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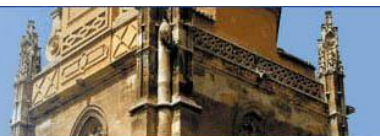
Intertextuality Theory Between the Quran and the Bible: A Study in Quranic Models

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Abstract:

The theory of intertextuality is one of the modern theories in the study and analysis of literary texts. Its fundamental idea is that every text hides behind it previous texts that contributed to its formation. Therefore, research in this theory is based on the principle of comparing texts to discover aspects of agreement, influence, and impact. Applying this theory to religious texts has been a distant goal for Western and Arab researchers, but it faces many methodological obstacles, especially concerning the Qur'an. The comparative research in the theory of intertextuality between the Qur'an and the Bible has revealed methodological and thematic paradoxes when applied to the contents and narratives.

Keywords: Intertextuality, Qur'an, Bible, Comparative Methodology, Qur'anic Narrative.

Introduction:

Modern literary methodologies represent a new link in the intellectual connection between the West and the Qur'an. The development of

methodologies for studying the Bible has had a significant impact on the evolution of these methodologies, considering that the sacred text in Western thought encompasses all dimensions of a literary text. This has led Western researchers to approach the texts of the Qur'an with these newly developed methodologies.

Among the most important methodologies that have gained popularity recently is the study of intertextuality in specific themes from the Bible compared to the Qur'an, which is an effect of Western structuralist criticism. Despite the long history of research in intertextuality in literary methodologies, its reliance by Western researchers was a significant leap, as they shifted from focusing on sourcing and determining origins to caring about intertextual meaning and its resulting effects.

How can the study of intertextuality in the Qur'an be utilized to reveal the originality and independence of the Qur'an's source from other altered books? This research seeks to study the issue of intertextuality through two determinants: from the perspective of Western religious thought and its applications to the Qur'an, and the second determinant is the Qur'anic narrative, as it has formed a fertile field for Western researchers considering its comparison with the Bible's texts, which are predominantly narrative.

1. The Methodology of Intertextuality in Western and Arab Thought:

1.1 The Concept of Intertextuality:

1.1.1 Intertextuality in Language:

The term "intertextuality" (التناص) was not commonly used in ancient lexicographical texts, but its root in the Arabic language is (نصص), from which comes "النص" (text). Among its meanings are: raising, revealing, and placing something on top of another. In "Lisan al-Arab": "النص" means "raising something, narrating a hadith by raising it, and everything that is revealed is نص."[1]

The term "text" has expanded in its usage across various religious sciences to denote sentences and phrases with specific meanings, especially in the science of Hadith to refer to the wording of prophetic sayings, and in the science of Usul (principles) to denote words with unambiguous meanings. This is observed from the meaning of "appearance" in the linguistic connotation of "text," and "raising" because what is raised is stronger than what is beneath it.

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[1]- Ibn Manẓūr, Lisān al-ʿArab, Dār Ṣādir, Bayrūt, Māddat (naṣaṣa), 7/97.

The term "intertextuality" has become widely used in linguistic and literary studies. The "ت" (ta) in the term indicates the interaction between two or more texts, followed by a comparison to infer shared origins or distinctions.

1.1.2 Intertextuality in Terminology:

The term "intertextuality" is one of the modern semiotic concepts that has gained significant attention in contemporary Western critical studies, and later in Arab studies. It expresses the desire to extract any text from another text, while searching for intersections and overlaps between texts. This arises from a subjective desire for participation and convergence between the author and others, occurring through repeated practices based on accumulation and gradation.

The term "intertextuality" (intertextualité) in Western thought refers to the linguistic presence of one text within another, meaning everything that makes a text in an apparent or hidden relationship with other texts. The Bulgarian Julia Kristeva is the most prominent figure associated with this term, seeking to develop its concept and procedural structure in her research. For her, intertextuality is "the intersection within a text of expressions taken from other texts, and every text is an absorption of another text or a transformation of it."[2]

Among the most famous figures interested in intertextuality is Marc Angenot, who defines it as "every text coexists in some way with other texts, thus becoming a text within a text, intertextually."[3]

Roland Barthes says: "Every text is an intertext; other texts are present in it at varying levels, in forms that are not entirely resistant to understanding in one way or another. We recognize the texts of past and present culture; every text is but a new fabric of previous citations."[4]

Gérard Genette defines it as "that palimpsest from which the first writing has been removed to be replaced by another, but the process has not entirely erased the first text, allowing the old text to be read behind the new, as in 'palimpsest.' This situation shows that a text can cover another but not entirely

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[2] -Leon Somville, Al-Tanāṣṣiyya wa-l-Naqd al-Jadīd, Tarjamat: Wāʾil Barakāt, Majallat ʿAlāmāt, 1996, Jidda, al-Saʿūdiyya, p. 236.

[3] -Mark Angenot, Fī Uṣūl al-Khiṭāb al-Naqdī al-Jadīd, Tarjamat: Aḥmad al-Madīnī, Dār al-Shuʾūn al-Thaqāfiyya al-ʿĀmma, Baghdād, 1987, p. 461

[4] Muḥammad ʿAzzām, Al-Naṣṣ al-Ghāʾib: Tajalliyāt al-Tanāṣṣ fī al-Shiʿr al-ʿArabī, Manshūrāt Ittiḥād al-Kuttāb al-ʿArab, Dimashq, 2001, p. 33.

hide it, except in rare cases. The text generally accepts a dual reading, as it intertwines at least a 'derived' text and its source."[5]

These are the most prominent Western researchers who have worked on this term. As for Arab researchers who have dealt with this term, they focus on translating and expanding on the concepts outlined by their Western predecessors. Therefore, their definitions of the term are rare. Among the most notable is Muhammad Miftah, who says: "It is the process of replacing other texts, where in the space of the text, several sayings taken from other texts intersect."[6]

Abdul Malik Murtad says: "It is the rephrasing of others' words in a different weave without forming it in all its phases, deriving inspiration from it, opposing it, and recalling it in some form in the mind or imagination, flowing into the mind and becoming a text floating among texts, straying in their space, and perhaps no one knows this at all."[7]

Hafez Sabri says about the idea of intertextuality: "It is a group of texts whose sources have been lost."[8]

These definitions agree that any text must have other texts from which it draws its material, and uncovering these helps in understanding it better. This is the role of intertextuality in the literary field.

Intertextuality, in its precise sense, does not mean the arrangement of texts side by side within the context of a single text, but rather their intertwining and overlapping in dynamic relationships where their elements mix and their different aspects interconnect. The Arabic formulation based on interaction (التناص) supports this concept, as the term refers to the mutual influence between texts. It is also evident that intertextuality, in its deep sense, is a form of textual interpretation or the space in which the reader and critic move freely and spontaneously, relying on their reservoir of knowledge and culture, by returning the text to its original elements that shaped it.[9]

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[5] -Muḥammad Nājī Muḥammad Aḥmad, Gérard Genette, Dār al-Maʿārif, Bayrūt, Lubnān, 1992, p. 47.

[6]- Yaḥyā ibn Makhlūf, Al-Tanāṣṣ: Muqāraba Maʿrifiyya fī Māhiyyatihi wa-Anwāʿihi wa-Anmāṭihi, Dār Qāna, Bātna, 2008, p. 37.

[7] - Yaḥyā ibn Makhlūf, Al-Tanāṣṣ: Muqāraba Maʿrifiyya fī Māhiyyatihi wa-Anwāʿihi wa-Anmāṭihi, p. 40.

[8]- Ḥāfiẓ Ṣabrī, Al-Tanāṣṣ wa-Ishāriyyāt al-ʿAmal al-Adabī, Majallat al-Balāgha al-Muqārana, No. 4, 1984, p. 83

[9] - ʿAbd al-Raḥmān Ayyūb, Jāmiʿ al-Naṣṣ, Dār Tūbqāl li-l-Nashr, al-Dār al-Bayḍāʾ, 2nd ed., 1986, p. 90.

1.2 The Theory of Intertextuality:

Researching intertextuality as a system with its own rules and practical foundations reveals its impact among scholars of language and deep thinkers, such as Al-Jurjani in *Asrar al-Balagha* (Secrets of Eloquence), where he dedicated a special chapter saying: "A chapter on agreement in borrowing, plagiarism, derivation, and assistance: Know that when two poets agree, it is not devoid of being in the purpose in general and in the manner of indicating that purpose, and sharing in the purpose in general."[10]

However, the idea of intertextuality goes beyond mere textual replication or literary plagiarism to a more profound and comprehensive approach in modern linguistic thought. Therefore, linguistic studies have developed the idea of intertextuality to establish mechanisms and rules to make it more effective and realistic. In this sense, it is considered a complete theory in modern linguistics. Among the features of this theory are:

- Rules for comparing texts that are assumed to have intertextual relationships, with the comparison focusing on the subject of the text and the proximity of its words.

- Rules for identifying the earlier and later texts by searching for the best words that are assumed to be in the later text because it benefited from the earlier one, or the abridged text compared to the detailed one.

- Studying the original author of the text, their intellectual background, the culture surrounding them, their scientific communication with others, and the extent of their influence on the performance of the text.

The theory of intertextuality operates through two main elements: the text and the recipient. As for the first, the theory of intertextuality focuses on the text alone, making it the core of the discourse in its overall and partial structure, and then views it as an endless network of codes and referential intersections.[11] As for the second, the recipient, Muhammad Miftah expresses it by saying: "Intertextuality is a complex linguistic phenomenon that resists regulation and

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[10] - ʿAbd al-Qāhir al-Jurjānī, Asrār al-Balāgha fī ʿIlm al-Bayān, Ed. ʿAbd al-Ḥamīd Hindāwī, Dār al-Kutub al-ʿIlmiyya, Bayrūt, 1st ed., 1422H/2001, p. 240.
[11] - ʿAlī Yaḥyā Naṣr ʿAbd al-Raḥīm, "Naẓariyyat al-Tanāṣṣ wa-Khuṣūṣiyyat al-Naṣṣ al-Qurʾānī," Majallat al-ʿUlūm al-ʿArabiyya, Jāmiʿat al-Imām Muḥammad ibn Saʿūd al-Islāmiyya, No. 27, 1434H, p. 199.

codification, as its distinction depends on the recipient's culture, breadth of knowledge, and ability to weigh options."[12]

Thus, the theory of intertextuality calls for the reader to be an active participant in the reproduction process, making them not just a traditional recipient who stops at discovering meanings, but rather a partner with the author in creating those meanings. With the multiplicity of readings and the diversity of recipient patterns in thought, culture, and social reality, and with the difference in tendencies and the divergence of approaches, the text becomes open to all possibilities of interpretation and hermeneutics.[13]

The theory of intertextuality in Western literature is based on the premise that no text is free from deriving from others. Every text has extensions of older texts beneath it, and so on, in a cumulative process. Therefore, the theory of intertextuality researches the following cognitive fields[14]:

1. The historicity of the literary work and the author's position within it: The literary work has lost its historicity and has become a historical work because it represents a reproduction of a text or texts preceding it from the culture to which it belongs or from other cultures. The role of the author or the attention to them has faded because the production of the text has become the site of the actor. This is according to Kristeva's jurisprudence, where she said: "The text is productivity and migration of texts and textual interweaving. In the space of a given text, utterances cut from other texts intersect through absorption and transformation."[15]

2. The productivity of meaning or the signified, on the basis of which the text should be conceived as production, not as a product, for the meaning to be insufficient in presenting the signified. The text is a space of multiple meanings, where a number of possible meanings converge. The signified, which refers to the meaning that belongs to production, i.e., performance and encoding, places the actor (both the writer and the reader) within the text as a loss in the depths.

3. The theory of reception and the relationship of the literary work to external reality: The focus is on the role of the reader in the process of intertextuality

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[12] - Muḥammad Miftāḥ, Taḥlīl al-Khiṭāb al-Shiʿrī: Istratījiyyat al-Naṣṣ, Al-Markaz al-Thaqāfī al-ʿArabī, Al-Dār al-Bayḍāʾ, 2nd ed., 1986, p. 131.

[13] - ʿAlī Yaḥyā Naṣr ʿAbd al-Raḥīm, Naẓariyyat al-Tanāṣṣ wa-Khuṣūṣiyyat al-Naṣṣ al-Qurʾānī, p. 200.

[14] - ʿArʿār Dalāl, Al-Tanāṣṣ fī Riwāyatay al-Shamʿa wa-l-Dahālīz wa-l-Shuhadāʾ Yaʿūdūn Hādhā al-Usbūʿ, Jāmiʿat al-Julfa, 2017, p. 11.

[15] - Julia Kristeva, ʿIlm al-Naṣṣ, Trans. Farīd al-Zāhī, Dār Tūbqāl li-l-Nashr, Al-Dār al-Bayḍāʾ, 2nd ed., 1997, p. 23.

through what they bring of their cultural reservoir when reading the text, meaning the introduction of the reader as an actor in this process.

4. The intermingling of literary genres: The concept of intertextuality blurs the boundaries between literature and other arts, making them open to each other, among other issues raised by the methodology of intertextuality.

1.3 The Emergence of Intertextuality:

The idea of intertextuality emerged in a Western environment, with its beginnings traced back to the Russian researcher Mikhail Bakhtin, who first referred to it with the term "intertextuality." Then, his student, the Bulgarian-French Julia Kristeva, developed the term in her books, especially in her book *The Science of the Text*, where she poses an important and critical problem: "This work challenges the laws of existing discourses and provides a suitable ground for hearing the voices of other new discourses. Touching the sacredness of language by redistributing its grammatical categories and changing its semantic laws also means touching social, cultural, and historical sacredness. However, this rule contains a necessity represented in the fact that the uttered and conveyed meaning of the apparent text speaks, and this revolutionary act performed by semantics is a condition for finding a counterpart in the field of social reality. Thus, the text will be positioned in the reality that produces it through a dual game that takes place in the material of language and in social history."[16]

With this text, Kristeva summarizes the problem of intertextuality and the purpose of researching it, as the problem is based on creating a revolution on the apparent text to bring out other meanings from it by searching for its counterpart in the field of social reality. This, according to her, leads to touching the fixed sacredness of the text.

This basic idea has been worked on by many Western researchers, the most famous of whom are the Belgian Marc Angenot, professor of French literature at McGill University in Montreal, the French literary critic Gérard Genette, and the French philosopher Roland Barthes.

Then, the concept of intertextuality was circulated in the Arab literary environment somewhat later than its Western counterpart, in the 1980s. Due to its importance and value in verifying literary texts, researchers resorted to linking it to ancient literary contexts such as Arabic poetry and what is related to

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[16] - Julia Kristeva, ʿIlm al-Naṣṣ, Trans. Farīd al-Zāhī, Dār Tūbqāl li-l-Nashr, Al-Dār al-Bayḍāʾ, 2nd ed., 1997, p. 09.

it in terms of plagiarism, opposition, inclusion, quotation, and circulation, and religious contexts through the comparison between the Qur'an and the Bible.

Specifically, the first to transfer the term "intertextuality" with the previous concept from the Western environment to the Arabic language was the poet and critic Muhammad Younes in his book "The Phenomenon of Contemporary Poetry in Morocco - A Structural Formative Study" in 1979, where he translated it at the time as "the absent text," which is synonymous with the term "intertextuality" for him. Then, in 1988, he used the term "text migration" in his book "The Modernity of the Question", and later used the term "textual interference" in 1989 in his book "Modern Arabic Poetry, Its Structures and Transformations, Contemporary Poetry".[17]

Then came Dr. Muhammad Miftah in 1985 in his book "The Analysis of Poetic Discourse: The Strategy of Intertextuality", in which he expanded significantly in understanding the term and studying its manifestations. Then Dr. Sabri Hafez in his study *Intertextuality and the Semiotics of Literary Work*, in addition to Dr. Said Yaqtin in his book *The Openness of the Narrative Text, Text and Context*, who preferred to use the term "textual interaction" because it is broader than "intertextuality."

1.4 Types of Intertextuality:

There are several classifications of types of intertextuality according to the concept settled upon by each researcher. Among them is the classification of Said Yaqtin, who categorized it into three types:

1. **Paratextuality** (المناصة): It is the textual structure that shares with an original textual structure in a specific context and setting, coexisting with it while maintaining its complete and independent structure. This textual structure can be poetry or prose and may belong to numerous discourses.

2. **Intertextuality** (التناص): It takes the dimension of inclusion, where a textual structure includes elements from previous textual structures and appears as if it is part of them.

3. **Metatextuality** (الميتانصية): It is a type of paratextuality but takes a purely critical dimension in the relationship between an emergent textual structure and an original textual structure.[18]

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[17] - ʿArʿār Dalāl, Al-Tanāṣṣ fī Riwāyatay al-Shamʿa wa-l-Dahālīz wa-l-Shuhadāʾ Yaʿūdūn Hādhā al-Usbūʿ, p. 12.

[18] - Saʿīd Yaqṭīn, Infitāḥ al-Naṣṣ al-Riwāʾī: Al-Naṣṣ wa-l-Siyāq, Al-Markaz al-Thaqāfī al-ʿArabī, Al-Dār al-Bayḍāʾ, 2nd ed., 2001, p. 99.

Within the framework of Arabic linguistic studies, we can derive types of intertextuality in the fields of Arabic literature through what has been studied of poetic opposition, which are numerous. Among them is what came in the book "Talkhis al-Miftah fi al-Ma'ani wa al-Bayan wa al-Badi'" by Al-Khatib al-Qazwini in the idea of quotation, inclusion, contract, solution, and allusion, and in Ibn Rashiq's book *Al-Umdah* through the chapter on plagiarism, and Ibn Khaldun in his chapter titled "On the Craft of Poetry and Learning It," and Abu Hilal al-Askari in his book *Al-Sina'atayn*, and Abdul Qahir al-Jurjani in his book "Asrar al-Balagha". However, these need effort from researchers to adapt the efforts of predecessors to the modern theory of intertextuality.

2. The Methodology of Intertextuality in Studying the Qur'an and the Bible:

2.1 Intertextuality in the Qur'anic Text and the Bible:

2.1.1 Intertextuality and the Qur'an:

Applying the theory of intertextuality to the Qur'anic text leads us to two things: one is a research axiom, and the other is a problem that requires contemplation. The axiom is that intertextuality has indeed occurred between literary texts that came after the Qur'an and the Qur'an itself, as the language of the Qur'an, its terminology, and its method of discourse have had a profound impact on Arabic literature and all aspects of linguistic usage. The language of the Qur'an has even become the ruler over other linguistic sciences combined.

This intertextual influence of the Qur'an's language on other languages has reached the psychological and social impact of literary texts, where the reader of those texts senses a kind of purity and chastity in linguistic usage, unlike Western literary texts influenced by a Western environment that does not prioritize the ethical factor.

The second matter, which is the research problem, lies in the occurrence of intertextuality within the framework of the Qur'anic text, meaning that it was influenced by other texts that preceded it, whether human or of a sacred nature. Merely assuming the acceptance of this matter, which cannot be issued by a Muslim who believes in the divine source of the Qur'an and that it is the eternal speech of Allah, because this assumption entails a number of invalid impossibilities that are realized by looking at its specifics:

- It is the speech of Allah, so it has no equal or likeness. Its source is eternal, before the creation of creation and the occurrence of events, and it was preserved in the Preserved Tablet. Therefore, saying that there is intertextuality

in it implies that a number of creatures participated in its composition, and thus it is created, not eternal.

- The truths that the Qur'an brought indicate that no human hand had a part in them, and that it is revelation from Allah without doubt. Maurice Bucaille conducted a significant work in comparing the truths of the Qur'an with the Torah and the Gospel to reach the primacy of the Qur'an's source.

- The genre of the Qur'an has no precedent from which it could have borrowed, as it is different from the known literary genres that human creativity has known. It is neither poetry with rhymes and rhythms, nor prose with (saj'at) (rhymed prose), (amthal) (proverbs), or (tarassulat) (epistles), and it is far from theatrical narrative.[19]

- Although stories are present and known in earlier literary genres, the Qur'anic narrative is distinguished by declaring historical truths that were not previously mentioned in earlier books.

Despite this, we find aberrant opinions from some Orientalists leaning towards the idea of intertextuality in the Qur'an with what preceded it in revelation from Jewish and Christian sources, and some Arab modernists have inclined to this. Daradi Foy says: "The rest of the Muhammadan law is borrowed from Jewish and Christian sources, or from a collection borrowed from the deistic doctrine, and many of these teachings bear the name of the Sabians."[20]

What led to the adoption of this idea is that the Qur'an is of the genre of sacred books, so what suits it and is of its kind was attributed to it to prove intertextuality in it. The Qur'an responded to this suspicion in several verses, including His saying:

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ (48) بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴾ [العنكبوت: 48، 49]

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt. Rather, it is clear signs in the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers." [Al-Ankabut: 48-49]. In the interpretation of Abu al-Su'ud: "If you had been able to recite and write or had been accustomed to them, they would have doubted and said perhaps he picked

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[19] - ʿAlī Yaḥyā Naṣr ʿAbd al-Raḥīm, Naẓariyyat al-Tanāṣṣ wa-Khuṣūṣiyyat al-Naṣṣ al-Qurʾānī, p. 201.

[20] - ʿAbd al-Raḥmān Badawī, Difāʿ ʿan al-Qurʾān Ḍidda Muntaqidīhi, Al-Dār al-ʿĀlamiyya li-l-Kutub wa-l-Nashr, p. 86.

it up from the books of the ancients. Since you were not so, there remains no cause for doubt in your matter at all."[21]

2.1.2 Intertextuality and the Bible:

The idea of the composition of the Torah and the Gospel is fundamentally based on the acceptance of intertextuality, as the diversity of the Gospels and the Torah books expresses a multi-authored composition that approaches the core idea of that sacred book. The Gospels, by their own admission, were not dictated by Christ, nor were they revealed to him by revelation, but were written after him. Maurice Bucaille says: "As for the Old Testament, the multiplicity of authors of the same narrative in addition to the multiplicity of references for some books over several periods before the Christian era is one of the causes of error and contradiction. As for the Gospels, no one can assert that they always contain a faithful account of the message of Christ, or an account of his deeds that fully agrees with reality. The successive editing processes reveal the lack of accuracy in these texts."[22]

2.2 The Unity of the Divine Source between the Qur'an and the Origins of the Bible

Another matter that should be considered in explaining the relationship between the Qur'an and the Bible is the unity of the divine source between the Qur'an and the origins of the Torah and the Gospel, and what results from that in terms of similarities at times. Researchers in the field of comparative religion have made great efforts in analyzing the contents and exploring the agreements and disagreements in the subject. Therefore, the unity of the idea, subject, and content is a reality in many topics of the heavenly books, despite the differences in texts and details due to the alteration of those books, except the Qur'an, from their original form by change, omission, and substitution.

Malik bin Nabi says: "The Qur'an affirms, openly, its connection with the Bible, as it always seeks its place in the monotheistic cycle, and in this and that, it establishes—with confidence—the similarity between it and the Torah and the Gospel. It explicitly affirms this kinship and draws the Prophet's attention to it whenever an occasion arises. Here is a verse that specifically mentions this kinship:

}وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ } [يونس: 37]

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[21] - Abū al-Suʿūd al-ʿImādī, Irshād al-ʿAql al-Salīm ilā Mazāyā al-Kitāb al-Karīm, Dār Iḥyāʾ al-Turāth al-ʿArabī, Bayrūt, n.d., 7/43.

[22] - Maurice Bucaille, Al-Tawrāh wa-l-Injīl wa-l-Qurʾān wa-l-ʿIlm, Trans. Ḥasan Khālid, Al-Maktab al-Islāmī, Bayrūt, 3rd ed., 1411H/1990, p. 158.

'And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the Scripture, about which there is no doubt, from the Lord of the worlds.' [Yunus: 37].

In any case, this kinship marks the Qur'an with its special character: in many topics, it appears as a complement or corrector of the information in the Bible. Despite the Qur'an's clear declaration of this similarity and kinship to the previous books, it retains its own image in every chapter of the monotheistic idea."[23]

2.2.1 Textual Comparison between the Topics of the Qur'an and the Bible:

Malik bin Nabi conducted a comparison between the Qur'anic texts and their Torah counterparts in themes such as metaphysics, the afterlife, the beginning of creation (cosmology), the moral system, social principles, and the history of monotheism starting with the Abrahamic religion.

The comparison in the aforementioned themes reveals the impossibility of the Qur'an being an extension of the Torah and the Gospel, because the idea upon which the Qur'anic presentation of the previous issues is based is entirely different from the idea of presentation in the Bible.

In the theme of metaphysics, the idea of monotheism in the Qur'an, from a metaphysical perspective, aims to prove the oneness of Allah, as He is the sole cause that enters into the formation of phenomena and their evolution, and He governs them with what He is characterized by of absolute power, eternity, will, and knowledge. Islam presents its metaphysical doctrine in a way more consistent with reason, more precise, and in a more spiritual direction. As for the Hebrew books, they reveal the idea of likening Allah to His creation, which contradicts the purpose of sublimity and transcendence suitable for controlling this universe. They also promote the nationalistic creed of the Jews that they are the chosen people of Allah, thus instilling a spirit of selfishness and arrogance.[24]

In the theme of eschatology(الأخرويَّات), the verses present it on the principle of the immortality of the soul, which is the core idea, and it entails logical consequences: the end of the world, the Day of Judgment, Paradise, and Hell. However, this field received only a faint light in the Hebrew books, as they were concerned with the social organization of the first monotheistic environment. Then the Gospel came and clarified it further when it emphasized

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[23] - Mālik ibn Nabī, Al-Ẓāhira al-Qurʾāniyya, Dār al-Fikr, Dimashq, Syria, 4th ed., 1420H/2000, p. 199.

[24] - Mālik ibn Nabī, Al-Ẓāhira al-Qurʾāniyya, p. 200.

to the children of Israel the reminder of "the days of Allah," a concept directed to a unified society that had advanced in the path of development. Malik bin Nabi sees that the Qur'an stands out in this eschatological field with an impressive prominence, as it narrates the story of immortality in a tone of awe and reverence, in a style that surpasses the peak in its eloquence, and it has spread throughout it images and scenes that instill fear in the hearts of the worshippers.[25]

As for the field of cosmology, it is where ideas meet and some details harmonize, because the beginning of creation is a single divine idea that contrasts with the non-religious idea in explaining this event. For example, in the Torah, there is a reference to how the command of creation was given in the phrase: "And God said, 'Let there be light,' and there was light." [Genesis 1:4]. This passage harmonizes with the saying of Allah:

{بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ} [البقرة: 117]

"The Originator of the heavens and the earth. When He decrees a matter, He only says to it, 'Be,' and it is." [Al-Baqarah: 117]. However, the Qur'an describes the state of creation from its beginning to its end by establishing the obligation on humans based on the principle of the single system controlled by the power of Allah, which is the concept of "istiwa" (establishment) in its deep Qur'anic sense, unlike the Torah, which elaborates on the details and intricacies of the events of creation in a way that leaves no doubt that the digression was controlled by human hands and human perception of it. Regarding morals, Malik bin Nabi distinguishes between Qur'anic morals, which are based on the principle of resisting evil or enjoining good and forbidding evil, as stated in the saying of Allah:

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ) آل عمران: 110

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong." [Al-Imran: 110], and on the idea of recompense, which is the basis of monotheistic morals, and the morals in the Torah, which raise individual responsibility for moral violations, and the morals in the Gospel, which limit all recompense to the Day of Resurrection.

In the idea of society between the Qur'an and the Bible, the purpose of the Mosaic law was to establish the principles of a unified emerging society and to strengthen the bonds between its members, to distance them from pagan peoples. Thus, its conception of social problems was from the internal Israeli

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[25] - Mālik ibn Nabī, Al-Ẓāhira al-Qurʾāniyya, p. 203.

perspective. As for the law of Jesus, peace be upon him, in addition to completing the law of Moses, it came with a stamp of love and mercy, until the Qur'an came and we found it addressing the problem from the comprehensive human perspective:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا }
{] [المائدة: 32

"Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely." [Al-Ma'idah: 32].[26]

2.3 The Methodology of Intertextuality in Analyzing the Narrative between the Qur'an and the Bible:

2.3.1 The Narrative and the Myth:

The narrative is one of the most important themes of the heavenly books and one of their most prominent subjects, as it chronicles events with a religious dimension in the lives of the prophets. It also represents a positive model to be emulated or a negative one to be warned against in the lives of the worshippers of that book. When the polytheists in the time of the Prophet, peace be upon him, found that the narrative was strongly present in the Qur'an, and they found in its contents what they had not experienced and what they had no knowledge of from the news of the past nations, they accused him of taking it from the books of the predecessors and that it was the myths of the ancients. The Qur'an recorded this suspicion in nine verses, in the context of responding to the suspicions of the polytheists about the source of the Qur'an, including His saying:

[حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ} [الأنعام: 25}

"Until when they come to you, they dispute with you, those who disbelieve say, 'This is not but legends of the former peoples.'" [Al-An'am: 25]. Ibn Ashur says: "The myths are the plural of 'usturah,' which is the story and news of the past, and it is most likely that the word 'usturah' is derived from the Roman language: its origin is 'istoria,' meaning the story... The Arabs used to apply it to what people narrate of stories and news, varying in their conditions of truth and falsehood. They did not distinguish between histories, stories, and myths, so all of that was thrown into falsehood and exaggeration. Their saying: 'This is

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[26] - Mālik ibn Nabī, Al-Ẓāhira al-Qurʾāniyya, p. 209.

nothing but the myths of the ancients,' may mean that they intended to attribute the news of the Qur'an to falsehood according to what they knew of their belief in myths, and it may mean that they intended that the Qur'an does not go beyond being a collection of stories and myths, meaning that it does not deserve to be from Allah because, due to the deficiency of their understanding or their obstinacy, they turn away from the lesson intended from those stories and take them as myths that people narrate to pass the time."[27]

Thus, the myth, in their view, follows what they heard of news and stories in the books of the Jews and Christians, and how many stories are in the Torah and the Gospel, as they are the predominant material. The danger of the situation in the narrative is that when the Qur'an spoke about the stories of the previous prophets and righteous people, especially the prophets of the children of Israel with their people, we find the same narrative themes in the Torah and the Gospel. Some events may be similar in idea and meaning but not in formulation, and the Qur'an may add things and details, and we may find the addition in other than the Qur'an.

2.3.2 Analysis of the Story of Joseph, Peace Be Upon Him, between the Qur'an and the Bible:

The story of Joseph, peace be upon him, is linked to the divine care for the prophets and their guidance to convey the message of Allah to humanity. The specificity of Joseph, peace be upon him, is that his story is one of the most famous stories of the prophets of the children of Israel, recognized by both Judaism and Islam. On the other hand, researchers have found a great similarity in the narrative style of the story between the Qur'anic text and the Torah.

Malik bin Nabi, in *The Qur'anic Phenomenon*, conducted a textual comparison of the story between Surah Yusuf in the Qur'an and eleven chapters of the Torah (Chapters 37-47), in which the events of the story are mentioned. Among the models of this comparison are:

The Biblical Narrative	The Qur'anic Narrative
And his brothers saw that their father loved him more than all his brothers, so they hated him and could not speak to him peacefully." (4).]	"When Joseph said to his father, 'O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me.'" (4
	[| [- "And Joseph saw a dream and told it to his brothers, and they hated him even more." (5).]		He said, 'O my son, do not relate your vision to your brothers, lest they devise a plan against you. Indeed,

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[27] - Ibn ʿĀshūr Muḥammad al-Ṭāhir, Al-Taḥrīr wa-l-Tanwīr, Al-Dār al-Tūnisiyya li-l-Nashr wa-l-Tawzīʿ, Tūnis, 1997, 7/182.

| | [- "He said to them, 'Listen to this dream that I have seen.'" (6).] | | | [- "I saw as if we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf." (7)] | | | [- "Then his brothers said to him, 'Shall you indeed reign over us? Or shall you indeed have dominion over us?' So they hated him even more for his dreams and for his words." (8)] | | | [- "And he saw another dream and told it to his brothers and said, 'Behold, I have seen another dream, and behold, the sun and the moon and eleven stars were bowing down to me.'" (9)] |	Satan, to man, is a manifest enemy.' (5)]

When conducting a comparison between the two narratives, Malik bin Nabi concludes the characteristics of each narrative[28]:

-The Qur'anic narrative is constantly immersed in a spiritual atmosphere, felt in the positions and words of the characters that move the Qur'anic scene. In the Qur'an, Jacob is more of a prophet than a father when expressing his despair upon learning of Joseph's disappearance, in his way of portraying his hope when he pushes his sons to search for Joseph and his brother. Even the wife of the Aziz speaks in a language befitting a human conscience stung by remorse, and the purity and integrity of the victim forced her to surrender to the truth. In prison, Joseph speaks in a lofty spiritual language, whether with his two companions or with the jailer, speaking as a prophet delivering his message to every soul hoping for salvation.

-In contrast, the biblical narrative exaggerates somewhat in describing the characters—the Egyptian pagans—with Hebrew descriptions. The jailer speaks as a monotheist, and in the part related to the interpretation of the dream in the story, the symbol of famine is depicted in a less adept manner, as the phrase in the Torah is: "Then the thin ears swallowed the seven good ears," while in the Qur'anic narrative, it merely follows them.

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[28] - Mālik ibn Nabī, Al-Ẓāhira al-Qurʾāniyya, pp. 252-254.

-The biblical narrative reveals historical errors that prove the "historical setting," such as the phrase "for the Egyptians could not eat with the Hebrews, for that is an abomination to the Egyptians," which we can confirm was added by the copyists inclined to mention the period of trials that befell the children of Israel in Egypt, which was after the time of Joseph! In the Torah's narrative, Joseph's brothers use "donkeys" in their journey instead of (the caravan) in the Qur'anic narrative, although the use of donkeys could not have been possible for the Hebrews except after their settlement in the Nile Valley, after they became urbanized, as the donkey is an urban animal incapable in any case of crossing vast desert distances to come from Palestine.

-The resolution of the story's plot carries the tone of historical narration in the biblical narrative, as it contains in the final chapters material details about the settlement of the Hebrews in Egypt. In the Qur'an, however, this resolution revolves around the distinctive character of the central figure: Joseph, who concludes this victorious ending, "And he raised his parents upon the throne, and they bowed to him in prostration. And he said, 'O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of the prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.'" [Yusuf: 100].

The results reached by Malik bin Nabi can be summarized as follows: The divine character in the Qur'an is unmistakable to the discerning eye of the Qur'anic story, as it is evident in the spiritualities that accompanied the story in all its chapters, as well as the historical accuracy that cannot be objected to, and the focus on the religious connection of the story's elements to reach the faith-based lesson from the inclusion of the story in the text of revelation. As for the Torah's narrative, it is an expression of a correct origin with a human expression that was influenced by the one who narrated the story and adapted it to his material and utilitarian character, and thus this narrative is far from expressing divine revelation because it does not possess its characteristics and distinctions.

The assumption of the existence of Qur'anic intertextuality from the Torah's narrative cannot be based on a sound foundation, even from the external aspect of deriving the story, which is the occurrence of cultural or literary communication between the Prophet Muhammad, peace be upon him, and Jewish sources during the Prophet's lifetime, due to the absence of any Jewish-Christian influence in pre-Islamic life. This assumption has many historical objections, and it is completely refuted by the saying of Allah in the Qur'an:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴾ {
[هود: 49]]

"That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous." [Hud: 49].

Conclusion:

-The idea of intertextuality in its deep concept is based on a special interpretation of the text, relying on its retranslation by its reader freely and spontaneously, without being controlled by the characteristics of the author of the text or the surrounding circumstances.

-The term intertextuality originated in a Western literary environment that requires understanding the text through the cultural and social dimension of the reader of the text, and this approach had an extension in Arab thought through researchers who translated the efforts of Westerners and employed them in Arabic literature.

-The application of the intertextuality approach in the Holy Qur'an cannot be innocent or neutral, because the specificities of the Qur'an reject that approach from its foundation. As for the Torah and the Gospel, their composition was based on the idea of intertextuality from the original source.

-The comparison of the subjects of the Holy Qur'an with their counterparts in the Bible reveals the great difference in the method of presentation, narration, purpose, and the background that the subject addresses.

-The divine character in the story of Yusuf (Joseph) appears clearly in the Holy Qur'an, and this is manifested in the spiritualities that accompanied

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