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## Intertextuality in *Tafsīr al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī

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**Abstract:** This study critically examines the intertextual patterns in *Tafsīr al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī, focusing on its relationship with earlier works, particularly *Ahkām al-Qur'ān* by Ibn al-'Arabī. Intertextuality in this context refers to external influences and connections between texts, exploring how al-Qurṭubī engaged with, borrowed from, and elaborated on previous tafsīr literature. The research employs a descriptive-analytical method grounded in Julia Kristeva's intertextual theory and is conducted through library research. The findings reveal distinct intertextual patterns, with the most prominent expansion pattern. This pattern involves quoting source texts and enriching them through elaboration and additional reasoning, demonstrating al-Qurṭubī's intellectual engagement and methodological rigor. These results highlight the dynamic interplay between tradition and originality in al-Qurṭubī's work, offering new insights into the intertextual practices in classical Islamic scholarship.

**Keywords:** *al-Qurṭubī, intertextuality, Tafsīr al-Jāmi' li Ahkām al-Qur'ān*

## INTRODUCTION

The interpretation of the Qur'an has undergone extensive development and evolution throughout history. Beginning during the Prophet Muhammad, it experienced significant advancements during codification (*tadwīn*). This era marked a time of rapid intellectual growth, where Islamic scholars, including those specializing in Qur'anic exegesis (*tafsīr*), mastered diverse fields of knowledge. Interpreters recognized that merely citing opinions and narrations from the companions (*ṣaḥābah*) and successors (*tābi'ūn*) was insufficient, prompting them to incorporate linguistic and scientific approaches into their exegeses.

Several researchers have focused on analyzing the works of classical Islamic scholars and their contributions to Qur'anic exegesis. Studies such as Adnan et al. (2023), Ramanda et al. (2021), and Abidin & Zulfikar (2017) have examined the jurisprudential (*fiqhī*) aspects of *Tafsīr al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī, exploring how his methodology integrates



legal rulings with Qur'anic interpretation. Nurgiyantoro (2018) and Arfin et al. (2020) have analyzed Tafsīr methodology and comparative exegesis more broadly, while Sulaeman (2015) has delved into the aesthetic and literary dimensions of intertextuality in classical Tafsīr works.

Despite these efforts, there are limited studies that specifically address the intertextual patterns in *Tafsīr al-Jāmi' li Ahkām al-Qur'ān*. Most previous research has not thoroughly explored the textual connections between this work and its hypogram source, *Ahkām al-Qur'ān* by Ibn al-'Arabī. The relationship between these texts, including how al-Qurṭubī engaged with earlier Tafsīr works through textual borrowing, reinterpretation, or elaboration, remains under-researched.

Moreover, there is a lack of studies focusing explicitly on the intertextual methodologies employed by al-Qurṭubī. Questions regarding whether *Tafsīr al-Jāmi' li Ahkām al-Qur'ān* represents a mere compilation of classical literature or reflects original reasoning have yet to be adequately addressed.

Therefore, this study aims to critically examine the intertextual patterns in *Tafsīr al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī, particularly its relationship with *Ahkām al-Qur'ān* by Ibn al-'Arabī. By identifying and analyzing these patterns, the research seeks to uncover the extent of al-Qurṭubī's reliance on earlier works and the originality of his contributions.

This study aims to identify the intertextual connections between these two Tafsīr works, categorize the patterns used (e.g., expansion, parallelism, transformation), and evaluate their implications for understanding al-Qurṭubī's interpretative methodology.

This study's contribution enriches the understanding of intertextuality in classical Islamic scholarship. By revealing how al-Qurṭubī's *tafsīr* builds upon and innovates previous interpretations, this research provides insights into the dynamic interplay between tradition and originality in Qur'anic exegesis. Furthermore, it highlights the intellectual networks among classical scholars, contributing to broader discussions in Islamic studies.

## METHOD

This study adopts a descriptive-analytical method to examine intertextual patterns in *Tafsīr al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī and its relationship with the hypogram source, *Ahkām al-Qur'ān* by Ibn al-'Arabī. Utilizing Julia Kristeva's intertextual theory, which focuses on text-to-text relationships, the research aims to uncover influences, adaptations, and innovations in al-Qurṭubī's exegesis. The study relies on qualitative textual analysis, comparing passages from *Tafsīr al-Jāmi' li Ahkām al-Qur'ān* with their counterparts in *Ahkām al-Qur'ān*. The primary data sources include the texts of these two tafsīr works, while secondary sources, such as journal articles and books, provide theoretical and contextual support for the analysis.

The research process begins by identifying hypograms within *Tafsīr al-Jāmi' li Ahkām al-Qur'ān*—passages that bear textual resemblance or thematic connections to *Ahkām al-Qur'ān*. These connections are then categorized into distinct intertextual patterns, such as expansion, where al-Qurṭubī adds and elaborates on the hypogram content; parallelism, where he reproduces the hypogram text with attribution; and transformation, where the content is adapted for linguistic, theological, or jurisprudential purposes. The analysis further examines how these patterns reflect al-Qurṭubī's interpretive creativity and intellectual engagement with earlier works.

This study focuses on the intertextual relationship between these two tafsīr texts, limiting its scope to a jurisprudential context. While broader intertextual connections with

other works remain outside the current investigation, the study provides a foundation for future research. By analyzing the interplay of tradition and originality in al-Qurṭubī's work, this methodology highlights his significant contributions to the continuity and development of Islamic exegesis.

## FINDING AND DISCUSSION

### Introduction to Imam al-Qurṭubī

Imam al-Qurṭubī's full name was Muhammad bin Ahmad bin Abi Bakr bin Farh Abu Abdullah al-Ansari al-Khazraji al-Andalusi al-Qurṭubī, also famously known as al-Qurṭubī (Al-Qurṭubī, 2006). His *kunyah* was Abu Abdillah, and some sources state that his title was Shamsuddin. The name al-Qurṭubī is associated with the place in Andalusia (present-day Spain) known as Cordoba, a city that marked the height of Islamic civilization around the 5th century H, characterized by the flourishing of knowledge, particularly in literature and politics. This region produced renowned scholars such as al-Qurṭubī (Ramanda et al., 2021).

Imam al-Qurṭubī was born in 580 H in Cordoba, one of the regions in Andalusia, which earned him the title al-Qurṭubī. At that time, Andalusia was ruled by the Almohad dynasty, centered in North Africa (580–596 H). Cordoba experienced an era of significant intellectual advancement during this period. In addition to its vast collection of books and written works, the founders and rulers of the Almohad state actively encouraged the pursuit of knowledge among their people. The Almohad dynasty's support greatly influenced the scholarly character of Imam al-Qurṭubī (Abidin & Zulfikar, 2017). In his later years, al-Qurṭubī relocated to southern Egypt during the Ayyubid dynasty, where he passed away on Monday night, 9 Shawwal 671 H. His tomb is located in Maniyah, east of the Nile, and is frequently visited as a sign of respect (Abidin & Zulfikar, 2017).

Al-Qurṭubī was renowned for his dedication and zeal in acquiring knowledge. This dedication is evidenced by events in 633 H when France invaded Cordoba, prompting him to leave Cordoba and embark on a journey to seek knowledge in the eastern regions. During this scholarly journey, he began writing and studying with numerous scholars in Egypt until he passed away on 9 Shawwal 671 H, corresponding to 1272 CE. He was buried in Munya, a town in Bani Khausab, Egypt (Adnan et al., 2023).

Al-Qurṭubī was also recognized as a prominent Maliki jurist. He made significant contributions through his works in various fields such as Tafsīr, qiraat, and hadith. Among his notable works, apart from *Tafsīr al-Jāmi' li Ahkām al-Qur'an*, are *Risalah fi Alqab al-Hadith*, *Al-Tazkirah fi Ahwal al-Maut wa Umur al-Akhirah*, *Al-Intihaz fi Qira'at Ahl al-Kufah wa al-Basrah wa al-Sham wa Ahl al-Hijaz*, and *Al-Tizkar fi Fadli al-Azkar*, among others (Adnan et al., 2023).

### Background of the Composition of *Tafsīr al-Jāmi' li Ahkām al-Qur'an*

*Tafsīr al-Jāmi' li Ahkām al-Qur'an* has its unique history and background. Al-Qurṭubī explicitly mentioned in the book's preface the reasons that motivated him to write this Tafsīr. He stated, "... and I have authored this Tafsīr as a reminder for myself, as a provision for the afterlife, and as a righteous deed after my death...". This clarifies that al-Qurṭubī began writing *Tafsīr al-Jāmi' li Ahkām al-Qur'an* due to the influence of Quranic verses and the Prophet's sayings. Among them is the verse:

يُنَبِّئُوا الْإِنْسَانَ بِمَا قَدَّمَ وَأَخَّرَ

On that Day, man will be informed of what he sent forward and what he left behind” (Al-Qiyāmah verse 13).

This statement implies that al-Qurṭubī wrote this Tafsīr out of personal desire, not due to the request or influence of others. He further stated in the preface:

“Since the Book of Allah *Subḥānahu wa Ta‘ālā* contains all the knowledge of Sharī‘ah, which explains the issues of legal rulings and religious obligations, and since Allah *Subḥānahu wa Ta‘ālā* revealed it to Prophet Muḥammad *ṣallallāhu ‘alayhi wa sallam*, I felt the need to dedicate my life and devote myself to the Qur’an through concise explanations, including the essence of tafsīr, language, *i‘rāb, qirā‘āt*, responses to accusations from deviant groups, ḥadīths of the Prophet *ṣallallāhu ‘alayhi wa sallam*, and reasons for the revelation of verses as evidence in explaining the rulings of the Qur’an, encompassing its meanings, as well as clarifications of ambiguous verses by applying the opinions of past and contemporary scholars.”

Al-Qurṭubī himself named his *Tafsīr al-Jāmi‘ li Ahkām al-Qur‘ān* as mentioned in the introduction of the Tafsīr:

وسميته بالجامع الأحكام القران المبين لما تضمنه من السنة والفرقان جعله الله خالصا لوجهه وينفعني به ووالدي ومن اراده بمنه إنه سميع الدعاء قريب مجيب امين

And I named it *al-Jāmi‘ li Ahkām al-Qur‘ān wa al-Mubayyin lima tadammanahu min al-Sunnah wa al-Furqān*. May Allah make it sincere for His sake and benefit me, my parents, and those who seek its good by His grace. He is the All-Hearing, Near, and Responsive to supplications. Amīn (al-Qurṭubī, 2006).

From the name *al-Jāmi‘ li Ahkām al-Qur‘ān wa al-Mubayyin lima tadammanahu min al-Sunnah wa al-Furqān*, it can be understood that this Tafsīr contains a compilation of the rulings of the Qur’an and explanations of its content, whether from the Sunnah or other Qur’anic verses. This Tafsīr is considered a monumental work, as it was the most comprehensive Tafsīr on legal rulings of its time.

The first edition of Tafsīr al-Qurṭubī was printed in Cairo in 20 volumes from 1933 to 1950 by Dār al-Kutub al-Miṣriyyah. Subsequently, Mu‘assasah al-Risālah in Beirut published it in 2006 in 24 volumes with revisions (*taḥqīq*) by ‘Abdullāh bin Muḥsin al-Turkī (Iyazi, 1333 H).

The background of the writing of this Tafsīr stemmed from al-Qurṭubī’s deep love for religious sciences, notably the Qur’an. His passion was accompanied by his journey to seek knowledge by visiting various regions to study with renowned scholars. Al-Qurṭubī began interpreting the Qur’an after mastering his knowledge, especially Sharī‘ah, which led him to write a Tafsīr focusing on jurisprudence. He aimed to make it easier for the community to understand the Qur’an and study its legal rulings. In his Tafsīr, al-Qurṭubī did not confine himself to the Mālikī school he adhered to but discussed legal matters across different schools of thought (Ramanda, 2021).

### Methodology of *Tafsīr al-Jāmi‘ li Ahkām al-Qur‘ān*

The term "method" is commonly referred to in Arabic as *al-manhaj* or *al-tariqah*, meaning a clear way or path. The term "methodology of Tafsīr" can be understood as the science of how to study, discuss, and reflect on the content of the Qur’an in an appreciative manner based on a specific conceptual framework to produce a representative Tafsīr work. A representative work in this context does not necessarily refer to a comprehensive Tafsīr that covers the sacred text from beginning to end, encompassing all 30 *juz* of the Qur’an (Salim, 2005). Simply put,

the methodology of Tafsīr refers to the approach used in interpreting the verses of the Qur'an, whether based on the sources employed, the explanatory system, the breadth of explanation, or the objective and sequence of the interpreted verses (Nasir, 2009).

Therefore, discussing the methodology of Tafsīr is crucial as it pertains to understanding the methods of interpretation. Before delving into this topic, the analytical framework applied in this study follows the classification model by M. Ridwan Nasir, which includes the following classification:

### *Sources of Interpretation*

*Tafsīr al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī falls into the category of *Tafsīr bi al-iqtirān*, which is a combination of *Tafsīr bi al-ma'thur* (narrative-based exegesis) and *Tafsīr bi al-ra'y* (opinion-based exegesis). In interpreting certain verses, al-Qurṭubī utilizes narration and performs *tarjih* (weighing conflicting evidence). This approach is evident in numerous interpretations within his work *al-Jami' li Ahkam al-Qur'an*. For instance, when interpreting the word حشرت in the fifth verse of Surah Al-Takwir, he cites multiple narrations from various companions. The first narration from Qatadah and al-Hasan states that the meaning of حشرت is جمع, which means "gathered." The second narration from Ibn Abbas states that حشرت means "death." These two narrations appear contradictory, after which al-Qurṭubī mentions another narration from the same source, Ibn Abbas, also narrated by Ikrimah, that all animals (وحوش) will be gathered and then commanded to become dust, resulting in their death. In concluding this discussion, al-Qurṭubī performs *tarjih* and states that the third opinion is the most accurate (al-Qurṭubī, 2006).

In addition to using *Tafsīr bi al-ma'thur*, al-Qurṭubī also employs *Tafsīr al-ra'yī*, incorporating pre-Islamic Arab poetry to interpret certain words. For example, when interpreting the word الكناس in Surah Al-Takwir verse 16, al-Qurṭubī quotes a verse by Imru' al-Qais:

تعش قليلا ثم انحى ظلوفة .... يثير التراب عن ميت ومكنس

He rests for a while, then moves away the shadow... Lifting the dust from where he lay and the broom (al-Qurṭubī, 2006).

From the examples above, it is evident that the balance between *Tafsīr bi al-ma'thur* and *Tafsīr bi al-ra'y* is almost equal, indicating that both sources of interpretation dominate significantly.

### *Interpretation Method*

In terms of the method used to explain or interpret the verses of the Qur'an, al-Qurṭubī, in his *Tafsīr al-Jāmi' li Ahkām al-Qur'ān*, employs a comparative method known as *muqarin*. This method involves comparing verses that discuss the same subject, comparing verses with hadiths, and comparing the opinions of one *mufassir* with another, highlighting their differences. This approach is evident as al-Qurṭubī often presents differing opinions among scholars, but he also performs *tarjih* (weighing and selecting) among these differences.

Al-Qurṭubī consistently includes multiple opinions, even if they contradict one another. After presenting these various opinions, al-Qurṭubī usually performs *tarjih*, often starting with the word "qultu," which indicates that the selected opinion is his own choice based on his analysis. An example can be found in his second discussion regarding the interpretation of Surah Al-Maidah verse 6, which involves the differing opinions among scholars on the interpretation of the verse:

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

Scholars differ on whether performing *wuḍū'* (ablution) before each prayer is obligatory for everyone, regardless of whether they are in a state of purity or impurity. Al-Qurṭubī mentions several opinions on this matter. The first group of scholars argues that the verse applies generally to every prayer time, making it mandatory for anyone intending to pray, whether already in a state of purity or not, to perform *wuḍū'*. This opinion is supported by the actions of 'Alī bin Abī Ṭālib, who always performed *wuḍū'* before prayer. This view is also upheld by Muḥammad al-Dārimī and the opinions of 'Ikrimah and Ibn Sīrīn, who noted that the Khulafā' al-Rāshidūn always performed *wuḍū'* before praying. Another group holds that the verse addresses the Prophet Muḥammad *ṣallallāhu 'alayhi wa sallam* explicitly. They base their argument on a narration from 'Abdullāh bin Ḥanḥalah bin Abī 'Āmir al-Ghasīl, which states that the Prophet *ṣallallāhu 'alayhi wa sallam* was commanded to perform *wuḍū'* before each prayer. However, as this became burdensome for him, he was instructed to use the *siwāk* (tooth stick) before each prayer, and performing *wuḍū'* before every prayer was not required unless he was in a state of impurity. This view is attributed to some of the companions of the Prophet *ṣallallāhu 'alayhi wa sallam*. A third group believes that performing *wuḍū'* before each prayer is to attain merit and that the command in the verse indicates a recommended practice (*sunnah*). They argue that during the conquest of Makkah, the Prophet *ṣallallāhu 'alayhi wa sallam* performed the five daily prayers with a single *wuḍū'* to demonstrate to his ummah that it is permissible not to perform *wuḍū'* before every prayer unless in a state of impurity. After presenting these opinions, al-Qurṭubī gives preference (*tarjīh*) to the third opinion by citing evidence from a hadith narrated by al-Nu'mān. The ḥadīth states that "The Prophet *ṣallallāhu 'alayhi wa sallam* once prayed in al-Shahbā', performing both the 'Aṣr and Maghrib prayers with a single *wuḍū'*." This event occurred during the Battle of Khaybar in the 6th or 7th year of Hijrah, while the conquest of Makkah occurred in the 8th year. This hadith is considered authentic and is reported by Imām Mālik in *al-Muwatta'* and by al-Bukhārī and Muslim in their *Ṣaḥīḥ* collections (al-Qurṭubī, 2003).

### Scope and Target of Interpretation

The breadth of explanation in *Tafsīr al-Jāmi' li Aḥkām al-Qur'ān* classifies it as a *tafsīlī* (detailed) Tafsīr. Al-Qurṭubī's interpretations are highly elaborate, providing extensive explanations that enhance clarity and comprehension. The Tafsīr employs the *taḥlīlī* method, interpreting verses sequentially and systematically according to the order of the verses and *suwar* in the *muṣḥaf*. Al-Qurṭubī begins with Surah al-Fātiḥah and proceeds to Surah al-Nās, following the arrangement in the *muṣḥaf* (Nasir, 2009). Regarding the interpretative style or *al-ittijāh*, which reflects a consistent theoretical framework derived from *mabādi'* (fundamental principles), al-Qurṭubī adopts a primarily *tafsīr fiqhī* (jurisprudential exegesis) approach. This style emphasizes legal rulings and jurisprudence, a tendency reflected in his analysis of Surah al-Aḥzāb, verse 59.

The verse commands the Prophet *ṣallallāhu 'alayhi wa sallam* to instruct his wives, daughters, and the women of the believers to draw their cloaks (*jilbāb*) close around themselves for recognition and protection. In his Tafsīr, al-Qurṭubī provides six main discussions. First, he highlights the merits of the Prophet's wives, as indicated by the phrase *قل لأزواجك وبناتك*. Second, he contrasts Islamic guidelines on modesty with the pre-Islamic practices of women, who often lacked modesty in their dress. Third, he elaborates on the term *من جلابيبهن*, explaining that *al-jalābīb* is the plural of *al-jilbāb*, a garment larger than a head

covering. Citing narrations from Ibn ‘Abbās and Ibn Mas‘ūd, al-Qurṭubī defines *al-jilbāb* as a long garment or robe that covers the entire body. Additionally, he cites a narration from Umm ‘Atīyah, who asked the Prophet *ṣallallāhu ‘alayhi wa sallam* about the *jilbāb*.

The fourth discussion addresses differing views from scholars, including ‘Abdullāh bin ‘Abbās and ‘Ubaydah al-Salmānī, on which parts the *jilbāb* should cover. Ibn ‘Abbās explained that women should wear the *jilbāb* over their heads and tie it at the bridge of the nose, exposing only their eyes while covering their necks and most of their faces. Meanwhile, al-Ḥasan suggested that the *jilbāb* should cover part of the face and head. Fifth, al-Qurṭubī offers his opinion, asserting that Allah *Subḥānahu wa Ta‘ālā* commands women to cover their bodies with long, loose garments to conceal their body shapes. However, he clarifies that within the private confines of the home, a wife may wear whatever she pleases, as her husband has the right to enjoy what his spouse possesses. To support this, al-Qurṭubī references several ḥadīth. Lastly, in his sixth discussion, he interprets the phrase *ذالك أدنى أن يعرفن فلا يؤذين*, emphasizing the protective role of the *jilbāb* in safeguarding women from harm and enabling them to be identified as believers (al-Qurṭubī, 2006).

### Intertextual Patterns in *Tafsīr al-Jāmi’ li Ahkām al-Qur’ān*

In intertextuality theory, patterns exhibit several characteristics: parallel, expansion, conversion, modification, haplogy, existence, and defamiliarization (Kristeva, 2002; Kholifah, 2020). This section identifies the intertextual patterns utilized by al-Qurṭubī in *Tafsīr al-Jāmi’ li Ahkām al-Qur’ān*. The following patterns are observed and analyzed:

#### Expansion Pattern

The expansion pattern appears prominently in al-Qurṭubī’s interpretation of Surah al-Fātiḥah. Below is the excerpt from *Tafsīr al-Jāmi’ li Ahkām al-Qur’ān*:

الحادية عشرة: قال ابن العربي لما قال رسول الله صل الله عليه وسلم (لا صلاة لمن لم يقرأ بفاتحة الكتاب) واختلف الناس في هذا الأصل هل يحمل هذا النفي على التمام والكمال او على الإجزاء؟ اختلفت الفتوى بحسب اختلف حال الناظر ولما كان الأشهر في هذا الأصل والأقوى ان النفي على العموم كان الأقوى من رواية مالك ان من لم يقرأ الفاتحة في صلاته بطلت. (al-Qurṭubī, 2006)

The corresponding hypogram from *Aḥkām al-Qur’ān* by Ibn al-‘Arabī states:  
وفائذة الخلاف في ذلك الذي يتعلق بأحكام أن قراءة الفاتحة شرط من صحة الصلاة عندنا وعند الشافعي خلافا لأبي حنيفة حيث يقول إنها مستحبه. (Ibn al-‘Arabī, 1988)

The comparison shows that al-Qurṭubī expands on the original text by adding additional layers of argumentation. This expansion enriches the discussion on whether reciting al-Fātiḥah is obligatory in prayer while referencing the viewpoints of Imām Mālik, al-Shāfi‘ī, and Abū Ḥanīfah.

Another example of the expansion pattern is found in al-Qurṭubī’s commentary on Surah al-Baqarah, verse 8:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَالِيَوْمِ الْأَخِيرِ وَمَا هُمْ بِمُؤْمِنِينَ

In his *Tafsīr*, al-Qurṭubī writes:  
وقال ابن العربي: وهذا منتقض , فقد قتل بالمجذر بن زياد الحارث بن سويد بن الصامت, لأن المجذر قتل اباه سويد يوم بعث فأسلم الحارث واغفله يوم احد, فقتله فأخبره جبريل النبي صلى الله عليه وسلم فقتله به. (al-Qurṭubī, 2006)

The corresponding hypogram from Ibn al-‘Arabī states:

واما قول من قال انه لم يقتلهم لأن الحاكم لا يقضى بعلمه في الحدود فقد قتل بالمجدر بن زياد بعلمه الحارث بن سويد بن الصامت لان المجدر قتل اباه سويد يوم بعث فأسلم الحارث واغفله يوم احد, الحارث فقتله فأخبره جبريل النبي صلى الله عليه وسلم فقتله به. (Ibn al-'Arabī, 1988).

This comparison illustrates how al-Qurṭubī develops the narrative with additional historical context, emphasizing hypocrisy's theological and moral implications. Such elaboration aligns with the expansion pattern, enriching the interpretation beyond the scope of the hypogram.

### *Parallel Pattern*

The parallel pattern is observed in al-Qurṭubī's interpretation of Surah al-Baqarah, verse 35. In this verse, Ādam and Ḥawwā are forbidden from approaching a particular tree. Al-Qurṭubī comments:

قال قوم: اكلا من غير التي اشير اليها, فلم يتأولا النبي واقعا على جميع جنسها. كأن ابليس غره بالاخذ بالظاهر. قال ابن العربي وهي اول معصية عصي الله بها على هذا القول.

The hypogram in *Aḥkām al-Qur'ān* reads:

الثاني انه أكل من جنس الشجرة لا من عينها, كأن ابليس غره بالاخذ بالظاهر وهي اول معصية عصي الله بها على هذا القول فاجتنبوه الى ان قال...

This close resemblance between the texts highlights the parallelism in al-Qurṭubī's exegesis. However, al-Qurṭubī ensures proper attribution by using the phrase "*qāla* Ibn al-'Arabī" ("Ibn al-'Arabī said"). This approach maintains the ethical use of sources while presenting a coherent theological explanation.

### *Conversion Pattern*

Conversion is evident in al-Qurṭubī's interpretation of Surah al-Baqarah, verse 73, which discusses the evidentiary value of a murdered victim's statement. Al-Qurṭubī writes:

استدل مالك رحمه الله في رواية ابن وهب وابن القاسم على صحة القول بالقسامة بقول المقتول: دمي عند فلان او فلان قتلي. ومنعه الشافعي وجمهور العلماء, قالوا: وهو الصحيح لأن قول المقتول: دمي عند فلان او فلان قتلي خبر يحتمل الصدق والكذب.

The hypogram in *Aḥkām al-Qur'ān* reads:

لما ضرب بنو اسرائيل الميت بتلك القطعة من البقرة قال: دمي عند فلان, فتعير قتله, وقد استدل مالك في رواية ابن القاسم وابن وهب عنه على صحة القول بالقسامة بقول المقتول: دمي عند فلان بهذا.

While Ibn al-'Arabī supports the Mālikite stance that the statement of a murdered individual can be considered valid evidence, al-Qurṭubī critiques this viewpoint by siding with al-Shāfi'ī and other scholars. He argues that such a statement remains speculative and cannot serve as definitive proof. This divergence highlights the conversion pattern, where al-Qurṭubī transforms the argument to align with his interpretative framework.

### *Transformation Pattern*

The transformation pattern is reflected in al-Qurṭubī's lexical adjustments. In Surah al-Baqarah, verse 73, al-Qurṭubī writes:

قال ابن العربي: المعجزة كانت في احيائه, فلما صار حيا كان كلامه كسائر كلام الناس كلهم في القول والرد.

The hypogram reads:



والمعجزة انما كانت في احيائه, فلما صار حيا كان كلامه كسائر كلام الادميين كلهم في القول والرد.

Here, al-Qurṭubī replaces the term *al-adamiyyīn* (“humans”) with *al-nās* (“people”) and modifies *lā* to *lam* for grammatical emphasis. These modifications, while subtle, demonstrate the transformation pattern, where the original text is adapted to better suit al-Qurṭubī’s theological discourse.

Through these patterns—expansion, parallelism, conversion, and transformation—al-Qurṭubī illustrates his intertextual methodology, enriching the Tafsīr while critically engaging with the works of predecessors. This balance of fidelity and innovation highlights his significant contribution to Qur’anic exegesis.

## CONCLUSION

This study’s descriptive and comparative analysis of *Tafsīr al-Jāmi’ li Ahkām al-Qur’ān* by al-Qurṭubī and its hypogram source, *Ahkām al-Qur’ān* by Ibn al-‘Arabī, identifies several intertextual patterns that highlight the influence of earlier tafsīr works. Among these, al-Qurṭubī extensively employs the expansion citation pattern, characterized by quoting text from the hypogram while elaborating and developing it further. This method enriches the original meanings and demonstrates al-Qurṭubī’s creativity in Qur’anic interpretation.

The application of the expansion pattern reflects al-Qurṭubī’s ability to integrate the intellectual heritage of earlier scholars with the needs of his era. Rather than merely reproducing previous ideas, he introduces new perspectives through linguistic analysis, jurisprudential discussions, and theological reflections. This underscores the dual nature of *Tafsīr al-Jāmi’ li Ahkām al-Qur’ān* as both a continuation of earlier traditions and an original contribution to Islamic exegesis.

The findings affirm that *Tafsīr al-Jāmi’ li Ahkām al-Qur’ān* exemplifies the dynamic interplay of tradition and innovation within Islamic scholarship. By applying intertextual patterns such as the expansion citation, al-Qurṭubī maintains the authority of his hypogram sources while offering significant advancements in jurisprudential (*fiqhī*) interpretations and methodological rigor.

This study also emphasizes the value of intertextual analysis in understanding the development of classical tafsīr. These patterns shed light on how tafsīr works are interconnected and influenced by earlier interpretations, contributing to the broader intellectual tradition. Future research could investigate similar intertextual approaches in other classical exegeses to uncover the intellectual networks among mufasssīrūn further. Such studies would enhance the understanding of the continuity and creativity within the tradition of Qur’anic interpretation.

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