

**A Discourse Contrastive Analysis of Maryam's Story
In the Holy Quran and the Bible**

Presented by

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Abstract

For centuries, the enemies of Islam in general, and some Orientalists in particular, have plotted and continued conspiracies against Islam and its people, slandering both the Quran and the Prophet of Islam as best as they can . They have called Prophet Muhammad (PBUH) a sorcerer, a madman and a liar. Furthermore, they have referred to the Quran text as a copy of the Bible. The main aim of this study is to linguistically prove that the stories of the Holy Quran are different in nature and elements from the stories of the Bible. They differ in form and content, i.e., the Quran stories have their own structure of events, backgrounds, phrases and words. Thus the hypotheses of this research rounds about this issue reading that the Holy Quran stories are unique in its narrative structure and not deprived from the Bible. This study is limited to the analysis of the shared story of Maryam (AS) from the holy Quran and the Bible depending on Maryam Surah in the holy Quran and Chapter Luke in king James Bible .The adopted model for the analysis of the data is Labov's (1972) model for analyzing the overall structure of both Quran and Bible stories and Halliday and Hasan's model for the internal structure through the concept of cohesion . The research validates the hypothesis that the stories in the Holy Qur'an are different from the stories in the Bible in form and content.

Key terms : Narrative Discourse , Orientation , Coda , Contrastive analysis

تحليل الخطاب التقابلي في قصة مريم في القرآن الكريم والكتاب المقدس

لقرن عديدة، دبر أعداء الإسلام بشكل عام، وبعض المستشرقين بشكل خاص، المؤامرات المستمرة ضد الإسلام، ومعتنقي الدين الإسلامي، وقاموا بالافتراء على القرآن ونبي الإسلام قدر استطاعتهم. لقد وصفوا النبي محمد (ص) بالساحر والمجنون والكذاب. علاوة على ذلك، فقد أشاروا إلى النص القرآني على أنه نسخة من الكتاب المقدس. الهدف الرئيسي من هذه الدراسة هو البرهنة لغويا على أن قصص القرآن الكريم تختلف في طبيعتها وعناصرها عن قصص الكتاب المقدس. وهي تختلف في الشكل والمضمون، أي أن القصص القرآنية لها بنيتها الخاصة من الأحداث والخلفيات والكلمات والعبارات. ومن هنا تدور فرضية هذا البحث حول هذه المسألة، حيث تنص على أن قصص القرآن الكريم لم تؤخذ من الكتاب المقدس بسبب اختلاف بنياتها السردية والقواعدية. تقتصر هذه الدراسة على تحليل قصة مريم (ع) المشتركة من القرآن الكريم والكتاب المقدس اعتمادا على سورة مريم في القرآن الكريم وسورة لوقا من إنجيل الملك جيمس. والنموذج المعتمد لتحليل البيانات هو نموذج لابوف (١٩٧٢) نموذج لتحليل البنية الشاملة لقصص القرآن والكتاب المقدس. وقد أثبت البحث أن القصص في القرآن الكريم تختلف عن قصص الكتاب المقدس شكلاً ومضموناً.

1.1 Literature Review

1.1.1 The Narrative Discourse

Narrative has been the subject of linguistic, sociolinguistic, and discourse study over the past forty years. Several human sciences have used the phrase "narrative turn" to describe this increased interest in story. (Brockmeier and Harré, 1997) . Since then, narratives have been studied in a variety of domains, including accountancy, psychology, theology and sociology.

Toolan (2001:1) gives a general definition of narrative as a "recounting of things spatio-temporally distant" Murcia and Olstain (2000:151), on the other hand, believe that " Narrative is usually personalized or individualized;" it tells about the events related to the person or persons involved." In other words , the framework of a narrative is based on the chronological progression of events and is centered on a person or hero. A storyteller generally tells a narrative. A good narrative must contain fascinating material to be entertaining. As a result, it should be precise and unambiguous, with events ordered in a logical order (Anderson and Anderson; 1997:2)

Lieblich et al. (1998: 8) who concentrates on the narrator define narratives as stories that "are usually constructed around a core of facts or life events, yet allow a wide periphery for the freedom of individuality and creativity in selection, addition to, emphasis on, and interpretation of these remembered facts". Webster and Mertova (2007: 1) add that 'narrative records human experience through the construction and reconstruction of personal stories' They go on to say that because narrative deals with complicated topics, its examination should go beyond the structural features of a tale to include the underlying ideas and assumptions that the story conveys.(ibid.:4)

Knapp and Watkins (2005:220-221) specify the function of narrative as when they state that "narrative has social role as a medium for entertainment and changing

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social opinions and attitudes". In addition to the fact that people acquire a sense of levity when reading narrative text such as a novel or a short story, narrative text is a powerful tool for changing people's minds. For instance, when youngsters read or hear a story from their parents, they are more likely to believe that all of the characters and events in the narrative are true to life. Narrative may be used to change children's perceptions of them, and consequently has a social function .

According to Gerrot and Wignel(1994:17), narrative is a genre ¹having a societal role to amuse, entertain, and deal with real or imagined experiences in various ways. It is concerned with problematic occurrences that result in a crisis or a turning point of some type, which is then resolved .In other words ,a narrative text attempts to discover solutions to difficulties by telling a story with complicated or problematic circumstances.

The narrative mode, or the collection of techniques used to convey the tale through a narrative process is a crucial component of narrative text (Pardyono 2007:94).Thus, narrative text has its own generic structure as seen in the following Labov's framework(1972).

1.1.2 Labov's Narrative Structure

A story is defined as "one approach of recapitulating previous experience by matching a verbal sequence of sentences to the sequence of events that (it is assumed) truly transpired" (ibid.:359-60).As a result, the events order suggested by Labov reflects, but not always in an absolute chronology, orientation, complication, evaluation, resolution and coda, to which Labov (1972:363) adds the abstract to form A complete story. He believes that the analytical process and the way in which those components are stated help to the formation of a separate categorization²,

1 The term genre is used to refer to particular text types. It is a type or kind of text defined in terms of its social purposes, also the level of context dealing with social purpose. Genre is a term for grouping texts together, representing how writers typically use language to respond to recurring situations. Hyland, Ken(2004:4)

2 This categorisation is referred to as the Aristotelian story structure with the three major elements: beginning, middle and the end (Hasan, 1985a: 53)



notwithstanding the complicated chaining and embedding of these elements. As a result, numerous linguistic interpretations of a story include a reference to and/or a revision of this classification. Each of the components listed above responds to one or more questions about its role in the overall narrative. They can be clarified as follows :

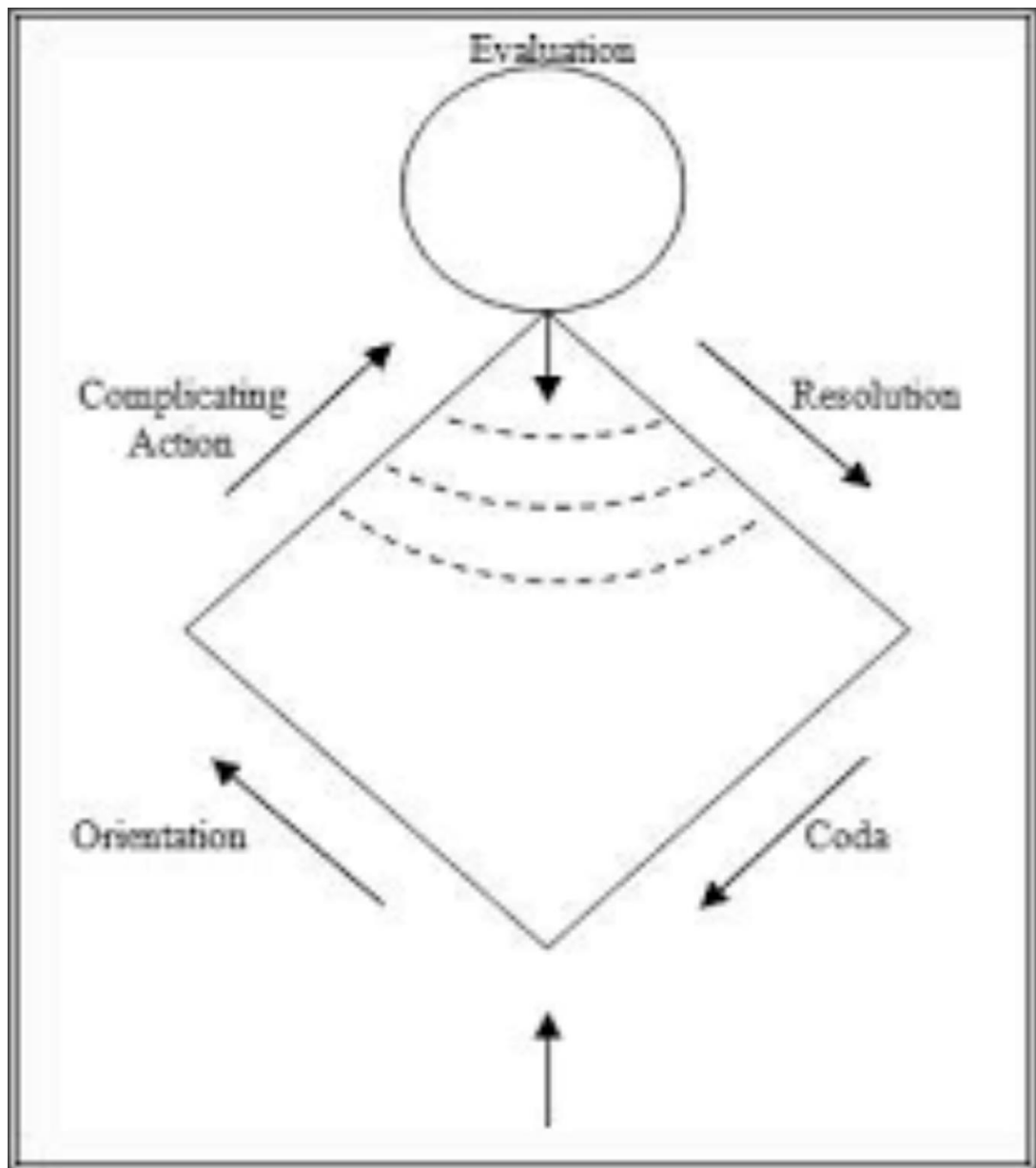
a. Abstract A story usually begins with one or two clauses that summarize the entire plot. In other words, the Abstract summarizes the story's main point

b. Orientation: It is generally made up of free sentences that "define in some manner the time, location, people and their activities, or the circumstance" (ibid.364). Some syntactic traits are displayed in the orientation section, such as the usage of past progressive clauses to sketch the scene of the story before the initial occurrence or throughout the episode.

c. Complicating action: In terms of its function, the complicated action is seen as an important component of the narrative's structure, which distinguishes it from other components. The complicating action section is the main body of story clauses that collectively make up the story or tell the event, i.e. it provides answers to issues that help to reach an effective story.

d. Resolution: Technically, the resolution is a story statement of the complicated action in a narrative . It is at this point that the narrator informs the audience that the story is over. According to Labov (1997), the resolution is "the set of complex acts that occur after the most reportable occurrence." The most reportable event is the semantic criteria that describe the narrative's most important/essential part. The main purpose of the Resolution is to wrap up the Complicating Action and signal that no more occurrences will occur.

e. The Coda : Coda "marks the story as a structurally and semantically coherent whole and setting it off from the conversational flow as a distinct unit." Becker(2005:106) states that. In other words , coda is a collection of free sentences set at the end of the story. It's only one of the narrator's numerous possibilities for indicating the end of the story. Labov defines the coda as "functional device for returning the verbal perspective to the present moment (Labov and Waletzky ; 1967:39) ,i.e Coda can help to bridge the gap between the conclusion of a story's timeline and the current instant, when both the listener and the story are located. The story comes in full circle and get back to the beginning.



Figure(1) Labov 's process components in narrative texts

1.2 Research Methodology

1.2.1 The Modal of Analysis Framework

For the textual analysis of the story in both The holy Quran and the Bible , Labov's (1972) model has been chosen . This model gives a comprehensive macro structural analysis of the story by utilizing its six components ,namely, Abstract, Orientation. Complication of action , Evaluation, Result and Coda. Each component has its own function such as summarizing , clarifying ,exposing ,evaluating ,finalizing and closing ,respectively .Those functions leads to the interpretation of each text and how the events are processing through answering the implied questions behind them . The components with their functions and questions are exemplified in the following table :

Table (1) Elements of the Narrative Structure

NO	The Elements	Functions	Questions
a.	Abstract	Signals that the story is about to begin and draws attention from the readers	What is the story about ?
b.	Orientation	Helps the readers to identify the time ,place, activity and situation of the story	Who are the Participants ?When is the time? Where is the place
c.	Complicating Action	The core story category providing what happened element of the story	What is the problem?
d.	Resolution	Recapitulates the final key event of the story .	What is the response to the problem?
e.	Evaluation	Functions to make the point of the story clear	What is the evaluation for the response ?
f.	Coda	Signals that the story has ended and brings the reader back to the point at which he/she entered the narratives or points out other events or actions that fall outside the story frame	Generalized a statement which is timeless in feel .How does it all end?

1.2.2 Types of Analysis

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The type of analysis is a qualitative one .According to Mason (2002: 1),a qualitative analysis has a vast dimension in the social environment, texture of life, understanding, experiences, and discourse or relationship work. The goal of qualitative research is to provide a comprehensive summary of specific experiences that people or groups of persons have experienced in story texts. Furthermore , qualitative study serves the researcher's descriptive study leading to the contrast between the selected data

According to Kumar (2011), a descriptive research attempts to explain a scenario, problem, phenomena, service, or program in a systematic manner, or gives information on, for example, community living circumstances, or depicts views about an issue. In other words , The goal of descriptive research, according to Fox and Bayat (2007: 45), is to shed light on existing challenges or problems through data collecting. It is capable of completely describing the context of situation . Analysis, observation, and description can be used to answer the problem in the descriptive research. The goal of descriptive research is to explain research in greater depth, to fill in the gaps, and to broaden the scope of knowledge.

1.2.3The Procedure of Analysis

The procedure takes the following steps for the analysis of the selected data:

- (1) Both The Quran narratives as well as the Bible have their own sections of Analysis.
- (2) The steps for each story's analysis in both texts ,the Holy Quran and the Bible will be as follows: (a)Labeled with a number for instance QMST for Maryam's story in the Holy Quran , and BMST for her story in the Bible .(b)The verses are presented under each component with its translation to English concerning the Holy Quran and to Arabic concerning the Bible (c)The structure elements will be described in each story one by one with its cohesive devices that lead to the interpretation of structure components functions in the text .
- (3) The translations of the Arabic verses are taken from Sahih International (1997) under the title Maryam Surah
- (4) The results of the whole texts will be discussed and a contrastive account is tabulated for the selected data in chapter Four.

1.3Analysis of the Data

1.3.1. The Story Structure of QMST.

1.3.1.1. The QMST Abstract



The abstract lies in the title of the Surah which is ' Maryam Surah'. This surah is named in honor of Virgin Maryam, who gives birth to Isa(As) by a unique miracle despite being a virgin without a father,. It is the only surah named after a woman. Virgin Maryam is also the only lady whose name is specifically referenced in the holy Quran, demonstrating the importance of her role in Islam. Maryam Surah is number nineteen out of one hundred fourteen chapters in the Qur'an, and it is included in the sixteenth of the thirty sections of the Qur'an. Surah Maryam is mentioned by Imam Jalal al-Din al-Suyuti in his book Secrets of the Order of the Qur'an,³ where he writes that the reason for the occurrence of this surah is immediately after Surah Al-Kahf, rather than elsewhere, is that Surah Al-Kahf includes the wonder of the Companions of the Cave. The Companions of the Cave are the people who will revive before the Day of Resurrection when the Messiah descends. In addition to the fact that the people of cave and their tale takes place throughout the era, which is compatible with the order of the two surahs.

1.3.1.2 The QMST Orientation

The orientation shows the participants as well as the place where Maryam's story proceeds . two types of orientation are detected in the story as seen hereunder:

Orientation (1):

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (Maryam: ١٦)

And mention, [O Muhammad], in the Book [the story of] Maryam, when she withdrew from her family to a place toward the east.

These Ayahs tell that the story is going to be about Maryam and the place where she isolates herself from her family. The verb 'اتَّخَذَتْ' / 'presupposes that she is in trouble , she wants to be a way with her problem . Mary goes to the eastern side, and this side is isolated from her family and the rest of her people. This ayah is committed

³ The book: Secrets of the Universe by Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti (died: 911 AH) Publisher: Dar al-Kutub al-Ilmiyya, Beirut - Lebanon Edition: First, 1427 AH - 2006 AD

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to Prophet Muhammad (PBUH) in the directive verb 'الذكر'. Allah Almighty wants him to tell the tale of Maryam who isolates herself from her own circle of relatives to an area in the East of Bait al-Maqdis⁴. The word "ostracized" 'اُتْبِدَتْ' / ' has more than one synonym such as "quitting" and "withdrawing"

Orientation 2:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا" (Maryam 17)

And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man.

The word "Hijab" "حِجَابًا" has more than one synonym such as "Cover, prevent, and retire". The veil is the covering, and it is referred to as "wall". It is an isolated place that prevents her from saying other people. And the word "رُوحَنَا" the "soul": means "the Angel" (Gabriel), In a more precise words, she makes a veil, without her family, to protect her from them and the people, so Allah sends angel Gabriel to her, and he appears to her in the form of a fully-fledged human race.. The orientation is completed by setting out the participants and the place involved in the story which is the isolated place in the east side and the participant is Mary and angel Gabriel

1.3.1.3The QMST Complication

The story consists of four complications. Starting with the first complication in the following Ayah

Complication 1:

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا. قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا" (Maryam -19-18)

(18) She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah.". (19) He said, "I am only the messenger of your Lord to give you [news of] a pure boy."

When Maryam realizes that the angel who turns into human wants to have an intercourse with her, she seeks refuge from Allah and directing her speech to the angel. But, he comforts her by saying "I am not the man you thought, and not a crime may be happening to me. But I am a messenger of Allah, so that I can give you a pure boy"⁵.The word 'أَعُوذُ' is derived from the word "Al-Ayad" 'الأياد' which means to seek

Ahmad Mustafa al-Maraghi, Tafsir al-Maraghi juz 16:, p. 68.⁴

Ahmad Mustafa al-Maraghi, Tafsir al-Maraghi juz 16: p.70.⁵



refuge from Allah Almighty. And the word 'تَقِيًّا' means fears of Allah and obeys His commands. When Maryam says to the man who appears to her (أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنَّ) (كُنْتُ تَقِيًّا) the word 'تَقِيًّا' not only concerns her but also Gabriel as if he is saying : If you fear Allah. It is a reminder to you of Allah. The personal pronoun 'I' (أنا) refers to Gabriel who is identifying himself to Maryam and giving the reason behind his appearance shown by the causative article (لِأَهَبَ) 'Lam' accompanying the verb 'يَهَبُ' 'give'. It means he is here on a mission that needs to be completed by the order of Allah. Thus the mission constitutes of Allah Almighty is the Sender of the baby, Gabriel is the Messenger and Maryam is the Receiver.

Complication 2

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

She said, "How can I have a boy while no man has touched me and I have not been unchaste?" (Maryam 20)

After listening to the information from Gabriel, Maryam tries to justify the impossibility of such an action by giving two options through the collocation of the items 'يَمْسَسْنِي' and 'بَغِيًّا'. In other words, She is wondering how she can have a child when neither husband nor anyone else has approached her, and she is not an adulteress.

Complication 3:

فَأَجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا (Maryam 23)

And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

When the time of labor takes place with Maryam, she is in hard pain. She expresses the pain in a different way by wishing 'death'. This shows that what she feels is far more painful than death. Maryam is in a state of great worry at the moment, as evidenced by the use of a tense tone. She does not say these things because she is in labor, but because she is worried about how she would hide the kid from her people when a married woman gives birth to her first child, she may be in excruciating agony, but she has never been more heartbroken and bereaved. The demonstrative pronoun 'this' refers exophorically to the whole agony she has come through. The item 'Oblivion' refers to the state of being unaware or unconscious of what is happening, and it collocates with the item 'death'.

Complication 4:

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا. يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." (Maryam 27-28)

She carries her son to her people ,i.e., she brings him with her from the isolated location where she left her folks(قومها) the pronoun (الهاء) refers to the people . And the word 'Freya' 'فَرِيًّا' meaning : great and reprehensible. or strange. or bewildering. And 'Alfrey' : means you have come across something to be puzzled and astonished by. The repetition of the pronoun 'your' in both (ابوك و امك) refers to both the mother and the father . In other words , both parents are good people and this leads her people to suspect her action. Sister of Aaron" may suggest that Maryam has a brother named Aaron, or it may mean that she is related to Prophet Aaron. The former interpretation is supported by a story of the Prophet (PBUH), whereas the second is reasonable due to the Arabic language. However, The second interpretation is more preferable because the phrasing of the aforementioned tradition does not necessarily imply that she has a brother called Aaron. And the word 'سَوْءٍ' has more than one synonyms such as : everything that is ugliness, evil, corruption, ugliness, deficiency, defect, everything that is bad, and faults beyond measure.

1.3.1.4The QMST Resolution

There are five resolutions in the story. The first two resolutions concerns Maryam's situation for conceiving a baby .The initial one is a verbal one in a form of response by Gabriel. The second one is anon verbal action done by Maryam as seen below:

Resolution 1:

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا (Maryam 21)

He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' ").



The item 'هين' easy presupposes that there are other actions similar to this one have been done before . There is an exophoric reference to the creation of Adam (As) without a male or a female, the creation of Eve from a male without a female, and finally the creation of Isa (as) from a female without a male. These division indicates the perfection of Allah Al mighty power and His greatness. The phrase (And a mercy from us), meaning, this boy is a mercy from Allah, a prophet among other prophets calling to the worship of Allah Almighty and His oneness. The pronoun him , the (الهء) in (النجعله) , comes in an accusative case referring to the 'boy' غلام and has the semantic role of an affected object by the Agent of the action .

The word 'مَفْضِيًا' derived from the verb (يقضي) has the position of accusative indefinite passive participle adjective , and it means the action has been fulfilled, for instance , when someone says 'he has fulfilled his purpose' means he has achieved his will, or ' he has fulfilled his term' means he died . But in this Ayah it means the presence of Isa (AS) in this statement is a pre-ordained decree, written in the Preserved Tablet.

Resolution2:

” فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا”(Maryam 22)

So she conceived him, and she withdrew with him to a remote place.

This resolution comes when Maryam accepts her faith and surrenders to Allah's well She keeps the pregnancy and isolates herself to a remote place as in the repetition of the pronoun 'him' connected to the verb 'conceived' in (حملته) as well as with the preposition article (به) denote the burden of pregnancy especially being in an accusative case. Maryam, stay in exile in a small village, Nazareth to hide her pregnancy . There is a collocation between the verb 'withdraw' and 'remote place' because it is natural that the process of withdraw leads to a remote place .The lexical word “قَصِيًّا” means The noun is taken from the verb “qusai” and its plural is “iqasa” “أقصاء”, and it means: the faraway place to which a person goes with the intention of staying away from people.

Resolution3:

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيٍّ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيٍّ . فَكُلِي وَاشْرَبِي وَرَئِي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا”(Maryam,24,25 ,26)

He called from below to her: 'Do not sorrow, look, your Lord has provided a rivulet below you," And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' ".."

The third resolution happens when Maryam is delivering her baby and she is in pain . The angel directs her to do many things for help .The angel's words(لا تحزني) "do not sorrow" shows that Maryam is being in a state of sadness . The negative article accompanying the verb 'sad' reflects how the angel is trying to comfort Maryam . Allah Almighty is generous to her by offering her food and drink. The word 'جَنِيًّا' Derived from the word 'jana' 'جنى' - reaping the fruit: eating and picking it from a tree or its seedling. The word 'سَرِيًّا' means a river or the small river. Both words collocate with food and drink, respectively .The angel gives direct and indirect orders for Maryam. The indirect reference to the place of water through the item (تحت) 'below' so she can look for water .And direct reference to the place where she can get some food through the verb 'Shake the palm tree toward you. And now since both places are available he gives her the order to 'eat 'and 'drink' . both verbs collocate with each other that is to say whenever there is food , there is drink. The last order verb is to be contented وَقَرِّي عَيْنًا which means to find in the heart what satisfies . It also means stillness or serenity.Maryam's feeling becomes quiet, because she is a woman of steadfast faith. When Maryam hears these words, she makes every food and beverages are available as entertainer solitude.This is the power of Allah, which she may expect. And in ayah twenty six , it is stated that Allah instruct her how to answer anyone who asks her about her son .He orders her to be silent and not to speak⁶ a single word .

Resolution4:

فأشارت إليه قالوا كيف نكلم من كان في المهد صبيا " (Maryam:29)

:So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

In this Ayah , Maryam points out to something outside the story. The pointing is expressed non verbally. it is here that Mary begins to justify herself by pointing to her infant implying to "Direct your remarks to him, and he will tell you the truth." But , her people are not convinced by her signaling, and instead they ask her, "How can we speak to someone who is in the cradle? "The three personal pronouns 'She', 'him'

A vow of talkless is one way of worships which known at the past time, and it is ⁶ also in Jahilia people's culture. [Read more: M. Qurash Shihab, Tafsir al-Mishbah vol 7, p. 434].

and 'They' refer exophorically to Maryam ,Isa(As) and the people around them , respectively .

Resolution5:

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْ لِي جَبَرًا شَقِيًّا وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

[Isa] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and Zakah as long as I remain alive. And [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive." (Surah Maryam ١٩: ٣٢-٢٩)

Isa (As) in the above Ayahs introduce himself to the people who are accusing his mother of adultery. The start is the personal pronoun 'I' which refers to the cataphotically to the word 'servant' which belongs to 'Allah' Almighty referred to by the pronoun 'He'. There is also a repetition in structure in the following phrases :

- Made me a prophet "وَجَعَلَنِي نَبِيًّا".
- Made me blessed "وَجَعَلَنِي مُبَارَكًا".
- Has not made me a wretched tyrant "وَلَمْ يَجْعَلْ لِي جَبَرًا شَقِيًّا".

It is Allah and only Allah who has given him those will appreciated characteristics. The repetition of the verb 'made' denotes that Allah is the doer and the repetition of the pronoun 'me' in accusative case with the role of an affected object .The collocation between "Salah and Zakah " gives the impression that those two duties are connected with each other . Furthermore , Allah gives peace to Isa(As) from the day he is born to the day he is raised a live after dying . The repetition of the word 'day confirms the passing of the human being through the process that Allah has planned

1.3.1.5. The QMST Evaluation

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (Maryam: 34).

That is Jesus, the son of Maryam , the word of truth about which they are in dispute"

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This Ayah has a special evaluation by Allah all Mighty transferred to his prophet Muhammad about prophet Isa (As). The one whom Allah have narrated to his messenger (PBUH) whose description and attributes are the truth about which the Jews and Christians have doubted. The demonstrative 'that' refers to the attributes that 'Isa' has in the previous Ayahs .Both phrases 'the son of Maryam ' and 'the word of truth' refers backward to Isa(As). The personal pronoun 'they ' refers exophorically to the Jews and Christians who has doubted his mission . Allah Almighty Knows and evaluates Isa (As)But, he wants his prophet Muhammad to know him as well.

1.3.1.6 The QMST Coda

"مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ" (Maryam: 35)

It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.

It is not appropriate for Allah to take a child from among His servants and creatures . The whole sentence is a reference about to the Christians who later on called Isa (As) as the son of God .when Allah .The change in tense in the verb (كن) as a second person masculine singular imperative verb to third person masculine singular imperfect verb shows how the order is achieved and becomes a fact . ' Be' is an Islamic phrase that appears eight times in the Holy Quran. Nothing is greater than Allah's Al might, thus if He wants to do anything, He does it and produces it by His cosmic order : " Be, so" that the thing He desires is not delayed, but occurs immediately. As in "Creator of the heavens and the earth, and when He decrees a matter, He only says to it, “Be,” and it is"(Surah Al-Baqarah 117)We only say to a thing, when We want it, that We say to it, Be, and it is (Surah An-Nahl 40)

So the coda ends the story with Allah power of ruling the world and doing whatever He likes .A summary of the story structure of Maryam surah is can be seen in the following table

Table (3.7) The Story Structure Procedure of Maryam"s Story In the Holy Quran

NSP	Captions
Abstract	The title of the Surah referring to Maryam



Orientation	Maryam is a religious person who always isolates herself from other people in an eastern place to do her prayers. There when Gabriel appears.
Complication	Gabriel makes Maryam conceive a fetus
	Maryam wonders how she can conceive a baby and nobody has approached her
Resolution	It is the will of Allah. It is easy for Him to do it. and Maryam accepts the situation
Complication	Maryam is delivering her baby and she is in pain
Resolution	The angels comfort her by food and drink
Complication	Maryam's people get angry of her action
Resolution	Maryam cannot speak but signals to her baby
Complication	They cannot talk to the baby
Resolution	The baby identifies him self as Isa(As)
Evaluation	The evaluation of Isa's identity by Allah
Coda	The will of Allah is above everything in this world

1.3.2. The Story Structure of BMST.

1.3.2.1. The BMST Abstract

The abstract is composed in the title of the verses as in "An Angel Appears to Mary" which arouses the reader's curiosity to what the story is about. The reader is dragged to think who is the angle ? and why has he appeared ?

1.3.2.2. The BMST Orientation

²⁶ During Elizabeth's sixth month of pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, ²⁷ to a virgin. She was engaged to marry a man named Joseph from the family of David. Her name was Mary.

٢٦ خلال الشهر السادس من حمل أليصابات ، أرسل الله الملاك جبرائيل إلى الناصرة ، وهي بلدة في الجليل ،
٢٧ إلى عذراء. كانت مخطوبة لتتزوج رجل يدعى يوسف من عائلة داود. كان اسمها ماري.

'Many people and Places are introduced in the orientation such as : Elizabeth who is implicated that she is pregnant, and the item 'during ' refers to the same time of Mary's story .Angel Gabriel is introduced and is sent by God to the place "Nazareth, a

town in Galilee" in which the phrase "A town in Galilee identifies 'the preceding word "Nazareth". Mary whose the word virgin refers to it cataphorically .

The reference to Mary not only by the word 'virgin' but, by other pronouns connected with her such as (she , her,) Joseph is also introduced whom Mary is engaged and going to be married to and who is part of David Family ..

1.3.2.3. The BMST Complication

The complication is composed in eight verses from verse twenty eight to verse forty four as follows:

Complication 1:²⁸ The angel came to her and said, "Greetings! The Lord has blessed you and is with you." ²⁹ But Mary was very startled by what the angel said and wondered what this greeting might mean.

٢٨ فجاء اليها الملاك وقال سلام. باركك الرب وهو معك. ٢٩ واما مريم فذهلت كثيرا مما قاله الملاك وتساءلت عما قد تعنيه هذه التحية.

The definite angel refers endophorically to Gabriel in the previous verses .The same holds true with the reference 'her' which refers to Mary in the previous verses. There is a collocation between the lexical items 'came ' and 'say'. It is a sequence in which you come first and then you say the greeting .The item 'you' is repeated twice referring to Mary as the core of this complication. The adjective 'startled' means to move or jump suddenly (as in surprise or alarm) without knowing the reason .Again there is a collocation between the items 'startled' and 'wonder 'because whenever you get startled , you start to wonder about the reason behind it. The word ' greetings 'is repeated twice but in the first one is greeting only , whereas , the second one presents the whole coming of Gabriel ,i.e., the reason behind his coming .

Complication 2:³⁰ The angel said to her, "Don't be afraid, Mary; God has shown you his grace. ³¹ Listen! You will become pregnant and give birth to a son, and you will name him Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of King David, his ancestor. ³³ He will rule over the people of Jacob forever, and his kingdom will never end.³⁴ Mary said to the angel, "How will this happen since I am a virgin?" (Luke 30-34)

فقال لها الملاك: لا تخافي يا مريم. لقد أظهر لك الله نعمته. ٣١ اسمعي! سوف تحبلي وتلدن ولداً وتسميه يسوع. ٣٢ سوف يكون عظيماً و يدعى ابن العلي. يعطيه الاله عرش أبيه الملك داود. ٣٣ ويحكم شعب يعقوب الى الابد و لا تنتهي مملكته الى الابد. قالت مريم للملاك: "كيف يحدث هذا وأنا عذراء؟

The complication continues with the same angel who now tries to comfort Mary by telling her 'do not be afraid'. It seems that the angel notices that she is terrified.



The pronoun 'her' refers cataphorically to Mary in verse thirty. Whereas, 'you' refers anaphorically to her in the same verse as being part of Allah's grace . The directive verb 'listen' is used to attract Mary to what he is going to say . The three verbs, 'become pregnant ', 'give birth' and 'name ' the child, collocate with each other sequentially by being pregnant , then giving birth and then naming the child ,i.e., the sequence is fixed in which you cannot change the steps of them .Verses thirty one and thirty two are devoted for the description of the coming son realized by the adjectives 'great', 'high' and the verbs 'give' and 'rule'. In addition to the repetition of the personal pronouns(he, him ,and his) specifying and referring to Jesus anaphorically . The son will have four characteristics:

He will be great and will be called the Son of the Most High.

The Lord God will give him the throne of King David.

He will rule over the people of Jacob forever

His kingdom will never end.

But Mary wonders how can this happen to her and she is still virgin and no one has approached her before

1.3.2.4. The BMST Resolution

Resolution1 : 35 The angel said to Mary, "The Holy Spirit will come upon you, and the power of the Most High will cover you. For this reason the baby will be holy and will be called the Son of God. ³⁶ Now Elizabeth, your relative, is also pregnant with a son though she is very old. Everyone thought she could not have a baby, but she has been pregnant for six months. ³⁷ God can do anything!"

"؟ ٣٥ قال الملاك لمريم ، "الروح القدس يحل عليك ، وقوة العلي ستغطيك. لهذا السبب سيكون الطفل مقدساً ويُدعى ابن الله. ٣٦ والآن إليزابيث قريبتك حبلت أيضاً مع أنها كبيرة السن . اعتقد الجميع أنها لا تستطيع الإنجاب ، لكنها حامل منذ ستة أشهر. ٣٧ الله يستطيع أن يفعل أي شيء!"

In this complication, there is one exchange between Mary from the previous complication ,and the angle in which she takes one move while the angel takes eight moves in order to justify her pregnancy and the outcomes of it .The structure of the sentence " I am a virgin " is(subject + verb + Subject complement)

Confirms her virginity in which the subject complement is forwarded to the subject 'I' ,i.e., both belongs to the same entity . The demonstrative reference 'this' refers anaphorically to the angel's previous speech in complication two "You will become pregnant and give birth to a son," The conjunction 'for' connects the previous statement "The Holy Spirit will come upon you, and the power of the Most High will

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cover you" with "the baby will be holy and will be called the Son of God" . Also there is a repetition in structure in

The Holy Spirit will come upon you.

Subject + verb +Object

The power of the Most High will cover you.

Subject + verb +Object

Both statements are linked with the additive conjunction and denoting the volume of coverage that will overwhelm Mary . The lexical item 'now' usually refers to the current going action at the moment ,but in this statement , it makes a distinction of past information with the new one ,i.e, Elizabeth used to be barren but now she is pregnant. In fact , the angel is passing information to Mary of Elizabeth pregnancy and at the same time gives her a sample of God' power in doing anything .It is worth mentioning that the angel's story of Elizabeth has a complete story structure as in

Now Elizabeth = (Abstract)

Your relative is also pregnant with a son=(orientation)

Though she is very old.=Complication

Everyone thought she could not have a baby= Evaluation

but she has been pregnant for six months.= Resolution .

God can do anything!= coda

So the angel gives the full story of Elizabeth in order to convince Mary of her situation. In addition , the conjunction also ' with adjective pregnant in verse 36 presuppose that there is another woman who is pregnant now referring to Mary .

Resolution2. 38 Mary said, "I am the servant of the Lord. Let this happen to me as you say!" Then the angel went away.(Luke 38)

قالت مريم ، "أنا أمة الرب. دع هذا يحدث لي كما تقول!" ثم ذهب الملاك.

The resolution is done by Mary's decision to accept her destiny as when she says" Let this happen to me ". The demonstrative 'this' still refers anaphorically to the angel's previous speech in complication two "You will become pregnant and give birth



to a son, "The statement" I am the servant of the Lord" has the sentence pattern of (a subject +verb+ Subject complement) .in which the "I" and the servant belongs to one entity that is Mary. And this entity belongs to the lord spiritually and linguistically by the use of the preposition "of". Finally , The conjunction "then " denoted the movement to another stage in which the angel finishes his mission and it is time to go a way .

1.3.2.5. The BMST Evaluation

There are two positive evaluations: The first one is Elizabeth's evaluation and the second one is Mary's as seen below:

Evaluation 1:³⁹ Mary got up and went quickly to a town in the hills of Judea. ⁴⁰ She came to Zechariah's house and greeted Elizabeth. ⁴¹ When Elizabeth heard Mary's greeting, the unborn baby inside her jumped, and Elizabeth was filled with the Holy Spirit. ⁴² She cried out in a loud voice, "God has blessed you more than any other woman, and he has blessed the baby to which you will give birth. ⁴³ Why has this good thing happened to me, that the mother of my Lord comes to me? ⁴⁴ When I heard your voice, the baby inside me jumped with joy. ⁴⁵ You are blessed because you believed that what the Lord said to you would really happen."

٣٩ قامت مريم وذهبت مسرعا إلى بلدة في تلال اليهودية. ٤٠ ودخلت بيت زكريا وسلمت على أليصابات. ٤١ فلما سمعت أليصابات تحية مريم ، قفز الجنين بداخلها وامتلأت أليصابات من الروح القدس. ٤٢ وصرخت بصوت عظيم: "باركك الله أكثر من أي امرأة أخرى ، وبارك الطفل الذي تلدينه. ٤٣ لماذا أصابني هذا الخير ان ام ربي تأتي الي. ٤٤ عندما سمعت صوتك ، قفز الطفل بداخلي بفرح. ٤٥ أنتم مباركين لأنك آمنتم أن ما قاله . الرب لك سيحدث .

Elizabeth's evaluation is shown in the moment when Mary gets in her house . There is a nonverbal and verbal positive evaluation . The nonverbal evaluation is shown in the jump of the unborn baby and the covering of the holy spirit . The conjunction 'and' mixes the two actions in one joy . Elizabeth , further , confirms the joy with the verbal evaluation when she says: "God has blessed you more than any other woman, and he has blessed the baby to which you will give birth." The repetition of the lexical item 'bless' tells that the joy has come from the blessing and the blessing comes from Faith in the well of God .Linguistically , the conjunction 'because' gives the reason behind the blessing in the statement " You are blessed because you believed that what the Lord said to you would really happen. "

Elizabeth is over whelmed by God's mercy exemplified by the visit of Mary who is bearing the Lord inside her. She is expressing her joy in a form of a question as in "Why has this good thing happened to me, that the mother of my Lord comes to me?"

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. The repetition of the personal pronoun 'me' in an accusative case of the preposition 'to' makes her the core to which all the blessing are poured on her by the doer of everything ,i.e, her Lord.

Other cohesive devices in evaluation one are : 1. The collocation between the verbs 'got up' and 'went 'in verse 39 , 'came' and 'greeted' in verse 40, 'cried 'and' loud' and finally 'believe and bless ' . In all of the previous collocations the second item is always the reason of the first .In addition , there is one of the most important collocation is between the name of the Almighty Allah 'God" and 'bless' in verse 42. God's blessing denotes a personal relationship between God and man, and serves as confirmation that he is in God's favor.

Evaluation 2 46“My soul praises the Lord;47 my heart rejoices in God my Savior, 48 because he has shown his concern for his humble servant girl. From now on, all people will say that I am blessed,49 because the Powerful One has done great things for me. His name is holy.(Luke:46-49)

روحي تسبِّح الرب ٤٧ يفرح قلبي بالله مخلصي ٤٨ لانه اظهر اهتمامه بفتاته المتواضعة. من الآن فصاعدًا ، سيقول كل الناس إنني مبارك ، ٤٩ لأن القوي قد فعل أشياء عظيمة من أجلي. اسمه مقدس

Evaluation 2 is a verbal monologue in a song form . it is the praising of God . It is said explicitly in " My soul praises the Lord" . There is a collocation between 'soul' and 'praise' because it is the soul that praises God and not the body .Three distinctive attributes are assigned to God in this evaluation and they are : 'Savior', 'Powerful 'and 'Holy' and the reasons for those attributes are set out by Mary through the conjunction ' because ' as follows :

Savior : He has shown his concern for his humble servant girl

Powerful : He has done great things for me

Holy :He has shown his mercy forever and ever to those who worship and serve him.

Mary ,also , exposes the mighty deeds of God through a number of collocated verbs such as 'scattered' , 'brought down' , 'filled the hunger', 'helped the servant' and 'promising Abraham '.



1.3.2.6. The BMST Coda

56 Mary stayed with Elizabeth for about three months and then returned home.(Luke:56)

مكثت ماري مع إليزابيث لمدة ثلاثة أشهر ثم عادت إلى المنزل

Verse 56 gives the end of Mary's story and everything is settled down .It also shows how long Mary stays with Elizabeth . It is three months only taking care of each other . Then she returns to her place and people. The conjunction' then' shows the movement of the event from staying in one place to moving to another place, i.e, the shift of the event.

Table (3.11) The Story Structure Procedure of Mary's Story

In the Bible

NSP	Captions
Abstract	The title : The angels appears to Mary
Orientation	The mention of the participants and the place where the story happens .
Complication	The appearance of the angle , Mary is frightened The angel tells Mary she is going to c conceive a baby
	Mary wonders about being pregnant for no one has approached her and she is virgin
Resolution	The holy spirit will cover her and protect her
Resolution	She accepts her faith
Evaluation	Elizabeth's feeling of the birth of the holy spirit Zechariah praises and Glorifies God
Coda	Mary Stays with Elizabeth for three months

1.3.3 Results of the Analysis

The contrast between the two data in their narrative structures will take into consideration the six components : Abstract, Orientation, Complication , Resolution, Evaluation and Coda as follows :

The Abstract: In both the holy Quran and the bible is composed in the title with the difference that in the bible there is an abstract for each topic ,i.e, there is a title for

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each topic . For example , the title of the topic in which the angel appears to Mary is called "An angel appears to Mary , or Mary visits Elizabeth ,or Mary praises God , and so on) . In the Quran , the surah is named Maryam , but the content of this surah speaks about other people beside Maryam such as Zakariya , Yahya and Ibrahim . But the main character of the surah is Maryam .

Orientation : In the orientation of the Mary's story in the Bible. many information about the tale is exposed for example where Mary lies , who her husband is , the name of the angel who appears to her , the relation between Mary and Joseph . In the Holy Quran , the only thing is exposed is the name of Maryam who isolates herself in an eastern place away from her nation .

Complication : Maryam in the holy Quran faces many complication in her journey of conceiving a baby starting from the appearance of the angel and ending with facing her nation with the baby she brings with her . In addition to the perplexing feeling of how she can be pregnant from nothing , And the day she delivers Isa (As) with all the physical and spiritual pains she is coming through .In the Bible , Mary also goes through complications such as the appearance of Gabriel and her wondering about the situation .

Resolution : comes in different forms in both data. In th Bible , it comes in a form of comfort and support as when Gabriel says "'The Holy Spirit will come upon you, and the power of the Most High will cover you"(Luke:35)and the second resolution is found when Mary accepts her destiny to conceive a baby as in "I am the servant of the Lord. Let this happen to me as you say!"(Luke :38). Whereas in the Holy Quran ,the first resolution occurs by Gabriel response telling Maryam that to conceive a child is something has already been decided .The second resolution is the mary's surrender for Allah's order for being pregnant. The third one takes place in a form of material (food and drink)to comfort Maryam while she is delivering the baby . the last resolution is her silence in facing her people and leaving the decision to her son to speak .

Evaluation: There is negative and positive evaluation assigned from the participants of the tale . The positive evaluation is shown in Elizabeth 's reaction toward Mary's baby . She is very happy and praises Allah for letting Mary visits her while she is pregnant. The second evaluation is the praising of Allah by Mary who is very happy for having such a son with all these attributes . In the holy Quran, there is a holy evaluation



from Allah Almighty to prove Isa's identity as the one who is described in the Quran and not the one whom the jews and Christians describes as the son of Allah

Coda: is the end of the story. In the Bible, the story ends by Mary leaving Elizabeth's house and going back to her town until the time of birth comes . She then moves with her husband to another place where she gives birth of the son . in the holy Quran , the story ends up with the belief that Allah is the determiner of human' destiny .when Almighty Allah says "Be" for something ,it comes into being soon.. For everyone who needs anything from Allah but has lost faith in His kindness and might, this is a wonderful reminder. All that is required is complete surrender to Allah, and by abiding by His rules, This deepens our love for Him and our relationship with Him..

1.3.4 The Conclusions

Concerning the narrative structure of the stories of both versions , the holy Quran and the Bible , a number of points need to be mentioned in accordance with components of the narrative structure :

The Abstract in both the Quran and the Bible are composed in the titles of the stories . with the difference that in each event in the Bible has its own title referring to the main participant of the action in the assigned event such as ; "The appearance of the angel " . In the holy Quran , each surah has its own title , and this title not necessarily refers to the main participant , it may refer to actions , incidents, animals . Each has its own purpose and function . For example, The name of the surah is Maryam , but there are many stories in this surah such as Zakariya , Ibrahim, and other incidents . But Allah al mighty wants to honor virgin Maryam .

In the Bible ,the focus is on the places and participants only with no initiated action . In the holy Quran the focus is on the initiated actions, for example , " انتبذت " in Maryam Surah . The most important complication that distinguishes The holy Quran from the Bible in Maryam' story , the incident of birth is considered the most complex event from spiritual and physical dimensions . This incident goes easy in the Bible .

For Mary in the Bible , the resolution takes place when Mary accepts her destiny to have a child. Elizabeth's reaction to Mary's baby demonstrates appraisal. She is overjoyed and thanks Allah for allowing Mary to visit her when she is pregnant. The second appraisal is Mary's praise of Allah for having such a boy with all of these characteristics. The holy Quran contains a holy assessment from Allah Almighty to

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verify Isa's identify as the one mentioned in the Quran and not the one presented by Jews and Christians as Allah's son.

In the Holy Quran, the first resolution comes when Gabriel responds to Maryam, telling her that the decision to have a child has already been made. The second resolve is Mary's submission to Allah's decree to become pregnant. The third takes the shape of substance (food and drink) to soothe Maryam when she is giving birth. The final resolution is to remain silent in front of her people, leaving the decision to her son to speak. As for Mary's story the narrative concludes with Mary leaving Elizabeth's house and returning to her hometown until the time of her delivery arrives. She later relocates with her husband to another location, where she gives birth to her son. The tale in the holy Quran concludes with the conviction that Allah determines human fate.

The above points verify the Hypothesis which reads" Maryam Story in the holy Quran has have different narrative structures in components and contents From the ones in the Bible ".

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