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Reconstruction Intertextuality of the Qur'an towards Tradition Evangelicalism : Kristeva–Bakhtin Model in QS Āli ' Imrān [3]:39 and Luke 1:13

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Abstract: Intertextual studies of the Qur'an and the Bible often stop at thematic narrative comparison or at mapping Kristevan transpositions, without asking why a textual shift occurs and to whom it is addressed. This article analyzes the annunciation of Yaḥyā (John the Baptist) in Q 3:39 and Luke 1:13, read together with their co-texts (Q 3:37–41 and 19:2–15; Luke 1:5–25 and 1:76), through a two-layered framework: Kristeva's transposition for mapping textual shifts and Bakhtin's hidden polemic for testing whether those shifts are oriented toward other discourses. Using qualitative library research, with data collected through documentation and analyzed in four steps (juxtaposition of the texts, reading of the ideology, identification of the target discourse, and testing of the suspected polemic against co-texts and rival hypotheses), the study finds five transpositions: substitution of setting (naos with priestly incense to miḥrāb with personal prayer); omission and anonymisation of Zechariah's wife; compression and relocation of Luke's attributes into the titles sayyid, ḥaṣūr, and nabī; modification of John's function from forerunner of the Lord to confirmer of a word from God (muṣaddiq); and a shift in the valence of Zechariah's silence from punishment to sign. Of three suspected hidden polemics, only the redefinition of kalimah against Logos Christology is strongly supported by co-textual evidence; the polemic against monasticism and priestly genealogy remains open. The findings are consistent with, although they do not prove, the Qur'an's self-description as muṣaddiq and muhaymin (Q 5:48). The article offers a reconstructed Kristeva–Bakhtin model that can be tested on other pairs of scriptural texts.

Keywords: Intertextuality, Hidden polemic, John the Baptist, Qur'an and Bible, Late Antiquity.

Abstract: Studies Intertextual studies of the Qur'an and the Bible often stop at thematic narrative comparisons or mapping Kristeva's transposition patterns, without answering why a textual shift occurs and to whom it is addressed. This article analyzes the narrative of the good news of the birth of Yahya (John the Baptist) in QS Āli ʻImrān [3]:39 and Luke 1:13, read together with its co-text (QS 3:37–41 and 19:2–15; Luke 1:5–25 and 1:76), through a layered framework: Kristeva's transposition to map the textual shift and Bakhtin's hidden polemic to test the orientation of the shift towards other discourses. This research is qualitative with a literature study; data is collected through documentation and analyzed in four steps, namely text pairing, ideologeme reading,

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identification of target discourse, and testing the alleged polemic against the co-text and counter-hypothesis. The results show five forms of transposition: the substitution of the setting from the naos with its priestly cult to the miḥrāb with its personal prayer; the omission and anonymization of Zacharias' wife; the compression and relocation of Luke's attributes into the titles sayyid, ḥaṣūr, and nabī; the modification of Yahya's function from God's predecessor to the confirmer of the word from God (muṣaddiq); and the shift of Zacharias' silence from punishment to sign. Of the three alleged veiled polemics, only the redefinition of the kalimah against Logos Christology is supported . strong by context , polemic to monasticism and exclusivism genealogical priesthood Still open . This finding is consistent with, but does not prove, the function of both muṣaddiq and muhaimin in QS al-Mā'idah [5]:48. This article offers a Kristeva–Bakhtin model that can tested on couples text holy other .
Keywords: Intertextuality, Hidden Polemic, John the Baptist, Qur'an and Bible, Late Antiquity.

A. Introduction

The study of heavenly scriptures demands that sacred texts be understood not as stand-alone entities, but as nodes in a network. mutual discourse dialogue and transformation . [1]Kristeva emphasizes that every text in essence is mosaic quote , namely absorption and transformation from other [2]text , so that the dialogue between texts become condition for production meaning , not just choice hermeneutical .[3] In study of the Qur'an, Angelika Neuwirth shows that at the time revelation of the Qur'an in dialogue with *unspoken intertexts* , namely the discourse that is present in awareness collective listener his first in the landscape Late Antiquity religion .[4] In reading this , the Qur'an does not just move old story to background new , but organize repeat its elements For build typical discourse .[5] the Koran itself mention himself *Muṣaddiq* at a time *Muhaimin* on previous books in QS al- Mā'idah [5]:48.[6] Position This give foothold normative for reading intertextual from in Islamic traditions , besides foothold

[1] Graham Allen, *Intertextuality* (London: Routledge Taylor & Francis Group, 2000), hlm. 15.

[2] Julia Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art* (New York: Columbia University Press, 1980), hlm. 64–66.

[3] Julia Kristeva, *Revolution in Poetic Language* (Columbia University Press, 1984), hlm. 58–60.

[4] Angelika Neuwirth and Dirk Hartwig, "Beyond Reception History: The Qur'anic Intervention into the Late Antique Discourse about the Origin of Evil," *Religions* 12, no. 8 (August 2021): hlm. 2, https://doi.org/10.3390/rel12080606.

[5] Angelika Neuwirth, Nicolai Sinai, and Michael Marx, *The Qur'an in Context: Historical and Literary Investigations Into the Qur'anic Milieu* (BRILL, 2010), hlm. 733.

[6] Huseyin Halil , "Reconciling the Qurʾān and the Bible: A New Approach to Scriptural Dialogue," *HTS Teologiese Studies / Theological Studies* 81, no. 1 (September 2025): hlm. 5, https://doi.org/10.4102/hts.v81i1.10763.

methodological in the form of study up-to-date who reads the Koran as interpreter creative on tradition biblical , not just recipient influence One direction .[7]

However, intertextual studies of the Qur'an and the Bible face two tensions. The first tension is ideological. Readings that place the Bible as a hypogram for the Qur'an are often feared to threaten the originality of revelation, a concern rooted in discussions about authenticity of previous books since the initial interpretation .[8] As a result , some study comparative choose description safe parallel than reading Critical intertextuality . The second tension is theoretical. Some studies stop at mapping transposition patterns without continuing to explore Mikhail Bakhtin's dialogical dimension, particularly *hidden polemics,* which read theological polemics. hidden behind choice text .[9] Dimensions This important when two text holy from tradition different is at in relation intertextual , because the question No Again only what changed , but why and to Who change That intended .

The good news of the birth of Yahya/John the Baptist in Surah Āli ʿImrān [3]:39 and Luke 1:13 provides a fitting case to examine this issue. Both texts share the same narrative framework: an angel announces to Zacharias the birth of a child to his barren and elderly wife. This similarity in framework make both of them can compared to in a way methodological . [10]Luke was treated as hypogram in understanding heuristic , without claim dependence direct ; path transmission (oral , Syriac , or others) are outside coverage study This . The two also differ theologically. Luke 1:13 concludes the announcement angel with mandate giving the name " John ",[11] whereas QS 3:39 after mentioning the name of Yahya immediately attaches four titles: *muṣaddiq* , *sayyid* , *ḥaṣūr* , and *nabī* . This difference cannot be read as a mere addition, because Luke 1:15–17 and 1:76 contain adjacent attributes, such as greatness before God, abstinence from wine, and the title of prophet. Therefore, the surrounding verses (Luke 1:5–25; QS 3:37–41 and 19:2–15) are treated as co-text, and the question shifts from what is added to how those attributes are condensed, moved, and given new theological emphasis. Starting from this, this study formulates two questions. *First* , how forms of intertextual

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[7] John Kaltner , "The Qur'ān and Kerygma: Biblical Receptions of the Muslim Scripture across a Millennium by Jeffrey Einboden ," *American Journal of Islam and Society* 37, no. 3–4 (November 2020): hlm. 123–29, https://doi.org/10.35632/ajis.v37i3-4.988.

[8] Gordon Nickel, "Narratives of Tampering in the Earliest Commentaries on the Qur'ān," in *Narratives of Tampering in the Earliest Commentaries on the Qur'ān* (Brill, 2010), hlm. 203, https://brill.com/display/title/19538.

[9] Michael Michajlovič Bachtin , *Problems of Dostoevsky's Poetics* , 12 printing, Theory and History of Literature 8 (Minneapolis, Minn. : Univ. of Minnesota, 1984), hlm. 195–97.

[10] Roberto Tottoli , *Biblical Prophets in the Qur'an and Muslim Literature* , Routledge Studies in the Qur'an (Hoboken: Taylor and Francis, 2013), hlm. 62.

[11] "Luke 1:13 (KJV) Parallel) - Verse View - SABDA Bible ," June 13 , 2026, https://alkitab.sabda.org/verse.php?book=lukas&chapter=1&verse=13.

transposition work in the relationship between QS Āli ʿImrān [3]:39 and Luke 1:13. *Second , what hidden* dimensions of theological polemic are hidden behind this? shift text the .

Study previously can mapped into three tendencies. *First* , Kristeva's application of intertextuality to the nature of God , interpretation and stories of the Koran, for example on interpretation *Raḥmān* and *Raḥīm* ,[12] *Ahl al-Bayt* in the Tafsir al-Misbah,[13] the story of the Prophet Jonah , [14]and the story of the Prophet Noah. [15]Studies This meritorious introduce Kristeva 's intertextuality in discourse Al-Qur'an studies in Indonesia, however stop at identification pattern . *Second* , a study of the figure of Yahya/John and the relationship between the Qur'an and the Bible: Çoruh offers a hermeneutic approach to Yahya's narrative in the Qur'an and the Bible , [16]Reynolds presents comment comparative on verses related , [17]and Prabowo et al . examined the significance theological John Baptist in Gospel Synoptic .[18] *Third* , the study Bakhtin's dialogism and methodology intertextual : Bakhtin applied to works fiction ,[19] temporary reading intertextual Qur'an based Neuwirth's method is discussed at the level methodological .[20]

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[12] Zahratul Farhah et al ., " Raḥmān and Raḥīm in the Qur'an and the Bible: An Intertextual Reading through Julia Kristeva's Theory," *El- Thawalib Journal* 7, no. 4 (August 2026): hlm. 616, https://doi.org/10.24952/el-thawalib.v7i4.20817.

[13] Safira Malia Hayati et al ., "The Interpretation of Ahlul Bait on Tafsir Al-Misbah: The Julia Kristeva Intertextuality Perspectives," *Mashdar : Jurnal Studies of the Qur'an and Hadith* 4, no. 2 (December 2022): hlm. 259–74, https://doi.org/10.15548/mashdar.v4i2.3638.

[14] Samratul Aini, "The Story Of The Prophet Junus In The Qur'an And The Bible; Julia Kristeva's Intertextual Approach," *El- Maqra ': Tafsir, Hadith and Theology* 2, no. 2 (November 2022): hlm. 21–29, https://doi.org/10.31332/elmaqra.v2i2.5262.

[15] Azkiya Khikmatiar , "The Story Of The Prophet Nuh In The Qur'an (Approach Intertextual (Julia Kristeva)," *Jurnal At- Tibyan : Jurnal Knowledge Al-Qur'an and Tafsir* 4, no. 2 (December 2019): hlm. 209–26, https://doi.org/10.32505/at-tibyan.v4i2.1144.

[16] Hakan Çoruh , "A New Hermeneutical Approach to the Qur'an with Special Reference to the Narrative of Prophet Yaḥyā (John the Baptist) in the Qur'an and the Bible," *Religions* 13, no. 10 (October 2022): hlm. 982, https://doi.org/10.3390/rel13100982.

[17] Gabriel Said Reynolds, *The Qur'an and the Bible: Text and Commentary* (New Haven: Yale University Press, 2016), hlm. 77.

[18] Paulus Dimas Prabowo, Jevri Terok , and Luhut Pardomuan Lumban Gaol , "The Emergence Of John The Baptist In A Synoptic Lens: The Theological Significance Of Matthew, Mark, And Luke," *Penabiblos Journal* 15, no. 3 (November 2024): hlm. 147–63, https://doi.org/10.61179/jurnalpenabiblos.v15i3.679.

[19] Eri Pramestiningtyas , "Mawaru-Penguindrum Novel Serial: A Dialogical Analysis Of Mikhail Bakhtin" (Gadjah Mada University , 2016), hlm. 31, https://etd.repository.ugm.ac.id/penelitian/detail/98912.

[20] S. Th I. Lien Iffah Naf'atu Fina, "Pre-Canonical Reading Of The Qur'an (A Study of Angelika Neuwirth's Method in Analysis of the Text of the Qur'an Based on Letters and Intertextuality)" (masters, UIN Sunan Kalijaga , 2011), hlm. 35, https://digilib.uin-suka.ac.id/id/eprint/7026/.

The mapping reveals three gaps. *First* , Kristeva-based studies tend to stop at describing transposition patterns and fail to explore the underlying *ideology , namely the question of why the shift occurs and to whom it is directed. Second* , studies of Yahya's narrative are hermeneutic, commentarial, or based on a single tradition, and as far as the author's research goes, no one has analyzed QS 3:39 and Luke 1:13 within a two-layered framework that combines transposition mapping and *hidden polemic reading* . *Third* , Bakhtin's dialogism has not been utilized to read the relationship between the two holy books. The novelty of this research lies in the analytical framework, not in the object alone: Kristeva to map textual transposition, and Bakhtin to read hidden theological polemic. This pairing is not a combination of two theories that are foreign to each other, because Kristeva's intertextuality itself is derived from Bakhtin's dialogism; [21]what Bakhtin adds is a tool for identifying unnamed opposing discourses.

Based on this, this study aims to (1) identify and analyze the form of intertextual transposition between QS Āli ʿImrān [3]:39 and Luke 1:13, and (2) read the *hidden layers of* theological polemic behind this shift in the context of the discourse of Late Antiquity, while also examining how the function of *the muhaimin* of the Qur'an can be read dialogically in relation to the previous text. Theoretically, this study offers a Kristeva–Bakhtin layered analysis model that can be tested on other pairs of sacred texts. Substantively, this study considers the implications of the findings for the debate on the originality of revelation, namely whether a critical intertextual reading can be carried out without reducing the authority of the Qur'an. Practically, this study opens up a new epistemic space for comparative interpretation and comparative theology of religion in Indonesia that is more methodological and critical .

B. Research Methods

This research is a qualitative study with library research *and* a two-layer intertextual approach: Julia Kristeva's transposition to map the shift in the text, and Mikhail Bakhtin's hidden polemic *to* test the orientation of the shift towards other discourses. The two are combined because Kristeva's intertextuality is rooted in Bakhtin's dialogism. Polemic is understood as the orientation of discourse in the text, not a reconstruction of the author's intention or evidence of historical dependence. The primary data sources are QS Āli ʿImrān [3]:39 and its co-texts (QS 3:37–41 and 19:2–15) and Luke 1:13 and its co-texts (Luke 1:5–25 and 1:76). The verses of the Qur'an are read from the Arabic text by referring to the translation of the Indonesian Ministry of Religious Affairs, Luke from the New Translation (sabda.org), and Greek terms from the 28th Nestle-Aland edition. Secondary data sources include interpretations, *bible commentaries* , books, and scientific journal articles. Data were collected through

[21]Kristeva, *Desire in Language* , hlm. 64–66.

documentation techniques. The analysis was carried out in four steps: (1) juxtaposing the two texts and classifying their differences as substitutions, omissions, compressions and relocations, modifications, or shifts in valence; (2) reading each shift as an ideologeme, that is, an indication that the text is taking a position; (3) identifying the intended discourse through secondary sources independent of the verse being studied; and (4) testing the conjectures. polemic with contextual and hypothesis support rival before conclude connection second text .

C. Discussion and Research Results

A. This discussion uses the name "John" exclusively for John the Baptist, who is known in the Qur'an as Yahya ibn Zakaria. The name *Yôḥānān* (Greek *Iōannēs*) is very common in public Jewish century First .[22] John child Zebedee , who by tradition associated with Gospel fourth ,[23] only relevant as attribution authorship text containing testimony about the Baptist (John 1:6–8), [24]and not become object comparison . The Qur'an mentions John personally five times (3:39; 6:85; 19:7, 12; 21:90), while the disciples of Jesus appear collectively as *al-ḥawāriyyūn* (including 3:52 and 5:111). Bible quotations are taken from the New English Translation, and Greek terms are checked **Research Methods**

against the 28th Nestlé-Aland [25]edition . Focus analysis are QS 3:39 and Luke 1:13, but both of them read together with its context , namely Luke 1:5–25 and 1:76 and QS 3:37–41 and 19:2–15, because a number of visible elements lost at the level paragraph it turns out present in the verse surrounding area .

Comparison of the Narrative Structure of QS Āli 'Imrān [3]:39 and Luke 1:13
QS Āli ʻImrān [3]:39

فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ

Meaning: " Then, the angel (Jibril) called him when he stand performing prayers in the mihrab, "Allah conveyed news happy to you with (the birth of) Yahya who justified it sentence from Allah, (become) a follower , hold back self (from air lust), and a prophet among the pious "

[22] Ṭal Ilan , *Lexicon of Jewish Names in Late Antiquity: Part I: Palestine 330 BCE - 200 CE* , 1st ed, Texts and Studies in Ancient Judaism, v. 91 (Tübingen: Mohr Siebeck , 2020), hlm. 15.

[23] Raymond Edward Brown, *The Community of the Beloved Disciple* , with Internet Archive (New York : Paulist Press, 1979), hlm. 63, http://archive.org/details/communityofbelov00brow.

[24] "John 1:6-8 (NKJV) - Verse List View - SABDA Bible ," June 12 , 2026, https://alkitab.sabda.org/passage.php?passage=yohanes%201:6-8.

[25] Eberhard Nestle et al ., *Novum Testamentum Graece (Na28): Nestle-Aland 28th Edition* (Deutsche Bibelgesellschaft , 2012), hlm. 31.

Luke 1:13 (NIV): " *But the angel said to him: 'Do not be afraid, Zechariah, for your prayer has been answered and Elizabeth your wife will bear you a son and you must name him John* .'"[26]

Both texts share the same narrative framework: (1) Zacharias is in a sacred space in a state of worship, (2) a messenger from the divine realm greets him, (3) the birth of a child is announced along with his name, and (4) the child is given religious qualifications. Table 1 details elements at the level verses and levels passage .

Table 1. Comparison of narrative structures

Element	Luke 1:5–25 (focus 1:13)	QS 3:37–41 (focus 3:39)
Background	Zechariah was in charge of burning incense in *the naos* (God's temple) according to his priest's turn, while the people prayed outside (1:8–10, 21).	Zakaria stands praying in *the miḥrāb* (3:39), the same room as Maryam's (3:37). The elements of incense and the turn of the priest do not appear.
Carrier news	One " *angel of the Lord* " (1:11), who later calls himself Gabriel (1:19).	The angels (plural, *al-malā'ika*).
Opener speech	Zachariah is shocked and afraid (1:12); The speech opens with " *Do not be afraid* " (1:13).	There is no motive of fear; the speech directly contains good news.
Prayer	" *Your prayer has been heard* " (1:13); the content of the prayer is not detailed.	Zechariah's prayer for good offspring is mentioned first (3:38).
Wife	Elizabeth is mentioned in the angel's utterance (1:13); Aaron's lineage is stated in 1:5.	Not mentioned in 3:39. " *My wife is barren* " appears in 3:40 (also 19:5, 8) without a name.
Naming	Command: " *You shall name him John* ."	The name was announced in the news (" *with John* "); 19:7 adds that the name had never been used before.
Attribute child	Beyond 1:13: joy to many, great before the Lord, did not drink wine, full of the Holy Spirit, walked in the spirit and power of Elijah (1:14–17); "	In 3:39 itself: *muṣaddiq* , *sayyid* , *ḥaṣūr* , *nabī min al-ṣāliḥīn* ; expanded at 19:12–15.

[26]"Luke 1:13 (KJV) Parallel)."

	a prophet of the Most High God " (1:76).	
Reactions and signs	Zacharias asked, then became mute " *for lack of faith* " (1:18–20).	Zacharias asked and was told that God does according to His will (3:40); he asked for a sign and was given three days without speaking (3:41).

The table shows three things. *First* , many of the differences at the verse level diminish at the pericope level: Zacharias' wife and her barrenness remain present in 3:40 and 19:5, 8, Yahya's name is re-announced in 19:7, and the attribute of the son absent from Luke 1:13 is present in Luke 1:15–17 and 1:76. [27]Therefore , comparison that only stop at Luke 1:13 will exaggerate difference between second text . *Second* , a more stable structural difference lies in the placement of the attributes, the identity of the messenger, and the tone of the scene. In Luke the attributes are postponed until after the naming command and are elaborated in several verses, whereas in QS 3:39 all four titles are tied directly to the name in one sentence and can be read as information state (*ḥāl*) for Yahya.[28] *Third* , Luke 1:13 opens his speech with a tranquilizer that presupposes a shocking encounter , while QS 3:39 directly in the form of announcement ; scene terrifying theophany looks shift become dialogue scene .

Similarities and Differences in the Birth Motifs of Yahya/John

The central motif shared by both texts is the birth of a child to an elderly, barren couple (Luke 1:7, 18; 3:40; 19:5, 8). This motif is not unique to John's narrative. It is *a type-scene* of birth announcements in the Hebrew biblical tradition, including Sarah, Hannah, and Manoah's wife , [29]and also appears in the Qur'an in the story of Abraham (11:69–73; 51:24–30). Thus, the similarity of motifs does not automatically indicate a close relationship between the two texts; what is more informative is how each text processes the elements of the *type-scene* .

The treatment differs in at least five ways. *First* , the trigger for the news. Luke uses Zacharias' prayer as the setting ("your prayer has been answered"), while QS 3:38 makes the prayer a separate scene before the news arrives, so that John's birth appears as an answer to a spoken request. *Second* , the naming. In Luke, the name is a command to the parents; in the Qur'an, the name becomes part of the announcement and,

[27] "Luke 1 (NKJV) - View Article - SABDA Bible ," accessed October 21 , 2026, https://alkitab.sabda.org/bible.php?book=luk&chapter=1.

[28]Gabriel Said Reynolds, *The Qur'an and the Bible: Text and Commentary* (New Haven: Yale University Press, 2018), hlm. 117.

[29] Robert Alter, *The Art of Biblical Narrative* (Basic Books, 2011), hlm. 9.

according to QS 19:7, is marked by its uniqueness.[30] *Third* , on the meaning of doubt. Zacharias' question in Luke is answered with the punishment of silence "because of disbelief" (1:20), while in QS 3:40–41 a similar question is answered with the affirmation of God's power and the sign of three days without speaking. The mechanism of silence is the same, but the valence theological changed from punishment become sign .[31] *Fourth* , regarding the child 's qualifications . Luke places John in the line of Elijah and as a predecessor of God (1:16–17, 76), while QS 3:39 does not contain the element of the Holy Spirit or Elijah, and replaces it with the function of confirming a sentence from God. *Fifth* , regarding the mention of women. Luke mentions Elizabeth in the angel's speech and confirms her line of Aaron in 1:5.[32] while the Qur'an consistently does not name Zakaria's wife, although her role and barrenness are still mentioned.

These similarities and differences suggest that the relationship between the two texts is more appropriately read as a restructuring of a shared narrative framework rather than as copying with insertions. Not all differences need be polemical. Some can be explained by the Qur'an's concise and rhyming style, some by the general pattern that the Qur'an rarely names women except Mary, and some by the possibility that the transmission route of this story was through the Syriac and Aramaic traditions, not the canonical Gospel of Luke. in a way direct .[33] Consideration This it is important that the reading in the section next No consider every difference as polemic .

Kristeva's Intertextuality: The Transformation of Evangelical Narratives in the Qur'an

Within Kristeva's framework, the relationship between the two texts is read as a transposition, namely the transfer of one signifying system to another accompanied by a rearrangement of the text's *thetic position* . [34]Since Kristeva does not provide a detailed typology of textual operations, the mapping below borrows Riffaterre's hypogrammatic categories, namely substitution/conversion, omission (haplology), expansion , and modification , [35]which are common . used in intertextual studies in Indonesia. Luke is treated as a hypogram in a heuristic sense, without any claim of direct dependence. The results are summarized in Table 2.

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[30]Reynolds, *The Qur'an and the Bible* , hlm. 117.

[31] Raymond E. (Raymond Edward) Brown, *The Birth of the Messiah : A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke* , with Internet Archive (New York : Doubleday, 1993), hlm. 5–25, http://archive.org/details/birthofmessiahco0000brow_e9u2.

[32] A. Fitzmyer Joseph, *THE GOSPEL ACCORDING TO LUKE I-IX* (Garden City, New York: DOUBLEDAY & COMPANY, INC., 1981), 28: hlm. 6–24.

[33] Emran El-Badawi, *The Qur'an and the Aramaic Gospel Traditions* (Routledge, 2013), hlm. 52.

[34]Julia Kristeva, *Revolution in Poetic Language* (New York: Columbia University Press, 1984), hlm. 58–60.

[35] Michael Riffaterre , *Semiotics of Poetry* , with Internet Archive (Bloomington: Indiana University Press, 1978), hlm. 47–48, http://archive.org/details/semioticsofpoetr0000riff.

Table 2. Transposition map of Luke 1:5–25, 76 to QS 3:39

Transposition form	Luke	QS 3:39 (and co-text)	Information
Substitution background	Naos with incense and the priest's turn (1:8–11)	*Miḥrāb* with standing prayer	The sacredness of space is maintained; the framework of the priestly cult is not.
Disappearance	" *Do not be afraid* "; name Gabriel; joy of the people (1:12–14, 19)	No match; wife's name not mentioned	The wife's name remains unmentioned at 3:40, 19:5, 21:90.
Compression and relocation	" *Great in the sight of the Lord* ," does not drink wine, " *prophet of the Most High God* " (1:15, 76)	*sayyid, ḥaṣūr, nabī*	The equivalence is tentative: abstinence from wine and ḥaṣūr only overlap in the category of abstinence.
Modification / expansion	Predecessor of God; the spirit and power of Elijah (1:16–17); witness in John 1:7–8	*muṣaddiq bi-kalimatin mina llāh*	The " *predecessor" function* is replaced by function " *justify* "; elements of Elijah and the Holy Spirit are absent.
Shift valence	Silence as punishment (1:20)	Silence as a sign (3:41)	Same mechanism, different theological meaning.

First, the substitution of setting. The word *naos* in Luke 1:9, 21, and 22 refers to the sacred space within the temple complex, and Luke 1:13 itself does not contain the word "temple"; Luke uses the term *hieron* for the temple complex as a whole elsewhere in his Gospel. [36]The Qur'an uses *miḥrāb* for the prayer halls of Mary (3:37) and Zechariah (3:39; 19:11), so this word is not simply an "Islamic" equivalent for temple, but rather a term for the sacred space already used in the same narrative. What really changes is not the space but the context of the activity: Luke shows Zechariah performing priestly duties (incense, casting lots) before the congregation praying outside, while the Qur'an shows a servant praying standing. It is this shift from priestly cult to personal prayer that is most clearly discernible in this substitution.

[36]Fitzmyer , *Gospel According to Luke I–IX* , comment on Luke 1:5–25.

Second, omission and compression. The omission of Elizabeth's name in QS 3:39 does not stand alone: the Qur'an continues to mention his wife and her barrenness in the following verse. Therefore, the form of transposition is more accurately called anonymization than the erasure of women's roles. The four titles in QS 3:39 do not arise from a vacuum. Luke 1:15 calls John "great in the sight of God" and will not drink wine, and Luke 1:76 calls him "prophet of God Most High," so *sayyid* and *nabī* can be read as concise relocations of these elements. Only *muṣaddiq bi-kalimatin mina llāh* does not have a direct equivalent in Luke 1:13–17. The closest equivalent is found outside Luke, namely the depiction of John as a witness (*martys*) in John 1:6–8, 15. [37]Thus, QS 3:39 can be read as a text that condenses Luke's material and, at one point, connects it with the Johannine tradition.

Third, the reading of the ideologeme. In Kristeva's sense, an ideologeme is an intertextual function that manifests itself at various levels of the text and provides it with historical and social coordinates. [38]When the above shifts are read together, the direction of movement is quite consistent: (a) from the priestly cult to prayer and divine initiative, (b) from the framework of the "predecessor of God" to the framework of the "justifier of God's word," and (c) from silence as punishment to silence as a sign. All three can be summarized as an ideologeme of religious authority flowing from divine word and choice to the prophet, not through institutions or positions. This formulation is interpretive and can only be defended if tested against real opposing discourses, which is done in the following section.

It is important to emphasize the limits of this reading. Reading QS 3:39 as a transposition of Luke does not claim that the Prophet Muhammad or the early community read the canonical Luke directly. The closeness of QS 3:35–37 to the Protevangelium tradition of James, for example, is often noted in scholarship, [39]and suggests that this birth tradition may have arrived through oral and Syriac channels that combine several sources. Therefore, the term hypogram is used here as an analytical tool, and an explanation of transmission is beyond the scope of this study .

Dialogism : Encounters and Shifts of Meaning Between Traditions

Transposition mapping answers what is connected, but it does not yet answer why the relationship is formed as it is and to whom the shift is directed. For this purpose, Bakhtin's concept of *hidden polemic is used* , namely object - oriented speech but at a time struck by another's words that are not explicitly present so that the

[37]"John 1:6-8 (NKJV)."

[38]Julia Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art* (New York: Columbia University Press, 2024), hlm. 36–37.

[39]Reynolds, *The Qur'an and the Bible* , commentary above QS 3: hlm. 35–37.

structure is formed by the response to that word. [40]This concept requires the researcher to show the opposing word, not simply infer it from the textual discrepancy. Therefore, each polemical allegation in Table 3 is tested with three questions: is there a counter discourse that can be identified in the relevant period, is there support from the Qur'anic context itself , and is there hypothesis explanatory counterpoint the same difference without polemic .

Table 3. Allegations of hidden polemics and the strength of the evidence

Text shift	The alleged opposing discourse	Text support	Counter-hypothesis	Evaluation
muṣaddiq bi-kalimin mina llāh	Logos Christology (John 1:1, 14)	QS 3:45, 3:47, 3:59, 4:171; parallel with John as a witness (John 1:7–8, 15)	The word *kalimah* is an expression of revelation without a specific polemic target	Strong
sayyid + *ḥaṣūr*	Model of monastic piety	QS 57:27 (criticism of *rahbāniyyah*)	The image of the Syrian *holy man* who combines asceticism and leadership; *ḥaṣūr* as an affirmation of abstinence	Open
Wife's name No called ; prayer and divine initiative replace incense	Priestly exclusivism	QS 3:38 (prayer for descendants); however QS 3:33–34 emphasizes the choice of family	Anonymization of women as a general pattern of the Qur'an	Open

Kalimah and Logos. The most powerful shift lies in the phrase *muṣaddiqan bi-kalimatin mina llāh* . Logos Christology is one of the main discourses in the Late Antiquity Christian religious landscape that the Qur'an [41]faces , and the study of on

[40]Michael Michajlovič Bachtin , *Problems of Dostoevsky's Poetics* , Theory and History of Literature 8 (Minneapolis: University of Minnesota Press, 1984), hlm. 195–97.

[41] Angelika Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritage* (Oxford: Oxford University Press, 2019), hlm. 90–91.

Qur'anic Christology shows that the Qur'an responds to it in a way active .[42] The target can determined from the context : QS 3:45 calls Jesus " the word " from Him", QS 3:47 and 3:59 relate its creation with word *kun* and the analogy of Adam, and QS 4:171 calls it " His word conveyed to Maryam" while rejecting the trinity formula . With this context, *the word* is understood as a word that comes from God (*mina llāh*), namely something that is spoken and conveyed, not the eternal and consubstantial Logos with God.[43] Take note that the Qur'an does not reject the term ; he using the same words and changing them the load . That is the characteristic of *hidden polemic* : the opposing word is still present in the utterance but is directed towards another meaning.

But an argument that rests on the idea that "it is the message, not God, that needs justification" is too loose. In John 1:6–8, the Baptist also appears as a witness to the light, and Christian theology does not conclude that what is witnessed requires confirmation. [44]This instead reveals a more interesting point of intersection: the Qur'anic *musaddiq and the Gospel of John's martyr* both place John/Yahya in the function of witnessing, but the object of their witnessing is different. In John's Gospel, he bears witness to the incarnate Logos, while in the Qur'an, he confirms the word of God. The shift in meaning between the traditions occurs in the object of witnessing, not in the function of witnessing itself.

Sayyid and ḥaṣūr. Classical interpretations generally interpret *ḥaṣūr* as one who abstains from sexual relations, while *sayyid* as a leader. [45]The hypothesis that this pair rejected the monastic paradigm, namely that holiness requires withdrawal, needs to be tested against two points. First, Peter Brown shows that Late Antiquity Syrian *holy men* played an active social role as patrons and peacemakers. for community surrounding area .[46] With description that , the combination *sayyid* and *ḥaṣūr* can read as in harmony with figure *holy man* , no as correct Second , John the Baptist himself is an icon of asceticism in the Christian tradition, so the Qur'anic recognition of his status as *a ḥaṣūr* can be read as an affirmation. The Qur'anic critique of monasticism is more explicit in 57:27, which describes *rahbāniyyah* as a practice instituted by the practitioner himself. Therefore, the monastic correction reading can be maintained

[42] Marco Demichelis , "Quranic Christology in Late Antiquity. 'Isa Ibn Maryam and His Divine Power (Energeia) in the Islamic Revelation," *Religions* 12, no. 11 (November 2021): hlm. 2–3, https://doi.org/10.3390/rel12110979.

[43] Grant Kynaston , "Jesus as God's Word: A Comparative Study in Islamic and Christian Theologies," *Australian Journal of Islamic Studies* 3, no. 2 (November 2018): hlm. 70–72, https://doi.org/10.55831/ajis.v3i2.117.

[44]"John 1:6-8 (NKJV)."

[45] Çoruh , "A New Hermeneutical Approach," hlm. 3–4.

[46] Peter Brown, "The Rise and Function of the Holy Man in Late Antiquity," *The Journal of Roman Studies* 61 (1971): hlm. 80–91, https://doi.org/10.2307/300008.

only as a possibility, and the safer finding is that 3:39 presents John as a figure who combines abstinence and leadership without the framework of a monastic institution.

The name of the wife and the priestly cult. It is alleged that the omission of the name Elizabeth is polemic to exclusivism priesthood Jews also need reviewed repeat but the target of the discourse there is . Aaron's lineage to Elizabeth is stated by Luke in 1:5, not 1:13, so the angel's utterance cannot be used as the sole genealogical marker. [47]The Qur'an itself does not eliminate the logic of family selection: 3:33–34, which precedes Zechariah's narrative, mentions the selection of Imran's family, and 3:38 shows Zechariah praying for offspring. More reliable evidence is the shift from cult to prayer and divine initiative in Tables 1 and 2, namely the disappearance of incense and the priest's turn, and the silence that changes from punishment to sign. This shift can be read as a shift in focus from Zechariah's priestly status to prayer and God's grace. The reading that the Qur'an "undermines genealogical exclusivism" cannot be established from the omission of names alone, since the competing hypothesis of the common anonymization of women in the Qur'an explains the same discrepancy.

Target polemic . Question " to who " depends on context revelation . Surah Āli Imran nature Madaniyah , whereas version Mecca in QS 19:2–15 more beginning . Tafsir and sirah traditions linking part the beginning of this surah with encounter Muslims with Najran Christian delegation , so that polemic *sentence* –Logos has incoming address reason . For exclusivism priesthood , the fall of the Temple in 70 AD ended function cult priesthood , but No delete claim descendants of Aaron. In Medina, the tribe Qurayẓa and Naḍīr known as *al- Kāhinān* and trace genealogy they to Harun. With thus discourse target for suspicion polemic third can appointed , although proof from the text of QS 3:39 itself (anonymization Zakaria's wife) still weak and not yet supported connecting source paragraph This with claim tribes the .

Muhaimin. QS al-Mā'idah [5]:48 calls the Qur'an as *muṣaddiqan limā bayna yadayhi mina l-kitāb wa-muhayminan ʿalayh* , [48]namely confirming and monitoring the previous books. [49]These two functions appear in QS 3:39. The Qur'an retains the events, characters, and miracles of birth so that it confirms the core of the narrative, but changes the arrangement of elements and the content of key terms so that it also monitors and redirects their meaning. This finding is in line with, but does not prove, Muhaimin's claim, because this claim is also a normative premise of the reading. What

[47]Fitzmyer , *Gospel According to Luke I–IX* , comment on Luke 1: hlm. 5–25.

[48]Gabriel Said Reynolds, *The Qur'an and the Bible: Text and Commentary* (New Haven: Yale University Press, 2018), hlm. 202.

[49]Huseyin Halil , "Reconciling the Qurʾān and the Bible: A New Approach to Scriptural Dialogue," *HTS Teologiese Studies / Theological Studies* 81, no. 1 (September 2025): hlm. 5, https://doi.org/10.4102/hts.v81i1.10763.

can be concluded analytically is that the transposition pattern in QS 3:39 is consistent with connection dialogic that maintains and at the same time organize repeat text previously .

With Thus , the results study This can formulated on three points. *First* , QS 3:39 and Luke 1:13 share the narrative framework of the birth annunciation *type-scene* , with the most consistent shifts in setting (cult to prayer), attributes (God's predecessor to the justifier of the sentence), and the valence of silence (punishment to sign). *Second* , of the three alleged veiled polemics, only the polemic of the sentence against Logos Christology is supported . strong contextual evidence , whereas suspicion polemic to monasticism and lineage priesthood Still open . *Third* , dialogue does not take place through frontal rebuttal, but rather through the use of the same words and characters with redirected content, as Bakhtin describes the dialogical orientation of a word that lives in tension. in other words.[50]

Reconstruction Intertextuality of the Qur'an: The Kristeva–Bakhtin Model

The Qur'an provides internal basis for an intertextual reading of himself. He mention self as justification (*muṣaddiq*) for the previous books (QS Āli ʿImrān [3]:3; QS al- Mā'idah [5]:48) and as *muhaymin* above it (QS al- Mā'idah [5]:48). [51]Neuwirth and Reynolds' study shows that the Qur'an speaks to an audience familiar with the biblical tradition and Late Antiquity discourse, so that many of its references work as unspoken subtext . described repeat . [52]Because of that reading intertextual worthy in a way textual and This section reconstructs an analytical model from its application to QS 3:39 and Luke 1:13, rather than making a general claim about the entire intertextuality of the Qur'an.

The first layer: Kristeva's transposition. The term intertextuality arose from Kristeva's reading of Bakhtin's dialogism, and Kristeva acknowledges this debt. [53]She posits that every text is constructed as a mosaic of quotations, with words situated on a horizontal axis (connecting the writer and the reader) and a vertical axis (directing the words to the corpus) . the text that precedes it). [54]Because the term That often reduced become studies source , Kristeva chooses term transposition , namely transition One or a number of system sign to system another sign that demands articulation new on position enunciative and denotative . [55]Since Kristeva does not

[50] MM Bakhtin, *The Dialogic Imagination: Four Essays* (University of Texas Press, 2010), 276–81.
[50] Halil, "Reconciling the Qurʾān and the Bible," hlm. 5.
[52] Angelika Neuwirth, *Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text* (Oxford: OUP Oxford, 2013), hlm. 26.
[52] Kristeva, *Desire in Language* , hlm. 64–65.
[53] Kristeva, *Desire in Language* , hlm. 66.
[54] Kristeva, *Revolution in Poetic Language* , hlm. 59–60.

provide a detailed typology of textual operations, this study borrows Riffaterre's hypogram categories, [56]resulting in the analysis of five forms of shift in Table 2: background substitution, omission, compression and relocation, modification, and valence shift. The question of why the shift takes such a form is bridged by the ideologeme, namely the intertextual function that manifests itself at various levels of the text and provides it with historical and social coordinates. [57]Each transposition is therefore read as an ideologeme that still has the status of indication: it indicates that the text takes a position, but does not yet indicate towards which discourse that position is directed.

Second layer: Bakhtin's hidden polemic. The question of direction is answered through Bakhtin's concept. For Bakhtin, the words in a language half belong to someone else and every word is directed towards an answer. [58]In his study of Dostoevsky, he distinguishes several types of double-voiced discourse, and hidden polemics include the active type: discourse remains directed at its referential object, but is structured in such a way that, apart from having a referential meaning, it attacks the other party's statements about the same object. [59]The other party is not mentioned and is not invited to debate directly, but his presence shapes the speech from outside. Therefore, hidden polemics are not proven through explicit quotations or refutations, but are read from the form of the utterance itself, namely what is omitted, replaced, or emphasized.

Four-Step Model. The two layers are combined in a model that operates through four steps, as outlined in Tables 1 to 3. First, the comparative text is juxtaposed with the Quranic verse under study, and the differences are classified as substitutions, omissions, compressions and relocations, modifications, or shifts in valence. Second, each shift is read as an ideologeme, that is, an indication of the text's position within the discursive field. Third, the possible target discourse is identified through secondary sources independent of the verse under study, such as tafsirs, *biblical commentaries* , and Late Antiquity historical studies. Fourth, the alleged polemic is tested against the support of the Quranic context and counter-hypotheses, such as the anonymization of women as a general pattern or the transmission path through other intermediaries. The third step is crucial: without independent evidence that the target discourse actually circulated in the context, the shift in the text and the associated polemic can only explain each other in a circular manner. Applying the model to QS 3:39 produces a graded

[55] Riffaterre, *Semiotics of Poetry* , hlm. 47–48.
[56] Kristeva, *Desire in Language* , hlm. 36–37.
[57] Bakhtin, *The Dialogic Imagination* , hlm. 280, 293.
[58] Bachtin, *Problems of Dostoevsky's Poetics* , hlm. 195–96.

assessment (strong, open, and weak) in Table 3, and that is where the novelty of this model lies: it does not force every shift into polemic.

Limits of claims. The use of Luke as a comparative text needs to be limited in its meaning. Luke is treated as the closest documented comparison, not as a proven direct source. The listeners of the Qur'an could have known the story of Zechariah through other channels, including oral tradition, so Luke functions as a reading tool, not evidence of historical dependence. [60]This limitation is in line with the formulation in the Method section that polemic is understood as the orientation of discourse in the text, not a reconstruction of the author's intention. This model also has differences that must be maintained: Kristeva starts from the text and the sign system, while Bakhtin starts from the utterances of certain subjects in certain situations. [61]The combination of the two therefore produces findings that are textual in nature, and because the research is limited to one pair of verses, generalizations can only be made after the model is tested on other pairs of texts. The function of Muhaimin in QS al-Mā'idah [5]:48 is positioned as an internal theological horizon in reading the findings, not as a premise for proving the analysis.[62]

D. Conclusion

The relationship between Qur'an 3:39 and Luke 1:13 is more accurately read as a restructuring of the shared narrative framework of the birth announcement, rather than simply a narrative parallelism. Kristeva's analysis at the pericope level reveals five forms of transposition: the substitution of the setting from *the naos* with its priestly cult to *the miḥrāb* with its personal prayer; the omission of elements of the scene, including the anonymization of Zacharias' wife; the compression and relocation of the attributes of Luke 1:15–17 and 1:76 into the titles *sayyid* , *ḥaṣūr* , and *nabī* ; the modification of Yahya's function from God's predecessor to the confirmer of God's word (*muṣaddiq*); and the shift of Zacharias' silence from punishment to sign. Bakhtin's analysis shows that only the polemic *of the kalimah* against Logos Christology is strongly supported by the context (Qur'an 3:45, 3:47, 3:59, 4:171); alleged polemics against monasticism still open , and alleged polemic to exclusivism genealogical priesthood open : discourse target is in Medina, but proof textually Still weak . This finding is consistent with, but does not prove, the function of both *muṣaddiq and muhaimin* in QS al-Mā'idah [5]:48. The contribution of this study is a layered Kristeva–Bakhtin model that tests each alleged polemical with independent target discourse evidence, co-textual support, and counter-hypotheses, so that textual shifts are not automatically read as polemical, and this model can be tested on other pairs of sacred texts. Its limitations lie in the scope of

[59] Reynolds, *The Qur'an and Its Biblical Subtext* , hlm. 27.
[60] Allen, *Intertextuality* , hlm. 15–26.
[61] Halil, "Reconciling the Qurʾān and the Bible," hlm. 5.

one pair of verses, Luke's status as a heuristic hypogram without evidence of transmission lines, and reliance on sources secondary For reconstruct Late Antiquity discourse .

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