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Intertextuality in Some Selected Holy Qur'anic Verses: A Critical Discourse Analysis

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Abstract

Intertextuality, the relationship between texts, offers a profound lens for understanding the interconnection of themes, structures and linguistic styles. This study examines the concept of intertextuality within selected Surahs from the Holy Qur'an, focusing on how their reference and resonance appear with other Qur'anic verses. By employing a critical discourse analysis, namely Fairclough's model of analysis, this research tries to highlight the thematic and stylistic interconnection that enhance the Qur'anic cohesive narrative and its universal message. It has been concluded that the selected Surahs are intertextual in so many points. First, narrating stories is used on purpose and each story of prophets has a relation to other stories and the aim is believing in Allah the Almighty and worshipping Him. Second, the themes are portrayed via lexical choices to draw a clear vision to the reader and listener. Third, the structure of each of the selected Surahs is the same in the sense that they narrate consecutive stories, which display intertextuality. The findings aim to demonstrate the Qur'an's role in fostering dialogue and continuity among Prophets' faith.

Keywords: intertextuality, Qur'anic verses, Surah, critical discourse analysis.

1. Introduction

Any text or a type of text has a set of voices and a set of other texts which are connected to each other and integrated into the text. These sets might not be potential to be recognised accurately, and might be complicated and expansive. Analytically, it is helpful to start with some introductory questions: which texts are involved, which are eliminated, what important absences are there? What other texts are integrated in a text intertextually, they might or might not be assigned, when intertextuality is assigned, it might be particularly assigned to certain people, or non-particularly assigned. Interrelation of discourse across various contexts of situation is the key component of social life. Social performers don't create utterances in isolation; nor do distinct speech events. The concept of text builds the core of the notion of intertextuality.

2. Intertextuality: An Overview and Definitions

Created by Kristeva in 1960s in her influential work for western audiences of Bakhtin's account, the term intertextuality witnesses a development to analysis, although the term does not belong to Bakhtin, and become a main theme of his work, which he called "translinguistic", and related to other significant affairs including his genre theory. Utterances are innately intertextual, formed by components of other texts. Intertextuality

refers to the production of texts and the way texts can convert former texts and reform current conventions (discourse, genre) to produce new texts (Fairclough, 2006: 101-102).

The forming of a text's meaning via its connection to other texts is referred to by the term intertextuality. There is a criticism on the loose application of "intertextuality" term, because it is utilised in ways not proportional with the original utilisation by its initiator Julia Kristeva. In her point of view, "there is no thing outside the text". All texts become intertextual. The meaning is derived via the relationships to other texts. Paltridge (2006) and Lemke (1985;1995) also discussed intertextuality in connection to text semantics, and by Fairclough (1995) in connection to media discourse. Lemke (1995) maintains that the meaning of a text relies on links created in a specific community among it and other texts directly (Bednarek&Martin,2010:113).

Intertextuality points out the connection of all texts to other texts. Such connections could be built in various ways: by uninterrupted reference to a topic or its major doers; by reference to the identical occurrence or by the text's major argument reoccurrence in another text (Wodak&Koller,2008:192-193). Intertextuality is defined as "a method of reading one text against another that illuminates shared textual and ideological resonance"; the declaration that all ideas and texts are found inside a structure of relations. Intertextuality term combines the idea of a method of reading that set texts side by side to find out the similarities and differences in addition to the belief that all texts form part of a structure of textual, ideological, and social relations (Segovia,2015:11). Intertextuality can be defined as the construction of texts via other texts articulated in certain ways which rely on and convert with social circumstances. The point is a mutual process. Any text makes sense to anyone who makes sense of it, someone who has the ability to deduce the meaningful relationships in the absence of obvious marks (Fairclough,2006:9-84). The fundamental entity that intertextuality built on is the concept of text. The text can be defined as "any coherent complex of signs". The text calls the image of any written document (Tannen et al,2015:42).

3. Types of Intertextuality

There are two types off intertextuality; manifest intertextuality and constitutive intertextuality or interdiscursivity. Manifest intertextuality indicates particular other texts which are clearly constructed within a text. Interdiscursivity shows intertextuality in the "direction of the principle of the primacy of the order of discourse". Manifest intertextuality points out the other texts that are obviously occur in the text under analysis. They are "manifestly" marked by properties on "the surface off the text", like quotation marks. However, any text might combine another text without the second text be overtly marked. Sometimes the text may integrate with another text without being explicitly marked. The constitutive intertextuality of a text is the formation of discourse conventions that participate in its production (Fairclough,2006:85-104).

Manifest intertextuality represents a blurred link between text and discourse practice. It asks for clarifying what is involved in generating a text, but it is also has an interest with properties which appear manifest on the text surface. The goal is to define what other texts are constructed in the structure of the text under analysis and how they are constructed. Genres vary in the "modes of manifest intertextuality" with the related parts and the goal here is to discover such diversities (Fairclough,2006:234). The following typological

distinction between various intertextual relationships modes should be taken into consideration:

1. Sequential intertextuality: when discourse types or varied texts substitute inside a text,
2. Embedded intertextuality: where discourse type or text is overtly hold inside the core of another.
3. Mixed intertextuality: where discourse types or texts are blended in a more complicated and little simply separable way (Fairclough,2006:118).

Manifest intertextuality has a connection to presupposition, discourse representation, metadiscourse, negation, and irony. Presupposition is not a feature of texts, but it looks to be a form of text creators' interpretations of intertextual context (Fairclough,2013:127). Presupposition refers to propositions taken by the creator of the text as already built or given. The presupposed proposition form something based on the text creator can be analysed in terms of intertextual relations with former texts of the text creator. A particular state of this is where a proposition is built and declared in one text, and then presupposed. The term discourse representation has a connection to the traditional term "speech reportage", because of two reasons. First, it better holds the concept that one "reports" discourse, one must select to represent it in a certain way than another. Secondly, it is a matter of writing not only speech, and not only the grammatical properties besides the discursive organisation, and different other sides of the discursive events, the tone of utterance, its circumstances, etc. (Fairclough,2006:118-121).

Metadiscourse is a unique construction of manifest intertextuality where the text creator identifies various levels within his/her own text, and separate himself/herself from specific levels of the text, addressing separating levels as if they are outer texts. There are some ways to accomplish this. For example, the utilisation of hedging with expressions, like "kind of, sort of", to cue some expressions as potentially not very suitable (e.g. "he was sort of paternalistic"), or an expression could be cued as associated to another text or a specific convention, or as metaphorically speaking. Paraphrasing or reformulating an expression is another option. The implication of metadiscourse works on whether the speaker is placed above or outside his/her discourse, and is situated to govern and manipulate it. Based on this implication, there is a connection between identity (subjectivity) and discourse. It looks to move against the idea that one's social identity is an issue of the way someone is situated in a certain kind of discourse (Fairclough,2006:122).

Negative sentences are employed for argumentative purposes. Negative sentences bear particular kinds of presupposition, combining other texts just to refuse them (Fairclough,2006:118). Negation intertextuality is treated as negative sentences turn influential in intertextual force, in which the match proposition in some other texts is supposed to be within readers experience (Wodak&Koller,2008:193). Irony is depicted in traditional works in terms of saying something to mean another meaning. But this explanation is limited, because it lacks the intertextual nature of irony. In fact, an ironic expression echoes someone's expression. Irony relies on the ability of the interpreters to realise that meaning of an echoed text which does not belong to the creator meaning. The realisation might be built on different aspects a mismatch between obvious meaning and situated context (Fairclough,2006:118-123).



The concept of "interdiscursivity" shows the interconnectedness of discourses, indicating the way they are connected to one another in different ways (Wodak & Forchtner, 2018:265). The term constitutive intertextuality is used to express the convergence of discourse conventions that participate in text creation. Fairclough (1992) presents the term of "constitutive" but prefers to utilise the term "interdiscursivity" (Tannen et al, 2015:45). The concept of interdiscursivity is utilised at levels of the institutional order of discourse, the societal order of discourse, the discourse type, as well as the components which build discourse types. Some components that build orders of discourse can be classified, and which accessible to articulation a small number of discourse types, of which properties are turn-taking system, certain vocabularies, and the like. Register, style, genre, and discourse represent the frequent terms for these types. The mentioned terms advantage is represented in enabling the user to select the main divergence of types between the order of discourse components. Genre covers the other types, in terms that genres are very identical to types of social practice, and genres system which receives in certain society at a certain time decides which configurations and combinations the other types found in. Bakhtin (1986) states that genre is "the drive belt" that extends from the society history to language history. Discussing genre, Bakhtin maintains that texts rely on conventions in a direct way and also reaccentuate them by utilising them reverently, parodically, or ironically, or perhaps blend them in different ways (Fairclough, 2006:104-126).

There is a connection between genre and style, despite the fact that genre might be congruent with variant styles, for instance, interviews can be formal and informal. Styles can differ in three parameters: tenor, mode, and rhetorical mode of the text, as Hallidayan systemic linguistics (1978) employs these terms. Styles differ in accordance to tenor, that is, based on the relationship that attains between participants in a contact. So, style can be categorized as casual, official, formal, informal, intimate, etc. styles differ in accordance to mode, based on texts to be spoken, written, or either spoken or written. Hence, style can be categorized as written, spoken, as-if-written, or as-if-spoken. Some terms can express mode partially and express tenor partially, or genre, or discourse, like formal-informal written, conversational, journalistic, academic, etc. Thirdly, styles differ in accordance to rhetorical mode, and could be categorized in sense of expository, descriptive, and argumentative (Fairclough, 2006:127).

Discourse is identical to dimensions of texts that traditionally are argued in sense of ideational meaning, content, subject, subject matter, topic, etc. Certain genres are connected with certain modes of manifest intertextuality. The frequency, modes and functions of discourse representations, for instance, are totally diverse in news report, scientific articles, and a chat. Practices of discourse representation and contrasting modes evolve in relation to various types of social activity, based on various importance and values the discourse of others take (Fairclough, 2006:129).

4. Intertextual Analysis

The reliance of texts upon history and society, which intertextual analysis draws attention to, showed availability within the discourse order (discourse, genre, etc.). Intertextual analysis assumes accounts of "individual genres" and discourse types. However, intertextual analysis, in Bakhtin eyes, draws attention to the way texts might convert these historical and social resources, the way texts might reaccentuate genres, the way genres (register, narrative, discourse) might be blended in texts. In Kristeva's opinion, it is a matter of the integration of

history (society) into a text and vice versa. Intertextual analysis mediates the link between social context and language, and simplifies more adequate connection of the gap between contexts and texts, indicating the three-dimensional framework for discourse analysis, that intertextual analysis fills this central place. The intertextual features of any text are recognised in its linguistic characteristics (Fairclough,1995:188-189).

In the perception of texts having plurality of genres, narrative or discourse, a supposition assumes that texts perhaps are heterogenous linguistically, constructed of components that have different and opposing semantic and stylistic values. This concept draws an opposition with a common supposition in textual analysis that texts are homogenous linguistically. Accordingly, texts might be heterogenous or homogenous (Fairclough,1995:189). The heterogeneities/ homogeneities of texts could be seen via intertextual analysis of the connection between a text and other texts and text kinds, which is an essential addition to linguistic analysis in the text analysis. The goal in the intertextual analysis of any text is to explain "intertextual configuration", displaying, for example, the way many text types might be constructed and integrated (Fairclough,1995:8-15).

5. Intertextuality and Religious Texts

Studying Islamic origins is something challenging, but it should go toward intertextual lines to go beyond the narratives to which it is subjected (Segovia,2015:12). The various formative principles of statement production of religious texts make them distinguished from scientific, legal, political, and economic texts. Investigating the rules of religious texts that formed what was said in "serious speech acts" at a given institutional and historical moment builds the interest of analysis. Reconstructing the established rules of discursive practice in obvious games of truth, their effect, functions, and elements is the intent (Wodak&Forchtner,2018:73).

6. Description, Interpretation, and Explanation: Dimensions of Discourse

The approach adopted by Fairclough is built on a three-dimensional framework of discourse. Discourse, along with any certain example of discursive practice, is viewed as (i) a discourse practice involving text interpretation and production, (ii) a language text, either written or spoken, and (iii) a sociocultural practice. A discourse is situated within sociocultural practice at multiple levels: the broader institutional or organisational context, the societal context, and the immediate context. For instance, an interaction between marital partners can be analysed in terms of their specific relationship, familial roles within the institution of family, or broader gender relations within society. This discourse analysis method involves three key aspects: linguistic description of the text, interpretation of the relationship between discursive processes (interpretation and production) and the text, and explanation of the connection between social and discursive processes. A distinguishing aspect of this approach is the mediation between sociocultural practice and text via discourse practice. The way a text is interpreted or produced, shaped by conventions, discursive practices, and the sociocultural context it belongs to, influences its form. Text production leaves traces in the text's surface features, while the nature of text interpretation determines how these features are understood (Fairclough, 2013:132).

Critical analysis aims to interpret and explain areas of social life to recognise the causes of social injustices and generate knowledge that can help amending or justifying them under suitable conditions. However, explanations and interpretations are already found as part of performing and living within specific social contexts. These interpretations come from individuals in those contexts, as well as from those in positions of authority, such as managers or politicians. Since the social world is designed by interpretations and explanations, which can impact and transform it, any critique of a social domain must include a critique of its explanations and interpretations. Because interpretations and explanations are conveyed via discourse, this critique innately involves discourse analysis. Ideology plays a role here: explanations and interpretations are ideological if they not only misrepresent reality but also serve to uphold certain power relations. In terms of justification, better explanations are those that align more consistently with available evidence, including observed events, people performance, and their consequences (Fairclough, 2013:8-9). The interdiscursive analysis of texts plays a key mediating role between linguistic analysis (including multi-modal analysis of elements such as language, body language, and visual imagery) and the broader social analysis relevant to a given research context (Gee & Handford, 2012:19).

7. Methodology

7.1 Data Collection

The adopted model to analyse the data of the current study is Fairclough's (2013) model of intertextuality. The data under analysis of the study is taken from some selected Qur'anic verses represented by Surah Maryam, Surah Al-Shu'ra', and Surah Al-Naml. These Surahs are selected because of the interlinked historical stories and their relation to the events happened at the time of Prophet Muhammad (PBUH) portrayed through the selected holy verses.

7.2 Sample Size

The data for analysis include some selected Qur'anic verses and stories found in three Surahs, namely, Surah Maryam, where two stories have been selected for analysis, Surah Al-Shu'ra', where also two stories have been selected, and finally Surah Al-Naml, where one story has been chosen for analysis.

7.3 Procedures

The following procedures will be followed in the study:

1. Reading the Surahs of the Holy Qur'an.
2. Selecting the verses from Surahs that involve intertextual relations.
3. Analysing these verses according to Fairclough's (2013) model.
4. Stating results of analysis.

8. Data Analysis

Five stories in three selected Surahs, namely, Surah Maryam, Surah Al-Shu'ra', and Surah Al-Naml, are selected to be analysed in the light of three dimensions: description (textual analysis), interpretation (discursive practice), and explanation (social practice) depending on Fairclough's model (2013).

8.1 Surah Maryam (Chapter 19)

Two stories found in this surah, which are Zachariah and Lady Mary (PBUT) will be analysed in relation to Fairclough's three dimensions of analysis: description, interpretation, and explanation. The Qur'anic verses that will be analysed are:

1. The story of Zachariah (PBUH):

In the name of Allah, the Gracious, the Merciful.

This is an account of the mercy of thy Lord shown to His servant, Zachariah. (2) When he called upon his Lord, a secret calling, (3). He said, 'My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to Thee. (4).He said, 'My Lord, how shall I have a son when my wife is barren and I have reached the extreme limit of old age?' (8). He said, 'So it is.' But thy Lord says, 'It is easy for Me, and indeed I created thee before, when thou wast nothing.' (9). He said, 'My Lord, appoint for me a token.' God said, 'Thy token is that thou shalt not speak to anyone for three full days and nights.' (10). Then he came forth unto his people from the chamber and asked them by signs to glorify God in the morning and in the evening. (11).....And tenderness of heart from Ourselves, and purity. And he was pious (13). And dutiful toward his parents. And he was not haughty and rebellious. (14). And peace was on him the day he was born, and the day he died, and I peace there will be on him the day he & r will be raised up to life again. (15). (Maulawi Sher,2021:431-432).

2. The story of Mary (PBUH):

In the name of Allah, the Gracious, the Merciful.

And relate the story of Mary as " mentioned in the Book. When she withdrew from her people to a place to the east, (16).He replied, 'Thus it is.' But says thy Lord, 'It is easy for Me; and We shall do so that We may make him a Sign unto men, and a mercy from Us, and it is a thing decreed.' (21). So she conceived him, and withdrew with him to a remote place. ,;(22).Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?' (29). He said, 'I am a servant of Allah. He has given me the Book, and made me a Prophet; (30). 'And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live; (31). 'And He has made me dutiful toward my mother, and He has not made me haughty and unblessed. (32). 'And peace was on me the day I was born, and peace there will be on me the day I shall die, and the day I shall be raised up to life again.' (33). Such was Jesus, son of Mary. This is a statement of the truth about which they doubt. ,;(34). (Maulawi Sher,2021:432-434).

8.1.1 Description (Textual Analysis)

In Surah Maryam, some stories of Prophets are narrated to Prophet Muhammad (PBUH) that can support his prophecy and his message to people, like Zachariah, Lady Mary (Maryam), Moses, and Abraham (PBUT). Those stories show the Prophets' submission to Allah the Almighty, divine mercy, bless of answering prayers, and divine miracles. The structure of the Surah shows successive narratives of Prophets mentioned above. Some lexical choices support the narrative style of themes appear in the verses. The words, like: rahmati (mercy), nubashiruka (glad tidings), hananan (tenderness of heart), zakatan (purity), barran (dutiful

toward his parents), salamun (peace), li-ahaba (bestow), zakia (righteous), ayatan (sign), and mubarakan (blessed). Those words show the divine mercy and miracles happen to Zachariah and Lady Mary (PBUT) through their sons John (Yahya) and Jesus (Isa) (PBUT). The stories are narrated by using direct speech and dialogues between Allah the Almighty and Zachariah (PBUH), and between the Angel and Lady Mary (PBUH) and then between her and her people.

8.1.2 Interpretation (Discursive Practice)

The story of Zachariah (PBUH) and his prayers to Allah the Almighty (19:2-15): The Qur'anic verses show how Zachariah relies on Allah the Almighty to have a child, and how he asks Him a token to prove this miracle to his people, then Allah the Almighty says that Zachariah must not speak to anyone for three days and nights. This story is parallel to the story mentioned in Bible, but it is adapted to be suitable to the Qur'anic theology. At the same time, in Surah Al-Imran (2:38-41) and Al-Anbia' (21:89), Allah the Almighty mentioned Zachariah's story and his miracle by mentioning his prayers in some verses.

The story of Mary and the Miracle of Jesus' birth (PBUT) (19:16-40): The miracle of Lady Mary is narrated in Qur'an by emphasizing the role of the Angel and the virginity of Lady Mary. The birth of Jesus shows the power of Allah the Almighty in creating mankind in a miraculous way, and He is the almighty that has the ability to change the rules of universe to defend His righteous servants as it happens when Jesus talks and he is a mere child in the cradle, as it is narrated in: Al-Imran (3:42-47), Al-Ma'idah (5:110), and Al-Tahreem (66:12).

8.1.3 Explanation (Social Practice)

Surah Maryam addresses the basic matters in human life, like: family, faith, and morality. The surah is revealed in Mecca when Muslims confronted opposition with disbelievers. In relation to intertextuality, these two stories meet in some points represented by the miracle of the birth of both John and Jesus (PBUT). John (PBUH) was born to an extreme limit of old age father and a barren mother, and Jesus (PBUH) was born to a virgin mother who Allah the Almighty breathed into her of His word and made Jesus (PBUH) a sign to people. Also, both of them have prophecy and guidance in their childhood. Their being dutiful toward their parents is another similarity between them. The word "peace" is also found in two verses. The first is said by Allah the Almighty to John (PBUH): *'And peace was on him the day he was born, and the day he died, and peace there will be on him the day he will be raised up to life again'* (19:16). The word "peace" here is indefinite, while in the second verse, Jesus (PBUH) says that to himself, but the word "peace" is definite: *'And peace was on me the day I was born, and peace there will be on me the day I shall die, and the day I shall be raised up to life again'* (19:34). Also, the similarity between Zachariah and Lady Mary (PBUT) when the miracle happened to them, Allah the Almighty asked them not to talk to others.

Intertextuality is represented here through the revelation of Surah Maryam to show Prophet Muhammad (PBUH) that the mentioned Prophets' message is glad tiding and warning, and they endured prophecy, sincerity, submission to Allah the Almighty, etc., but their opponents neglect listening to prophets' calls and follow their lusts and desires, which will lead them to hell unless they repent. Since the Surah is revealed in Mecca, Allah the Almighty shows the

similar situations in the ancient eras and Quraysh's time that confronting disbelievers and facing their opposition of the truth are the same in two periods.

8.2 Surah Al-Shu'ra' (Chapter 26)

Two stories will be analysed in this surah, which are Moses and Noah (PBUT), in relation to Fairclough's three dimensions of analysis. The Qur'anic verses that will be analysed are:

1. The story of Moses and Aaron (PBUH):

In the name of Allah, the Gracious, the Merciful.

And remember when thy Lord called Moses, saying, 'Go to the wrongdoing people (10) 'The people of Pharaoh. Will they not fear God?' (11). He said, 'My Lord, I fear that they will treat me as a liar; (12)..... God said, 'Not so, go then, both of you, with Our Signs; We are with you and We hear. (15). "So go to Pharaoh, and say, 'We are the Messengers of the Lord of the worlds, (16). 'So I fled from you when I feared you; then my Lord granted me right judgment and made me one of the Messengers. (21).Moses said, 'The Lord of the heavens and the earth and of all that is between the two, if you would be convinced.' (24). Pharaoh said to those around him, 'Do you not hear?' (25). Moses said, 'Your Lord, and the Lord of your fathers of yore.' (26). Pharaoh said, 'Most surely this Messenger of yours who has been sent to you is a madman.' (27). Moses said, 'The Lord of the East and of the West, and of all that is between the two, if you did but understand.' (28). Pharaoh said, 'If thou take a god other than me, I will certainly put thee into prison.' (29). Moses said, 'What, even though I bring thee something that is manifest!' (30).Pharaoh said to the chiefs around him, 'This is surely a skilful magician. (34). 'He seeks to turn you out of your land by his magic. Now what do you advise?' (35) Moses said to them, 'Now throw ye what you have to throw.' (43). So they threw down their ropes and their rods, and said, 'By Pharaoh's honour, it is we who will surely win.' (44). Then Moses threw down his rod, and lo! it swallowed up that which they had fabricated. (45). Thereupon the magicians were impelled to fall down prostrate. (46). They said, 'We believe in the Lord of the worlds, (47) 'The Lord of Moses, and of Aaron.' (48).And We revealed to Moses, saying, 'Take away My servants by night, you will surely be pursued.' (52).So We turned them out of gardens, and springs, (57). And treasures, and an abode of honour. (58). Thus indeed it was; and We gave them as heritage to the children of Israel (59). And they pursued and overtook them at sunrise. (60) And when the two hosts came in sight of each other the companions of Moses said, 'We are surely overtaken.' (61). 'Nay, speak not thus!' said he, 'My Lord is with me. He will direct me aright.' (62). Then We revealed to Moses, saying, 'Strike the sea with thy rod.' Thereupon it parted, and every part looked like a huge mountain. .:,(63). And We made others approach that place. (64). And We saved Moses and those who were with him. (65). Then We drowned the others. (66). In this, verily, there is a Sign; but most of these would not believe. (67). And surely thy Lord-He is the & Mighty, the Merciful. (68). (Maulawi Sher,2021:526-531).

2. The story of Noah (PBUH):

In the name of Allah, the Gracious, the Merciful.

The people of Noah treated the Messengers as liars, (105). When their brother Noah said to them, 'Will you not be righteous? (106) 'Surely, I am unto you a Messenger, faithful to my trust. (107). 'So fear Allah, and obey me. (108).I am only a plain Warner.' (115). They said, 'If thou desist not, O Noah, thou shalt surely be one of those who are stoned.' (116). He said, 'My Lord, my people I have treated me as a liar. (117). 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.' (118). So We saved him, and those who were with him in the fully laden Ark. (119). Then We drowned thereafter those who remained behind. (120). In this, verily, there is a Sign, but most of them would not believe. (121) And verily thy Lord-He Is the Mighty, the Merciful. (122). (Maulawi Sher, 2021:533-535).

8.2.1 Description (Textual Analysis)

In Surah Al-Shu'ra', some stories of Prophets are narrated to Prophet Muhammad (PBUH) that can support his prophecy and his message to people, like Moses and his brother Aaron, Abraham, Salih, Lot, and Noah (PBUH). Those stories show the Prophets' submission to Allah the Almighty, delivering His message, confronting people, disbelief, patience, divine aid to help and save His Messengers. The structure of the Surah shows consecutive narratives of Prophets who confront their people, who are disbelievers. The verses show how the Prophets call their people to believe in Allah the Almighty and their rejection which brings divine's ruth. Some lexical choices uphold the narrative style of themes appear in the verses. The words, like: Fir'aon (Pharaoh), bi-ayatina (our signs), Rasool (Messenger), Rab Al-Alamien (Lord of the worlds), hukman (right judgement), mursalin (Messengers), ni'ema (favour), Mubeen (plainly visible), baidaa' (white), saharatu (magicians), amana (we believe), se-yahdin (direct me aright), bahir (sea), anjaina (saved), aghraqna (drowned), akhuhum (their brother), amin (faithful), and eftah (judge).

Two verses are repeated at the end of each story, which are ' *In this, verily, there is a Sign; but most of these would not believe*. And surely thy Lord-He is the Mighty, the Merciful**'. This repetition reinforces the theme of disbelief and link the stories to each other to emphasize the universality of Messengers message and their calls to worship Allah the Almighty.

8.2.2 Interpretation (Discursive Practice)

The story of Moses and Aaron (PBUH) (26:10-68): It is one of the most famous stories that is repeated in various ways, either in Bible or in Qur'an. In Qur'an, Moses (PBUH) story is repeated a lot, and each Surah completes the story and add new information about Moses' message (PBUH), for example in Surah Al-Baqarah (2:51-74), Al-Ma'edah (5:20-26), Al-Aa'raf (7:104-160), Yunus (10:75-92), Al-Kahf (18:60-82), Taha (20:9-98), Al-Qasas (28:3-48), Al-Safat (37:114-122).

The story of Noah (PBUH) (26:105-122): Noah's (PBUH) story is mentioned in some other Qur'anic Surahs either to complete the story or to repeat some significant points with



different themes, for example Al-Aa'raf (7:59-64), Yunus (10:71-73), Hud (11:25-48), Al-Mu'minun (23:23-29), Noah (71:1-28).

8.2.3 Explanation (Social Practice)

The social norms dominated at that time are norms of materialism, tyranny and arrogance represented by the character of Pharaoh, who fights Moses (PBUH) to keep his throne and wealth and continue deceiving people and controlling them with his oppressive regime. On the other hand, in Noah's (PBUH) society, the people are blind and chained by their traditions that they resist and persist to continue worshipping idols as they found their fathers doing that. The same happen in Prophet Muhammad (PBUH) society, when Quraysh rejects obeying him because the new religion will destroy their social status, especially the elite of Quraysh.

Intertextuality appears in those two stories in some points. First, both Prophets (PBUH) call for Allah the Almighty and ask their nations to believe in Him and show them the divine miracles. Second, both nations reject the Prophets' calls, but they continue their calls despite their nations' threat. Third, Allah the Almighty commands his Prophets (PBUH) to move with the believers, who are a small number of people, and leave the other to face their destiny by drowning them. In addition, when Allah the Almighty mentions the stories of some past Prophet's people before Prophet Muhammad (PBUH), like Moses and Aaron, Abraham, Noah, Salih (PBUH), etc. in Surah Al-Shua'ra', His aim is to show that Prophet Muhammad's (PBUH) people move in the same way the former nations did, because Prophet Muhammad (PBUH) feels sad that his nation do not answer his call to believe in Allah the Almighty. What prove this interpretation is the repetition of the verses 'In this, verily, there is a Sign; but most of these would not believe.'

8.3 Surah Al-Naml (Chapter 27)

Only one story will be chosen to analyse which is Prophet Solomon's story (PBUH), in relation to Fairclough's three dimensions of analysis. The Qur'anic verses that will be analysed are:

Solomon's (PBUH) story with the ant, hoopoe, and with Biliqis the Queen of Sheba:

In the name of Allah, the Gracious, the Merciful

And We gave knowledge to David and Solomon, and they said, 'All praise belongs to Allah, Who has exalted us above many of His believing servants.' (15)
.....And he did not tarry long before Hudhud came and said, 'I have encompassed that which thou hast not encompassed; and I have come to thee from Saba' with sure tidings. (22).....'I found her and her people worshipping the sun instead of Allah; and Satan has made their works look beautiful to them, and has thus hindered them from the right way, so that they follow not guidance; (24)..... 'Allah! there is no God but He, the Lord of the Mighty Throne.' (26). Solomon said, 'We shall see whether thou hast spoken the truth or whether thou art one of those who lie. (27). 'Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what answer they return.' (28). The Queen said, "Ye chiefs, there has been delivered to me a noble letter. (29) 'It is from Solomon, and it is: 'In the name of Allah, the Gracious, the Merciful; (30). 'Behave

not proudly towards & me, but come to me in submission.'" (31). She said, 'Ye chiefs, advise me in the matter that is before me. I never decide any matter until you are present with me and give me your advice.' (32). They replied, 'We possess power and we possess great prowess in war, but it is for thee to command; therefore consider thou what thou wilt command.' (33).He said, 'O nobles, which of you will bring me a throne for her before they come to me, submitting?' (38).....And that which she used to worship beside Allah had stopped her from believing; for she came of a disbelieving people. ., (43). It was said to her, 'Enter the palace.' And when she saw it, she thought it to be a great expanse of water, and she uncovered her shanks. Solomon said, 'It is a palace paved smooth with slabs of glass.' She said, 'My Lord, I indeed wronged my soul; and I submit myself with Solomon to Allah, the Lord of the worlds.' (44) (Maulawi Sher, 2021: 544-549).

8.3.1 Description (Textual Analysis)

So many stories of Prophets are narrated in this Surah, like: Moses, David, Solomon, Salih, and Lot (PBUH). The Surah's structure illustrates consecutive narratives of Prophets with diverse cultures. The verses show how the Prophets call their people to believe in Allah the Almighty and some of those nations submit to these calls and others persist. The themes appear in this Surah show glad tidings, warning, wisdom, miracles, knowledge, divine endowment, submission to Allah the Almighty, rejection of polytheism, and humility despite power. Some lexical choices support the narrative style of themes appear in the selected verses. The words, like: *ilmun* (knowledge), *fadhlan* (exalted us), *waritha* (heir), *fadhil* (grace), *Mubeen* (manifest), *junudohu min al-jinni wa al-ens wa al-taer* (his hosts of Jinn and men and birds), *ashkura* (grant me), *n'emetaka* (favour), *bi-rahmatika* (your mercy), *nab'a* (sure tidings), *arshun adheem* (mighty throne), *kitabun kareem* (noble letter), *ala-ta'lu* (behave not proudly towards me), *ulu kwatin* (possess power), *ba'sin shaded* (great prowess in war), *kawiun ameen* (possess power and trustworthy), *ilmun min al-kitab* (knowledge of the Book), *sarh* (palace), *lujatan* (great expense of water), *qawarir* (slabs of glass), and *aslamtu* (submit myself).

8.3.2 Interpretation (Discursive Practice)

Solomon's (PBUH) story with the ant, hoopoe, and with Biliqis the Queen of Sheba (27:15-44): The story of Solomon and his father David (PBUH) is mentioned in different Surahs, but his story with the ant and with hoopoe and Bilqis is narrated in Surah Al-Naml. In other surahs, other situations are narrated concerning Solomon's (PBUH) miracles and power Allah Almighty bestowed him with mentioning his father David (PBUH), as in: Al-Baqarah (2:102), Al-Anbia' (21:78-82), Saba' (34:12), Sad (38:30-40). The common points in all verses Prophet Solomon (PBUH) mentioned in is his power, putting jinn and devils at his service, knowing animals' language, and his great kingdom beside his submission to Allah the Almighty, his justice to rule the world, and asking Allah the Almighty to inspire him thanking Him for the great bless He gave.

8.3.3 Explanation (Social Practice)

The Qur'anic narrative verses redefine the notion of power which is portrayed in Solomon (PBUH) ruling the world. He is a powerful ruler controlling humans, animals, jinn, and devils. His power is entirely come from Allah the Almighty. Despite her resistance at first

because of arrogance and ignorance, Bilqis submits to Solomon's (PBUH) call and believe in Allah the Almighty when she sees signs and miracles, like the throne and the palace. At the same time, Bilqis shows her wisdom when she consults her people when she receives the letter of Solomon (PBUH), and then when she sees the throne alike to her one. She does not assure that this throne is her, but she says that it is as though it were the same.

Intertextually, this story is parallel to the rejection of some rich, influential people of Quraysh to the prophecy of Muhammad (PBUH), who at first confront the same ignorance and arrogance of those people, and then they submit and announce their Islam. The story of Prophet Solomon (PBUH) shows warning, when he warns the Queen of Sheba and the same happen with Prophet Muhammad (PBUH) with Quraysh. So, these verses are messages from Allah the Almighty to His Prophet Muhammad (PBUH) to be patient in conveying his message and warn them if they do not submit, they will face the divine ruth. Both Prophets, Solomon and Muhammad (PBUH), have knowledge and wisdom, which enable them treating their nations wisely and know how to convince them to believe in Allah the Almighty.

9. Conclusions

Intertextuality has proved to be a vital tool for analysing Qur'anic verses. By analysing theses verses in relation to Fairclough's three dimensions, i.e. description, interpretation, and explanation, deeper understanding of the Qur'anic verses has been achieved. It has been concluded that the three Surahs are intertextual in so many points. First, narrating stories for a lesson and each story of prophets has a relation to the other stories and the aim is believing in Allah the Almighty and worshipping Him. Second, the themes are portrayed via lexical choices to draw a clear vision to the reader and listener. Third, the structure of Surah is the same in the sense that they narrate consecutive stories, which display intertextuality.

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