Julia Kristeva Intertextual Reconfiguration of Interpretation of *Rūḥ al-Qudus*: An Analysis of Tafsīr ath-Ṭhabarī and al-Kabīr on Q.S. Al-Baqarah [2]:87

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Keywords

Abstract

This study is based on different interpretations of the concept of Rūḥ al-Qudus in classical and medieval exegesis. The aim of this study is to examine how this concept is presented in Tafsīr al-Ṭabarī and Tafsīr al-Rāzī and how Julia Kristeva's theory of intertextuality can illustrate the semantic relationships between the two. Through a qualitative-descriptive approach and an intertextual analysis of Jāmi' al-Bayān and al-Tafsīr al-Kabīr, this study concludes that al-Ṭabarī understands Rūḥ al-Qudus theocentrically and literally as the angel Jibrīl, i.e. as a divine mediator who acts as an enabler and bringer of revelations, based on the consensus of the traditions of the Companions and Tabi'in. In contrast, al-Rāzī reinterprets this concept in a rational-philosophical manner, namely as quwwah rabbāniyyah, i.e. as a divine power that animates the spiritual consciousness of human beings and enlivens their intellectual and moral capacities. An intertextual analysis shows that al-Rāzī not only adopts al-Ṭabarī's view, but also undertakes a transformation of meaning through theological elaboration and metaphysical speculation, which expands the ontological position of Rūḥ al-Qudus in the discourse of revelation. This study contributes to introducing the application of Kristeva's intertextuality model in exegesis and explaining the process of reconfiguring the meaning of Rūḥ al-Qudus in the intellectual dialogue between the classical and medieval periods.

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Introduction

Over the past hundred years, the study of the Qur'an has undergone significant changes. These studies have moved away from historical-philosophical paradigms and shifted to linguistic and literary approaches that emphasize the intertextual nature of the text.[1] This change has occurred as more people have come to realize that the Qur'an is not just a religious text with strict rules, but also a living structure that is constantly in dialogue with history, tradition, and the understanding of its interpreters.[2] This development has created a basis for new interpretations of the basic concepts of the Qur'an,[3] including the term Rūḥ al-Qudus, which plays a central role in the narrative of revelation, spirituality, and Islamic theology.

This understanding of intertextuality has a long history that can be traced back to early Orientalist research, particularly the works of Abraham Geiger and Theodor Nöldeke. Both sought to explain the external origins of the Qur'an through comparative analysis of existing texts, particularly in the Jewish and Christian traditions.[4] Their methods have often been criticized for their historical reductionism; however, their intellectual legacy promoted a significant awareness that the text of the Quran functions within a vast network of meanings and is inextricably linked to the cultural dialogues surrounding it.[5] This foundation led to more literary and intertextual readings that seek to understand the Quran as a text interwoven with sign systems, symbolic relationships, and transformative processes of meaning from various traditions.

In this development, Julia Kristeva's theory of intertextuality broadens the scope of text interpretation by stating that each text forms a network consisting of quotations, traces, and transformations of other texts.[6] In the context of the Qur'an, this means that meaning is not only found in the text itself, but also arises from the interaction between the text, its historical context, and the reader's understanding. An intertextual reading, therefore, not only seeks formal correspondences between texts, but also analyzes the process of reconfiguring meaning, examining how certain concepts change, evolve, and acquire new meanings through the interpretive efforts of the *mufassir*.

Rūḥ al-Qudus is one of the most complex and multifaceted intertextual concepts in the Qur'an. This idea has sparked much debate from the early days of Islam to the present.[7] In the fields of exegesis and theological discourse, this term has been interpreted in various ways as a symbol of revelation, a divine agent, or a spiritual force that refreshes the soul of faith.[8] These various interpretations show that Rūḥ al-Qudus is not merely a metaphysical entity, but rather a semantic field that is constantly negotiated and redefined in line with the evolving social and intellectual

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[1] Lauren K. Osborne, "Qur'anic Orality and Textual Epistemologies of the Humanities," *ReOrient* 9 (October 2024): 114–30, https://doi.org/10.13169/reorient.9.1.0114.

[2] Lilik Ummi Kaltsum, "Tafsir Al-Qur'an: Pemahaman Antara Teks Dan Realitas Dalam Membumikan Al-Qur'an," *Jurnal Al-Fanar* 3, no. 2 (2020): 221–33, https://doi.org/10.33511/alfanar.v3n2.221-233.

[3] Safet Bektovic, "Towards a Neo-Modernist Islam: Fazlur Rahman and the Rethinking of Islamic Tradition and Modernity," *Studia Theologica - Nordic Journal of Theology* 70, no. 2 (2016): 160–78, https://doi.org/10.1080/0039338X.2016.1253260.

[4] Abraham Geiger, *Judaism and Islam* (Ktav Publishing House, 1970), h. viii.

[5] Bergstraber et al., *The History of the Qur'an* (E.J Brill, 2013).

[6] Kaelan, *Filsafat Bahasa Semiotika Dan Hermeneutika* (Paradigma, 2017), 226.

[7] Younus Y. Mirza, *The Islamic Mary: Maryam Through the Centuries* (Fortress Press, 2025), https://doi.org/10.2307/jj.24873303.

[8] Khairul Fuad et al., "Penafsiran Para Mufasir Pada Ayat-Ayat Trinitas," *Jurnal Global Ilmiah* 2, no. 9 (2025): 551–67, https://doi.org/10.55324/jgi.v2i9.228.

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contexts of subsequent exegetes. This complexity raises a fundamental question: how does the concept of Rūḥ al-Qudus influence and is influenced by the discursive dynamics of the mufassir.

This phenomenon of reconfiguration becomes even more complex when viewed in the context of the historical development of Islamic interpretation. Some interpreters classify Rūḥ al-Qudus within a theosophical framework, others interpret it spiritually, while some scholars regard it as a manifestation of prophetic rationality.[9] This diversity of interpretations shows that the meaning of Rūḥ al-Qudus is not static, but constantly changing in the intertextual realm that connects texts, traditions, and religious ideologies.

The term *Rūḥ* in the Qur'an exhibits a complex semantic dynamism evolving from its primary sense as an immaterial life-giving substance to signify revelation, divine inspiration, and spiritual vitality.[10] Meanwhile, the *Holy Spirit* (*Rūḥ al-Qudus*) is interpreted as the embodiment of the sanctified essence of the angel Gabriel an entity of light serving as the mediator of revelation, ontologically distinct from the human soul and not identical with the "Spirit of God".[11] Exegetical interpretations of the story of Jesus (*'Īsā*) and Mary (*Maryam*) reveal notable narrative divergences between the Qur'an and the Bible the Qur'anic text accentuates theological depth and the purity of revelation, whereas the biblical narrative foregrounds moral dimensions and human genealogy.[12] In this regard, the controversy surrounding the use of Israiliyyat in interpreting Qur'anic narrative verses reflects the differing views among scholars regarding non-Qur'anic narrative elements.[13] An intertextual approach to the prophetic narratives further reveals that the Qur'an's narrative architecture embodies a unique economy of language and rhetorical function, markedly distinct from the narrative elaborations of earlier scriptures.[14] This configuration clearly shows that figures such as Jesus, Mary, and Gabriel are continuously interpreted through a dialectical process that links texts, traditions, and cultural-religious horizons.[15]

Although various studies have examined the semantic dynamics of the term rūḥ and interpreted Rūḥ al-Qudus in theological, historical and narrative contexts, to date there has been little research systematically examining its meaning using the theory of intertextuality. Most studies continue to limit themselves to doctrinal analysis and do not examine how the network of signs, the relationships between texts, and the discursive context in the tradition of exegesis shape and change the meaning of this term. This gap is all the more evident given that there is still no study that examines Tafsīr al-Ṭabarī and Tafsīr al-Rāzī comparatively using an intertextual approach to see how the two exegetes reproduce, negotiate or transform the meaning of Rūḥ al-Qudus in a hermeneutic dialogue across different eras. This gap will be closed by considering Ruḥ al-Qudus not only as a metaphysical doctrine, but as the result of a dialogical and reconstructive

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[9] Peter Edwin Laffoon, *The Qur'anic Word Rūḥ and Its Restricted Interpretations: An Analysis of Classical Tafsīr Tradition and Sufi Thought* (University of Birmingham, 2019).

[10] Ghina Ainul Hanifah, "Ruh Dalam Al Quran (Kajian Semantik Toshihiko Izutsu)" (Skripsi, Universitas Islam Negeri Sunan Kalijaga, 2019), https://digilib.uin-suka.ac.id/id/eprint/49039/.

[11] Ahmad Muti`a Qabbani Ahmad Tarmizi, "Konsep Roh Dan Roh Suci Dalam Islam," *Jurnal Al-Ummah* 3 (2021): 61–76.

[12] Nor Faridatunnisa, "Intertekstualitas Kisah Isa Dan Maryam Dalam Al-Qur'an Dan Al-Kitab," *AL-RISALAH* 16, no. 1 (2020): 83–116.

[13] Munirah, "Kontroversi Penggunaan Kisah Israiliyat Dalam Memahami Ayat-Ayat Kisal Al-Qur'an (Kajian Komparasi Pemikiran Para Ulama)," *Jurnal Ilmu Ushuluddin* 16, no. 2 (2017): 95–116, https://doi.org/2549-3752.

[14] Azkiya Khikmatiar, "Kisah Nabi Nuh Dalam Al-Qur'an (Pendekatan Intertekstual Julia Kristeva)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 4, no. 2 (2019): 209–26, https://doi.org/10.32505/at-tibyan.v4i2.1144.

[15] Muhammad Fakih Hasibuan et al., "Isa Al-Masih Sebagai Ruhul Kudus Dalam Alquran (Analisis Tafsir Al-Azhar Karya Buya Hamka)," *Ibn Abbas* 6, no. 1 (2023): 63–83, https://doi.org/10.51900/ias.v6i1.19759.

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process between the sacred text, the history of interpretation, and the consciousness of the interpreter.

Based on this research gap, this article attempts to formulate the main issue regarding how the concept of Rūḥ al-Qudus is represented and interpreted in Tafsīr al-Ṭabarī and Tafsīr al-Rāzī. This study also questions how Julia Kristeva's theory of intertextuality can be applied to examine the process of reconfiguring meaning that takes place in both interpretations, including whether the relationship between the two shows patterns of reproduction, transformation, or even rejection of meaning. Thus, the focus of this research is directed at uncovering the intertextual dynamics that shape the meaning of Rūḥ al-Qudus in the tradition of Islamic exegesis from the classical to the medieval period.

Jāmiʾal-Bayān by Ibn Jarīr al-Ṭabarī occupies a central position within the classical exegetical tradition, but at the same time presents methodological challenges that require closer examination. Several modern studies have highlighted the presence of Isrā'īliyyāt narratives in his work, raising an intriguing question: to what extent did these cross-traditional accounts shape the earliest interpretive horizon of the concept of Rūḥ al-Qudus.[16] Conversely, al-Tafsīr al-Kabīr by Fakhr al-Dīn al-Rāzī was selected not only for its scholarly authority, but also to examine two different hermeneutical possibilities: whether al-Rāzī merely reproduces al-Ṭabarī's quotations without critical engagement, or whether he questions, synthesizes, and expands upon the meaning through rational, theological, and logical instruments in order to achieve an interpretive reconstruction. The selection of these two seminal works,[17] thus represents a conscious methodological strategy to trace an epistemic shift from narrative tradition to rational reflection a constellation that enables intertextual analysis to go beyond the mere identification of sources and uncover the critical processes and transformative developments of meaning within the historical continuum of tafsir.

Based on this premise, this study examines the intertextual reconfiguration of the concept of Rūḥ al-Qudus in the Qur'an using Julia Kristeva's theoretical framework of intertextuality. This analysis does not aim to isolate a single or definitive interpretation, but rather to uncover the relational dynamics that shape meaning an attempt to read the Quran not only as a revealed text, but as a living web of meanings that is constantly being reshaped in the Islamic interpretive tradition. In this way, this study aims to contribute to the further development of the paradigm of intertextual interpretation in contemporary Quranic studies.

Method

This study employs a qualitative approach based on library-based research. This design was chosen because the focus of this study is not on empirical data, but rather on conceptual exploration and textual analysis of classical and modern sources representing the tradition of exegesis and the theory of intertextuality. This approach enables the researcher to trace the dynamics of meaning and the network of intertextual relationships that have shaped the concept of Rūḥ al-Qudus throughout the history of Islamic exegesis. The study uses a descriptive-analytical method with an interpretative orientation and aims not only to document exegetical data, but also

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[16] Masriani Imas, "Kajian Israiliyat Dalam Tafsir At-Thabari," *HUMANISTIKA : Jurnal Keislaman* 8, no. 2 (2022): 204–30, https://doi.org/10.55210/humanistika.v8i2.759.

[17] Muhammad Ismail Tabish and Hafiz Muhammad Shabeer Ahmad, "At-Tafsīr al-Kabīr: Manhaj-i Istidlāl Aur Khuṣūṣiyyāt," *Al-Qamar* 2, no. 1 (2019): h. 1, https://doi.org/10.53762/e2pt6b05.

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to explain how classical exegetical texts reproduce, interpret, and reconstruct the concept of Rūḥ al-Qudus through semantic, semiotic, and hermeneutic mechanisms. This methodological basis is consistent with Julia Kristeva's theory of intertextuality, which views every text as a dialogical space in which other texts, the social context, and interpretive consciousness merge.

The main focus of this study is on two representative works of exegesis from the classical Islamic period, Tafsīr Jāmi'al-Bayān 'an Ta'wīl Āy al-Qur'ān by Ibn Jarīr al-Ṭabarī and Tafsīr al-Kabīr (Mafātīḥ al-Ghaib) by Fakhr al-Dīn al-Rāzī. These two texts were deliberately chosen because of their considerable epistemological and methodological significance in the history of Qur'anic tafsir. Al-Ṭabarī represents the traditional riwāyatī model of interpretation, which emphasizes the authority of the chain of transmission (isnād) and the continuity of the narrative, while al-Rāzī represents the rational dirāyatī model, which emphasizes logical analysis, kalām, and philosophical reflection. Through a comparative analysis of these two paradigmatic works, this study aims to trace the epistemological shift from tradition-based interpretation (riwāyatī) to rational-reflexive interpretation (dirāyatī) in the understanding of the concept of Rūḥ al-Qudus.

The data sources used in this study consist of primary and secondary materials. Primary sources include Tafsīr Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān by Ibn Jarīr al-Ṭabarī (Beirut: Muassasah ar-Risālah, 1994, Volume I) and Tafsīr al-Kabīr (Mafātīḥ al-Ghaib) by Fakhr al-Dīn al-Rāzī (Beirut: Dār al-Fikr, 1981, Volume III), both of which were analyzed in the original Arabic edition without translation in order to preserve the authenticity of the meaning and the linguistic context of the interpretation. In addition, the 2019 Indonesian translation of the Quran by the Ministry of Religious Affairs of the Republic of Indonesia was used as a linguistic reference, while Julia Kristeva's theoretical work Desire in Language: A Semiotic Approach to Literature and Art (New York: Columbia University Press, 1983) served as the main methodological basis and was cited in the original English edition.[18] Secondary sources include supplementary literature, including works on the philosophy of language, semiotics, relevant scientific articles, supplementary exegetical texts, and classical Arabic lexicons. All of these were used to broaden the philological context and deepen the interpretive framework of this study.

The data analysis proceeds through three principal stages: text identification, intertextual analysis, and semantic reconfiguration.[19] In the first stage, the researcher identifies Qur'anic verses that contain the term Rūḥ al-Qudus, as well as those thematically related to revelation, prophethood, and spirituality. The second stage involves tracing the textual traces, citations, and transformations of the Rūḥ al-Qudus concept as represented in Tafsīr al-Ṭabarī and Tafsīr al-Rāzī, employing Julia Kristeva's intertextual theory as the primary analytical lens. Finally, in the third stage, the study undertakes a semantic reconfiguration interpreting the intertextual findings to elucidate how the concept of Rūḥ al-Qudus undergoes shifts, extensions, and reinterpretations in meaning according to the socio-intellectual contexts of the respective exegetes.

The validity of the data was ensured through triangulation of library sources, exegetical comparisons, and terminological review using authoritative philological references to guarantee the accuracy of meaning and precision of analysis.[20] To further ensure objectivity and strengthen

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[18] Julia Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art* (Columbia University Pess, 1893).

[19] Sugiyono, *Mertode Penelitian Kuantitatif Kualitatif Dan R&D* (Alfabeta, 2013), h. 245-246.

[20] Milya Sari and Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA* 6, no. 1 (2020): h. 41-53.

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the reliability of the interpretation, the researcher also conducted focus group discussions (FGDs) with colleagues and academic supervisors specializing in relevant fields. These FGDs served as scholarly forums to verify the consistency of arguments, enrich interpretive perspectives, and minimize potential subjective biases during the analysis and writing phases. Accordingly, this methodological framework not only ensures scientific rigor but also guarantees that the analysis results are academically comprehensible both in the context of classical exegetical scholarship and in the broader context of contemporary intertextual studies.

Results and Discussion

Intellectual and Biographical Background of al-Ṭabarī and Fakhr al-Dīn al-Rāzī

Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī stands as one of the towering figures of Islamic scholarship renowned as a historian, jurist, and preeminent Qur'anic exegete. He was born in 224 AH / 839 CE in Āmul, Ṭabaristān, and passed away in Baghdad in 310 AH / 923 CE. From an early age, al-Ṭabarī demonstrated exceptional intellectual curiosity toward the religious sciences; he memorized the Qur'an at the age of seven and began writing by the age of nine. His intellectual journey led him across major centers of learning Rayy, Kūfah, Baṣrah, and Baghdad where he studied under eminent scholars such as Muḥammad ibn Ḥumaid al-Rāzī, Ibn Ḥanbal (indirectly through his disciples), al-Muzanī (a disciple of al-Shāfiʿī), among others. Although al-Ṭabarī studied various schools of jurisprudence, he eventually formulated his own legal school (*madhhab ṭabarīyah*), which, however, did not endure long after his death due to a lack of followers. Theologically, he adhered to the *Ahl al-Sunnah* tradition with a moderately rational inclination, aligning closely with early *Ashʿarī* thought. He firmly rejected both *tashbīh* (anthropomorphism) and *taʿṭīl* (negation of divine attributes).[21]

Al-Ṭabarī's exegetical methodology harmoniously integrates *riwāyah* (transmitted reports) and *dirāyah* (reasoned analysis). He cites authentic narrations from the Companions and Successors (*tābiʿīn*), while employing sharp rational and linguistic reasoning to grasp the contextual meaning of the verses. Through his vast erudition and methodological integrity, Al-Ṭabarī emerged as a central figure in the history of Qur'anic exegesis and classical Islamic scholarship. In terms of structure, his tafsir is marked by a cautious and highly systematic approach consistent with the scholarly traditions of the classical era. He interprets the Qur'an based on sound narrations, strong Arabic philological principles, and profound reflection on contextual meanings. Consequently, his work offers not merely literal explanations but also mature theological and contextual insights into divine revelation. Al-Ṭabarī is also notably selective regarding *Isrāʾīliyyāt* (Judeo-Christian narratives); he neither rejects them outright nor accepts them uncritically, but rather evaluates them against the principles of *tawḥīd* and the core tenets of

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[21] Al-Ṭabarī is recognized as an encyclopedic scholar who mastered numerous branches of knowledge. Among his monumental works are *Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān* (Tafsīr al-Ṭabarī), which stands as a primary reference in the tradition of *tafsīr bi al-maʾthūr*, and *Tārīkh al-Umam wa al-Mulūk* in the field of Islamic history. In addition, he authored a jurisprudential work titled *Ikhtilāf ʿUlamāʾ al-Amṣār*, which discusses the differences of opinion among jurists (*fuqahāʾ*) from various Islamic regions. This book is said to be his first work, composed through a comparative study of the views of scholars such as Mālik, Abū Ḥanīfah, al-Shāfiʿī, al-Awzāʿī, and Sufyān al-Thawrī though without mentioning Imam Aḥmad, as he found no significant differences in his opinions. See: Abbas Taufik, *Muhammad Ibn Jarir Ath-Thabari Wa Manhajuhu Fī Tafsīr al-Qurʾān al-Karīm Wa Kitābat al-Tārīkh* (Nashiri Electronic Publishing House, 2013), h. 4-26.

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Islam.[22] In his accounts of prophets such as Adam, Iblīs, and Moses, Al-Ṭabarī presents multiple narrations and then applies critical scrutiny before endorsing the interpretation he considers most compelling. A distinctive hallmark of his tafsir lies in his meticulous attention to *isnād* (chains of transmission): he records narrators' names in full, assesses their reliability, and notes weaknesses where present. This evidences his high scholarly rigor, making *Tafsīr al-Ṭabarī* not only a cornerstone of classical exegesis but also a valuable methodological document within the intellectual tradition of Islam.[23]

Ar-Rāzī's intellectual journey led him across Khwarazm,[24] Khurasan, and Transoxiana, where he engaged in teaching and produced a series of monumental works, including *Tafsīr al-Kabīr* (*Mafātīḥ al-Ghayb*), *Al-Maḥṣūl* in legal theory (*uṣūl al-fiqh*), *Al-Maṭālib al-ʿĀliyah* in theology (*kalām*), *Nihāyat al-Iʿjāz fī Dirāyat al-Iʿjāz* in rhetoric (*balāghah*), and *Asās al-Taqdīs* in doctrinal theology. Although he initially encountered rejection in Khwarazm and Bukhara, he continued his scholarly activities and ultimately attained a distinguished position under Shāh Muḥammad ibn Taksh in Herat (present-day Afghanistan), where he passed away in 606 AH/1209 CE. Ar-Rāzī is widely recognized as one of the earliest scholars to employ a systematic method grounded in the principles of formal logic (*manṭiq*), through which he formulated scientific theories concerning motion, force, and human physiology. He also authored medical treatises such as *Masāʾil fī al-Ṭibb* and *Al-Ṭibb al-Kabīr*, as well as works in physics and mathematics, including *Al-Mabāḥith al-Sharqiyyah* and *Maṣādirat Uqlīdis.*[25]

Al-Rāzī is best known for his *Mafātīḥ al-Ghayb*, a work of *tafsīr bi al-raʾy* (interpretive exegesis based on reasoning) [ʿAbd al-Munʿim].[26] He was described by al-Suyūṭī as *ṣāḥib al-ʿulūm al-ʿaqliyyah* "the master of rational sciences" in recognition of his intellectual breadth and analytical reasoning.[27] As a critical exegete, al-Rāzī was renowned for his dialectical method, often posing questions and counterarguments within his commentary.[28] He paid particular attention to verses that manifest the signs of God's majesty (*āyāt al-kawn*), especially those related to natural phenomena and the marvels of creation, which he interpreted through a rational and scientific lens.

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[22] Taufik, *Muhammad Ibn Jarir Ath-Thabari Wa Manhajuhu Fī Tafsīr al-Qurʾān al-Karīm Wa Kitābat al-Tārīkh*, h. 73.

[23] Taufik, *Muhammad Ibn Jarir Ath-Thabari Wa Manhajuhu Fī Tafsīr al-Qurʾān al-Karīm Wa Kitābat al-Tārīkh*, h. 74.

[24] Imam Fakhr al-Dīn al-Rāzī, whose full name was Muḥammad ibn ʿUmar ibn al-Ḥasan ibn al-Ḥusayn ibn ʿAlī al-Tamīmī al-Bakrī al-Rāzī, was also known by the epithet *Ibn Khaṭīb al-Rayy* and honored with the title *Shaykh al-Islām*. He was born in Rayy (present-day Iran) in 543 AH / 1148 CE into the Banū Tamīm tribe of Qurashite descent, tracing his lineage to Abū Bakr al-Ṣiddīq. Al-Rāzī was a distinguished Shāfiʿī jurist, an Ashʿarī theologian, and an encyclopedic polymath proficient in Qurʾanic exegesis, *ʿilm al-kalām*, logic, philosophy, medicine, physics, mathematics, and astronomy. He studied under his father, Imām Ḍiyāʾ al-Dīn ʿUmar, as well as under Majd al-Dawlah al-Jīlī in Marāghah, and became renowned as a staunch defender of Ashʿarī theology. Through rigorous rational argumentation, he engaged critically with the doctrines of the philosophers and the Muʿtazilites, establishing his intellectual legacy as one of the foremost theologians of the post-classical Islamic era. See: Fakhruddin Ar-Razi, terj. Andi Muhammad Syahril, *Manaqib Imam Asy-Syafiʿi*, cet. 1 (Pustaka Al-Kautsar, 2015), h. 3-5.

[25] Ar-Razi, terj. Andi Muhammad Syahril, *Manaqib Imam Asy-Syafiʿi*, h. 5-8.

[26] Anas Shafwan Khalid, "Metodologi Tafsir Fakhru Al-Din Al-Razi: Telaah Tafsir Qs. Al-Fatihah DALAM Mafatih AL-Ghayb," *Al - Tadabbur: Jurnal Ilmu Al-Qurʾan dan Tafsir* 3, no. 01 (2018): h. 101, https://doi.org/10.30868/at.v3i01.257.

[27] Abdurrahman ibn Abi Bakar Jalaluddin al-Suyuthi, *Al-Itqan Fi Ulum Al-Qurʾan Jilid IV* (Qahirah: Hayʾah Mishriyah al-Ammah lil Kitab, 1974), h. 243.

[28] Abdul Munʿim Namir, *Ilmu al Tafsir Kayfa Nasyaʾa Wa Tathawwara Hatta Intaha Ila Asrina al-Hadir* (al-Maktabah asy-Syamilah rabith al-kitāb, 1991), h. 74.

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Although some scholars have criticized him for delving excessively into philosophical and logical discussions beyond the apparent context of the verses, his intellectual brilliance and vast erudition remain widely acknowledged.[29] Unlike earlier exegetes who focused primarily on linguistic analysis, the circumstances of revelation, and legal rulings, al-Rāzī incorporated theological, philosophical, and scientific inquiry into his exegesis. His influence on the development of Qur'anic interpretation was profound; *Mafātīḥ al-Ghayb* became a pivotal reference for subsequent exegetes whether to affirm or critique his views and is regarded as a monumental work marking the culmination of *tafsīr bi al-ra'y* in Islamic intellectual history.[30] Toward the end of his life, al-Rāzī suffered an illness that lasted for approximately eight months before he passed away at the age of 57. He breathed his last in the city of Herat, Afghanistan, in 606 AH/1209 CE.[31]

Intellectual Constellation and Epistemology of Julia Kristeva's Intertextuality

Julia Kristeva develops an epistemological framework of language that challenges the classical structuralist conception of meaning as a stable and closed entity. Language is understood not merely as a formal system of communication, but as a productive, historical, and subject-centered process of signification. Through the distinction between the semiotic and the symbolic dimensions, Kristeva asserts that the production of meaning is shaped not only by institutionalized linguistic structures, but also by pre-linguistic drives manifested in rhythm, sound, and the energetic forces of language operating beneath articulated discourse. This distinction is closely intertwined with the concepts of *significance* and *signifiance*, whereby meaning is generated not solely through socially regulated sign systems, but also through subversive and innovative linguistic practices. Language, therefore, emerges as a dynamic site of ideological negotiation, within which the subject is continuously constituted and reflexively interrogated in specific social and historical configurations.[32]

At the methodological level, Kristeva introduces *semanalysis* as an approach to reading texts as heterogeneous and context-sensitive discursive practices. This approach distinguishes between the *genotext* as the potential domain of meaning production and the *phenotext* as the communicative manifestation of language that can be systematically interpreted. Their interrelation underscores the non-autonomous nature of textuality, affirming that texts are always formed within networks of social, historical, and ideological discourses. From this framework emerges the theory of intertextuality, which conceives every text as a mosaic of transformations of other texts through multiple modes of transposition. Intertextual analysis enables the identification of *ideologemes*, understood as intersections between textual structures and socio-

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[29] Namir, *Ilmu al Tafsir Kayfa Nasya'a Wa Tathawwara Hatta Intaha Ila Asrina al-Hadir*, h. 75.

[30] Namir, *Ilmu al Tafsir Kayfa Nasya'a Wa Tathawwara Hatta Intaha Ila Asrina al-Hadir*, h. 76.

[31] Abdul Razhak et al., "Tahir Dalam Al-Qur'an (Analisis Komparatif Tafsir Ruh Al-Ma'any Dan Mafatih Al-Ghaib) Pada Surat Al-Muddassir Dan Al-Hajj," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 24, no. 2 (2024): h. 193-206.

[32] Kerangka epistemologis Julia Kristeva berkembang dari kritik terhadap strukturalisme linguistik yang memandang bahasa sebagai sistem tertutup dan stabil. Dengan mengintegrasikan semiotika, psikoanalisis, dan filsafat bahasa, Kristeva menempatkan bahasa sebagai proses penandaan yang historis dan berpusat pada subjek. Pembedaan antara dimensi semiotik dan simbolik, serta antara *significance* dan *signifiance*, menegaskan bahwa makna tidak hanya dihasilkan oleh struktur bahasa yang terinstitusionalisasi, tetapi juga oleh dorongan pra-linguistik dan praktik bahasa yang bersifat disruptif. Kerangka ini sekaligus menjadi kritik terhadap semiologi Saussure yang dianggap mengabaikan peran subjek dalam perubahan makna. Lihat: McAfee Noelle, *Julia Kristeva* (Routledge Taylor & Francis Group, 2024); Kaelan, *Filsafat Bahasa: Semiotika dan Hermeneutika* (Paradigma, 2017); Nasution Sahkholid, *Pengantar Linguistik Bahasa Arab* (CV. Lisan Arabi, 2017); Unsigned review of *Desire in Language: A Semiotic Approach to Literature and Art*, *Poetics Today* 3, no. 4 (1982); Julia Kristeva, *Desire in Language*, h. 15.

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historical discursive spaces, thereby allowing texts to be read as dynamic arenas of meaning production. This framework is particularly relevant to Qur'anic studies, where meaning is generated through the relational dynamics among verses, the contexts of revelation, and the interpretive traditions of exegesis.[33]

The Interpretation of Rūḥ al-Qudus According to al-Qurṭubī and Fakhr al-Dīn al-Rāzī: Kristeva's Theory of Intertextuality

The application of Julia Kristeva's theory of intertextuality serves as the analytical foundation for examining the term *Rūḥ al-Qudus* in Q.S. al-Baqarah [2]: 87. Through this approach, the semantic relations between texts in the interpretations of al-Qurṭubī and Fakhr al-Dīn al-Rāzī are explored to reveal the dynamics of meaning that emerge from the interaction between text and context.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْ بَعْدِهٖ بِالرُّسُلِۖ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِّ اَفَكُلَّمَا جَاۤءَكُمْ رَسُوْلٌ بِمَا لَا تَهْوٰىٓ اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ وَفَرِيْقًا تَقْتُلُوْنَ

Translation: "Indeed, We granted Moses the Scripture and sent after him a succession of messengers. And We granted Jesus, the son of Mary, clear evidences and strengthened him with the Holy Spirit (Jibrīl). Is it not that whenever a messenger came to you with something you did not desire, you acted arrogantly? Some of them you denied, and others you killed."

According to Ibn Kathīr's explanation, the macro *asbāb al-nuzūl* of Q.S. al-Baqarah [2]: 87 reflects the historical portrait of the Children of Israel, who were described by Allah as a people who transgressed boundaries, denied His commandments, and displayed arrogance toward the prophets. Their rejection of the messengers' teachings stemmed from the dominance of desire (hawā) that obscured the path of truth. Within this framework, the verse serves as a universal admonition against a collective pattern of rebellion not merely a response to a single historical incident, but to a recurring deviation in their religious disposition throughout history.[34]

According to Buya Hamka in *Tafsīr al-Azhar*, Q.S. al-Baqarah [2]: 87 depicts how Allah bestowed numerous miracles upon Prophet ʿĪsā (ʿalayhis-salām) as evidence of the truth of his message, even though some of his teachings differed from certain laws of the Torah. Allah granted him the ability to raise the dead, create birds from clay, heal severe illnesses, and reveal unseen matters all by Allah's permission. In this context, the strengthening by *Rūḥ al-Qudus* is understood as the accompaniment of Jibrīl (ʿalayhis-salām), who continually supported Prophet ʿĪsā in

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[33] Pendekatan *semanalisis* Kristeva menempatkan teks sebagai praktik diskursif yang heterogen dan tidak otonom. Dalam kerangka ini, genoteks dipahami sebagai ranah potensial produksi makna, sedangkan fenoteks merupakan manifestasi bahasa komunikatif yang dapat dibaca secara sistematis. Teori intertekstualitas kemudian menegaskan bahwa setiap teks merupakan mosaik transformasi dari teks-teks lain melalui berbagai bentuk transposisi, seperti transformasi, modifikasi, ekspansi, haplologi, demitifikasi, paralel, konversi, eksistensi, dan defamilisasi. Kerangka metodologis ini banyak diterapkan dalam kajian sastra dan tafsir al-Qur'an dengan menempatkan ayat, asbābun nuzūl, dan tradisi tafsir sebagai jaringan teks yang saling berelasi. Lihat: Umi Wasilatul Firdausiyah, "Kajian Semanalisis Hingga Intertekstualitas Julia Kristeva," *Journal of Islamic Civilization* 3, no. 1 (2021); Taufiq Wildan, *Semiotika untuk Kajian Sastra dan Al-Qur'an* (Yrama Widya, 2016); Yayan Rahtikawati dan Dadan Rusmana, *Metodologi Tafsir Al-Qur'an* (Pustaka Setia, 2013); Abdul Mun'im Namir, *Ilmu al-Tafsir Kayfa Nasya'a wa Tathawwara* (1991); Fatimah Fatmawati, "Penafsiran Sab' Samawat," *Jurnal Ilmiah Ilmu Ushuluddin* 18, no. 2 (2019); Daratullaila Nasri, "Oposisi Teks Anak dan Kemenakan," *Kandai* 13, no. 2 (2017); Safira Malia Hayati et al., "The Interpretation of Ahlul Bait on Tafsir Al-Misbah," *Mashdar* 4, no. 2 (2022), h. 262–263; Julia Kristeva, *Desire in Language*, h. 37–38; Yulia Nasrul Latifi dkk., *Refleksi Kajian Bahasa, Sastra, dan Budaya* (Idea Press, 2022).

[34] Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 1* (Pustaka Imam Asy-Syafi'i, 2004), h. 178.

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delivering revelation and confronting the opposition of his people. Yet, instead of believing, the Children of Israel increasingly denied and rejected him, as his teachings were perceived to contradict certain Mosaic laws.[35]

Behind this linguistic form lies a genotex that contains the fundamental idea of divine reinforcement (ta'yīd ilāhī), which supports the prophetic path, especially when a prophet is subjected to rejection and pressure from his people. This genotext is not directly mentioned in the verses, but can be inferred from the linguistic structure of the verses and by comparing the interpretations of the exegetes. In this case, al-Qurṭubī's emphasis on the role of Jibrīl as an external companion of the Prophet ʿĪsā and Fakhruddīn ar-Rāzī's tendency to reveal a more internal spiritual meaning show that the text of the Qur'an does not offer a single space of meaning, but is open to the development of understanding.

The relationship between Genotex and Phenotex yields two levels of meaning. At the level of significance, Rūḥ al-Qudus is understood as a form of divine empowerment that was specifically bestowed upon the Prophet ʿĪsā in the historical context of the Bani Israil. At the level of meaning, however, this term has a broader significance, namely the representation of the relationship between God and humankind, which does not end with the formal aspects of prophethood, but encompasses a living and ongoing spiritual dimension. Thus, Rūḥ al-Qudus can be understood as a concept that is constantly evolving in the tradition of interpretation in accordance with changes in context and the needs of believers for meaning.

Table 1. Q.S. al-Baqarah [2]: 87

Tafsir Ath-Thabari	Tafsir Al-Kabir
In his tafsīr, al-Ṭabarī explains that scholars hold differing opinions regarding the meaning of the phrase bi-Rūḥ al-Qudus in Q.S. al-Baqarah [2]:87. The majority of exegetes interpret this term as referring to the angel Jibrīl (ʿalayhis-salām), who served as a source of strength for ʿĪsā ibn Maryam (Jesus, son of Mary). Through various transmitted reports (riwāyāt), al-Ṭabarī presents multiple perspectives to clarify this diversity of interpretation. Among them is a narration from al-Ḥasan ibn Yaḥyā, who transmitted from ʿAbd al-Razzāq, from Maʿmar, from Qatādah, explaining that Rūḥ al-Qudus in this verse refers to Jibrīl. A similar view is transmitted by Mūsā ibn Hārūn from ʿAmr, from Asbāṭ, from al-Suddī, as well as by al-Muthannā, who narrated from Isḥāq, from Abū Zuhayr, from Juwaibir, from al-Ḍaḥḥāk. These narrations consistently affirm the identification of Rūḥ al-Qudus with the angel Jibrīl (ʿalayhis-salām) a spiritual being who acts as the intermediary of revelation and a divine strengthener for the messengers. Another narration reinforces this interpretation through a dialogue between the Prophet Muḥammad ﷺ and a group of Jews. Ibn Ḥumayd narrated from Salamah	Fakhruddin ar-Rāzī, in *Tafsīr al-Kabīr*, explains the divine statement *"wa ayyadnāhu bi-Rūḥ al-Qudus"* (and We strengthened him with the Ruḥ al-Qudus) through several important considerations. First, regarding qirā'ah, Ibn Kathīr reads *al-quds* in the light form (*takhfīf*), whereas other qurrā' recite it in the heavy form (*taṯqīl*); both are linguistically correct, similar to the distinction between *ruʿub* and *ruʿb*. Second, the mufassirūn differ in their interpretation of the meaning of *Rūḥ al-Qudus*. The first opinion identifies it as Jibrīl ʿalayhis-salām, for several reasons: (1) *Rūḥ al-Qudus* literally means "the pure spirit," similar to expressions such as *rajul ṣidq* (honest man) or *Ḥātim al-jūd* (generous man), thus the designation honors Jibrīl and emphasizes his exalted status with

[35] Buya Hamka, *Tafsir Al-Munir Jilid 1* (Gema Insani, 2013), h. 176.

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ibn al-Faḍl, from ‘Abdullāh ibn ‘Abd al-Raḥmān ibn Abī al-Ḥasan al-Makkī, from Shahr ibn Ḥawshab al-Ash‘arī, that the Jews asked the Prophet about the nature of *al-Rūḥ*. The Prophet then swore by Allah and said: *"Do you not know that it is Jibrīl who constantly comes to me?"* They replied, *"Yes, we know it."* This narration indicates that even within the Israelite tradition, *Rūḥ al-Qudus* was recognized as the angel Jibrīl, affirming a continuity of understanding across scriptural contexts.

Nevertheless, al-Ṭabarī also presents an alternative interpretation that understands Rūḥ al-Qudus not as an angel, but as the Gospel or a spiritual force through which Prophet ‘Īsā performed miracles. Yūnus ibn ‘Abd al-A‘lā narrated from Ibn Wahb, from ‘Abd al-Raḥmān ibn Zayd, that Allah strengthened Prophet ‘Īsā with the Injīl as *rūḥ*, just as the Qur'an is also referred to as *rūḥ* in Q.S. al-Shūrā [42]:52: *"And thus We have revealed to you the Spirit (the Qur'an) by Our command."* In this context, *Rūḥ al-Qudus* is understood as divine revelation that bestows spiritual vitality upon humankind, rather than as an angelic being.

Meanwhile, another narration interprets *Rūḥ al-Qudus* as a divine power through which Prophet ‘Īsā was able to bring the dead back to life. Al-Minjab narrated from Bishr ibn ‘Umārah, from Abū Rauq, from al-Ḍaḥḥāk, from Ibn ‘Abbās, that *Rūḥ al-Qudus* refers to "something" that served as the medium through which Prophet ‘Īsā manifested his miracles. This interpretation emphasizes the spiritual function of *rūḥ* as a vital force and a source of extraordinary power that originates directly from the divine will.

In addition to debating the meaning of *rūḥ*, the exegetes also differed in interpreting the term *al-qudus*. Mūsā ibn Hārūn, through the narration of al-Suddī, understood it as *barakah* (blessing), while ‘Ammār, through al-Rabī‘, interpreted it as referring to Allah Himself. The narration of Yūnus ibn ‘Abd al-A‘lā, transmitted from Ibn Wahb and ‘Abd al-Raḥmān ibn Zayd, supports the view that *al-Qudus* is one of the Names of Allah, as mentioned in Q.S. *al-Ḥasyr* [59]: 23, "He is Allah there is no deity but Him the Sovereign, the Most Holy, the Source of Peace…". Ka‘b also affirmed that *al-Qudus* is one of the divine Names signifying absolute purity and majesty. Hence, Allah named Jibrīl as "the spirit" and attributed him to al-qudus because Jibrīl was created by Allah as a spirit originating from His presence, not through human parentage.

As for the concluding part of the verse, which reads, "Do you not see that whenever a messenger comes to you with what your souls do not desire, you are arrogant;

Allah Ta‘ālā; (2) Jibrīl is called so because he imparts life to the religion, just as the body lives because of the spirit; (3) because of the predominance of spiritual (*rūḥāniyyah*) elements within him, even more perfect than other angels; and (4) he is not created from a man's rib or a woman's womb, but is a pure, unique being.

The second opinion asserts that *Rūḥ al-Qudus* refers to the Injīl, as in Allah's statement *"Rūḥan min amrinā"* (Q.S. Asy-Syūrā [42]: 52), because through it the religion is enlivened, and worldly affairs are regulated. The third opinion holds that the term is a name used by Prophet ‘Īsā ‘alayhis-salām to revive the dead, as reported by Ibn ‘Abbās and Sa‘īd ibn Jubayr. The fourth opinion, as stated by al-Rabī‘, explains that the *rūḥ* mentioned is the spirit breathed into ‘Īsā, while *al-Qudus* refers to Allah Ta‘ālā; this attribution is honorific, similar to expressions like *Baytullāh* (House of Allah) and *Nāqatullāh* (Camel of Allah).

Subsequently, ar-Rāzī presents his critical view by asserting that the attribution of the term *rūḥ* to Jibrīl, the Injīl, and al-ism al-a‘ẓam (the Greatest Name of Allah) is metaphorical (majāzī). In essence, *rūḥ* literally refers to a subtle air that flows through the pores and channels of the human body. These three entities, however, are not of this nature; they are termed *rūḥ* because they function analogously as a vital force: Jibrīl serves as the source of the heart's life through knowledge, the Injīl serves as the source of the life of the Shari‘ah, and al-ism al-a‘ẓam serves as the means for the fulfillment of prayers and the attainment of objectives.

Nevertheless, ar-Rāzī argues that the association of *rūḥ* with Jibrīl

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some you deny, and some you kill?" (Q.S. al-Baqarah [2]: 87), ath-Ṭhabarī explains it as a form of divine admonition directed at the Children of Israel. According to the narration of Muḥammad ibn ʿAmr, from Abū ʿĀṣim, from Isa, from Ibn Abī Najīḥ, from Mujāhid, this verse depicts the historical pattern of the Jewish people who repeatedly rejected and disbelieved the messengers due to their desires and arrogance toward revelation that did not align with worldly interests.

From these various reports, Abū Jaʿfar ath-Ṭhabarī concludes that the strongest interpretation is that *Rūḥ al-Qudus* refers to Jibrīl ʿalayhis-salām. He asserts that this understanding aligns most consistently with the linguistic, historical, and theological context of the verse. Nevertheless, ath-Ṭhabarī acknowledges the existence of diverse interpretations that enrich the comprehension of the concept of *Rūḥ al-Qudus*, whether as an angel, a holy scripture, or a divine spiritual force. This plurality reflects the expansive horizon of meaning inherent in the Qur'an, where each exegete contributes a distinct dimension according to their methodological approach and theological framework [34].

is more precise for three reasons: first, Jibrīl was created from a luminous and subtle air (*hawā' nūrānī laṭīf*); second, this designation is more appropriate for him than for the others; and third, the divine statement *"wa ayyadnāhu bi-Rūḥ al-Qudus"* indicates a tangible reinforcement that corresponds directly to assistance through Jibrīl, rather than metaphorically through the Injīl or al-ism al-aʿẓam. According to ar-Rāzī, the unique accompaniment of Prophet ʿĪsā ʿalayhis-salām by Jibrīl constitutes a significant distinction not granted to other prophets, for it was Jibrīl who brought the good news to Maryam, breathed the spirit into her, accompanied ʿĪsā throughout his life, and was present with him at the time of his ascension to the heavens [33].

Fakhruddīn ar-Rāzī does not explicitly quote or mention ath-Ṭhabarī's interpretation when explaining the meaning of Rūḥ al-Qudus in Q.S. al-Baqarah [2]: 87. However, the relationship between the two can be implicitly understood from the structure and orientation of the argument developed by ar-Rāzī. He does not reject the riwāyātī interpretation, which understands Rūḥ al-Qudus as the angel Jibrīl, as established in earlier interpretive tradition, but rather makes it the starting point for his interpretation. The difference lies in the strategy of developing meaning: ar-Rāzī does not leave it at identifying Jibrīl as a personal amplifier of prophecy, but reconstructs him through metaphorical and rational thinking by emphasizing the ontological purity of Jibrīl's creation, which is free from human biological processes. In doing so, ar-Rāzī implicitly responds to the pattern of riwāyātī exegesis advocated by ath-Ṭhabarī and goes beyond it by shifting the focus of the meaning of Rūḥ al-Qudus from an external angelic figure to a symbol of divine power that supports the spiritual and intellectual life of human beings.

At the suprasegmental level, the intertextual relationship between Tafsir ath-Ṭhabarī and Tafsir ar-Rāzī can be understood by reading the dialogue structure between the divine text and the interpreter's response, which is shaped by the socio-theological context. Ath-Ṭhabarī was in a scholarly environment in which the authority of interpretation was still strongly based on tradition, so that his interpretation exhibits a relatively static pattern of dialogue: the text of the revelation is explained by the authority of the Companions and Tabi'in with minimal rational elaboration. Within this framework, Rūḥ al-Qudus is articulated as the angel Jibrīl, who acts as both the mediator of revelation and the amplifier of the prophets. This meaning functions within a literal-transmissional marking system and reinforces the dominance of the divine dimension over human reality without requiring further conceptual expansion.

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In contrast, ar-Rāzī, who lived in the intellectual environment of the 6th century AD, was confronted with a broader epistemological horizon characterized by intense interaction between philosophy, theology, and theological rationalism. In this context, ar-Rāzī did not simply reproduce ath-Ṭhabarī's explanatory pattern, but developed a more reflective and conceptual interpretative structure. He linked Rūḥ al-Qudus to a dimension of spiritual purification and inner strengthening that was universal in nature. At the suprasegmental level, this shift shows a transition from a historically based discourse of interpretation to a rational-spiritual discourse. This relationship confirms that the dialogue constructed by ar-Rāzī on the previous text does not represent a rejection of the old meaning, but rather an elevation of that meaning to a more abstract and existential conceptual level.

On an intertextual level, when considering the reference sources, ar-Rāzī in Mafātīḥ al-Ghayb makes Tafsīr ath-Ṭhabarī one of the most important foundations for the development of an interpretative framework for the concept of Rūḥ al-Qudus in Q.S. al-Baqarah [2]: 87. Structurally, Tafsīr ar-Rāzī functions as Text II, i.e., as a secondary semiotic system, while Tafsīr ath-Ṭhabarī occupies the position of Text I, i.e., as the primary system of meaning. This relationship reflects the dialogism of meaning as formulated by Julia Kristeva, namely that every text exists in an intertextual network and never stands alone, but constantly interacts with earlier texts.

Within this framework, ath-Ṭhabarī interprets Rūḥ al-Qudus theocentrically and literally as the angel Jibrīl, who delivers revelation and strengthens the prophets. He uses a traditional riwāyātī approach, which emphasizes the validity of the chain of transmission and the collective authority of scholars. In contrast, ar-Rāzī expands the meaning through a philosophical-rationalist approach, interpreting Rūḥ al-Qudus not only as an angel, but as quwwah rabbāniyyah, i.e., a divine power that animates human spiritual consciousness and strengthens the soul in truth. This difference not only shows a variation in interpretation, but also marks a shift in the functioning of meaning in the sign system of the respective exegetes.

The transition from ath-Ṭhabarī's interpretation to ar-Rāzī's shows a process of transposition, i.e., a shift in the sign system from the traditional epistemological paradigm to the rational-philosophical paradigm. From an intertextual perspective, ar-Rāzī's interpretation does not abolish the previous text, but rather carries out an ideological reinterpretation by shifting the focus from the external dimension of Jibrīl as a metaphysical being to the internal dimension, namely Rūḥ as divine energy working within human beings. This shift functions as the main ideologeme that characterizes the transformation of the interpretive discourse from a dogmatic pattern to a reflective-spiritual orientation.

According to Julia Kristeva, ideologemes are ideological units that represent a particular worldview in a text. In this context, ath-Ṭhabarī represents a traditionalist ideologeme that focuses on the authority of the text and the continuity of the chain of transmission and represents the classical Islamic worldview, which considers revelation and tradition to be the main sources of knowledge. In contrast, ar-Rāzī represents a rational-theological ideologeme that attempts to strike a balance between text and reason, between transcendence and immanence. He positions Rūḥ al-Qudus as a symbol of the spiritual consciousness of human beings to approach God through the power of thought and the purification of the soul. Thus, this shift in ideologemes shows an

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epistemic development in the tradition of Islamic interpretation from a dogmatic theocentricity to a rational theocentricity.

Based on an intertextual reading of Tafsīr ath-Ṭhabarī and Tafsīr ar-Rāzī, it can be concluded that the relationship between the two in the reference system (Text I) falls into the category of transposition with the principles of parallelism, modification, and existence. The principle of parallelism is evident in the concurring view that Rūḥ al-Qudus acts as an amplifier of prophecy and a mediator of revelation. The principle of modification is evident in the way ar-Rāzī reinterprets this meaning by adding a reflective dimension that links it to the purification of the soul (tazkiyat al-nafs) and spiritual strengthening, marking a methodological shift from tradition to rational analysis. The principle of existence shows that ar-Rāzī retains the meaning adopted by ath-Ṭhabarī, but places it in a different theological and philosophical horizon; the meaning is not eliminated, but is given a new conceptual existence.

In the new marking system (Text II), the intertextual relationships between the two interpretations reveal the principles of transformation, parallelism, modification, and expansion. The principle of transformation is evident in the shift of the sign system from an interpretation based on Riwāyah (ath-Ṭhabarī) to a rational-philosophical (ar-Rāzī) reading, i.e., in the shift of meaning from the personal nature of the angel Jibrīl to an abstract construct of divine power. The principle of parallelism is reflected in the continuation of Rūḥ al-Qudus' function as an amplifier of prophecy and mediator between revelation and humanity. The principle of modification is evident in the expansion of meaning by ar-Rāzī, who interprets Rūḥ al-Qudus not only as the angel Jibrīl, but also as a spiritual force that animates the inner and intellectual dimension of human beings. The principle of expansion is evident in the conceptual development of ar-Rāzī, who extends the meaning of Rūḥ al-Qudus to quwwah rabbāniyyah, i.e., the divine power that animates science, revelation, and spiritual purification. This is reinforced by ar-Rāzī's explanation that the use of the term rūḥ for Jibrīl, Injīl, and Asmā' al-A'ẓam is majāz; just as rūḥ is the cause of human physical life, Jibrīl is the cause of the life of the heart through knowledge, Injīl is the cause of the life.

The absence of certain transpositional principles as formulated by Julia Kristeva such as haplology, demythification, conversion, and defamiliarization indicates that the intertextual relationship between Tafsīr ath-Ṭabarī and Tafsīr al-Rāzī is dialogical and constructive rather than deconstructive. Tafsīr al-Rāzī does not operate through negation, erasure, or the inversion of meaning from preceding texts; rather, it preserves the continuity of fundamental meaning while developing it conceptually. Consequently, principles that imply disruption of meaning, structural elimination, or ideological rejection of the source text are not applicable in this exegetical context. The emerging intertextual relation instead reflects a mechanism of selective transposition, in which only principles that allow for the continuity of meaning such as parallelism, modification, existence, transformation, and expansion can be empirically identified. Thus, the absence of certain transpositional principles should not be regarded as a limitation of the analysis; rather, it demonstrates that Tafsīr al-Rāzī operates within an affirmative epistemological horizon aimed at expanding, deepening, and substantiating meaning without dismantling or negating the exegetical legacy that precedes it.

The textual connection between Tafsīr ath-Ṭhabarī and Tafsīr al-Kabīr is clearly evident in the nearly parallel linguistic constructions used to explain the origin of Jibrīl's designation as *Rūḥ.*

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Ath-Ṭhabarī states: وإنما سمى الله تعالى جبريل روحاً وأضافه إلى القدس، لأنه كان بتكوين الله له روحاً من عنده، من غير ولادة والد ولده, meaning that Allah named Jibrīl *Rūḥ* and attributed him to *al-Qudus* because he was created as a rūḥ from His presence, without being born of a father. This statement is then reformulated by ar-Rāzī in his expression: سُمّي جبريل عليه السلام روحاً لأنه ما ضمّته أصلاب الفحول وأرحام الأمهات, meaning Jibrīl is called *Rūḥ* because he was not conceived in the loins of men nor in the wombs of women. The semantic similarity between the phrases [ما ضمّته أصلاب الفحول] (ath-Ṭhabarī) and [من غير ولادة والد ولده] (ath-Ṭhabarī) and [وأرحام الأمهات] (ar-Rāzī) demonstrates a direct intertextual relationship, in which ar-Rāzī adopts the same meaning structure but with a more conceptual formulation. This indicates that ar-Rāzī did not merely quote, but rather restructured ath-Ṭhabarī's biological-ontological idea into a metaphysical argument about a creation free from human causal origins, serving as a symbol of the purity of divine power *(qudrah rabbāniyyah).*

Table 2. Model of the Transposition of the Meaning of Rūḥ al-Qudus in Tafsīr Ath-Ṭhabarī and Ar-Rāzī Based on Julia Kristeva's Intertextual Theory
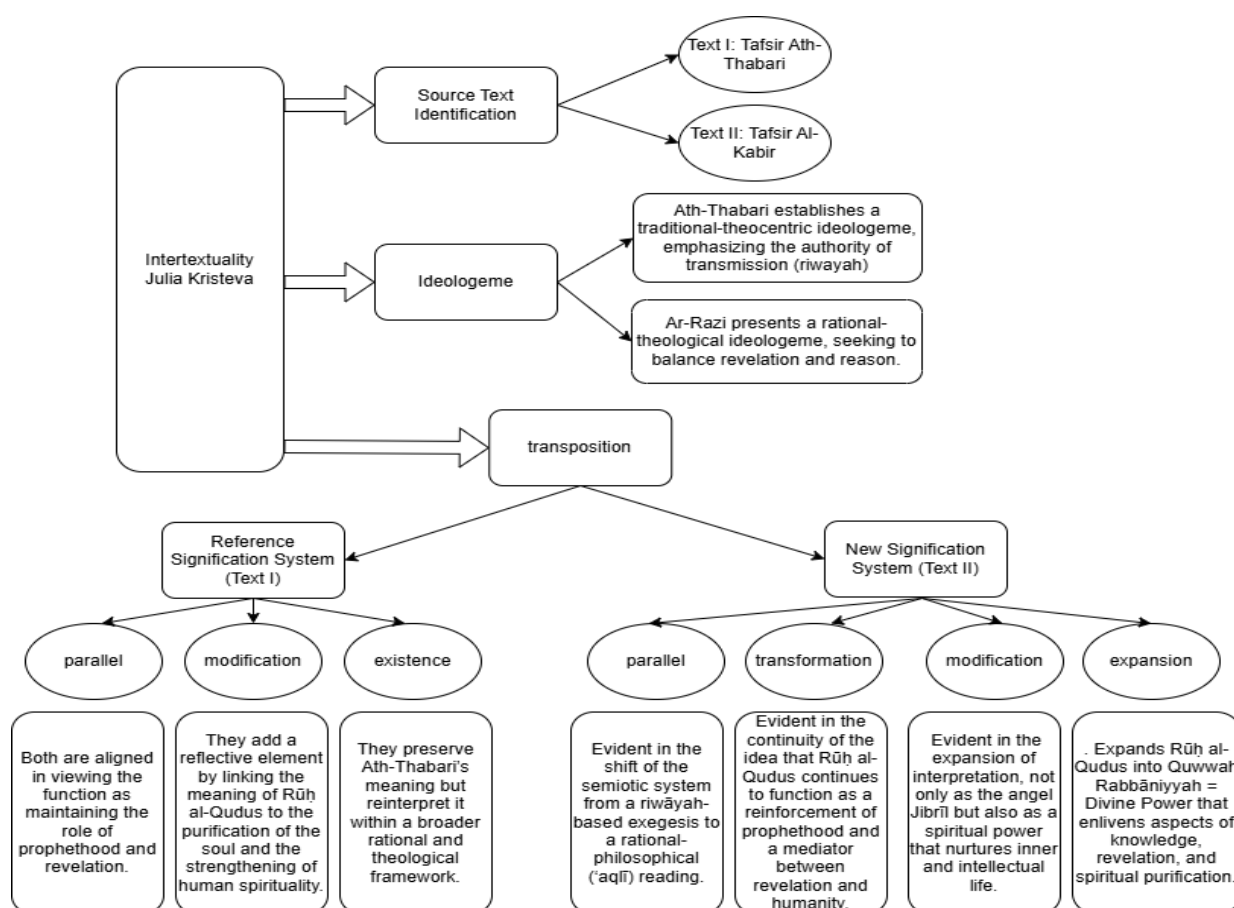
Conclusion

An intertextual analysis of Tafsīr ath-Ṭabarī and Tafsīr al-Kabīr shows that the meaning of Rūḥ al-Qudus has undergone a significant conceptual change in the tradition of exegesis. Ath-Ṭabarī interprets Rūḥ al-Qudus as the angel Jibrīl, who acts as the mediator of revelation and amplifier of prophecy, a meaning that reflects the style of Tafsir riwāyah, with an emphasis on conveying the literal meaning based on the authority of the text and the Sanad. In contrast, ar-Rāzī does not reject this meaning, but reconfigures it through a rational-philosophical approach,

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interpreting Rūḥ al-Qudus as an abstract and spiritual divine force that animates the intellectual and spiritual dimension of human beings. In the context of Julia Kristeva's intertextuality, this relationship represents ath-Ṭabarī's interpretation as a hypotext that provides the basic structure of meaning, while ar-Rāzī's interpretation functions as a hypertext that transfers this meaning to a new epistemological horizon without interrupting the continuity of the original meaning. This process of transformation marks an epistemological shift from traditional interpretation to a reflective interpretation in which Rūḥ al-Qudus is no longer understood merely as a personal theological entity, but as a symbol of the connection between qudrah rabbāniyyah and the spiritual potential of the Me.

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