Repositioning Ibn 'Aṭiyyah in the Genealogy of *'Ilm al-Munāsabah*: An Analysis of *Muqaddimah al-Muḥarrar al-Wajīz*

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Abstract

The dominance of *Mashriq*-centric discourse in the historiography of *al-munāsabah* has obscured the epistemological contributions of the Andalusian tradition of exegesis. This study aims to reposition the role of Ibn 'Aṭiyyah (d. 541 AH) as a conceptual pioneer of this discipline, long before the systematic formulations of al-Rāzī and al-Biqā'ī. Through a genealogical–historical approach combined with close textual analysis of the *Muqaddimah* of *al-Muḥarrar al-Wajīz*. This study shows that Ibn 'Aṭiyyah had already articulated core principles of Qur'anic coherence—*tartīb al-ma'ānī* (ordering of meaning), *ittiṣāl al-kalām* (continuity of discourse), and the rejection of fragmented interpretation—even though he did not yet use the later formal terminology of *al-munāsabah*. The application of these principles is demonstrated through his careful analysis of the narrative coherence in Surah Āl 'Imrān verses 52-54, the structural-metaphorical relationship in Surah al-Nūr verses 35-37, and the global thematic continuity between the closing of Surah al-Mā'idah and the opening of Surah al-An'ām. These findings revise the dominant *Mashriq*-centric narrative by highlighting an Andalusian framework grounded in linguistic, structural, and practical integration as the basis for a more coherent and context-sensitive Qur'anic hermeneutics.

INTRODUCTION

The dominant narrative in the historiography of *al-munāsabah*—a key discipline that emphasizes the structural coherence and thematic unity of the Qur'an—is still centered on a *Mashriq*-centric perspective. In this narrative, Fakhr al-Dīn al-Rāzī (d. 606 AH) (1981) and Ibrāhīm al-Biqā'ī (d. 885 AH) (1984) are often positioned as the main architects who systematically formulated this theory (Masruchin, 2017; Abidin & Saddad, 2020). The dominance of this discourse unfairly ignores the epistemological contributions of the Western Islamic (*al-Andalus*) tradition of interpretation, which had actually planted the seeds of the same awareness much earlier (Hern, 2017). This imbalance also highlights what Andrew Rippin describes as the constructed nature of *tafsīr* historiography, where later scholarly classifications often obscure earlier, more diverse interpretive tendencies (Rippin, 1988). In line with Walid Saleh's analysis in *The Formation of Classical Tafsīr Tradition*, the historical narrative of Qur'anic exegesis is shaped by selective preservation and retrospective systematization, which frequently marginalize Western Islamic contributions (Saleh, 2004). This problem is the starting point for this study: an attempt to correct historical bias by tracing the early genealogy of *al-munāsabah* in Andalusian thought.

Ibn 'Aṭiyyah (d. 541 AH) is an Andalusian exegete whose contribution to the formation of *al-munāsabah* has often been overlooked (Iyazi, 1966). In the *Muqaddimah* of *al-Muḥarrar al-Wajīz*, he sets out a coherent interpretive orientation grounded in *tartīb al-ma'ānī* (ordering of meaning) and *tatabbu' al-alfāẓ* (careful tracing of words). These principles demonstrate his insistence on sequencing meanings in a connected manner and avoiding interpretive leaps that disrupt discourse continuity. His critique of earlier exegetes—particularly al-Mahdawī, whom he accuses of fragmenting the reasoning process—further reflects his concern for maintaining conceptual unity within the Qur'anic text (Ibn 'Aṭiyyah, 2002). These methodological remarks are not merely

introductory; they reveal a deliberate attempt to preserve the structural integrity of Qur'anic discourse, an approach that resonates with Mustansir Mir's conceptualization of Qur'anic coherence as a dynamic interaction between semantics, structure, and thematic flow (Mir, 1986). This observation raises a central question: to what extent can Ibn 'Aṭiyyah's emphasis on coherence, sequencing, and continuity be considered an early Andalusian precursor to the later systematic formulations of *al-munāsabah* in the *Mashriq*?

To fully understand the methodological implications of Ibn 'Aṭiyyah's emphasis on coherence and structural continuity, his approach must be situated within the broader theoretical debates on Qur'anic interpretation. The significance of *al-munāsabah* lies in its ability to bridge the *bayānī* approach, which focuses on linguistic-textual aspects, with the *naẓmī* approach, which highlights the structural unity of the Qur'an (Klar, 2021). Within this framework, *al-munāsabah* does not merely trace the formal connections between words and verses, but also reveals the continuity of meaning and the integration of divine messages within a coherent discourse network (Al-Biqā'ī, 1984). The problem is that in the classical *tafsīr* tradition, this awareness of coherence was often implicit before it was finally conceptualized as an independent discipline (Mohammadi & Makvand, 2019).

Situating Ibn 'Aṭiyyah within this trajectory also requires attention to the intellectual culture of *al-Andalus*. As Maribel Fierro's research demonstrates, Andalusian scholarly production is marked by an emphasis on philological rigor, structural reasoning, and interdisciplinary synthesis—features that directly inform Ibn 'Aṭiyyah's epistemological approach (Fierro, 1998). This is where Ibn 'Aṭiyyah's *Muqaddimah* offers an early epistemic synthesis between linguistic and structural dimensions, while also proving that the integration of meaning and structure in the Qur'an has been a serious concern for Andalusian exegetes since the 6th century AH.

Interestingly, despite being chronologically and conceptually earlier, Ibn 'Aṭiyyah's structural awareness received almost no recognition in the genealogy map of *al-munāsabah*. The genealogy that has been constructed instead places al-Rāzī in *Mafātīḥ al-Ghayb* (Masruchin, 2017) and al-Biqā'ī in *Naẓm al-Durar* as two central figures (Abidin & Saddad, 2020). It is this *Mashriq*-centric bias that ultimately dismisses the intellectual contributions of the *Maghrib* and Andalusian traditions (Fierro & Penelas, 2021). In fact, Ibn 'Aṭiyyah's emphasis on the rejection of "*tafrīq al-naẓar wa tash'īb al-fikr*" and the importance of semantic continuity is substantially identical to the principles of *al-munāsabah* (Ibn 'Aṭiyyah, 2002). This fact confirms that this theory has older conceptual roots in Andalusia, thus demanding a fairer and more representative reconstruction of the historiography of *tafsīr*.

Ibn 'Aṭiyyah's thoughts on the coherence of the Qur'an are not only implied, but can also be explicitly formulated from his introduction. He formulated clear methodological principles, centered on *tartib al-ma'anī* (the ordering of meanings) as the core objective (Ibn 'Aṭiyyah, 2002). This principle is operationalized through two main rules: first, *tatabbu' al-alfāẓ ḥatta lā yaqa' fī thafr* 'tracking words to prevent leaps in meaning' which guarantees *ittiṣāl al-kalām* 'continuity of discourse'; and second, the rejection of methods of interpretation that *mufarriq li al-naẓar*, *mushā'ib li al-fikr* 'divide perspectives and scatter thoughts', which are enemies of textual coherence (Ibn 'Aṭiyyah, 2002). Although the principle of *tanāsub al-suwar* (interconnection between surahs) is not the focus of this *Muqaddimah*, the basic framework it builds—namely, the ordering of meaning, the tracing of *lafaẓ*, and the rejection of fragmentation—has formed a solid epistemological foundation for the methodological structure of its interpretation (Al-Azziz & Al-Jaleel, 2022). Therefore, examining this introduction is not merely a historical trace, but an epistemological reading of how Andalusian exegetes constructed relational logic in understanding divine texts.

Unfortunately, studies on *al-Muḥarrar al-Wajīz* have so far been fragmented into thematic discussions such as fiqh (Qadafy, 2021a), linguistics (Salsabila et al., 2024), methodology (Zaini & Taufiqurrahman, 2025), and theology (Isnaini et al., 2021). Meanwhile, its muqaddimah as an epistemological text that records the embryo of the *al-munāsabah* theory has hardly been touched

upon. Several contemporary studies, such as Zayn Mu'ammar Qadafy's dissertation, confirm the existence of a chronological and coherent system of thinking in Ibn 'Aṭiyyah's interpretation (Qadafy, 2021b). Meanwhile, his article shows the consistency of this approach in interpreting the verses on zakat through interrelated meanings (Qadafy, 2021a). A similar study by Siti Madinatul Munawwarroh and Rochmad also confirms Ibn 'Aṭiyyah's awareness of *siyāq* (discourse context) as a principle of textual integration (Munawwarroh & Rochmad, 2021).

However, there has been no research specifically examining the *Muqaddimah* as a conceptual framework underlying all of this structural awareness. In light of the broader genealogy of *tafsīr* scholarship outlined by Rippin and Saleh, this absence is significant because it leaves unexplored an early layer of interpretive reasoning that predates the better-known *Mashriq* codifications. This gap raises a fundamental academic question: can Ibn 'Aṭiyyah be positioned as an early pioneer of *al-munāsabah* before al-Rāzī and al-Biqā'ī, and to what extent do the principles of coherence that he implicitly formulated in the *Muqaddimah* serve as a methodological foundation for his *tafsīr*?

Based on this research gap, this article aims to reposition Ibn 'Aṭiyyah's role in the development of *al-munāsabah* with three main objectives. First, to identify and systematize the principles of *al-munāsabah* implicit in *Muqaddimah al-Muḥarrar al-Wajīz*. Second, to trace the application of these principles in Ibn 'Aṭiyyah's interpretation practices and compare them with the approaches of Eastern exegetes, particularly al-Rāzī and al-Biqā'ī. Third, through this comparison, this study seeks to affirm Ibn 'Aṭiyyah's position not only as a meticulous exegete, but also as an early conceptualizer of the theory of Qur'anic coherence. On a broader level, the findings of this study are expected to revise the *Mashriq*-centric paradigm in the historiography of interpretation and to affirm the methodological contribution of the Andalusian tradition, which has been neglected.

METHODS

This study employs a library-based research design that analyzes primary and secondary written sources, with no field-based data collection involved (Snyder, 2019). It adopts a genealogical–historical approach combined with close textual analysis to reconstruct Ibn 'Aṭiyyah's conceptual foundations of *al-munāsabah*. This methodological structure also enables a systematic examination of how these foundations were operationalized within his tafsīr.

The genealogical–historical approach is essential for this study because it situates Ibn 'Aṭiyyah's principles—*tartīb al-maʿānī, ittiṣāl al-kalām*, and the rejection of fragmented interpretation—within their proper intellectual and chronological contexts. In line with conceptual genealogy, this method helps avoid anachronistic readings and clarifies the early development of ideas that later became formally codified by *Mashriq* exegetes. Meanwhile, close textual analysis provides the analytical framework for examining the *Muqaddimah* and for tracing the application of these principles within selected Qur'anic passages.

The methodological structure integrates three interrelated components. First, the research is normative-textual because it analyzes the Qur'an and *tafsīr* works as authoritative textual traditions. Second, it is historical-critical in reconstructing the evolution of *al-munāsabah* and identifying historiographical biases that have marginalized the Andalusian tradition. Third, genealogical analysis logically connects these two components by mapping how interpretive concepts arise, develop, and transform across different exegetical contexts. Together, these components form a coherent methodological framework for reassessing Ibn 'Aṭiyyah's role in the discipline.

The research data sources consist of primary and secondary sources. The main primary source is the book *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-ʿAzīz* and its *Muqaddimah* by Ibn 'Aṭiyyah, specifically the 2002 edition published by *Dār al-Kutub al-ʿIlmiyyah* (2002). Comparative primary sources are the book *Mafātīḥ al-Ghayb* by Fakhr al-Dīn al-Rāzī (1981) and *Naẓm al-Durar* by Ibrāhīm al-Biqā'ī (1984). Secondary sources include books, journal articles, dissertations, and other contemporary scientific works relevant to the research topic.

The data collection process was carried out through intensive documentation and literature study techniques. The researcher collected data by directly recording and quoting Ibn 'Aṭiyyah's methodological statements from his *Muqaddimah*, as well as analyzing examples of the application of the principle of *al-munāsabah* in the interpretation of verses of the Qur'an, such as in Surah Āl 'Imrān verses 52-54, Surah al-Nūr verses 35-37, and the transition between Surah al-Mā'idah and al-An'ām. The collected data was then analyzed using content analysis and historical-comparative analysis techniques.

The analysis proceeded through three steps. First, identifying and systematizing the key principles articulated in the *Muqaddimah*. Second, testing the internal consistency of these principles by examining their application within the *tafsīr* text. Third, comparing Ibn 'Aṭiyyah's methodological structure with the approaches of later *Mashriq* exegetes—al-Rāzī and al-Biqā'ī—to demonstrate the extent to which his conceptual foundations predate, and contribute to, the later formalizations of *al-munāsabah*. Through this triangulated analytical process, the study aims to reposition Ibn 'Aṭiyyah as an early and foundational figure in the historiography of Qur'anic coherence.

RESULTS AND DISCUSSION
Implicit Conceptualization of *al-Munāsabah* in Ibn 'Aṭiyyah's *Muqaddimah*

Ibn 'Aṭiyyah does not explicitly use the term /al-munāsabah/, but the epistemological framework in *Muqaddimah al-Muḥarrar al-Wajīz* has demonstrated a methodological awareness identical to the principles of *al-munāsabah* science. As a framework for understanding, the epistemological foundation of his interpretation can be visualized in an interconnected network diagram (Figure 2). This diagram illustrates how the six main principles—ranging from unity of meaning (التناسب المعنوي), continuity of wording (الاتصال اللفظي), to coherence of discourse structure (الترابط التركيبي)—interact to form a coherent methodological system.
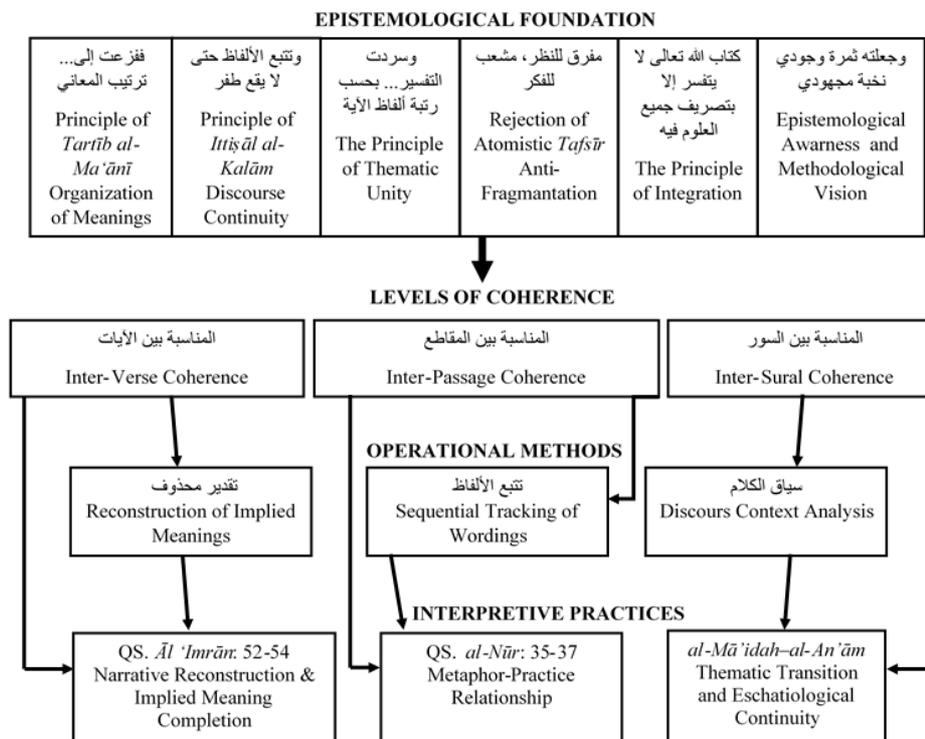

Figure 1. Epistemological Framework and Levels of Qur'anic Coherence in Ibn 'Aṭiyyah's *Tafsīr*

With reference to the diagram, the initial construction of the concept of *al-munāsabah* implicit in the foundations of Ibn 'Aṭiyyah's interpretation can be explained through the following principles:

The Principle of Tartīb al-Ma'ānī (ترتيب المعاني): Order and Coherence of Meaning

Ibn 'Āṭiyyah emphasized that understanding the verses of the Qur'an must be built sequentially and contextually, not atomistically. He said:

<div dir="rtl">

ففزعت إلى تعليق ما يتخيل لي في المناظرة من علم التفسير وترتيب المعاني

</div>

So I immediately compiled notes about what came to mind from the science of interpretation and the compilation of meanings (Ibn 'Aṭiyyah, 2002).

This formulation reflects Ibn 'Aṭiyyah's methodical awareness of how meaning is constructed. This principle is conceptually in line with *tanāsub al-ma'ānī* (the interconnection of meanings), namely that the meanings of verses must be viewed in relation to one another (Al-Farāhī, 1968). Thus, *tartīb al-ma'ānī* serves as a starting point for awareness of *al-munāsabah* in the semantic and structural dimensions.

The Principle of Ittiṣāl al-Kalām (اتصال الكلام): Discourse Coherence and Structural Continuity

This method was put into practice by Ibn 'Āṭiyyah through his commitment to tracing the wording so that there would be no leap in meaning. He said:

<div dir="rtl">

تتبع الألفاظ حتى لا يقع طفر كما في كثير من كتب المفسرين

</div>

Examine the wording carefully so that there are no leaps in meaning *(thafr)* as in many books of interpretation (Ibn 'Aṭiyyah, 2002).

This remark functions not merely as a critique of fragmented interpretations but also demonstrates the belief that the text of the Qur'an has internal cohesion that requires interpretations that maintain continuity between verses and between words (Mir, 1986). This principle can be read as an early formulation of the theory of *al-munāsabah al-siyāqiyyah* (contextual relevance) (El-Awa, 2006): that the meaning of a text unit can only be fully understood in its connection with the surrounding text units.

The Principle of Wahdah al-Mawḍū'iyyah (وحدة الموضوعية): Unity of Theme in a Surah

Ibn 'Āṭiyyah applied a systematic approach (*niẓāmī*) in compiling his interpretation and stated:

<div dir="rtl">

وسردت التفسير في هذا التعليق بحسب رتبة ألفاظ الآية من حكم، أو نحو، أو لغة، أو معنى، أو قراءة

</div>

And I narrate the interpretation in this note according to the order/position of the words in the verse: *ḥukm, naḥw*, language, meaning, or *qirā'ah* (Ibn 'Aṭiyyah, 2002).

This observation indicates that Ibn 'Aṭiyyah viewed each surah as a structured and hierarchical discourse. By explaining aspects of interpretation sequentially according to the position of the words in the verse, it rejects a random approach and acknowledges the existence of internal thematic coherence. This principle can be interpreted as an early awareness of *tanāsub al-ma'ānī wa al-suwar* (the interconnection of meanings and surahs) (Al-Suyūṭī, 2002), which became one of the main foundations of the science of *al-munāsabah*.

The Principle of Rejecting Atomistic and Fragmentary Interpretations

Ibn 'Āṭiyyah's strong criticism of the method of interpretation that divides the text appears in his statement:

ورأيت أن تصنيف التفسير كما صنع المهدوي رحمه الله مفرق للنظر، مشعب للفكر

And I consider that the interpretation as carried out by al-Mahdawī—may Allah have mercy on him—is fragmenting views and spreading ideas (Ibn 'Aṭiyyah, 2002).

This critique goes beyond issues of composition but rather an epistemological antithesis to readings that undermine the integrity of the text. This principle emphasizes that the interpretation of the Qur'an must follow an integrated structure of meaning (Al-Farāhī, 1968). This belief is in line with the objective of *al-munāsabah* science, which is to maintain the coherence and unity of divine discourse.

The Principle of Scientific Integration in Interpreting Verses

Ibn 'Āṭiyyah said:

كتاب الله تعالى لا يتفسر إلا بتصريف جميع العلوم فيه

The Book of Allah *ta'āla* cannot be interpreted except by combining all disciplines of knowledge in it (Ibn 'Aṭiyyah, 2002).

This declaration encapsulates his vision of the Qur'an as a comprehensive and integrated macro-system. This principle goes beyond a mere linear connection between verses; it asserts that every part of the Qur'an is a component in a broad network of meaning, which can only be interpreted coherently when various disciplines (language, *naḥw, qirā'āt, fiqh, ḥadith*) are synergized (Al-Ṭabarī, 1994). Thus, this principle not only underlies *al-munāsabah* at the structural level, but further serves as the foundation for *al-munāsabah ma'nawiyyah* (semantic coherence) and epistemic integration.

Epistemological and Methodological Awareness

The philosophical foundation that underpins Ibn 'Āṭiyyah's entire interpretation is evident in his visionary statement:

وجعلته ثمرة وجودي، ونخبة مجهودي... حتى يكون لأهل ذلك العلم كالحصن المشيد، والذخر العتيد، يستندون فيه
إلى أقواله، ويحتذون على مثاله

And I made it (this interpretation) the fruit of my existence and my choice of endeavor... so that for scholars it would become a strong fortress and an eternal treasure that they could rely on and emulate (Ibn 'Aṭiyyah, 2002).

This passage illustrates that Ibn 'Aṭiyyah regarded his interpretive project as a systematic scholarly construction of linguistic explanations, but rather as a systematic scientific construction, namely a coherent methodological model worthy of reference. The integrated nature of his interpretation thus became the philosophical basis that preceded and paved the way for the science of *al-munāsabah*.

From the above description, it can be concluded that Ibn 'Āṭiyyah's *Muqaddimah al-Muḥarrar al-Wajīz* presents a methodological framework that is in line with the principles of *al-munāsabah*, even though it does not explicitly use the term. It emphasizes the integration of meaning, continuity of discourse, and unity of theme, and rejects atomistic interpretations. His views reflect a holistic vision that the Qur'an is a single, interconnected discourse (Mir, 1986).

In this study, the six principles extracted from the *Muqaddimah* function as the analytical framework for examining Ibn 'Aṭiyyah's concept of Qur'anic coherence. Each principle is treated as an operational criterion rather than a descriptive category. This framework is then validated through its application in the *tafsīr* of three selected textual units—Surah Āl 'Imrān verses 52–54, Surah al-Nūr verses 35–37, and the transition between Surah al-Mā'idah and al-An'ām—allowing the interpretive practice to confirm the methodological claims derived from the *Muqaddimah*.

As a synthesis of the six principles described above, Table 3 below classifies and summarizes all of Ibn 'Aṭiyyah's implicit methodological foundations. This table not only maps each principle with its textual reference in the *Muqaddimah*, but also shows evidence of its application in the practice of interpretation and the types of *al-munāsabah* relations that are constructed, thus providing a comprehensive and structured overview of the epistemological foundations of his interpretation.

Table 1. Classification of Implicit Principles of *al-Munāsabah* in Ibn 'Aṭiyyah's Exegesis Practice

No. Case	Introduction Reference	Representative Excerpts	Types of al-Munāsabah Relationships	Textual Evidence and Analysis
1	The Principle of *Tartīb al-Ma'ānī* "ففزعت إلى... ترتيب المعاني"	Surah Āl 'Imrān verses 52-54	Narrative Semantic Coherence (*al-Munāsabah bayna al-Āyāt*)	Reconstruction of *Taqdīr Maḥdhūf*: "قبل هذه الآية متروك به يتم اتساق الآيات" Indicates an Awareness of Continuing the Interrupted Narrative
2	The Principle of *Ittiṣāl al-Kalām*: "تتبع الألفاظ حتى لا يقع طفر"	Surah al-Nūr verses 35-37	Structural Coherence Between Sections (*Munāsabah bayna al-Maqāṭi'*)	Analysis of the Conjunctive letter *fā'*: "واختلف في الفاء من قوله في ... " Connecting the Metaphor of Light with Worship Practices
3	The Principle of *Wahdah al-Mawḍū'iyyah*: "وسردت التفسير... بحسب رتبة ألفاظ الآية"	Interpretation Structure Per Surah	Internal Theme Unity of Surah	Compilation of Interpretations Based on the Order of Words: "حكم، أو نحو، أو لغة، أو معنى، أو قراءة" Maintaining the Hierarchy of Meaning
4	Rejection of *tafriq al-naẓar*: "مفرق للنظر، مشعب للفكر"	Criticism of al-Mahdawī	Antithesis of Fragmentation	Methodological Statement as the Philosophical Basis for Rejecting Atomistic Interpretation
5	Principle of Integration: "كتاب الله تعالى لا يتفسر إلا بتصريف جميع العلوم فيه"	All Works of Interpretation	Epistemic Coherence (al-*Munāsabah al-Ma'nawiyyah*)	Multi-Disciplinary Approach: Integration of Language, *Nahwu*, *Fiqh*, *Qirā'āt* in One Framework
6	Epistemological Awareness: "وجعلته ثمرة وجودي، ونخبة مجهودي... كالحصن المشيد"	All Interpretation Methodologies	Philosophical Basis of *al-Munāsabah*	A Visionary Statement about Interpretation as a "Systematic Scientific Construction" and a "Coherent Methodological Model"-The Philosophical Basis That Preceded the Science of *al-Munāsabah*

Thus, this introduction can be read as the initial phase of conceptualizing *al-munāsabah* in the Andalusian tradition of interpretation, which is structurally and contextually oriented. The framework outlined in Table 3 will then be tested and its practical application demonstrated in the interpretation of verses from the Qur'an, as will be discussed in the next section.

Reflection of the Principle of *al-Munāsabah* in the Interpretation of Verses

The principle of semantic interconnection explained in the *Muqaddimah* is consistently reflected in Ibn 'Aṭiyyah's exegesis. Several representative examples show how he reveals contextual and semantic relationships so that the structure of the Qur'anic discourse can be read in its entirety and in sequence. To demonstrate how these principles operate in practice, this study analyzes three textual units selected for their representativeness across different levels of coherence.

The selection of the three textual units—Surah Āl 'Imrān verses 52–54, Surah al-Nūr verses 35–37, and the transition between Surah al-Mā'idah and al-An'ām—is methodological. Each unit represents a different level of *al-munāsabah*: narrative-semantic (verse-to-verse), structural-metaphorical (between sections within a surah), and macro-thematic (between surahs). Together, they demonstrate the full operational range of Ibn 'Aṭiyyah's six principles. Āl 'Imrān illustrates *tartīb al-maʿānī* through narrative continuity; al-Nūr shows *ittiṣāl al-kalām* via structural linkage of metaphor and praxis; and the al-Mā'idah to al-An'ām transition exemplifies *wahdah al-mawḍūʿiyyah* at the surah level. These three units thus serve as representative cases for validating the analytical framework derived from the *Muqaddimah*.

Coherence between Verses (التناسب بين الآيات): Semantic Coherence Within a Single Theme

In his interpretation of Surah Āl 'Imrān verse 52, Ibn 'Aṭiyyah opens his commentary with a very important sentence:

قبل هذه الآية متروك به يتم اتساق الآيات

Before this verse, there was a part that was omitted, and with it, the harmony between the verses became perfect (Ibn 'Aṭiyyah, 2002).

This remark indicates that Ibn 'Aṭiyyah grounded the perfection of Qur'anic meaning in the semantic continuity between verses rather than in the arrangement of isolated words. He read the narrative of Prophet 'Īsā as a single, thematically interconnected whole, emphasizing *tartīb al-maʾānī* or the order of meaning as the main principle of interpretation.

Ibn 'Aṭiyyah explains that the verse (فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ) functions as a direct continuation of the earlier narrative, He emphasizes:

تقديره، فجاء عيسى عليه السلام كما بشر الله به فقال جميع ما ذكر لبني إسرائيل، فَلَمَّا أَحَسَّ

The meaning of the sentence is: then came 'Isa as Allah had given glad tidings of him, and he said all that had been mentioned to the Children of Israel; then when he sensed their disbelief... (Ibn 'Aṭiyyah, 2002).

Through this reconstruction, Ibn 'Aṭiyyah highlights the role of *taqdīr maḥdhūf* (omitted elements) in preserving narrative continuity ('Iwadh & Munir, 2024). This approach reflects the narrative and contextual awareness that characterizes his interpretation.

Analytically, Ibn 'Aṭiyyah identifies three elements of *al-munāsabah*: *siyāq al-qaṣaṣ* (narrative coherence), *tartīb al-maʾānī* (semantic coherence), and *tawāfuq al-maʿnā wa al-waqiʾah* (harmony between meaning and events) (Ibn 'Aṭiyyah, 2002). He interprets the term (أَحَسَّ) as the emotional experience of the Prophet 'Īsā who felt the rejection of his people, and (وَمَكَرُوا) as the climax of the conflict (Ibn 'Aṭiyyah, 2002). This sequence—from rejection, invitation to faith, to conspiracy—reveals a layered and progressive semantic relationship (Nasirpour & Ebrahimi, 2018). Thus, Ibn 'Aṭiyyah emphasizes that each verse has a complementary semantic position in forming a unity of Qur'anic meaning.

The structure of verses Surah Āl 'Imrān verses 52–54 itself shows the concrete form of *al-munāsabah bayna al-āyāt*: verse 52 describes the rejection of the Children of Israel towards Prophet 'Īsā, verse 53 shows the faith of the *ḥawāriyyūn*, and verse 54 closes with divine intervention (Al-Rāzī, 1981). Ibn 'Aṭiyyah views this sequence as a harmonious and theological mini-narrative—

from the test of faith to Allah's defense of His messenger (Zaini & Taufiqurrahman, 2025). He asserts that المتروك or the part that is not explicitly mentioned is actually the key to يتم اتساق الآيات (Ibn 'Aṭiyyah, 2002). This understanding shows that Ibn 'Aṭiyyah had developed a structural awareness of the Qur'anic text that preceded the theory of discourse coherence in modern linguistics.

Intertextuality or Intertextuality (التناسب بين المقاطع): Structural Coherence in Qur'anic Narrative

In his interpretation of Surah al-Nūr verses 35–37, Ibn 'Aṭiyyah clearly demonstrates the application of the principle of *al-munāsabah bayna al-maqāṭi'* (coherence between parts) through the way he links two segments of the verse—the parable of divine light (نُورٌ ... اللهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ) and the description of the "houses" where the light shines (... عَلَى نُورٌ) في بُيُوتٍ أَذِنَ اللهُ أَنْ تُرْفَعَ). He does not separate the two as two different themes, but views the semantic and syntactic structures of these verses as complementing each other in a single meaning (Ibn 'Aṭiyyah, 2002). This awareness is evident when he highlights the letter *fā'* as a connector between the two parts by stating:

واختلف في الفاء من قوله في فقيل هي متعلقة ب مصباح ... وقيل متعلقة ب يسبح المتأخر

And there is a difference of opinion regarding the letter fā' in His words *fī* (in the houses...), some argue that the letter *fā'* is related to the word *miṣbāḥun* (lamp), ... while others associate it with the word *yusabbiḥu* (to remember) which comes later (Ibn 'Aṭiyyah, 2002).

From here, he shows attention to the logical continuity between the symbol of light and its manifestation in the worship space. Furthermore, he also emphasizes that these two parts complement each other in meaning. He said:

فهذه كلها معاون تكامل بها هذا النور الممثل به وفي هذا الموضع تم المثال، ثم ذكر تعالى هداه لنوره من شاء...

All of these are elements that complement each other to perfect the parable of light; and in this part, the parable is perfected (Ibn 'Aṭiyyah, 2002).

This observation reflects a clear structural awareness (*takāmul al-ma'nā*), that the metaphor of divine light does not stop at the symbolic level, but finds its concrete form in the following section which describes worship activities in the houses of Allah (Nisa et al., 2024). Thus, the relationship between these two segments reflects the continuity between the metaphorical and practical dimensions in the structure of the Qur'anic narrative.

In addition, Ibn 'Aṭiyyah understood the verse about "houses" as a thematic extension of the previous verse. He emphasized this by quoting from Qāḍī Abu Muhammad:

قال القاضي أبو محمد: وقوله تعالى: يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصالِ رِجالٌ يقوي أنها المساجد

Al-Qāḍī Abū Muḥammad said: The words of Allah *ta'āla*, 'yusabbiḥu lahu fīhā bil-ghudūwi wal-āṣāl rijāl' (in it, men remember Houses of worship are places of worship, and the word 'house' in this verse refers to the mosque (Ibn 'Aṭiyyah, 2002).

With this explanation, he interprets the second part not as a new topic, but as a concrete application of the concept of divine light that was previously described symbolically. This shows that *mathal al-nūr* (the parable of light) is transformed into spiritual reality in the context of the mosque and the hearts of believers (Al-Qurṭubī, 2006).

Analytically, this structure shows that Ibn 'Aṭiyyah understood *al-munāsabah bayna al-maqāṭi'* not merely as a connection between words, but as a thematic and semantic continuity that forms a unity of discourse. The relationship between verses 35 and 36–37 illustrates the transition of meaning from the symbol of light to its application in worship, revealing the connection between the theological and practical dimensions (Al-Qurṭubī, 2006). Through analysis of the letter *fā'*, sentence structure, and continuity of meaning, Ibn 'Aṭiyyah demonstrates hermeneutic awareness that the verses of the Qur'an function as mutually complementary narrative units—a concrete manifestation of structural coherence in the Qur'anic narrative.

Inter-Surah Correlation (التناسب بين السور): *Global Thematic Continuity*

At the end of QS. *al-Mā'idah*, Ibn 'Aṭiyyah said:

<div dir="rtl">ويحتمل أن يكون مما يقال يوم القيامة، ويحتمل أنه مقطوع من ذلك مخاطب به محمد ﷺ وأمته...</div>

And perhaps (this verse) is among the words that will be said on the Day of Judgment, and perhaps (its meaning) is separate from that context, which is addressed to the Prophet Muhammad ﷺ and his followers (Ibn 'Aṭiyyah, 2002).

This passage indicates that Ibn 'Aṭiyyah read the surah's closing as both theological and eschatological that was both eschatological and normative. He emphasized that Allah has complete authority to determine the fate of His servants, as stated in the prayer of Prophet 'Īsā:

<div dir="rtl">إن تعذبهم فإنهم عبادك وإن تغفر لهم فإنك أنت العزيز الحكيم</div>

If You punish them, they are Your servants; and if You forgive them, You are the Almighty and All-Wise (Ibn 'Aṭiyyah, 2002).

This view points to the principle of *tauhīd rubūbiyyah*, affirming the absoluteness of Divine will. He asserts:

<div dir="rtl">له أن يفعل في عباده ما يشاء من تعذيب ومغفرة</div>

He (Allah) has the right to do whatever He wills to His servants, whether it be punishment or forgiveness (Ibn 'Aṭiyyah, 2002).

This formulation underscores God's unrestricted authority over His creation. The closing of this surah not only serves as a thematic conclusion, but also as a foundation for a transcendent understanding of God's justice and mercy (Al-Rāzī, 1981). With that, al-Mā'idah closes the discourse of revelation with a sense of servitude and divine destiny.

Meanwhile, the opening of Surah al-An'ām immediately continues this idea through the recognition of *tauhīd khalqī*, as stated in the verse (الْحَمْدُ لِلَّهِ الَّذِيْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ ...). Ibn 'Aṭiyyah interprets this verse by saying:

<div dir="rtl">هذا تصريح بأن الله تعالى هو الذي يستحق الحمد بأجمعه</div>

This is a clear statement that Allah *ta'āla* is the only one who deserves all praise (Ibn 'Aṭiyyah, 2002).

This transition reveals a thematic continuity linking divine judgment at the end of *al-Mā'idah* with divine creation at the opening of al-An'ām (Al-Rāzī, 1981). Thus, there is *al-intiqāl al-ma'nawī*—a complete shift in meaning from *tadbīr al-ākhirah* to *tadbīr al-dunyā* (Al-Biqā'ī, 1984).

This structure shows the pattern of *al-munāsabah khitām al-sūrah bi-fatḥihā al-ukhrā* as analyzed by Ibn 'Aṭiyyah. The closing of al-Mā'idah ends the theme with the statement (لِلهِ مُلْكُ), while *al-An'ām* opens with (الْحَمْدُ للهِ الَّذِيْ خَلَقَ السَّمَوَاتِ) (السَّمَوَاتِ وَالْأَرْض وَمَا فِيْهِنَّ. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ). According to Ibn 'Aṭiyyah, this is a clear statement that Allah is the one who is absolutely entitled to all praise, which means the logical continuation of the concept of *al-mulk* to *al-ḥamd* (Ibn 'Aṭiyyah, 2002). Thus, the linkage between the two surahs forms a coherent system of *tawḥīd* within the Qur'anic structure.

Academically, the integration of these two surahs presents a strong model of *al-munāsabah bayna al-sūrayn* within the framework of Ibn 'Aṭiyyah's interpretation. The direction of its coherence moves from the recognition of Allah's power over creatures to the recognition of His power in creation and universal praise (Al-Biqā'ī, 1984). Ibn 'Aṭiyyah views this continuity not as a compositional coincidence, but as a divine design in the compilation of the *muṣḥaf* (Ibn 'Aṭiyyah,

2002). Thus, al-Mā'idah closes with the dimensions of *'ubūdiyyah wa qadar*, while al-An'ām opens with the dimensions of *ḥamd wa khalq*, forming an integrative theological unity.

As a synthesis of the above description, a comparison of the application of the principles of *al-munāsabah* in three representative units of Ibn 'Aṭiyyah's interpretation can be seen in the following table:

Table 2. Comparative Analysis Matrix of the Application of the *al-Munāsabah* Principle in Ibn 'Aṭiyyah's Interpretation

Analysis Aspects	Surah Āl 'Imrān Verses 52-54	Surah al-Nūr Verses 35-37	Transition from al-Mā'idah to al-An'ām
Types of al-Munāsabah	Narrative-Semantic	Structural-Metaphorical	Thematic-Eschatological
Primary Method	Reconstruction of *Taqdīr Maḥdhūf*	Analysis of Conjunctions and Logical Continuations	Thematic Transition Analysis
Level of Coherence	Intra-surah	Intra-surah (Between Sections)	Inter-surah
Theoretical Contribution	Evidence of Integrated Narrative Awareness	Metaphor-Reality Relationship Model	Example of Macro-Structural Coherence
Consistency with the Principles of the Preamble	*Tartīb al-Ma'ānī*	*Ittiṣāl al-Kalām*	*Wahdah al-Mawḍū'iyyah*

The table 2 shows that Ibn 'Aṭiyyah consistently applied the three main principles of *Muqaddimah al-Muḥarrar al-Wajīz—tartīb al-ma'ānī, ittiṣāl al-kalām*, and *wahdah al-mawḍū'iyyah*—in his interpretation. Each example shows a different level of coherence, ranging from intra-surah to inter-surah, but all are rooted in the paradigm of unity of meaning and structure that characterizes Andalusian exegesis (Hern, 2017). In sum, the application of *al-munāsabah* in *al-Muḥarrar al-Wajīz* shows that Ibn 'Aṭiyyah read the Qur'anic structure in a comprehensive and systematic manner rather than engaging in atomistic commentary. Through the interconnection between verses, parts, and surahs, he presents the Qur'an as a discourse with strong thematic and theological coherence. This approach confirms Ibn 'Aṭiyyah's position as one of the early pioneers in hermeneutic awareness of the integration of meaning in classical *tafsīr*.

Ibn 'Aṭiyyah's Early Contributions to Classical Exegesis Methodology

The genealogy of *al-munāsabah* in Qur'anic exegesis is usually framed through *Mashriq*-centric figures such as Fakhr al-Dīn al-Rāzī and Burhān al-Dīn al-Biqā'ī (Masruchin, 2017; Abidin & Saddad, 2020). This narrative is valuable, yet it leaves important gaps. Long before al-Biqā'ī, the concepts of *tartīb al-ma'ānī* and *ittiṣāl al-suwar* had already developed independently in the *Maghribī-Andalusī* tradition. Ibn 'Aṭiyyah (d. 541 AH) was the key representative of this early Western trajectory (Robinson, 2010). Repositioning his contribution is therefore necessary to create a more balanced historiography that includes both the *Maghribī* and *Mashriqī* traditions.

Al-Muḥarrar al-Wajīz provides clear evidence of this contribution. The work integrates linguistic, legal, and rhetorical analysis into a unified hermeneutic method (Arabi et al., 2024). For Ibn 'Aṭiyyah, *tartīb al-ma'ānī* was not a slogan but a guiding principle, which explains his strong critique of fragmented interpretive approaches that "divide perspectives and scatter thought" (Ibn 'Aṭiyyah, 2002). This methodological awareness shaped later *Maghribī* exegetes. Al-Qurṭubī and Abū Ḥayyān relied heavily on *al-Muḥarrar* and adopted its coherent interpretive structure, forming what would become a distinctive Andalusian school of *tafsīr* (Isnaini, 2022; Putra & Malaka, 2022).

Yet, despite this strong epistemological foundation, Ibn 'Aṭiyyah remains marginal in modern historiography. Two factors contribute to this. First, unlike al-Biqā'ī, he did not articulate a formal theory of *al-munāsabah* (Zaini & Taufiqurrahman, 2025). Second, studies of *tafsīr* history have long prioritized *Mashriqī* figures, leaving the *Maghribī* tradition underrepresented (Said, 1979). Consequently, the methodological coherence in Ibn 'Aṭiyyah's practice is often undervalued when compared with the explicit theoretical formulations of Eastern exegetes (Al-Suyūṭī, 2002). This imbalance reflects limitations in research focus rather than a lack of intellectual significance.

Repositioning Ibn 'Aṭiyyah is therefore not a rejection of the *Mashriq*-centric narrative, but an effort to enrich it. When the *Muqaddimah* of *al-Muḥarrar* is read as a methodological essay, it becomes clear that Ibn 'Aṭiyyah served as a bridge between *riwāyah*-based and *dirāyah*-oriented approaches (Nasirpour & Ebrahimi, 2018). His work demonstrates that Andalusia played a crucial role in cultivating early hermeneutic awareness of the Qur'an's structural unity. Recognizing this contribution enables a more balanced and inclusive historiography of classical *tafsīr*.

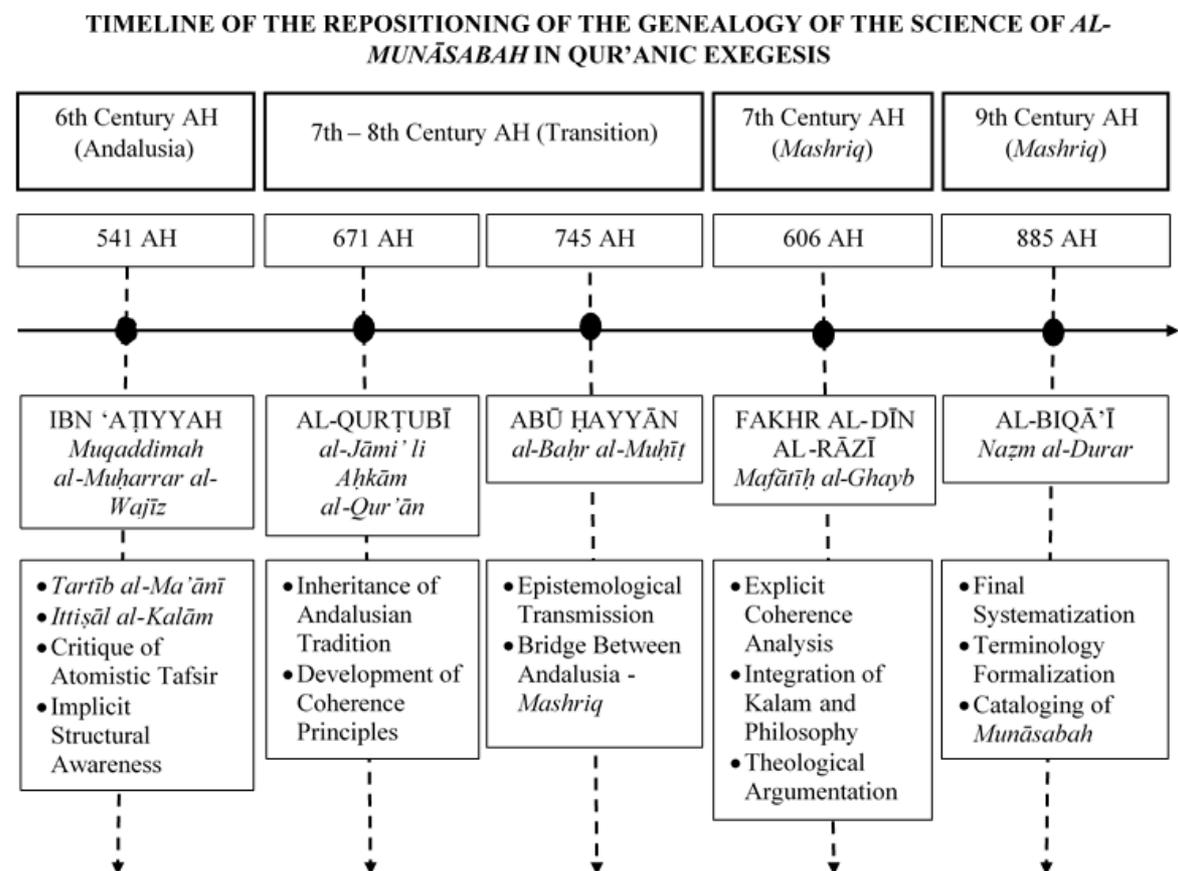## A Developmental Continuum of *al-Munāsabah*: From Ibn 'Aṭiyyah to al-Rāzī and al-Biqā'ī

Figure 2. Timeline of the Development of *al-Munāsabah*

As illustrated in the Timeline (figure 2), the chronological position of Ibn 'Aṭiyyah (d. 541 AH) represents the formative stage in a broader developmental continuum that later includes the analytical contributions of al-Rāzī and the formal codification achieved by al-Biqā'ī. The significant time gap between the era of Ibn 'Aṭiyyah in Andalusia and the emergence of al-Rāzī (d. 606 AH) and especially al-Biqā'ī (d. 885 AH) in the Islamic East is not merely a matter of chronology (Iyazi, 1966). This chronology offers empirical evidence for a necessary historiographical repositioning. It shows that structural awareness of the Qur'an had been implicitly conceptualized in the Islamic West before reaching its systematic and terminological form in the East (Farhan, 2025). This

reinforces the central thesis of this study: that Ibn 'Aṭiyyah should be regarded as a conceptual pioneer of the science of al-munāsabah.

Placed within this chronological foundation, the following comparison situates Ibn 'Aṭiyyah, al-Rāzī, and al-Biqā'ī along a developmental continuum of *al-munāsabah*: from proto-practical formulation, to analytical expansion, and finally to systematic codification. Through this comparative approach, it can be seen how each exegete contributed to the evolution of the science of *al-munāsabah* from the practical stage to theoretical systematization (Mir, 2013). This table not only presents chronological differences and scientific orientations, but also shows the epistemological dynamics that bridge contextual Andalusian interpretation with conceptual Eastern interpretation (Farhan, 2025; Shah, 2005). Thus, this comparison provides a basis for understanding *al-munāsabah* as a cross-regional intellectual phenomenon that developed through dialectics, rather than through a single lineage. The comparison therefore reflects a historical continuum: Ibn 'Aṭiyyah represents the proto-practical phase, al-Rāzī develops the analytical and argumentative phase, and al-Biqā'ī completes the process through formal systematization and codification.

Table 3. Developmental Continuum of *al-Munāsabah*: From Proto-Practical Foundations (Ibn 'Aṭiyyah) to Analytical Expansion (al-Rāzī) to Formal Codification (al-Biqā'ī)

Aspect	Ibn 'Aṭiyyah (Andalusia, d. 541 H) (Ibn 'Aṭiyyah, 2002)	Fakhr al-Dīn al-Rāzī (*Mashriq*, d. 606 H) (Al-Rāzī, 1981)	Ibrāhīm al-Biqā'ī (*Mashriq*, d. 885 H) (Al-Biqā'ī, 1984)
Chronology	Early 6th Century AH (Precedes Both al-Rāzī and al-Biqā'Ī)	7th Century AH (Builds on Earlier Coherence Practices)	9th Century AH (Completes Systematic Formulation)
Continuum Stage	Proto-Practical Foundations	Analytical Expansion	Formal Systematization
Interpretive Orientation	Linguistic–Juristic–Rhetorical Synthesis with Functional Attention to Discourse	Rational–*Kalāmī* Analysis Integrating Coherence with Theological Argumentation	Thematic–*Naẓmī* Structuralism with Systematic Mapping
Status of *al-Munāsabah*	Implicit, Operational Proto-Theory: *Tartīb al-Ma'ānī, Ittiṣāl al-Kalām,* Critique of *Tafrīq al-Naẓar.*	Analytical Articulation of Coherence Linked To Rational and Philosophical Frameworks	Full Codification: Terminology, Cataloging of Inter-Verse/Surah Relations.
Methodological Techniques (Examples)	Word Search, Filling in the *Maḥdhūf*, Attention to *Siyāq*, Rejection of Atomistic Interpretation	*Kalāmī* Analysis, Deductive Reasoning, Rational Proof of Continuity	Systematization of Thematic Relationships, Numbering/Classification of Verse Correlations
Textual Evidence (in the Muqaddimah/ *Tafsīr*)	Quotation from the Introduction: *Tartīb al-Ma'ānī, Ittisāl al-Kalām*, Criticism of *Tafriq al-Naẓar*; Examples of Interpretation (*al-Baqarah, Āl 'Imrān, al-Nūr*)	*Mafātīḥ al-Ghayb*: Discussion of The Coherence of Verses Within the Framework of Theological Argument; Use of Philosophy and Logic	Naẓm al-Durar: Terminological and Catalogical Discussion of the Relationship Between Verses/Surahs
Main Focus	Logical Sequence, Rhetorical and Functional Continuity of Sentences in	Justification of Beliefs and Theological Arguments Through	The Development of *al-Munāsabah* Theory as a Separate Discipline of

	Discourse	Textual Coherence	Interpretation
Audience/ Function of the Work	Practitioners of *Muṭāla'ah* and *Qāḍī*; A Concise Yet Comprehensive Reference Book for Applied Interpretation	Scholar of *Kalām*/Theology; Intellectual Defender of Doctrine	Teacher of Interpretation, Compiler of Theory; Pedagogical and Referential Purposes
Methodological Strength	Contextual Sensitivity, Integrative Reading, Operational Coherence	Analytical Depth, Rational Integration with Broader Disciplines	Clear Structure, Pedagogical Clarity, Systematic Referencing
Limitations	Does Not Formulate Formal Terminology: Prone to Appearing Non-Theoretical; Concise Format: Theoretical Details are Scattered	Sometimes Too Broad in *Kalamī*-Philosophical Arguments, Thereby Obscuring Direct Textual Coherence.	A Recipe/Classification Approach May Overlook Contextual Nuances and Local Interpretive Practices.
Historiographical Implications	Demanding Repositioning: Andalusia as the Center of Early Coherence Practices; The Need to Reread Linear Narratives	Demonstrating the Intellectual Process: From Practice to Theory; al-Rāzī's Role as an Analytical Developer	Demonstrating the Formal Phase of the Theory; al-Biqā'ī as a Terminological Consolidator
Contribution to the Evolution of *al-Munāsabah*	Lays Proto-Theoretical Foundations Enabling Later Systematization	Develops Analytical and Argumentative Frameworks	Completes Formalization and Codification of the Discipline

The comparison shows that Ibn 'Aṭiyyah occupies a pivotal position within this continuum, linking the linguistic–*fiqhī* tradition of Andalusia with the emerging analytical and systematic tendencies in the Eastern Islamic world (Zaini & Taufiqurrahman, 2025). While al-Rāzī and al-Biqā'ī contributed to the theoretical codification of the science of *al-munāsabah* (Abidin & Saddad, 2020), Ibn 'Aṭiyyah laid the practical foundation that enabled the emergence of hermeneutic awareness of the interconnection between verses and the unity of meaning (Ibn 'Aṭiyyah, 2002). By placing the three of them in a continuous historical spectrum, it can be concluded that *al-munāsabah* is not merely a theoretical product, but the result of a long and layered intellectual evolution in the treasury of Islamic exegesis (Sirry, 2019). This multipolar perspective broadens the historiographical horizon of classical exegesis and presents the Andalusian tradition as a living, dynamic, and dialogical scientific entity in relation to the Eastern tradition.

Beyond correcting *Mashriq*-centric bias, this repositioning opens space for a renewed reading of *Muqaddimah al-Muḥarrar al-Wajīz* as both a historical document and a source of methodological insight that remains relevant today. The critical question then becomes: how can the practical foundations laid by Ibn 'Aṭiyyah engage with the latest developments in modern hermeneutics and linguistics? Can the framework of *tartīb al-ma'ānī* and its rejection of fragmentation serve as the basis for a more integrative and contextual paradigm of interpretation in the present era?

The Paradigm of *al-Munāsabah* in the Age of Hermeneutics and Modern Linguistics: The Relevance of Ibn 'Aṭiyyah's Thought

A historical study of *Muqaddimah al-Muḥarrar al-Wajīz* contributes to reconstructing the genealogy of *al-munāsabah* and opens a productive dialogue with modern theories of textual coherence. Ibn 'Aṭiyyah's concepts of *tartīb al-ma'ānī* and *ittiṣāl al-kalām* are not merely

intellectual artifacts of the 6th century AH. They remain sharply relevant within modern linguistics, particularly in Halliday and Hasan's (1976) theory of discourse coherence. His principle of *tatabbu' al-alfāẓ* (word tracing) to prevent thafr parallels the notion of cohesive devices in discourse analysis, where lexical and grammatical cohesion ensure continuity of meaning (Baker, 2018). What distinguishes Ibn 'Aṭiyyah is that his awareness of cohesion arose from a living tradition of interpretation, rather than from a theoretical framework constructed in a lecture hall.

Ibn 'Aṭiyyah's rejection of interpretations that scatter thought can be read as an early form of integrative hermeneutics. His approach even anticipates the later idea of the fusion of horizons in Gadamer's philosophical hermeneutics (2004). For Ibn 'Aṭiyyah, the horizon of understanding operates not only between the text and its interpreter. It also functions internally within the text, where verses correspond with and expand one another. His statement that "*al-Qur'ān kulluhu kalāmun wāḥid muttaṣil al-ma'ānī*" affirms his view that the Qur'an is a unified discourse with an integrated horizon of meaning (Ibn 'Aṭiyyah, 2002). His insistence on maintaining discourse continuity reflects both a systematic method of interpretation and a hermeneutic attitude that treats the Qur'an as a dynamic and integrated structure of meaning. Historically, this approach confirms that hermeneutic awareness of textual unity developed earlier in Andalusia; epistemologically, it positions the *Maghrib* tradition of interpretation as an alternative locus that enriches the paradigm of the development of the science of interpretation, which has so far been centered on the *Mashriq*.

This dynamic hermeneutic process—connecting classical principles with modern discourse—can be represented through Ibn 'Aṭiyyah's hermeneutic cycle (Figure 3). The model illustrates how belief in the unity of the Qur'anic text generates interpretive principles such as *tartīb al-ma'ānī* and *ittiṣāl al-kalām*. Their application produces contextual understanding that subsequently reinforces the conviction of textual unity (Cuypers, 2015). This cycle is not a straight line, but a spiral process that continuously deepens understanding.
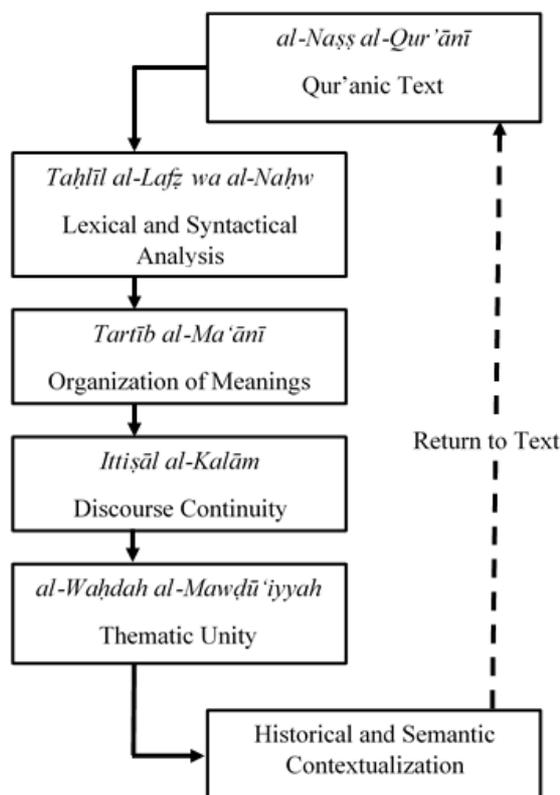

Figure 3. Ibn 'Aṭiyyah's Hermeneutic Cycle in the Coherent Reading of the Qur'an.

Based on this hermeneutic cycle model, Ibn 'Aṭiyyah's framework offers a solid foundation for a holistic and structural approach to interpretation, such as *tafsīr al-niẓām al-ma'nawī*

(interpretation based on the system of meaning), which is now widely developed (Shushah, 2021). His emphasis on *tartīb al-maʿānī* aligns with *maqāṣidī* interpretation, which seeks to uncover the universal intent embedded in the text's structure (Ibn ʿĀshūr, 1946; Auda, 2008). This approach bridges the gap between *bayānī* (textual-linguistic) and *naẓarī* (rational-theoretical) modes by showing that linguistic detail and structural coherence are inseparable (Salama, 2018).

However, this repositioning also raises new academic problems that require further exploration. To what extent can Ibn ʿAṭiyyah's concept of semantic coherence be compared to the more widely known theory of *naẓm* by ʿAbd al-Qāhir al-Jurjānī (1984)? Can the Andalusian tradition of exegesis—with its contextual and integrative character—become the basis for the development of a distinctive "Islamic hermeneutics" (Hidayat, 2015), which differs from the Western model of hermeneutics that is often taken for granted? (Gadamer, 2004). These questions not only confirm the historical significance of Ibn ʿAṭiyyah, but also position him as a relevant discourse partner for future projects in the development of *tafsīr* epistemology. Rereading his *Muqaddimah* therefore serves not only as a historical recovery but also as a pathway toward a more integrative, contextual, and meaning-oriented approach to Qur'anic studies.

CONCLUSION

This study has traced the earliest conceptual formation of al-munāsabah in Ibn ʿAṭiyyah's *Muqaddimah al-Muḥarrar al-Wajīz* and reassessed his position within classical tafsīr historiography. Through textual-historical analysis of the Muqaddimah and its practical application, the findings demonstrate that Ibn ʿAṭiyyah formulated an interpretive framework that aligns with the core principles of *al-munāsabah—tartīb al-maʿānī, ittiṣāl al-kalām*, and *wahdah al-mawḍūʿiyyah*—while explicitly rejecting atomistic readings. In this sense, the study establishes Ibn ʿAṭiyyah as an early conceptual precursor of *al-munāsabah*, predating its later systematization in *Mashriqī* scholarship. Theoretically, these findings reorient the historiography of *al-munāsabah* by demonstrating that its conceptual foundations developed through multiple intellectual centers rather than a single *Mashriq*-centric trajectory. Ibn ʿAṭiyyah's framework offers a model for integrating *bayānī* (textual) and *naẓmī* (structural) approaches, providing an analytical bridge between classical coherence theory and contemporary methods such as discourse analysis and *maqāṣid*-based hermeneutics. This contribution reshapes our understanding of the emergence of Qur'anic coherence as a distributed and multipolar intellectual phenomenon. Future research may develop this study in several directions. First, intertextual analyses involving Andalusian works—such as al-Qurṭubī's *al-Jāmiʿ li Aḥkām al-Qur'ān* and Abū Ḥayyān's *al-Baḥr al-Muḥīṭ*—would help trace the continuity and transformation of coherence-based hermeneutics in the Western Islamic tradition. Second, comparative hermeneutic studies with *Mashriq* exegetes like al-Rāzī and al-Biqāʿī can clarify patterns of convergence and divergence in the development of *al-munāsabah* across regions. Third, manuscript-based research and studies on Andalus–*Mashriq* intellectual transmission may illuminate how concepts of coherence circulated between scholarly centers. These directions would allow a more detailed mapping of how Qur'anic coherence was theorized and practiced, not as a metaphysical construct, but as a coherent semantic network embedded within an integrated textual system.

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