



AL- QURTHUBI'S INTERPRETATION OF THE WAGES OF TEACHING THE QUR'AN IN AL-JAMI' LI AHKAM AL-QUR'AN

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Abstract

Wages for teaching the Qur'an have been debated among Muslims. This study aims to find out how the rules of wages for teaching the Qur'an according to Al-Qurthubi in the book Al-Jami Li Ahkam Al-Qur'an. This research is a qualitative research in the form of a literature study where the primary data source comes from the book Al-Jami' Li Ahkam Al-Qur'an. The result of this study is that the wages of teaching the Qur'an are allowed according to Al-Qur'thubi and this is the majority of scholars. Al-Qurthubi explained that the government is obliged to help the welfare of teachers. Although the wages of teaching the Qur'an are allowed, Al-Qurthubi emphasizes to teach sincerely not just pursuing worldly rewards. What Al-Qurthubi explained about the wages of teaching the Qur'an is still relevant today.

Keywords : *Wages, teaching the Qur'an, tafsir, Al-Qurthubi*

A. Introduction

The Qur'an is the holy book of Muslims that was received by the Prophet Muhammad, through the intermediary of the Angel Gabriel. The process of teaching the Qur'an by Archangel Gabriel gradually took place over a period of approximately twenty-three years. Every time the Prophet received a verse, he taught it to his companions and ordered them to write it down. After the Prophet's



death, the Companions taught the Qur'ān to the generations that followed and continued until it reached us.¹

Learning the Qur'an is very important in order to continue this relay so that the Qur'an is conveyed to the next generations. This is one way of preserving the authenticity of the Qur'an. As explained by Muhammad Quraish Shihab in interpreting Al-Hijr [15]:9 that the use of plural pronouns when Allah said: 'Surely it is We who revealed the Qur'an and surely We (also) maintain it' means that Allah guarantees the preservation of the Qur'an but by involving other parties such as memorising and teaching the Qur'an.²

In addition, Qur'anic education is very important in order to convey God's guidance and guidance to mankind from generation to generation. The Qur'an is a guide for humans that serves as a guide in running life. Muslims should learn the Qur'an because the Qur'an is their holy book which is the main source of reference in creed, sharia, and morals.³

In the process of teaching the Qur'an, of course, the main component is the presence of a teacher who recites, corrects and guides the Qur'an learner. This is so that the recitation taught avoids mistakes and does not differ from what the Prophet taught. therefore the Qur'an teacher is very important in Islamic society.

¹ Haji Hamli, "Implementasi Turunnya Al-Qur'an Secara Beransur-Ansur dalam Pendidikan dan Pengajaran," *Al-Muhith: Jurnal Ilmu Qur'an dan Hadits* 3, no. 1 (26 Juni 2024): 1, <https://doi.org/10.35931/am.v3i1.3720>.

² Muhammad Quraish Shihab, *Tafsir Al-Misbah*, 2021 ed. (Jakarta: Lentera Hati, 2021).

³ Ali Muhammad Ash-Shallabi, *Al-Wasathiyah Fi Al-Qur'an Al-Karim* (Mesir: Dar Ibn Al-jauzi, 2007).



Seeing how important the role of Qur'anic teachers is should get attention. They have taken their time, devoted their energy, and may have left the opportunity to work. Of course they deserve a decent life so that the process of learning the Qur'an continues. Qur'an teachers deserve to be appreciated by being given a decent reward.

But in reality, there are still many Qur'an teachers who do not get a decent life, apart from the lack of attention to them, there are also people who view that teaching the Qur'an does not deserve worldly rewards because teaching must be sincere and what is taught is holy verses, it is tantamount to selling the verses of Allah. People who reject the idea of a reward for teaching the Qur'ān argue with a Qur'ānic verse, namely verse 41 in surah Al-Baqarah, which reads: 'Do not sell my verses for a small price'. But is it true that it is forbidden to pay Qur'ānic teachers based on this verse?

To understand the interpretation of a verse, of course, we must refer to the experts, namely the mufasirs who are recognised by Muslims. one of the books of interpretation that is recognised for its authority and widely read by Muslims is Al-Qurthubi's interpretation or Al-Jami' Li Ahkam Al-Qur'an. This research aims to find out how the rules of wages for teaching the Qur'an according to Al-Qurthubi in the book Al-Jami' Li Ahkam Al-Qur'an and its relevance in the life of modern society.



B. Methodology

This research uses qualitative research methods in the form of literature studies where data is obtained from books, journals, and writings related to the theme raised, namely the wages of teaching the Qur'an. In this study, the primary data source is the book *Al-Jami' Li Ahkam Al-Qur'an* by Al-Qur'thubi, coupled with books, journals, and scientific writings related to the wages of teaching Al-Qur'an.

The research was conducted by analysing Al-Qurthubi's interpretation of surah Al-Baqarah [2]:41 in the book *Al-jami' Li Ahkam Al-Quran* which deals with the wages of teaching the Qur'an. This is done to find out how the rules in the wages of teaching the Qur'an. To find out the relevance, the results of the analysis are connected with the reality and theories in books, journals, and other scientific writings.

C. Wage of teaching the Qur'an

Wages in Arabic are called *al-ajru / al-ujrah*. In terms of language means *al-'iwad* (compensation). The meaning is the reward given in lieu of a service.⁴ In the *Kamus Besar Bahasa Indonesia* (KBBI), wages are defined as money or something that is paid in return for services or labour to do a job..⁵ According to Idris Ahmad, wages are compensation for taking advantage of the labour

⁴ Helmi Karim, *Fiqh Muamalah* (Jakarta: Rajawali Pers, 1997). Page 29.

⁵ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005).



of others under certain conditions.⁶ Meanwhile, according to Nurimansyah Hasibuan, wages are income received by workers after doing a job within a certain time, both in the form of money and goods.⁷ Ahmad Lutfi and Efriadi define wage or al-ujrah as the payment received by the worker during the work.⁸

From some of the descriptions above, it can be concluded that wages or al-ujrah/al-ajru are rewards given in return for services to people who have done a job. Wages must be in accordance with the principles of justice and feasibility. The principle of justice means that the wages received must be in accordance with the work done, while the principle of feasibility means that wages must be able to meet the needs of the workers.⁹

In Islamic law there are two types of wages (*ujarah*). First, *ujrah al-mitsli* is a wage that is adjusted to the type of work, the level of difficulty and custom in an area. second, *ujrah al-musamma* is a wage that has been mentioned and agreed upon in the contract. as for if in a job there is no wage mentioned in the previous contract, or a dispute occurs, *ujrah al-mitsli* is applied.¹⁰

⁶ Hendi Suhendi, *Fiqh Muamalah* (Jakarta: PT. Raja Grafindo Persada, 2005). Page 115.

⁷ Zainal Asikin, *Dasar-Dasar Hukum Perburuan* (Jakarta: PT. Raja Grafindo Persada, 1997). Page 68.

⁸ Ahmad Lutfi dan Efriadi, "UPAH (UJRAH) DALAM PERSPEKTIF HUKUM ISLAM," *AKTUALITA Jurnal penelitian sosial dan keagamaan*, 2, 13 (2023). Page 36.

⁹ Mohamad Agus Nugroho, "UPAH DAN KONSUMSI UNTUK MENINGKATKAN KESEJAHTRAAN DALAM ISLAM," *J-EBI: Jurnal Ekonomi Bisnis Islam* 1, no. 01 (10 Maret 2022), <https://doi.org/10.57210/j-ebi.v1i01.115>.

¹⁰ Taqyuddin An-Nabhani, *Membangun Sistem Ekonomi Alternatif Perspektif Islam* (Surabaya: Risalah Gusti, 1996). Page 103.



Teaching is the activity of conveying knowledge and guidance to students. Teaching is not bound by place, space, and time because teaching requires the ability to design situations and conditions that allow students to learn. The learning process requires interaction between teachers and students in an educational environment.¹¹

The Qur'an is the holy book of Muslims received by the Prophet Muhammad. scholars define the Qur'an as the word of Allah Swt revealed to the Prophet Muhammad in Arabic and reading it is worth worship. According to As-Suyuty, the Qur'an is the word of God revealed to the Prophet Muhammad to weaken his opponents, even if it is only with one of the shortest chapters.¹²

In the process of learning the Qur'an, direct interaction between teachers and students is needed. This interaction is often referred to as *talaqqi musyafahah*, which is a learning method where students get direct guidance from the teacher and must meet face to face. This method is a method practised by the Prophet Muhammad which was taught and passed on to subsequent generations.¹³ Therefore, in learning the Qur'an, the teacher's role is very

¹¹ Nurhayani Nurhayani dkk., "Strategi Belajar Mengajar," *Dewantara : Jurnal Pendidikan Sosial Humaniora* 3, no. 2 (28 Mei 2024): 255–66, <https://doi.org/10.30640/dewantara.v3i2.2644>. Page 261.

¹² As-Suyuthy, *Al-Itqan Fi Ulum AL-Qur'an* (Beirut: Muassasah Ar-Risalah, 2008). Page 2.

¹³ Nor Hafizi Bin Yusof dkk., "Concept and Execution of Talaqqi and Musyafahah Method in Learning Al-Quran," *International Journal of Academic Research in Business and Social Sciences* 8, no. 11 (6 Desember 2018): Pages 559-565, <https://doi.org/10.6007/IJARBS/v8-i11/4930>.



important. It is for this reason that teaching the Qur'ān received special attention from the Prophet, so much so that he said:¹⁴

خيركم من تعلم القرآن وعلمه

‘The best of you are those who learn the Qur'an and teach it’.

D. Biography of Al-Qur'thubi

Al-Qurthubi's full name is Abu Abdillah Muhammad Ibn Bakr Ibn Farh Al-Anshari Al-Khazraji Shams Ad-Din Al-Qurthubi Al-Maliki.¹⁵ He was born in Cordova, Andalusia in 486 AH/1093 AD and died in 567 AH/1172 AD.¹⁶ However, Adz-dzahabi says that Al-Qurthubi died on the 9th of Shawwal in 671 AH.¹⁷

Al-Qurthubi's father was a farmer who lived during the Muwahidin dynasty. The government at that time encouraged educational activities so that Cordova experienced advances in knowledge. The rulers of the Muwahidin dynasty encouraged scholars to improve their education and work. It also influenced the development of Al-Qurthubi's scientific character.¹⁸

Al-Qurthubi has an important role in the field of Religious Sciences, especially Tafsir Ahkam in the Qur'an. He was recognised for his authority by scholars of his time until now. He has many

¹⁴ Muhammad Ibn Ismail Al-Bukhari, *Shahih Al-Bukhari* (Damaskus: Dar Ibn Katsir, 1993). Jilid 4, Page 1919.

¹⁵ Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an* (Beirut: Muassasah Ar-Risalah, 2006). Vol. 1 Page 37.

¹⁶ Mukhtar Effendi, *Ensiklopedi Agama dan Filsafat* (Universitas sriwijaya, 2001).Page 71

¹⁷ Muhammad Husain Adz-Dzahabi, *At-Tafsir Wa Al-Mufasssirun* (Kairo: Maktabah Al-Wahbah, 2003). Page 336.

¹⁸ Akhmad farid, M Zainudin, dan Riyan Hidayatullah, "MENGENAL KITAB TAFSIR AL-JAMI' LI AL-AHKAM AL-QUR'AN KARYA AL-QURTHUBI," *Universitas Islam Negeri Sultan Syarif Kasim Riau*, t.t.



works in several fields of science. The most famous work is the book of interpretation Al-Jami' Li Ahkam Al-Qur'an.¹⁹

E. Al-Jami' Li Ahkam Al-Qur'an

One of Al-Qurthubi's works in the field of Qur'anic interpretation is Al-Jami' Li Ahkam Al-Qur'an. In this book, Al-Qurthubi uses the *tahlili* method of interpretation, which is to interpret the verses of the Qur'an in depth from beginning to end in accordance with the order of writing (*tartib mushhafi*). Al-Qurthubi also makes themes by means of verses grouped in small groups tailored to the theme.²⁰

Judging from the source, Al-Qurthubi interpreted a verse of the Qur'an with other verses, using the traditions of the Prophet, and also the narrations of previous generations. So this interpretation can be referred to as *tafsir bil ma'tsur*, which is interpretation that uses narrations. Although also sometimes found Al-Qurthubi using his opinion (*ra'yu*).²¹

In addition to the linguistic style (*lughawi*) the most prominent of this tafsir is the fiqhi style or tafsir ahkam, because Al-Qurthubi discusses more about the laws of fiqh, Al-Qurthubi often describes differences of opinion about the laws of fiqh along with the arguments. Although Al-Qurthubi is of the Maliki school of thought,

¹⁹ Ahmad Syurbasyi, *Qishah At-Tafsir* (Jakarta: Kalam Mulia, 1999).

²⁰ Taha Aqeel Maarooof Al-Ani, "The Behavioral Jurisprudential Method of Imam Al-Qurtubi In His Book 'Al-Jami' Li Ahkam Al-Quran,'" *Researcher Journal For Islamic Sciences*, 2021, <https://doi.org/10.37940/RJIS.2021.2.2.21>.

²¹ Kosar Bibi, Junaid Akbar, dan Sami ul Haq, "Analytical Study of the Methodology of Imam Qurtubi in "Al-Jami' Li Ahkam ul Quran"," *VFAST Transactions on Islamic Research* 10 (2022).



he is not fanatical about his school of thought, and the differences between schools of thought are presented fairly and clearly in this tafsir.²²

F. Qurthubi's Interpretation of the Wages of Teaching the Qur'an

The Qur'anic verse that has been the subject of debate and allegedly prohibits wages for teaching the Qur'an is verse 41 of surah al-Baqarah which reads:

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ..

‘ And do not sell my verses for a small price.’

Al-Qurthubi in his interpretation of the verse explains that this verse is still related to the previous verse, namely the prohibition against the Children of Israel changing the verses in their holy book and hiding the truth. Although this verse is addressed to the Children of Israel, anyone who does what they do, namely accepting bribes to change and conceal the truth, refusing to teach something that he is obliged to teach unless he gets a reward, then they are included in what is intended in the verse..²³

The Qur'ān goes on to describe the debate about rewards for teaching the Qur'ān. The group that forbade wages for teaching the Qur'an were Az-Zuhri and the Ahlu Ra'yi. Their arguments as presented by al-Qurthubi are :²⁴

²² Abdullah, “Kajian Kitab Tafsir “al-Jami’ li ahkam al-Qur’an” Karya : Al-Qurthubi,” *Al-I’jaz : Jurnal Kewahyuan Islam*, 2018, <http://dx.doi.org/10.30821/al-i'jaz.v0i1V.5417>.

²³ Al-Qurthubi, *Al-Jami’ Li Ahkam Al-Qur’an*.

²⁴ Al-Qurthubi. *Al-Jami’ Li Ahkam Al-Qur’an*.



1. The verse 'do not sell my verses for a cheap price' is interpreted as such a prohibition.
2. Teaching the Qur'an is an obligation that requires sincere intention like prayer and fasting, so it is not permissible to receive wages.
3. The Hadith narrated by Ibn Abbas that the Prophet said: 'The worst teacher of children among you is the one who has the least affection for orphans and the most harshness towards the poor.'
4. Hadith narrated by Abu Hurairah that he asked the Prophet: 'O Messenger of Allah, what do you think of teachers?' The Prophet replied: 'Their dirhams are unlawful, their clothes are wrathful, and their talk is riya'.'
5. The Hadith of 'Ubadah ibn Shamit that he taught the Qur'an and writing to the Ahlu Shuffah and one of them gave him a bow and arrow. 'Ubadah asked the Prophet (peace and blessings of Allaah be upon him), and he said: 'If you want to be shackled in the chains of Hell, then accept the bow.'

Then Al-Qurthubi presents a refutation of the above opinion. He said that Malik, Shafi'i, Ahmad, Abu Tsaur and other scholars allowed the wages for teaching the Qur'an. The argument for the permissibility is as described by Al-Qurthubi, namely :²⁵

²⁵ Al-Qurthubi. *Al-Jami' Li Ahkam Al-Qur'an*.



1. Hadith from Ibn Abbas regarding ruqyah. The Prophet (peace and blessings of Allaah be upon him) said: 'Verily, the most deserving of your labour is the Qur'an.' This hadith was narrated by Al-Bukhari. According to Al-Qurthubi, this hadith eliminates the existence of disagreement among scholars, so it should be used as a guideline.
2. Equating teaching the Qur'an with prayer and fasting is a false analogy. Because the two are different. Praying and fasting are acts of worship that are specific to those who perform them and have nothing to do with other people. Whereas teaching the Qur'an is an act of worship related to other people where the benefits are felt by the person being taught.
3. Teaching the Qur'an is the same as teaching writing and other sciences. Ibn al-Mundzir said that Abu Hanifah disliked teaching the Qur'ān for a fee. But he allowed rewards for drawing, writing poetry or songs. According to Al-Qurthubi, this is the same as permitting reward for sin but disputing reward for obedience.
4. The verse is addressed to the Children of Israel. The applicability of the laws of the previous generations to us is disputed, and something that is disputed cannot be used as an argument.
5. The verse is meant for a person who is appointed to teach the Qur'an but he will not teach unless he is paid.



6. These hadiths, which are used as a basis by those who prohibit the payment of wages for teaching the Qur'an, have problems with their transmission and narration. The following is Qurthubi's explanation of this:
- a. The hadith of Ibn Abbas was narrated by Sa'id Ibn Tharif from Ikrimah from Ibn Abbas. Sa'id is a person whose traditions are not used.
 - b. The Hadith of Abu Hurairah was narrated by 'Ali Ibn Ashim from Ahmad Ibn Salamah from Abu Jurhum from Abu Hurairah. Abu Jurhum is a person whose identity is unknown. While Ahmad Ibn Salman never narrated the hadith from Abu Jurhum, he only narrated from Abu Al-Muhazzim who was also a person whose hadith was abandoned.
 - c. The Hadith of 'Ubadah was narrated by Abu Daud from Mughirah Ibn Ziyad Al-Mushilli from Ubadah Ibn Nussi from Al-Aswad Ibn Tsa'labah from Ubadah Ibn Shamit. Mughirah was known among the scholars but he had some traditions that were denied, one of which was this tradition according to Abu Umar. Abu Umar explains that this tradition although it has two narrations but it is Munqathi'.
 - d. The Hadith narrated by 'Ubadah is subject to interpretation. It is possible that 'Ubadah initially



taught the Qur'an for the sake of Allah. But after that he took a wage.

It can be seen from the explanation above that Al-Qurthubi supports the opinion of the majority of scholars who allow wages to teach the Qur'an. Even Al-Qurthubi also explains the rebuttal to the group that prohibits it. This is also in line with several other interpretations. Such as the interpretation of Ibn Katsir which also explains the permissibility of wages for teaching the Qur'an accompanied by arguments in summary.²⁶ In Tafsir Al-Munir Wahbah Az-Zuhaili chooses to convey the permissibility of teaching wages without presenting the debate..²⁷ Similar to Az-Zuhaili, Quraish Shihab in his commentary Al-Mishbah also explains the permissibility coupled with the urgency of teaching wages in this modern era.²⁸

There are several rules regarding the wages of teaching the Qur'an that Al-Qurthubi describes in his interpretation, namely:²⁹

1. Wages for teaching the Qur'an are permissible for those who are not appointed to teach.
2. If a person who is appointed to teach does not earn anything from teaching, and he is not able to provide for his family, then he may choose another occupation.

²⁶ Ibnu katsir, *Tafsir Al Qur'an Al 'Adzim* (Kairo: Dar Al Mannar, 2002). Page 80.

²⁷ Wahbah Az Zuhaili, *At Tafsir Al munir Fi Al 'Aqidah wa ASy Syari'ah Wa Al Manhaj* (Damaskus: Dar Al Fikr, 1991). Page 152.

²⁸ Shihab, *Tafsir Al Misbah*. Page 213.

²⁹ Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an*.



3. The government is obliged to support those who are in charge of spreading the religion, such as Qur'an teachers. If this is not done, then the obligation applies to all Muslims.

Although the wages for teaching the Qur'an are allowed, Al-Qurthubi suggests teaching sincerely not only for worldly rewards. In this case Al-Qurthubi quoted the story of Abu Hazm, a scholar during the tabiin period who dared to convey advice and truth to the ruler at that time and he refused when given a reward.³⁰

G. The Relevance to Today

Wages for teaching the Qur'an are permissible as explained by Al-Qurthubi in his interpretation of Al-Baqarah [2] : 41. In the present, of course, this is very relevant. As Muhammad Quraush Shihab explains in Tafsir AL-Mishbah that people who teach the Qur'an should be rewarded for their services and efforts considering the increasing needs, and also teaching the Qur'an does not mean selling the verse of Allah. Because what is meant by selling the verse of Allah is hiding the truth, while teaching is the opposite, namely conveying the truth as long as what is conveyed is true..³¹ This is also in accordance with the principle of justice in wages that every job deserves a commensurate wage. what is applied in Indonesia today

³⁰ Al-Qurthubi.

³¹ Shihab, *Tafsir Al Mishbah*. Page 213.



is also in line with this where there is a law that confirms that every job deserves a wage.³²

Al-Qurthubi explains that the government is responsible for the welfare of teachers, and teachers who are determined and have received salaries from the government are not allowed to receive wages for teaching. This is in accordance with what is implemented today where the government appoints teachers as ASN and provides salaries to them, but they are prohibited from charging fees to students.³³

Al-Qurthubi explained that although the wages of teaching the Qur'an are allowed, teaching the Qur'an should be sincere, not just expecting worldly rewards. But what needs to be known is that sincerity does not mean not wanting to accept anything, and if a person receives a reward for what is done it does not mean that he is not sincere because ikhals is an act of the heart. as explained by Muhammad Quraish Shihab in interpreting Ash-Syu'ara [42]: 20 which means: 'Whoever wants the reward in the hereafter, We will increase it for him. And whoever desires the reward of this world, We will give him some of it, but he will not have the slightest share in the Hereafter'. M. Quraish Shihab quotes Ibn `Ashur as saying that this

³² Lidia Febrianti dkk., "Perlindungan Hukum Terhadap Upah Pekerja Kontrak Di Tinjau Dari Undang-Undang Ketenagakerjaan Indonesia Dan Hukum Islam," *Journal of Economic, Bussines and Accounting (COSTING)* 5, no. 2 (29 Juni 2022): 1755–64, <https://doi.org/10.31539/costing.v6i1.4120>.

³³ Dedi Mulyadi, "KONSTRUKSI PUNGUTAN LIAR PADA PENYELENGGARA PENDIDIKAN DASAR," *Journal Presumption of Law* 2, no. 2 (1 Oktober 2020): 110–32, <https://doi.org/10.31949/jpl.v2i2.801>.



verse does not intend to prohibit Muslims from obtaining the happiness of worldly life. Absolutely not, as long as he fulfils the rights of faith and religious orders. And this verse also does not prohibit mixing the interests of the world and the hereafter simultaneously and that mixing is not contrary to sincerity. This is the same as mixing cleansing the face with ablution, or maintaining health with fasting..³⁴ Especially now that teaching has become a professional and economic activity.

H. Closing

From this study it can be concluded that teaching the Qur'an is permissible according to Al-Qurthubi in Al-Jami` Li Ahkam Al-Qur'an. And this is the opinion of the majority of scholars. Al-Qurthubi explains that the government is obliged to help the welfare of religious preachers such as Qur'an teachers. Although the wages of teaching the Qur'an are allowed, AL-Qurthubi emphasises to teach sincerely not just expecting worldly rewards. What is explained by al-Qurthubi about the wages of teaching the Qur'an is still relevant to today's world.

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³⁴ Shihab, *Tafsir Al Misbah*. Vol.7 Page 145.



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