INTERTEXTUAL RELATION BETWEEN THE BOOK OF PSALMS AND THE HOLY QUR'AN

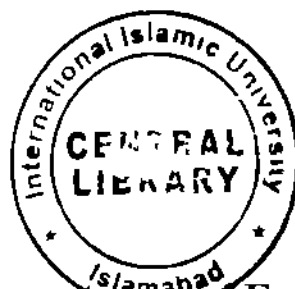Researcher.

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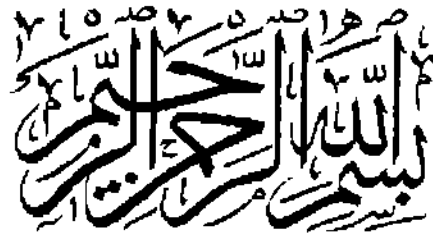**Department of English**

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INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD

بسم الله الرحمن الرحيم

In the name of Allah, the most merciful and beneficent

Acceptance by the *Viva Voce* Committee

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ABSTRACT

The present study is an attempt to investigate intertextual relations between the Book of Psalms (TBP) and the Holy Qur'an (THQ) It focuses on the nature of relationship and form and function of their respective discourses The study makes close reading of the selected texts (ST) from the perspective of inter-textuality It is a sort of textual as well as intertextual analysis with an eye on to investigate how far the texts are similar to or different from each other The study seeks for explicit and implicit intertextual relations and the elements and features such as themes, narrative pattern, structure discourse literary forms, style, genre, employment of lexical terms and phrases that determine how far the text are intertextually related or otherwise and how does THQ position itself with respect to TBP in terms of intertextuality The result of the study exhibits that the subject matter, key concepts and themes of the Holy Qur'an at some places echo the Bible in this case, the Book of Psalms However, the Qur an develops a similar message by employing its own typical features, form and structure, dialogues narrative pattern, specific terms and elements that position its own originality and uniqueness

DECLARATION

I, <u>Azad Rahman</u>

Son of <u>Khoob Janan</u>

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Candidate of MS English at International Islamic University, Islamabad do hereby declare that the thesis <u>Intertextual Relation Between the Book of Psalms and the Holy Qur'an</u>" submitted by me in partial fulfillment of MS degree in the <u>Department of English (FLL)</u> is my original work and has not been submitted or published earlier I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution

I also understand that if evidence of plagiarism found in my thesis/dissertation at any stage, even after the award of the degree, the work may be cancelled and the degree revoked

Date _____   Azad
Rahman

Certificate

This is to certify that the thesis entitled **Intertextual Relation between the Book of Psalms and the Holy Qur'an** *submitted by Mr Azad Rahman to International Islamic University Islamabad for the award of the degree of Master of Science (English) is a bona fide record of the research work carried out by him under my supervision and guidance The contents of the thesis, in full or in parts, have not been submitted to any other Institute or University for the award of any other degree or diploma*

Signed by Research Supervisor with name and date

Place

Date

Signature by Head of Department

(Office Seal)

DEDICATION

I dedicate this thesis to my beloved 'adey' (mother), wife, children and my

supervisor whose support and well-wishes enabled me

to complete this research study successfully.

ACKNOWLEDGEMENT

CONTENTS

Chapter 1

1.1 Introduction

The present study is an attempt to investigate intertextual relations between the Book of Psalms (TBP) and the Holy Qur an (THQ) It focuses on the nature of relationship and form and function of their respective discourses The study makes close reading of the selected texts (ST) from the perspective of inter-textuality It is a sort of textual as well as intertextual analysis with an eye on to investigate how far the texts are similar to or different from each other The study seeks for explicit and implicit intertextual relations and the elements and features such as themes, narrative pattern, structure, discourse, literary forms, style, genre, employment of lexical terms and phrases that determine how far the text are intertextually related or otherwise and how does THQ position itself with respect to TBP in terms of intertextuality

1.2: Intertextuality:

Intertextuality, according to Bazerman (2008) is, the relation of a text to some other text(s) that surround(s) it He defines intertextuality as ' the explicit and implicit relations that a text or utterance has to prior, contemporary and potential future texts' (p 88) It is a "phenomenon whereby a text is present in another text either explicitly or implicitly" (Cheang, 2008, p 12) The cardinal concept of intertextuality is formed by the inter-relationship between the diachronic patterns (Lisa 2009)

Genette (1997a) reduces intertextuality to a relationship between two or among several texts or to the actual presence of one text within another His approach of

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intertextuality includes sources and influences of texts It is concerned with the "issues of imitation, transformation, the classification of types of discourse, along with the thematic, modal, generic and formal categories and categorization of traditional poetics" (Allen, 2006, p 100)

Bloom (1997) asserts that poetic influence does not make the poet less original rather more original, though, not necessarily better The profoundness of poetic influence which he calls poetic misprision "cannot be reduced to source-study, to the history of ideas, to the patterning of images rather it is the study of the life of poet as a poet" (p 7) Poets, according to Bloom, do not read others (poets) as a result of being poets themselves rather they make misrepresentation which direct them to fill imaginative gaps

Fairclough (2003) states that, generally, "intertextuality is the presence of actual elements" of a text within a text – quotations, yet "there are less obvious ways of incorporating elements of other texts for a message might be reworded by summarizing what was actually written or said without attributing other texts (p 39) Intertextuality, for him, in this sense, is "a matter of recontextualization – a movement from one context to another" (p 51) Re-contextualization can be regarded as the "dynamic transfer-and-transformation of something from one discourse text-in-context to another" (Linell, 1998, p 154)

Bzerman (2008) views that every text whether a sacred or secular is created with language It has to depend upon the only common stock (language) shared by all A text is produced, mostly and essentially, in words and phrases familiar to its immediate readers/listeners as there is no other substitute for comprehending it Therefore, the

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originality of a work only depends upon putting words in new ways and order so that to fit specific situation, purposes, needs, functions and to offer novel meanings Intertextual analysis, according to Bazerman (2008), is a way to examine the relation of a text to another text, how it uses and how it positions itself with respect to other texts

1.3 Background

The Holy Qur'an shares certain material with the Holy Bible (THB). particularly Law (Torah). Gospels (Injeel) and the Book of Psalms (Zaboor) It explicitly mentions the names of these books being revealed by Allah Almighty and refers to them and their contents at certain places both directly, for instance in verse 105 of chapter *al-Anbiya* (The Prophets) as well as indirectly as in verse 162 of chapter *al-Nisa* (The Women) in THQ It echoes the Bible at certain places in terms of form and function and gives the impression as have been grounded in the similar manner as THB in this case TBP For example, *surah al-Rahman* (chapter 55) makes use of a refrain thirty-one times the way a refrain has been employed by psalm 136, twenty-six times Furthermore, THQ also makes use of dialogues. parables, similitude and metaphors etc like THB But this similarity in THB and THQ has been projected by the Western scholars and Orientalists such as Charles Cutler Torrey (1933) and John Wansbrough (2004) as a matter of negative element, who consider any similarity or more suitably the inter-textual relationship, a derivation from the Bible by the Qur an

Torrey (1933) states that nearly on every page one comes across the history of Jews. well-known Jewish figures, rabbinical usages and laws which give the impression that "Islam is the faith of Abraham and Moses' (p 2) Wansbrough (2004) asserts that

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there are certain places in THQ where "pericopes might or could have been originated" but as a whole, the amount of references, repetitive use of "rhetorical conventions", and the blatant "polemical style" all indicate a "strong sectarian atmosphere in which a corpus of familiar scripture was being pressed into the service of as yet unfamiliar doctrine" (p 20) He states that the Qur'anic allusions to the biblical event take for granted the acquaintance with the narratives of Judaic-Christian scriptures which were, therefore, only referred to instead of redeveloping its

For Muslims, however, any similarity between THB and THQ is not problematic at all They believe in the prophet-hood of all (prophets) from Adam (A S) to Muhammad (S A W W) and their respective books The Holy Qur'an mentions, "The truly good are those who believe in God and the Last Day, in the angels, the Scripture, and the prophets` (Abdel-Haleem, 2005, p 19) According to one of the core beliefs of Muslims, the books of the earlier prophets have been revealed by Allah Almighty, and that the Qur'an is the last and final book in the series of revelation The Qur'an states, "In matter of faith, He has laid down for you [people] the same commandment that He gave Noah, which We have revealed to you [Muhammad] and which We enjoined on Abraham and Moses and Jesus Uphold the faith and do not divide into factions within it` (Abdel-Haleem, 2005, p 312) At another occasion the Qur'an mentions

> So [you believers], say, `We believe in God and what was sent down to us and what was sent down to Abraham, Ishmael, Issac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord We make no distinction between any of them, and we devote ourselves to Him ` (Abdel-Haleem, 2005, p 16)

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Muslims believe that all revealed books belong to one and the same basic source i e *Um-ul-Kitab*, preserved in heaven, and that all of them convey the same message - the Oneness of God, hence they must have similarities

It will not be inappropriate to say that this difference of opinion is actually of two different world views Western and Muslim, in studying the Qur an Christopher Buck (2006) has rightly compared their respective approaches as secular academic vs traditional academic, analytic vs synthetic, tendency to over-differentiate vs tendency to harmonize, use of reason and bias vs use of reason and faith, sometimes offensive vs sometimes defensive on the part of Westerners and Muslims

The present study seeks for inter-textual relationship between TBP and THQ A corrective aim of this study is to analyze the seemingly inter-textual selected parts of the ST in order to investigate the exact nature of relationship between them The study deals with the similar material in the TBP and THQ In this concern, four different Psalms Psalm. 1 (complete), Psalm, 37 (selected verses). Psalm. 78 (selected verses) and Psalm. 136 (complete) from TBP and four different *Surahs* 2 - *al-Baqarah* (selected verses), 14 - *Ibrahim* (selected verses) 21 - *al-Anbiya* (selected verses) and 55 - *al-Rahman* (complete) from THQ have been selected The selection of the excerpts is based upon indication of similarities between the ST by scholars like Theodore Noldeke and his co-authors (2013) and Angelica Neuwirth (2008) as well as on the probe of the researcher

Noldeke, Schwally. Bergstraßer and Pretzl (2013) state that the Qur'an has certain parallel material with the Bible. yet replicates a short passage "My righteous servants will inherit the earth" (Qur'an, 21 105) word for word from TBP in Old Testament (OT)

"the righteous shall inherit the land" (Psalm, 37 29) The researcher has selected verses 27-29 from Psalm 37 and verses 105-107 from surah al-Anbiya for analysis

Neuwirth (2008) claims that the Qur'anic description of "fruit-bearing tree as an image of Just" in surah Abraham (Qur'an. 14 24-6) reminiscences Psalms that express agrarian mode of life She does not highlight any particular psalm in this regard The researcher, however, has selected Psalm-1 which includes similar images in parabolic form the way described in surah Ibrahim (Qur'an. 14 24-7), for analysis Furthermore, she makes a comparative study of psalm 136 and surah al-Rahman and declares the latter as the rereading of the former Abdel-Haleem (2001) has also briefly compared the discourse of the psalm with that of the surah He does not agree with those who regard the whole surah merely as an imitation of the psalm Psalm 136 and surah al-Rahman are selected for re-searching inter-textual relationship between them in order to investigate how far the Qur'anic discourse is similar to or different from psalm 136

Moreover, TBP and THQ share a number of events of the past about the Israelites The events of the parting of sea, gushing out of water from the rock, demand of food by the Israelites have been incorporated by both psalm 78 and surah al-Baqarah It is, however, very interesting to note that no scholar, Muslim or non-Muslim, has pointed out any relationship between these accounts But the researcher considers it extremely crucial to analyse selected verses of the psalm (78 1-28) and selected ayaat of surah al-Baqarah (Qur'an, 2 47-61) with the aim to investigate inter-textual relationship, its nature and to dig out similarities and differences in their discourses

Psalm 78 describes certain events like God's signs in Egypt which the *surah* does not recount rather they are narrated in *surah* al-A'raf (Qur'an. 7 130-7) In the likewise manner, the *surah* (*al-Baqarah*) describes certain events such as worshipping of calf by the Israelites that the psalm (78) does not include rather the event is related in psalm 106 All such events have not been made part of analysis Rather, only those events have been selected for investigation that both psalm 78 and the selected *ayaat* of *surah al-Baqarah* (Qur'an. 2 47-61) share However, verses 13-15 of psalm 136 have also been made part of analysis with psalm 78 13, as both describe the same event, for better understating the world-view of psalm 78

It is assumed that the analysis of these three events i e parting of sea, gushing out of water from the rock and the demand of food by the Israelites in addition to the other selected parts of the ST will be sufficient to provide. to a greater extent. the picture of the narrative pattern, structure of the discourses and the message that they intend to deliver It will help readers in making generalization about the entire structure and ultimate message that both textual corpora want to convey

There might be some other contents of similar nature in the ST but it will be extremely arduous to wield them all in limited course of time Therefore, merely [Psalm, 37 27-29 vs Qur'an. 21 105-107]. [Psalm, 78 1-28 vs Qur'an. 2 47-61], [Psalm, 1 vs Qur'an. 14 24-27] and [Psalm, 136 vs Qur an, 55] have been selected for analysis and discussion

In order to avoid both extremes and maintain impartiality the researcher has attempted to maintain a moderate approach for highlighting similarities and differences

between the inter-textual material and its nature in TBP and THQ The study endeavors to move into the foreground to make visible the inter-textual material of TBP and THQ with the aim to examine their respective form and function

1.4 Organization of the Study

The present study has been organized in five chapters Introduction, Review of Literature Research Methodology, Analysis and Discussion followed by Conclusion The Introductory chapter makes the reader familiar with the study moving forward to discuss intertextuality and to present background of the study It discusses organization or scheme of the study in different chapters followed by significance of this work It presents two important research questions which have been attempted to answer It throws light on delimitations of the study followed by rationale of the present work

Chapter two reviews research and literature of similar nature in three different areas In the first area, the notion of intertextuality is explicated through the lenses of the theorists of the subject field The chapter then moves ahead to the next area, to discuss THB and THQ in general and TBP and THQ in particular, in the light of the concepts of Westerners and Muslims The chapter gives an overview of the Biblical discourse and Qur'anic discourse in the last area

Chapter three i e Research Methodology discusses selection of the primary-cum-secondary texts. excerptions from the ST moving ahead to its classification and formation of tables The chapter then briefly discusses the proposed model and methodology of analyzing the selected data

Chapter four attempts to analyze the excerpts of the ST categorized and then redacted in seven different tables In the Table 1, explicit inter-text with reference [Psalm, 37 27-29 vs Qur'an, 21 105-7] is analyzed and discussed Table 2a to table 2d analyze explicit inter-text without reference [Psalm, 78 1-28 vs Qur'an, 2 47-61], sub-divided in four parts - the initial verses and three different but interrelated events Table 3 and 4 throw light on implicit inter-text [Psalm, 1 vs Qur'an, 14 24-27] and [Psalm, 136 vs Qur'an, 55] of the ST respectively

The concluding chapter briefly discusses the aim of the present study, moving forward to the concept of intertextuality and its different shapes and kinds The chapter then briefly throws light on the world views of the Westerners and Muslims regarding the relationship between THB and THQ It briefly describes Research Methodology of the study followed by findings of the present study

1.5 Significance of the Study

The present study is significant from a number of aspects It may help the readers in understanding the nature of relationship between the selected texts It may help them in inferring the world-views of the ST The readers might come to know regarding their form and function while presenting the same or nearly same accounts The study might be useful in bridging religious gaps between the selected texts It may also be useful in understanding intertextuality and may contribute in this particular area of language and literature

1.6 Research Questions

Q 1 What are the similarities between the Book of Psalms and the Holy Qur'an?

Q 2 What is the nature of relationship between the Book of Psalms and the Holy Qur an, in terms of intertextuality?

1.7 Delimitations of the Study

TBP and THQ have one hundred and fifty (150) psalms and one hundred and fourteen (114) *surahs* (chapters), respectively Therefore, it would have been unwieldy to seek intertextual relations between the entire textual corpora of TBP and THQ in a limited span of time Therefore, the study has been delimited to the selection of four (4) different psalms [1 (complete), 37 27-29, 78 1-28 and 136 (complete)] from TBP and four different *surahs* [Qur'an, 2 47-61, 14 24-27, 21 105-107 and 55(complete)] from THQ for textual analysis and discussion in terms intertextuality

1.8 Rationale of the Study

One might ask, why have I chosen this topic? To answer simply, after securing admission in MS English, in the session of orientation, Dr Ayaz Afsar stated something very crucial that before undertaking research one must make one's SWOT analysis Since the strength of the researcher is Comparative Religions as he has already earned the degree of M phil Islamic Studies on the topic "عہد نامہ حدید کی تدوین کا تاریخی مطالعه" (Historical Study of the compilation of New Testament) Furthermore, during the course work, the researcher wrote two research assignments on the topic *Women s Right of Inheritance in the Bible and the Holy Qur an* and *Discourse Analysis of Chapter Four of the Gospel of*

Matthew by applying William Labov's narrative Model Therefore, the researcher has been interested to undertake his research on the sacred texts – the Bible and the Qur'an

In this first chapter of the study, an effort has been made to equip the reader with introductory information regarding the work It is hoped that the reader would have acquired first-hand knowledge and got familiarity with the background. systematic order of carrying out this work and its significance It has presented two important research questions which the study aims to answer It has briefly discussed delimitations of the study and has attempted to make reader known with the rationalization of choosing the topic for the present study

Chapter 2

Review of Literature

2.1 Introduction

The aim of this chapter is to review the works in three different areas where the present study is grounded The first area is that of intertextuality This section of the review discusses coinage of the term intertextuality, background and logical development of the theory through the notions of the key figures and various forms and shapes of intertextuality The second area is that of the review of research on the inter-textual relations similarities and differences between THB and THQ in general and TBP and THQ in particular in the light of the views of both Western and Muslim scholars The third and last part is the review of literature that highlights the unique form and function of the ST despite carrying similar or nearly similar material This important chapter helps in devising a theoretical model for carrying out this study

2.2 Coinage of the Term 'Intertextuality'

The term intertextuality was initially coined and employed by Julia Kristeva in late 1960s in her essays *Le Texte Clos* (1968), The Bounded text (1980) and *Word, Dialogue, and Novel* (1980, 1982) However, its origin may be traced back to Ferdinand de Saussure's study of signs which he named, semiology Saussure's semiology brought revolution in thoughts and is "one origin of the theory of intertextuality" (Allen, 2006, p 10) Therefore, Saussure s concept of signs is worth-mentioning here

2.3 Saussure's Concept of Signs

Saussure s work *Course in General Linguistics* (1915) emerged as a new discipline of modern linguistics which might be regarded a milestone in the field of literary and cultural theory Saussurean ˙ notion of linguistic sign emphasizes that its meaning is non-referential" (Allen, 2006, p 8) Signs possess meaning on account of their function within a linguistic system the synchronic system of language which exists at any moment of time His idea of linguistic communication (parole) stems from choices within a linguistic system (langue) which pre-exists any speaker His linguistic sign is not only non-referential but also differential Thus signs are part of a system and give meaning on the basis of their similarity or differences among them (Allen, 2006)

Saussure's notion of synchronic system of language and its pre-existence than speaker is, though, related to the theory of intertextuality but seems to give the impression of the notion of signs mere as products which Kristeva seems to challenge and moves the theory forward in addition to Makhael Bakhtin's notion of dialogism Bakhtin, a Russian theorist, is considered the actual originator of the theory of intertextuality, though not of the term Bakhtin's dialogism and his concept regarding word and its meaning is briefly discussed here

2.4 Bakhtin's Concept of Dialogism, Word and its Meaning

For Saussure, the relational nature of word stems from an abstract system (synchronic system) but, for Bakhtin it originates from the existence of words within particular social sites, registers, moment of utterance and its reception (Allen 2006) Kristeva, indeed, is

credited with the coinage of the term intertextuality but the work of Bakhtin in the related field is very crucial Bakhtin was among the pioneers who replaced the stable "hewing out of texts with a model where literary structure does not simply exist but is generated in relation to another structure" (Kristeva, 1980, pp 64-65)

Bakhtin (1984) criticized the approaches of formalists and structuralists who focused exclusively on the internal form of text and neglected the external factors He views that word contains its life in transmitting "from one mouth to another, from one context to another context, from one social collective to another" (p 202) The nature of language and literature is inherently dialogical Language is acquired through its process of transmission from individuals to other individuals In this way, every discourse is in dialogue with earlier and with the forthcoming discourses on the same subject (Bakhtin, 1984) Bakhtin's concept of Word's transmission from one social site to another and dialogical nature of language, suggest text as a social text only It seems to lack the concept of historical text, the inside of text, introduced and moved forward by Kristeva

2.5 Kristeva's broadening of Saussure's and Bakhtin's thought

Kristeva (1986) developed her theory of intertextuality on Saussure s idea of semiology, growingly called semiotics and Bakhtin's concept of dialogism By employing the Saussurean synchronic system of language, the semiotics in 1960s argued for its objectivity in order to stabilize the meaning of signifiers being used at any one moment within that system which provided determinable signifieds (Allen 2006) This approach needed to avoid human subject and plurality of signifiers various unstable signifieds for in turn play the role of signifiers and signify other signifieds It needed, what Derrida

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(1987a) called, transcendental signified which always refers to itself and "would exceed the chain of signs, and would no longer function as a signifier" (Allen, 2006, p 32)

In the works of Tel Quel group, of whom Kristeva was a member, text becomes "a site of resistance to stable signification" (Allen, 2006, p 33) Kristeva, unlike Saussure, seeks text in state of productivity instead of products to be swallowed only For Kristeva, "Author, reader and analyst join a process of continual production" (Allen, 2006, p 34) which "cannot be reduced to representation" for such a text invites other readers to contribute in this new semiotic productivity which is "developed from and in relation to these modern texts" (Kristeva, 1986, pp 86-87) and thus

> The new semiotic models then turn to the social text, to those social practices of which 'literature' is only one unvalorized variant, in order to conceive of them as so many ongoing transformations and/or production (Kristeva, 1986, p 87)

Kristeva's works greatly exhibit the influence of Bakhtin's concept of dialogism which she incorporates in her new semiotics She seems agreed to the Bakhtinian concept of cultural-text Kristeva (1980) argues that text is made up of already existed utterances, of cultural (social) text She views that text is a "permutation of texts an intertextuality in the space of a given text, in which several utterances, taken from other texts, intersect and neutralize one another" (p 36) Yet she seems to rephrase Bakhtinian concept of dialogism through her semiotic notion of text (individual) and textuality (cultural) Thus, text at one and the same time gives double meaning a meaning within itself (inside) and a meaning as social text (outside) She, however, argues that both, cultural-text and individual-text cannot be separated being constructed from same textual material (Allen 2006)

Kristeva (1986) refers to text in terms of horizontal axis and vertical axis Horizontal axis of the text connects the writer and the reader, and its vertical axis connects the text to other texts, a synchronic literary corpus Both axes fall together within the work's textual space and communicate words, carrying the existence of the past texts within them Kristeva's notion of text, in addition to the views of some other theorists is moved forward by Ronald Barthes, which is briefly discussed here

2.6 Ronald Barthes' Theory of Intertextuality

Kristeva (1986) discusses text in relation to textuality and calls text a productivity, though, inseparable from cultural text Barthes (1981a) discusses text in relation to work He develops his notion of text and work and their inter-relationship on Derrida s views about the relationship between speech and writing In traditional hierarchical division, speech was considered primary and writing as secondary Derrida (1973) coined a term différance through which this fact was exhibited that speech had no authority or priority over writing for it did not come before writing Differance like writing, for Derrida, does not function as a stable signified for it is not a stable concept This concept of Derrida disrupted and deconstructed traditionally constructed hierarchy of signifier and signified, writing and speech, text and work (Allen. 2006)

Derrida's recognition of disruptive, playful and unstable dimension of writing provides Barthes a new vision about text which stands now "for the play of signifier within the work' (Allen, 2006, p 67) Barthes' text is not only a plurality of meaning but an inter-text woven with echoes, references and quotations Such a text has no origin rather it is 'a plurality of voices, of other words, other utterances and other texts ' (Allen.

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2006, p 66) If one was able to look into the mind of the author even then one would not

be able to discover the intended meaning and uniqueness of the author's work There are

no new emotions, thoughts and actions but already existed one and that human beings

think, feel and act in codes, a cultural space of déjà [always already written or read]

(Barthes, 1987, p 47)

For Barthes (1975) nothing exists outside the text and here the word text means

inter-text Therefore meaning for Barthes, like Derrida, is always anterior and deferred

and occurs from the play of signifiers, instead of the signified to stabilize the signifier

Meaning of the text does not spring from the signifier used by the writer for a signified

(concept) but from untraceable inter-texts which cannot be traced in order to view them as

signified of the signifiers There are, however, some other theorists who looks at

intertextuality from another frame of mind i e structuralist and reduces it to a relationship

between texts The most important of such theorists is Gerard Genette who is briefly

discussed here

2.7 Genette and Intertextuality

Intertextuality has mainly been explored by the theorists of two different frames of mind

Post-structuralist and Structuralist The theorists discussed so far above, are post-

structuralist in their approaches They view inter-textual relation as untraceable between

two or among several texts Genette s version of intertextuality is different from the

concept of post-structuralism (Allen 2006) Genette (1997a) abridges intertextuality to a

relationship between two texts or among several texts and to the actual presence of one

text within another

Genette's (1992, 1997, 1997a) theory of intertextuality and architextuality, according to Allen (2006), has no concern with semiotic processes of cultural and textual signification but with imitation, transformation, classification of forms of discourse, as well as thematic, generic, modal, and formal categories and categorization of traditional poetics His re-description of the theory of intertextuality presents a very determinable and pragmatic intertextual relation between individual texts of specific common elements This approach of intertextuality includes sources and influences of texts

Developing his theory on Claude Levi-Strauss' bricoleur (mythmaker or critic), Genette (1982) argues that bricoleur constructs structure from earlier existed structures through the rearrangement of elements from already arranged elements This newly constructed structure is not identical to earlier original structure, however, functions as an explanation and description of the original one (Allen, 2006) Genette's Transtextuality is sub-divided into five kinds which will be discussed in forthcoming forms and shapes of intertextuality Here is briefly discussed another important theorist, Harold Bloom (1997) who seems to believe in poetic influence but maintains a poet s originality

2.8 Harold Bloom's Theory of Poetic Influence

Bloom's theory of poetry (1997), ventures a novel point of departure in practical criticism His chief concern is to explicate poetic influence and provide an insight into intra-poetic relationship He attempts to de-idealize the so-called constructed notions of the people of making poet by the poet He opines that weaker poets only idealize their precursors while strong poets wrestle with them Weak poets like Oscar Wilde lack to overcome the anxiety of influence

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Bloom (1997) seems to believe in influence, yet asserts that it does not make the poet less original rather more original Poetic influence which he names poetic misprision cannot be limited to the history of ideas, patterning of images and to the source study rather "it is the study of poet as a poet ' (1997, p 7) Poets do not read poets as a result of being poets themselves rather they make misrepresentation which direct them to fill imaginative gaps

Bloom (1997) seems to have been greatly influenced by Neitzsche. a German philosopher, and Freud, an Austrian psychoanalyst Neitzsche supplies him idea from aesthetic perspective while Freud's defense mechanism corresponds Bloom's six revisionary ratios propounded by him regarding intra-poetic relationship He rejects Freud's notion of possibility of happy substitution Substitution is not accepted by the poets as they engage themselves always in an antithetical collision against art and nature "to have their initial chance alone An 'ephebe (young) poet is an "antithetical" and "anti-natural" man and from the very outset, he seeks for achieving "impossible object" as has already done by his precursor before him (pp 8-10)

Bloom (1997) traces six revisionary ratios or movements in the life cycle of the strong poets He claims that these are very much essential to comprehend how a poet deviates from another Bloom's six ratios or movements are Clinamen, Tessera, Kenosis, Daemonization, Askesis and Apophrades

Clinamen means to "swerve' The successor thinks his precursor s poem correct to an extent but then swerves in a new direction Thus, imparts new contribution to the poem Tessera is completion and antithesis In it, the successor antithetically completes

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precursor's left-out areas that need completion in some other sense Kenosis is "breaking device" In Kenosis, a discontinuity is sought by the successor in the process of isolating himself from precursor's influence Daemonization is a "movement towards personalized counter-sublime' against precursor's In it, the precursor's believed-superior-power is manipulated In this way, one's own greatness is perpetuated by dismissing the originality of precursor's work Askesis is "self-purgation' The achievements of precursor and of successor are diminished in it to justify successor's individual success "Apophrades" means "return to dead" The successor holds his poem open to the work of precursor The achievement of the new poem gives the impression as if not written by the precursor, rather as if the work of the precursor is written by the successor (pp 14-15) Intertextuality has been delineated into different kinds and form by the scholars In the following, various shapes and form of intertextuality are briefly discussed

2.9 Various Forms and Shapes of Intertextuality

Different theorists and scholars have categorized the term, intertextuality, into different kinds and shapes The most important ones are briefly discussed here

2.9.1 Gerard Genette's Transtextuality

Genette (1992, 1997, 1997a) categorizes his Transtextuality in five sub-kinds (1) Intertextuality, the actual presence of one text into another It involves quotations, plagiarism and allusions (2) Paratextuality It involves elements that surround the text like preface, reviews, editorials etc (3) Architextuality It is the unchanging, though slowly evolved, building blocks that support the integral literary system on which the stable and viable poetics of genres (the literary categories), modes (the natural forms or

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aspects of language which can be divided into narrative and discourse) and themes are established (4) Metatextuality It is the explicit or implicit critical commentary of one text on another text (5) Hypertextuality It is the relationship of a text B (hypertext) with the preceding text A (hypotext) upon which the hypertext is developed in such a way that it cannot be regarded its commentary It is the derivation of a text from another already existed text Hypotext, for Genette, is the 'major source of signification" for its hypertext Its kinds are translation, spoof, parody and sequel etc It is ' non-original rewriting of what has already been written" (Allen. 2006, p 108)

2.9.2 Manifest Intertextuality and Interdiscursivity

Norman Fairclough (1992a) discusses two types of intertextuality manifest and constitutive, the latter of which he terms inter-discursivity He is of the view that manifest intertextuality is different from inter-discursivity He believes that the origin of manifest intertextuality can be traced as it is clearly marked in the text However, it is not merely a reproduction of the original text rather a transformation for being employed in different context Inter-discursivity is the general form of discourse pattern like style, genre, lexical terms, un-ascribable references etc used collectively in the formation of a text

2.9.3 Six Techniques of Identifying Intertextuality

Bazerman (2008) mentions six techniques for identifying the explicit and implicit intertextuality These are (1) Direct quotations. (2) Indirect quotations, (3) Citing or naming a person, statement or document (4) Making comments or evaluate a text statement etc , (5) Employing phrases, terms etc associated with particular persons or documents (6) Employing particular forms that echo some document(s) or people

2.9.4 Seven Types of Intertextuality by Robert S. Miola

Miola (2004) categorizes inter-textuality in seven different kinds which he compresses in three categories Category 1 includes text(s) mediated directly through the author (later) This category is sub-divided into four types revision translation, quotation and sources Category 2 contains traditions In this case the presence of earlier text(s) radiates through different indirect means like commentaries, translation, adaptation etc It is further divided into two kinds conventions & configuration and genres Category 3 includes whatever is brought to a text by any audience rather than what the author puts in It focuses on the circulation of cultural discourses rather than text(s) and traditions

The above mentioned forms and shapes of intertextuality explicate that the term is multifaceted It ranges from audience's bringing some relation of a text to another text whether physically exists or otherwise, to the revision and translation of some other text Intertextuality, thus, can be defined as any sort of relation, explicit or implicit, exposed or devised by a reader/listener between two or among more than two texts However, the crucial point here, is to find out what sort of inter-textual relation exists between the ST of the present study In this concern, the elements and techniques pointed out by theorists and scholars above are immensely important

Genette's (1997a) concept of Intertextuality – the actual presence of one text in another that could be both with reference (quotations etc) and without reference which he calls plagiarism, is immensely important for this study because THQ vividly refers to TBP at one place and have intertextual material without referring to the latter text Furthermore, Genette's (1992) concept of Architextuality in which he essentially includes

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three techniques genre theme and modes as discussed above is also important for highlighting implicit intertextuality

Fairclough's (1992a) concepts of manifest inter-text which includes clearly marked text, and interdiscursivity that contains general forms of discourse pattern like style, genre, lexical terms and un-ascribable references etc are immensely important for highlighting intertextual relation between the ST

Furthermore, Bazerman s six techniques of identifying intertextuality are also very important His techniques comprise direct quotations or references, indirect references, citing persons, statements or documents etc, making comments etc, employing terms and phrases associated with particular documents and persons, employing particular forms etc THQ refers to TBP, cites the Book of Psalms, employs terms and phrases such as People of Israel etc, seems to use similar form like the employment of a refrain in *surah al-Rahman* like that of psalm 136 Therefore, these techniques are greatly important as a model for this study for identifying intertextuality

Among Miola s seven types of intertextuality, concepts like revision, translation, sources and commentaries are irrelevant However, THQ seems to revise certain particular message of the earlier texts at some point as in *surah al-Anbiya* (Qur an 21 105) that discusses the inheritance of earth by the righteous people Furthermore, Miola s concept of genre being an important element for identifying intertextuality is also crucial

The above given elements or techniques highlighted by the theorists and scholars are of immense importance but the fact remains that mostly and essentially these terms

have not been explicated by them Therefore, the terms have, firstly been explained in chapter 3 and then the selected texts are sought for intertextual relations followed by analysis and discussion in chapter 4 But before this, related literature on THB and THQ is briefly discussed here

2.10 The Holy Bible and the Holy Qur'an

The Book of Psalms is the sub-part of Bible which is a collection of books generally known as a book of books Therefore, most of the researchers have compared THQ with THB which also includes TBP and a very limited number of scholars have made a comparative study exclusively on TBP and THQ Therefore, the studies, carried out by the researchers on THQ with respect to THB are also of immense importance to be reviewed

THB and THQ have ever been an area of interest for the researchers, both Muslims and non-Muslims, across the world The majority of the Western scholars regard THQ as a borrowing from THB Their approach is secular academic, analytic, have an inclination to over-differentiate and makes use of reason and bias On the other hand, Muslims consider that the earlier Scriptures and THQ communicate the same message i e Oneness of God Their approach is thus traditional academic, synthetic, have a tendency to harmonize and employs reason and faith (Buck, 2006) Western approach and the views of the Westerners regarding THQ are briefly reviewed here

2.10.1 Westerners' Views about THQ with respect to THB

D Shepardson (1980) conducted a study on the topic, *The Biblical Element in the Quran* in which he declares THQ as Mahometan bible He states that two-third of THQ comprises the stories of the people with Jewish and Christian background He searches for biblical characters in THQ, Qur'anic view about such characters, nature of similar material and above all the sources from which, according to him, Muhammad derived his information As for the characters, Qur'anic view of such characters and nature of similar material is concerned, he states that the story of Adam and Eve, Abel and Cain, the flood and Noah, Abraham, Isaac, Jacob, Lot, Joseph, Moses, Solomon, Jonah, Job, Ezra, John the Baptist, Mary, Jesus etc and all their related stories are ˙ characterised by a strange mixture of truth and fiction˙ (p 207)

Regarding the sources of Muhammad's information Shepardson (1980) fashions his study by discussing three traditional European views i e of Sprenger, Gerock and Emanuel Deutsch Shepardson rejects Sprenger's views who considers that Prophet Muhammad was not illiterate, rather he could read and write and that he possessed a version of some genuine and apocryphal portions of Scriptures Shepardson overturns Sprenger's views on account of variation in stories He rejects Gerock s views who claims that Muhammad gathered his information through oral Jewish traditions and corrupted adaptation of Christianity instead of some written source Shepardson discredits Gerock's views on the basis of remarkable similarities in the Bible and the Qur'an He favours the view of Deutsch who considers that Talmud, the basis of Judaism, forms the greater part of THQ being its main source However, the fact remains that Shepardson does not provide any empirical evidence of derivation on the part of Qur an from Talmud

Rather he merely speculates and declares that Muhammad seems to have breathed the atmosphere of Talmud from his childhood, though he may not have seen the Talmud, nor even have heard its name" (p 212)

Kenneth Cragg has written a number of books on Islam In his famous work, *The Event of the Qur an*, he interweaves the teachings of THQ with historical background but he focuses on the pagan context of the Qur'an and does not engage himself with Qur'anic relation to the earlier scriptures and their communities Cragg (1971) opines that Prophet Muhammad was for the unlearned Arabs His focusing on pagan context makes THQ alien to the earlier scriptures

Basetti Sani (1977), contrary to Cragg, views that the first addressees of THQ were the Jews who were in great a number in Makkah, instead of pagan Arabs and that there are numerous allusions to Judaism, Jews and Jesus Christ in the Qur'an He claims that the "fig" and "olive" discussed in Quran 95 1 are the symbols of Israel and of Mount of Olives, respectively (p 111) He associates the fig as well as the olive (the Mount of Olives) with Jesus Christ the former being remained untouched by the apostolate of Jesus and the latter as "witness of Jesus" passing triumph, on the eve of his passion (p 111) He asserts that Muslim interpretation of THQ does not provide any interaction between Islam and Christianity (p 99) He looks at the verse through the glasses of Christianity and construes the verse in a Christian atmosphere

Abraham I Katsh (1955) views that Quran, without any doubt expresses literal oral revelations articulated by the Prophet to the people of Arabia, however, collected recorded and arranged by others and are not free of omissions and editorial modifications

The biographical details of Prophet Muhammad, before and after his call, are enwrapped in legendary fancy and that his belief that his teachings were revealed to him by Allah Almighty through Archangel Gabriel couldn t suggest the actual sources or origins of his narratives enactments He further states,

> The familiarity with biblical personages, episodes, and details, doctrines and ordinances occurring in the Koran is therefore highly deceptive, for the variations and modifications introduced by the Prophet merely pose new problems of identification and correlation (Katsh, 1955, p 263)

Gerhard H Bowering (2003) views that a substantial relationship is displayed by the Qur'an to the tradition of Judaic and Christian scriptures It echoes themes that encounters apocryphal and midrashic writings It is, however, a fact that among the biblical writings (apocryphal, midrashic, normative), no single collection "has been identified as the major source in which the Qur an might have been rooted" (p 347)

Bowering (2003) asserts that Bible had neither entirely nor in the form of a single book was translated into Arabic by the time of Muhammad (PBUH) who collected biblical details through the word of mouth The information which sprang up from Hebrew, Aramaic, Ethiopian and Syriac materials, were delivered to the prophet in his mother-tongue i e Arabic Qur'an displays foreign vocabulary and that audience of Makkah and Madinah whom the prophet addressed, already apprehended the foreign vocabulary Bowering seems to fashion his claim about the origination of the material on the basis of Qur'anic vocabulary of foreign origin

Contrary to Abraham I Katsh who opines that the oral revelations uttered by the prophet (Muhammad) were collected, recorded and arranged by others with omissions

and modifications, Bowering (2003) views that the transition from oral to written form of the Qur'an can exactly be located ' to the time and person" of the prophet for the Qur an vividly depicts this transition in its rhymed prose style (p 347)

Charles Cutler Torrey (1933) claims that Quran, the sacred book of Muslims, was the creation of Muhammad and that it is practically unchanged from the form given to it by Muhammad Torrey, on one hand, states that they have very least information about the materials and the outgrowths through which this great religion came into existence However, on the other hand, he claimed that the material of this new faith was gathered by Muhammad from the Jews of Hijaz He makes this claim on the basis of similar or inter-textual relationship between the biblical and Qur anic writings He claims that Islam has derived all this from Israelites who were the neighbours of Muhammad

Torrey (1933) claims that the religious education of Muhammad was thoroughly Jewish in nature He states that Islam is "a fusion of diverse elements ' and is an "eclectic ' religion that selected the best of various ideas and styles (pp 3-8) The Qur an includes sizable elements from Arabian paganism and Christianity but the greater part of its essential material came directly from Israelite sources However, Torrey seems to fashion his claim merely on the basis of speculations for he openly mentions his reduction to conjecture about the details of the outgrowths how, from where, from whom and in what form the Prophet collected all such information (p 3)

Another important study which investigates the sources of THQ is that of Theodore Noldeke and others Noldeke was a philologist of the Semitic traditions and provided a novel point of departure to the subsequent researchers of ' Qur anic

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scholarship by emphasizing concerns with chronology in the text and the text's biblical background" (Wansbrough, 2004. p x) Noldeke et al (2013) states that the chief source of Qur'an was Jewish scripture and that its early *surahs* obviously carry traces of this origin Apart from the history of the earlier prophets, most of the laws and beliefs in Qur'an are of Jewish origin

The influence of the Gospels as compared to the influence of the Old Testament on the Qur an is much flimsier However 'all Jewish elements in the Qur'an cannot be 'traced back to Jewish authorities' and that the major source of information of the Prophet "was not the Bible but un-canonical liturgical and dogmatic literature" thus the Qur'anic stories of the OT therefore seem closer to Talmudic Literature than the original ones (Noldeke, et al 2013, p 6)

Patricia Crone and Michael Cook (1977) as well as their friend John Wansbrough (2004) introduced quite a novel approach that differs considerably from the conventional European approaches regarding the Qur'an Crone & Cook fashion their thesis on the basis of disregarded 'small number of non-Muslim sources" and opine that the civilization of Islam was formed ' in the world of late antiquity' (p vii) They claim that the Qur'an did not exist in any form prior to the final 'decade of the seventh century and that the tradition that positions the "rather opaque revelation ' into historical context was not testified "before the middle of the eighth century" (p 3)

Wansbrough (2004) portrays likewise approach, that of Crone and Cook His main thesis is that the genesis of THQ rests in the traditions of Judaism and to some extent in Christianity, that until the early ninth century (A D) the Qur'anic text was not formed in

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all respects, that the Muslim tradition about the fixation of the Qur'an by a committee during Usman's reign is merely a fiction, and that the Qur'anic text mostly and essentially has no concern with the Prophet who ever existed or not The Qur'an is a small part of canon out of a huge bulk of materials including prophetical logia and that there is no particular division or distinction between the general traditions and the canonised text

The text of the Qur an, according to Wansbrough (2004), became scripture only when it was separated from an extensive corpus of "prophetical logia' (, p 1) After achieving canonicity, it secured its independence from historical tradition that explains its existence and from the external elements used to facilitate in understanding it The developed building or structure of the Qur'anic text is scarcely 'monolithic' rather the scripture of the Muslims "drew upon traditional stock of monotheistic imagery, which may be described as schemata of revelation" (p 1) Moreover, the text of the Qur'an suggests that the narrative material was almost constantly abridged "to a series of discrete and parabolic utterances' (p 1)

Wansbrough (2004) states that the style of the Qur anic text is very repetitive He gives an example of the words 'retribution", "sign , 'exile' and ' covenant and that its themes hinge upon a very finite "lexical range' but the frequency rate of them is very high which portrays two reasons vast time period of "oral transmission or an original series of uncoordinated pericopes (an abstract from a text, especially a passage from the Bible), or both ' (p 2) There are certain places where the ' pericopes might or could have been originated" but as a whole, the amount of references repetitive use of "rhetorical conventions', and the blatant polemical style' all indicate a ' strong sectarian atmosphere

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in which a corpus of familiar scripture was being pressed into the service of as yet unfamiliar doctrine' (p 20)

Wansbrough (2004), on one hand, seems to reject completely the early Islamic history as he considers it fake He denies the entire Arab background of THQ On the other hand, however, he substitutes it, with little and indirect evidence, by the Jewish one He claims that the style of Qur'an is elliptical and indirect because the Arabian Prophet was very much familiar with the Jewish scripture and that the recipients of the Qur'an (the sectarian Jews) were already familiar with the detail of Jewish literature He generalises this assumed acquaintance upon the allusive and indirect style of the entire Qur'an But his work is declared by some Muslim critics as a series of inventions on the footing of obscure generalization A vague generalisation about the indirect style of the Qur'an by Wansbrough is merely a device, it seems unfair to ascribe this particular style of the Qur an to Jews acquaintance with Jewish literature because the Qur'an employs the same style about Arab history, non-biblical prophets and even about contemporary personages (Rahman, 1984)

Contrary to Wansbrough who considers that the Qur'an was not formed until 9th century A D , John Burton (1977) comes up with a novel approach The main thesis of Burton is that the present day material and arrangement of the Qur'an was done by Prophet Muhammad himself It is mere a fiction that the Qur'an in its present state was edited and arranged under Uthman His argument might be considered very remarkable and ingenious but inordinately speculative He does not bring any evidence of worth to prove his claim

The next remarkable work is that of Angelika Neuwirth s (2003) *Qur an and*

History – a Disputed Relationship Some Reflections on Qur anic History and History in

the Qur'an She divides Western scholars who have written about the Qur an, in two

categories – the traditionalists and the revisionists She considers Wansbrough (2004) and

his fellows Crone and Cook (1977) as revisionists who initiated a change of view about

the origin of the Qur'an as a later compilation in terms of both time and place She states

that Wansbrough employs "the model of historical criticism of the New Testament (NT)

to the Qur'an, reading the corpus as made up by logia of the prophet framed by experts

from later polemico-apologetical debates ' (p 5)

Neuwirth (2003) disagrees with Wansbrough (2004) and his colleagues Crone and

Cook (1977) on the grounds of the text of the Qur'an which is neither narratives about

Muhammad nor "sayings uttered by him' rather text of the Qur an is a "speech that

expresses itself as addressed to him" thus it does not "fit the concept of logia, isolated

sayings, at all' (pp 5-6) She views that the *surahs* of the Qur'an are basic genuine units

and that Muhammad himself finalised each *surah* The fixation of the text of THQ should

have been done after the early conquests The Uthmanic redaction of THQ the

' hypothesis that the remnants of the prophet's recitations were collected soon after his

death to form the corpus we have before us, is thus plausible, though not possible to

prove ' (p 11)

Neuwirth (2003) states that the Qur an by its form and self-testimony presents

itself as a communication between a human and the superhuman even before its

canonisation It is a liturgical text "not only in its communal use but from its very

genesis" (p 16) The Qur'anic history does not commence with the process of

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canonisation of the text "but is inherent in the text itself where not only the contents but form and structure also can be read as traces of a historical or a canonical process, attempting both the emergence of a scripture and the emergence of the community" (p 16)

The Western scholars have similar approach towards THQ with respect to TBP, being a sub-part of THB Westerners' views about TBP and THQ are briefly discussed in the following

2.10.2 Westerners' Views about TBP and THQ

Shepardson (1890) states that there are certain unclear references to David s life and his Psalms in the Qur'an Noldeke et al (2013) considers the Jewish scriptures, as discussed in the preceding sections of this chapter the main source of the Qur'an He does not describe TBP as an independent book but part of the Old Testament He claims that the fundamental belief of the Muslims "لا إله إلا الله" has been derived from the Jewish origin II-Samuel 22 33 and Psalms 18 32 etc Noldeke et al, however, view that the Jewish elements, explicitly employed by the Qur an, look like nothing The only short passage replicated verbatim from the Bible (OT) by THQ is Qur'an, 21 105 – 'We wrote in the Psalms, as We did in [earlier] Scriptures "My righteous servants will inherit the earth ' (Abdel-Haleem, 2005, p 208) which can be traced in Psalm 37 29 – ' The righteous shall inherit the land, And live in it forever (Ridling 1989 p 1086)

Noldeke et al (2013) opines that verse 5 of *Surah* Fatiha – اهد ن الصراط المستقيم corresponds to Psalms 27 11 but it does not mean that "Muhammad can have borrowed these words only from Jews" (p 93) Regarding 38 28 (*surah Saad*) of the Qur'an he

views that it is difficult to determine whether the verse refers to David and the revelation of Psalms or Muhammad, but interpolation in the case of the verse "would make less sense" (p 107)

Wansbrough (2004) while discussing verses 55 46-61 and 55 62-77 (*surah al-Rahman*) exclusively pointing to the recurring verse "فبأي آلاء ربكما تكذبان", states that the verse, by its structure, produces the effect of a litany likewise the verse of psalm 136 'for his steadfast love endures forever ' He opines that the similarity of the verse carries out similar function as in the Psalm He prefers the employment of the term litany' instead of "refrain" which, according to him, plays the role of ' concluding formula (p 26) He seeks for inter-textual relation between verse 9 of psalm 33 and verse 117 of *surah al-Baqarah* and states that the command of origination or creation in the psalm 33 9 "For he spoke, and it came to be. he commanded, and it stood firm" is parallel to Qur'an 2 117 "He is the Originator of the heavens and the earth. and when he decrees something. He says only, 'Be.' and it is ' (p 77)

Neuwirth's (2008) discusses inter-textual relationship between the Qur'an and the Book of Psalms in general and seeks for inter-text of psalm 136 in *surah Al-Rahman* in particular from the perspectives of their complex relationship to history She opines that the nature of relationship of THQ to history is complex She compares the Qur'anic approach of history, firstly, to the ancient Arabic poetry She states that contrary to ancient Arabic poetry that does not attain any response to its lamentation about the fate of perished nations. the Qur'anic depiction of the ruined abodes offers a meaningful message The demolition of abodes discussed by the Qur'an is not accidental. rather part

of divine plan The evildoers incurred God's wrath upon them as they neglected the messengers of God

Neuwirth (2008) compares Biblical approach of history with that of THQ and states that the Qur'anic view on history is diametrically different from that of Bible However, Psalm 136, reflected in the Qur'an itself, is one of the special texts that cause complexities to history She compares Psalm 136 and *Surah* Al-Rahman with the aim to highlight the rejection of ' Biblical notion of history as a promise for the future" by the Qur'an (p 1) The novel approach regarding human prospects of THQ, according to her, is not only a rejection and replacement of the Biblical one but also a response to the inquiries elicited by the ancient Arabic poetry

Neuwirth (2008) opines that THQ manifests a change in the paradigm of Biblical historiography She claims that Psalm 136 is re-fashioned by THQ in *Surah Al-Rahman* and this remodelling is not accidental She claims that THQ exhibits numerable reminiscences of TBP in its early *surahs* She states that TBP expresses the liveliness of an agrarian society Contrary to TBP, the Qur'an does not portray any rural society However, it includes rural images such as fruit-bearing tree as an image of Just, allusions to vegetative cycle - germination and withered-ness of grass as an image of transitory-ness, God's blessings described as gifts that work as a principle which necessitates thankfulness on the part of human beings, requisite rendering of guidance and the prospective eternal divine trial, the obligation of human beings to utter God's praise by experiencing His grace the idea of incapability of concealing one's actions from God s notice, nocturnal wakes and prayer, the ambivalence of human being his accountability

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for "hybris and self-deceit" are characteristics "familiar to the speaker/transmitter of both textual corpora" (p 2)

Neuwirth (2008) opines that the early Qur'anic *surahs* are closely related in structure, literary shape and function to the Psalms However, striking differences also exist at the same time The early Qur anic *surahs* are not paraphrase of the Psalms Their vision of history is entirely different from that of the Psalmist Most of the psalms describes God s deeds of salvation in the form of history The Qur'anic text, contrary to that of the psalms, seldom relies on history rather employs 'new eschatology-oriented perception of linear time' (p 2) The Qur'anic view of history also rejects the views of early Arabic poetry that does not bear any promise for the future

Neuwirth (2008) declares *Surah al-Rahman* as a re-reading of Psalm 136 She undertakes semantic and micro-structural analysis of the texts She views that there are three common characteristics in the texts "the antiphonal structure, frequency of refrain, and the oscillation of refrain between harmony and tension" (p 11) She states that the employment of refrain " فباى الاء ربكما تكذبان" is a counter-text to the Psalm

Neuwirth (2008) has pointed out the inter-related verses of the texts She opines that the texts are semantically inter-connected quite at the outset The Psalm begins with asking the readers for expressing God's praise (Psalm 136 1-3) likewise the first verse of the *Surah* that begins with one of the attributive names of God Verses 5 and 6 of the psalm which express God's creation of heavens and earth correspond to verses 7 and 10 of the *surah* Verses 7, 8 and 9 (the creation of sun moon and stars) of the psalm are parallel to verses 5 and 6 of the *surah* The psalm then turns to history described in verse

10 till to the second last verse of it This part of the psalm describes ''divine acts of salvation in history''. liberation of Israel and retribution exerted on their enemies (p 14) The *surah* does not include any historical event but describes a ''mythic scenario'. The psalm produces a tension ''between God's acts of annihilation'' and 'His charity conjured in the refrain''. Verse 31-5 of the *surah* likewise the psalm presents threats to the addressees followed by ''positive connotation'' in the refrain. Verses 37-45 have been contextualized with the ''acts of annihilation ' (p 14)

Neuwirth (2008), by one way or the other, attempts to indicate inter-text of psalm 136 in the *surah* She regards verses 31-5 as a prelude ' to the real climax of the *surah*'' and views that THQ has engaged itself with the thought of God's power in resurrection of the dead in the ''position' the psalm has discussed its view on history, thus, that part of the psalm which describes history is ''replaced by eschatological part of the *surah*' (p 14) In a nutshell Neuwirth's discussion on TBP and THQ in general and on psalm 136 and *surah al-Rahman* in particular is of immense importance but need further explication and elaboration The present study, along with other excerpts, aims to investigate inter-textual relation between psalm 136 and *surah-al-Rahman* also However, Muslims' views about THB and THQ are briefly discussed here

2.10.3 Muslims' Views about THQ with respect to THB and TBP

Contrary to the Western Non-Muslim scholars, the majority of whom think THQ being influenced by THB, the Muslim scholars regard any similarity between them on account of being from one and the same source

Hamza M Njozi (1990) conducted a study entitled *The Flood Narrative in the Gilgamesh Epic, the Bible and the Qur an The Problem of Kinship and Historicity* The author highlights certain dissimilarities between biblical account of flood and the Qur'anic narrative He talks of certain impossibilities in the Biblical accounts the submergence of the entire planet by the flood, mentioning of time period and duration of the deluge about which THQ is silent He states that the narratives disagree in terms of the exact number of people and creatures in the Ark and their disposal The Qur'anic account which is often ignored, exhibits remarkable insight regarding the event

Njozi (1990) states that there are certain similarities in Biblical and Qur'anic account of flood But the "differences seem to rule out the possibility of the Qur'an having depended on the Bible" (p 307) There is no definite evidence of Qur'anic derivation of material from the bible Furthermore the earliest translation of the OT and NT into Arabic language appeared two hundred and one thousand years, respectively, after the death of Muhammad (PBUH) The only possible reason for similarity is their common source which according to THQ is "God who revealed Torah, Zaboor, Injil and the Qur an on His chosen messengers (p 307)

Da wah Institute of Nigeria (2008) renders numerable arguments regarding the authenticity and divine authorship of THQ in a work entitled, *Authenticity of the Qur an* It develops its arguments not on the "internal evidence" rather through the ' process of elimination ' (pp 36-37) The book throws light on main theories about possible authorship of THQ – Muhammad, some Arab/non-Arab Poet(s) scholar(s), Monk(s)/Rabbis Satan, or God/Allah

The book excludes Muhammad from its authorship on the grounds of his being unlettered, known integrity, and difference in Qur'anic style and that of *hadiths* of the Prophet It argues that no authentic records ever exist that may declare someone as secret teacher of the Prophet And if there had been anyone, the hostile Arabs of that time, certainly would have exposed him Therefore, there is no possibility of an Arab, non-Arab poet/scholar or Monk/Rabbi being its author The Qur'an declares Satan as open-enemy of man How can Satan or a devil be its author when he is declared as enemy of the mankind? (Da'wah Institute of Nigeria [DIN] 2008, pp 37-43)

The book rejects any possibility of derivation of THQ from THB It is an insufficient proof to declare a book the copy of other merely on the basis of similarities They might get information from a source common to both Furthermore, if THQ had been derived from THB, there would not have been severe creedal differences between the two Even in the narration of the events, critical divergences may be observed Moreover, THB is entirely silent about considerable information rendered by THQ Therefore, THB cannot be regarded as the source of THQ (DIN 2008)

The book throws light on scientific information and factual contents like The Lost City of Iram (Qur'an, 89 7), excavated in Syria in 1973, worker bees being female (Qur an, 16 68), description of mountains as pegs (Qur'an, 78 6-7) and many others On the basis of all this, the book declares God/Allah as the sole author of THQ (DIN, 2008)

Akbarally Meherally (n d) in *Understanding the Bible through Koranic Messages* asserts that though THQ includes certain events narrated in THB but the former by no means is a copy of the latter The Qur'an describes the same historical characters but the

text, definitely, is not identical The Qur'an does not equate with the altered versions of biblical dogmas and creeds Likewise NT which is incomplete and cannot fend without Old Testament, Islam cannot be taught without the inclusion of the past events and their moral values being its necessary background Without mentioning the act of creation, moving forward to the role of prophets in preaching the same lesson, the Qur'an would, undoubtedly, remain an incomplete text Without discussing the beliefs of the past, it would not be possible for THQ to give its own point of view and to highlight how and where it differs The source of instructions incorporated in THB as well as in THQ, is the same and thus similarity in the fundamental instruction is, therefore, necessary However, THQ goes beyond all previous instructions integrated by the previous revealed books THQ unfolds several accounts of certain biblical prophets about which THB is completely silent

Fazlur Rahman (2009) states that all the messengers of Allah Almighty came to preach essentially one and the same message that there is no God but Allah THQ makes use of terminologies employed by the earlier scriptures and pre-Islamic literature But the Qur'anic use of such terms has its own context The pre-Islamic Arabs employed the term Allah not in the sense of deity among deities only, but a ' supreme deity in hierarchy of deities" yet THQ shaped the world view of the Arabs by 'precisely changing the contextual use of the term, by charging it with a new import – by dismissing all other deities and bringing the concept of Allah to the center of the circle of being' (p 221)

Abdullah Saeed (2006) views that warners were sent to every community and that they taught the same message of oneness of God THQ exhibits many references to the previous prophets and the responses of their communities An important reason of such

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references is to console the Prophet Muhammad that the earlier prophets have also undergone similar situations in terms of response on the part of their community, and that his situation is not so different from them

Abdel-Haleem (2001) states that THQ shares certain narratives with THB He discusses biblical and Qur'anic account of Adam and Eve He views that apart from certain similarities, there are striking differences in their approaches, amount and type of information and above all the purpose of their respective narratives THB narrates the story quite in chronological order as it commences from his birth, describes persons, places, things etc and ends on his demise while THQ does not include anything like this Instead, THQ generally narrates the account by employing 'wa-idh' [remember], which exhibits that the account has been narrated for some lesson to be gained from it The biblical narrative of Adam and Eve is narrated in third person pronoun while the Qur'anic narrator i e God is speaking in first person, generally in plural majesty The narrative in THB is appealing from literary perspective but causes complication at theological level thus makes it a story no more than a literature (pp 28-29)

Abdel-Haleem (2001) states that surah al-Rahman has wrongly been hypothesized as an imitation of psalm 136 This conjecturing is erected on the grounds of the title , "bounties" and "refrain" in the surah, which are considered parallel to the ' mercifulness in the repeated verse, "great wonders ' and the refrain" in the psalm (p 181) However according to Abdel-Haleem, there is considerable difference between psalm 136 and surah al-Rahman THQ mentions the name ' The Merciful' only once while the Psalm repeats 'His Mercy' throughout its body, "The Merciful" employed in THQ is not unique rather used in the ' Bismilla' of every surah, the "bounties" discussed in the surah are

also included by the text elsewhere too whereas the Eschatological bounties are absent in the psalm, the refrain has also been employed elsewhere in THQ as in chapters 26, 37, 54 and 77 of the Qur'an (p 181)

Abdel-Haleem (2001) states that in terms of employing the refrain, there is difference between the biblical and Qur'anic discourse In the psalm, it occurs in every verse and even the psalm is concluded with the refrain, while in the surah it takes place after verse twelve, not employed after every verse nor is the surah concluded with the refrain In the psalm, it is employed as an assertive sentence while in the Surah it is in interrogative form The refrain in the psalm addresses the People of Israel, a limited group of people, while in the surah, it addresses all human beings as well as jinn The psalm confines the universal bounties to the creation of sun, moon, stars and earth etc (verses 4-9 and then verse 25) It names a few foes of the Israelites who were punished, while the bounties in the surah are not limited and the punishment also seems to be inflicted on all those who deny the bounties The beginning and the conclusion of the psalm is "didactically imperative" while in the case of the surah, it is celebratory (p 183)

In a nut shell, the Western and the Muslim scholars have their own different approaches while discussing inter-relationship between THB and THQ in terms of similarities and differences In the following, the biblical discourse and Qur'anic discourse, in the light of the views of Muslims and non-Muslims scholars, are briefly discussed for better understanding the world views of the ST

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2.11 Biblical Discourse and Qur'anic Discourse – An Overview

2.11.1 Construction of History in the Bible and in the Qur'an

How and in which manner THB and THQ construct history of the past, need to be reviewed concisely Sells (1999) asserts that both the Bible and the Qur'an include numerable historical events but the arrangement of Qur'anic verses is neither purely in narrative nor in chronological order Khan and Navaid (2006) state that the Qur'an does not devote any particular section for this purpose, though, the events of the past are interspersed almost throughout the text It provides a series of remarks on the biographical details of ancient nations On the other hand, the OT (which includes TBP also) presents narratives regarding the Israelites from chronological perspectives It provides names of characters and places truly in terms of history but THQ scarcely names figures and places For example, the Qur'an nowhere mentions the name of Adam's spouse, so important a character

Afsar (2009) asserts that the narrator of THQ seems to have no interest in presenting chronological details of persons and places Instead He seems more interested in actions of individuals as well as of nations Thus the Qur'anic discourse generalizes the perceptual structure of behaviour, good and bad, that causes rise and fall respectively of individuals as well as of the nations as a whole

Saeed (2008) states that when and wherever, the Qur'an lets in historical characters and events, it is not named from historical perspective, but more often it serves principally as instances of ' ethical behaviour' (p 76) Abdel-Haleem (2001) asserts that the Qur'an is neither chronological nor biographical in its nature, nor in the shape of

lecture, nor seems to have been "edited arranged by scholars" (p 4) He states that if the Qur'an had been put in the order of chronology. it would have turned a historical or biographical document

2.11.2 Brevity and Loose Structure of the Qur'an

El-Ewa (2006) asserts. "The best composition is the least in size but the greatest in semantic outcome" (69) She states that the Qur'anic style (*ijaz*) depicts such a property of language that offers to produce maximum meanings with minimum possible words It presents a sort of universality in its nature that allows the same verse to be employed in a variety of contexts The employment of countable connectives by the Qur'an allows it to meet its promises offered through its messages to the mankind. at every place and time The structure of the Qur'anic discourse is loose which results in maximizing the cognitive effect of its *aiaat* that consequently are made valid and effectual in all other contexts other than its immediate one (p 69) Thus the Qur'anic *aiaat*, according to El-Ewa. are highly suitable to be quoted in a great number of contexts

2.11.3 TBP and THQ – Poetic or Prosaic

No one doubts in TBP being purely in poetic form Psalms are a collection of "sung poetic prayers' Ridling (1989), the editor of Bible. New Revised Standard Version (NRSV). states that the word psalm is derived from *psalmos*. a Greek word that translates *mizmor* (a Hebrew word) Both words have one and the same meaning, ' a song recited to the accompaniment of a string instrument' (p 1038) The Qur an according to Boullata (2000). is neither a prose nor a verse It is Qur'an only and cannot be called by any other name It is not a 'verse for it is not bound by the bonds of poetry, and it is not a "prose"

too, for it binds itself with bonds, peculiar to it, which nowhere else can be found. It is a book of perfect then elaborated verses from "One Who is Wise and All-Aware", it is unique in its nature for "nothing like it ever preceded or followed it (p ix)

Tzortzis (n d) in his work *The Unique Literary Form of the Qur an* throws light on Arabic poetry and prose He defines Arabic poetry as a form of speech, metrical and rhythmical It is classified in sixteen rhythmical patterns or ' *al-bihar* codified by al-Khalil bin Ahmad in the eighth century Each ' *al-Bihar* ' has its individual rhythmical pattern based on syllables, short and long (pp 6-7) Arabic Prose according to Zortzis, is a speech form which is non-metrical and lack ordered rhythmical pattern Arabic prose is further divided into two kinds "*saj* ' (rhymed prose without consistent rhythmical pattern) and '*Mursal*' i e "straight prose" or "normal prose' (p 8)

Tzortzis (n d) views that the Holy Qur'an is neither a poetry for the chapters of the Qur an, in totality, do not correspond to any form of *al-bihar*, nor a straight forward prose, for it employs rhyme, unique stylistic features and rhythm However on account of certain similarities between *saj* and Qur'anic *surahs* of the earlier period, some Western scholars like Neuwirth regard THQ as *saj* He views that though, there are certain similarities between early Makkan *surahs* and the *saj* but the Qur an as a whole oversteps many aspects of the *saj* It is a ' unique fusion of metrical and non-metrical speech" but its "greater tendency to mono-rhyme', its employment of "inexact rhyme', "greater range of *saj* phrases ' and 'higher frequency of rhetorical features make it quite different from traditional "*saj*' (pp 11-12) He states that the Qur an makes use of linguistic and literary devices in such a manner that is alien to the earlier works

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2.11.4 Dialogues in the Bible and the Qur'an

Mir (1992) asserts that both, THB and THQ make use of dialogues to evolve their respective discourses The Qur'anic dialogues are similar in a striking manner to the dialogues of the Bible The Biblical as well as the Qur'anic discourses usually engage two speakers in dialogues Both of them provide little visual detail rather focus the attention of the reader on the substance of speech But despite all such similarities, there is a striking difference between the two

Mir (1992) states that the biblical world (Old Testament) depicts the world of everyday life It presents people talking, helping, quarrelling and cheating each other as they do in routine life But in the case of Qur'anic dialogues, one may hear overbearing "divine voice" that projects fundamental themes of Monotheism, Prophet-hood and the Day of Judgement Thus the Qur'anic dialogues engulf "greater theological rigor while theology in the biblical dialogues, without disappearing entirely, sometimes, moves back to the background but theology in Qur'anic dialogues always remain in the foreground (pp 17-18)

2.11.5 Genre and Literary Variety of the Bible and the Qur'an

Mir (1988) asserts that the Qur'an is a literary masterpiece like the Bible, though, does not include such a great literary forms such as elegies, folk songs, idyllic poems etc in the Bible But the fact remains that it has its own rich literary repertoire It lets in a variety of narrative, figures of speech, satire, irony, dramatic dialogue, characterisation with its own style Tzortzis (n d) states that the rhetorical features such as figures of speech,

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rhetorical questions, metaphors, similes etc employed by the Qur'an create a unique genre from linguistic point of view

2.11.6 Dynamics of the Qur'an

Neal Robinson (2003) states that the examined evidence in the Qur'an suggests that Allah Almighty is the speaker or narrator of the Qur'an But the Qur'anic employment of We, He, thy Lord and their shifting from one position to another is interesting and need to be examined He quotes Roman Jakobson's essay about linguistics and poetics in which he explains three different functions of verbal communication expressive – speaker centred, conative - addressee centred and cognitive - message centred

Robinson (2003) states that the discourse of the Qur'an moves back and forth among all the three functions The Qur'anic discourse is functionally expressive when the speaker employs "I" or "We" to designates Himself or when takes oath When the speaker makes use of "O" or "thou", "you", "thy Lord" etc in order to address the addressee, the function of the discourse, in this case, is conative And when the speaker transmits some universal message, the discourse is functionally cognitive as the speaker employs "He", "Allah" or any other attributive name The discourse of the Qur'an does not use all the three communicative functions in isolation rather mostly and essentially moves or shifts to and fro from one function to the other (p 229)

Abdel-Haleem (2001) asserts that the emergent shift *iltifat* in pronoun that describes the speaker (God) or He is spoken about, does not take place in a slapdash manner but follows systematic pattern He states that the rhetoricians call it *shajaat-al-arabiyya*, the "daring nature of the Arabic language" (p 185) But, according to Abdel-

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Haleem, it is, above all, the daring nature of the language of the Qur'an for it exclusively employs this inimitable feature in a greater variety than Arabic poetry as it includes shift in person, addressee, tense, number, case marker and in employment of noun instead of pronoun etc While in the case of Arabic prose, there is no such reference Even in hadith material, one may not find a single example of *iltifat*

In this chapter, the coinage of the term intertextuality, logical development of the concept in the light of the key theorists and various forms and shapes of intertextuality have been discussed The chapter has discussed works and studies that deal with relationship between the Bible and the Qur'an The above given discussion reveals that the majority of Western scholars regard THQ being derivative from THB, in this case, TBP The Muslims scholars, on the other hand, view the similarity from another perspective They regard THQ and TBP (Zaboor) being revealed by Allah, thus, include similar material The chapter has also discussed the works of the scholars who have thrown light on unique style of the selected texts The present study is also an attempt on the part of the researcher to seek intertextual relation and its nature in the ST

TPB and THQ, undoubtedly, share certain material of similar nature But how far the texts are inter-textually related? What is the nature of this seemingly inter-textual relation? To what extent the Qur'anic discourse is similar to or different from that of TBP? How for the Qur'anic discourse maintains its uniqueness and originality, despite carrying seemingly intertextual relation with TBP, has been analysed and discussed in chapter 4 - Analysis and Discussion Before detailed analysis and discussion, however, methodology of the present study has briefly been discussed in the following chapter – Research Methodology

Chapter 3

Research Methodology

3.1 Introduction

This chapter describes the research methodology drawn upon review of literature and inquisition of the ST by the researcher It deals, first, with the process of selection of the primary-cum-secondary texts, moving forward to the excerption of the echoing material, its classification and the formation of tables The chapter, then, explicates the terms, elements and techniques suggested by the theorists for highlighting intertextuality as a proposed model for this study followed by the way in which the selected excerpts have been analysed In a nutshell, it explains the methodology in which the present study has been undertaken

3.2 Selection of Primary-cum-Secondary Texts

The ST, chosen for the study are two sacred texts (TBP and THQ) of revealed religions playing a key role in the lives of the majority of world's population The selection was made on the ground of echoing parallelism in the form and function of their discourses However, due to the interminable difference in their respective primary languages, Hebrew of the former and Arabic of the latter one, it was almost impossible to investigate inter-textual relation between the discourses in their original languages for carrying out this study Therefore, two secondary texts i e The Bible - NRSV (1989) and *The Qur an* (translation) by M A S Abdel-Haleem (2005), both in English language, have been selected

NRSV (1989), of THB is the most updated version of King James Bible (KJB) which is unanimously considered the most authentic version of the Bible It is claimed as the most accurate, legible and decipherable edition on account of its scholarly and ecumenical approach It is the authenticated revision of Revised Standard Version (RSV) of 1952 which, in turn, was a revision of American Standard Version (ASV) of 1901 that substantiated the earlier revisals of KJV published in 1611 for the first time (Ridling, 2002)

The Qur'an (translation) by Abdel-Haleem (2005) was originally published in 2004 and then republished, with correction, in 2005 The translator is a well-known scholar, writer and a professor of Islamic Studies He is a native speaker of Arabic language as he hails from Egypt He has been hafiz-e-Qur'an since his childhood He had been a teacher of Arabic in the Universities of London and Cambridge since 1966 He had authored many books like *Understanding the Qur'an Themes and Styles* (2001), *English Translation of the Qur'an The Making of an Image* (2004) etc He is functioning as the editor of *London Qur'anic Studies* as well as *Journal of Qur'anic Studies* He is doing work on *An Arabic-English Dictionary of Qur'anic Usage*

Muhammad Sultan Shah (2010) states that *The Qur'an* (translation) by Abdel-Haleem is one of the best translations from literary and philological perspectives The translation of *The Qur'an* by Abdel-Haleem is a unique work The author is an Arab Muslim who has been residing in England since 1966 He is lexicographer having deep knowledge of classical as well as modern Arabic No other translator of THQ has mastery over both the languages i e Arabic and English He asserts that the earlier translators employed King James idiom, considered being the standard idiom in terms of religious

scripture, for English translation of the Qur'an But, *The Qur'an* (translation) *by* Abdel-Haleem manifests an originality which is ' lacking in many other translations" and that his translation of the Qur'an is in "modern and plain English" (p 4) He avoids confusing phrases and always prefers "contemporary usage and sentence structure" (p 4)

3.3 Excerptions from the Selected Texts

Four different psalms from TBP – Psalms 1, 37, 78 and 136 and four *surahs* from THQ – Qur'an 2, 14, 21 and 55 have been selected for textual analysis The selection from the ST, however, consists of selected verses as well as complete psalm(s) from TBP and *surah*(s) from THQ Psalm 1 and Psalm 136 from TBP and *surah al-Rahman* from THQ have been selected completely, however, partial selection has been made from the remaining psalms and the *surahs* The excerpts have been selected either on the basis of indication by scholars such as Noldeke et al and Neuwirth and on the researcher's probe

As far the indication of the scholars is concerned, Noldeke et al (2013) has pointed out merely verse 105 of chapter 21 in THQ, selected for this study He claims it to have been replicated by THQ verbatim from Psalm 37 29 Neuwirth (2008) claims a number of reminiscences in THQ from TBP Psalm 1 and selected verses from *surah* Abraham that seem parallel in terms of form and function, have been handpicked in this concern Furthermore, Neuwirth (2008) claims *surah al-Rahman* as the re-reading of psalm 136 Therefore, Psalm 136 (complete) and the *surah* (complete) have also been selected for analysis

Apart from above mentioned excerptions, some important parallel events like parting of sea, demand of food by the Israelites, gushing out of water from the rock etc

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discussed by both textual corpora have been selected on the basis of thoroughly reading of TBP and THQ In this connection, in addition to verses 13-15 from psalm 136, psalm 78 and *surah al-Baqarah* have been selected for analysis Psalm 78 incorporates certain events such as God's signs in Egypt that the *surah* does not include rather they are narrated in *surah* al-A'raf (Qur'an. 7 130-7) of THQ In the similar manner, *surah al-Baqarah* describes certain events as worshipping of calf that psalm 78 does not incorporate rather discussed in the event in psalm 106 All such events have not been selected for analysis rather merely those events shared by psalm 78 and *surah al-Baqarah* have been made part of analysis

It is expected that the analysis of above mentioned events i e parting of sea, gushing out of water from the rock, demand of food by the Israelites discussed by both textual corpora in addition to the analysis of the initial verses of psalm 78 and verses 47 and 48 of *surah al-Baqarah*, will provide ample picture of the narrative pattern. form and function and the worldview of the discourses It may assist the readers in formulating generalization regarding overall syntactic structure and the ultimate message that both textual corpora want to convey

There might be a number of similar contents in the selected texts but it would have been extremely gruelling for the researcher to exert them all for analysis in a limited course of time Therefore, only [Psalm 37 27-29 vs Qur'an 21 105-107], [Psalm 78 1-28 vs Qur'an 2 47-61], [Psalm 1 vs Qur an 14 24-27] and [Psalm 136 vs Qur'an 55] have been selected for textual analysis

3.4 Classification of Selected Material

Classification of the above mentioned excerptions is based upon the forms and shapes of intertextuality devised by theorists and literary scholars mentioned in the previous chapter i e Review of Literature The above given excerptions have been divided into two categories -- overt (explicit) and covert (implicit) inter-textuality Explicit intertextuality has further been classified into two sub-kinds – (1) inter-text with reference, and (2) inter-text without reference Thus, the selected material has been carved up in three different kinds Explicit inter-text (while referring to the earlier text(s), Explicit Inter-text (without referring to the earlier text(s), and Implicit Inter-text

The form of inter-text in the case of *surah al-Anbiva* (Quran 21 105-7) and psalm (37 27-29), in Genette's (1997) terms, have been included in explicit inter-text with reference, for the *surah* explicitly refers to Zaboor i e TBP along with other Scriptures, though, not to this particular psalm The Qur'anic description of events in *surah al-Baqarah* (Qur'an 2 47-61), have been considered as explicit inter-text without reference because the *surah* does not refer to any previous text(s) But the fact remains that the events are duly incorporated by TBP (Psalm 78) which indeed is historically earlier to THQ

The Qur'anic *ayaat* of *surah* Abraham (Qur'an 14 24-27), as Neuwirth (2008) seems to consider. is a kind of implicit inter-text for the parabolic form and images discussed in the *surah* echo the pattern and images of psalm 1 *Surah al-Rahman* also. according to Neuwirth (2008), has a deep and close relationship with psalm 136 in structure and function. particularly on the basis of likewise refrain She, even, regards the

surah as a re-reading of the psalm The *surah* (*al-Rahman*) has also been included here in an implicit form of inter-text with that of psalm 136 for discussion and analysis

3.5 Formation of Tables

The excerpts, on the basis of formulated categorizations, have been redacted in tables The categorizations and formation of tables are not designed according to ascending or descending order of the psalms or the *surah(s)* but on the basis of the forms and shapes of inter-texts – (1) explicit inter-text with reference, i e vividly existing similar material with proper reference to the earlier text(s), (2) explicit inter-text without reference i e vividly present similar material without citing the earlier text(s) and (3) implicit inter-text i e seeming parallel material The explicit inter-text with reference is given in table 1, the explicit inter-text without reference has been divided into four tables namely 2a, 2b. 2c and 2d, and the implicit inter-texts are given in table 3 and table 4

3.5.1 Table 1: Explicit Inter-text with Reference

The Book of Psalms The certainty of retribution	The Holy Qur'an Surah al-Anbiha [The Prophets]
Psalm 37 27-29	Qur'an 21 105-107

3.5.2 Table 2a: Explicit Inter-text without Reference

The Book of Psalms Israel's rebellion in the wilderness	The Holy Qur an Surah al-Baqarah [The Cow]
Psalm 78 1-4	Qur'an 2 47-48

3.5.2.1 Table 2b: Explicit Inter-text without Reference

The Book of Psalms Israel's rebellion in the wilderness	The Holy Qur'an Surah al-Baqarah [The Cow]
Psalm 78 13 & Psalm 136 13-15	Qur'an 2 49-50

3.5.2.2 Table 2c: Explicit Inter-text without Reference

The Book of Psalms Israel's rebellion in the wilderness	The Holy Qur'an Surah al-Baqarah [The Cow]
Psalm 78 15-16	Qur'an 2 60

3.5.2.3 Table 2d: Explicit Inter-text without Reference

The Book of Psalms Israel s rebellion in the wilderness	The Holy Qur'an Surah al-Baqarah [The Cow]
Psalm 78 19-28	Qur'an 2 57 & 2 61

3.5.3 Table 3: Implicit Inter-text

The Book of Psalms [Psalm 1] The Two Ways	The Holy Qur'an Surah Ibraheem [Abraham]
Psalm 1 1-6 (complete)	Qur'an 14 24-7

3.5.4 Table 4: Implicit Inter-text

The Book of Psalms [Psalm 136] Praise of God, creator and redeemer	The Holy Qur'an [Qur'an 55] Surah al-Rahman
Psalm 136 (complete)	Surah al-Rahman (complete)

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3.6 Proposed Model

The present study is actually a textual or intertextual analysis of the selected excerpts from the ST However, the excerpts have been analysed in the light of terms, elements and techniques suggested and highlighted by theorists for seeking intertextuality between two or among more than two texts In this concern, four theorists Genette (1997, 1997a), Fairclough (1992a), Bazerman (2004) and Miola s (2004) concepts have been selected which are briefly explicated as a theoretical model here

Explicit Inter-text In terms of Genette's (1997) Intertextuality, explicit inter-text can be in three different forms – (1) quotations that carry references to the earlier text(s), (2) plagiarism - it includes replication of similar material without reference to the earlier text(s) and (3) allusions

Implicit Inter-text Genette's architextuality is a kind of implicit inter-text It includes genre, modes and themes Genre, according to Genette (1992) is the literary categories Modes are the natural forms or aspects of language which are further divided into narrative and discourse Narrative is concerned with recounting the facts and events without attention being placed on the person who is doing that recounting Discourse focuses its attention on the person who speaks and on the situation from within which he speaks

Manifest Inter-text According to Fairclough (1992a), it is the material of a previous text which is clearly marked in the later one

Interdiscursivity It is, for Fairclough (1992a), the general form of discourse-pattern like style, genre, literary terms and un-ascribable references These terms, particularly, form, style and genre need further explication as given below

Form It refers to a genre, or to an established pattern of poetic devices, or more abstractly, to the structure or unifying principle of design in a given work (Baldick, 2001)

Style style is a manner of expression It is a specific way of using language Style may be classified by their diction, syntax, imagery, rhythm and use of figures or by any other linguistic feature (Childs & Fowler, 2006)

Genre It is a recognizable and established category of written work employing such common conventions as will prevent readers or audiences from mistaking it for another kind (Baldick, 2001)

Miola's (2004) concept of quotations and genres are relevant yet the terms have already been explicated in the above Furthermore, the model also includes Bazerman's (2004) relevant techniques for identifying intertextuality These are direct quotations, indirect quotation, citing persons, statements or document etc , employment of phrases or terms, employing particular forms

The selected excerpts have mostly been sought for inter-text in the light of above given elements suggested by the theorists for highlighting intertextuality The word style, however, includes use of figure and any linguistic feature (similitude motif, setting mood, syntax, dialogue etc) which may help in highlighting intertextual relation between

the ST. Therefore, the excerpts have also been sought for all above mentioned linguistic features

3.7 Method of Analysis

One of the crucial questions posed to the researchers is, how did you do it? The present study is textual analysis of two sacred texts with the aim to investigate intertextual relation between the selected texts It is really very important, here, to know what textual analysis is Textual analysis, according to Thornton (2014) is the process of analysing some work/works or some portion of work(s) with the aim to seek how does/do its author/authors present their argument? It deals with the techniques employed in works by the author(s) for explicating, elaborating and developing their viewpoint

TBP and THQ are two sacred texts and are regarded as the Word of God by their respective believers The Muslims, however, believe in *Zaboor* being revealed on Daud/David (A S) by Allah Almighty Since present study makes comparative textual analysis of selected portions of the ST. therefore, it deals with the form and function and the techniques used in the texts for developing their discourses

The study has minutely observed how differently the same or similar lexical units have been employed by the texts For example, 'land' and 'earth' are almost similar lexical units employed in the translation of psalm 37 29 and *surah al-Anbiya* (Qur'an 21 105), respectively, but renders different scope in terms of dominion - the former being limited in scope while the latter being globalised

The study has analysed the dynamic shifts in pronouns in the syntax of THQ which might seem, grammatically, peculiar rather incorrect but in fact is an important and

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very significant feature of THQ For example, Qur'an 21 105 begins with first-person-plural-pronoun ' We ' but shifts to first-person-singular-possessive pronoun ' my" in the similar verse, instead of "our , first-person-plural-pronoun in possessive-case Grammatically, it might seems incorrect because the possessive-case of pronoun "We ' is 'our' or 'ours , but the employment of "my ' instead of 'our' is not a grammatical mistake rather a unique style of THQ In case of TBP, however, one may not come across such shifts in pronouns

The study has observed the use of pronouns in the ST from another aspect TBP, mostly and essentially, employs third-person-singular-pronoun in nominative/possessive case, which conceals the position of the narrator, though, the pronoun used in the initial verses of psalm 78 is first-person-singular But the Qur'anic discourse, essentially, makes use of first-person-singular/plural pronoun, a technique through which the narrator seems present all the time and gives the impression as if he speaks to the reader/listener

The study has sought for the setting, a unique technique employed by TBP but scarcely used by THQ For example, psalm 136, names the kings and their kingdoms, the sea in which Pharaoh was drowned, thus provides a greater setting than THQ which seldom makes use of it Thus, the technique of setting is a well-known element used in TBP for developing its discourse

The study has looked for the technique of motif, a repeated and recurring element that forms a pattern, also It has been observed that the echoing parallel material has been differently projected through the employment of different motif For example, the motif in psalm 136 is triplet, for the greater part of the psalm discusses objects in threes But the

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parallel *surah* i e. *al-Rahman* seems to employ the motif of double as the discourse develops the *surah* by describing the things in dual form

The study has observed the role of prophets (intermediator) and other characters as well THQ seems to assign proper role to the prophets and even other characters in its discourse But TBP scarcely employs such a technique for projecting its arguments For example. in the event of gushing out of water from the rock there is no role of Prophet Moses in the discourse of psalm 78 The psalm gives the impression as if the rock was hit by God himself But the Qur'anic discourse develops its arguments through a human character i e Prophet Moses who asks God for water and then entirely under the guidance of Allah Almighty hits the rock with his staff and the water gushes out

The study has sought for the narrative pattern of the ST TBP seems to narrate the events the events in chronological order. an important technique employed by it. but rarely used by THQ Instead. the Qur'an seems to have focused on eschatological perspective Furthermore THQ seems to develop its argument by providing certain justification at the end The study has searched for dialogical pattern. discourse, themes and the employment of similitudes and parables employed by the ST These are a few examples provided for understanding the methodology of the present study through which it has been undertaken

This chapter has thrown light on the methodology adopted for carrying out the present study It has discussed how were the primary-cum-secondary texts selected. moving forward to the excerption from the ST and classification of the selected material It has highlighted how has the selected and classified material been redacted into tables It

has presented a proposed model for undertaking this study. has explicated the important

terms employed in the model and explained the methodology through which the excerpts

have been analysed

Chapter 4

ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter aims to analyze and discuss the selected material categorized in the previous chapter i e Research Methodology Four different inter-textual excerpts have been selected from the ST which have further been divided into three kinds, namely (1) explicit inter-text with reference (an excerpt), (2) explicit inter-text without reference (an excerpt) and (3) implicit inter-text (two excerpts) The excerpts have been framed in tables There is a table of inter-text with reference The inter-text without reference has been divided into four sub-tables for analyzing the initial verses of the selected echoing material followed by three different but inter-connected events - parting of sea, splitting of rock resulted in gushing out of water and demand of food The implicit inter-text has two tables of their own for analysis and discussion

The inter-textual material of the excerpts has been analyzed without being evaluating as to which one has a better form and structure or the more authoritative narrative'discourse The texts have been closely read with the aim to investigate intertextual relation between the ST through the elements of lexical units/phrases, discourse, narrative, genre, style, dialogues, syntax, themes or any other linguistic feature which make them inter-related or provide them their own unique and distinctive shape and color

4.2 Explicit Inter-text with Reference

The Holy Qur'an shares only a single identical statement with the Book of Psalms (psalm 37 29) to which it seems to explicitly refers in the chapter of *Al-Anbiya* (The Prophets 21 105) Noldeke et al (2013) states that it is a single short passage taken verbatim by the Qur'an from OT of the Bible Whether THQ has taken and cited the verse (Psalm 37 29) word for word or paraphrases it to formulate collaborative knowledge construction, has been analyzed and discussed in this section of the chapter

4.2.1. [Psalm 37:27-29 Vs al-Anbiya (the Prophets) 21:105-107]

The explicit inter-text with reference shared by TBP (Psalm 37 27-29) and THQ (Al-Anbiya 21 105-107) is given in the following table - 1

Table 1:

The Book of Psalms The certainty of retribution	The Holy Qur'an Surah al-Anbiya [Qur'an 21 105-107]

27 Depart from evil and do good,
    so you shall abide forever
28 For the LORD loves justice
    he will not forsake his faithful ones
The righteous shall be kept safe forever,
    but the children of the wicked shall be cut off
29 The righteous shall inherit the land
    And live in it forever   (Psalm 37·27-29)
	105 We wrote in the Psalms, as We did in [earlier] Scripture My righteous servants will inherit the earth 106 There truly is a message in this for the servants of God' 107 It was only as a mercy that We sent you [Prophet] to all people ₅
	
	(Al-Anbiya 21 105-107)
	
	ولقد كتب فى الزبور من بعد الذكر ان الارض يرثها عبدى الصالحون - ان فى هذا لبلاغ القوم عابدين - و ما ارسلناك الا رحمة للعلمين -

The above given excerpts are closely related in terms of the common theme, the principle of justice on the part of God, that He rewards his righteous people However, their style

of presentation is entirely different TBP throws light on both the righteous who are assured safety, and the wicked whose children will be perished The psalm seems to project its argument through the technique of double It discusses evil and good, not to do and to do, wicked and righteous, punishment and safety side by side in the discourse The entire psalm (37), if to be gone through, has been developed through the motif of double But the Qur'anic discourse, on the other hand, has been projected through its own specific techniques It does not engage itself in the discussion of contrasting elements rather seems to supplement the similar message in the form of collaborative knowledge construction in a very concise manner The Qur'anic reference to the Book of Psalms and earlier Scripture vividly refers to the firsthand instructions already provided in these books It merely revises the most central message of earth's inheritance by the righteous people

However, the most crucial similar lexical units, land and earth, in the translations of the ST, seem to have different scope in term of dominion The psalm in NRSV assures the righteous, the inheritance of land, while the *surah* in *The Qur an* guarantees the inheritance of the earth The lexical units might be similar to a certain extent but are greatly different in scope The word "land" signifies a limited territory or the entire dry part of the earth without water But the "earth" on the other hand represents the 3rd planet of this solar system It includes the surface of the land as well as water of the entire globe It means that the promise of the psalm is provincial or localized in terms of people and place whereas the Qur'anic undertaking is global and general

One of the unique techniques while projecting its argument is the employment of pronouns with a dynamic shift in the discourse of THQ In the above given excerpt which begins with 'We', first-person plural personal-pronoun in nominative case, one comes

across a shift to first-person singular personal-pronoun "my' in possessive case, instead of 'our' Grammatically it might seem unusual and a deviation from the set rules of language in the Qur'anic discourse, for the possessive-case of "we" is 'our' or 'ours' not "my' But the fact remains that it is a consistent, distinct and effective characteristic of THQ When the Qur'anic discourse introduces a shift from first-person plural personal-pronoun to first person singular personal-pronoun, it functions to show "intimacy or immediacy" (Robinson, 2003, p 248) Thus, the phrase, "My righteous servants", denotes Allah s warm affection and His close relations with the upright people and quick succession of the earth as inheritance Robinson is right in elaborating the function of the shift for the degree of intimacy in employing "my" is certainly higher than using our' It denotes a stronger bond between two parties instead of a weaker one among many

This shift from first-person-plural to first-person-singular suggests theological undercurrents as well The narrator (God) Who claims Psalms and the earlier Scripture as His Word, employs "We" which gives the impression as if there are more than one narrators But when the narrator shifts from "We' to "My' instead of 'Our', it makes the position of the narrator vivid and clear It evidently describes the Oneness of the narrator (God) and provides manifestation that first-person-plural personal-pronoun has been employed to exhibit God's majesty, glory and power

The excerpt from the psalm is a blend of imperatives – negative and positive The clauses are in the form of double, negative-imperative that forbids the reader audience to engage in evil and positive-imperative that asks them to do good It functions to denote narrator's intention, requisite and expectations from the reader/audience who are addressed in the form of one-sided dialogue The command of prohibition i e "depart

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from evil" and the instruction to do "good" by the narrator might be dealing with an immediate temporal locality but it can be extended in scope being a message of universal importance

Furthermore, the biblical excerpt is a blend of voices i e active and passive also The first couplet of verse 28 in which Lord is the subject of the clauses, is in active voice But the second couplet of the same verse is in passive form Passive-voice sentences might have different functions as they are employed when the performer is unknown or when he is ignored It may also be employed when more importance is given to the action or to the result of the action than the performer It may also be used to impersonalize the action In the case of the second couplet of verse 28, it seems that the psalm gives more importance to the actions - keeping safe the righteous and cutting the wicked off than the deliverer and one who destroys who in the first couplet of the same verse is the Lord Verse 29 of the psalm is however, in active voice in which the righteous (people), an adjective, will perform the act of inheriting the "land" on account of their righteousness Here, the inheritors are given more importance than the act of inheritance

The Qur'anic excerpt, on the other hand, makes no use of imperative clauses and is completely in active voice form "We wrote . ", ' We did ', "My righteous servant will inherit ', "We sent " etc seem to give all importance to the performer instead of the actions What might be the possible reason of giving more importance to the performer than the actions? Generally, when one comes to know that such and such announcement has been made by such and such person institution or organization which is of international fame, the people usually begin to immediately believe in what has been said/promised Perhaps this might be the reason that the Qur'anic discourse has been

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projected through active voice sentences in which more importance has been given to the speaker/performer

Another striking difference in the above given inter-text material is the position of the narrator in their respective discourses The Qur'anic narrator (God) is extra-subjective and is vividly present in the discourse as He employs first-person-plural personal pronoun in nominative case, in the first two clauses and first-person-singular possessive/adjective pronoun in the third clause of verse 105 The narrator of THQ works as the subject of the first two clauses The syntax portrays that "Psalms" (زبور) and the earlier "Scripture" are the Word of the narrator (God) and gives the impression that the present text (Qur'an) is also His Word But in case of the psalm (37 28), though, Lord is the subject of the clauses but the narrator is concealed The psalm employs words – "Lord" and third-person-singular "he" that do not vividly exhibit the position of the narrator

There is another striking but imperceptible difference between the messages that the discourses want to convey The discourse of the Psalm seems to give more emphasis on the retribution of the wicked than rendering promises to the righteous The sub-title of the psalm *The certainty of retribution* imprints in a vivid manner that there is no possibility of any safe haven for the evildoers But the Qur'anic discourse manifests mercy and implicitly exhibits leniency towards the offenders The concluding verse of the excerpt explicitly mentions Prophet Muhammad being sent as a mercy' for all people

If the syntax of the excerpts to be judged, it might be observed that the Qur'anic discourse employs all the three functions of communication - expressive. conative and cognitive 'We wrote ' and "My righteous servants " is expressive, for the verse is

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speaker-centered. verse 106 is cognitive being message-centered and verse 107 is conative as it is addressee (Prophet) centered. But the discourse of the psalm, though, verse 27 is addressees-centered, is almost in cognitive form being message-centered Furthermore, the biblical excerpt is in poetic form The verses of the psalm are nearly of similar length But the Qur'anic discourse is neither a prose nor a poetry The verses of THQ are not bound by the bonds of poetry The lexical units like "الصّالحون", "عابدين" and "الظالمين" however, conclude on nasal-consonants and seem to partly rhyme with each other, thus give the impression of poetry.

In a nutshell though, THQ describes God s principle of rewarding the righteous believers and duly cites TBP and the earlier Scripture, but all as a Word of the same narrator i e Allah The texts, therefore, in the light of the verses of THQ are not inter-dependent in terms of source text and derivative text rather they are Works of God Almighty Hence, the texts include nearly similar material but are quite different in terms of form and function It is a sort of paraphrasing which constructs collaborative knowledge and which expresses almost the same message through entirely different techniques and more affluent theological perspective Similarities and differences in above mentioned excerpts may be summarized in a capsule form as given below

The Book of Psalm (Psalm 37:27-29)	The Holy Qur'an (Qur'an 21:105-107)
Similarities	**Similarities**
1 Inheritance by the righteous, though, of 'land' (limited in terms of domain)	1 Inheritance of earth' by God's righteous servants (the entire globe)
Differences	**Differences**
1 The biblical discourse seems to have been projected through the motif of double	1 No contrasting elements in the Qur anic discourse
2 Inheritance of land , limited in scope	2 Inheritance of 'earth' global in scope
3 No shift in pronouns	3 Dynamic shift in pronouns
4 Blend of negative and positive	4 No use of imperative clauses

	imperatives
5 Blend of active and passive voice	5 Only active voice
6 Narrator is concealed	6 Narrator (God) is vividly present
7 More emphasis on the retribution of the wicked people	7 Emphasis on rewarding the righteous servants, no mentioning of wicked
8 'Conative' and 'Cognitive' function of verbal communication	8 Employment of all the three functions of verbal communication expressive, conative and cognitive
9 Poetic form	9 Neither Prosaic nor poetic, blend of both

4.3 Explicit Inter-text without Reference

The Holy Qur an recounts a number of events in *surah al-Baqarah*, narrated by the earlier Scriptures, in this case TBP It does not, however, cite any earlier text(s) in this concern Such kind of inter-textuality wherein a text shares certain contents but does not refer to the earlier text(s), according to Genette (1997), is plagiarism It is important to know what actually plagiarism is? Another crucial question is, whether any similarity between two or more than two texts may in point of fact be delineated as plagiarism?

Plagiarism is defined as "the theft of ideas or of written passages or works passed off as one's own work without acknowledgement of their true origin" (Baldick, 2001, p 194) THQ, for Muslims, is the true Word of God Who revealed the earlier books Torah, Psalms and Gospel also Therefore, any similarity among them is not a plagiarism, rather the message of God Almighty Although, it is doubtful whether the above mentioned books of the present-day Bible are the same revealed by Allah Almighty or otherwise, yet, despite this issue, there are some inter-textual accounts mentioned in psalm 78 and *surah al-Baqarah* (Qur'an, 2 47-61) which have been selected for textual analysis The second question raised in above given paragraph will be tried to

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answer in the light of analysis and discussion of psalm 78 and selected verses of the *surah* Texts of the psalm and of the *surah* are given in Appendix 2

4.3.1 Psalm 78:1-28 and *Surah* al-Baqarah (Qur'an 2:47-61)

Psalm 78 and *surah al-Baqarah* share a number of events such as parting of the sea, gushing out of water from the rock' and 'demand of food' with certain variations The selected material has been analyzed in order to understand how the events have been narrated in the selected texts The above mentioned events have been analyzed one by one preceded by the initial verses of the excerpts

4.3.1.1 Initial Verses of Psalm 78 and selected verses of *Surah al-Baqarah* (Psalm 78:1-4 vs Qur'an 2:47 & 48)

Table 2a:

The Book of Psalms (Psalm 78 1-4) Israel's rebellion in the wilderness	The Holy Qur'an (Qur'an 2 47 & 48)

1 Give ear O my people to my teaching
    incline your ears to the words of my mouth
2 I will open my mouth in a parable
    I will utter dark sayings from of old
3 things that we have heard and known
    that our ancestors have told us
4 We will not hide them from their children
    we will tell to the coming generation
the glorious deeds of the LORD, and his might
    and the wonders that he has done
	47 Children of Israel remember how I blessed you and favoured you over other people 48 Guard yourselves against a Day when no soul will stand in place of another no intercession will be accepted for it nor any ransom nor will they be helped
	
	يـــي اسراعب اكرو' يـعمي الــي انعـت عـكم و اي فصلتكم علي الطمـي.
	وقوا يو- ١ حرى لـس عر حص شـ و ١ قـل سـه نـعة و ١ يحـ
	ـه عل و ١ هم يصرون-

The above given excerpts, at surface level, are closely related The narrator of the psalm invokes his people (the Israelites) and asks them to pay heed to his "teaching" The Quranic narrator likewise that of the psalm directly addresses the "Children of Israel and makes them remember His blessings upon them Both the excerpts employ first-person personal pronouns However the discourses at deep level, are different in terms of form and function The narrator of the psalm employs first-person-singular pronouns

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and first-person-plural pronouns in nominative, possessive as well as in objective cases – "I", "my" "we", our" and us' whereas the *surah* makes use of first-person-singular pronoun in nominative case 'I' only

Moreover, the excerpt of the psalm does not exhibit any deviation from grammatical rules or unusual use of pronouns as noted in the previous excerpt of THQ in which the narrator shifts from first-person-plural pronoun (nominative case) 'We' to first-person-singular pronoun (possessive case) "My", the dynamic of THQ Rather, the discourse of TBP in above given excerpt seems to follow usual pattern of grammar as might be noted in clauses – '*I* will open *my* mouth', "things that *we* have heard and known, that *our* ancestors have told *us* Thus, the style of TBP in terms of employing pronouns is different from the style employed by THQ

Another difference in the above given excerpts is that of the narrators The discourse of the *surah* displays God as its narrator who asserts, 'remember how I blessed you and favoured you over other people' It is a sort of one-sided dialogue on the part of God with the Children of Israel But the narrator of the psalm seems to be some earthly being among the Israelites as he states, "I will utter things that we have heard that our ancestors have told us' The biblical excerpt is also in the form of one-sided dialogue but on the part of an Israelite with the Israelites The narrator calls his teaching 'dark saying and claims to be delivered by him in the form of parables Phrases like 'dark saying" and 'parables' demonstrate that his teaching material is of immense importance and is not easy to comprehend It was not easy even for the narrator as he himself, in addition to many others, was made "known' by his ancestors and now he considers it his responsibility to deliver it to their generations

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The worldviews of the excerpts also seem entirely different from each other. The narrator of the psalm reveals God's ˙glorious deeds˙, "his might" and ˙wonders" of the past and narrates them to the audience. The purpose of the biblical narrator, according to verse 7 and 8 of the psalm is that the addressees may ˙set their hope in God ¨ The narrator wants to make the audience familiar with God's ˙works" and keep them follow the "commandments˙ of God. He wants the recipients alter their attitude and not to be like their ancestors who were "stubborn" and ˙rebellious˙ generation ˙whose heart was not steadfast", and who were "not faithful to God" as mentioned in verse of 8 of the psalm

The Qur'anic narrator (God) on the other hand reminds the "Children of Israel" His blessings upon them and asks them to protect themselves against the Day of Judgment when every soul will be answerable for his deeds neither "intercession nor ˙ransom" will be accepted and no one will be helped. The world-view of above given excerpt of the surah is altogether eschatological, entirely different from that of the psalm that seems to mentor Jewish disposition and temperament

There is striking similarity in the syntactic structure of the initial clauses of the excerpts. The first clause of psalm 78, "Give ear, O my people, to my teaching" and that of the surah, Children of Israel, remember how I blessed you" are both in vocative case. Both the clauses make use of Nominative of Address, as the addressees are nominated through phrases ˙O my people˙ and "Children of Israel" by the psalm and the surah respectively. In the likewise manner, the second clause of each selected excerpt — "incline your ear to the words of my mouth" of the psalm and ˙Guard yourselves against a day ˙ of the surah are both in ˙imperative form˙, again in vocative case, thus

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syntactically similar in nature However, there is difference as the psalm employs 'Nominative of Address' after the imperative clause 'Give ear whereas the *surah* makes use of it in the beginning followed by a command اذكروا' (remember) Another difference is that of the employment of different lexical terms. "my people' by the Psalm and "Children of Israel" by the *surah*, though, the addressees of the excerpts seem to be the same, the Israelites, although historically different

Furthermore, the function of the action words Give ear' and "incline your ears" in the psalm and "remember" and 'Guard yourselves' in the *surah* seems altogether different The psalmist calls the audience for paying close attention to what he says He seems to teach the audience certain unclear sayings of the past in parabolic form He discloses and tells them God's "glorious deeds' of the past The psalmist asserts that he will not hide such wonders" rather narrate them to the future generations The immediate audience of the psalmist seem unaware of what is being revealed to them

But the action word "remember" of the *surah* gives the impression that the addressees are well-aware of what they are asked to recall The *surah* seems to give a reminder to the "Children of Israel" The Qur'anic discourse gives the impression that the Israelites of the Prophet's time were well-known regarding the blessings bestowed upon them by Allah Almighty The Qur anic imperative "Guard yourselves' functions as a piece of advice as well as warning for the addressees who are particularly notified to safeguard themselves against the impending trial of the Day of Judgment

The discourse of TBP depicts that making the future generations aware of "glorious deeds of the Lord", "his might" and the "wonders that he has done' is

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extremely crucial for setting their 'hope in God" In the likewise manner, the Qur anic

discourse considers it worth mentioning to remind the Israelites, God s blessings and

favours upon them so that they may protect themselves against the trial of hereafter In

this way, the discourse of THQ seems to complement the similar subject matter from

eschatological perspective

The narrative of the Psalm then moves forward with historical contents

nonexistent in the Qur'an until it reaches verse 13 that narrates the splitting of the sea that

the *surah* duly narrates The event of the parting of the sea has also been given

comparatively in greater detail in Psalm 136 also Therefore, verses 13 to 15 of psalm 136

have also been made part of discussion for better understanding the world view of the

Book of Psalms The respective accounts of the parting of the sea are given in the table

2b

4.3.1.2 Parting of Sea: [Psalm 78:13 & 136:13-15 Vs. Qur'an 2:49,50]

Table 2b:

The Book of Psalms	The Holy Qur'an
13 He divided the sea and let them pass through it, and made the waters stand like a heap **Psalm 78 13** 13 who divided the Red Sea in two, for his steadfast love endures forever, 14 and made Israel pass through the midst of it for his steadfast love endures forever 15 but overthrew Pharaoh and his army in the Red Sea, for his steadfast love endures forever, **Psalm 136 13-15**	49 Remember when We saved you from Pharaoh s people who subjected you to terrible torment slaughtering your sons and sparing only your women— this was a great trial from your Lord— 50 and when We parted the sea for you so saving you and drowning Pharaoh s people right before your eyes **Al-Baqara [The Cow 2.49-50]** و اد نجيكم من ال فرعون يسومونكم سوء العذاب يذبحون ابنعكم و يستحيون نساءكم و في ذالكم بلاءمن ربكم عطيوم– و اد فرقنا بكم البحر فنجيكم و اعرف لـ فرعون و انتم تنصرون– (البقره 49-50)

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The selected excerpts, at surface level, seem closely related by narrating the same event –
the parting of sea But at deep level they are different in terms of form and function THQ
seems to describe the same event quite differently from that of TBP The narrator of TBP,
for example, employs third-person-singular pronoun "he" in psalm 78 and relative-
pronoun 'who' in psalm 136 for God The biblical narrator seems entirely concealed in
the excerpt The Qur'anic narrator, on the other hand, is vividly present in the discourse
Clauses like "Remember when We saved you" and when We parted the sea" manifest
that the narrator is God Almighty

Moreover, the Qur'anic excerpt introduces a shift in verse 49 from first-person-
plural personal pronoun "We" to third-person-singular personal pronoun "your Lord"
The function of such a shift marks transition from expressive function of communication
- speaker-centered to cognitive function of communication - message-centered (Robinson,
2003) The first clause of the Qur'anic excerpt "Remember when We saved you ' is
speaker centered for the discourse manifests God's might and principle of Justice,
punishing the oppressors and delivering the oppressed But it shifts to cognitive function
of communication in which the addressees'readers/listeners are informed that it "was a
great trial from God ' Connotatively, it renders a message to the reader listener that they
might undergo such trials and tribulations In biblical excerpts, however, no shift of
pronouns can be observed

The Qur'anic shift in pronouns from first-person-plural to third-person-singular
might have theological function also "We saved you' may give the impression that
perhaps there are more than one narrators, but when a shift is introduced within the same

verse through the phrase "your Lord", it makes the position (the Oneness) of the narrator (God) vivid and clear

Another striking difference in the discourses is their respective forms of narratives Psalm 78 narrates the event in past indefinite tense purely in chronological manner Verse 13 of the psalm, "He divided the sea and let them pass through it" depicts an event of the past regarding the people who do not seem to be the addressees of the psalm The psalm particularizes the event with the historical Israelites

The *surah*, on the other hand, contextualizes an event of the past with the present The discourse of the *surah* on account of its loose structure does not have immediate context thus any Jew, irrespective of time and place. might be the addressee of the excerpt The Jews of the Prophet's time undoubtedly were not the historical Jews saved by Allah Almighty But the employment of second-person-pronouns in the clauses, "We saved *you* subjected *you* to terrible torment. slaughtering *your sons*, sparing only *your women* We parted the sea for *you* saving *you* right before *your eyes*" give the impression as if they were the historical Jews delivered by God It manifests that the *surah* describes the Jews as one nation The *surah* does not have any particular context like that of the psalm rather it generalizes the event being an incident of common cultural heritage of the Jews

The Qur'anic excerpt might have one other effect that seems non-existent in that of the psalm The above given excerpt of the *surah* is in the form of one-sided dialogue that directly involves the reader/listener who considers as if he is being addressed It functions to enhance and intensify the interest of the reader/listener to more actively and

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attentively read/listen to the event The discourse of above given excerpts of the psalms, on the other hand, does not seem to engage the reader/listener in the event as an active participant

It is in fact one of the characteristics of Qur'anic discourse that it addresses the reader/listener as if they were present when certain important event of the past occurred For instance, THQ in the *surah* 'The Elephant' (Qur'an 105) addresses the Prophet while mentioning a crucial event of the past even before his birth, "Do you [Prophet] not see how your Lord dealt with the army of the elephant?" (Qur an 105 1) Thus the event of the parting of sea, described by THQ was not unknown for the Jews of the Prophet's time and perhaps to address them, was like addressing the historical Jews The Qur'anic discourse employs the phrase "ابتم تنطرون" (right before your eyes) which is مصارع (a tense used for present-tense as well as future-tense in Arabic language) It also creates an artistic effect by describing an event of the past (14th century B C) while addressing the people of the 7th century

The structure of psalm 136 that narrates the event of the parting of sea entirely differs from that of the *surah* The above given excerpt of the psalm begins with relative pronoun "who" that portrays that the selected verses are connected somewhere else Nearly the entire psalm is knitted through relative pronoun "who" employed throughout the text Different events like the creation of celestial bodies in verses 7-9 and obliteration of powerful kings in verses 17-20 etc have been connected through relative-pronoun "who " with the very first verse "O give thanks to the LORD, for he is good "

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The Qur'anic excerpt, on the other hand, begins with a discourse marker 'remember' that signifies the commencement of an independent and a new set of event, though, part of accounts regarding Israelites The above given excerpt employs the phrase 'واذ + verb' (and remember) two times that narrate two different events or phases in the life of Israelites – in Egypt and at the sea where their enemies were drowned The word اذ + verb (remember) or واذ – verb' (and remember) is a marker which means to "Recall the time when such-and-such an event occurred" (Mir 1992, p 11) The *surah* narrates a number of different events in verses 47-61 employing nine times واذ + verb' (and remember) as a 'marker' that makes the events independent in nature, though all are related to the lives of Israelites This form and structure of the narratives of the *surah* exhibits a unique pattern quite different from that of the psalm 78 and 136

Moreover, the Qur'anic excerpt seems to provide justification for events that happen The excerpt of the psalms, on the other hand, does not seem to consider this element For example neither psalm 78 nor 136 supply vindication for Pharaoh's drowning in the Red Sea But the *surah* maintains that Pharaoh's people caused the Children of Israel to atrocious harassment, massacring their male babies and sparing their females Consequently, it was justified to overthrow him and his people Furthermore, the *surah* calls the period of tribulations a 'great trial' for Israelites again seems to justify the situation

Another striking difference in the discourse of TBP and that of THQ is the provision of setting' in the former THQ scarcely supplies names of persons and places while narrating an event In the case of above given excerpts, psalm 136 clearly mentions the setting, the place – Red Sea where Pharaoh and his army were overthrown It depicts

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literary and historical aspects of TBP But the *surah* does not mention the place of drowning of Pharaoh's people It seems to give more emphasis on theological aspects than literary and historical

The above given excerpt of the *surah* portrays that perhaps Pharaoh's people, not he himself, were drowned in the sea, as it mentions, "drowning Pharaoh s people right before your eyes " But it is only, perhaps, on account of describing the events in episodic form by THQ that gives complementary details of the same incidents at other places For example, the Qur an describes Pharaoh s drowning in greater detail in the chapter on Jonah

We took the Children of Israel across the sea Pharaoh and his troops pursued them in arrogance and aggression But as he was drowning he cried, I believe there is no God except the one the Children of Israel believe in I submit to Him 91'Now? When you had always been a rebel and a troublemaker' Today We shall save only your corpse as a sign to all posterity (Abdel-Haleem 2005 p 134)

Furthermore, psalm 78 as well as 136 seem to be in poetic form, essentially projected in the form of couplets The latter makes use of a refrain also The Qur'anic excerpt, on the other hand, is neither poetic nor prosaic in its nature It is a blend of both being incorporating prosaic as well as poetic qualities For example, the *surah* projects vivid powerful rhythmic images in Arabic "يذبح" (slaughtering), "يستحيون" (sparing), اسلكم (your sons), "نساءكم" (your women), and "فرقنا" (We parted), "اغرقنا" (We drowned) in a prosaic form of discourse Furthermore, verses of the excerpt of the *surah* conclude on م and ن both of which are nasal consonants

The discourse of the psalm involves only cognitive function of communication — message-centered The Qur anic discourse, on the other hand, moves back and forth

among all the three functions – expressive (speaker-centered), conative (addressee's centered) and cognitive (message-centered) In a nutshell, it may be deduced that, though, the above given excerpts describe the same event but they are entirely different in their narrative pattern, discourse, structure, style, form and function Here is discussed another crucial event i e gushing out of water from the rock, incorporated by both textual corpora

4.3.1.3 Gushing out of Water from the Rock: [Psalm 78:15-6 Vs. Qur'an 2:60]

Table 2c:

The Book of Psalms	The Holy Qur'an
15 He split rocks open in the wilderness and gave them drink abundantly as from the deep 16 He made streams come out of the rock and caused waters to flow down like rivers **Psalms 78·15-16**	60 Remember when Moses prayed for water for his people and We said to him Strike the rock with your staff Twelve springs gushed out and each group knew its drinking place Eat and drink the sustenance God has provided and do not cause corruption in the land **Al-Baqara [The Cow 2 60]** وإذ استسقى موسى لقومه فقلد اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا قد علم كل اناس مشربهم كلوا وشربوا من رزق الله و لا تعثوا فى الارض مفسدين. (البقرة 60)

The above given excerpts share only one identical word, rock(s) Even the single shared word has been employed in plural form in verse 15 of the psalm which gives the impression that perhaps there were a number of rocks from which the water gushed out But verse 16 employs the word "rock in singular form as if a single rock was split and caused water to flow The Qur'anic discourse has employed the word 'rock' in its singular form This single identical word portrays that the excerpts are extremely different in terms of employing common lexical units while narrating nearly the same incident

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Following its typical pattern and unique style the Qur anic discourse begins with the marker "remember" that makes the reader/listener recall a crucial event of the past in the lives of Israelites The marker ﺍﺫﻛﺮﻭ (and remember) functions as an action word used in imperative form, thus commands the reader/listener to pay heed to what the narrator (God) enunciates It also seems to engage the audience in the discourse It appears to isolate the incident from the previous events being a separate happening. though interconnected with the rest of the events The discourse of the psalm on the other hand has attempted to seek the attention of the audience quite in the beginning of the psalm It does not engage the reader/listener off and on like that of the *surah* in discussion while narrating the events

A striking difference in the narratives is the role of an important character Prophet Moses in the *surah*, nonexistent in the psalm The narrator of the psalm seems to be interested in describing God's wonders without expressing the role of Moses as an intermediator between God and the Israelites The *surah*, on the other hand, explains Moses praying for water for his people to God. fulfilment of his prayers by God Who directs him to strike his staff on the rock

The discourses differ in terms of their respective use of subjective or nominative noun pronoun as doers in the clauses For example, the subject in clause 'he split rocks open in the wilderness' of the psalm is God Almighty It appears as if the rock was struck (as mentioned in verse 20 of psalm 78) by God himself It also gives the impression that, perhaps, water was not demanded by the Israelites But in case of the *surah* the task was carried out by the addressee. Prophet Moses, commanded by God, ' Strike the rock with your staff' The discourse of the *surah* portrays that the rock was struck by Moses with

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his staff following Allah's command in response to his prayers It gives the impression that the worldly matters are run by God through His people under His kind control, command, will and volition Thus the world view of Qur'anic narrative seems quite different from that of the narrative of the psalm

The discourse of the *surah* is different from that of the psalm in terms of contents and subject matter The *surah* portrays twelve clans of Israelite as the number of springs was twelve and that 'each group knew its drinking place " The psalm, on the other hand, does not mention clans of Israelites or the number of the sources of the water It narrates 'streams of water that flowed down like "rivers' as against to the *surah* that describes "springs" The word 'streams" indicates a great quantity of water as compared to 'springs' Moreover, streams cannot be confined to any particular drinking place as its water can be utilized at a number of places on its bank But its water might not be as fresh as that of springs for the water of streams is generally muddy, lower in terms of quality than that of springs On the other hand, the water of springs is generally lesser in quantity than that of streams But this sense of insufficiency is removed by the *surah* through the number (twelve) of springs, each for a clan Moreover, springs are generally confined to a particular place The *surah* perhaps, therefore, mentions that there was a "drinking place' for each clan The word "springs' signalizes freshness of water as well as slow but long-term continuity of water

The narrative of the psalm narrates the event in past indefinite tense It is in the form of indirect narration The Qur'anic discourse on the other hand, is the blend of past and present tenses It seems to contextualize the event of the past with the present The narrator of the *surah* (God) engages Himself in the form of dialogue, ' strike the rock with

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your staff" that seems to bridge the gap in terms of time The concluding part of the excerpt "Eat and drink and do not cause corruption in land" might have some particular context but on account of its loose structure cannot be bound to an immediate context The clause is as effective today as it was in the past It has a universal effect in its nature

Another striking difference in the narratives is the presence of the narrator in the *surah* entirely absent in above given excerpt of the psalm 'We said to him" vividly portrays narrator s presence in Qur'anic discourse whereas the narrator of the Psalm seems completely concealed The narrator of the Psalm merely narrates the events in simple past tense without engaging himself in above given excerpt

If the discourses to be judged in terms of functions of communication. the above given verses of the psalm seem to proceed in cognitive function of communication It emphasizes on the message. "God's wonders" only The *surah*, on the other hand. moves back and forth among all the three functions of communication The word "remember" exhibits conative function as it seems addressees' centered. 'We said to him' is expressive being speaker-centered and "Eat and drink the sustenance God has provided" is conative. addressing the audience. as well as cognitive being message-centered

The Qur anic discourse, as usual. makes use of a shift in pronoun Clause "We said to him" portrays 'We" as a first-person-plural nominative pronoun employed by the narrator (God) as his plural majesty But the discourse. then introduces a shift from first-person-plural personal pronoun "We" to third-person-singular (Noun) God within the same verse It might have, in the usual manner. functions like – a transition from

expressive function to cognitive function of communication and theologically makes the

position (Oneness) of the narrator (God) clear

The discourses are different in terms of genres as well The discourse of the psalm

is in poetic form consist of verses nearly of similar length The discourse of the *surah*, on

the other hand, is neither poetic nor prosaic in nature The Qur'anic verse (60) comprise

almost twenty-eight words in Arabic in the form like that of a prose but projects vivid and

powerful images in fast rhythm in Arabic "كلوا" (eat). "واشربوا" (and drink) in poetic form

that make the discourse a blend of both prose and verse

4.3.1.4 Demand of Food: [Psalm 78:19-28 Vs. Qur'an 2:57 & 2:61]

Table 2d:

<table>
<tr><td align="center">**The Book of Psalms**</td><td align="center">**The Holy Qur'an**</td></tr>
<tr><td>

19 They spoke against God saying
  "Can God spread a table in the wilderness?
20 Even though he struck the rock so that water gushed out
    and torrents overflowed
can he also give bread
    or provide meat for his people?"
21 Therefore when the LORD heard he was full of rage

24 he rained down on them manna to eat
    and gave them the grain of heaven
25 Mortals ate of the bread of angels
    he sent them food in abundance
26 He caused the east wind to blow in the heavens
    and by his power he led out the south wind
27 he rained flesh upon them like dust
    winged birds like the sand of the seas
28 he let them fall within their camp
    all around their dwellings   **Psalms 78 19-28**

</td><td>

57 We made the clouds cover you with shade and sent manna and quails down to you saying Eat the good things We have provided for you It was not Us they wronged they wronged themselves

Al-Baqara [The Cow 2·57]

و ظلك عليكم الغمم و انزلنا عليكم المن والسلوى كلوا من طيبت ما رزقكم و ما ظلمونا و لكن كانوا انفسهم يظلمون۰   (البقرة 57)

61 Remember when you said Moses we cannot bear to eat only one kind of food so pray to your Lord to bring out for us some of the earth s produce its herbs and cucumbers its garlic lentils and onions He said Would you exchange better for worse? Go to Egypt and there you will find what you have asked for They were struck with humiliation and wretchedness and they incurred the wrath of God because they persistently rejected His messages and killed prophets contrary to all that is right All this was because they disobeyed and were lawbreakers

Al-Baqara [The Cow 2 61]

واذ قلتم يا موسى لن نصبر على طعام واحد فادع لنا ربك يخرج لنا مما تنبت الارض من بقلها و قثاءها و فومها و عدسها و بصلها قال اتستبدلون الذى هو ادنى بالذى هو خير اهبطوا مصرا فان لكم ما سالتم و ضربت عليهم الذلة و المسكنة و باءو بغضب من الله ذلك بانهم كانوا يكفرون بايت الله و يقتلون النبيين بغير الحق ذلك بما عصوا و كانوا يعتدون۰   (البقرة 61)

</td></tr>
</table>

The selected excerpts discuss nearly the same subject matter i e demand of food on the part of Israelites But the form and function and way of narration of the excerpts seem entirely different The psalm depicts that the Israelites raised questions whether God could give them "bread" and "meat" despite the fact they had already been provided with water in the wilderness The clause. "They spoke against God portrays a sort of disbelief on the part of Israelites It manifests their rebellious attitude, suggested in the title of the psalm Israel's rebellion in the wilderness" also The *surah*, on the other hand, throws light on God's blessings like "clouds" as shade and provision of 'manna" and 'quails" upon the Israelites who seem to have wrongly used the substance. as portrayed by the *surah* 'they wronged themselves "

The theme of the excerpts seems to be the demand of bread and butter on the part of Israelites and God's blessing upon them. but there is striking difference in the contents of the excerpts The Biblical excerpts gives the impression that the Israelites asked God for bread" and flesh" without an intermediator unlike the *surah* that portrays that the request was made for "water", as in the previous excerpt, and vegetables" through an inter-mediator i e Prophet Moses According to the *surah*. they asked Moses, "we cannot bear to eat only one kind of food". perhaps "manna" and "salwa"

Another striking difference portrayed by the excerpts is fulfillment and annulling of their respective demands in the psalm and in the *surah* respectively The psalm depicts that Israelites' demand for 'bread' and 'meat' was duly fulfilled by God Who, though fully in rage 'rained down on them manna to eat" and the 'winged birds' The *surah*. on the other hand. portrays that the demand for 'earth s produce' made by Israelites were

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annulled by Prophet Moses who declared it invalid by asserting, Would you exchange better for worse?"

The selected excerpts seem to be different in structure as well as function Verses 19 and 20 of the psalm, for instance, have been projected in the form of one-sided dialogue on the part of Israelites They assert in interrogative form, 'Can God spread a table in the wilderness? Even though he struck the rock can he also give bread, or provide meat for his people?" The dialogue exposes the world-view, suspicious and distrustful attitude of the Israelites through the words of their mouth The interrogative clauses seem to endue, however, the reasoning of the reader listener who begins to think whether something unusual is possible to happen or not The remaining verses of the psalm merely narrate the event in past indefinite tense

57 of the *surah*, likewise the psalm, is in the form of one-sided dialogue but on the part of God The narrator (God) asserts in imperative form Eat the good things We have provided for you The structure of the clause Eat the good things " is loose, thus cannot be bound to an immediate context Any reader listener who comes across this verse might consider that he she is being addressed Thus the function and effect of this verse is universal in nature In case of verse 61 of the *surah*, there is a dialogue between Israelites and Prophet Moses The function of it seems to move the narrative forward It appears to present exposition and particulars of the event But above all it exposes the world-views of the characters i e the Israelites and Prophet Moses "Moses we cannot bear to eat only one kind of food " unwrap impatience and restless but petty desires for change on the part of Israelites Would you exchange better for worse? Go to Egypt exhibits the role of Moses as a prophet

The Qur'anic discourse seems to demonstrate that prophet as an intermediator is not helpless but has the authority to sanction or overrule the matters with God's consent or even with His silent approval. In case of the previous excerpt, gushing out of water from the rock. Moses prays for his nation. But, in present situation, the Israelites beseech him to pray to God for 'earth's produce' for them. But he overrules their request by declaring their petition invalid, saying. 'Would you exchange better for worse? Go to Egypt and there you will find what you have asked for.' This portrays quite a different world view of THQ from that of TBP that does not engage an inter-mediator between God and His people. Prophets as intermediator, seem authoritarian in THQ and have the authority to approve or overrule a matter, as mentioned in *surah* 59. "so accept whatever the Messenger gives you, and abstain from whatever he forbids you" (Qur'an 59 7)

The discourse of the psalm and that of the *surah* extremely differ in terms of genre. The text of the psalm is essentially in poetic form while the Qur'anic text is a blend of both verse and prose. Like a prose, the length of Verse 57 of the *surah* is different from that of verse 61. The former consists of eighteen words while the latter comprises more than fifty words in Arabic language. However, words such as 'وظللنا' (We made) 'وانزلنا' (and We sent) in verse 57 and 'بقلها' (herbs), 'وقثائها' (and cucumbers), 'وفومها' (and garlic), 'و عدسها' (and lentils), 'وبصلها' (and onions), 'كذبوا' (they rejected), 'يقتلون' (they killed) in verse 61 project vivid and powerful images in fast rhythm

The narrator in the psalm is concealed while the Qur'anic narrator (God) is vividly present in verse 57 of the *surah*. Clauses like 'We made the clouds. We have provided for you. It was not Us they wronged' make the narrator present through the employment of first-person-plural personal pronoun in nominative and objective cases

The verse in isolation gives the impression that perhaps there are more than one narrators, for there is no shift from first-person-plural to first-person-singular as in the previous excerpts, but if the verse to be compared with rest of the *surah*, it portrays that first-person-plural pronoun has been employed for exhibiting the majesty of the narrator only

There is a striking difference in the narratives from the perspective of history The biblical discourse seems to be structured in a manner where there is no flexibility from historical perspective The structure of the *surah* is, however, loose and flexible Verses 19 and 20 of the psalm, for instance, vividly show that the event of splitting of rock occurred before the incident of "manna" and "salwa" The psalm observably mentions whether God can give them "bread" and "meat", though, He has already provided them water Contrary to the psalm, the *surah* mentions "manna" and "salwa" in verse 57 and splitting of rock in verse 61 that gives the impression that, perhaps, the latter occurred chronologically later The word "كلوا" (eat) follows "manna" and "salwa" when food was arranged in abundance and when the water was arranged with the same degree of sufficiency then word "وشربوا" (and drink) was also added to "كلوا" (eat) as in verse 61 (Islahi, n d , p 223) No phrase, however, in the *surah* historically fixes its discourse therefore has flexibility to be interpreted, historically, vice versa But the events of psalms cannot be changed in terms of history in the light of the psalm

In terms of functions of communication, the discourse of the psalm is primarily cognitive i e message-centered But the Qur'anic discourse, on the other hand, moves backward and forward among all the three functions of communication Expressive, Conative and Cognitive Clauses like "We made the clouds   " and "We have provided for you   " are speaker-centered, "Remember when you said   " is addressees-centered,

"They were struck with humiliation they incurred the wrath of God" etc are message-centered

If the respective discourses to be judged as a whole, one might observe that the psalm describes the events in chronological terms The *surah*, on the other hand, describes the events independently, employing a discourse marker "واذ" (and remember), before the commencement of every account For example. the employment of و اذ بخيناكم (And remember when we saved you), واذ استسقى موسى (and remember when Musa (A S) asked for water), واذ قلتم (And remember when you said) before the beginning of each account not only isolate each event from the other rather indicates a unique pattern in Qur'anic narratives

The discourses seem to render different functions as discussed in the analysis of the excerpts Therefore, merely on the basis of few similarities in contents. a text cannot be declared plagiarized or inter-text of the other at all, a response to the second question posed in the beginning of this section, if it has numerable differences from a number of other aspects Similarities and differences in nearly similar events narrated by TBP and THQ may be capsulized as follows

The Book of Psalm (Psalm 78:1-28)	The Holy Qur'an (Qur'an 2:47-61)
Similarities·	Similarities·
Initial Verses of the Psalm	Initial Verses of the *Surah*·
1 The addressees of the psalm are Israelites	1 The addressees of the *surah* are Israelites
2 The psalm describes the events of 'parting of sea 'splitting of rock and 'demand of food in addition to some others	2 Along with some other events, the *surah* describes almost the same events with certain variation
3 The narrator of the psalm employs first-person-personal pronouns in initial verses of the psalm	3 The narrator of the *surah* also uses first-person-personal pronouns in verses 47 and 48
4 Initial verses of the psalm are in the form of one-sided dialogue	4 Verses 47 & 48 are also in the form of one-sided dialogues
5 The first clause Give ear O my people is in vocative case The clause makes use	5 The first clause of the *surah* Children of Israel remember Is also in vocative

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of Nominative of Address 6 The second clause of initial verses 'incline your ear is in imperative form **Parting of Sea:** 7 Verse 13 of psalm 78 and verses 13–15 of psalm 136 describe the event of 'parting of sea' and Pharaoh and his army s drowning in the Red-Sea **Splitting of Rock.** 8 Verses 15 & 16 of the psalm 78 describe the event of the splitting of rock and gushing out of water	form It employs Nominative of Address' 6 Verse 48 Guard yourselves against a day is also on imperative form **Parting of Sea.** 7 Verses 49 & 50 describe almost the same event i e parting of sea saving of Israelites and the people of Pharaoh s drowning in the sea **Splitting of Rock·** 8 The surah in verse 60 narrate the same event of splitting of rock and gushing out of water
Differences:	**Differences:**
Initial Verses 1 The narrator in the initial verses seem to be an earthly being, among the Israelite 2 The narrator teaches his fellow-beings in order to set their hope in God, make them remember his great works and to motivate them not to be like their stubborn ancestors 3 Expressive' and conative functions of communication as the verses are speaker and addressees entered 4 The audience of the psalm seem to be unaware of what they are being told by the narrator **Parting of the Sea:** 5 The narrator employs third-person-pronoun he in psalm 78 & relative-pronoun who in psalm 136 for God the narrator is concealed 6 No shift in terms of pronouns in the excerpts of psalms 7 The event is narrated in past-indefinite-tense in chronological manner 8 The excerpts of psalm 78 and psalm 136 does not engage the reader/listener in the verses 9 Psalm 136 begins with a relative-pronoun who that functions to connect the verses with the rest of the psalm 10 The excerpts of the psalms do not provide justification for Pharaoh s drowning in the sea 11 Psalm 136 provides setting as it mentions the name of the sea in which Pharaoh was drowned 12 The excerpt of the psalm seem to give details in entirety It describes the drowning of Pharaoh and his army in the Red-Sea	**Initial Verses** 1 The narrator of the surah is Allah Almighty 2 The narrator (God) reminds the Israelites His blessings upon them in order to prompt them for the Day of Judgment (eschatological perspective) 3 All the three functions of communication being speaker , addressee and message centered 4 The addressees of the surah seem well aware about the incident They are asked to recollect God s blessings upon them **Parting of the Sea:** 5 The narrator in the surah employs first person plural pronoun thus is vividly present in the excerpt 6 Shift from first-person plural pronoun We to third-person singular your Lord 7 The surah describes the event of the past addressing the reader listener in imperative form 8 Verses of the surah i e 49 & 50 are in the form of one-sided dialogue thus engage the reader listener in discussion 9 The excerpt of the surah begins with a marker remember that reminds about an event of the past isolated from others though interconnected 10 The excerpt of the surah provides justification for Pharaoh s drowning in the sea 11 The surah does not mention the name of the sea as it gives least emphasis on 'setting 12 The excerpt of surah gives the impression that the people of Pharaoh were drowned except him whose drowning is discussed in the surah on Jonah THQ narrates the events in episodic form Narrative prosaic in its form with shot rhythmical images 13 Blend of both poetic and prosaic 14 All the three functions of communication

13 Narrative of psalms is in poetic form	i e 'expressive' 'conative and 'cognitive
14 Only 'cognitive (message-centered) function of communication	**Splitting of Rock:**
Splitting of Rock	15 The Qur anic excerpt begins with the marker 'remember an imperative form
15 The excerpt of the psalm narrates the event in past indefinite form	16 Vivid concept of Prophet-hood as Moses is an active character, miracles are shown through the Prophet
16 No role of Prophet Moses as an inter-mediator	17 The *surah* narrates the rock was struck by Moses with God s command
17 Gives the impression that God struck the rock	18 Water was demanded by Moses for his people i e the Children of Israel
18 No mentioning of demanding the water by the Israelites	19 Mentioning of twelve clans of Israelites There were twelve springs each for a clan Each group knew its drinking place
19 No mentioning of the number of clans and springs rather there were streams that flowed like rivers	20 The excerpt is in the form of one-sided dialogue
20 No dialogic elements in the excerpt	21 The narrator is vividly present
	22 All the three functions of communication expressive' conative and cognitive
21 The narrator is concealed	23 Shift in pronoun, *iltifat* a distinctive feature
22 Cognitive function of communication only	24 That rock was struck by Moses on Allah s command
23 No shift in pronouns	25 Blend of both, poetic and prosaic
24 Gives the impression as if the rock was struck by God Himself	**Demand of Food**
25 Poetic in nature	26 No mentioning of manna and salwa being demanded by Israelites rather they demanded earth s produce
Demand of Food.	
26 That bread and meat were demanded by Israelites after the event of gushing out of water	27 The demand of earth s produce was made through an intermediator Prophet Moses
27 The demand was made the Israelites directly	28 That their demand was rejected by Prophet Moses
28 That their demand was fulfilled by God Almighty	29 There is two-sided dialogue between the People of Israel and Prophet Moses
29 Verses 19 & 20 are in the form of one-sided dialogue on the part of Israelites	30 Description of events does not seem to be in chronological order
30 Description of the events of water and 'bread and meat in chronological order	31 Narrator (God) overtly present in verse 57
31 Narrator is concealed	32 Employment of all the three functions of communication
32 Expressive function of communication only	33 Shift from first person plural to third person singular
33 No shift in pronouns	34 Blend of both poetic and prosaic
34 Poetic form	35 The surah describes the events independently in episodic form, as it generally employs the word 'wa idth before beginning different events and it isolates one event from the other
35 The psalm as a whole describes the events in chronological order one after other	

4.4 Implicit Inter-texts

Neuwirth (2008) opines that *surah* Abraham describes fruit-bearing tree as an image of Just and that it reminiscences the Book of Psalms She also regards *surah al-Rahman* as re-reading of psalm 136 How far the *surahs* pointed out by Neuwirth reflects TBP, will be discussed in this section of the chapter In this connection *surah Ibrahim* (Qur'an 14 24-27) and *surah al-Rahman* (Qur'an 55) are compared with psalm 1 and psalm 136 respectively, with the aim to investigate how far the selected surahs are related in terms of intertextuality as well as maintain their originality and uniqueness

4.4.1 Psalm 1 (complete) Vs. Surah Ibrahim (Qur'an 14:24-27)

Table 3:

Psalm 1 The two ways	Surah Abraham (Qur'an 14.24-7)

1 Happy are those
  who do not follow the advice of the wicked
or take the path that sinners tread
  or sit in the seat of scoffers
2 but their delight is in the law of the LORD,
  and on his law they meditate day and night
3 They are like trees
  planted by streams of water,
which yield their fruit in its season
  and their leaves do not wither
In all that they do they prosper
4 The wicked are not so,
  but are like chaff that the wind drives away
5 Therefore the wicked will not stand in the judgment,
  nor sinners in the congregation of the righteous
6 for the LORD watches over the way of the righteous
  but the way of the wicked will perish
	24 [Prophet], do you not see how God makes comparisons? A good word is like a good tree whose root is firm and whose branches are high in the sky 25 yielding constant fruit by its Lord s leave– God makes such comparisons for people so that they may reflect– 26 but an evil word is like a rotten tree uprooted from the surface of the earth, with no power to endure 27 God will give firmness to those who believe in the firmly rooted word a both in this world and the Hereafter but the evildoers He leaves to stray God does whatever He will
	
	الم ترکیف ضرب الله مثلا کلمة طیبة کشجرة طیبة اصلها ثابت و فرعها فی السماء- تو تی اکلها کل حین باذن ربها و یضرب الله الامثال للناس لعلهم یتذکرون- و مثل کلمة خبیثة کشجرة خبیثة اجتثت من فوق الارض ما لها من قرار - یثبت الله الذین امنوا بالقول الثابت فی الحیوة الدنیا و فی الاخرة و یضل الله الظالمین و یفعل الله ما یشاء-

The above given seemingly parallel excerpts share certain lexical units such as "tree(s)", 'fruit' wicked, evildoers" etc Both the excerpts are in parabolic form and that the discourses are blend of present and simple future tenses, thus at surface level seem to be

similar in nature But, if they are to be judged at deeper level, there are striking differences between them in terms of form and function

The excerpt of the psalm begins with an assertive sentence "Happy are those who do not follow the advice of the wicked ' The Qur'anic excerpt. on the other hand, sets forth with an interrogative verse "[Prophet] do you not see how God makes comparisons?" Thus. the syntax of the discourses. at the outset. is different from each other In terms of function, the excerpts from the psalm seems to give emphasis on those who are not "wicked' Such people are righteous and they are resembled with fruitful-trees On the other hand, God s questioning to the Prophet or audiences in the Qur'anic excerpt, undoubtedly is not for the sake of getting information, rather seems to seek the attention of the reader/listener and "to affirm them in their faith" (Gwynne, 2006, p 83)

The employment of a discourse marker "الم تر" (do you not see?) is a distinctive feature used elsewhere by THQ The excerpt of the *surah* then resembles "good word with ' good tree" and "evil word' with a "rotten tree' in a parabolic form the way the psalm resembles righteous people with fruit-bearing trees and the wicked people with the chaff

If above given parables be discussed in terms of analogy. the psalm seems to draw up an analogy that if the righteous are to trees with seasonal fruit and evergreen leaves planted by the streams of water then the wicked are to chaff In other words. there is a direct relationship between [the righteous and the trees endued-with-certain-qualities] and between [the wicked and the chaff] But the analogy established in the *surah* is that if good word is to deeply-rooted-tree with high boughs and constant bearing fruit. which in

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turn perhaps is to believers then evil word is to uprooted-rotten-tree which in turn is probably to evildoers. The psalm resembles the righteous with the fruitful-trees and the wicked with the chaff. But the Qur'anic discourse resembles 'good word" with "deeply rooted tree" and 'evil word' with "uprooted rotten-tree" that seem to refer to the believers and non-believers, respectively. Thus, the images (tree, chaff, righteous and wicked) discussed in the biblical discourse are different from the images (good word, evil word, deeply-rooted-tree and uprooted-rotten-tree) mentioned in the discourse of the Qur'an.

The psalm regards fruitful and evergreen tree as 'righteous" and chaff as "wicked' thus in other words, makes a comparison between [fruitful-tree versus chaff] and [righteous-people versus wicked-people]. The Qur'an, on the other hand, views "good-word" as "deeply-rooted-tree" and "evil-word' as "uprooted-rotten-tree' thus makes a comparison between [good-word versus evil-word] and [deeply-rooted-tree versus uprooted-rotten-tree]. The Qur'anic comparison is between things of the same class. But "Chaff" discussed in the psalm, on the other hand, by no means be regarded a tree of any sort to be compared with fruitful-trees with evergreen leaves.

The excerpt of the psalm describes that the righteous avoid the path of wicked rather follow and meditate on the law of the Lord. It seems to give importance to the law of the Lord in connotative manner but essentially seems to emphatically describe the righteous with more momentous status. The *surah*, on the other hand, prioritizes the "good word' which is "*Kalimah Tayyibah* (Shafi, n d . p 261). The discourse of THQ thus accentuates the basic belief, Oneness of God. It seems to express that deeper the roots of the belief are, the stronger the believers will be. There is no possibility of shaking them out if their belief is deeply-rooted. Furthermore, in addition to their impregnability,

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they will be like a tree with high boughs and constant bearing fruit Contrary to this, if they have a weaker belief, they will be like uprooted rotten tree, thus it will be easier for them to be shaken by the circumstances

There is another striking difference in the contents of Biblical similitude and the Qur'anic similitude The psalm describes that such trees give seasonal fruits and that they have evergreen leaves The psalm seems to give more emphasis on the external and visible parts of the trees in which precedence is given to fruit over the leaves The trees of the psalm are watered from the stream on the bank of which they are planted The water of the stream is the main source of producing seasonal fruit and evergreen leaves on the tree The water of the stream in the psalm seems to be the 'law of the Lord' making people righteous The phrase "fruit in its season" seems quite natural as every tree produces fruits in its season But it portrays the availability of fruits for a limited span of time as well The Qur'anic parable, on the other hand, gives more emphasis on the "roots" and "firmly rooted word' i e *Kalima Tayyibah* It gives emphasis on the hidden part of the tree (roots - foundation) followed by the visible parts i e high boughs and constant-fruits which indicate universality and everlasting gains rendered by deeply-rooted-tree based on strong foundation (*Kalima-Tayyibah*) described by the *surah*

The trees of the psalm seem different from the tree of the *surah* if to be judged in literal meanings The Biblical trees seem to require ample water But the Qur'anic tree does not seem to require so great a quantity of water The exegetes of the Qur'an are of the view that the deeply rooted tree with high boughs and constant-bearing-fruit with Allah's will is a date-palm (Shafi, n d , p 260) Because it generally grows in desert where the amount of water is usually very low, that the boughs of a date-tree are high,

and that its fruits can be stored and used throughout the year i e constantly Furthermore, leaves of the date-palms are like boughs On the other hand, the trees discussed in the psalm by no means seem to be date-palms for the features rendered by the psalm do not correspond with the characteristics of the tree discussed by THQ

There is another striking difference between the biblical and the Qur'anic discourses The psalm provides no mentionable reason for drawing such a comparison or similitude But the *surah* provides justification for making use of parable or similitude The *surah* categorically mentions that there is a well-defined purpose of making such a comparison Perhaps the basic function of this comparison is to make the people think and examine how deeply-rooted their beliefs are and how far they are beneficial for other human beings

Neuwirth (2008) portrays "fruit-bearing-tree" as an image of Just in the Qur'an and resembles it with the Psalms But the fact remains that the Qur'anic parable gives more emphasis on the "roots" instead of "fruits" of the tree In the discourse of the Qur'an, the word "roots" precedes "high-boughs" and constant-fruits" Thus, "deeply-rooted-tree" as a whole, seems to be an image of staunch-believer instead of an "image of Just" suggested by Neuwirth The *surah* discusses all the three essential parts of a tree, setting out with the "roots" being the most necessary part for no tree can stand without it, moving forward to its high-boughs for a tree might be useful by many ways like giving shade etc even if it does not bear fruits, and then discusses its constant-fruits which are only possible to be gotten when the tree will firmly be rooted The parable seems to portray that a fundamental believer is strongly rooted in terms of belief and that he is a blessing for others like the high boughs and constant fruit of a tree

The concluding verses i e 5 and 6 of the psalm seem to judge and distinguish the righteous and the wicked on the basis of their deeds The psalm describes that they have no concern with each other, that God have an eye only on the way of the righteous people and that wicked will be perished by Him The *surah* like the psalm in verse 27 describes the believers and the evildoers but in more intensive theological perspective It categorically mentions that firmness is given to those who firmly believe in the deeply-rooted-word" i e (الله الا اله لا) and their firmness is provided and intensified by Allah Almighty, while the others who do not believe are let astray by His will

The psalm as a whole renders a message that the righteous let themselves aside from the wicked They are continuously watered from the stream of the law of the Lord", thus remain fresh like evergreen leaves, they are helpful to others like seasonal fruit of the trees The wicked, on the other hand, will completely be ruined like chaff driven away by wind The psalm seems to give emphasis entirely on the righteous people The *surah*, on the other hand, seems to exhibit nearly the same message but altogether differently and in a more particularized and intensified theological terms It seems to give all emphasis on the basic belief, the first pillar of Islam, الله الا اله لا"

Contrary to the psalm which views the righteous as fruitful-trees, the *surah* views strong belief in the Oneness of God as deeply rooted tree with elevated branches and constant fruit It gives the impression, in a connotative manner, that one who has strong belief in the Oneness of God [*Kalimah Touheed*] will be protected from going astray on account of being deeply-rooted, will be secure from dirt and dust being elevated and will always be beneficial for others like a tree (date-palm) the fruit of which can be used in every season On the other hand, the evil word" as against to the "good word" is like

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uprooted-rotten-tree, easy to shake The *surah* gives the impression that non-believers are weak enough to be shaken by the circumstances The *surah* describes that it is God, however, Who provides firmness to those who believe in the firmly-rooted-tree (لا إله إلا الله) and that He leaves the non-believers to stray here "in this world and in the Hereafter"

In terms of genre, the psalm is in poetic form while the *surah* is a blend of both prose and verse The *surah* projects short rhythmic images "طينة", "كـسـحـرة", "طبية", "كلمة", and "كلمة", "حبيتة", "كـسـحـرة", "حبيتة", thus is a blend of both prose and verse Furthermore, the discourse of the psalm does not seem to bear dialogical elements The Qur'anic discourse, on the other hand, directly addresses the reader/listener The excerpt of the *surah* is in the form of one-sided dialogue The narrator (God) of the *surah* is vividly present and seems to address the Prophet being the addressee of the revelation Moreover, the loose structure of the excerpt gives the impression that the narrator addresses any reader/listener who comes across it The verses seem to engage the reader/listener in discussion by directly addressing them

The Biblical similitude employs the images 'the righteous', "trees", "the wicked" in plural countable nouns and the "chaff" being uncountable noun in singular form But the Qur'anic similitude, on the other hand, makes use of all the images — "good word", "good tree", "evil word" and "rotten tree", in singular countable nouns each one of which represents its own peculiar class Furthermore, this singularity on the part of Qur'anic discourse, connotatively refers to emphasise the Oneness of God

In terms of the functions of communication, it seems that the discourse of the psalm is cognitive — message-centred The Qur'anic discourse on the other hand, is in

conative and cognitive mode The speaker (God) addresses the Prophet with second person pronoun "you" in the first clause of verse, "do you not see ` and then refers to Himself in verse 25, "God makes such comparison for people " - a cognitive form of communication (message-centred) Thus, the Qur'anic discourse is in the form of conative as well as cognitive function of communication The clauses of verse 27 God will give firmness He leaves to stray God does whatever ` etc are in cognitive form

In a nutshell, the discourses, though at surface level seems to render nearly the same message, but quite in radically distinctive manner The subject matter zoomed in by the discourses is entirely different as the psalm focuses on the two ways - of righteous and the wicked while the verses of the surah essentially concentrates on the basic creed - Oneness of God Similarities and differences in a capsule form can be viewed as under

The Book of Psalm (Psalm 1:1-6)	The Holy Qur'an (Qur'an 14:24-27)
Similarities·	Similarities.
1 Lexical units trees , fruit the wicked are common	1 Lexical units tree fruit evildoers are common
2 The excerpt of the psalm is partially parabolic in form	2 The selected verses of the surah are in parabolic form
3 Blend of present and simple future tenses	3 Blend of present and future tenses
Differences	**Differences**
1 The excerpt of the psalm begins with assertive clause	1 The excerpt of the surah sets forth with interrogative clause
2 The function of assertive clause seems to inform the reader listener about the secret of happiness	2 The function of interrogative clause is not to get information rather to seek attention of the reader listener and affirm their faith
3 No use of discourse marker	3 Makes use of discourse marker ' أَلَمْ تَرَ ' (Do you not see)
4 The psalm discusses the righteous , 'fruitful-trees', 'the wicked and 'chaff' different from the images discussed by the surah	4 Discusses the images of 'good-word 'deeply-rooted-tree evil-word and 'uprooted-rotten-tree
5 Makes comparison between fruitful-tree vs chaff and 'righteous vs wicked	5 Makes comparison between good-word vs evil-word and deeply-rooted-tree vs uprooted-rotten-tree
6 The psalm seems to emphasize on the righteous people	6 The surah emphasizes on the good-word (Kalima Tayyabah) 'Oneness of God
7 Biblical similitude discusses the visible parts of trees leaves and fruits only	7 Qur anic similitude discusses all the three essential parts of a tree 'roots branches and fruit

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8 The psalm gives emphasis on the fruits 9 The trees in the psalm produce seasonal-fruit thus differs from that of the *surah* 10 The trees of the psalm in literal meaning, seem to need ample water 11 The psalm does not give justification for drawing such comparison 12 fruit-bearing-tree is an image of just in the psalm 13 The psalm is in poetic form 14 The narrator is unknown 15 The excerpt of the psalm does not engage the reader listener in discussion as it does not directly addresses them 16 The images of the psalm the righteous', trees', 'the wicked and chaff' are in the form of countable plural nouns except the last one which is an uncountable singular 17 The discourse of the psalm is in 'cognitive' form of communication as it is message-centered	8 The *surah* gives emphasis on the roots 9 The Qur'anic tree produces constant-fruits, thus is different from that of the psalm 10 The tree of the surah seems to be date-palm, thus needs least a quantity of water 11 The Qur anic discourse, as usual, provides justification for the comparison 12 'deeply-rooted-tree is an image of staunch-believer in the *surah* 13 The surah is blend of prose & verse 14 The narrator (Allah) is known 15 The Qur anic discourse, on the other hand is in the form of one-sided dialogue thus engages the reader listener to pay heed 16 The images discussed by the Qur an are all in the form of singular countable nouns 'good-word 'deeply-rooted-tree' evil-word and uprooted-rotten-tree 17 The Qur anic discourse is in conative and 'cognitive form for it is addressees-centered as well as 'message-centered'

4.4.2 Psalm 136 Vs *Surah* Al-Rahman [The Lord of Mercy]

Texts of the selected excerpts i e psalm 136 and of the *surah* are given in appendix 4

Table 4:

Psalm 136 (complete)	Surah al-Rahman (Qur'an 55 - complete)

Surah al-Rahman has been one of the most appealing sections of THQ which has drawn attention of scholars of both non-Muslims and Muslims such as Wansbrough (2004), Neuwirth (2008), Abdel-Haleem (2001) etc for comparative analysis with psalm 136 from the perspective of inter-textual relationship One of the major reasons for their being

attracted to the scholars is the recurring usage of a refrain employed by both the texts, though, considerably different in terms of most of the lexical units, form and function

Wansbrough (2004) is of the view that the Qur'anic verse "فبأي آلاء ربكما تكذبان" is similar to the verse "for his steadfast love endures forever" of the psalm, and structurally produces the effect of a litany Neuwirth (2008) views the *surah* as to re-fashion psalm 136 She views that the literary shape, structure and function of the *surah* are closely related with that of the psalm She considers the *surah* as re-reading of the psalm Abdel-Abdel-Haleem (2001) highlights a number of differences in their discourses and negates imitation of the psalm on the part of the *surah* In addition to their views which have briefly been discussed here, detailed textual analysis of the selected texts has been undertaken in this section of the study

Whether the refrain employed by THQ produces the effect of a litany, claimed by Wansbrough (2004), can hardly be acknowledged The term litany is "a kind of prayer consisting of a long sequence of chanted supplications and responses" (Baldick. 2001. p 140) In the light of this definition, the refrain of the *surah* by no means is a litany for THQ is never read in a leader/response form Rather, when THQ is loudly recited, whether in prayer or otherwise. all others are supposed to listen it with silence and attention (Abdel-Haleem, 2001)

At surface level the texts seem to commence in the likewise manner as Neuwirth (2008) views verses 1-3 of the psalm similar to verse 1 of the *surah* But at deep level there is striking difference in the way the texts set forth The psalm begins with vocative particle "O" which issues command to the reader/listener, particularly. to the Israelites in

terms of context of the text The form of communication employed by the psalm is addressees-centered But the *surah*, on the other hand, begins with one of the attributes of Allah i e "الرحمن" (The Lord of Mercy) The mode of communication of the *surah*, at the outset, is thus cognitive in its nature which is message-centered

Verses 5 and 6 of the psalm apparently seem to be an inter-text in verses 7 and 10 of the *surah* as suggested by Neuworth (2008), for both the texts discuss heavens and the earth But the fact remains that there is difference in the context and function of the images employed The psalm describes God's great wonders, the greatest of which is the creation of the heavens and earth The purpose of description seems to persuade the reader/listener for thanksgivings The *surah*, on the other hand, describes bounties and boons rendered by Almighty Allah, thus instead of creation of the objects, delineates the functions that they perform The *surah* does not bring heaven and earth in adjacent verses as in the psalm rather discusses heaven in verse 7 and the earth in verse 10 It incorporates another element "وصع الميزان" (the placing of scale) Muslim exegetes view that the description of heaven and earth is followed by mentioning and enjoining the correct application of "scale" This gives the impression that the foremost purpose of the creation of heaven and earth was to establish "justice, peace and harmony" that the *surah* has described here (Shafi, n d , 259)

Neuwirth (2008) opines that verses 7-9 of the psalm correspond with verses 5 and 6 of the *surah* As a matter of fact, the discourses employ same lexical units the sun and the moon but seem to render different functions The Biblical discourse describes God s wonders – the creation of three celestial bodies the sun, moon and the stars that provide light The Qur'anic discourse, on the other hand, describes Allah's bounties The *surah*

describes a pair of celestial bodies "الشَّمس" (the sun) and "القمر" (the moon) and then a pair of earthly bodies "نجم" (stem-less plants) and "شجر" (trees with stem) in a different perspective It describes the sun and the moon bound by a fixed calculation It refers to their obedience to God in terms of motion in their respective orbits perfectly in succession on which the entire system of the world seems to depend Thus the function of the images described in the *surah* is different from that of the psalm that sees the same images from another perspective

There is another striking difference in the images of heaven, earth, sun, moon and stars/plants described by both the texts The psalm accounts these images in chronological order and seems to imitate the story of creation narrated in Genesis that commences with God's creation of heavens and earth moving forward, in addition to others, to the creation of three lights sun, moon and stars But the Qur anic description of the images is not chronological in its nature It describes the images as bounties on the basis of their functions that they perform in obedience to God, irrespective to their historical creation

The description of events in the psalm, purely in the form of chronology, begins right from verse 10 and ends on verse 22 It narrates God's wrath/signs in Egypt by killing the firstborn of the Egyptians and God's wonders by bringing Israelites out from Egypt, moving forward to the splitting of Red Sea, letting the people of Israel pass through it and drowning Pharaoh and his army The psalm then accounts the annihilation of powerful kings - Sihon and Og of Amorites and Bashan, respectively and bestowing the Israelites with the land of their opponents as heritage It describes God s remembering Israelites during their triviality and His rescuing them from their opponents Thus, the

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psalm recounts all these historical events very artistically with an alternative use of refrain, "for his steadfast love endures forever"

Neuwirth (2008) corresponds above mentioned chronological part of the psalm - verses 10-22 that express God's acts of annihilation of Israelites' foes and His steadfast love for the people of Israel with verses 31-45 of the *surah* She views that verses 31-35 of the *surah* demonstrate threats to the addressees followed by a refrain and that in verses 37-45 the positively connoted signs (*aalaa*) are contextualized with acts of annihilation She opines that the *surah* replaces the chronological section of the psalm into eschatological part that discusses God's power of resurrection of the dead for the sake of completion His creation in the Paradise She views that the texts then set apart and converge again in the concluding parts

Neuwirth's endeavor, in bringing forth relationship between the above mentioned sections, is appreciable but there are striking differences between their discourses even if Qur'anic warnings to the addressees in the subject part of the *surah* be considered as acts of annihilation The chronological part of the psalm begins with relative pronoun 'who' The clause is dependent and the form of communication is cognitive The narrator, like in all verses of the psalm, is concealed But verse 31, the eschatological section of punishment of the *surah*, begins with 'سنفرغ' (We shall attend to you) The narrator i e Allah, here, is vividly present through first person plural majesty The form of communication of the verse is expressive, different from that of the psalm

Furthermore, the psalm describes devastation of the foes of Israelites - pharaoh, Sihon and Og, the kings, who by no means are the addressees of the psalm The

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annihilated class of the psalm is not the addressees, rather the victims But the *surah*, on

the other hand, directly addresses the prospective victims on whom annihilation might be

imposed, purely on the basis of their evil deeds The *surah* employs a vocative particle

"الحن و الانس يمعشر", "O" and Nominative of Address, "genera of jinns and mankind" who

are being warned of punishment but at the same breath they may avail reward if they

perform good deeds For instance, as soon the threats-section concludes, verse 46

proclaims ` و لمن خاف مقام ربه جنتن ` (For those who fear [the time when they will] stand

before their Lord there are two gardens) Thus the hypothetical annihilation of the people

in the form of warnings where possibility of reward duly exists as described by the *surah*

is quite different from already occurred acts of annihilation in the psalm

Neuwirth (2008) considers that *surah* al-Rahman is different from all earlier

Qur'anic texts from a number of aspects One of the major aspects for Neuwirth is,

perhaps, the employment of a refrain by the *surah* The fact remains that the frequency at

which the *surah* employs the refrain is intensely higher It does not mean, however, that

the Qur'an does not make use of this feature anywhere else The Holy Qur'an makes use

of recurring verses like "فكيف كان عذابى و ندر", occurs four times in *surah* al-Qamar

(Qur'an, 54 16,18,21,30) and verse "و لقد يسرنا القران للذكر فهل من مدكر" recurs with the same

frequency in the same *surah* (Qur'an, 54 17,22,32,40) In the likewise manner, verse ` ويل

يو مئد للمكذبين ` occurs ten times in chapter 77 (Qur'an, 77 15,19,24,28,34,37,40,45,47,49)

Thus *surah al-Rahman* is not a sole *surah* that exclusively makes use of a refrain

Since the major ground on account of which the psalm and the *surah* have been

thought inter-textual, is the employment of their respective refrain, therefore, it is

essential to exclusively discuss and analyse the refrains here An observable difference is

that the refrain in the psalm begins quite at the outset, in second line of the very first verse But in the case of the *surah*, it is introduced in verse 13 The Biblical refrain is in assertive form while the refrain in the *surah* is interrogative The refrain in the psalm, "For his steadfast loves endures forever" is a kind of cognitive form of communication, which is message-centred But the Qur'anic refrain, 'Which, then, of your Lord s blessings do you both deny?" is conative which "reminds the addressee of his subordination to and obligation towards the speaker" (Robinson, 2003 p 231)

Moreover, the psalm seems to employ the refrain in aesthetic terms as it is used alternatively whereas aestheticism seems secondary an element in the Qur'anic use of refrain The *surah* does not employ the refrain alternatively in certain cases rather after two verses The psalm describes nearly-connected-wonders of God and the events, essentially, in three verses (six lines) each in a couplet form But the refrain is used in all the verses alternatively The Qur anic use of refrain, on the other hand, is entirely different The *surah*, mostly and essentially, makes use of refrain where the description of bounties accomplishes in double For instance, the psalm describes the creation of great lights – sun, moon and stars and narrates the event of Pharaoh s drowning in the Red Sea in three verses of two lines each with alternative use of refrain But the *surah*, in certain cases, does not employ the refrain alternatively rather employs it after two verses such as verses 14,15, 19,20, 26,27 and 43,44 In all these verses the description of the bounties in dual moves on from one verse to the other followed by a refrain, entirely contrary to the pattern employed in the psalm In other word, if the same subject-matter in the psalm is accounted in three verses of two lines each, the refrain is used exactly three times But in case of the *surah*, the refrain is employed each time with the description of a new subject,

though, in certain verses, it seems that some particular idea has been elaborated in following verses where the refrain is duly used. For example, the description of two gardens in verse 46 seems to have been elaborated in a couple of verses where the refrain is alternatively employed

Neuwirth (2008) declares the concluding sections of the texts as inter-textual or similar to that of the psalm. She claims that the texts end with the description of God's mercifulness. She might be partially right, but the fact remains that the discourses differ from each other both in form and function. The psalm concludes with the refrain while the *surah* does not. The form of communication in the psalm is cognitive while the *surah*, is in conative as well as cognitive form. The psalm describes God's steadfast love while the *surah* concludes with God's glory, majesty and honour

The discourse of the psalm and that of the *surah* differ in terms of characters. The psalm seems to address very limited group of people – the People of Israel. It particularly names individuals like Pharaoh, Sihon and Og, who were kings and were struck down by God to give deliverance to the people of Israel. Thus the psalm zooms in particular setting and group of people i e. Egypt and its surroundings and the Israelites who are asked to give thanks to the Lord and remember his wonders. But in case of the *surah*, the addressees are not limited to a particular location or class of society. The *surah* does not name any particular individual or any worldly location, rather addresses all human beings in general, and even jinn in the first 30 verses of the chapter. For example, "He sets down the earth for His creatures" in verse 10 includes all living things in general. The bounties discussed in the *surah* "are not only for Arabs or Muslims, or even for mankind alone, but universal" (Abdel-Haleem, 2001, p 182)

Psalm 136 and *surah Al-Rahman* are strikingly different in structure The psalm

has 26 verses in the form of couplet The second line of each couplet is a refrain   for his

steadfast love endures forever" The first fifteen verses of the Psalm seem to be in five

sets, each of three verses or in triplet The first three verses (1-3) consist of independent

clauses The next three verses (4-6) of the triplet begins with a relative pronoun "who"

which connects the clauses with the preceding verses, thus are dependent in nature But

the dependent clauses seem to have been knitted in a very artistic manner, having

connections with the first three preceding verses as well as with each other within their

set'triplet Verses 7-9 make a triplet of their own Verse 7, for instance, is connected with

the first three verses through the use of relative pronoun "who" but is also connected with

the first line of verse 8 and 9 through a sort of enjambment as the idea discussed in the

first line of verse 7 moves forward to the first line of verse 8 and completes in the first

line of verse 9 For example, "who made the great lights" (verse 7), "the sun to rule over

the day" (verse 8), "the moon and stars to rule over the night" (verse 9), thus seem to have

been connected through the element of enjambment, followed by a refrain ' for his

steadfast love endures forever', the second line of each couplet Same is the case with

verses 10-12 (a set), and then 13-15 (a set) the first line of each set/triplet has been

connected through the usage of a relative pronoun 'who' and connected within

themselves (triplet) by employing conjunction like ' and and ''but''

The pattern of the remaining eleven verses seems different from the first fifteen

verses For example, verse 16 is connected through the use of relative pronoun "who to

the first lines of the first three verses but seem individual in terms of forming a set Verse

17 is also connected with the first three lines of the first three verses through relative

pronoun "who' but seems connected to the first lines of verses 18, 19, 20, 21 and 22 and thus makes a set of six verses Verses 22 and 23 make their own set and seem to follow the same pattern Verse 24 partially seems to form a triplet with verses 22 and 23, though gives the impression as being individual in nature connected with the first three lines of the first three verses through relative pronoun ' who" The concluding verse is employed in the manner of first three verses as it is an independent clause All verses of the Psalm are in assertive form and its function of communication is cognitive (message-centered)

Contrary to Psalm 136, the pattern and structure of the *surah* seems very complex to be determined It primarily depends upon the number and sounds of words in original Arabic verses It begins with a noun "الرحمن", one of the names of God and is a complete verse of a single word The verse is followed by twelve rhyming verses of different length Verses (2-4) comprise two words each in Arabic, thus form a set as "علم القرآن", "علمه البيان" and "خلق الانسان". Verses 5 and 6 consist of three Arabic words each " الشمس و "والنجم والشجر يسجدان". , "القمر بحسبان" that make a set of two verses Verses 7 and 8 comprise four words each, thus make their own set

The number of words in verses 9, 10, 11 and 12 are 5,3,5,3 respectively Thus, according to the number of words, the verses form a quatrain with the scheme of **abab** but their ending sounds are 'ن', 'م', 'م', 'ن' as in words 'الأكمام", للانام" , "الميزان", "والريحان" which make the rhyme scheme of **abba** Since 'ن' and 'م' both are nasal voiced resonant sounds and, therefore, all the four verses are considered slightly rhymed As a whole, all the twelve verses rhyme together followed by the refrain "فباى آلاء ربكما تكدبان" (which, then, of your Lord's blessing do you both deny?) which also rhyme with all the preceding verses Verses (2-12) of the *surah* like that of the psalm, mostly and essentially,

are dependent but also includes independent clauses as 5 and 6 Thus it is a blend of both dependent as well as independent clauses

Verses 14 and 15 are very beautifully rhymed almost in the middle as well as at the end For example, "خلق الانسان من صلصال كالفخار" and "خلق الجانَ من مارج من نار" rhyme two times in the middle like "الانسان" and "جان" and then at the end like "الفخار" and "نار" followed by the refrain Verse 17 rhymes within itself through rhythmic words "رب المغربین" and "رب المشرقین" followed by the refrain Verses 19 and 20 form their own set rhyming together, "مرج البحرین یلتقین" and "بینهما برزخ لا یبغین" followed by the refrain Verse 22 rhymes verse 23, the refrain, and both have 4 words Verse 24 consists of 5 words and ends on "م" sound, thus slightly rhymes the refrain that ends in "ن" Verses 26 and 27 slightly rhyme the refrain through their ending sounds "ن" "م" and "ن"

It is noted in the above, contrary to the psalm in which the refrain occurs alternatively, that the refrain occurs sometimes alternatively and sometimes after two verses as in the case of verses 14, 15, 19, 20 and 26, 27 The principal reason is perhaps, when a verse contains a complete idea in terms of bounties in double in a single verse, it is followed by a refrain But when the description of the bounties in dual extends to two verses then the refrain is employed after two verses For example, verse 26 discusses the mortality of everything on this earth and then in the following verse i e 27 describes the immortality of Allah Almighty followed by the refrain Verses 29 and 30 conclude the first section of the *surah* which is primarily related to this world

The next section of the *surah* discusses the Day of Judgment and seems different in structure from the preceding one Abdel-Haleem (2001) calls it Eschatology

Punishment section. This section comprises fifteen verses in which the refrain is employed essentially in alternative except verses 43 and 44 followed by a refrain The style of this section seems nearly similar to that of the psalm because the refrain in this part of the *surah* moves on alternatively, however, the section is different in terms of subject-matter Furthermore, contrary to the psalm, the narrator (God) in this section is vividly present in first person plural pronoun "We"

Same is the case with the last section which is termed as Eschatology Rewards section (Abdel-Haleem, 2001) This section consists of 33 verses in which the refrain is employed alternatively The *surah* ends with glorification of Allah The number of words, except the refrain, varies from verse to verse and no particular pattern seems to be constructed in terms of the number of words in the second and third section Another crucial difference between the two is that of the kind of sentence form The refrain of the Psalm as well as other verses are in assertive form while the Qur'anic refrain and a verse i e 60 is in interrogative form In a nut shell *surah* al-Rahman, as a whole, cannot be regarded the inter-text of the Psalm in terms of structure

If psalm 136 and *surah al-Rahman* be judged on the level of contents, it may be observed that there is a considerable difference between the contents of the two The psalm discusses God, his steadfast love, the wonders that He does, the understanding through which He made the heaven, His out spreading the earth upon the water and the making of lights sun, moon and stars It also throws light on the historical events like God s sign of wrath upon the people of Egypt by killing their firstborn, parting of sea, Pharaoh's drowning and the deliverance of Israelites, devastation of powerful kings -

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Sihon and Og and giving their lands to Israelites as heritage. God's remembering the Israelites when their possessions were too low etc

Surah al-Rahman, contrary to Psalm 136, includes various contents which may roughly be divided into three different sections (1) verses 1-30. (2) verses 31-45. and (3) verses 46-78 Section 1 describes God's mercifulness His teaching of the Qur'an, creation of man. teaching man how to communicate, circulation of the sun and moon in their respective orbits, submission of plants and trees to God raising up the sky and setting its balance, instructions to weigh with justice, creation of Earth for His creatures and various produces of earth like fruits, palm tree, grain and fragrant plants It portrays the creation of mankind and jinn from their respective elements, two different (seasonal) risings and settings of the sun, meeting of fresh and salt water but still to remain separate and coming out of pearls from both kinds of water It discusses moving ships, high mountains, sea, perishing of everything except Allah and that everyone whether in earth or heavens beseeches Him

The second section describes the life to come, particularly the punishment that will be imposed upon the disbelievers It portrays God's challenge to the huge masses such as armies of mankind and jinn who will be powerless on the Day of Judgment It depicts the splitting of sky and its different colors, the day when no one will be allowed to speak and the sinners will be known by their marks, when they will be thrown into hell which the disbelievers denied The contents of the third section portray the rewards to be enjoyed by the believers It portrays the two gardens, its shading branches, flowing springs in a pair, fruits of every kind in pairs, couches for believers to sit on, easily accessed fruits from the gardens, untouched maidens, a pair of gushing springs etc

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The contents of the texts show that there is a hill of difference between the two The psalm primarily describes the events of the past in the life of Israelites and, therefore, is regarded the psalm of remembrance. though. it slightly discusses God as creator also But *surah al-Rahman*. after discussing God's bounties in this world. focuses on the hereafter where the disbelievers will be punished forever and the believers, according to their good deeds will be rewarded with the blessings of Allah Almighty

Psalm 136 and *surah al-Rahman* are different in term of themes also The central theme of the psalm seems to highlight the 'wonders of God' being a creator and deliverer, while the main theme of the *surah* seems to describe the 'bounties of God' The *surah* does not describe God, merely a creator but throws light on the purpose of creation of the universe The greater part of the *surah* discusses the hereafter where the people will be judged. punished or rewarded on the basis of their deeds in this life

If the texts to be judged on the level of motif - the recurring element or technique that develops and shapes a literary text, it seems that they are strikingly different The text of the psalm seems to have been developed in triplet As soon the psalm opens, God is extolled three times in the first three verses A set of the first three sentences is developed through the use of independent clauses Verse 4 describes God's wonders, perhaps in the form of creation of heavens and earth discussed in the following verses 5 and 6, thus makes a set of three verses The psalm discusses three forms of light sun, moon and stars in three verses i e 7-9

Verses 10-12. a triplet, describes God's sign in Egypt. killing their firstborns and delivering Israelites The psalm discusses parting of Red Sea Israelites' passing through

the sea and Pharaoh and his Army's drowning in three verses 13-15, again a triplet The

psalm then throws light upon the enemies of Israelites and names three powerful kings.

Pharaoh, Sihon and Og who tyrannized them The psalm explicitly cites two different

locations i e Egypt and Red Sea but implicitly refers to one other location, the 'Promised

Land', given to Israelites after passing through the wilderness In this way, the psalm

portrays three different locations Thus the Psalm, as a whole, seems to have been

developed through the motif of triplet

Contrary to the psalm, the surah, on the other hand, seems to have been developed

through the motif of double For example, the *surah* mentions two celestial bodies

"الشمس" (sun) and "القمر" (moon) in verse 5, and then two earthly objects "نجم" (plants

without stems) and "الشجرة" (trees/plants with stems) in the following verse In this way, it

describes not only the objects (sun, moon, trees and stem-less-plants) in double, but

implicitly refers to the "heaven" and 'earth' through the description of a pair of heavenly

and earthly bodies "Sky' and "earth" are then explicitly mentioned in verse 7 and 10

respectively as double The *surah* implicitly employs double in the refrain "فبأي آلاء ربكما

تكذبان" through the word "ربكما". "the Lord of both of you' which refers to jinn and

mankind The *surah* then explicitly mentions "الإنسان" (mankind) and 'الجان' (jinn) in

verse 14 in the form of double

The motif of double is artistically used in verse 17 as "مشرقين" (two risings or

Easts) and "مغربين" (two settings or Wests) which refers to "two extreme points where the

sun rises in the winter and the summer" (Abdel-Haleem, 2001, p 16) Thus the use of

"مشرقين' and "مغربين" seems to implicitly refer to two seasons winter and summer also,

because the location of rising and setting of the sun differs according to the seasons It

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implies as there are two risings (Easts) and two settings (Wests) Verses 19 and 20 describes "البحرين" i e two different bodies of water fresh and salt that meet but do not coincide each other "اللؤلؤ" (large pearls) and "المرجان" (small, brilliant pearls) in verse 22 are used in double Verse 26 describes the mortality of everyone on earth and verse 27 states immortality of Allah Almighty in this way the discourse draws creatures' mortality and Allah's immortality in double Verse 29 mentions in double, the heavenly creatures and earthly creatures who beseech Allah Almighty

The punishment section i e eschatological – verses 31-45, in the likewise manner, essentially seems to have been developed through the motif of double The description of two huge armies of jinn and mankind (verse 31) and the incapability of jinn and mankind to go beyond the zones of heaven and earth (verse 33) exhibit that the motif of the *surah* is double "شواظ" (a flame of fire without smoke) and "نحاس" (smoke without flame) in verse 35 account two different kinds of punishment in the form of double 39 expresses jinn and mankind, again two species, who will not be asked about their sins Verse 41 describes that the sinners will be recognized by their marks and be dragged by their forelocks and feet – two parts of human body (upper and lower) again in dual Verses 43 and 44 describe that the guilty will move round the flames and scalding water of the hell that expresses two different types of punishments

The last and final part, the eschatological section of rewards for the believers also seems to have been developed in double Two pairs of gardens (paradises) a pair for believers of higher status and a pair for believers of lower status, pair of flowing springs, the fruits of all kind in pairs described in the *surah* are in the form of double But the question arises, what artistic purpose does the motif of double fulfil? There might be a

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few possible answers to this question but the most suitable one is perhaps, the motif of double on the part of *surah* arouses the expectations of the believers on the concept of reward and punishment, paradise and hell so that they may perform good-deeds and avoid bad-deeds Similarities and differences between the psalm and the surah in an abridged form are given in the following

The Book of Psalm (Psalm 136)	The Holy Qur'an (Qur'an 55)
Similarities	**Similarities.**
1 Employment of a refrain in the psalm	1 Employment of refrain in the surah
2 Description of God s passionate love	2 Describes Allah as the Lord of mercy
3 Description of lexical units like heavens , 'earth sun and moon	3 In addition to many other the *surah* describes these lexical units
4 Acts of annihilation, though, happened in the past	4 Acts of annihilation, to be happened in hereafter
Differences.	**Differences**
1 Refrain of the psalm is a litany' – prayer uttered loudly in leader/response form	1 Refrain of the surah is not a litany' for Qur an is never recited in leader response form
2 The psalm commences with vocative particle O' thus form of communication is conative	2 The surah begins with one of the attributes of Allah al-Rahman' thus form of communication is cognitive
3 The psalm describes God s wonders His creation of heavens and earth in verses 5 & 6	3 The surah describes heaven and earth' in verses 7 and 10 with different functions – establishing justice, peace and harmony
4 The psalm describes 'sun , 'moon and 'stars in verse 7-9 as three lights created by God	4 The surah describes sun and moon in single verse (5) as bound by a fixed calculation, an important function of the bounties on which our entire system depends
5 Verses 7-9 of the psalm describe three celestial bodies sun , moon and stars	5 The surah describes two celestial bodies – sun and moon in verse 5 & and then two earthly bodies نجم (stem-less plants) and شجر (trees with stem) in verse 6, non-existent in the psalm
6 The psalm seems to describe the creation of 'heaven and earth and sun moon and stars in chronological order as narrated in Genesis, OT	6 The Qur anic description of 'sun and moon in verse 5, of 'stemless-plants and trees with stems in verse 6, of 'heaven and earth in verse 7 & 10 respectively does not seem to be in historical order
7 The psalm describes other historical events like God s signs in Egypt, drowning of Pharaoh and his army in Red Sea, deliverance of Israelites by God devastation of powerful kings who were enemies of Israelites etc	7 The surah does not describe any past event occurred on this globe Rather the surah describes the eschatological life
8 The narrator is concealed throughout the psalm	
9 The psalm describe devastation of powerful kings who are not the addressees	8 The narrator (God) is present in verse 31 the eschatological section of punishment

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	Left column		Right column

	Left		Right

of the historical section of the psalm rather they are victims

9 The prospective victims of eschatological section of the surah are addressees of the surah They are being warned of punishment but may avail reward if do good deeds

10 The historical section of the psalm is in assertive form function of communication is cognitive in nature

11 The refrain begins quite at the outset in the psalm in the very first verse

12 The refrain of the psalm is assertive in structure

13 The function of communication of refrain in the psalm is cognitive

14 Refrain seems to more artistic and aesthetic function in the psalm being used in alternatively in every verse

15 Refrain is used alternatively

16 The psalm concludes with the refrain

17 Function of communication in concluding verse of the psalm is cognitive

18 The psalm seems to have limited group of addressees the Israelites

19 The psalm is smaller in size 26 verses 52 lines 364 words in selected translation

20 Verses of the psalm are in couplet almost of uniform length

21 First line of most of the verses begins with relative pronoun who or conjunctions like and and but that artistically interconnect the psalm

22 Structure of the psalm is simple and uniform all verses in assertive form nearly uniform in length

23 Contents of the psalm as a whole are different from that of the surah

24 The psalm seems to provide setting as it mention names of characters and places

25 Theme of the psalm seems to be the description of God s wonders

26 Mood of psalm in terms of diction, setting and themes is different from that of the surah

27 Motif of the psalm seems to be 'triplet

28 Genre of the psalm is poetic

9 The prospective victims of eschatological section of the surah are addressees of the surah They are being warned of punishment but may avail reward if do good deeds

10 Eschatological section of the surah is in vocative form It makes use of Nominative of Address genera of jinn and mankind

11 Refrain in the surah begins after twelve verse in verse 13

12 The refrain of the surah is interrogative in structure

13 The function of communication of refrain in the surah in conative

14 Refrain in the surah seems to have employed where the description of bounties is done in double

15 Refrain is not used alternatively

16 The surah does not end with a refrain

17 Function of communication in concluding verse of the surah is conative as well as cognitive

18 The surah seems to have all human beings and jinn as addressees

19 The surah is greater in size 78 verses 758 words in selected translation of the surah

20 Verses of the psalm are single not uniform in length

21 Verses of the surah mostly and essentially seem independent as do not make use of relative pronouns and conjunctions like that of the psalm

22 Structure of the surah is complex verses in different form like assertive vocative and interrogative etc with variation in length

23 Contents of the surah as a whole are different from that of the psalm

24 The surah scarcely provides names of places and character

25 Various themes like the description of God s bounties mortality and helplessness of human-beings and jinn day of judgement etc

26 Diction setting and themes being different from that of the psalm thus seems to have different mood

27 Motif of the surah seems to be double

28 Genre of the the surah is blend of both poetic and prosaic

This chapter has analyzed the excerpts of TBP and THQ The analysis exhibits that the texts are seemingly parallel but are immensely different in terms of their form and

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function The texts seems to have their own themes, ways of narratives, pattern of discourse, dialogues, characters, setting, mood, motif, functions of communication etc The discourses of the texts seem to have been projected through their unique style of presentation The texts at certain places employ same or similar lexical units but their functions seem to be entirely different The excerpts make use of similitude and parables but they present quite different world-views The excerpts of the psalm, on the whole seem to emphasize God s principle of justice, rewarding the righteous and devastating the wicked one The Qur anic excerpts seems to give more emphasis on the One-ness of God, the role of intermediator (prophet-hood) and the eschatology (the Day of Judgement) Brief conclusion and findings of the study are given in the following last chapter

Chapter 5

Conclusion

The aim of the present study was to investigate inter-textual relationship between TBP and THQ The study has attempted to answer two important research questions (1) What are the similarities between the Book of Psalms and the Holy Qur'an? And (2) What is the nature of relationship between the Book of Psalms and the Holy Qur'an in terms of intertextuality?

An attempt was made to define and comprehend intertextuality - the explicit and implicit relationship of a text to some other text(s) irrespective of time and place. in the light of the notions of key theorists of the subject area It ranges from Saussure s idea of 'signs and Bakhtin s notion of dialogism' extended by Julia Kristeva who initially coined the term in 1960s to Genette s Transtextuality and Bloom's theory of poetic influence

Saussure (1915) views that linguistic communication (parole) stems from choices within linguistic system (langue) that preexists any speaker He seems to consider 'signs' merely as readymade products to be swallowed by the speaker Bakhtin (1984), the actual originator of intertextuality, in the likewise manner, though a bit differently, views that the words stem within particular social sites, registers. movements of utterances and their reception He considers text as a social text , dialogical in nature for being in dialogue with earlier as well as with forthcoming discourses of the same field

Kristeva (1980, 1982), the originator of the term, moves forwards the concept of intertextuality on Saussure's concept of semiology and Bakhtin's concept of dialogism Intertextuality, for Kristeva is not merely products but means of productivity She views intertextuality in two axes – vertical and horizontal Vertical axis connects the text with other texts while the horizontal axis connects the writer with the reader She seems to replace Bakhtin's concept of dialogism through semiotic notion of text and textuality – individual text and cultural text respectively

Text for Barthes (1975), however, is inter-text, woven with echoes, references and quotations It is untraceable between two or more than two texts It was, nonetheless, Genette (1997a) whose concept of Transtextuality presents determinable intertextual relationship between the texts He reduces intertextuality to sources and influences of texts Bloom (1997), like Genette also seems to believe in poetic influence but claims that it does not make the poet less original rather makes him more original provided that he is strong The study has briefly described various forms of intertextuality, the most important of which are Explicit and Implicit

THQ has also been viewed by the orientalists as influenced from THB, in this case TBP The majority of Western scholars regard the former as derivative text from THB On account of observable similarities in the contents of THB and THQ on the one hand, and striking difference on the other, however, the orientalists are divided into different factions Scholars like Torrey (1933), Shepardson (1980) and Noldeke et al (2013) opine that the major part of THQ are of Jewish origin, essentially Talmudic, gathered by the Prophet through oral traditions Cragg (1971) regard the Prophet as a nationalist leader whose primary aim was to remove inferiority complex of the Arabs Thus, he seems to

think that THQ is the creation of the Prophet Contrary to Cragg, Sam (1977) claims that the initial addressees of THQ were the Jews

Katsh (1955) is of the view that THQ is the oral revelations articulated by Muhammad and that these revelations were collected, recorded and arranged by others Contrary to Katsh, Bowering (2003) claims that the transition from oral to written form can be traced to the time and person of Muhammad He opines that Bible was neither entirely nor partially translated into Arabic at the time of Muhammad He asserts that themes of THQ echo midrashic and apocryphal writings Bowering, like Torrey and Noldeke et al claim that the Prophet gathered biblical details through the word of mouth

Crone and Cook (1977) and Wansbrough (2004) introduced quite a novel approach with respect to THQ Crone and Cook (1977) claim that THQ did not exist in any form before the last decade of the seventh century Wansbrough (2004) like that of Crone and Cook claims that the Qur'anic text was not formed until the early ninth century He considers THQ, a small part of canon out of huge pile of material including prophetical logia

Contrary to Crone & Cook and Wansbrough, Burton (1977) comes up with the claim that the present day material and the arrangement of THQ was done by the Prophet himself Neuwirth (2008) also seems to reject the views of Crone & Cook (1977) and that of Wansbrough (2004) She argues that the text of THQ is neither narratives about Muhammad nor sayings of him The discourse of Qur an is actually a speech that presents itself as address to the Prophet She asserts that The Qur anic text exhibits itself being a

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communication between a superhuman and human being She views that Qur'anic history does not begin with the process of canonization but is inherent in the text itself

The Western scholars have similar opinion about TBP being part of THB with regard to THQ Noldeke et al (2013) and Wansbrough (2004) highlight certain verses of TBP in the THQ as discussed in the chapter of Review of Literature Neuwirth (2008) claims that the earlier sections of THQ reminiscence TBP She asserts that THQ includes certain images that are visible in TBP She exclusively mentions *surah al-Rahman* being remodeled in the manner of psalm 136 She regards the *surah* as a re-reading of the psalm

The Muslim scholars, on the other hand, seem undivided with respect to their viewpoint of claiming Qur'an as a Word of God They believe that Torah, Zaboor and Injeel were revealed by Allah Almighty They claim that the source of THQ and that of the earlier revealed books was one and the same, hence they have similarities Scholars like Fazlur Rahman (1984), Njozi (1990), Meherally (n d), Abdel-Haleem (2001) and even institution like Da'wah Institute of Nigeria (2008), discussed in the chapter of Literature Review, have almost the same viewpoint that Torat, Zaboor and Injeel and THQ have similarities because of being from the same source, though, project their discourses quite differently through their own style of presentation In this regard, various Muslim scholars like Moulana Razi Khan & Nanaid (2006), Dr Ayaz Afsar (2009), Abdullah Saeed (2006, 2008), Abdel-Haleem (2001), Tzortzis (n d), Mir (1988, 1992) and even Non-Muslim scholars such as Robinson (2003), discussed in the section of Literature Review, have thrown light on the different form and function of either THB or THQ or both

The present study, like the works quoted above, attempted to seek intertextual relation between TBP and THQ in order to investigate the exact nature of relationship between the selected texts. In this concern, four different excerpts from TBP and THQ each, were selected for analysis. The excerpts were redacted in tables according to the kinds of inter-text – Explicit and Implicit. The excerpts were then analyzed from a number of aspects like themes, narrative pattern, structure, discourse, literary forms, style, genre, employment of lexical terms/phrases and linguistic features and elements such as setting, motif and function of communication etc. It was a textual analysis of the ST based upon close reading of the excerpts from the ST. The study attempted to analyze the texts and came out with the following findings.

5.1 Findings

To begin with the first research question – What are the similarities between the Book of Psalms and the Holy Qur'an?, the study finds out that there are observable similarities at certain places between the selected texts. It is observed that THQ vividly refers to similar message, the inheritance of earth by the righteous servants of God, as in the case of *surah al-Anbiya* (Qur'an 21:105) that directly refers to TBP perhaps psalm 37:29. In the likewise manner, both the texts account similar events, though THQ does not refer to TBP the way it has referred to in above given case.

To answer the second important research question – What is the nature of relationship between the Book of Psalms and the Holy Qur'an in terms of intertextuality? the study finds out that THQ has certain evident similarities with TBP. It includes thematic relationship as in the case of the inheritance of land/earth by the righteous

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people that indicates God's principal of justice At certain places it seems that the texts have a close relationship in terms of employing similar style and literary elements For example the employment of a refrain in psalm 136 of TBP and *surah* al-Rahman of THQ and the use of similitude in psalm 1 and *surah* Abraham (14 24-27) of the Qur'an exhibit that the texts bear similar features In terms of intertextuality, when any two texts have such sort of relationship, the earlier one is generally considered the source text while the later as a derivative text But the nature of relationship between the selected texts, in the light of the discourse of the later, is not that of a source text and derivative text The narrator of THQ claims that Zaboor (The Book of Psalms) along with earlier Scriptures and the Qur'an are the Word of God, as mentioned in *surah* al-Anbiya, "We wrote in the Psalm as We did in (earlier) Scripture ' The clause in the Qur'anic discourse "We wrote in the Psalm" vividly exhibits that both the texts – TBP and THQ are the works or Word of God

Nonetheless, despite from being one and the same source and certain similar material, the texts, as a matter of fact, have their own form and function Analysis of the selected excerpts reveal that the texts present even the same message quite differently The analysis exhibits that though the excerpts include same or similar lexical units but their function is entirely different For instance, Psalm 37 27-29 and Qur'an 21 105-107 discuss similar lexical units "land' in the former and "earth ' in the latter one But their functions are different as "land" portrays limited territory or merely the dry part of the globe while "earth' signifies the entire planet including land and water In the likewise manner, psalm 136 describes three lights sun, moon and stars created by God *Surah al-Rahman* also incorporates the same lexical units i e sun and moon but not as sources of

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light rather describes the objects being bound by a fixed calculation, on which the entire system of this globe depends on

The study finds out that the narrator of the Book of Psalms is essentially absent from the discourse, though, at certain points might be seen, as in the case of psalm 78 in which the narrator, though, a worldly being, is present in the initial verses of the psalm But the narrator (God) is vividly present in the Qur'anic discourse For example, the excerpts "We wrote in the Psalms " (Qur an 21 105), "remember how I blessed you" (Qur'an 2 47), "We shall attend to you ' (Qur'an 55 31) etc portray the presence of the narrator in the Qur'anic discourse

The study reveals that the Qur'anic discourse moves to and fro among all the three functions of communication All the selected excerpts from THQ portray expressive, conative and cognitive functions of communication For instance, "We saved you' and "this was a great trial from your Lord" includes all the three functions of communication – the expressive (speaker-centered), conative (addressees-centered) and cognitive (message-centered) But the Biblical discourse often employs one function of communication or scarcely two Mostly and essentially, the function of communication in TBP is cognitive (message-centered) as in the case of psalm 136 which is essentially in cognitive function of communication, though connotatively conative too

The study has found out another striking feature of Qur'anic discourse, the dynamic of THQ in its syntax The narrator in THQ often shifts from one form to another For example, in the very first excerpt (Qur an 21 105-7), the narrator shifts from first-person-plural-personal pronoun "We" (nominative-case) to first-person-singular-personal

pronoun "My" (possessive-case) instead of "Our" In the likewise manner in (Qur'an 2 49), the narrator shifts from first-person-plural-personal pronoun "We" to third-person-singular personal pronoun "your Lord" This shift in pronouns is nowhere seen in TBP

The study reveals that THQ often makes use of a discourse marker in order to acquire the attention of the reader/listener In this way, the discourse of THQ actively engages the reader/listener in discussion For instance, the narratives in *surah al-Baqarah*, mostly and essentially, makes use of a marker اذ ر" (and remember) that makes ready the reader/listener to pay heed to what is being said The Qur'anic discourse sometimes poses a question like, "الم ترکیب" (do you not see) not for the sake of information rather to seek the attention of the reader or to affirm them in their faith Such an employment of 'markers' in the discourse of TBP is not observed by this study

The study finds out that TBP often narrates the events from chronological perspective For instance, psalm 136 describes God's signs in Egypt, Pharaoh and his Army's drowning in the Red Sea, Israelites deliverance, their days in wilderness, gushing out of water from the rock, entirely in chronological order The Qur'anic excerpts scarcely narrates the events in terms of chronology

It has also been observed by the study that THQ narrates the events in episodic form, the function of which is perhaps to remind the reader/listener time and again about crucial events of the past For example, *surah al-Baqarah* narrates "When We parted the sea saving you and drowning Pharaoh's people right before your eyes The discourse gives the impression as if Pharaoh was not included among the drowning people But the

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surah on Jonah explains that Pharaoh was not only drowned in the sea, rather his corpse was saved by God as a sign to all posterity

The study has found out that TBP often provides setting for depicting the accounts It often gives names of persons and places in the narrative While the discourse of THQ, on the other hand, seldom gives names of places and characters For example, psalm 136 vividly mentions that Pharaoh was drowned in the Red Sea It gives names of powerful kings like Sihon and Og, of nation like Amorites and of location like Bashan The excerpts of the Qur'an seldom makes use of setting in terms of naming persons and places

The study reveals that the discourse of THQ often incorporates an intermediator between God and the people for controlling worldly affairs with the directions of God Almighty For instance, *surah al-Baqarah* (Qur'an 2 60) asserts, 'Remember, when Moses prayed for water for his people', he was asked by God to "strike" his staff upon the rock It portrays that the rock was struck by Moses with God's command In the similar manner the *surah* (Qur'an 2 61) asserts that the Israelites asked Moses to pray for them for "earth s produces" for they could not "bear to eat only one kind of food ' In response, Moses rejected their demand by replying, would they exchange better for worse The discourse of TBP while narrating almost similar events does not describe the role of Moses as an intermediator Rather TBP categorically mentions that the rock was struck by God Almighty

The study has found out that the Qur anic discourse has essentially been projected through employing one-sided dialogues while sometimes makes use of two-sided

dialogues also For instance, "It was only as a mercy that We sent you" in Qur'an 21 107 is a one-sided dialogue on the part narrator (God) with the Prophet In the likewise manner, "remember how I blessed you " in Qur'an 2 47, "remember when We saved you " in Qur'an 2 49, "We parted the see for you, so saving you " in Qur'an 2 50 etc are all in the form of one-sided dialogues Similarly, Israelites' demand for food "Moses, we cannot bear to eat only one kind of food, so pray to your Lord to bring out for us some of the earth's produce " and Moses reply, "Would you exchange better for Worse? Go to Egypt " In *surah al-Baqarah* are two-sided dialogues between the Israelites and Prophet Moses It seems to express the world view of Israelites through their own mouth and the role of Prophet-hood The discourse of the psalms seldom makes use of dialogues, though, at some places makes use of one-sided dialogue as in initial verses and in verse 20 of psalm 78

Another important feature found out in the discourse of THQ by the present study is the loose structure of the Qur'an The Qur'anic text, undoubtedly, has some context but cannot be reduced to some immediate context on account of the way it is structured The discourse of THQ narrates the events of the past but every reader/listener might think as if he is being addressed For instance, "Eat and drink the sustenance God has provided and do not cause corruption in the land" in *surah al-Baqarah* (Qur'an 2 60) might have some definite context but at the same breath addresses any reader/listener The structure of the discourse of the psalm, on the other hand, while narrating the events is not as loose to be employed in different contexts

The study has observed that the discourse of THQ often provides justification for the events For example, *surah al-Baqarah* asserts, why Pharaoh's people (including

Pharaoh) were drowned in the sea The *surah* relates that the people of Pharaoh subjected Israelites to terrible torments They killed their sons and spared only their women Therefore, it was necessary for Pharaoh's people to be drowned in the Sea on account of their evil deeds The selected excerpts portray that the discourse of TBP, on the other hand, does not provides any justification for Pharaoh and his Army's drowning

The study has revealed that the genre of TBP is poetic The selected excerpts of the psalms are mostly and essentially in couplet form Their verses are almost of uniform length The discourse of the *surah*, on the other hand, is blend of both verse and prose The Qur'anic verses consist of even one word in original Arabic like ' الرحمن ' and a number of words at other places The Qur'anic verses often project short rhythmic images like ' الرحمن '، " القران "، " الانسان " " البيان " ، " تحسبان " ، " يحدان " ، " الميزان " that gives the impression of poetic qualities in THQ

The study reveals that the discourses of TBP and THQ have been developed through different motifs while seeming apparently parallel For example, psalm 37 seems to have employed the motif of double It describes righteous and wicked, evil and good, punishment and safety side by side in the discourse But the parallel excerpt, *surah al-Baqarah* has not been projected through the technique of double rather it has its own unique form

Another important feature in Qur'anic discourse, found out by the present study is overtly present eschatological aspect scarcely noted in TBP "Guard yourself against a Day when no soul will stand in place of another ' (Qur'an 2 48). "God will give firmness to those who believe to both in this world and the hereafter" (Qur'an 14 27)

and the entire eschatological section in *surah al-Rahman* portrays this unique feature of the Qur'an The psalms on the other hand, scarcely makes use of eschatological aspects

The study has found out that the selected parallel excerpts of TBP and THQ are syntactically different from each other For instance, psalm 37 is a blend of active and passive voice Second couplet of verse 28. `The righteous shall be kept safe forever, but the children of the wicked shall be cut off` is in passive voice that seems to give more importance to the safety of righteous and devastation of the wicked than the person who keeps safe and devastates But in the parallel excerpt of THQ i e *surah al-Anbiya*, the verses are in active form that seems to give importance to the doer in clauses Same is the case with psalm 136 and *surah aa-Rahman* which are different in terms of structure The respective refrains employed in psalm 136 and *surah al-Rahman* are entirely different in terms of structure, the former in assertive while the latter in interrogative form

The study reveals that the seeming parallel excerpts are different in terms of function as well For example, the function of psalm 1 seems to emphasize on righteous people But the *surah*, on the other hand, seems to emphasize on deeply-rooted-tree i e *Kalimah Tayyiba* being the core belief and foundation of Islam The excerpts from THQ seems to emphasize on three areas Oneness of God, the role of intermediator (Prophet-hood) and the eschatological aspect (Day of Judgement) The excerpts from TBP on the other hand, emphasizes on the principle of justice, devastation of the wicked and deliverance of the righteous

In terms of Genette s (1982) `modes` which he further divides into two forms - narrative and discourse, the Book of Psalms seems more a poetic narrative than a

discourse while the Qur'an seems to be a discourse in its nature Because, TBP is more concerned with recounting the events without attention being placed on the person who is doing that recounting (a narrative) but THQ seems to focus its attention on the person who speaks (God) and on the situation from within which He speaks (a discourse)

In a nutshell, the study reveals that there is an observable similarity at certain places in TBP and THQ But the nature of any similarity is, however, not of a source text and derivative text Rather the texts present similar message and describe similar events by their respective element, features, techniques and style of presentation They have their own form and function to maintain their originality and uniqueness

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Appendices

Appendix 1:

Psalm 37 The Certainty of Retribution	Surah al-Anbiya (Qur'an 21:105-6)

28 For the LORD loves justice,
    he will not forsake his faithful ones
The righteous shall be kept safe forever
    but the children of the wicked shall be cut off
29 The righteous shall inherit the land
    and live in it forever
	105 We wrote in the Psalms as We did in [earlier] Scripture My righteous servants will inherit the earth 106 There truly is a message in this for the servants of God'

Appendix 2:

Psalm 78 Israel's rebellion in the wilderness	Surah al.Baqara (Qur'an 2)

1 Give ear O my people, to my teaching,
    incline your ears to the words of my mouth
2 I will open my mouth in a parable,
    I will utter dark sayings from of old,
3 things that we have heard and known
    that our ancestors have told us
4 We will not hide them from their children
    we will tell to the coming generation
the glorious deeds of the LORD and his might
    and the wonders that he has done
5 He established a decree in Jacob
    and appointed a law in Israel,
which he commanded our ancestors
    to teach to their children
6 that the next generation might know them
    the children yet unborn
and rise up and tell them to their children
7   so that they should set their hope in God
and not forget the works of God
    but keep his commandments
8 and that they should not be like their ancestors
    a stubborn and rebellious generation
a generation whose heart was not steadfast
    whose spirit was not faithful to God
9 The Ephraimites armed with the bow,
    turned back on the day of battle
10 They did not keep God's covenant
    but refused to walk according to his law
11 They forgot what he had done
    and the miracles that he had shown them
12 In the sight of their ancestors he worked marvels
    in the land of Egypt in the fields of Zoan
13 He divided the sea and let them pass through it
    and made the waters stand like a heap
14 In the daytime he led them with a cloud
    and all night long with a fiery light
	47 Children of Israel remember how I blessed you and favoured you over other people 48 Guard yourselves against a Day when no soul will stand in place of another no intercession will be accepted for it nor any ransom nor will they be helped 49 Remember when We saved you from Pharaoh s people who subjected you to terrible torment slaughtering your sons and sparing only your women— this was a great trial from your Lord– 50 and when We parted the sea for you so saving you and drowning Pharaoh s people right before your eyes 51 We appointed forty nights for Moses [on Mount Sinai] and then while he was away, you took to worshipping the calf– a terrible wrong 52 Even then We forgave you so that you might be thankful 53 Remember when We gave Moses the Scripture and the means to distinguish [right and wrong] so that you might be guided 54 Moses said to his people My people you have wronged yourselves by worshipping the calf so repent to your Maker and kill [the guilty among] you That is the best you can do in the eyes of your Maker He accepted your repentance He is the Ever Relenting and the Most Merciful 55 Remember when you said Moses we will not believe you until we see God face to face At that thunderbolts struck you as you looked on 56 Then We revived you after your death so that you might be thankful 57 We made the clouds cover you with shade and sent manna and quails down to you saying Eat the good things We have provided for you It was not Us they wronged they wronged themselves 58 Remember when We said Enter this town and eat freely there as you will but enter its gate humbly and say Relieve us' Then We shall forgive you your sins and increase the rewards of those who do good 59 But the wrongdoers substituted a different word from the one they had been given So because they persistently disobeyed We sent a

15 He split rocks open in the wilderness, 　　and gave them drink abundantly as from the deep 16 He made streams come out of the rock, 　　and caused waters to flow down like rivers 17 Yet they sinned still more against him, 　　rebelling against the Most High in the desert 18 They tested God in their heart 　　by demanding the food they craved 19 They spoke against God, saying 　　"Can God spread a table in the wilderness? 20 Even though he struck the rock so that water gushed out 　　and torrents overflowed can he also give bread 　　or provide meat for his people?" 21 Therefore when the LORD heard he was full of rage 　　a fire was kindled against Jacob 　　his anger mounted against Israel, 22 because they had no faith in God 　　and did not trust his saving power 23 Yet he commanded the skies above 　　and opened the doors of heaven 24 he rained down on them manna to eat, 　　and gave them the grain of heaven 25 Mortals ate of the bread of angels 　　he sent them food in abundance 26 He caused the east wind to blow in the heavens 　　and by his power he led out the south wind 27 he rained flesh upon them like dust 　　winged birds like the sand of the seas 28 he let them fall within their camp 　　all around their dwellings 29 And they ate and were well filled 　　for he gave them what they craved	plague down from the heavens upon the wrongdoers 60 Remember when Moses prayed for water for his people and We said to him Strike the rock with your staff Twelve springs gushed out and each group knew its drinking place Eat and drink the sustenance God has provided and do not cause corruption in the land 61 Remember when you said Moses we cannot bear to eat only one kind of food so pray to your Lord to bring out for us some of the earth's produce its herbs and cucumbers its garlic lentils and onions He said Would you exchange better for worse? Go to Egypt and there you will find what you have asked for They were struck with humiliation and wretchedness and they incurred the wrath of God because they persistently rejected His messages and killed prophets contrary to all that is right All this was because they disobeyed and were lawbreakers

Appendix 3:

Psalm 1 The two ways	Surah Abraham (14 24-7)
1 Happy are those 　　who do not follow the advice of the wicked or take the path that sinners tread 　　or sit in the seat of scoffers 2 but their delight is in the law of the LORD 　　and on his law they meditate day and night 3 They are like trees 　　planted by streams of water which yield their fruit in its season 　　and their leaves do not wither In all that they do they prosper 4 The wicked are not so 　　but are like chaff that the wind drives away 5 Therefore the wicked will not stand in the judgment, 　　nor sinners in the congregation of the righteous 6 for the LORD watches over the way of the righteous 　　but the way of the wicked will perish	24 [Prophet] do you not see how God makes comparisons? A good word is like a good tree whose root is firm and whose branches are high in the sky 25 yielding constant fruit by its Lord's leave— God makes such comparisons for people so that they may reflect— 26 but an evil word is like a rotten tree uprooted from the surface of the earth with no power to endure 27 God will give firmness to those who believe in the firmly rooted word a both in this world and the Hereafter but the evildoers He leaves to stray God does whatever He will

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deny? 54They will sit on couches upholstered with brocade, the fruit of both gardens within easy reach 55Which, then, of your Lord s blessings do you both deny? 56There will be maidens restraining their glances untouched beforehand by man or jinn 57Which, then of your Lord s blessings do you both deny? 58Like rubies and brilliant pearls 59Which then of your Lord s blessings do you both deny? 60Shall the reward of good be anything but good? 61Which then of your Lord s blessings do you both deny? 62There are two other gardens below these two 63Which then of your Lord s blessings do you both deny? 64Both of deepest green 65Which then of your Lord s blessings do you both deny? 66With a pair of gushing springs 67Which, then of your Lord s blessings do you both deny? 68With fruits — date palms and pomegranate trees 69Which then of your Lord s blessings do you both deny? 70There are good-natured, beautiful maidens 71Which, then of your Lord s blessings do you both deny? 72Dark-eyed, sheltered in pavilions 73Which then of your Lord s blessings do you both deny? 74Untouched beforehand by man or jinn 75Which then of your Lord s blessings do you both deny? 76They will all sit on green cushions and fine carpets 77Which then of your Lord s blessings do you both deny? 78Blessed is the name of your Lord full of majesty, bestowing honour

Al-Rahman (The Lord of Mercy 55 1-78)