA Jurnal Ilmu al-Qur'an dan Tafsir* 3, no. 2 (November 30, 2022): 197–214; Yeni Novitasari, Revanda Yuniarti, and Sabilla Wirdatul Jannah, "Ila Dan Zhihar Perspektif Tafsir Ayat Gender," *Ma'mal: Jurnal Laboratorium Syariah dan Hukum* 2, no. 3 (2021): 296–321.

Result and Discussion

Abu Hayyân al-Gharnâti's Socio-Historical Context and Its Influence on the Method of Interpretation

Abu Hayyan al-Gharnati, a prominent figure in 14th century Andalusia, made significant contributions to the fields of tafsir (interpretation of the Qur'an) and qiraat (recitation) during a dynamic period of Islamic scholarship. His interpretations were greatly influenced by his social background and the intellectual environment of his time, which was characterised by a synthesis of Islamic and Greek thought, fostering innovative ideas in Arabic studies.¹⁷ Al-Gharnati's work exemplifies the rich tradition of qiraat, which is essential for understanding the meaning of the Qur'ân, as he uses various qiraat to explain theological laws and concepts.¹⁸ The Andalusian context, characterised by a systematic educational framework and the development of scholarly activity, allowed figures such as al-Gharnati to flourish and influence subsequent generations of scholars, thus cementing the region's legacy in Islamic intellectual history.¹⁹

Andalusia in the 700s Hijri was the heart of a great Islamic civilisation, with cities like Granada providing a platform for experts from various fields. The strength of the Maliki school there also coloured Abu Hayyan's way of thinking,²⁰ especially regarding the importance of the ritual bath of Janabah. For example, when interpreting the verse Al-Baqarah [2]:222, Abu Hayyan favours the reading that makes ghusl obligatory after menstruation, similar to the Maliki and Shafi'i schools of thought.²¹ This is proof that the scientific and legal environment in Andalusia shaped his mindset.

In addition, the uncertain political conditions in Andalusia due to feuds between small Muslim kingdoms and pressure from Christian Spain also had an impact on Abu Hayyân's works. In his tafsir book entitled *al-Bahr al-Muhîth*, he often combines language analysis with historical approaches to answer various challenges of his time. For example, when interpreting verses about menstruation, he not only refers to the mutawatir *qirât* (standard reading) but also the *shâdzdzah*

¹⁷ Sumeyye Dogru and Muhammed Emin Doğru, "Abu Hayyan Al-Andalusi: An Andalusian Arab Linguist in the Mamluks," *Akademik Platform İslami Araştırmalar Dergisi* 3, no. 2 (August 31, 2019): 114–130.

¹⁸ Ghozi Febra, Iril Admizal, and Suriyadi, "The Influence of Qira'at Variants in Interpretation Ayat-Ayat Al-Qur'an," *Indonesia Journal of Engineering and Education Technology (IJEET)* 2, no. 2 (May 11, 2024): 267–273.

¹⁹ Francesco Binaghi, "A Historical Overview and Annotated Bibliography of the Studies on the Arabic Grammatical Tradition in Al-Andalus," *Histoire Epistémologie Langage* 40, no. 2 (2018): 13–33.

²⁰ Nasur Abid Albaker Mahmoud and Ghalib Mahmoud Hamza, "The Wise Of Andalusia And Its Political And Religious Impact On Andalusian Society," *PalArch's Journal of Archaeology of Egypt/Egyptology PJAEE* 17, no. 3 (2020): 2142–2156.

²¹ Abu-Hayyân, *Al-Bahr Al-Muhîth*, 424.

qirât which is considered weak by some scholars.²² This openness reflects the Andalusian intellectual spirit that was pluralistic and open to various sources of knowledge.

Abu Hayyan did not stand alone, many influenced him, for example Ibn 'Athiyyah, an Andalusian exegete known for his linguistic approach. Ibn 'Athiyyah was very concerned with the social background when explaining legal verses, a method Abu Hayyan followed. In *al-Bahr al-Muhîth*, Abu Hayyan often mentions Ibn 'Athiyyah, especially when discussing the language and ruling of a verse.²³

In addition, Abu Hayyân was also exposed to the scholarly traditions of the Islamic East through scholars who migrated to Andalusia. This gave him access to various books of tafsir and *qirât* that were not available in the Islamic West. For example, in understanding QS. Al-Baqarah [2]:222, Abu Hayyân refers to the *qirât* of Ubay ibn Ka'ab and Abdullah ibn Mas'ûd, which is considered *shâdzdzah* (non-standard), to strengthen his argument about the obligation of bathing janabah.²⁴ This approach demonstrates its ability to integrate multiple sources to produce a holistic interpretation.

The diverse situation of Andalusian citizens, who lived with Jewish and Christian groups, more or less coloured Abu Hayyân's views. Jewish religious customs, such as isolating women who are menstruating, also became material for his thoughts when interpreting the *asbâb al-nuzûl* QS. Al-Baqarah [2]: 222. Abu Hayyân quoted a story from Anas ibn Mâlik which tells how Jews are reluctant to eat together or share a house with their menstruating wives.²⁵ Abu Hayyân used this story to explain the background of the verse and how Islam provides a more moderate solution.

The influence of this multicultural environment is also seen in his emphasis on the importance of cleanliness and purity, which is not only a teaching of Islam but also found in Jewish and Christian traditions. For example, when interpreting the phrase “*innallâha yuhibbu al-mutathahhirîn*” (QS. Al-Baqarah [2]:222), Abu Hayyân relates it to the concept of physical and spiritual self-purification, a theme that is also relevant in other religious traditions.²⁶

Abu Hayyân al-Gharnâti's interpretive methodology is firmly rooted in the rich intellectual milieu of Andalusia, where diverse scholarly traditions flourished. His expertise in compiling various recitations of the Qur'ân reflects a synthesis of linguistic precision and historical context, which is essential for addressing

²² Ibnu-Khâlawaih, *Mukhtashar Fi Syawâdz Al-Qur'an Min Kitâb Al-Badî*, h. 14.

²³ Ibnu 'Athiyyah, *Muharrar Al-Wajîz, Juz I* (Beirut: Dar al-Kutub al-'Ilmiyah, 1422), h. 249.

²⁴ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

²⁵ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 419.

²⁶ Masayu Dian Khairani, “Prilaku Hidup Bersih Dan Sehat: Perspektif Al-Qur'an Dan Sunnah Rasul,” *Journal of Darussalam Islamic Studies* 1, no. 1 (October 30, 2020): 31–44.

contemporary challenges in its interpretation.²⁷ Influenced by his teachers and the wider Islamic intellectual heritage, al-Gharnâti's work exemplifies a balance between traditional interpretation and innovative approaches, similar to the methods seen in other scholars such as al-Ghazali, who emphasised spiritual experience in interpretation.²⁸

Furthermore, the transition from oral to written culture in Islamic scholarship allowed for the development of diverse methods of interpretation, including the analytical technique of "*al-sabr wa'l-taqsim*," which al-Gharnâti likely used to navigate complex theological discussions.²⁹ His contributions not only enrich Qur'anic interpretation but also demonstrate the enduring relevance of Andalusian thought in contemporary discourse.

Abu Hayyân's View on *Qirât Shâdzdzah*: Between Authority and Exploration

Abu Hayyân al-Andalusi, a leading mufassir of the 8th century AH, offers a unique perspective on *qirât shâdzdzah* in his tafsir work, *al-Bahr al-Muhîth*. He views *qirât shâdzdzah* (Qur'ân recitations that are not mutawatir) as a valuable interpretative tool although it is not on par with mutawatir *qirât* in terms of authority. In his analysis of QS. Al-Baqarah [2]:222, Abu Hayyân explicitly states that *qirât shâdzdzah* can be used as an explanation (tafsir) but should not be considered as a standard Qur'anic recitation.³⁰ This attitude reflects his balance between respecting the authority of the mutawatir *qirât* and being open to the exploration of meaning offered by the *shâdzdzah qirât*.

Abu Hayyân distinguishes strictly between the functions of mutawatir and *shâdzdzah qirât*.³¹ Mutawatir *qirât*, such as the reading of Nâfi' and Ibn Katsîr in QS. Al-Baqarah [2]:222, has the highest authority because it is narrated en masse.³² Meanwhile, *qirât shâdzdzah*, such as the recitation of Ubay ibn Ka'b and Anas ibn Mâlik, only serves as a support for interpretation.³³ In *al-Bahr al-Muhîth*, Abu Hayyân asserts that *qirât shâdzdzah* should be understood as tafsir, not recitation of the Qur'ân, because it contradicts much of the standard Mushaf.³⁴ This

²⁷ Noor Abdullah Jassim and Adnan Juma Odeh, "The Sources of Hearing According to Abu Hayyan Al-Andalusi 745) A.H.) (Al-Salik's Approach in Speaking of the Alfiya of Ibn Malik)," *KnE Social Sciences* (March 13, 2023): 1128–1147.

²⁸ Takyettin Karakaya, "Basic Principles of Al-Ghazâlî's Method of Exegesis," *Ilahiyat Studies* 13, no. 2 (March 31, 2023): 257–317.

²⁹ Muhammad Fahmi Rusli, "Irsyad Usul Al-Fiqh Series 15: Al-Sabru Wa Al-Taqsîm; Its Definition And Application," accessed June 24, 2025, <https://muftiwp.gov.my/en/artikel/irsyad-usul-fiqh/1393-irsyad-usul-al-fiqh-15-al-sabru-wa-al-taqsim-its-definition-and-application?templateStyle=17>.

³⁰ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

³¹ Moh. Yusuf Alhamdani, "Pengaruh Qira'at Shadhdhah dalam Kitab Tafsir Al-Bahr Muhit," *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 3 (March 2, 2025): 2530–2535.

³² Aida Aida, Aisya Nur Faradila, and Annisa Kartika Dewi, "Variasi Qira'at Dan Latar Belakang Perbedaan Qira'at," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis* 2, no. 1 (February 14, 2022): 101–111.

³³ Alhamdani, "Pengaruh Qira'at Shadhdhah dalam Kitab Tafsir Al-Bahr Muhit."

³⁴ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

statement shows his commitment to the principle of the sanctity of the *Qur'ānic* text as well as flexibility in the exploration of meaning.

Abu Hayyân's approach contrasts with other classical mufasssirs such as al-Thabari and al-Qurthubi. Al-Thabari in al-Jâmi' al-Bayân only quotes mutawatir *qirât* and tends to the meaning of 'cessation of menstrual blood' for the phrase *yatathahharna*.³⁵ Meanwhile, Abu Hayyân makes use of *qirât shâdzdzah*, such as the reading of Anas ibn Mâlik who added the word "*al-tathahhur*", to strengthen the argument for the obligation of taking a janabah bath before post-menstrual intercourse.³⁶ Al-Qurthubi does not even mention *qirât shâdzdzah* at all, showing a tendency to ignore non-mutawatir recitations.³⁷ This difference reveals Abu Hayyân's methodological uniqueness in utilising sources that are often considered marginal.

Abu Hayyân did not accept *qirât shâdzdzah* arbitrarily but applied strict criteria. First, *qirât shâdzdzah* must have a clear sanad, such as the reading of Ubay ibn Ka'b recorded in his personal mushaf.³⁸ Secondly, there must be compatibility with other evidence such as hadith or *asbâb al-nuzûl*, such as Anas ibn Mâlik's reading of "*al-tathahhur*" which is in line with the Prophetic tradition.³⁹ Thirdly, *qirât shâdzdzah* must not contradict the principles of sharia, such as its rejection of readings that allow conjugal relations without bathing janabah.⁴⁰ This criterion shows Abu Hayyân's scientific integrity in maintaining the credibility of interpretation.

Abu Hayyân's utilisation of *qirât shâdzdzah* has significant implications in fiqh. The difference in *qirât* between *yatathahharna* (with *tashdîd*) and *yatatharna* (without *tashdîd*) in QS. Al-Baqarah [2]:222 gave birth to two madhhab opinions. The Hanafiyah opinion only requires the cessation of menstrual blood based on mutawatir *qirât* without *tashdîd*, while the Malikiyah and Shafi'iyah require janabah bathing based on mutawatir *qirât* with *tashdîd* which is corroborated by *qirât shâdzdzah*.⁴¹ Abu Hayyân tends to the second opinion with the argument that *qirât shâdzdzah* reinforces the meaning of purification (*ghusl*) in the verse, which he also attributes to the follow-up phrase *fa-idzâ tathahharna*.⁴²

³⁵ Al-Thabari, *Al-Jâmi' al-Bayân An Ta'wîl Âyi Al-Qur'an*, h. 385.

³⁶ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 425.

³⁷ Abu Abdullah Muhammad Ibn Ahmad al-Anshari Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an*, n.d.

³⁸ Ibnu-Khâlawaih, *Mukhtashar Fi Syawâdz Al-Qur'an Min Kitâb Al-Badî'*, h. 14.

³⁹ Muslim Al-Nâisaburi, *Shahîh Muslim, Chapter Al-Haid, Kitâb Jawâz Ghasl Al-Hâ'idhi Ra'Sa Zaujiha, Hadis No. 455, ()*, Juz Ii, H. (Kairo: Mathba'ah 'Isa Al-Babi Al-Halbi Wa Al-Syarkah, 1955), h. 263.

⁴⁰ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

⁴¹ Mohd A'Tarhim Mohd Razali Bin Mohd Razali et al., "Khilaf Qiraat Mutawatirah: Satu Analisa pada Ayat Haid dari Aspek Peranan, Perkaitan dan Pertalian pada Hukum Fiqh," *Jurnal Islam dan Masyarakat Kontemporari* 14, no. 1 (January 1, 2017): 67–81.

⁴² Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 425.

Abu Hayyan's contribution to tafsir is significant, especially through his innovative integration of *qirât shâdzdzah*, which he believes enhances textual understanding, as exemplified by his interpretation of “*tathahhur*” in QS. Al-Baqarah [2]:222. His model effectively bridged the differences between the various madhhabs by harmonising mutawatir and *shâdzdzah qirât*, thus reviving a marginalised reading that has historical and scientific value.⁴³ This approach, though enriching, has faced criticism for potentially undermining the authority of standard Quranic texts, raising concerns about the balance between traditional interpretation and innovative methodologies.⁴⁴ Furthermore, the discourse around *qirât* reflects broader theological debates, including the reconciliation of apparent contradictions in Qur'anic texts, which is essential for maintaining the integrity of Islamic jurisprudence.⁴⁵

Abu Hayyan's approach to both *shâdzdzah* and mutawatir *qirât* reflects a nuanced understanding of the science of *qirât*, emphasising the importance of maintaining the authority of mutawatir *qirât* while also exploring the wider interpretative possibilities offered by *shâdzdzah qirât*.⁴⁶ This perspective is in line with the broader historical context of Islamic science during the Mamluk period, a time renowned for the development of Islamic sciences, including qirat and tafsir, when scholars such as Abu Hayyân sought refuge and intellectual growth in this environment.⁴⁷

The diversity of *qirât* readings, as discussed by scholars, does not imply contradiction but rather enriches the Qur'anic interpretative landscape, allowing for a variety of meanings without cancelling each other out. This approach is further supported by the fact that variant readings, while sometimes criticised by grammarians for not adhering to established grammatical norms, are defended by scholars who emphasise their legitimacy and historical authenticity, tracing back to the Prophet himself.⁴⁸

Moreover, the acceptance of a particular *qirât* recitation in Islamic law is not significantly influenced by court rulings but rather by scientific consensus and fear of peer disapproval, underscoring the importance of scientific integrity in the

⁴³ Ruqaya Ibrahim Abdul Hakim, “Al-Qira’at Al-Shaadhat Mafhumuha Kharaituha Wa Ahkamuha,” *Al-Majalat al-Ilmiyat li-kulliat ‘Usul al-diyn wa al-Dawat bi al-Zaqaziq* 35, no. 1 (January 1, 2023): 225–256.

⁴⁴ Achmad Ilham Maulana, Arifinsyah Arifinsyah, and Muhammad Husein, “Nazariyyah al-Ma’rifah fî at-Tafsîr al-’Ilmi li al-Qurân al-Karîm: نظرية المعرفة في التفسير العلمي للقرآن الكريم,” *ZAD Al-Mufasssir* 5, no. 1 (June 30, 2023): 144–165.

⁴⁵ Sajid Mahmood, Irfanullah, and Hayat Ullah, “‘Al-Ta’arûḍ Wal Tarjîḥ’ Among the ‘Usûliyyîn and Their Impact on Jurisprudential Rulings,” *Al-Duhaa* 3, no. 01 (June 1, 2022): 79–89.

⁴⁶ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

⁴⁷ İshak Kızılaslan, “Safedî’nin Keşfü’l-esrâr ve Ebû Hayyân’ın el-Bahrü’l-muhîṭ İsimli Tefsirlerindeki Kıraat Farklılıklarının Kur’ân’ın Yorumlanmasına Katkısı,” *Dergiabant* 10, no. 2 (November 30, 2022): 377–394.

⁴⁸ Mohamed Fathy Mohamed Abdelgelil, “Grammarians’ Critique of Qur’anic Qira’at,” *International Journal of Academic Research in Business and Social Sciences* 10, no. 11 (November 26, 2020): 1225–1231.

acceptance of *qirât* variants.⁴⁹ Abu Hayyan's work exemplifies a balanced respect for authoritative texts while being open to diverse interpretations, a practice that is also reflected in the treatment of different *qirât* in hadith literature, where the authenticity of readings is evaluated based on the science of *qirât* and hadith.⁵⁰

Abu Hayyân al-Andalusi has placed *qirât shâdzdzah* in a clear and proportional framework of authority. Through strict criteria and scientific integrity, he managed to utilise non-mutawatir readings to enrich the understanding of Islamic law without sacrificing the sanctity of the text. This contribution makes *al-Bahr al-Muhîth* a unique and relevant work of commentary, not only for its time but also for contemporary Qur'ānic studies. Its balanced approach between authority and exploration should be a reference in facing the challenges of interpretation in the modern era.

Abu Hayyân's Interpretation of QS. Al-Baqarah [2]:222: Integration of Mutawatir and Shâdzdzah Qirât

Abu Hayyân al-Andalusi, in his tafsir *al-Bahr al-Muhîth*, offers a unique approach in interpreting QS. Al-Baqarah [2]:222, particularly the phrase 'حَتَّى يَطْهُرْنَ' (until they are pure). He identifies four variants of *qirât* (recitation of the Qur'ân) that influence the legal understanding of husband-wife relations during menstruation. Two *qirât* are mutawatir (mass and authentic narrations), namely *yathurna* (recited without tashdid) and *yatathahharna* (recited with tashdid), while the other two are *shâdzdzah* (rare recitations), namely *yatatahharna* (in the Mushaf of Ubay ibn Ka'ab and Ibn Mas'ûd) and the recitation of Anas ibn Mâlik.⁵¹ This difference in *qirât* is not only linguistic but also has profound legal implications, especially regarding the obligation to bathe janabah before intercourse. Abu Hayyân argues that the *qirât* *yatathahharna* (with tashdid) is stronger because it is supported by *qirât shâdzdzah* and Prophetic traditions, such as the narration of Asma' about the procedure for menstrual bathing.⁵² This integration of various sources shows his meticulousness in exploring the meaning of the text as well as its relevance to the legal context.

The legal implications of Abu Hayyân's choice of *qirât* *yatathahharna* are significant in the fiqh debate. The Hanafi school, for example, allows conjugal relations once the menstrual blood stops, even without bathing first, based on *qirât* *yathurna*.⁵³ However, Abu Hayyân is in line with the Maliki and Shafi'i schools of thought that require a janabah bath before intercourse, by referring to the *qirât*

⁴⁹ Christopher Melchert, "The Variant Readings in Islamic Law," *Journal of the International Qur'anic Studies Association* 7, no. 1 (December 30, 2022): 7–26.

⁵⁰ Rifât Ablay, "Hadis Mecmualarında Yer Alan Kıraate Dair Hadislerin Değerlendirilmesi ve Bu Hadislerin Kıraat İlmindeki Yeri," *Artuklu Akademi* 9, no. 1 (June 27, 2022): 179–196.

⁵¹ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

⁵² Ibn-Mâjah, "Sunan Ibn Mâjah Fi Al-Haid Kaifa Taghsiluha," in *Kitab Al-Thahârah Wa Sunanuha*, *Juz I* (Kairo: Dâr Al-Hadis, 1419), h. 263.

⁵³ Al-Thabari, *Al-Jâmi' al-Bayan An Ta'Wil Âyi Al-Qur'an*, h. 385.

yatathahharna and the follow-up phrase in the verse (‘فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ’) which affirms purification as a condition.⁵⁴ Furthermore, he criticises al-Thabari's view of ignoring *ghusl* by stating that the consensus of scholars (*ijma'*) is that it is *makrooh* to have intercourse before *ghusl*.⁵⁵ This approach not only enriches the treasures of *fiqh* but also offers a more holistic solution, especially in maintaining women's chastity and reproductive health. Thus, Abu Hayyân succeeded in showing how differences in *qirât* can be harmonised to produce a more comprehensive view of the law.

Historical contextualisation is also a hallmark of Abu Hayyân's interpretation. He cites *asbâb al-nuzûl* (the cause of the revelation of the verse) which involves Jewish practices that isolate menstruating women to the extreme, such as not eating together or interacting at home.⁵⁶ This narration, he argues, shows that the verse was revealed to offer a middle ground between extreme Jewish attitudes and unfettered freedom.⁵⁷ Abu Hayyân also mentioned the difference in behaviour between the Ansar and the Jews, which prompted the revelation of the verse as a moderate guide.⁵⁸ This contextual approach enriches the understanding of the purpose of sharia (*maqâshid al-syarî'ah*), especially in maintaining household harmony and the dignity of women. By combining text analysis, *qirât*, and historical context, Abu Hayyân asserts that Islamic law must be understood dynamically and with justice.

Abu Hayyân also explores the spiritual dimension of this verse by connecting the phrase ‘إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ’ (QS. Al-Baqarah [2]:222). He emphasises that physical purification (such as taking a *janabah* bath) is not separate from spiritual purification through repentance.⁵⁹ This concept is in line with other verses, such as QS. Al-Taubah [9]:11, which states repentance and purification as fundamental requirements in the relationship with Allah.⁶⁰ Thus, Abu Hayyân not only focuses on legalistic aspects but also on a deep moral message, namely the importance of maintaining physical and mental hygiene in married life. This approach reflects the integration between *fiqh* and Sufism, which characterises his *tafsir*.

Criticism of *qirât shâdzdzah* is also discussed by Abu Hayyân. Although he accepted Anas ibn Mâlik's recitation as an interpretation (*tafsîr*), he rejected it as a valid *qirât* because it contradicted the Mushaf of the majority of Muslims.⁶¹

⁵⁴ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 425.

⁵⁵ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

⁵⁶ Al-Naisaburi, *Shahîh Muslim, Chapter Al-Haid, Kitâb Jawâz Ghasl Al-Hâ'idhi Ra'Sa Zaujiha, Hadis No. 455, ()*, *Juz Ii, H.*, h. 263.

⁵⁷ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 419.

⁵⁸ Rippin, “The Function of Asbâb Al-Nuzûl in Qur’ânic Exegesis.”

⁵⁹ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 425.

⁶⁰ Johanne Louise Christiansen, “God Loves Not the Wrongdoers (Zâlimûn): Formulaic Repetition as a Rhetorical Strategy in the Qur’an,” *Journal of Qur’anic Studies* 22, no. 1 (February 2020): 92–132.

⁶¹ Abu-Hayyân, *Al-Bahr Al-Muhîth*, h. 424.

However, he still utilises it to strengthen his argument about the obligation of bathing, showing flexibility in tafsir methodology. A comparison with al-Qurthubi, who does not use *qirât shâdzdzah*, shows the uniqueness of Abu Hayyân's approach.⁶² This attitude reflects the principle that *qirât shâdzdzah*, although not equivalent to mutawatir, is still valuable in enriching legal understanding. Thus, Abu Hayyân managed to balance the authority of the text with interpretative creativity.

Abu Hayyân's interpretation of QS. Al-Baqarah [2]:222 offers an integrative model between mutawatir and *shâdzdzah qirât*, legal analysis, and socio-historical context. His choice of the *qirât yatathahharna* and the obligation to bathe janabah reflects his commitment to a holistic and equitable approach. Moreover, his emphasis on spiritual and moral dimensions shows that his interpretation is not only limited to formal law but also to the formation of a complete Muslim character. This study proves that Abu Hayyân's work remains relevant as a reference in contemporary discussions on women's fiqh and Qur'anic hermeneutics.

Conclusion

This study succeeded in revealing Abu Hayyân al-Gharnâti's unique approach in interpreting QS. Al-Baqarah [2]: 222 through the integration of *qirât mutawatir* and *shâdzdzah*. The main findings show that Abu Hayyân utilises *qirât shâdzdzah* as an explanation (tafsir) to strengthen his legal arguments, especially in affirming the obligation to take a janabah bath before post-menstrual conjugal relations. This can be seen from his choice of *qirât yatathahharna* (with *tashdid*) which is supported by non-canonical readings from Ubay ibn Ka'b and Anas ibn Mâlik.

The legal implications of this finding are quite significant. Abu Hayyân's approach strengthens the views of the Maliki and Shafi'i madhhabs which require complete purification, in contrast to the Hanafi madhhab which only requires the cessation of menstrual blood. His holistic methodology that combines analysis of *qirât*, hadith, and *asbâb al-nuzûl* offers a contextual and dynamic model of interpretation. The findings make an important contribution in enriching the treasures of *qirât* studies and Islamic legal interpretation.

This study indicates a number of promising areas for future research. One of them is to explore more deeply the various other varieties of *qirât shâdzdzah* that have not been touched in this study. Furthermore, further research could examine how the climate of thought in Andalusia influenced the way Abu Hayyân interpreted the Qur'an. Comparisons with modern exegetes who also use *qirât shâdzdzah* will broaden our understanding of the evolution of exegetical methods.

⁶² Abu Abdullah Muhammad ibn Ahmad Al-Qurthubi, *Al-Jami' Li Ahkam al-Quran. Juz 18* (Beirut: Dar Al-Kutub Al-Ilmiyah, 2004), h. 302.

In addition, data-driven research on how these findings can be applied in modern Islamic law is essential. Studies that combine various disciplines, for example by incorporating a reproductive health perspective, can open up new views on the practical meaning of chastity in Islamic teachings. In this way, future research is expected to bridge the classical heritage and current challenges in the study of tafsir and Islamic law.

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