

INTERTEXTUAL MECHANISMS IN THE QURANIC TEXT: A TEXT LINGUISTIC STUDY OF “DETAIL AFTER SUMMARIZATION” (AL-TAFŞİL BA‘DA AL-IJMĀL)

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ABSTRACT - This study examines the mechanism of "detail after summarization" (*al-tafşil ba‘da al-ijmāl*) as an internal intertextual phenomenon within Quranic discourse, analysed through the framework of text linguistics as established by De Beaugrande and Dressler (1981). While intertextuality has been extensively theorised in Western literary and linguistic scholarship, from Kristeva's concept of the text as a "mosaic of quotations" to Genette's taxonomy of transtextual relations, existing Western frameworks foreground the external dimension of intertextuality and do not adequately account for the semantic relations that operate within a single extended discourse. This limitation is particularly consequential for the analysis of the Quran, in which internal intertextual architecture is fundamental to textual coherence and interpretive meaning. Drawing on the dual-dimensional framework articulated by ‘Abd al-Rāqī (2010) and Zabidin (2024), which distinguishes between external intertextuality through quotation, embedding, and allusion, and internal intertextuality through clarification of ambiguity, detail after summarization, and specification of the general, this study positions the detail after summarization mechanism as a coherence relation in the sense of De Beaugrande and Dressler. This coherence relation is understood as an implicit, marker-free semantic relationship that binds textual units through conceptual structure rather than surface-level cohesive devices. Employing a descriptive-analytical methodology, the study analyses five purposively selected Quranic examples drawn from diverse thematic and structural contexts, demonstrating that the mechanism operates at four distinct levels: intra-verse, inter-verse, intra-surah, and cross-surah. The findings reveal that the mechanism is bidirectional, functioning in both the canonical form of summarization followed by detailing and in the reverse order of detailing followed by summarization, with each direction serving distinct rhetorical and pragmatic functions. More significantly, its cross-surah operation demonstrates that the Quran functions as a unified, coherent discourse in which the full meaning of any given passage is constitutively dependent on its intertextual relationship with other passages across the text. These findings contribute to both Quranic textual analysis and the broader theory of internal intertextual mechanisms in Arabic discourse, with implications for Quranic hermeneutics, text-linguistic methodology, and the comparative study of intertextuality across religious and literary traditions.

INTRODUCTION

There is no doubt that the purpose of reading texts is to understand them and analyze their linguistic structure, revealing their parts and the extent of their coherence and consistency, and the interconnection of their elements with each other to convey a useful message. To achieve this understanding, it is essential to consider various textual criteria that contribute to the overall coherence and meaning of the text.

One such criterion is "intertextuality", which is well-known as one of the seven textual criteria established by Robert de Beaugrande in the field of text linguistics (Abd Gani & Ali, 2022). Intertextuality, which involves the process of substitution from other texts, plays a crucial role in determining the textuality of a given text, as a text is considered a text only if these criteria are met, with intertextuality being a key factor in this process (Dakhīyah, 2022).

Furthermore, Intertextuality operates through various mechanisms and methods, taking on multiple forms and approaches, which have been carefully examined and evaluated by some Arab critics (Zabidin, 2024). Through the study of texts based on intertextuality theories, a set of its mechanisms becomes apparent, including the mechanism of "detail after summarization" ('Abd al-Rādī, 2010).

Consequently, this research will examine the mechanism of detail after summarization, which is one of the significant mechanisms of intertextuality. The study aims to present this concept through examples from the Quran, thereby demonstrating its practical application and relevance.

PROBLEM STATEMENT

Intertextuality is regarded as one of the fundamental textual standards proposed by Robert de Beaugrande within the framework of text linguistics (Ali, 2012; Abdullah et al., 2016). According to Beaugrande and Dressler, a text achieves textuality through the interaction of seven standards: cohesion, coherence, intentionality, informativity, situationality, acceptability, and intertextuality (Abdul Ghani & Ali, 2022). Among these standards, intertextuality occupies a central position because it reveals the relationships that connect different parts of a text internally, as well as the relationships between a text and other texts externally.

At the internal level, intertextuality refers to the interaction among different segments of the same text through several textual mechanisms, such as clarification of ambiguity (*tafsīr al-mubham*), detail after summarization (*al-tafṣīl ba'da al-ijmāl*), specification of the general (*takhṣīṣ al-'āmm*), and answering a question (*al-jawāb 'an al-su'āl*). At the external level, intertextuality denotes the interaction between a present text and absent texts at both the syntactic and semantic levels through mechanisms such as quotation (*al-iqtibās*), embedding (*al-taḍmīn*), and allusion (*al-talmīh*) (Zabidin, 2024). This understanding reflects the notion that every text coexists with other texts and derives meaning through its interaction with previous textual experiences (Angenot, 2013; Dakhia, 2022).

Within this framework, the mechanism of detail after summarization represents one of the most important semantic relationships contributing to textual coherence. This mechanism is based on presenting a summarized statement that is subsequently clarified and elaborated in another part of the text, thereby strengthening semantic continuity and interpretive understanding (Khaṭṭābī, 1991). In Qur'anic discourse, this mechanism appears in various forms and contexts, functioning as a means of explanation, clarification, and semantic expansion between different textual segments. Consequently, understanding this mechanism is essential for analysing how Qur'anic discourse achieves coherence, cohesion, and textual unity.

Several previous studies have examined intertextuality and textual coherence from different perspectives. In Qur'anic studies, al-Dusūqī (2007) applied text-linguistic concepts to Qur'anic narrative discourse, while 'Abd al-Rādī (2011) examined intertextuality in the Qur'an from literary and linguistic perspectives. Other studies focused specifically on the relationship between summarization and detailing, such as Qayṭūn (2017), who investigated its role in achieving coherence in *Sūrat al-Kahf*, and Abū Khaḍr (2012), who analysed its rhetorical purposes in Qur'anic discourse. More recent studies have also highlighted the importance of intertextual mechanisms in understanding textual cohesion and semantic relations within Arabic discourse (al-Dusūqī et al., 2025).

In recent years, scholarly interest in intertextual mechanisms has increasingly expanded into the field of modern Arabic literary discourse. For example, Zabidin and al-Dusūqī (2026) analysed the phenomenon of detail after summarization as an Intertextual Mechanism in Naguib Mahfouz's novel

Ḥaḍrah al-Muḥtaram, focusing specifically on the mechanism of detail after summarization and its contribution to narrative cohesion and textual development. Similarly, al-Sayyid (2024) examined the mechanism of detail after summarization as a means of textual coherence in selected contemporary Arabic novels, using Najīb al-Kilānī's al-Rabī' al-ʿAṣif and Qātil Ḥamzah as applied models demonstrating its role in strengthening narrative structure and semantic continuity. These studies reflect the growing relevance of intertextual mechanisms within contemporary literary criticism and text-linguistic analysis.

Despite these contributions, the existing scholarship still reveals several limitations. Many previous studies approached detail after summarization primarily from rhetorical, thematic, or literary perspectives, while relatively limited attention has been given to examining it systematically as an intertextual mechanism within the framework of Qur'anic text linguistics. In addition, although previous studies demonstrated the importance of this mechanism in achieving textual cohesion, comprehensive analytical studies explaining how detail after summarization contributes specifically to semantic coherence, textual unity, and interpretive clarity within Qur'anic discourse remain relatively limited. Furthermore, recent studies focusing on this mechanism within Qur'anic discourse are still limited in number compared to the growing body of research conducted in modern Arabic literary studies.

Accordingly, the present study seeks to examine the mechanism of detail after summarization as an intertextual phenomenon within the Qur'anic text through a descriptive-analytical approach grounded in text linguistics. By analysing selected Qur'anic examples, the study aims to clarify how this mechanism contributes to textual coherence, semantic continuity, and interpretive precision in Qur'anic discourse, thereby enriching contemporary studies of intertextuality and Qur'anic textual analysis.

METHODOLOGY

This study employs a descriptive-analytical methodology grounded in text linguistics (De Beaugrande & Dressler, 1981; Khaṭṭābī, 1991). The descriptive component synthesises theoretical perspectives on intertextuality and the “detail after summarization” (al-tafṣīl ba'da al-ijmāl) mechanism drawn from both Western scholarship (e.g., Kristeva, 1969/1991) and Arab critical tradition (e.g., Hassan, 2001; ʿAbd al-Rādī, 2010; Zabidin, 2024), establishing the conceptual framework for the analysis. The analytical component then applies this framework through close reading of selected Quranic verses, examining each at the linguistic, semantic, and contextual levels to demonstrate how summarization and detailing interact to produce textual coherence and interpretive clarity. The data consist of Quranic verses selected purposively on the criterion that a summarized statement (*ijmāl*) in one verse or surah corresponds to a detailed elaboration (*tafṣīl*) in another, covering diverse thematic contexts including theological, narrative, and legal discourse (Abū Khaḍr, 2012; Qayṭūn, 2017). The Arabic text follows the standardized muṣḥaf as available via Quran.com (2022). Each example is analysed in three steps: identifying the formal linguistic markers of summarization and detailing; mapping the semantic relationship between the two textual units, informed by classical tafsīr where applicable; and assessing the mechanism's contribution to textual cohesion and coherence in accordance with De Beaugrande and Dressler's (1981) criteria of textuality. This procedure is applied consistently to all examples, ensuring the analysis is systematic and replicable.

OBJECTIVES

This study aims to achieve the following objectives:

1. To identify and distinguish the defining features of intertextuality as one of De Beaugrande and Dressler's seven standards of textuality, by comparing its treatment in Western text linguistics with its conceptualisation in the Arab critical tradition, with specific reference to its application in Qur'anic discourse.
2. To delineate the structural and semantic properties of the “detail after summarization” (al-tafṣīl ba'da al-ijmāl) mechanism as defined by classical Arabic scholars and modern text linguists, identifying the key formal, semantic, and directional features that distinguish it from related textual relations.

3. To analyse Quranic examples that illustrate the practical application of this mechanism, demonstrating how summarization and detailing interact to form coherent semantic relationships.
4. To identify the role of this mechanism in enhancing textual coherence and meaning, thereby contributing to improved interpretation of Quranic discourse.

LITERATURE REVIEW

This section provides a critical review of the scholarly literature pertaining to the two central themes of this study: the concept of intertextuality as a textual standard, and the specific mechanism of detail after summarization (*al-tafṣīl ba'da al-ijmāl*). Rather than merely presenting definitions, this review situates the current research within an evolving field of inquiry, identifies gaps and debates in the literature, and demonstrates how prior studies inform the theoretical and analytical framework adopted in this investigation.

Intertextuality in Western Text Linguistics: Theoretical Foundations and Debates

The concept of intertextuality emerged as a major critical category in the latter half of the twentieth century, though its roots can be traced to Bakhtin's earlier work on dialogism and heteroglossia. Bakhtin (1981) argued that every utterance is inherently responsive to prior utterances, introducing the notion that language is fundamentally dialogic in nature. This foundational idea shaped the trajectory of subsequent intertextuality theory, most notably through the work of Julia Kristeva, whose formulation of intertextuality drew directly on Bakhtinian concepts while situating them within a semiotic framework (Allen, 2000).

Kristeva (1969/1991) defined the text as a "transposition of texts" and a space of textual intersection, wherein multiple utterances absorbed from other texts intersect and are simultaneously transformed (p. 21). Describing the text as a "mosaic of quotations", Kristeva's model reconceptualises writing not as an expression of an individual author's originality but as an inherently citational practice. This formulation was highly influential, yet it has also attracted critique. Riffaterre (1980) argued that Kristeva's model privileges an unlimited intertextual field that is, in practice, analytically uncontrollable, proposing instead a more delimited notion of the intertext anchored in specific textual codes. Genette (1982/1997), in his influential taxonomy, replaced the broad category of intertextuality with the overarching concept of "transtextuality", subdividing it into five distinct relations: intertextuality proper (quotation, allusion, plagiarism), paratextuality, metatextuality, hypertextuality, and architextuality. This taxonomy brought greater analytical precision but was critiqued by some scholars for being overly taxonomic and insufficiently attentive to the reader's role in activating intertextual meaning (Worton & Still, 1990).

Within the specifically linguistic tradition, De Beaugrande and Dressler (1981) positioned intertextuality as one of seven constitutive standards of textuality, alongside cohesion, coherence, intentionality, acceptability, informativity, and situationality, thereby establishing it as a relational criterion that situates any text within a broader ecosystem of prior textual experience. This pragmatically oriented framework differs markedly from Kristeva's more psychoanalytically inflected account: where Kristeva emphasises the textual unconscious and the dissolution of the subject, De Beaugrande and Dressler are concerned with the communicative and cognitive processes through which intertextual knowledge enables text comprehension (Beaugrande, 1997). Despite these differences, both traditions converge on the key insight that no text is self-contained; meaning is always relational and contextual.

A notable limitation shared by these Western frameworks, however, is their predominantly external orientation. Both Kristeva's model and Genette's taxonomy focus primarily on the relationship between distinct texts, largely leaving aside the question of internal intertextual relations, that is, the semantic relationships that bind different segments of a single extended discourse. This limitation is particularly consequential for the analysis of long, complex religious or literary texts, such as the Quran, in which the internal relationship between textual units is as significant for meaning-making as any external reference. The inadequacy of purely external models of intertextuality for Qur'ānic analysis has been noted by a number of Arabic scholars, including al-Dusūqī et al. (2020), who demonstrate that accurate interpretive engagement with the Quran requires systematic attention to both internal and external intertextual dimensions.

Intertextuality in Arab Critical Tradition: From Classical Concepts to Contemporary Frameworks

The reception of intertextuality within Arab literary and linguistic criticism reflects both a creative engagement with Western theory and a recovery of indigenous critical concepts that predate the formal theorisation of intertextuality in the Western academy. Arab scholars have shown that classical Arabic criticism anticipated many of the insights associated with modern intertextuality theory, albeit under different conceptual headings.

Classical Arab critics discussed the relations between texts under categories such as *al-talmīh* (allusion), *al-taḍmīn* (implication), and *al-saraḡāt al-adabiyyah* (literary borrowing), demonstrating an awareness of the dialogic nature of literary production long before Western structuralism introduced the term intertextuality (al-Dusūqī et al., 2020). These classical categories were not merely descriptive but were implicated in normative judgements about originality and literary quality, reflecting a sophisticated understanding of how texts relate to, and transform, prior textual material (al-Ḥuqayl, 2018).

Contemporary Arab scholars have sought to synthesise this classical inheritance with insights drawn from modern text linguistics. Miftāḥ (1992), drawing on Kristeva, defined intertextuality as the process by which a text integrates and transforms other texts, absorbing them into its own construction space. While Miftāḥ's definition remains close to Kristeva's, subsequent scholars have sought to develop more distinctively Arabic frameworks. 'Azzām (2001), for instance, traced the manifestations of intertextuality across a wide corpus of modern Arabic poetry, identifying patterns of quotation, allusion, and transformation that illuminate the intertextual dynamics of contemporary Arabic literary production.

The most theoretically significant development in the Arab scholarly tradition, for the purposes of the present study, is the distinction between external and internal intertextuality articulated by 'Abd al-Rāḡī (2010) and elaborated by Zabidin (2024). 'Abd al-Rāḡī argues that intertextuality encompasses two conceptually distinct dimensions: an external dimension, involving the absorption and transformation of absent texts within a present text (through quotation, embedding, and allusion), and an internal dimension, concerning semantic relations between different parts of the same text, including clarification of ambiguity (*tafsīr al-mubḡam*), detail after summarization (*al-taḡṣīl ba'da al-ijmāl*), specification of the general (*takḡṣīṣ al-'āmm*), and answering a question (*al-jawāb 'an al-su'āl*). This dual-dimensional framework aligns closely with Tammām Ḥassān's (2001) influential account of syntagmatic relations in the Qur'ānic text, which identifies summarization and detailing as one of the foundational semantic pairs governing coherences in Arabic discourse.

This internal dimension of intertextuality is largely absent from Western theoretical frameworks, which tend to focus almost exclusively on inter-textual (between-text) rather than intra-textual (within-text) relations. Zabidin (2024), in his doctoral investigation of intertextuality in the novels of Naguib Mahfuz, develops this framework further, demonstrating its applicability not only to Qur'ānic discourse but also to contemporary Arabic literary texts. This extension of the framework is significant: it suggests that internal intertextual mechanisms such as detail after summarization are not specific to religious texts but represent a general feature of Arabic textual composition.

Despite these advances, the existing literature reveals a persistent asymmetry. The external dimension of intertextuality has received considerably more scholarly attention in both Western and Arab traditions, while the internal dimension and the specific mechanisms through which it operates remains comparatively underexplored. This asymmetry is particularly pronounced in Qur'ānic studies, where the internal intertextual architecture of the text is fundamental to its interpretive structure. The present study responds to this gap by focusing specifically on the mechanism of detail after summarization as an internal intertextual phenomenon within Qur'ānic discourse.

Previous Studies on the Detail after Summarization Mechanism

The mechanism of detail after summarization has attracted scholarly attention from several disciplinary perspectives, though the body of research remains limited compared to the broader literature on intertextuality. This subsection reviews the key contributions, identifies their respective methodological orientations, and situates the present study in relation to them.

The earliest systematic treatments of summarization and detailing in Arabic discourse are found in the classical exegetical (*tafsīr*) tradition. Classical commentators such as Ibn 'Āshūr (1984) noted that the alternation between summarized and detailed presentation is a deliberate rhetorical strategy with specific audience effects: summarization following detailing, he observed, produces a consolidating or

mnemonic effect on listeners, reinforcing what has already been elaborated. Khaṭṭābī (1991), writing from a text-linguistic perspective, grounded this observation in a broader theory of semantic continuity, arguing that the summarization-detailing relation ensures coherence between different sections of a text precisely because it creates an expectation of elaboration that binds textual units together. These classical and early modern contributions established the interpretive and semantic significance of the mechanism but did not develop a formal analytical framework for its systematic identification.

More recent scholarship has approached the mechanism from explicitly text-linguistic and rhetorical perspectives. Abū Khadr (2012) provided a comprehensive study of the purposes of detail after summarization in the Quran, cataloguing its various manifestations and demonstrating its function as a rhetorical device for emphasis, clarification, and persuasion. While valuable as a descriptive inventory, Abū Khadr's study is primarily rhetorical rather than text-linguistic in orientation and does not engage systematically with the theoretical frameworks of De Beaugrande and Dressler or with the concept of intertextuality as a textual standard. Qayṭūn (2017) addressed a more focused question, examining the role of summarization and detailing in the coherence of Sūrat al-Kahf specifically. This study demonstrated convincingly that the mechanism makes a significant contribution to coherence within the surah, but its scope is limited to a single surah and does not consider the cross-surah dimension of the mechanism, which is arguably its most distinctive feature in Qur'ānic discourse.

Al-Dusūqī (2007), in his doctoral dissertation, applied text-linguistic concepts systematically to Qur'ānic narrative discourse, using the story of Prophet Moses as his principal case study. Although this study does not focus exclusively on the detail after summarization mechanism, it established an important methodological precedent for applying De Beaugrande and Dressler's criteria to Qur'ānic textual analysis and demonstrated the analytical productivity of this approach. Subsequent collaborative work by al-Dusūqī et al. (2020) further developed this foundation by examining the broader implications of intertextuality for Qur'ānic interpretation, arguing that intertextual analysis, encompassing both internal and external dimensions, is indispensable for accurate engagement with the Qur'ānic text.

A significant recent development is the extension of research on this mechanism beyond Qur'ānic discourse to modern Arabic literary texts. Al-Sayyid (2024) examined detail after summarization as a mechanism of textual coherence in selected contemporary Arabic novels, demonstrating that the mechanism is not confined to classical religious texts but is operative in modern literary prose as well. Zabidin and al-Dusūqī (2025), in a closely related study, analysed the mechanism specifically in Naguib Mahfuz's novel *Respected Sir (Ḥaḍrah al-Muḥtaram)*, showing how it contributes to narrative cohesion and textual development. These studies collectively indicate that the mechanism of detail after summarization is a general feature of Arabic textual composition with broad applicability across genres and registers.

Taken together, the existing literature reveals three significant limitations that the present study is designed to address. First, while previous studies have examined detail after summarization from rhetorical, thematic, or narrative perspectives, relatively few have analysed it systematically as an intertextual mechanism within the specific theoretical framework of text linguistics as articulated by De Beaugrande and Dressler. Second, existing Qur'ānic studies of this mechanism tend to focus on individual surahs or specific narrative episodes, without offering a cross-surah analysis that demonstrates how the mechanism functions across the Qur'ān as a whole. Third, the theoretical relationship between the mechanism of detail after summarization and the broader concept of internal intertextuality, as theorised by 'Abd al-Rāḍī (2010) and Zabidin (2024), has not been explored with sufficient analytical rigour. By addressing these gaps, the present study aims to make a substantive contribution to both Qur'ānic textual analysis and the broader theory of intertextual mechanisms in Arabic discourse.

Synthesis: Positioning the Present Study

The foregoing review reveals a field in productive development. Western text linguistics has established intertextuality as a constitutive criterion of textuality but has not adequately theorised its internal dimension. Arab critical scholarship, drawing on both classical and modern traditions, has articulated a dual-dimensional framework that encompasses both external and internal intertextual relations, providing a more comprehensive analytical apparatus for texts of the complexity of the Quran. Within this broader framework, the mechanism of detail after summarization has been studied from rhetorical, hermeneutical, and literary perspectives but has not yet received a systematic text-linguistic analysis that positions it explicitly within the framework of intertextuality as a textual standard.

The present study seeks to fill this gap by applying a descriptive-analytical methodology grounded in De Beaugrande and Dressler's (1981) criteria of textuality to a purposively selected corpus of Qur'ānic verses. In doing so, it builds on the theoretical foundations established by 'Abd al-Rāḍī (2010), Zabidin (2024), and al-Dusūqī et al. (2020), while extending their analytical frameworks to a more systematic and comprehensive examination of the detail after summarization mechanism within Qur'ānic discourse. The study's contribution lies not only in its empirical findings but in its demonstration of how a rigorously text-linguistic approach to internal intertextuality can enrich the interpretation of sacred texts.

FINDING AND DISCUSSION

Intertextuality as a Textual Standard: Western and Arab Critical Traditions Compared

The analysis of the theoretical literature reveals a meaningful convergence and productive divergence between Western and Arab scholarly definitions of intertextuality, each of which carries distinct implications for Qur'anic textual analysis. In the Western tradition, De Beaugrande and Dressler (1981) establish intertextuality as one of seven criteria constitutive of textuality, framing it as a relational standard that situates any given text within a broader ecosystem of prior textual experience. Kristeva (1969/1991) advances this further by reconceptualising the text as a "mosaic of quotations", a space where multiple utterances absorbed from other texts intersect and are simultaneously transformed (cited in 'Azzām, 2001). While Kristeva's model is influential, it foregrounds the external dimension of intertextuality and does not fully account for the internal intertextual relations operative within a single extended discourse such as the Qur'an.

This limitation is directly addressed by the Arab critical tradition. 'Abd al-Rāḍī (2010) and Zabidin (2024) extend intertextuality to encompass two dimensions: an external dimension involving the interaction of absent texts within a present text (through quotation, embedding, and allusion), and an internal dimension concerning relations between different parts of the same text including detail after summarization, clarification of ambiguity, and specification of the general. This dual-dimensional framework is notably consistent with Tammām Ḥassān's (2001) account of Qur'anic syntagmatic relations, which identifies summarization and detailing as one of the foundational semantic pairs governing Arabic textual coherences. Al-Dusūqī et al. (2020) similarly demonstrated that awareness of both internal and external intertextual relations is indispensable for accurate interpretive engagement with the Qur'anic text. The comparison thus confirms that the Arab critical framework, by formally recognising internal intertextuality as a distinct and systematic category, provides a more comprehensive analytical apparatus for Qur'anic text-linguistic study than Western models alone.

Structural and Semantic Properties of the Detail after Summarization Mechanism

Examination of the scholarly literature identifies several defining semantic properties of the detail after summarization mechanism. Semantically, the mechanism is founded on a gradient of specificity: an initial unit presents a generalised or condensed proposition (al-ijmāl), while a subsequent unit unpacks and elaborates that proposition with greater precision (al-tafṣīl), as Khaṭṭābī (1991) observes in his account of semantic continuity between textual sections. Ḥassān (2001) draws an instructive parallel between this semantic pairing and the grammatical opposition of definiteness and indefiniteness in Arabic: both pairs involve a move from less to more determined meaning, so that the detailed unit carries a degree of semantic precision analogous to a definite noun. Nūfal (2014) further specifies that the summarized statement must be one that is not independently interpretable without its elaborating counterpart, a criterion that distinguishes this mechanism from ordinary repetition or restatement.

Structurally, two key properties set this mechanism apart. First, it is bidirectional: while the canonical form presents summarization followed by detailing, the reverse order also occurs and serves a distinct pragmatic function. As Ibn 'Āshūr (1984) observes, summarization that follows detailing produces a particular consolidating effect on the audience. Al-'Amūsh (2008) classifies the canonical order as normative and the reverse as pragmatic, a distinction evidenced in Examples 3 and 4 analysed below. Second, unlike cohesive devices such as conjunctions or reference chains, the mechanism operates without explicit linguistic markers: it is an implicit semantic relation connecting textual units that must be inferred from conceptual structure rather than surface form (al-Dusūqī & Zabidin, 2021). This covert nature makes it particularly difficult to identify without a systematic text-linguistic framework and, by extension, underscores its significance for Qur'anic hermeneutics. These structural properties align with

what De Beaugrande and Dressler (1981) classify as coherence relations, conceptual rather than surface-level connections that underlie the perceived unity of a text.

Practical Quranic Examples and their Contribution to Textual Coherence

Intertextuality is not only a relationship between one text and another but also a relationship between different parts of the same text. In the Quran, this intertextuality includes mechanisms such as "Detail after Summarization".

This mechanism can be a way of interpreting and clarifying the text, especially when the summary appears in one chapter and the details in another. For example, the summary might be in one chapter of the Quran while the details are in another chapter, with each chapter considered as a separate text. Similarly, the summary could be found in one Hadith and the details in another Hadith, or the summary might be in one part of a text and the details in another part of the same text, such as in different sections of the Quran.

The Quran is characterized by a vast number of textual relationships, which is not surprising given that it is the sacred and supreme source in Islam, foundational to both knowledge and language. In the Islamic perspective, it holds the foremost position for correct language, being the primary source of revelation, followed by the purified Sunnah. Therefore, exploring the relationship of "Detail after Summarization" through Quranic verses can provide deeper insights into the text's interpretation and meaning.

The following practical examples illustrate the "Detail after Summarization" mechanism in the Holy Quran:

Example 1:

{ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ} [البقرة: 285]

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His Angels and His Books and His Messengers." (Quran 2:285)

In this verse, the summary occurs in two places: first, "the believers" and second, "what was revealed to the Messenger." The detail for the first part is provided in the phrase, "All of them have believed", and the detail for the second part is given in, "Allah and His Angels and His Books and His Messengers". Thus, the detailing provides a more profound understanding than the summary in both cases (Hassan, 2007).

Example 2:

An example of the relationship between summarization and details can be found in the verse (Zaynab, 2018):

{وَوَكَّلْنَا نُوحِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنُ مِنَ الْمُؤْمِنِيْنَ} [الانعام: 75]

"And thus, We showed Abraham the realm of the heavens and the earth that he would be among those of certain faith" (Quran 6:75).

This verse presents a summarized statement from Allah, highlighting how He expanded the evidence for Prophet Abraham (peace be upon him) to achieve certainty in his faith in Allah. The following verses provide details after this summarization, as illustrated in the verse:

{فَلَمَّا رَاَ الشَّمْسُ بَارِغَةً قَالَ هٰذَا رَبِّيْ هٰذَا اَكْبَرُ فَلَمَّا اَقْلَبَتْ قَالَ يُعِيْمُ اِنِّيْ بِرَبِّيْءٍ مِّمَّا تُشْرِكُوْنَ} [الانعام: 78]

"When he saw the sun rising, he said, 'This is my lord; this is greater.' But when it set, he said, 'O my people, indeed I am free from what you associate with Allah.'" (Quran 6:78).

Example 3:

{وَمَا أُمِرُوا اِلَّا لِيَعْبُدُوْا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ حُنْفَاءً وَيُقِيْمُوا الصَّلٰوةَ وَيُوْتُوْا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقِيٰمَةِ} [البينة: 5]

"And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion." (Quran 98:5).

Here, the summary is preceded by a detailed explanation, where they were commanded to follow the straight religion, which involves sincere worship of Allah, prayer, and zakah. The phrase 'And that is the correct religion' signifies that the religion they were commanded to follow is the religion of righteousness, i.e., the straight path (Abū Khaḍr, 2012).

Example 4:

﴿فَنَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾ [البقرة: 37]

"Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful." (Quran 2:37).

When Adam listened to the whispering of Satan, he erred and disobeyed his Lord. He regretted his disobedience and turned to his Lord, who inspired him with words to say for his repentance to be accepted and for his actions to be forgiven.

However, despite the comprehensiveness and detailed nature of Surah Al-Baqarah, it did not elaborate on those words. Instead, these words are detailed in the Meccan Surah Al-A'raf, where Allah says:

﴿قَالُوا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الأعراف: 23]

"They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers'." (Quran 7:23).

Thus, the detail is presented first in the Meccan surah, followed by the summary in the Medinan surah (Abū Khaḍr, 2012).

Example 5:

﴿وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءً مَطَرُ الْمُنذَرِينَ﴾ [الشعراء: 173]

"And We rained upon them a rain [of stones], and evil was the rain of those who were warned." (Quran 26:173).

The mention of "rain" in Surah Ash-Shu'ara suggests that Allah destroyed the people of Lot with a torrential rain, which had disastrous consequences for their lives and livelihoods. However, Surah Al-Hijr provides further clarification and detail about the nature of the destructive rain that befell these people:

﴿فَجَعَلْنَا عَلَيْهَا سَابِقَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِن سِجِّيلٍ﴾ [الحجر: 74]

"So, We made the highest part [of the city] its lowest and rained upon them stones of hard clay." (Quran 15:74).

Therefore, the 'rain' in Surah Ash-Shu'ara is a general reference, with the specifics given in Surah Al-Hijr, where it is explained as a rain of stones made of hard clay (Abū Khaḍr, 2012).

RESULTS AND CONCLUSION

1. This study has yielded a set of results that can be summarized as follows: Intertextuality with its various mechanisms is a crucial tool for understanding, reading, and interpreting texts. It is advised that readers comprehend this aspect when engaging with texts; otherwise, they may overlook significant aspects of the text. The "detail after summarization" mechanism involves presenting a summarized statement followed by detailed elaboration either within the same text or in different texts. The idea is that the summary provides a broad understanding, while the details offer deeper insights and clarification.
2. This mechanism significantly contributes to achieving textual cohesion and coherence, which aids in the clear and precise reading comprehension of Quranic texts.
3. The "detail after summarization mechanism" is vital for understanding and explaining the Quranic meaning, as well as grasping the implications of the Quranic text.

RECOMMENDATIONS

Based on the findings, this study suggests several recommendations:

1. The scope of research should be expanded to include a variety of literary and religious texts alongside the Quran, to explore how the mechanism of details after summarization is applied in diverse cultural and linguistic contexts. This would contribute to offering deeper insights and a more comprehensive understanding of this textual phenomenon across different texts and literary traditions.
2. It is recommended to utilize multiple analytical approaches, such as linguistic, literary, and semiotic analysis, to enhance the multi-dimensional understanding of intertextuality and its mechanisms.
3. It is suggested to offer training programs and workshops for researchers and students in the field of literary and critical studies to deepen their understanding of the phenomenon of intertextuality and its mechanisms.

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CONFLICT OF INTEREST

The authors declare no conflict of interest in this study.

AVAILABILITY OF DATA AND MATERIALS

Data available on request from the authors.

DECLARATION OF GENERATIVE AI

Not applicable

ETHIC STATEMENTS

Not applicable

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