



# Nazar Perspective of Imam al-Qurthubi in Tafsir al-Jami li Ahkam Al-Qur'an

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## Abstract

This research explains the meaning of vows according to Imam al-Qurthubi in *Tafsir Jami li Ahkam Al-Qur'an*, the forms of vows according to Imam al-Qurthubi in *Tafsir Jami li Ahkam Al-Qur'an*, things that are permissible for vowing according to Imam al-Qurthubi in *Tafsir Jami li Ahkam Al-Qur'an*. This study uses a qualitative approach to character studies. The data source for this study is based on the interpretation of Imam Al-Qurthubi in the book *Tafsir Jami li Ahkam Al-Qur'an* about vows. Furthermore, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic. The findings of the analysis show that the meaning of vows according to Imam al-Qurthubi in the *Tafsir Jami li Ahkam Al-Qur'an* are vows of promise and vows of threat. A vow of promise is anything that is required by a mukallaf (a person who has been given an obligation) to himself according to his ability in order to carry out worship. While a vow of threat is something that is intended to be carried out but if it is not carried out then punishment will come from Allah SWT. The forms of vows according to Imam al-Qurthubi in the *Tafsir Jami li Ahkam Al-Qur'an* are: (i) Offering a baby in the womb, as was done by Imran AS's wife. (ii) Nazar fasting means being silent and holding back, the purpose of vowing silence is not to say dirty words while fasting, and vowing to hold back is holding back thirst and hunger, like fasting in the month of Ramadan and other sunnah fasts. Things that are permissible to make vows according to Imam al-Qurthubi in *Tafsir Jami li Ahkam Al-Qur'an* are vowing only to obey Allah SWT, such as vowing to slaughter an animal.

## Article Information:

Received February 15, 2025

Revised March 8, 2025

Accepted April 5, 2025

**Keywords:** *Light, human, faith, hypocrisy nazar, perspektif, Imam al-Qurthubi, Tafsir Jami li Ahkam Al-Qur'an*

## How to cite:

Septia, N., Zahirah, S.D., Aini, N., Oktavia, W., & Akmal, Z. (2025). Nazar Perspektif Imam al-Qurthubi dalam *Tafsir al-Jami li Ahkam Al-Qur'an*. Al-Misbah: Journal of Qur'an, Hadith and Tafseer Studies, 2(1), 11-18.

## E-ISSN:

XXXX-XXXX

## Published by:

The Institute for Research and Community Service

## INTRODUCTION

The word *nazar* comes from Arabic and consists of the letters *nun*, *dzal*, *ra'*. The word *nazar* comes from Arabic which has the form *masdar* نذر - ينذر meaning to offer something to Allah SWT (Yunus, Mahmud, 1972). The word *nadzara* is found in the Koran 86 times consisting of 38 letters, 77 *Makkiyyah* verses and 9 *Madaniyyah* verses (Al-Baqi, 1910). In the Arabic *lissanul* dictionary the meaning of the word نذر is النحب, namely lamentation, lamentation in question is lamenting over something which aims to remind someone of something that someone must fulfill about themselves. The plural of نذر is نذرو (Mandzur, Ibnu, 1990).

The difference in meaning of the word *nadzara* in the Qur'an is: warning, threat, letting and vow. In this discussion, we only focus on discussing vows, as known by Muslims in general. The meaning of vow among scholars of interpretation is نذر is a virtue, in accordance with religious guidance that is not required by religion but is required by a person himself in order to get closer to Allah SWT. ينذر is to vow, make a vow, and promise to do something. نذر را is to vow something because of Allah SWT (Shihab, Muhammad Quraish, 2000).

So far, the general public's view of a vow is a promise and commitment made by someone as a form of gratitude for something they have obtained, so they carry out the vow. So that the law is obligatory to fulfill the vow that has been intended when the desire has been fulfilled.

There are 5 verses of vows in the Quran, namely: (Q.S. al-Baqarah 2:270), (Q.S. al-Imran 3:35), (Q.S. Maryam 19:26), (Q.S. al-Hajj 22:29), and (Q.S. al-Insan 76:7), among which are the following:

فَكُلِّيْ وَاشْرَبِيْ عَيْنًا قَامًا تَرِيْنَ مِنَ الْبَشَرِ اَحَدًا فَقَوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اَكَلِمَ الْيَوْمَ اِنْسِيًّا

"Eat, drink and rejoice. If you see someone, say, 'Indeed, I have vowed to fast (talk) to God the Most Merciful. Therefore, I will not talk to anyone this day.'" (Q.S. Maryam [19]:26)

Buya Hamka in *Tafsir al-Azhar* believes that if someone comes to you who asks a lot of questions, then don't answer with words but answer with signs, that from now on I can't say a word. Because I promised God I would not speak (Hamka, 2003).

In contrast, the author found in the *Tafsir Jami li Ahkam Al-Qur'an* by Imam al-Qurthubi the sentence فَقَوْلِيْ اِنِّيْ نَذَرْتُ if understood textually then the meaning of the verse cannot be understood correctly, meaning that then eat, indeed he has vowed. Whereas if the sentence is explained as فَقَوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا which means, then say, indeed I have vowed by fasting for the Most Gracious God, namely by not speaking. This is what Ibnu Abbas and Anas bin Malik said. In Qira'ah Ubay bin Ka'ab said: فَقَوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا (Al-Qurthubi, 2008).

Meanwhile, narrated by Anas, namely: و صمتا, by adding the word *wau*. The difference in wording indicates that the letter is an interpretation, not as the wording of the Qur'an. If it is accompanied by *wau*, then there is a possibility that it has a meaning other than fasting, while based on the news from the experts of hadith and the narrators, that *ash-shaum* (silent/not speaking), because *ash-shaum* means *imsaak al-kalam* (holding back speech), (Al-Qurthubi, 2008).

In general, "what is known as fasting is that they are not allowed to speak on the day they fast, except with signs." Based on this understanding, Anas's *qira'at* which has the pronunciation *wau* does not apply. Because remaining silent while fasting is a vowed obligation, like a person who vows to walk to the House of Allah, then this applies to the *ihram* of Hajj or Umrah. Experts say that فَقَوْلِيْ ً means a sign, not a word (Al-Qurthubi, 2008).

Then the person who vows not to speak to humans, then it can be said to be getting closer to Allah SWT, then he is obliged to fulfill the vow. However, the vow

not to speak is not a sharia of Islam, Ibn Mas'ud once ordered a person who vowed not to speak, then he was ordered to speak. This narration is *authentic* based on the *hadith* from Abu Israil which was narrated by al-Bukhari from Ibn Abbas. Ibn Zaid and as-Suddi said, the provisions of fasting are to refrain from eating and speaking dirty (Al-Qurthubi, 2008). The interpretation of Q.S. Maryam 19:26 above, then the meaning of the interpretation is about the vow not to speak to others is speaking with dirty words.

The author is interested in studying further the interpretation of the *Tafsir Jami li Ahkam Al-Qur'an*, because Imam al-Qurthubi seems to discuss the issue of this vow in depth, especially when he explains that the vow not to speak to other people is speaking with dirty words.

## METHODS

This study uses a qualitative method with a character study approach, namely the book *Tafsir Jami li Ahkam Al-Qur'an*. According to (Mustaqim, Abdul, 2014) a character study is a study that discusses in depth, systematically, critically, the history of figures, ideas, or concepts and discusses the topics discussed. This study discusses the problems, issues and topics chosen in the form of character studies. After all the data the author has collected, the next step is to select the data needed according to the data needed according to the theme raised in this article. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions and various research results related to this issue and topic.

## RESULT AND DISCUSSION

This study shows the results of the analysis, namely, **first**, the case of the meaning of vows contained in the *Tafsir Jami li Ahkam Al-Qur'an* and also strengthened by other tafsir books. The meaning of vows is explained in Surah al-Baqarah [2]: 270, namely as follows:

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

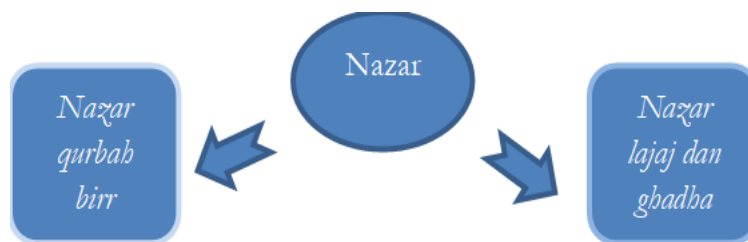
"Whatever charity you give or whatever vow you promise, Allah knows it. For the wrongdoers there is no help (from Allah's punishment)." (Q.S. al-Baqarah [2]:270)

The meaning of vows in the *Tafsir Jami li Ahkam Al-Qur'an* is promises and threats. A promise is a statement that is expressed as a form of commitment to carry out something. Meanwhile, a threat is something that is obtained if you do not carry out what has been promised (Al-Qurthubi, 2008). Whoever has a sincere intention to worship Allah SWT, Allah SWT promises to give him a reward. Meanwhile, for people who worship but expect a reward or what is also called *riya*, the threat of Allah SWT will come, because they have done injustice and their actions are considered futile by Allah SWT (Al-Qurthubi, 2008).

According to al-Qurthubi, *nazar* in terms of language is a promise and a threat. While the meaning of a promise *nazar* is anything that is required by a *mukallaf* (a person who has been given an obligation) to himself according to his ability in order to carry out worship. While a threat *nazar* is something that is intended to be carried out but if it is not carried out then punishment will come from Allah SWT (Al-Qurthubi, 2008).

In *Tafsir al-Munir* interprets that the meaning of vows is something that is obligatory for a person upon himself in the form of worship which is essentially not obligatory for himself, but vows are not obligatory for someone unless he determines that the vows are obligatory for himself (Al-Zuhaili, Wabah, 2013).

Meanwhile, according to Hasbi al-Shiddieqy in *Tafsir al-Qur'annul Majid* also supports the opinion of Imam al-Qurthubi, who explains that a vow is a promise and a threat. Allah SWT explains that giving alms either in the way of Allah SWT or a vow, Allah SWT knows the intention. There are two types of vows in the verse above, namely: (Al-Siddieqy, Hasbi, 2000).



- i. *Nazar qurbah birr*, namely a charity which is basically the intention to obey Allah SWT, such as vowing to spend wealth, vowing to perform sunnah prayers. For example, saying: if I am successful then I will build a mosque, this is a conditional vow.
- ii. *Nazar lajaj* and *ghadha*, namely a vow that means to move oneself to carry out a worship. For example, saying: if I talk to him then it is obligatory for me to fast.

**Second**, besides the meaning of vows, this research also explains the forms of vows in the *Tafsir Jami li Abkam Al-Qur'an*, namely as follows:

1. Giving birth to a child in the womb

In the Qur'an, Allah SWT has explained that in the past there was a vow carried out by the wife of Imran AS. As explained in Q.S. al-Imran [3]: 35 and confirmed in Q.S. al-Imran [3]: 36, namely as follows:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

"(Remember) when Imran's wife said, "O my Lord, truly I offer You what is in my womb purely for You (serving in Baitul Maqdis). So, accept (the vow) from me. Indeed, You are the All-Hearing, All-Knowing." "When she gave birth, she said, "O my Lord, I have given birth to a daughter." In fact, Allah knows better what she (Imran's wife) gave birth to. "Men are not the same as women. I gave her the name Maryam and ask for Your protection for her and her children and grandchildren from the cursed devil." (Q.S. al-Imran [3]: 35-36).

Al-Qurthubi in *Tafsir Jami li Abkam Al-Qur'an* explained that before Imran AS's wife prayed to Allah SWT to be given a child, the reason why Imran AS's wife made her vows at that time was, when Imran AS's wife saw a bird feeding her child, Imran AS's wife's heart was touched when she saw the bird. Then Imran AS's wife said the sentence that if she was pregnant, she would hand over her child to serve Allah SWT in *Baitul Maqdis*. Then Allah SWT answered the prayer of Imran AS's wife. Imran AS's wife was pregnant, she said, "if when I give birth, Allah SWT saves my life and saves the baby in my womb, then I will make a vow to make the child in my womb a servant of Allah SWT (serve Allah SWT with the aim of worshiping Allah SWT)." The following is the sentence spoken by Imran AS's wife. "O my Lord, indeed I vow to You the child in my womb to become a pious and solemn servant (in Baitul Maqdis). Therefore, accept (the vow) from me" (Al-Qurthubi, 2008).

Then in munasabah with Q.S. al-Imran [3]: 36 which explains that after Imran AS's wife gave birth, it turned out that the child born was not a boy, but a girl was born. Because previously Imran AS's wife made a vow that the child who was born would serve Allah SWT. So Imran AS's wife asked forgiveness from Allah SWT because a daughter is not worthy to serve Allah SWT, a man

should be more worthy to serve Allah SWT, but Allah SWT knows what humans do not know as His servants (Al-Qurthubi, 2008).

As Allah SWT says, **وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ** "And Allah knows best what he was born with." After Imran AS's wife found out that the child she was giving birth to was a girl, Imran AS's wife asked Allah SWT for protection for her daughter, Maryam, so that Maryam would be protected from the temptations of Satan, even though Satan would not stop tempting her. The following is the request of Imran AS's wife to Allah SWT, namely: "Indeed, I have named her Maryam and I ask for protection for her and her children in Your (care) from the cursed devil" (Al-Qurthubi, 2008).

Wahbah al-Zuhaili in *Tafsir al-Munir*, is the same as *Tafsir Jami li Ahkam Al-Qur'an* in explaining the interpretation of Q.S. al-Imran [3]: 35 namely Imran AS's wife prayed that she would be blessed with a child and then Allah SWT answered Imran AS's wife's prayer then Imran AS's wife became pregnant but he did not know whether the child in his wife's womb was a boy or a girl. It turned out that after Imran AS's wife gave birth, a girl was born. However, Imran AS's wife will still make a promise to the child to serve Allah SWT (Al-Zuhaili, Wabah, 2013).

Sayyid Quthb in *Tafsir fi Zbilalil Qur'an* also has the same view as Imam al-Qurthubi, explaining that the story of Imran's wife AS who surrendered the fetus in her womb sincerely to Allah SWT. With a sincere expression also called "*tabarrur*". *Tabarrur* is a very impressive expression. This is seen when Imran's wife AS prayed with full devotion with the aim that Allah SWT would accept her vow, namely being given a child. So this is a form of the sincerity of Imran's wife AS to Allah SWT. So Allah SWT answered her prayer and she became pregnant, then a baby girl was born who was given the name Maryam. Indeed, previously she had hoped that a boy would be born but Allah SWT had other wishes than what she wanted, a girl was born. Then Imran's wife AS asked for forgiveness from Allah SWT. There was a sincere sentence that was uttered by Imran's wife AS, namely that there was nothing she wanted for her child that was better than the protection of Allah SWT from the temptations of the cursed devil. Then Allah SWT accepted the vow of Imran's wife AS, which is explained in Q.S. Ali-Imran [3]: 37, namely, "then his Lord accepted it (as a vow) with good acceptance, and educated him with good education and Allah made Zakariya his guardian" (Quthb, Sayyid, 2001).

## 2. Fasting vows.

In the Qur'an, Allah SWT has explained that there is a vow in the form of fasting for Allah SWT as explained in Q.S. Maryam [19]: 26, namely as follows:

**فَكُلِّيْ وَاشْرَبِيْ وَفَرِّيْ عَيْنًا قَائِمًا تَرِيْنَ مِنَ الْبَشَرِ اَحَدًا فَقَوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا**

"Eat, drink and rejoice. If you see someone, say, 'Indeed, I have vowed to fast (talk) to God the Most Merciful. Therefore, I will not talk to anyone this day.'" (Q.S. Maryam [19]: 26)

Al-Qurthubi in *Tafsir Jami li Ahkam Al-Qur'an* explains that the sentence, **فَقَوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا** "then say: 'Indeed, I have vowed to fast for God, the Most Gracious,'" which means not to speak or be silent. It was said by Ibnu Abbas and Anas bin Malik, the meaning of vowing not to speak is to refrain from speaking dirty words while fasting, not not being allowed to speak, but what is prohibited is speaking dirty words while fasting (Al-Qurthubi, 2008).

Ibn Kathir also has the same view as Imam al-Qurthubi in interpreting Q.S. Maryam [19]: 26, namely when Prophet Isa AS spoke to his mother



Maryam, "do not grieve", then Prophet Isa AS explained that if anyone asks you, let me tell you that you are making a vow to fast. The meaning of this interpretation is that when someone wanted to ask Maryam about her giving birth without a husband, Prophet Isa AS told his mother to be quiet, then Prophet Isa AS said that his mother Maryam was making a vow of fasting to Allah SWT (Abdurrahman, Abdullah bin Muhammad, 1994).

Sayyid Qutb also has the same view as Imam al-Qurthubi in interpreting Q.S. Maryam [19]: 26, namely, do not be sad (Maryam), if you meet someone then serve them with a gesture and then show that you are making a vow to fast for Allah SWT and do not answer that person's questions (Qutb, Sayyid, 2001).

The meaning of fasting also applies to fasting to hold back thirst and hunger because fasting is silence and holding back, so the meaning of holding back also applies to fasting to hold back hunger and thirst. Such as fasting in the month of Ramadan, sunnah fasting and so on. The meaning of fasting also applies to fasting to hold back thirst and hunger because fasting is silence and holding back, so the meaning of holding back also applies to fasting to hold back hunger and thirst. Such as fasting in the month of Ramadan, sunnah fasting and so on (Al-Qurthubi, 2008).

According to al-Qurthubi, one of the provisions of fasting is to refrain from speaking badly. The Prophet SAW said the following: (Al-Qurthubi, 2008).

إذا كان أحدكم صائماً فلا يرفث ولا يجهل فإن امرؤ قاتله أو شاتمه  
فليقل: إني صائم

*"If someone of you is fasting, then don't let him say dirty things or do stupid things. If someone teaches him to fight or criticizes him, then let him say, 'I am fasting.'"*

**Third**, apart from the forms of vows in the *Tafsir Jami li Ahkam Al-Qur'an*, there are also things that are permissible to make vows in the *Tafsir Jami li Ahkam Al-Qur'an*, namely as follows:

As stated in the interpretation above, things that are permissible to make vows are things that make you obey Allah SWT, not vows with bad intentions. The vows that Allah SWT allows include vouching for a child in the womb and carrying out fasting vows. Apart from that, the word of Allah SWT also explains what is permissible to make a vow, in the interpretation of Q.S. al-Hajj [22]: 29, namely as follows:

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

*"Then, let them remove the dirt from their bodies, complete their vows, and perform tawaf around al-Bait al-'Atiq (Baitullah)." (Q.S. al-Hajj [22]: 29)*

Imam al-Qurthubi, explains the meaning of the sentence وَلْيُوفُوا نُذُورَهُمْ, "let them perfect their vows." The verse above explains that it is mandatory to fulfill vows. For example, if I graduate with high marks with a GPA of 4 then I will vow to slaughter a goat. So if his wish comes true he is obliged to fulfill his vow by slaughtering a goat. The following are things that are permissible for vowing, namely as follows: (Al-Qurthubi, 2008).

- i. Blood
- ii. Slaughtered animals such as camels, goats, sheep, cows and so on.

The following are the reasons for fulfilling your vows with a camel as follows:

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"We have made these camels for you as part of the message of Allah's religion. For you there is goodness in them. So, say the name of Allah (when you are going to slaughter them, while the camel is standing) (and the legs are tied). Then, when it has fallen (died), eat some of it and feed those who are satisfied with what they have (not begging) and those who beg. Thus We have subjected them (the camels) to you so that you give thanks." (Q.S. al-Hajj [22]: 36)

The verse above explains that what is vowed must not be eaten in order to fulfill the vow. Therefore, if someone who makes a vow eats something he has slaughtered, he must slaughter another whole animal. Animals are slaughtered to fulfill a vow, namely to give food to the poor, so this animal slaughter has been stipulated (Al-Qurthubi, 2008).

Sayyid Qutb, also explained the meaning of the words, "then, let them remove the dirt that is on their bodies and let them complete their vows." The purpose of this verse is to carry out vows apart from slaughtering the *hadyu* sacrifice which is one of the pillars of Hajj (Qutb, Sayyid, 2001).

As explained in the words of Rasulullah SAW regarding vows that may be fulfilled, they are vows that are made only to obey Allah SWT, namely as follows: (Al-Ju'fi, Muhammad bin Isma'il Abu Abdillah al-Bukhari, 2004).

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا مَالِكٌ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ

*It has been told to us by Abu Nu'aim, it has been told to us by Malik from Thalbah bin Abdul Malik from al-Qasim from 'Aisyah radbiallahu'anha, from the Prophet, he said, "Whoever vows to obey Allah, let him obey Him, and whoever vows to disobey Him, then let him not follow in disobeying Him."* (H.R. Bukhari no. 6696)

The vows that are prohibited are vowing to commit immorality, such as someone carrying out a vow if he succeeds in killing someone, then it is forbidden to carry it out. Because his vowed intention was to commit sin, not to obey Allah SWT. Therefore, to redeem it, a kafarat vow is applied. As explained, if a person makes a vow but does not fulfill his vow or withdraw his vow, then that person is obliged to pay kafarat (Sabiq, Sayyid, 1998).

## CONCLUSION

From the results of the author's research related to the perspective of Imam al-Qurthubi's vow in the *Tafsir Jami li Ahkam Al-Qur'an*, it can be concluded that the meaning of vow in terms of language is a promise and a threat. The meaning of a vow of promise is anything that is required by a mukallaf (someone who has been given an obligation) to himself according to his ability in order to carry out worship. While a vow of threat is something that is intended to be carried out but if it is not carried out then punishment will come from Allah SWT.

The forms of Imam al-Qurthubi's vows are: *first*, vouching for the child in the womb, as was carried out by the wife of Imran AS. When Imran AS's wife was old but he still wanted children, Allah SWT entrusted him to the child and then he fulfilled his vow to hand over the child to *Baitul Maqdis*. *Second*, the vow of fasting is a vow which means silence and restraint. Fasting vows also apply to refraining from speaking dirty words and resisting thirst and hunger, such as fasting in the month of Ramadan and other sunnah fasts.

Things that Imam al-Qurthubi is permitted to make vows for in the book *Tafsir Jami li Ahkam Al-Qur'an* are vowing to a child in the womb, fasting vows, vows in the form of blood, and slaughtering animals.

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Al-Misbah: Journal of the Quran, Hadith and Tafseer

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