

BETWEEN LINGUISTICS AND JURISPRUDENCE

Qirā'āt Variation in Ibn 'Aṭīyyah and al-Qurṭubiy's Exegesis of Qur'an 33: 33

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Abstract

The diversity of Qur'anic *qirā'āt* has significant semantic and interpretive implications in the study of *tafsīr*, particularly in verses related to gender ethics and legal norms concerning women. This study analyzes the reading variants *qarna* and *qirna* in Sūrat al-Aḥzāb (33): 33 and their influence on the divergent interpretations of Ibn 'Aṭīyyah (d. 546 AH/1151 CE) and al-Qurṭubiy (d. 671 AH/1273 CE). This research employs a qualitative-descriptive method based on library research, with *al-Muḥarrar al-Wajīz* by Ibn 'Aṭīyyah and *al-Jāmi' li-Aḥkām al-Qur'ān* by al-Qurṭubiy serving as the primary sources. The findings show that Ibn 'Aṭīyyah tends to prioritize the reading *qirna*, regarding it as stronger in terms of transmission and more eloquent linguistically. His interpretation emphasizes the ethics of composure, honor, and women's dignity, while tending to limit the legal implications of the verse primarily to the *Ahl al-Bait*. By contrast, al-Qurṭubiy adopts a more inclusive stance toward both readings and develops a more normative and protective interpretation, especially in relation to women's presence in the public sphere and social morality. This difference is shaped not only by methodological choices, but also by scholarly networks, epistemological orientations, and the socio-political contexts surrounding the two exegetes. Ibn 'Aṭīyyah, who lived in a relatively stable and linguistically oriented Andalusian milieu, produced a more selective and descriptive form of exegesis. Meanwhile, al-Qurṭubiy, who lived in a more dynamic socio-political context and within a stronger juristic orientation, produced a broader, more argumentative, and more normative interpretation. This study argues that Qur'anic *tafsīr* is not merely a textual product, but also an intellectual process shaped by specific historical and social contexts.

Keywords: *qirā'āt*; Ibn 'Aṭīyyah; al-Qurṭubiy; Qur'an 33: 33; gender ethics; socio-historical interpretation

Antara Linguistik dan Hukum Islam: Variasi *Qirā'āt* dalam Penafsiran Ibn 'Aṭīyyah dan al-Qurṭubiy terhadap Surah Al-Aḥzāb (33): 33

Abstrak

Keragaman *qirā'āt* Al-Qur'an memiliki implikasi semantik dan interpretatif yang penting dalam studi *tafsīr*, khususnya pada ayat-ayat yang berkaitan dengan etika gender dan norma hukum perempuan. Penelitian ini menganalisis varian bacaan lafaz *qarna* dan *qirna* dalam Surah al-Aḥzāb (33): 33 serta pengaruhnya terhadap perbedaan penafsiran Ibn 'Aṭīyyah (w. 546 H/1151 M) dan al-Qurṭubiy (w. 671 H/1273 M). Penelitian ini menggunakan metode kualitatif-deskriptif berbasis studi kepustakaan, dengan sumber primer berupa *al-Muḥarrar al-Wajīz* karya Ibn 'Aṭīyyah dan *al-Jāmi' li-Aḥkām al-Qur'ān* karya al-Qurṭubiy. Hasil penelitian menunjukkan bahwa Ibn 'Aṭīyyah cenderung memprioritaskan bacaan *qirna* karena dinilai lebih kuat dari segi transmisi dan lebih fasih secara kebahasaan. Penafsirannya menekankan etika ketenangan, kehormatan, dan martabat perempuan, dengan kecenderungan membatasi implikasi hukum ayat tersebut terutama pada *Ahl al-Bait*. Sebaliknya, al-Qurṭubiy menunjukkan sikap yang lebih inklusif terhadap kedua bacaan dan mengembangkan penafsiran yang lebih normatif serta protektif, terutama terkait kehadiran perempuan di ruang publik dan moralitas sosial. Perbedaan ini tidak hanya dipengaruhi oleh pilihan metodologis, tetapi juga oleh jaringan keilmuan, orientasi epistemologis, serta konteks sosial-politik yang melatarbelakangi keduanya. Ibn 'Aṭīyyah, yang hidup dalam lingkungan Andalusia yang relatif stabil dan berorientasi linguistik, menghasilkan tafsir yang lebih selektif dan deskriptif. Sementara itu, al-Qurṭubiy, yang hidup dalam situasi sosial-politik yang lebih dinamis dan berorientasi fikih, menghasilkan tafsir yang lebih luas, argumentatif, dan normatif. Studi ini menegaskan bahwa *tafsīr* Al-Qur'an bukan semata-mata produk tekstual, melainkan juga proses intelektual yang terbentuk dalam konteks historis dan sosial tertentu.

Kata Kunci: Ibn 'Aṭīyyah; al-Qurṭubiy; Surah al-Aḥzāb (33): 33; etika gender; interpretasi sosio-historis

Introduction

Every reading of the Qur'an contains semantic potential that allows for diverse interpretations, depending on the scholarly perspective, methodology, and context employed by the exegetes (*mufasssīrūn*) (Durie 2022). This plurality of interpretation is partly rooted in the diversity of Qur'anic readings, which later developed into an independent discipline within the Islamic scholarly tradition known as the science of *qirā'āt*, namely the field that examines variations in the recitation of Qur'anic expressions. The science of *qirā'āt* occupies a highly strategic and important position in the study of *tafsīr*, as it contributes significantly to the understanding of Qur'anic verses. Its development was notably systematized and advanced by Ibn Mujāhid (d. 936 CE) (Melchert 2025). The reading variants transmitted across generations through oral transmission affirm both the originality and the dynamic character of the *qirā'āt* tradition within Muslim communities (Nasser 2022). Setiap bentuk variasi bacaan mencerminkan kekhasan fonetik, kaidah gramatikal, dan nuansa linguistik yang dapat memengaruhi variasi bacaan Al-Qur'an (Qassem 2021).

Historically, the emergence of *qirā'āt* variants was related to a sociological need to accommodate the diversity of Arab tribal dialects, particularly among communities that encountered difficulty in standardizing the recitation of the Qur'an (Masruroh dan Syuhada 2024, 52). Rather than constituting an obstacle, these differences demonstrate the flexibility of the Qur'an in facilitating the smooth dissemination of Islamic preaching within a heterogeneous environment, especially after the event of the Hijrah (Khoirur Roziqin 2023, 218).

In *qirā'āt* analysis, differences in sound or word structure often carry implications for shifts in meaning. In other words, a minor change in the manner of reading a word may produce a different semantic emphasis. Variations in *qirā'āt* may at times affect the meaning of a verse, although in certain cases such variations do not generate substantial differences (Hasan 2020, 42). This observation indicates that *qirā'āt* possess two characteristics: first, they provide the possibility for the emergence of new interpretations; second, they preserve the basic meaning despite the occurrence of reading variation. The influence of *qirā'āt* on interpretation becomes evident when an exegete employs differences in reading as an analytical basis for explaining broader dimensions of meaning. Reading variants frequently function as linguistic arguments to strengthen a particular interpretation. In some cases, *qirā'āt* open a richer space of understanding, for instance in determining the subject, object, or grammatical form that changes the semantic emphasis of a verse. Moreover, *qirā'āt* may serve as a tool for examining the relationship between classical Arabic and the context of revelation (Djunaedi 2008).

One example of discussion in the study of *qirā'āt* is the expression (*lafẓ*) “وَقَرْنَ” in surah al-Aḥzāb (33): 33. This word has two recognized forms of reading within the tradition of *qirā'āt mu'tamadah*—that is, authoritative or valid readings—namely the reading with *fathah*, *qarna*, and the reading with *kasrah*, *qirna*. This vowel difference appears phonetically simple, yet it carries significant semantic implications for the interpretation of the verse. Furthermore, this variation concerns not only vocalic and linguistic differences but also the construction of command, social conduct, and female ethics within the context of early Islamic society.

The reading *qarna* with *fathah* is often understood as a verbal form meaning “to remain” or “to stay” at home. This interpretation emphasizes women’s public ethics within the cultural and social framework of early Arab society. Meanwhile, the reading *qirna* with *kasrah* is viewed as a form that conveys the meaning of “being dignified” or “maintaining composure.” This meaning offers a broader moral dimension, one that is not limited to physical space but also relates to inner disposition and the social representation of women in society. This approach is consistent with the principles of classical *tafsīr*, which regard reading variation not only as an integral part of linguistic richness but also as a reflection of the Qur’an’s interaction with the social conditions of its time (Khoirur Roziqin 2023).

Two major figures in Qur’anic exegesis, Ibn ‘Aṭīyyah and al-Qurṭubiy, also address this issue in their works. In *al-Muḥarrar al-Wajīz*, Ibn ‘Aṭīyyah gives preference to the reading *qirna*, which he considers correct according to the reading transmitted by the *jumhūr*, while not dismissing the reading *qarna* as transmitted from Imām Nāfi‘ and Imām ‘Āṣim (Ibn ‘Aṭīyyah 2001). In contrast, in *al-Jāmi‘ li-Aḥkām al-Qur‘ān*, al-Qurṭubiy does not determine which reading is stronger or weaker; rather, he merely states that the *jumhūr* read it as *qirna*, whereas Imām Nāfi‘ and ‘Āṣim read it as *qarna* (Isnaini 2022, 400). The selection of these two works is based on the fact that both are comprehensive and systematic in presenting various *qirā'āt* within Qur’anic interpretation (Lutfiya et al 2025, 190). In addition, although Ibn ‘Aṭīyyah influenced al-Qurṭubiy’s thought—as *al-Muḥarrar al-Wajīz* became one of the principal references for *al-Jāmi‘ li-Aḥkām al-Qur‘ān*—al-Qurṭubiy nevertheless retained his own distinctive exegetical characteristics (al-Qurṭubiy n.d., xix).

Based on the discussion above, this article examines in depth how the difference between the readings *qarna* and *qirna* in the interpretation of surah al-Aḥzāb (33): 33 becomes one of the foundations for divergent exegetical understandings in *al-Muḥarrar al-Wajīz* by Ibn ‘Aṭīyyah and *al-Jāmi‘ li-Aḥkām al-Qur‘ān* by al-Qurṭubiy. As a further

argument, this article also seeks to uncover the factors that influenced both exegetes in their treatment and preference of these two *qirā'āt*.

Several previous studies have addressed this theme. One of them is an article entitled “Implikasi *Waqarna Fī Buyūtikunna* terhadap Wanita Bekerja di Luar Rumah: Kajian Tafsir Tahlili QS. al-Aḥzāb Ayat 33.” The study shows that the expression *waqarna* does not function as an absolute prohibition in Islam, but rather indicates dignity and proper etiquette, both within the home and when women need to leave the house for legitimate purposes recognized by the *syarī'ah*. This study employs the *taḥlīliyy* method and focuses on the approach of *maqāṣid asy-syarī'ah* (Najjah 2025). Another study is also a comparative examination of the two exegetical works discussed in this article, namely an article entitled “Ragam Qira'ah dalam Surat Qāf: Studi Kritis Tafsir *al-Jāmi' li-Aḥkām al-Qur'ān* Karya Imam al-Qurṭubiy dan Tafsir *al-Muḥarrar al-Wajīz* Karya Imam Ibn 'Aṭīyyah.” This article highlights the variety of *qirā'āt* in surah Qāf and focuses on a critical study of the *qirā'āt* presented in the two works. Both exegetes include *mutawātir* and *syād* readings, although al-Qurṭubiy presents a wider range of variants (Nurmayanti dan Al Farizi 2025). Similarly, another study discusses the extent to which al-Qurṭubiy's *tafsīr* was influenced by Ibn 'Aṭīyyah's thought, both methodologically and substantively. Nevertheless, al-Qurṭubiy does not always agree with Ibn 'Aṭīyyah; in several respects, he also offers criticism of Ibn 'Aṭīyyah's views (Isnaini 2022, 400).

Departing from the gaps in previous scholarship, this study does not merely examine the difference between the readings *qarna* and *qirna* in surah al-Aḥzāb (33): 33 according to *al-Muḥarrar al-Wajīz* by Ibn 'Aṭīyyah and *al-Jāmi' li-Aḥkām al-Qur'ān* by al-Qurṭubiy. It also investigates aspects that have not been sufficiently addressed in earlier studies. These aspects include the factors that shaped the differences in Ibn 'Aṭīyyah's and al-Qurṭubiy's selection and treatment of *qirā'āt*, particularly in relation to verse 33 of surah al-Aḥzāb, the readings *qirna* and *qarna*, and their legal implications for the status of women at that time.

Method

This study is qualitative-descriptive in nature and employs a library research approach, namely an approach that utilizes literature from various written sources, including books, articles, and other writings relevant to the research theme, as the primary basis of data (Zed 2008). The data sources in this study are divided into two categories. The primary data consist of *al-Muḥarrar al-Wajīz* by Ibn 'Aṭīyyah and *al-Jāmi' li-Aḥkām al-Qur'ān* by al-Qurṭubiy, both of which are analyzed directly. This analysis is intended to reveal the views of each exegete regarding *qirā'āt* variants, as well

as the socio-historical factors that shaped the methodological tendencies underlying their interpretations. The secondary data include supporting literature, such as works on *qirā'āt*, *‘ulūm al-Qur’ān*, biographical works on Qur’anic exegetes, and scholarly articles relevant to this study.

The collected data are subsequently analyzed using a comparative-analytical method in order to present the views of Ibn ‘Aṭīyyah and al-Qurṭubiy, and then to identify the differences, similarities, and interpretive tendencies found in their respective exegeses. The comparative method refers to the explanation of Qur’anic verses by comparing them with other Qur’anic verses, with *ḥadīṣ*, with the opinion of one exegete and that of another, or with passages from other scriptures (Abdul Mustaqim 2014, 18). In addition, linguistic and socio-historical approaches are employed to examine the social context and intellectual background of the exegetes. The linguistic approach refers to an analysis of language aimed at explaining the meaning and content of a Qur’anic verse (Shihab 1996, 97). Meanwhile, the socio-historical approach is an interpretive framework for approaching the divine word of God and *ḥadīṣ* by considering social, political, economic, and other related principles, while taking into account the context of time, place, and culture in which a particular intellectual or interpretive tendency emerged (Djazimah 2016). By employing these approaches, this study is not limited to comparison alone, but also seeks to explain the textual, methodological, and socio-historical factors that influenced the differing views of Ibn ‘Aṭīyyah and al-Qurṭubiy in understanding the meaning of surah al-Aḥzāb (33): 33.

Discussion

Ibn ‘Aṭīyyah: Genealogy, Geopolitics, and the Construction of Thought

Ibn ‘Aṭīyyah’s full name was Abū Muḥammad ‘Abd al-Ḥaqq ibn al-Ḥāfiẓ Abū Bakr Gālib ibn ‘Aṭīyyah al-Andalusī al-Garnāṭiy. He was born in 481 AH/1088 CE in Granada, Andalusia (Albar dkk. 2020, 27). He grew up in a respected intellectual family. His father was a prominent scholar who transmitted numerous scholarly chains of authority (*sanad*) to Ibn ‘Aṭīyyah. In addition, Ibn ‘Aṭīyyah undertook extensive journeys in pursuit of knowledge and visited several major cities, including Cordova (*Qurṭubah*), Seville (*Isybīliyyah*), Murcia (*al-Mursiyah*), Valencia (*Balansiyyah*), and Jiyān. ‘Abd Wahhāb Fāyid identifies two important factors that significantly shaped Ibn ‘Aṭīyyah’s intellectual formation: his lineage and scholarly family environment, and his own intelligence and perseverance. Moreover, he studied under numerous teachers across various disciplines (Fayid 1973b, 15–17).

‘Abd Wahhāb Fāyid, citing *al-Fahrasah*, explains that Ibn ‘Aṭīyyah had thirty teachers, seven of whom were particularly influential in shaping his intellectual development. These were his own father, Abū Bakr Gālib ibn ‘Abd ar-Raḥmān, a scholar of *ḥadīṣ*; Abū ‘Aliy al-Ḥusain ibn Muḥammad al-Gassāniy (427–498 AH/1035–1104 CE), a scholar of *ḥadīṣ*; Abū ‘Aliy al-Ḥusain ibn Muḥammad aṣ-Ṣadafiy (d. 514 AH/1120 CE), a scholar of *ḥadīṣ* and *qirā’āt*; Abū al-Ḥasan ‘Aliy ibn Aḥmad ibn Khalaf al-Anṣāriy, popularly known as Ibn al-Bāzisy (444–528 AH/1052–1133 CE), a scholar of Arabic language and literature as well as *qirā’āt*—a *muqri’*, that is, a person skilled in practicing and teaching Qur’anic readings; Abū Muḥammad ‘Abd ar-Raḥmān ibn Muḥammad ibn ‘Itāb al-Qurṭubiy (433–520 AH/1041–1126 CE), a scholar of jurisprudence, law, *qirā’āt*, and *tafsīr*; Abū Baḥr Sufyān ibn al-‘Āṣī ibn Aḥmad al-Asadī (439–520 AH/1047–1126 CE), a scholar of jurisprudence; and Abū ‘Abd Allāh Muḥammad ibn ‘Aliy ibn ‘Abd al-‘Azīz ibn Ḥamadīn at-Taglabiy (439–508 AH/1047–1114 CE), a scholar of jurisprudence and Arabic literature (Fāyid 1973b, 42–46).

Ibn ‘Aṭīyyah also had several teachers in the field of *qirā’āt*, among them Abū ‘Aliy al-Ḥusain ibn Muḥammad aṣ-Ṣadafiy (d. 514 AH) and Abū al-Ḥasan ‘Aliy ibn Aḥmad al-Anṣāriy (d. 528 AH). Abū ‘Aliy aṣ-Ṣadafiy was an expert in *ḥadīṣ* and *qirā’āt* in Andalusia. The chain of *qirā’āt* transmitted by Abū ‘Aliy al-Ḥusain ibn Muḥammad aṣ-Ṣadafiy to Ibn ‘Aṭīyyah constituted one of the most important lines of transmission in Andalusia and North Africa during the sixth century AH (Karim 2013, 4).

The works written by Ibn ‘Aṭīyyah were not as numerous as those of some of his contemporary scholars, partly because the wars of his time required him to participate in the struggle against the enemy. His most famous work to the present day is *al-Muḥarrar al-Wajīz*, which was initially known as *Tafsīr Ibn ‘Aṭīyyah*. This title was later attributed to the work by one of the scholars and writers, Lisān ad-Dīn ibn al-Khaṭīb (d. 1067), when he edited the work in 553 AH, as documented in *Dār al-Kutub al-Miṣriyyah*. Ibn ‘Aṭīyyah wrote *al-Muḥarrar al-Wajīz* while his father was still alive, when he was around thirty years old (Albar dkk. 2020, 29).

Ibn ‘Aṭīyyah lived in a socio-political context marked by the dominance of the Murābiṭūn dynasty, or the Almoravids, especially during the reign of ‘Aliy ibn Yūsuf ibn Tāsyfīn (500–537 AH). Toward the end of his life, Almoravid rule began to collapse and was replaced by the Muwaḥḥidūn dynasty, or the Almohads, under ‘Abd al-Mu’min ibn ‘Aliy (524–558 AH). This transition was accompanied by political conflict and strong ideological reform, particularly in the fields of theology and Islamic law (Watt dan Cachia 2007, 107–110). During this period, political authority in the Islamic world underwent fragmentation. The Abbasid caliphate in Baghdad functioned more as a symbol of religious legitimacy, while actual political power was held by regional

dynasties. Among the Abbasid caliphs contemporary with Ibn ‘Aṭīyyah were al-Mustazhir bi-llāh (487–512 AH) and al-Mustarshid bi-llāh (512–529 AH) (Kennedy 2016, 283–285).

The socio-political conditions of Andalusia under the Murābiṭūn were strongly shaped by a firm religious foundation, so that scholars and scholarly traditions received full support from the government. Scholars, particularly jurists (*fuqahā’*), occupied strategic positions within the structure of governance, such as judgeships (*qāḍī*) and roles as authoritative sources of legal opinion (*fatwā*) in various aspects of life. This governmental support ultimately shaped a scholarly tradition that tended to be normative and legalistic, with a primary orientation toward social stability and the strict implementation of Islamic law (Fayid 1973a, 27).

In this context, Ibn ‘Aṭīyyah functioned not only as a scholar but also as a judicial official. He came from a distinguished Mālikīy scholarly family; his father was known as a *faqīh* and *qāḍī*. Following in his family’s footsteps, Ibn ‘Aṭīyyah was appointed as a *qāḍī* in the region of Granada during the Murābiṭūn period. This background positioned him as part of the official state structure and influenced the character of his exegesis, which tended to be normative, legalistic, and cautious (Karim 2013, 5). In addition, Ibn ‘Aṭīyyah adhered to the Mālikīy school in jurisprudence, while in matters of creed he followed the school of *Ahl as-Sunnah wa al-Jamā‘ah*. This doctrinal affiliation later became one of the reference points in his interpretation of the Qur’an in *al-Muḥarrar al-Wajīz* (Yusron 2020, 5).

Ibn ‘Aṭīyyah died on 15 Ramaḍān—although some sources mention 25 Ramaḍān—in 541 AH/1146 CE, after living his life as a scholar in the fields of *tafsīr*, *ḥadīṣ*, jurisprudence, *qirā’āt*, Arabic language, and Arabic literature; as a fighter who participated in the battlefield; and also as a judge (*qāḍī*) during the Murābiṭūn period. He had traveled to Murcia (*al-Mursiyah*) after being ordered to assume the office of *qāḍī* there. However, because he was rejected by the local inhabitants, he went to Lorca (*Lūriqah*) and died there (Fayid 1973a, 76).

In addition to social and political factors, the intellectual development of Andalusia also exerted a significant influence on the formation of Ibn ‘Aṭīyyah’s thought. The scholarly tradition of this region was known for its strong attention to Arabic language, *qirā’āt*, and jurisprudence, all of which developed through governmental support and patronage. Conversely, disciplines of a speculative nature, such as philosophy, logic (*manṭiq*), and theology, according to Fāyid, had not yet gained broad acceptance during the Murābiṭūn period. This condition was closely related to the rulers’ proximity to the *fuqahā’*, which caused rational-speculative thought to be viewed negatively. Although there were individuals who mastered these disciplines,

they were unable to express them openly because they risked being labeled as *zindīq* by the society of the time as also cited by Fāyid (Fayid 1973b, 33–34).

Meanwhile, the position of women during Ibn ‘Aṭīyyah’s time reveals a complex relationship between religious norms and patriarchal social structures. Normatively, Islam recognized women as legal subjects with rights to inheritance, property ownership, and the execution of contracts. However, in the social practice of sixth-century AH Andalusia, women were generally situated within the domestic sphere, with limited access to public space and political authority. Opportunities for education did exist, although they were more often enjoyed by women from elite backgrounds, such as aristocratic and scholarly families. In religious life, women in Cordova were known to have special spaces of worship for those who pursued a Sufi way of life (Marín 2000, 704–707).

The discussion above shows that spaces for women did exist, particularly in education, although such access remained dependent on social status and the protection of male family members. These social conditions are reflected in Ibn ‘Aṭīyyah’s exegesis, particularly in *al-Muḥarrar al-Wajīz*. His interpretation of verses concerning women is grounded in Mālikīy jurisprudence and the social structure of his time. Thus, Ibn ‘Aṭīyyah’s exegesis is more appropriately understood as a historical product reflecting the geopolitical, legal, and cultural realities of the sixth century AH, rather than as a final, ahistorical normative construction.

Al-Qurṭubiy: Genealogy, Geopolitics, and the Construction of Thought

Abū ‘Abd Allāh Muḥammad ibn Aḥmad ibn Abī Bakr al-Anṣāriy al-Qurṭubiy (al-Imad 1351, 335) was born in 1214 CE in Cordoba—then known as Qurṭubah—in Andalusia (aḏ-Ḍahabiy n.d., 229). He was known as a Qur’anic exegete (*mufassir*), *ḥadīṣ* scholar, Mālikīy jurist (*faqīh*), and expert in the Arabic language. His lineage, al-Anṣāriy al-Khazrajī, indicates that he descended from the Anṣār tribe of Medina, although his birth in Spain made him one of the leading figures of the Andalusian Islamic tradition (Qurtubi 2006, 16). He pursued his education in Cordoba, studying various disciplines, including Arabic language, Qur’anic sciences, jurisprudence, *qirā’āt*, and other branches of knowledge.

In his scholarly journey, he studied under the guidance of prominent scholars such as Ibn Abī Ḥujjah and ‘Abd ar-Raḥmān ibn Aḥmad al-Asy’ariy. In the field of *ḥadīṣ*, he studied with Zāfir ibn ‘Aliy ibn Futūḥ al-Azdiy al-Iskandariy al-Mālikīy (d. 648 AH). In jurisprudence, *ḥadīṣ*, and *qirā’āt*, he also studied with al-‘Allāmah Bahā’ ad-Dīn Abū al-Ḥasan ‘Aliy ibn Hibat Allāh ibn Salāmah al-Miṣriy asy-Syāfi’iy (d. 649 AH). He further studied with Abū al-‘Abbās Aḥmad ibn ‘Umar ibn Ibrāhīm al-Mālikīy al-Qurṭubiy (d.

656 AH), as well as al-Ḥasan ibn Muḥammad ibn Muḥammad ibn Amaruk at-Taymī an-Naysābūriy ad-Dimasyqiy, better known as Abū ‘Aliy Ṣadr ad-Dīn al-Bakriy (d. 656 AH) (Nurmayanti dan Al Farizi 2025, 195). After the fall of Cordoba to Ferdinand III in 1236 CE, al-Qurṭubiy migrated to Isybīliyyah, or Seville, where he studied for a time under a judge of Qurṭubah. However, when Isybīliyyah also fell to the Christian Roman kingdom, he eventually moved to Egypt. There, he moved several times, including to Alexandria and the outskirts of Cairo, while continuing to deepen his knowledge of *ḥadīṣ* and *tafsīr*. He later settled in Cairo until the end of his life (al-Muqri 1939, 409).

His monumental work is *Tafsīr al-Qurṭubiy*, also known as *al-Jāmi‘ li-Aḥkām al-Qur’ān*, a twenty-volume Qur’anic commentary that focuses, first, on legal rulings (*aḥkām*) by avoiding lengthy narrative elaboration and emphasizing juridical derivation; second, on the integration of *qirā’āt*, grammar (*naḥw*), and abrogation (*nāsikh wa mansūkh*) by explaining variant readings, grammatical structures, and abrogating or abrogated verses; and third, on the foundations of the Mālikiy school and Asy’ariy theology (Ismail dan Makmur 2020, 21). In addition, he authored works such as *at-Taḥkirah fi Aḥwāl al-Mawtā*, *al-Asnā fi Syarḥ al-Asmā’ al-Ḥusnā*, and *Kitāb Qam‘ al-Hirṣ bi az-Zuhd wa al-Qanā‘ah* (Ismail dan Makmur 2020, 336).

Al-Qurṭubiy died in the month of Syawwāl in 671 AH in Munyat Abī al-Khuṣaib, Egypt, and was buried there (aḏ-Ḍahabiy n.d., 336). In 1971, a museum was built over his tomb, which continues to be visited by pilgrims to the present day. His legacy, especially *Tafsīr al-Qurṭubiy*, remains a major reference in many Islamic learning institutions throughout the world.

Al-Qurṭubiy lived in the thirteenth century CE, a period marked by major geopolitical transformations in the Islamic world. This era witnessed the weakening of Abbasid caliphal authority and the emergence of new regional powers. The complex political dynamics of the period were accompanied by interactions between Islamic civilization and the Christian-dominated West. The peak of this geopolitical crisis occurred when Baghdad fell to the Mongols in 1258 CE, an event widely regarded as marking the collapse of the Abbasid political center. This event not only shook the structure of political power but also triggered the relocation of centers of learning to other regions, such as Egypt and Syria (Hodgson 1977, 405)

In the western Islamic region of al-Andalus, al-Qurṭubiy’s birthplace, the political situation was likewise unstable. The Muwaḥḥidūn dynasty, or the Almohads, weakened after a major military defeat by a coalition of Iberian Christian kingdoms in the early thirteenth century. The defeat at Las Navas de Tolosa in 1212 accelerated the decline of Islamic political power in Spain and caused many scholars to migrate to North Africa and Egypt (Kennedy 1996, 268). This migration helped shape a new intellectual

landscape, in which Egypt under the Ayyubids and later the Mamluks became a center of Islamic scholarly production. It was within this context that al-Qurṭubiy composed his monumental legal commentary, *al-Jāmi‘ li-Aḥkām al-Qur’ān*, which strongly emphasized the legal, social, and ethical dimensions of the Qur’an (Rippin 2022, 112).

In the context of education in medieval Cairo, the presence of women as intellectuals and transmitters of *ḥadīṣ* was supported by the flexibility of an educational system that was personalistic rather than bureaucratic. This indicates that scholarly authority during this period was not attached primarily to formal institutions, but rather to the individual figure of the teacher (Berkey 2014, 32). This condition created space for women to participate in the transmission of knowledge through relationships of *ṣuḥbah*—that is, discipleship or companionship in learning—which could take place in domestic spaces or study circles (*ḥalqah*) without requiring attachment to public offices that were largely exclusive to men (Berkey 2014, 34–35).

Syarifah explains that al-Qurṭubiy positions women as moral and legal subjects, but within a hierarchical family framework. His interpretation reflects the social context of the thirteenth century while also providing a normative basis that has subsequently been reinterpreted by modern scholars (Syarifah dkk. 2025, 219).

The Interpretation of *al-Muḥarrar al-Wajīz*

Al-Muḥarrar al-Wajīz by Ibn ‘Aṭīyyah is one of the monumental works of Qur’anic exegesis. Some scholars have regarded it as controversial because of its rational tendency, which is considered to approach certain features of Mu‘tazilite thought (Isnaini 2021, 400). Ibn ‘Aṭīyyah’s critical approach to interpreting the Qur’an, although the work was written when he was still relatively young, cannot be separated from the support of his family and the broader governmental environment, which paid great attention to the development of knowledge and respect for scholars (Yusron 2020, 12). Nevertheless, Ibn ‘Aṭīyyah continued to preserve the textual dimension and the apparent meaning (*ẓāhir*) of the Qur’an in accordance with the principles of Arabic grammar and *qirā’āt*. In the field of *qirā’āt*, the main references employed in *al-Muḥarrar al-Wajīz* include *al-Muḥtasib* by Abū al-Faṭḥ ‘Uṣmān ibn Jinniy (d. 392 AH), *al-Ḥujjah fi ‘Ilal al-Qirā’āt as-Sab‘* by Abū ‘Aliy al-Fārisiy (d. 377 AH), and *at-Taysīr* by Abū ‘Amr ad-Dāniy (d. 444 AH) (Albar dkk. 2020, 30).

This can be seen in the discussion of the term *qarna*, which occupies a rather sensitive position in linguistic and legal studies (Hallaq 2022, 470), particularly in surah al-Aḥzāb (33): 33, which reads:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Remain in your houses, and do not display yourselves as women did in the former Age of Ignorance. Establish prayer, give alms, and obey Allah and His Messenger. Indeed, Allah only intends to remove impurity from you, O People of the Household, and to purify you completely (Kementrian Agama RI 2019).

Ibn ‘Aṭīyyah explains the difference in *qirā’āt* concerning the expression “وَقَرْنَ”. First, the majority of scholars read it as *qirna* (قِرْنَ), with *kasrah* on the letter *qāf*. This reading may derive from the word *waqār*, meaning composure or dignity, or from the word *qarār*, meaning to remain or settle, as stated by al-Mubarrad. According to him, its original form is *aqararna*—with *fathah* on the *qāf* and *rā’*—from the form أَقَرَّرْنَا, which was then shortened to قِرْنَ. Ibn ‘Aṭīyyah emphasizes that this is the reading of the majority of *qurrā’* and describes it as *aḥṣaḥ al-qirā’āt*, that is, the most eloquent reading. Second, Imām ‘Āṣim and Nāfi‘ read the letter *qāf* with *fathah*, as *qarna*. Imām ‘Āṣim and the scholars of Medina based this reading on the Ḥijāzī Arabic expression *qarirtu bi-l-makān*, *aqarru*, meaning “I stayed in that place; I settled there.” The form may also be connected to *waqār*, meaning composure or steadiness, as in *waqara yaqiru waqāran*. This dialect is mentioned by Abū ‘Ubayd in *al-Garīb al-Muṣannaḥ* and also by az-Zajjāj and others, although it was rejected by some grammarians, such as al-Māziniy (Ibn ‘Aṭīyyah 2001, 116).

There are differences of opinion among grammarians regarding the origin of this form, but in general it indicates the meaning of a command to remain and stay settled. Ibn ‘Aṭīyyah explains that the form means “to remain with dignity and composure.” He notes that the form *qarna* from the root *qarār* is not widely known in standard grammatical structure. Nevertheless, he acknowledges that this reading is transmitted, although he inclines more strongly toward the form *qirna* from both linguistic and semantic perspectives. In Ibn ‘Aṭīyyah’s commentary, it is reported through the narration of Qāḍī Abū Muḥammad that ‘Ā’isyah wept when reciting this verse because she remembered the Battle of the Camel, during which ‘Ammār had reminded her, “Indeed, Allah commanded you to remain in your house.” It should be noted that some Rāfiḍah groups, namely Shī‘ite groups, blamed ‘Ā’isyah for leaving her house and leading during the Battle of the Camel. Ibn al-‘Arabiy and the majority of Ahl as-Sunnah defended her by arguing that ‘Ā’isyah intended reconciliation, in accordance with the verse: فَاصْلِحُوا بَيْنَ أَخْوَيْكُمْ, “so make peace between your two brothers” (al-Ḥujurāt/49:9). Her departure was not intended for war, but rather to suppress discord and bloodshed. Her *ijtihād* was therefore legally justified, even though it did not result in reconciliation (Qurtubi 2006, 178).

By contrast, Sawdah no longer left her house because she felt that this verse applied to her; thus, she only left when her body was carried to the burial ground. Scholars such as Ibn al-‘Arabiyy commented on the exemplary conduct of righteous women who truly preserved their honor by remaining in their homes (Ibn ‘Aṭīyyah 2001, 384).

Regarding the interpretation of the expression *تَبَرُّحَ الْجَاهِلِيَّةِ الْأُولَى*, Ibn ‘Aṭīyyah presents several views concerning the meaning of *jāhiliyyah*. Some scholars understood it as the period between the Prophet Ādam and the Prophet Nūḥ, approximately eight hundred years. Others held that it referred to the period between the Prophet Nūḥ and the Prophet Idrīs. Some identified it as the period between the Prophet Mūsā and the Prophet ‘Īsā, or even between the Prophet ‘Īsā and the Prophet Muḥammad. Abū al-‘Āliyah stated that it referred to the time of the Prophet Sulaymān and the Prophet Dāwūd, when women wore garments made of jewels without stitching at the sides. The preferred view, however, is that it refers to the pre-Islamic period, when women lacked clear limits concerning bodily covering and honor. In practice, women of the *jāhiliyyah* displayed their bodies, walked seductively, and did not wear proper covering. The term *jāhiliyyah* is also used to designate the pre-Islamic period, as found in poetry and in the narration of Ibn ‘Abbās in *Ṣaḥīḥ al-Bukhārīy* (Ibn ‘Aṭīyyah 2001, 384).

The word *rijs* (الرِّجْسُ) is interpreted as sin, punishment, impurity, or every form of deficiency. In the context of this verse, Allah affirms the purification of the *ahl al-bait* from all such things. Scholars differed concerning the scope of the meaning of *ahl al-bait*. Some argued that the term refers only to the wives of the Prophet Muḥammad, while the majority of scholars understood it more broadly to include the Prophet’s family and descendants, such as ‘Alīy ibn Abī Ṭālib, Fāṭimah az-Zahrā’, Ḥasan ibn ‘Alīy, and Ḥusain ibn ‘Alīy. This view is supported by a *ḥadīṣ* narrated from Abū Sa‘īd al-Khudrīy, in which the Messenger of Allah said, “*This verse was revealed concerning five people: myself, ‘Alīy, Fāṭimah, Ḥasan, and Ḥusain.*”

Their argument is based on the forms *‘ankum* (“from you”) and *yuṭahhirakum* (“to purify you”), both of which contain the letter *mīm*, indicating the masculine plural form. If the intended meaning referred only to women, namely the wives of the Prophet, the form should have been *‘ankunna* (Ibn ‘Aṭīyyah 2001, 385). Aṣ-Ṣa‘labīy also narrates another opinion, namely that *ahl al-bait* refers to Banū Hāsyim, because the word *bait* here means lineage (*nasab*). Accordingly, al-‘Abbās, the Prophet’s uncles, and their descendants are also included. The purpose of this verse is purification and honor, emphasizing the importance of obeying Allah as mentioned in the preceding command (Ibn Atiyah 2001, 385).

The interpretation of this verse in *al-Muḥarrar al-Wajīz* may be summarized as follows. First, although Ibn ‘Aṭīyah discusses the difference in *qirā’āt*, he still interprets the verse as a command addressed to the wives of the Prophet to remain or stay in their homes as a form of honor and exaltation granted to them. Moreover, Ibn ‘Aṭīyah does not discuss whether this command also applies generally to all Muslim women. Second, the verse contains a prohibition against *tabarruj*, namely displaying adornment and beautifying oneself in an ostentatious manner, as well as imitating the dress or conduct of women of the *jāhiliyyah* period, who displayed their ornaments and walked in a seductive manner. Third, the verse commands prayer, almsgiving, and obedience to Allah and His Messenger so that Allah may remove impurity and evil from the *ahl al-bait* and purify them.

In this interpretation, it is evident that Ibn ‘Aṭīyah does not offer any general comment concerning women in the sense of prohibiting other women, outside the *ahl al-bait*, from leaving their homes. This means that the verse is interpreted as one specifically addressed to the women of the Prophet’s household and not to women beyond the *ahl al-bait*. This interpretive position makes it possible for women in Ibn ‘Aṭīyah’s time to remain active outside the home, whether in the economic sphere or in other domains. Nevertheless, within the legal framework adopted during Ibn ‘Aṭīyah’s period, women’s status as legal subjects remained limited.

The Interpretation of al-Qurṭubiy

Al-Qurṭubiy’s interpretation reflects the breadth of his scholarly insight across various disciplines. This is evident in his analytical (*taḥlīlīy*) method of interpretation, both in examining the content of the verse and in discussing its variant readings. The character of his exegesis shows that al-Qurṭubiy’s work is not merely normative, but also demonstrates argumentative precision and analytical depth, without excessive bias toward any particular school of law (Rengganis 2025, 35).

Al-Qurṭubiy interprets surah al-Aḥzāb (33): 33 in a systematic manner. He divides his explanation of this verse into five discussions. The first discussion concerns the differences in *qirā’āt*. Al-Qurṭubiy mentions two opinions among the *qurrā’*:

- a. The majority of the *qurrā’* (al-Jazzari n.d., 348) read it as *qirna* (قِرْنَ), with *kasrah*, because the word may derive from two possible roots. It may derive from *waqār*, meaning composure or steadiness, from the form وَقَرَّ يَقْرُ وَقَارًا. However, it may also derive from *qarār*, meaning residence or remaining in place, whose original form is أَقْرَرَنَّ, later shortened to قِرْنَ (Qurṭubiy 2006, 179).

- b. Imām ‘Āṣim and Nāfi‘ read it as *qarna* (قَرْنَ), with *fathah*, derived from the language of the people of Medina: *qarirtu bi-l-makān, aqarru*, meaning “I stayed in that place; I settled there” (Qurṭubiy 2006, 179).

The second discussion shows that the differences of opinion among grammarians regarding the origin of this word form do not, in essence, alter the meaning of the verse. All opinions still point to the meaning of a command to stay and remain at home. Al-Qurṭubiy explains that this command is not only addressed to the wives of the Prophet, but may also apply to Muslim women in general. Although there is no specific textual evidence that explicitly mentions all women, al-Qurṭubiy emphasizes that Islamic teachings encourage women to preserve their honor and dignity by remaining at home (Qurṭubiy 2006, 179). This view is strengthened by several Prophetic traditions narrated from ‘Abd Allāh ibn Mas‘ūd, as well as the report of Umm Salamah in *Musnad Aḥmad*, which states, “The best mosques for women are the innermost parts of their homes.” This *ḥadīṣ* is narrated by Aḥmad, no. 568, and its chain is considered *ḥasan* when supported by corroborating reports (*syawāhid*) (Ahmad 1421, 425).

If a woman must leave her house, she is not permitted to adorn herself excessively or engage in *tabarruj*. In his interpretation of surah an-Nūr (24): 60, al-Qurṭubiy explains that *tabarruj*, linguistically, means to expose oneself or to become visible to the eye. In one report, when ‘Ā’isyah was asked about the use of hair dye, earrings, anklets, gold rings, and thin clothing, she explained that Allah permits women to wear adornment as long as it is not intended to be displayed before non-maḥram men, but only before their maḥrams. ‘Aṭā’ added that this ruling applies when a woman is inside the house. However, when a woman leaves the house, she is not permitted to remove or leave behind her jilbāb (Qurtubi 2006, 776).

Regarding the interpretation of the expression تَبَرُّجُ الْجَاهِلِيَّةِ الْأُولَى, several views are presented concerning the meaning of jāhiliyyah:

- a. It may refer to the period between Ādam and Nūḥ, or between Nūḥ and Ibrāhīm. Some also identify it as the period between Mūsā and ‘Īsā, or even between ‘Īsā and Muḥammad.
- b. Overall, all these opinions refer to the period before Islam, when women had no clear limits regarding bodily covering and honor. In this regard, al-Qurṭubiy also cites Ibn ‘Aṭiyyah’s view that the verse refers to the jāhiliyyah known to the wives of the Prophet, and that they were commanded to change their manner of walking and everything that resembled the conduct of the people of jāhiliyyah. This refers to the jāhiliyyah prior to the revelation of the *syarī‘ah*, a period marked by acts of unbelief. This final opinion is the view preferred by al-Qurṭubiy (Qurṭubiy 2006, 176).

In the third discussion, al-Qurṭubiy explains the report of aṣ-Ṣaʿlabiy and several other scholars, which narrates that ʿĀʿisyah would cry whenever she recited this verse, to the point that the jilbāb she was wearing became wet with tears (Qurṭubiy 2006, 179). Another report mentions that Sawdah once asked ʿĀʿisyah why she did not go to perform ḥajj or ʿumrah as her other sisters did. ʿĀʿisyah answered that she was content with the ḥajj and ʿumrah she had already performed and did not wish to leave the house often, because Allah had commanded her to remain at home. The narrator of this report stated, “By Allah, I never saw ʿĀʿisyah leave the door of her chamber until she died” (Qurṭubiy 2006).

The fourth discussion concerns ʿĀʿisyah’s crying in the report above, which was due to her recollection of the Battle of the Camel. ʿĀʿisyah was compelled to leave her house, even though she had been reminded by the Companion ʿAmmār ibn ʿAbd Allāh. Some Rāfiḍah groups, namely Shiʿite groups, blamed ʿĀʿisyah for leaving her house and taking a leading role in the Battle of the Camel. However, Ibn al-ʿArabiy (Qurṭubiy 2006) and the majority of Ahl as-Sunnah argued that ʿĀʿisyah intended reconciliation (*iṣlāḥ*), in accordance with surah al-Ḥujurāt (49): 10:

فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

“Therefore, make peace between your two brothers.”

Thus, ʿĀʿisyah left her house not for the purpose of war, but to suppress discord and bloodshed. Her *ijtihād* was considered legally justified, even though it did not result in reconciliation. Her action was still viewed as an act of *ijtihād* grounded in piety; therefore, from the perspective of Islamic law, every *mujtahid* may still receive reward for the effort of *ijtihād* undertaken (Qurṭubiy 2006, 181).

According to al-Qurṭubiy’s discussion, the content of this verse includes at least several points. First, the command to remain at home is a form of honor and exaltation for the wives of the Prophet, yet it also applies generally to all Muslim women. Second, leaving the house is permitted only for urgent needs, while maintaining proper etiquette and modesty in both conduct and dress. Third, the verse prohibits *tasyabbuh*, or imitation of the *jāhiliyyah* period; women must not imitate the dress or behavior of women of *jāhiliyyah*, who displayed their adornments and walked in a seductive manner. Fourth, the verse commands obedience to Allah and His Messenger. Although this command is addressed to the *ahl al-bait*, the *ahl al-bait* function as exemplars for other Muslims; therefore, Muslims in general must also observe Allah’s commands and avoid His prohibitions.

Comparison in the Study of *Qirā'āt* and *Tafsīr*

In his commentary *al-Muḥarrar al-Wajīz*, Ibn ‘Aṭīyyah discusses two variants of *qirā'āt* concerning the word “وَقَرْنَ”. The first is the reading with *kasrah* on the *qāf* (*qirna*, قَرْنَ). Ibn ‘Aṭīyyah states that this reading derives from the root *waqār* (الوقار), which means composure or dignity. He emphasizes that this is the reading of the majority of the *qurrā'* and describes it as *aḥṣaḥ al-qirā'āt*—the most eloquent of the readings. He explains that this form means “to remain with dignity and composure.” The second is the reading with *fathah* (*qarna*, قَرْنَ), which is attributed to some *qurrā'*. However, Ibn ‘Aṭīyyah criticizes this form and notes that linguists questioned its validity from a linguistic perspective. He observes that the form *qarna* from the root *qarār* is not widely recognized in standard grammatical structure. Nevertheless, he acknowledges that this *qirā'ah* was transmitted, although he inclines more strongly toward the form *qirna* on linguistic and semantic grounds.

Al-Qurṭubiy, by contrast, presents the discussion of *qirā'āt* in a broader and more comprehensive manner. He divides the readings into two main variants. The first is *qirna* (قَرْنَ), with *kasrah*, from the root *waqār* (وقار), meaning composure. The second is *qarna* (قَرْنَ), with *fathah*, from *qarār* (قرار), meaning to remain or settle. Unlike Ibn ‘Aṭīyyah, al-Qurṭubiy does not reject the reading with *fathah*. Rather, he explains its possible morphological basis and identifies it as a form found in the dialect of the people of the Ḥijāz. He also refutes the view that considers this form unfamiliar or non-standard. Thus, Ibn ‘Aṭīyyah tends to favor the reading *qirna* and offers a linguistic critique of *qarna*, whereas al-Qurṭubiy adopts a more inclusive position by recognizing the validity of both readings and providing morphological and dialectal justification for them.

Ibn ‘Aṭīyyah interprets the phrase “وَقَرْنَ فِي بُيُوتِكُنَّ” as a command to maintain composure and not to leave the house except for a legitimate *syar'iy* need. The verse, in his interpretation, is addressed to the Prophet's family, or the *ahl al-bait*. He also connects this verse to the prohibition of *tabarruj*, which he identifies as a distinctive characteristic of women of the *jāhiliyyah*. Al-Qurṭubiy, meanwhile, treats this verse as a legal basis for prohibiting women from leaving the house without a need justified by the *syar'ah*, and as a foundation for the obligation of women to preserve their honor. He cites numerous reports and the attitudes of the female Companions (*ṣaḥābiyyāt*), especially the wives of the Prophet, who understood this verse in a literal sense.

More specifically, al-Qurṭubiy includes a polemical discussion related to the Battle of the Camel, in which ‘Ā’isyah was compelled to leave her house with the aim of achieving *iṣlāḥ*, as explained in the previous section. This discussion is particularly employed in the context of responding to accusations from certain Shi‘ite groups who regarded ‘Ā’isyah’s action as contrary to the content of the verse. According to al-Qurṭubiy, what ‘Ā’isyah did cannot be understood as an act of disobedience to God’s command. Rather, it was the result of *ijtihād* intended to realize *iṣlāḥ*, or an effort toward reconciliation, amid a highly tense political situation. By contrast, Ibn ‘Aṭīyyah presents a concise, clear, and legally oriented interpretation, without engaging in historical debates or polemical differences among sectarian groups.

Socio-Historical Factor Analysis in the Divergence of *Qirā’āt* Interpretation

The difference between Ibn ‘Aṭīyyah and al-Qurṭubiy in interpreting the expressions *qarna* and *qirna* in surah al-Aḥzāb (33): 33 cannot be understood merely as a difference in *qirā’āt* variants. Rather, this difference is shaped by several factors surrounding each exegete, including scholarly orientation, social conditions, and the historical-political situations they encountered. Therefore, the analysis of this difference is directed toward explaining the background behind their divergent interpretive tendencies.

Epistemological Factors

The scholarly orientation of Ibn ‘Aṭīyyah and al-Qurṭubiy in responding to the *qirā’ah* of *qirna* is reflected in the way each exegete treated the reading that he considered strongest linguistically, without extensively developing the possible meanings generated by the other reading (Ibn ‘Aṭīyyah 2001, 278). This tendency is related to Ibn ‘Aṭīyyah’s strong scholarly orientation in Arabic language, *qirā’āt*, and philological analysis. Within this framework, *qirā’āt* are positioned as objects of linguistic selection, so that only the reading considered most eloquent is used as the basis of interpretation.

By contrast, in *al-Jāmi‘ li-Aḥkām al-Qur’ān*, al-Qurṭubiy does not merely mention various *qirā’āt*, but also accommodates the possible meanings produced by them (Qurṭubiy 2006, 178–82). As a Mālikiy jurist, he utilizes the diversity of *qirā’āt* to strengthen the legal and social arguments he constructs. Thus, *qirā’āt* are not understood only as variations in recitation, but also as sources for expanding meaning in ways relevant to the normative needs of society. This difference indicates that epistemological orientation influences the way an exegete treats *qirā’āt*. As Abdul Mustaqim argues, Qur’anic interpretation is strongly influenced by the epistemological framework of the exegete, producing different tendencies in understanding the text

(Mustaqim 2008, 67). It may therefore be understood that the difference between Ibn ‘Aṭīyah and al-Qurṭubiy is not merely technical, but also reflects different perspectives on the function of *qirā’āt* in *tafsīr*.

Scholarly Factors

In addition to epistemological factors, scholarly networks also played an important role in shaping the interpretive tendencies of the two exegetes. Ibn ‘Aṭīyah (d. 541 AH) lived in Andalusia and came from a family of scholars. He was known as a student of several leading scholars in the region, including Abū ‘Alīy al-Gassāniy and Ibn al-‘Arabīy al-Ma‘āfirīy, a Mālikīy jurist in Andalusia. The scholarly environment of Andalusia was known for its strong attention to language, *qirā’āt*, and philological studies, thereby shaping an exegetical character that tended to be selective and concise (Shihab 2015, 122). Meanwhile, al-Qurṭubiy (d. 671 AH) lived within a broader scholarly network, especially after moving from Cordoba to Egypt. He studied with a number of scholars, including Abū al-‘Abbās al-Qurṭubiy and figures within the Mālikīy tradition who were strong in jurisprudence and *ḥadīs*. This intellectual environment encouraged a more comprehensive exegetical approach, integrating various disciplines into the process of interpretation (Khaeruman 2003, 145).

The difference in scholarly networks shows that an exegete cannot be separated from the intellectual tradition that shaped him. As Quraish Shihab explains, Qur’anic interpretation is always influenced by the educational background and scholarly environment of the exegete (Shihab 1992, 98). From the explanation above, it can be seen that differences in the treatment of *qirā’āt* may also be influenced by responses to distinct intellectual traditions.

Socio-Historical and Geopolitical Factors

The framework of scholarly genealogy, geopolitical conditions, and social structures discussed in the previous sections also influenced the interpretive direction of the two exegetes, particularly in understanding the implications of the verse for women. The difference in their exegetical styles is not merely methodological, but is the result of a complex interaction between intellectual position, social experience, and the historical demands of their respective periods.

From the perspective of scholarly genealogy, Ibn ‘Aṭīyah grew up within the Andalusian tradition, which was strong in Arabic language, *qirā’āt*, and Mālikīy jurisprudence, while relatively limiting speculative approaches such as *kalām* and philosophy (Fayid 1973a, 33–34; al-Muqri 1939, 221). His family background as descendants of *qāḍī* and *fuqahā’*, as well as his own position as a judge under Murābiṭūn rule, shaped a normative, cautious, and jurisprudentially grounded framework of

thought (Karim 2013, 5). This explains the tendency of his exegesis to be selective, philological, and not overly expansive in theological speculation. In this context, his emphasis on the expression *qirna* is more directed toward the ethical dimension of composure and dignity, without imposing an overly strict restriction on women's mobility.

By contrast, al-Qurṭubiy lived in a more complex social condition, in which the potential for conflict and social tension was higher. This condition was marked by the collapse of Islamic authority in Andalusia, such as the fall of Cordoba in 1236 CE, the weakening of the Muwaḥḥidūn dynasty, and the defeat at Las Navas de Tolosa (Kennedy 1996, 268). This situation was further aggravated by the broader crisis in the Islamic world, particularly the destruction of Baghdad by the Mongol invasion in 1258 CE (Hodgson 1977, 405). These events encouraged the migration of scholars to the eastern Islamic lands, including al-Qurṭubiy, who eventually settled in Egypt as a new center of Islamic learning. His scholarly genealogy was no longer bound to a single local tradition, but was formed within the more cosmopolitan intellectual ecosystem of Egypt, where various schools of law and disciplines interacted (Rippin 2022, 112). This context enabled a more systematic and comprehensive exegetical approach, especially in integrating the legal, social, and ethical dimensions of the Qur'an.

This is reflected in al-Qurṭubiy's interpretation, which tends to be more protective of women by emphasizing the importance of limiting their mobility as an effort to prevent *fitnah*. In this respect, al-Qurṭubiy's use of diverse *qirā'āt* also functions to strengthen the normative argument he constructs. This approach is in line with Ahmad Rafiq's view that *tafsīr* is not only the result of reading the text, but also a reflection of the social conditions surrounding the exegete (Rafiq 2011, 5).

From a geopolitical perspective, Ibn 'Aṭīyyah and al-Qurṭubiy lived across a considerable span of time, although both were situated within closely related political currents, particularly those connected to the Muwaḥḥidūn period. Ibn 'Aṭīyyah lived during the final period of the Murābiṭūn dynasty and the early phase of the Muwaḥḥidūn dynasty. Both political formations implemented Islamic political principles, so Islamic influence at that time remained strong, even amid political transition (Watt dan Cachia 2007, 107–10). It may be said that Islamic geopolitics was relatively stable, especially given Ibn 'Aṭīyyah's direct involvement as a judge (*qāḍī*). This stability, together with the closeness between scholars and political authority, encouraged the emergence of an exegesis that functioned to preserve social order through a legalistic approach (Fayid 1973a, 27).

During Ibn 'Aṭīyyah's time, the social structure of Andalusia was relatively stable but elitist, limiting women's access to the public sphere, although participation in the

transmission of knowledge remained possible in domestic and restricted contexts (Marín 2000). Women during this period could participate actively in various aspects of life, such as politics, literacy, social activity, art, religion and intellectual life, and even military affairs, within the boundaries of the Mālikī school, while also possessing certain legal privileges and protections (Surya & Wijaya 2023, 91). This context may explain why Ibn ‘Aṭīyyah’s interpretation tends to prefer the reading *qirna*, which conveys the meaning of composure or dignity, because women still possessed some access to public space as long as they maintained their honor.

This differs from al-Qurṭubī, who lived during the late period of Muwaḥḥidūn rule amid an unstable political situation. The Muwaḥḥidūn dynasty weakened after a major military defeat by a coalition of Iberian Christian kingdoms in the early thirteenth century. The defeat at Las Navas de Tolosa in 1212 CE accelerated the decline of Islamic political power in Spain and caused many scholars to migrate to North Africa and Egypt (Kennedy 1996, 268). Although al-Qurṭubī migrated to Egypt, he still encountered socio-political conditions there that were no less distressing for Muslims.

Internal disputes in Egypt over the authority of leadership caused Egyptian social conditions to remain unstable (Isnaini 2021b, 385). Women’s access during this period was still dominated by patriarchal structures. However, the flexibility of Cairo’s educational system enabled women to participate in scholarly transmission through personal networks, such as study gatherings and relationships of *ṣuḥbah*. In addition, women’s roles in *waqf* institutions demonstrate their involvement in shaping religious infrastructure, as well as their significant contribution to the transmission of *ḥadīṣ* through the *isnād* system, which recognized authority based on knowledge rather than formal office (Berkey 2014).

As Abdul Mustaqim explains, Qur’anic interpretation never emerges in a vacuum, but is always influenced by particular historical contexts and socio-political conditions (Mustaqim 2014, 89). Ibn ‘Aṭīyyah’s exegesis represents normative stability within a context of political authority integrated with the scholarly class, whereas al-Qurṭubī’s exegesis reflects an effort to codify and strengthen norms amid crisis and political fragmentation. This analysis confirms that Qur’anic interpretation is a historical product intertwined with the social, political, and intellectual dynamics of its time.

Conclusion

This study concludes that the differing approaches adopted by Ibn ‘Aṭīyyah and al-Qurṭubī in interpreting the word *waqarna* and the phrase *waqarna fi buyūtikunna* are not merely linguistic in nature; rather, they reflect profound methodological variations in *tafsīr*, scholarly genealogies, geopolitical contexts, and the social structures

surrounding each exegete. In examining the *qirā'āt*, Ibn 'Aṭīyyah exhibits a highly selective tendency by prioritizing the reading *qirna* (with the *kasrah* vowel), which he deems the majority and most eloquent reading due to its etymological roots in *waqār* (composure and dignity). His strict linguistic orientation leads him to interpret the verse as a moral command to preserve female honor, rather than an absolute prohibition against women leaving the house—a descriptive tendency influenced by the relatively stable Andalusian milieu and his role as a judge (*qāḍī*). Conversely, al-Qurṭubī adopts a far more inclusive approach by validating both variant readings, *qirna* and *qarna*, while providing morphological justifications based on the Hijazi dialect. Al-Qurṭubī leverages this diversity of *qirā'āt* to reinforce a normative, strict, and protective legal ruling aimed at safeguarding women from social *fitnah* in the public sphere. Epistemologically, while Ibn 'Aṭīyyah treats *qirā'āt* as objects of linguistic selection, al-Qurṭubī utilizes them as mechanisms for semantic expansion and legal argumentation. This divergence was further shaped by al-Qurṭubī's socio-political background during the unstable decline of the Muwaḥḥidūn dynasty and the dynamic environment of Egypt. Although both scholars operated within a patriarchal framework, Ibn 'Aṭīyyah reflects a social structure that restricted women's access through elitist-domestic lenses, whereas al-Qurṭubī elaborates on women's legal status in greater detail as independent moral and legal subjects, acknowledging their active contributions to *ḥadīth* transmission and endowment (*waqf*) institutions. These findings underscore that variations in *qirā'āt* do not inherently yield contradictory meanings; rather, they reveal how the sacred text is understood through the social horizons and intellectual traditions of exegetes, which remain inextricably linked to the historical realities of their respective eras.

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