



Intertextual Patterns in Ibn Kathīr's Muqaddimah: A Comparative Study with Ibn Taymiyyah's Methodology

Jullul Wara^{1*}, Ahmad Nabilul Maram², Ahmadi³

^{1,2}UIN Sunan Ampel Surabaya, Indonesia

³STAI Az-Zain Sampang, Indonesia

*Joulfarouq@gmail.com

Abstract. This study aimed to analyze the intertextual patterns found in the muqaddimah of Ibn Kathīr's *Tafsīr al-Qur'ān al-'Azīm* and its relation to Ibn Taymiyyah's *Muqaddimah fī Uṣūl al-Tafsīr* to understand how classical exegesis practices evolved. A qualitative approach with an intertextual analysis framework focused on primary text comparison and thematic evaluation. The study identified vital patterns, including hapology, expansion, and transformation, illustrating how Ibn Kathīr integrated and adapted previous scholarly ideas to create his distinctive interpretative voice. Key results showed that these modifications were deliberate strategies emphasizing Qur'anic coherence and source authenticity. The findings underscore the innovative nature of classical Islamic scholarship and highlight the dialogic relationship between foremost scholars, demonstrating how intertextual strategies can shape religious literature. This analysis offers a foundation for future research on how scholarly interpretations were transmitted and adapted in other works. The paper includes detailed examples, references, and a comparative analysis of linguistic and thematic structures.

Keyword: Intertextuality; Ibn Kathīr; Ibn Taymiyyah; Qur'anic exegesis; classical scholarship

Abstrak. Penelitian ini bertujuan untuk menganalisis keterkaitan antara pola-pola intertekstual yang ditemukan dalam muqaddimah *Tafsīr al-Qur'ān al-'Azīm* karya Ibn Kathīr dengan *Muqaddimah fī Uṣūl al-Tafsīr* karya Ibnu Taimiyah untuk memahami bagaimana praktik-praktik tafsīr klasik berkembang. Penelitian ini menggunakan pendekatan kualitatif dengan kerangka analisis intertekstual yang berfokus pada perbandingan teks primer dan analisis tematik. Dalam penelitian ini, ditemukan pola-pola penting, termasuk haplogi, ekspansi, dan transformasi, yang mengilustrasikan bagaimana Ibnu Kathīr mengintegrasikan dan mengadaptasi gagasan-gagasan ilmiah sebelumnya untuk menciptakan suara tafsirnya yang khas. Hasil utama menunjukkan bahwa modifikasi ini merupakan strategi yang disengaja untuk menekankan koherensi Alquran dengan keaslian sumber. Temuan ini menggarisbawahi sifat inovatif dari

kesarjanaan Islam klasik dan menyoroti hubungan dialogis antara para ulama terkemuka, menunjukkan bagaimana strategi intertekstual dapat membentuk literatur keagamaan. Analisis ini menawarkan sebuah landasan untuk penelitian di masa depan tentang bagaimana penafsiran ilmiah ditransmisikan dan diadaptasi dalam karya-karya lain. Penelitian ini mencakup contoh-contoh terperinci, referensi, dan analisis komparatif struktur linguistik dan tematik.

Kata kunci: Intertekstualitas; Ibnu Kathir; Tafsir al Qur'an; Tafsir Klasik

INTRODUCTION

The interpretation of the Qur'an has witnessed a long and rich history of development, starting from the era of the Prophet Muhammad *ṣallallahu 'alayhi wa sallam* and advancing significantly during the codification period and this period marked substantial intellectual achievements where scholars mastered various fields, including Qur'anic exegesis. (Tammulis, 2021). In the *tadwīn* era, scholars understood that citing the opinions and traditions of the Companions and *tābi'īn* alone was inadequate; hence, they began incorporating linguistic and scientific approaches into their interpretations.

In this context, tafsir books are evidently essential scholarly works. The French theorist Julia Kristeva introduced the concept of intertextuality, which examines how texts relate to each other or to external works. (Otong Sulaiman, 2015). Intertextuality is an effort to find connections in previous works that resurface in subsequent ones or the interpretative relationship between texts (Burhan Nurgiyantoro, 2018).

Numerous studies have explored various dimensions of Ibn Kathīr's exegesis, highlighting its importance in the field of Qur'anic studies. Sunaryanto (2022) delves into Ibn Kathīr's methodology, offering insights into his systematic and unique approach to interpreting the Qur'an. Building on this, Nuraini (2022) and Muhyin & Nasir (2023) provide a detailed examination of his interpretive strategies within *Tafsir al-Qur'ān al-'Azīm*, focusing on his reliance on traditional sources such as the Qur'an, hadith, and the opinions of the early generations (*salaf*). These works underline Ibn Kathīr's commitment to authenticity while ensuring coherence in his interpretations. In addition to methodological analyses, studies have also addressed thematic and structural aspects of Ibn Kathīr's tafsir. Arifin et al.(2020) investigate the intertextual elements in his work, particularly his treatment of narratives related to the Israelites, illustrating how he integrates external textual influences with Islamic traditions. Similarly, Maliki (2018)

examines the structural and methodological organization of Ibn Kathīr's exegesis, providing deeper insight into its overall interpretive framework and thematic coherence. Further contributions explore the contemporary relevance and comparative dimensions of Ibn Kathīr's interpretations. Safira (2023) analyzes the application of his tafsir in online media, reflecting its modern-day usage and adaptability. Meanwhile, Latifah and Shobbaruddin (2022) compare gender perspectives in Ibn Kathīr's interpretations with those in modern tafsir, such as *Al-Misbbah*, shedding light on how his views on gender issues align or contrast with evolving interpretations. Specific methodological studies have also been conducted, such as Nurdin (2013), who examines the application of the *bi al-ma'thūr* method in Ibn Kathīr's interpretation of legal verses. This analysis highlights his balance between textual fidelity and contextual reasoning, further cementing the versatility of his approach.

Despite these substantial contributions, a notable research gap persists concerning the *muqaddimah* (introduction) of Ibn Kathīr's tafsir. The introduction lays the foundation for his interpretive principles but has received limited attention. Moreover, the intertextual relationship between Ibn Kathīr's *muqaddimah* and foundational works like Ibn Taymiyyah's *Muqaddimah fi Uṣūl al-Tafsīr* remains underexplored. Addressing this gap, this study aims to critically analyze the intertextual patterns in Ibn Kathīr's *muqaddimah*, examining its internal textual connections (*bi al-rivāyah*) and external influences. By exploring these textual relationships, this research seeks to enrich the understanding of classical Islamic exegesis and contribute valuable insights to the field of Qur'anic studies.

This study utilizes a qualitative research approach, explicitly focusing on intertextual analysis, to explore the relationship between the *muqaddimah* of Ibn Kathīr's *Tafsīr al-Qur'ān al-'Aẓīm* and Ibn Taymiyyah's *Muqaddimah fi Uṣūl al-Tafsīr*. The research involved a comprehensive comparative examination of primary sources, analyzing the texts to identify citation patterns, adaptation, and modification patterns. The methodology employed intertextual frameworks to detect specific patterns such as haplogy, expansion, and transformation within the introductory chapters of the tafsir works.

Each muqaddimah was segmented and examined for similarities and divergences in language, structure, and thematic emphasis to conduct this analysis. The process included cross-referencing the identified patterns with existing scholarly commentary to validate the findings and contextualize the significance of each intertextual element. The study also considered the broader historical and intellectual context, recognizing preceding scholars' influence and methodologies on Ibn Kathīr's interpretative practices.

Furthermore, this method incorporated a detailed examination of the linguistic intricacies and rhetorical strategies employed by Ibn Kathīr, comparing them to those in Ibn Taymiyyah's *muqaddimah*. This allowed for an in-depth understanding of how Ibn Kathīr strategically integrated, modified, or omitted content to assert his unique scholarly voice while maintaining alignment with classical principles. The methodology provided a robust foundation for discerning the nature of scholarly continuity and innovation in classical Islamic exegesis.

RESULTS AND DISCUSSION

Ibn Taymiyyah and *Muqaddimah fī Uṣūl al-Tafsīr*

The full name of Ibn Taymiyyah is Aḥmad ibn 'Abd al-Ḥalīm ibn 'Abd al-Salām ibn 'Abd Allāh ibn al-Khiḍr ibn Muḥammad ibn al-Khiḍr ibn 'Alī ibn 'Abd Allāh ibn Taymiyyah. He was born in Harrān (present-day southeastern Turkey, bordering Syria) in 661 AH/1263 CE, during a period of chaos and political instability in the Muslim world (Maghribi et al., 2022). In 667 AH/1269 CE, Ibn Taymiyyah's family fled to Damascus as the Mongol forces advanced westward, reaching northern Syria when Ibn Taymiyyah was six years old. Most of Syria was fragmented and governed by weak emirs, who were certain to fall under the Mongol onslaught. Meanwhile, Egypt, ruled by the Bahārī Mamlūk dynasty, remained relatively secure from the Mongol threat (Northrup, 1998).

Ibn Taymiyyah is considered one of the most controversial Islamic scholars of the medieval period. According to studies by Western academics, Ibn Taymiyyah is the most studied Islamic figure, with twice as many studies dedicated to him as compared to al-Ghazālī, who ranks second (Berkey, 2003). His writings continue to be widely read and cited for various purposes

to this day, despite being referred to as the "Father of Islamic Revolution" in *The 9/11 Commission Report* (Maghribi et al., 2022).

Ibn Taymiyyah's works demonstrate his significant contributions to Islamic scholarship. Even during imprisonment, he remained a prolific writer. According to al-Zirikli in *Dur al-Kaminah*, Ibn Taymiyyah authored approximately 4,000 manuscripts, while al-Fasi, citing al-Ḥāfiẓ al-Dhahabī, stated that his works amounted to 500 volumes (Pratama, 2023). A multidisciplinary scholar, Ibn Taymiyyah contributed extensively to various fields of knowledge, including Qur'ānic exegesis (*tafsīr*), as exemplified by his work *Muqaddimah fi Uṣūl al-Tafsīr*.

Muqaddimah fi Uṣūl al-Tafsīr outlines Ibn Taymiyyah's methodology in Qur'ānic interpretation (*tafsīr*) and the principles of its foundational sciences (*uṣūl al-tafsīr*). It reflects his adherence to the principle of *tafsīr bi al-ma'thur* (interpretation based on transmitted traditions), as he considered this approach safer than using erroneous methods to interpret the Qur'ān. Broadly, *Muqaddimah fi Uṣūl al-Tafsīr* provides the foundational principles for understanding the Qur'ān and distinguishes between valid (*ḥaqq*) and invalid (*batīl*) exegetes. Invalid exegesis interprets the Qur'ān solely based on the literal or superficial meaning of words without considering contextual indicators (*bayān*). In contrast, valid exegesis references the sayings of the early generations of Muslims (*salaḥ*), such as the Companions and the Followers, who had a deeper understanding of the Qur'ān.

Ibn Taymiyyah wrote *Muqaddimah fi Uṣūl al-Tafsīr* with the aim of establishing a methodology for comprehending the Qur'ān. The book lays down the foundational principles of Qur'ānic interpretation, discusses differing opinions among exegetes, and provides a reasoned preference (*tarjih*) for some interpretations over others (Waliko, 2016).

Ibn Kathīr's And *Tafsīr al Qur'ān al 'Azīm*

Ibn Kathīr was a prominent classical scholar known for his extensive knowledge. His *Tafsīr al-Qur'ān al-'Azīm*, widely known as *Tafsīr Ibn Kathīr*, is one of the most esteemed exegeses and a primary reference for scholars (Tammulis, 2021). His full name was 'Imāduddīn Ismā'īl bin 'Umar bin Kathīr al-Baṣrī, al-Dimashqī, al-Faqīh, al-Shāfi'ī. Born in 703 AH in Bashra,

part of the Damascus region, Ibn Kathīr embarked on his scholarly journey at a young age. At seven, he traveled to Damascus with his brother in 706 AH. His father passed away in 703 AH when he was still a child, leaving his brother to raise and guide him in his pursuit of knowledge (Wely Dozan, 2019).

Ibn Kathīr lived during the Mamluk dynasty when Islamic education thrived with the rapid expansion of madrasas and mosques. This environment fostered his intellectual development, as the rulers of Egypt and Damascus greatly supported Islamic studies. Many renowned scholars of the era became his teachers (Sunaryanto, 2022).

Ibn Kathīr's scholarly lineage included notable figures such as Shaykh Burhānuddīn al-Fazārī and Kamāluddīn bin Qādī Suḥbah. He married the daughter of his hadith teacher, al-Ḥāfiẓ Abū al-Ḥajjāj al-Mizzī. As previously noted, Ibn Kathīr was a devoted student of Ibn Taymiyyah, and his views often aligned with his mentor's, including in his *muqaddimah* and the principles of Qur'anic interpretation. He died at 74 years old in Sha'bān 774 AH/1373 CE. (Fahrur Rozi & Rokmah, 2019). He also studied hadith under al-Aṣfahānī (Mauliddin, 2018).

Ibn Kathīr was a multidisciplinary scholar, excelling in Qur'anic studies, tafsir, hadith, and history. His most notable work, *Tafsīr al-Qur'an al-'Azīm*, was first published in Cairo in 1342 AH/1923 CE across four volumes and has since been reprinted by various publishers. With the advent of technology, this seminal work is now available in digital formats, facilitating more accessible access to study and analysis (Nasution & Mansur, 2018).

Ibn Kathīr's *Tafsīr* follows the order of the verses and chapters of the Qur'an, known as *tartīb muṣḥafī*. The four volumes include: Volume 1 (surah al-Fātiḥah to an-Nisā'), Volume 2 (surah al-Mā'idah to an-Naḥl), Volume 3 (surah al-Isrā' to Yāsīn), and Volume 4 (surah aṣ-Ṣāffāt to an-Nās) (Sunaryanto, 2022). This comprehensive work employs an analytical approach, providing detailed explanations of the verses. Although *Tafsīr Ibn Kathīr* was produced during the pre-modern or classical era, it remains one of the most frequently referenced works in Qur'anic studies today (Wely Dozan, 2019).

Tracing Ibn Kathīr's Methodology in His Tafsir Introduction

The term *method* is commonly referred to in Arabic as *al-manhaj* or *al-ṭariqah*, signifying a clear path or approach. The methodology of Qur'anic interpretation can be defined as the knowledge of examining, discussing, and reflecting on the Qur'an's content within a specific conceptual framework to produce a representative exegesis (Abd Mu'im Salim, 2005). In simple terms, the methodology of exegesis refers to how Qur'anic verses are interpreted, whether based on sources used, the system of explanation, the depth of commentary, or the order and target of the interpreted verses (Rildwan Nasir, 2009).

Regarding the sources used in Qur'anic interpretation, Ibn Kathīr detailed and established a hierarchy of interpretative methodologies in his *muqaddimah* as follows:

Al-Qur'an

Ibn Kathīr reinforced the use of the Qur'an itself as a source for interpretation, known as *tafsīr bi al-riwāyah*, in his introduction:

"If someone were to ask, 'What is the best method of interpretation?' The answer would be: The most authentic method of exegesis is interpreting the Qur'an with the Qur'an. When an ayah is presented in a general form in one place, it is often explained in detail elsewhere." (Ibn Kathīr, 2011).

From this statement in his *muqaddimah*, it is evident that Ibn Kathīr strived to interpret Qur'anic verses using other Qur'anic verses (*tafsīr al-Qur'ān bi al-Qur'ān*), aiming to consolidate the meaning or support the interpretation of a verse. This approach acknowledges that the Qur'an contains general (*ijmālī*) and detailed, absolute (*mutlaq*), restricted (*muqayyad*), universal, and specific elements; a concise statement in one part is elaborated upon in another (Kathir, 2011). To strengthen his argument, Ibn Kathīr cited Qur'anic verse an-Nisā': 105:

آ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ حَصِيمًا

"Indeed, We have sent down to you (O Prophet) the Book in truth so that you may judge between people by what Allah has shown you. So, do not be an advocate for the deceitful." (LPMQ, 2019).

Through *tafsīr al-Qur'ān bi al-Qur'ān*, Ibn Kathīr aimed to illustrate the truth of the Qur'an as the Word of Allah, emphasizing its lack of contradictions. This is supported by the verse an-Nisā': 82:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

"Do they not contemplate the Qur'an? If it had been from anyone other than Allah, they would have found much inconsistency in it."

The implications of this understanding motivated Ibn Kathīr to implement this method thoroughly. As a result, in almost every verse interpreted according to the *tartīb muṣḥafī* sequence in his tafsir, Ibn Kathīr's commentary often includes related verses as interpretative tools. This practice aligns with the principle stated in his *muqaddimah*.

In presenting *tafsīr al-Qur'ān bi al-Qur'ān*, Ibn Kathīr demonstrated exceptional expertise and comprehensive command of the material. This depth is evident in the extensive interpretations provided, where he often used multiple supporting verses to reinforce the intended meaning. Moreover, his tafsir reflects *munāsabah* (the coherence between verses of the Qur'an) (Nur Faizin Maswan, 2022). According to Manna' al-Qaṭṭān, one of the strengths of Ibn Kathīr's *Tafsīr* is its distinguished use of *tafsīr al-Qur'ān bi al-Qur'ān*, where relevant verses are frequently cited for contextual support (Nur Faizin Maswan, 2022).

Al-Sunnah al-Nabawiyyah

Following Ibn Kathīr's explanation of the most accurate and effective method of *tafsīr*, which is *tafsīr al-Qur'ān bi al-Qur'ān*, he continues with *tafsīr bi al-Sunnah al-Nabawiyyah*. This is outlined in his *muqaddimah*:

فإن قال قائل: فما أحسن طرق التفسير فالجواب: إن أصح الطرق في ذلك أن يفسر القرآن بالقرآن، فما أجمل في مكان فإنه قد فسر في موضع آخر. فإن أعياك ذلك فعليك بالسنة فإنها شارحة للقرآن وموضحة له.

"If someone were to ask, 'What is the best method of interpretation?' The answer would be: The most authentic method of exegesis is interpreting the Qur'an with the Qur'an. When a verse is presented in a general form in one place, it is often explained in detail elsewhere. If you find difficulty interpreting the Qur'an with other Qur'anic

verses, then turn to the Sunnah, as it is the explanation and clarification of the Qur'an" (Ibn Kathīr, 2011).

According to Ibn Kathīr, the best method after *tafsīr al-Qur'ān bi al-Qur'ān* is *tafsīr bi al-Sunnah al-Nabawiyyah*, as emphasized in his statement above. To support this view, he cites Imam al-Shāfi'ī, who regarded the *Sunnah al-Nabawiyyah* as a valid interpretation of the Qur'an, saying, "Every ruling decided by the Messenger of Allah is derived from what he understood from the Qur'an." (Kathīr, 2011).

Ibn Kathīr emphasizes that the function of hadith in relation to the Qur'an is as *al-bayān*, or elucidation, for verses not explained by other Qur'anic verses. An example of this function can be seen in the context of Surah al-An'ām: 82:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

"Those who believe and do not mix their faith with injustice—those will have security, and they are rightly guided."

Ibn Mas'ūd reported that when this verse was revealed, the Companions found its meaning difficult to comprehend. They asked the Prophet, "O Messenger of Allah, who among us has not wronged himself?" The Prophet replied, "The meaning is not what you understand. Have you not heard what the righteous servant (Luqmān) said?":

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.'"

Ibn Kathīr cites this interpretation from sources such as Imam al-Bukhārī, Ahmad, and Ibn Abī Hātim (Kathīr, 2011). Scholars widely recognize this type of exegesis as a classic example of *tafsīr al-Qur'ān bi al-Sunnah*.

The principles of *tafsīr bi al-ma'thūr* (interpretation based on transmitted traditions) involve interpreting the Qur'ān with the Qur'ān itself, the Qur'ān with ḥadīth, and similar methods. However, it is also evident that Ibn Kathīr occasionally employed *ra'y* (reasoned opinion) in his exegesis. His interpretations of anthropomorphic verses, for example, demonstrate the use of *ra'y* in addition to the transmitted traditions. Nonetheless, the *bi al-ma'thūr*

approach remains predominant in his overall interpretation, as shown by the substantial number of ḥadīth cited in his works. This reliance on *bi al-ma'thūr* can be attributed to Ibn Kathīr's expertise in ḥadīth, where he is recognized as a *muhaddith* (ḥadīth scholar) (Nurdin, 2013).

Despite being a highly selective *muhaddith*, Ibn Kathīr was meticulous in the ḥadīth he referenced in his exegesis. He carefully chose authentic (*ṣaḥīḥ*) narrations, ensuring their credibility. It is possible that even the *isrā'īlyyāt* (narratives of Jewish origin) he cited had authentic chains of transmission (*sanad*). However, when quoting weak (*ḍa'īf*) or authentic (*ṣaḥīḥ*) *isrā'īlyyāt*, he often clarified their status, explaining the deficiencies or strengths of their chains. For example, while interpreting verse 30 of Surah al-Nāzi'āt, which states, "And after that, He spread the earth," Ibn Kathīr cites a narration stating, "Allah created the earth on Saturday, the mountains on Sunday, and the seas on Monday." This *isrā'īlyyāt*, transmitted by Muslim and Abu Hurayrah, is described by Ibn Kathīr as having a *gharīb* (uncommon) chain of transmission (Nurdin, 2013).

Additionally, Ibn Kathīr referenced a narrative from Ibn 'Abbās, which says, "Beneath this earth, Allah created a sea. At the bottom of that sea, Allah made a mountain named Qāf. Upon it, the heavens and the earth are established. Beneath it, He created another seven-layered sky and another seven-layered earth." In his commentary on Surah Qāf, Ibn Kathīr explains this account, stating, "Thus, there are seven layers of earth, seven seas, seven mountains, and seven layers of heaven." He notes, however, that this chain of narration is incomplete and contradicts other accounts from Ibn 'Abbās (Nurdin, 2013).

Interpretation by the Companions

The next tier in the hierarchy of tafsir methodology outlined by Ibn Kathīr, following the Qur'an and the Sunnah, is the interpretations and opinions of the Prophet's Companions. This is articulated in his *muqaddimah*:

وحيثئذ, إذالم نجدالتفسير في القرآن ولا في السنة, رجعنا في ذلك إلى أقوال الصحابة, فإنهم أدرى بذلك, لما شاهدوا من القرائن والأحوال التي احتصوا بها, ولما لهم من الفهم التام والعلم

الصحيح والعمل الصالح لاسيما علماؤهم وكبرائهم كالأئمة الأربعة والخلفاء الراشدين والأئمة

المهدين وعبدالله بن مسعود

"Based on this understanding, if we do not find tafsir within the Qur'an or the Sunnah, we should then refer to the opinions of the Companions. They are more knowledgeable about such matters because they witnessed the circumstances and conditions specific to the revelation and possessed complete understanding, sound knowledge, and righteous conduct. This applies especially to their scholars and leading figures, such as the rightly guided caliphs and prominent imams, notably 'Abdullāh bin Mas'ūd" (Kathīr, 2011).

From Ibn Kathīr's statement, it is evident that he regarded the Companions as the primary source of tafsir after the Qur'an and Sunnah. According to Ibn Kathīr, the Companions held a crucial and influential role in interpreting the Qur'an due to their proximity to the Prophet and firsthand experience of the events surrounding the revelation.

After the passing of the Prophet Muhammad *ṣallallāhu 'alayhi wa sallam*, particular Companions became notable for their expertise in tafsir. These individuals lived during the Prophet's time, learned directly from him, and witnessed the circumstances of the revelations. However, their understanding of the Qur'an varied in depth, similar to their comprehension and transmission of hadith. According to Imam al-Suyūṭī (1445-1505 CE), prominent Companions known for their interpretative skills included Abū Bakr aṣ-Ṣiddīq (573-634 CE), 'Umar bin al-Khaṭṭāb (584-644 CE), 'Uthmān bin 'Affān (579-656 CE), 'Alī bin Abī Ṭālib (599/601-661 CE), Ubay bin Ka'b (d. 639 CE), 'Abdullāh bin Mas'ūd (594-653 CE), Zaid bin Thābit (610-665 CE), 'Abdullāh bin 'Abbās (619-687 CE), and 'Abdullāh bin Zubair (624-692 CE) (Nur Faizin Maswan, 2022).

Among these, Ibn Kathīr specifically highlights 'Abdullāh bin Mas'ūd. Ibn Mas'ūd's renowned status justifies this emphasis as a leading figure in tafsir. Ibn Kathīr quotes a narration from Ibn Jarīr:

"Abū Kurayb, Jābir bin Nūh, and al-A'mash narrated to us from Abū Duḥā, from Masrūq, who reported that 'Abdullāh bin Mas'ūd once said: 'By Allah, there is no verse in the Book of Allah revealed except that I know to whom it was revealed and where it was revealed. If I knew of anyone more knowledgeable about the Book of Allah than I am and reachable by a camel, I would go to him.'" (Ibn Kathīr, 2011).

It is worth noting that reports from Companions such as Abū Bakr aṣ-Ṣiddīq, ‘Umar bin al-Khaṭṭāb, and ‘Uthmān bin ‘Affān regarding tafsir are relatively fewer compared to their contributions to *fiqh* and legal opinions.

Interpretation by the Tābi‘īn

The role of the tābi‘īn (successors) in tafsir is undeniable, as many narrations from them have become foundational references for subsequent generations. These narrations are preserved across various works of exegesis to this day. While the status of *tafsir* from the tābi‘īn remains a topic of debate among scholars, some argue that their opinions form part of the *matn* (narrative tradition), as they often relay the sayings of the Companions. Others contend that the views of the tābi‘īn represent independent *tafsir bil-ma‘qūl* (rational exegesis) and *ijtihād*, even when differing from those of the Companions. This is due to the broader diversity of opinions among the tābi‘īn and their recognized influence across different scholarly groups (Ghoni et al., 2022).

Similar to the Companions, not all *mufasssirūn* (exegetes) among the tābi‘īn possessed the same level of integrity and expertise in interpreting the Qur'an, leading to various understandings. Nonetheless, their interpretations have often been cited as authoritative sources by later *mufasssirūn*. Ibn Kathīr himself acknowledged the significance of the tābi‘īn's opinions, which he considered highly authoritative, as stated in his *muqaddimah*:

إذالم تجد التفسير في القرآن ولا في السنة ولا وجدته عن الصحابة فقد رجع كثير من الأئمة في

ذلك إلى أقوال التابعين كمجاهد بن جبر فإنه كان رأس في التفسير

"If we do not find tafsir within the Qur'an, nor in the Sunnah, nor from the Companions, then we should refer to the opinions of the tābi‘īn, as many imams did, such as Mujāhid bin Jabr, for he was a leading figure in Qur'anic exegesis." (Ibn Kathīr, 2011).

This statement by Ibn Kathīr highlights his regard for Mujāhid bin Jabr as one of the most distinguished tābi‘īn in the realm of tafsir. This recognition is well-founded, as Mujāhid was known for being the most proficient interpreter among his contemporaries. He was the most reliable (*thiqah*) student of ‘Abdullāh bin ‘Abbās, and his interpretations were

frequently referenced by notable scholars, including Imam al-Shāfi'ī and Imam al-Bukhārī (Zulfikar, 2019).

Although Mujāhid did not author a complete tafsir work like some other *mufasssirūn*, the tafsir of the tābi'īn, including Mujāhid's, was transmitted by later scholars through narrated reports. Historians of exegesis note that tafsir was closely tied to hadith literature during this period. Consequently, by the second century AH, interpretation largely consisted of recording the explanations from earlier generations rather than producing original exegetical works (Zulfikar, 2019).

The Intertextual Patterns in Ibn Kathīr's *Muqaddimah* Compared to Ibn Taymiyyah's *Muqaddimah fī Uṣūl al-Tafsīr*

Mikhail Bakhtin (1895–1975), a Russian thinker, first introduced the concept of intertextuality in 1926. He argued that no utterance exists in isolation and that all utterances are inherently connected to other texts. To facilitate the understanding of Russian literature at the time, Bakhtin referred to this concept as "dialogism." Julia Kristeva later expanded on Bakhtin's theory of dialogism, replacing the term "dialogism" with "intertextuality." She posited that art is fundamentally a dialogue between one text and others (Nisak, 2019).

Julia Kristeva articulated that the theory of intertextuality is grounded in the notion that every text is constructed as a mosaic of quotations. She stated that every text absorbs and transforms other texts. According to Kristeva, authors do not merely read a text in isolation but engage with it alongside other texts, resulting in a reading experience that is inseparable from these intertextual connections. This phenomenon is referred to as a "hypogram text" (Arifin et al., 2020).

The principles of intertextuality encompass various approaches to processing the relationship between a new text and its source text (hypogram). These range from *expansion*, which involves developing or extending elements of the original text to enrich the new work, to *conversion*, which introduces contradictions or reversals of meaning without eliminating the essence of the initial text. There is also *modification*, where the source text is imitated with certain manipulations, such as changes to characters or

sentence structure, according to the author's intent, as well as *transformation*, which entails creative translation or adaptation to produce a new form. Another principle is *haplology*, involving the reduction of elements from the source text to simplify the content, and *parallelism*, where the new text shares similarities in form or content with the hypogram. Conversely, *existence* reflects significant differences between the new text and the source text, while *defamiliarization* highlights the author's effort to renew or refine the source text to make it more relevant to its context. These principles underscore the dynamic relationships between texts in a creative process that enriches meaning and perspective (Arifin et al., 2020).

This study identifies specific intertextual patterns in Ibn Kathīr's *muqaddimah* compared to Ibn Taymiyyah's *Muqaddimah fī Uṣūl al-Tafsīr*, particularly in the section discussing the methodology of tafsir.

Haplology Pattern

An example of the haplology pattern can be observed in Ibn Kathīr's *muqaddimah* regarding the methodology of tafsir:

فإن قال قائل : فما أحسن طرق التفسير فالجواب : إن أصح الطرق في ذلك أن يفسر القرآن بالقرآن , فما أجمل في مكان فإنه قد فسر في موضع آخر. فإن أعيانك ذلك فعليك بالسنة فإنها شارحة للقرآن وموضحة له

"If someone were to ask, 'What is the best method of interpretation?' The answer would be: The most authentic method of exegesis is interpreting the Qur'an with the Qur'an. When a verse is presented in a general form in one place, it is often explained in detail elsewhere. If you find difficulty interpreting the Qur'an with other Qur'anic verses, then turn to the Sunnah, as it is the explanation and clarification of the Qur'an."(Ibn Kathīr, 2011).

For comparison, here is the corresponding passage from Ibn Taymiyyah's *Muqaddimah fī Uṣūl al-Tafsīr*:

فإن قال قائل : فما أحسن طرق التفسير فالجواب : إن أصح الطرق في ذلك أن يفسر القرآن بالقرآن , فما أجمل في مكان فإنه قد فسر في موضع آخر. وما اختصر في مكان فقد بسط في موضع اخر. فإن أعيانك ذلك فعليك بالسنة فإنها شارحة للقرآن وموضحة له

"If someone were to ask, 'What is the best method of interpretation?' The answer would be: The most authentic method of exegesis is interpreting the Qur'an with the Qur'an. When a verse is presented in a general form in one place, it is often explained in detail elsewhere. What is brief in one place is expanded upon in another. If you find difficulty interpreting the Qur'an with other Qur'anic verses, then turn to the Sunnah, as it is the explanation and clarification of the Qur'an." (Ibnu Taimiyah, 1980.)

The comparison shows a haplology pattern in Ibn Kathīr's *muqaddimah*, where the phrase وما اختصر في مكان فقد بسط في موضع اخر is omitted.

Expansion Pattern

An expansion pattern is also evident in Ibn Kathīr's *muqaddimah* when discussing the role of the Sunnah:

ولهذا قال رسول الله صل الله عليه وسلم "الا إني أتيت القرآن ومثله معه" يعني السنة : والسنة أيضا تنزل عليه بالوحي كما ينزل القرآن إلا أنها لا تتلى كما يتلى القرآن, وقد إستدل الامام الشافعي رحمه الله وغيره من الأئمة على ذلك بأدلة كثيرة ليس هذا موضع ذلك

"For this reason, the Messenger of Allah ṣallallāhu 'alayhi wa sallam said: 'Indeed, I have been given the Qur'an and something similar to it,' referring to the Sunnah. The Sunnah was also revealed to the Prophet through divine inspiration, similar to the Qur'an, though it is not recited as the Qur'an is. Imam al-Shāfi'ī and other imams have cited numerous pieces of evidences for this, which are beyond the scope of this discussion." (Ibn Kathīr, 2011).

The *Muqaddimah fī Uṣūl al-Tafsīr* contains a comparable text:

ولهذا قال رسول الله صلى الله عليه وسلم "الا إني أتيت القرآن ومثله معه" يعني السنة : والسنة أيضا تنزل عليه بالوحي كما ينزل القرآن لا أنها تتلى كما يتلى, وقد إستدل الامام الشافعي رحمه الله وغيره من الأئمة على ذلك بأدلة كثيرة ليس هذا موضع ذلك

"For this reason, the Messenger of Allah ṣallallāhu 'alayhi wa sallam said: 'Indeed, I have been given the Qur'an and something similar to it,' referring to the Sunnah. The Sunnah was also revealed to the Prophet through divine inspiration, similar to the Qur'an, though it is not recited as the Qur'an is. Imam al-Shāfi'ī and other imams have cited numerous pieces of evidences for this, which are beyond the scope of this discussion." (Ibn Taymiyyah, 1980).

The comparison indicates that Ibn Kathīr employs an expansion pattern, adding words such as *الا* and *القرآن* to provide additional clarity.

Transformation Pattern

An example of the transformation pattern can be found in Ibn Kathīr's *muqaddimah* in the section discussing the interpretations by the Companions:

وحينئذ, إذا لم نجد التفسير في القرآن ولا في السنة, رجعنا في ذلك إلى أقوال الصحابة, فإنهم أدري بذلك, لما شاهدوا من القرائن والأحوال التي احتصوا بها, ولما لهم من الفهم التام والعلم الصحيح والعمل الصالح لاسيما علماؤهم وكبرائهم كالأئمة الأربعة والخلفاء الراشدين والأئمة المهديين وعبدالله بن مسعود

"Based on this understanding, if we do not find tafsir within the Qur'an or the Sunnah, then we should refer to the Companions' opinions. They are more knowledgeable in such matters because they witnessed the circumstances and specific situations alongside the Prophet, armed with complete understanding, accurate knowledge, and righteous deeds. Especially notable are the scholars and prominent Companions, such as the rightly guided caliphs and the guided imams, particularly 'Abdullāh bin Mas'ūd." (Ibn Kathīr, 2011).

The *hipogram* text in Ibn Taymiyyah's *Muqaddimah fī Uṣūl al-Tafsīr* reads:

وحينئذ, إذا لم نجد التفسير في القرآن ولا في السنة, رجعت في ذلك إلى أقوال الصحابة, فإنهم أدري بذلك, لما شاهدوا من القرآن والأحوال التي احتصوا بها, ولما لهم من الفهم التام والعلم الصحيح لاسيما علماؤهم وكبرائهم كالأئمة الأربعة والخلفاء الراشدين والأئمة المهديين وعبدالله بن مسعود

"Based on this understanding, if we do not find tafsir within the Qur'an or the Sunnah, then we should refer to the opinions of the Companions. They are more knowledgeable in such matters because they witnessed the revelation of the Qur'an and the specific circumstances alongside the Prophet, equipped with complete understanding, accurate knowledge, and righteous deeds. Especially notable are the scholars and prominent Companions, such as the rightly guided caliphs and the guided imams, particularly 'Abdullāh bin Mas'ūd." (Ibn Taymiyyah, 1980).

A comparison of the two texts reveals a transformation pattern employed by Ibn Kathīr. This is evident in the substitution of certain words, such as نجد becoming تجد, رجعت becoming رجعنا, شاهدوا becoming شاهدوه, and

the alteration of *القران* to *القرآن*. These changes suggest a deliberate modification to better align the text with Ibn Kathīr's thematic focus and interpretative style.

Based on this intertextual analysis of the *ṭuruq al-tafsīr* section as written by both Ibn Taymiyyah and Ibn Kathīr in their respective *muqaddimah*, it can be concluded that Ibn Kathīr utilized multiple intertextual citation patterns, including hapology, expansion, and transformation. These patterns demonstrate his nuanced approach to integrating prior scholarship while maintaining his distinct voice in Qur'anic exegesis.

CONCLUSION

This analysis of the intertextual patterns found in Ibn Kathīr's *muqaddimah* of *Tafsīr al-Qur'ān al-'Azīm* highlights his sophisticated relationship with Ibn Taymiyyah's *Muqaddimah fī Uṣūl al-Tafsīr*. Through identifying patterns such as hapology, expansion, and transformation, it is evident that Ibn Kathīr not only borrowed from but strategically modified the work of his predecessor to build on the established principles of Qur'anic interpretation. These changes, whether through omission, elaboration, or substitution, demonstrate how he adapted foundational ideas to suit his unique approach to exegesis.

By implementing these intertextual strategies, Ibn Kathīr preserved the core elements of traditional tafsir while contributing a distinct voice that reinforced the importance of Qur'anic coherence and authentic sources. This study underscores Islamic scholarship's dynamic and iterative nature, showing how classical exegetes maintained continuity with their predecessors while advancing interpretative methodologies. The comprehensive examination of these patterns enhances the understanding of scholarly practices within classical Islamic literature, showcasing the depth of intellectual engagement among its key figures.

REFERENCES

- Abd Mu'im Salim. (2005). *Metodologi Ilmu Tafsir*. Teras
- Arifin, N. E. M., Hakim, L., & Faizin, F. (2020). Studi intertekstualitas Tafsir Al-Thabari dalam Tafsir Ibnu Katsir tentang kisah Bani Israil tersesat selama empat puluh tahun. *An-Nida'*, 44(1), 77.

- <https://doi.org/10.24014/an-nida.v44i1.12503>
- Burhan Nurgiyantoro. (2018). *Teori pengkajian fiksi* (2018th ed.). Gajahmada University Press.
- Eisyi Latifah, A., & Shobbaruddin, D. (2022). Kesetaraan gender dalam perspektif Al-Qur'an (Studi Komparatif Tafsir Ibnu Katsir Dan Al-Mishbah). *Tafahus: Jurnal Pengkajian Islam*, 2(1), 74–84. <https://doi.org/10.58573/tafahus.v2i1.24>
- Fahrur Rozi, A., & Rokhmah, N. (2019). Tafsir klasik: analisis terhadap Kitab Tafsir era klasik. *Jurnal Kaca*, 9(2), 809–820.
- Ghoni, A., Fathurrohman, A. A., & Jamarudin, A. (2022). Meninjau kembali tafsir Al-Quran generasi Tabiin. *Jurnal Iman dan Spiritualitas*, 2(3), 459–466. <https://doi.org/10.15575/jis.v2i3.18853>
- Ibn Kathir, 'Imad al-Din Abi al-Fida' Isma'il. (2011). *Tafsir Al-Qur'an al-Adzim*. Dar al-Fikr.
- Ibn Taymiyyah. (1980). *Muqaddimah fi Ushul al-Tafsir*.
- Ibnu Taimiyah. (n.d.). *Muqaddimah fi Ushul al-Tafsir*.
- Kathir, A. al-F. I. I. U. I. (2011). *Tafsir Al-Qur'an al-Adzim*. Dar al Fikr.
- LPMQ. (2019). *Al Qur'an dan Terjemahannya*.
- Maghribi, H., Islam, U., Raden, N., Said, M., Islam, U., Indonesia, I., Islam, U., & Walisongo, N. (2022). *Ibn Taimiyyah dan Rancang bangun Ta s awuf Salafi*. 08(December), 193–216. <https://doi.org/10.21043/esoterik.v6i1>
- Maliki. (2018). Tafsir Ibn Katsir: Metode dan bentuk penafsirannya. *El-Umdah*, 1(1), 74–86. <https://doi.org/10.20414/el-umda.v1i1.410>
- Mauliddin, A. I. (2018). Telaah kritis makna hujan dalam Alquran. *AL QUDS: Jurnal Studi Alquran dan Hadis*, 2(1), 89. <https://doi.org/10.29240/alquds.v2i1.382>
- Muhyin, N. F., & Nasir, M. R. (2023). Metode penafsiran Ibnu Katsir dalam Tafsir Al-Qur'an Al-Adzim. *Jurnal Ilmu Al-Qur'an Dan Tafsir*, 8(1), 145–162. <https://doi.org/10.30868/at.v8i0>
- Nabilah Nuraini. (2022). Keunikan metode Tafsir Al-Quranil Azhim Al-Adzim Karya Ibnu Katsir. *BAYANI*, 2(1), 43–63.
- Nasution, A. H., & Mansur, M. (2018). Studi Kitab Tafsir Al-Qur'an Al-Azim Karya Ibnu Kašir. *Jurnal Ushuluddin Adab Dan Dakwah, Vol. 1*(1), 1–14. <https://doi.org/10.5281/zenodo.1324972>
- Nisak, F. S. (2019). Penafsiran QS. al-Fatihah K.H Mishbah Mustafa: studi

- intertekstualitas dalam Kitab al-Iklil Fi Ma'ani at-Tanzil. *Al-Iman: Jurnal Keislaman & Kemasyarakatan*, 3(2), 150–179.
- Northrup, L. (1998). *The Bahri Mamluk sultanate, 1250-1390*. Cambridge University Press.
- Nur Faizin Maswan. (2022). *Kajian Diskriptif Tafsir Ibnu Kathir: Membedah Khazanah Klasik*.
- Nurdin. (2013). Analisis penerapan metode Bi Al-Ma'sur dalam Tafsir Ibnu Katsir Terhadap Penafsiran Ayat-Ayat Hukum. *Asy-Syir'ab Jurnal Ilmu Syari'ah Dan Hukum*, 47(1), 83–112.
- Otong Sulaiman. (2015). Estetika Resepsi dan intertekstualitas: perspektif ilmu sastra terhadap Tafsir al Qur'an. *Tanzil*, 1(1), 1–16.
- Rildwan Nasir. (2009). *Perspektif baru metodologi Tafsir Muqarin*.
- Safira, M. Y. (2023). Core framing terhadap penggunaan Tafsir Ibnu Katsir di Media Online. *Dawatuna: Journal of Communication and Islamic Broadcasting*, 3, 1196–1208. <https://doi.org/10.47467/dawatuna.v3i2.3802>
- Sunaryanto. (2022). Membaca Ulang metodologi Tafsir Ibnu Kastir dalam menafsirkan Al Qur'an. *EL Hikmah*, 16(7).
- Tammulis. (2021). Kisah Israiliyyat dalam Tafsir Ibn Kathir analisis penuluran Surah al-Baqarah. *Al-Afkar*, 4(2), 450–458.
- Waliko, W. (2016). Kontribusi pemikiran metode tafsir Ibnu Taimiyyah: Telaah atas Buku Muqaddimah Fi Ushuli al-Tafsir. *Maghza*, 1(1), 107. <https://doi.org/10.24090/mza.v1i1.2016.pp107-118>
- Wely Dozan. (2019). Epistemologi tafsir klasik: studi analisis pemikiran Ibnu Katsir. *Falasifa*, 10(2 September 2019), 6.
- Zulfikar, E. (2019). Manahij Tafsir Tabi'in Mujahid Bin Jabar dan contoh penafsirannya. *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 13(1), 1–26. <https://doi.org/10.24042/al-dzikra.v13i1.3666>