

## INTERTEXTUALITY OF THE STORY OF PROPHET AYUB IN THE QUR'AN AND THE BIBLE (JULIA KRISTEVA SEMIOTIC APPROACH)

**Muhammad Irfani**

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

---

### Article Info

#### Article history:

Received Jul 18, 2024

Revised Aug 4, 2024

Accepted Aug 4, 2024

Published Aug 27, 2024

---

#### Keywords:

Bible

Intertextuality

Prophet Job

Qur'an

---

#### How to Cite

Irfani, Muhammad. 2024. "Intertextuality Of The Story Of Prophet Ayub In The Qur'an And The Bible (Julia Kristeva Semiotic Approach)." *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4 (2), 227-240. <https://doi.org/10.57163/almuhafidz.v4i2.130>

---

### ABSTRACT

The stories of the prophets narrated by the Qur'an have mostly been explained in the Bible. Each holy book in narrating the story of the prophet has its own purpose in conveying messages to its followers. Therefore, the stories of the prophets are important to be studied more deeply. This paper aims to analyze the differences in the narration of the story of prophet Ayub in the Qur'an and the Bible. This research uses qualitative methodology through the intertextual approach pioneered by Julia Kristeva in finding a comparison of the two scriptural narratives. This study concludes through the story of prophet Job contained in the Qur'an and the Bible that there is a reduction of narrative by the Qur'an which creates elements of haplology in each fragment. The suffering of prophet Job narrated by the Qur'an is the work of the devil. While the narrative told in the Bible is the devil. However, the general difference between the narratives of the two books is in terms of the themes raised. The Qur'an raises the theme of faithfulness and patience of Prophet Job, while the Bible carries the theme of suffering and piety of Prophet Job.

*This is an open access article under the [CC BY](https://creativecommons.org/licenses/by/4.0/) license.*



---

### Corresponding Author:

**Muhammad Irfani**

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Jl. Laksda Adisucipto Papringan Caturtunggal Kec. Depok Kabupaten Sleman Darah Istimewa Yogyakarta, 55281, Indonesia

Email: [25mirfani@gmail.com](mailto:25mirfani@gmail.com)

## INTRODUCTION

The composition of the Qur'an as the authenticity of the Muslim holy book does not only contain issues of worship, law, theology and morals, but also contains stories of previous people such as prophets and pious people. The Qur'an is a religious scripture that functions as a perfection and complement to the teachings of the previous scriptures. The Qur'an comes as the last holy book to convince and correct the teachings of previous religions that have deviated and deviated from the proper teachings.<sup>1</sup> In fact, the story told by the Qur'an has been described previously by the Bible. Like the story of the patience of prophet Job as. in facing his people has been narrated in detail by the Bible. Nevertheless, the authenticity of the Qur'an must be preserved by breaking the assumption that the narrative plagiarizes the Bible.

The discussion of stories in the Qur'an concerning the people before the prophet Muhammad will be related to religious scriptures. However, it is normal for the holy book to tell the story of the chosen people in its content, which contains motives and purposes in every description. The Qur'an, as a book that came later than the Bible, has a specific purpose that is addressed to the people of Muhammad, peace be upon him, and does not intend to imitate the purpose of the Bible.<sup>2</sup> The different revelation processes of the Qur'an and the Bible will make the diversity of intentions conveyed by God to the people of his chosen prophet.

The discussion on the prophet Job is still focused on the story narrated by the Qur'an, not yet stepping into the study of the story narrated by the Bible. Nevertheless, this analysis will attempt to reveal the story of Job narrated by the Qur'an and the Bible through the intertextual theory approach to the text. On the other hand, it will also reveal the differences in the narratives brought by the Qur'an and the Bible and resolve the assumption whether the story narrated by the Qur'an is a copy of the story in the Bible. The effort in answering these problems is to use intertextual studies. This approach is used to compare a text with other texts that are suspected of having a relationship between texts.

## LITERATURE REVIEW

Research concerning the story of the prophet Job has given birth to several writings, including an article entitled "Educational Values in the story of the prophet Job (Interpretation of QS. Shad verses 41-44)" has revealed that one's belief in something becomes a benchmark in directing behavior in everyday life and becomes a determinant in assessing right and wrong actions.<sup>3</sup> The article entitled "Actualization of the concept of patience in the perspective of the Qur'an (Study of the story of prophet Job as)" produces the result that patience requires three components, namely obedience, patience and trials. Patience must be accompanied by surrender to Allah in every behavior will produce blessings, mercy and guidance.<sup>4</sup>

---

<sup>1</sup> Agus Salim Syukran, "Fungsi Al-Qur'an Bagi Manusia," *Al-I'jaz: Jurnal Studi Ilmu-ilmu Al-Qur'an, Filsafat dan Keislaman*, 1, no. 2 (14 Desember 2019): 90-108, <https://doi.org/10.53563/ai.v1i2.21>.

<sup>2</sup> Amri Amri, "Otentisitas dan Gradualitas al-Qur'an," *Substantia: Jurnal Ilmu-ilmu Ushuluddin* 15, no. 2 (2013): 168-80, <http://dx.doi.org/10.22373/substantia.v15i2.4892>.

<sup>3</sup> Ruslandi Ruslandi, "Nilai-Nilai Pendidikan dalam Kisah Nabi Ayub (Tafsir QS Shad Ayat 41-44)," *Atthulab: Jurnal Pendidikan dan Pengajaran Agama Islam* 1, no. 2 (2016): 250-254, <https://doi.org/10.15575/ath.v1i2.3244>.

Then the thesis with the title "The Story of Prophet Job in the Qur'an (Levi-Strauss Structuralism Analysis)" gave birth to an argument that physical decay is better than a heart that always decays during his lifetime, a heart and soul that does not decay has made the Prophet Joseph to always think of God and direct to think positively and eliminate prejudice.<sup>5</sup> Research with the title "The story of Jonah in the Qur'an and the Bible (Julia Kristeva's intertextual approach) has revealed that the haplology and fragment models are appropriate in the study. In addition, it also found variations of simplification and conversion in the two scriptures<sup>6</sup>.

Some studies have involved Julia Kristeva's intertextual approach in their analysis, but no intertextual study involving the story of the prophet Job has been found. Julia Kristeva's intertextual approach is worthy of being used as a bridge to understand the context of the scriptural narratives of the Qur'an and the Bible. Each scripture has the right to stand alone in determining the direction of the discussion presented, but it must have a dimension of connection with other scriptures, both historical, social and cultural dimensions. Julia Kristeva's intertextual approach is used to clarify the similarity of the narratives presented by the Qur'an and the Bible as well as to reveal the motive of the purpose of their delivery.

## METHODS

Research methods are needed to support more systematic and directed research in describing and analyzing the documents that have been found. The method used in this paper is guided by Julia Kristeva's intertextual theory, so this research is included in the class of *library* research (*library reseach*). This research uses the method of comparing the Holy Qur'an and the Bible by analyzing the intertextuality of the narrative text. This research will bring together data and information with the composition of various materials, especially data contained in the Qur'an and the Old Testament version of the Bible as well as literature such as Ibn Ashūr's tafsir, al-Biqā'ī's tafsir, al-Qurtubī's tafsir, Tafsir al-Miṣbāh and so on, the New Translation of the Deuterocanonical Bible, Desire in Language: A Semiotic Approach to Literature and Art by Julia Kristeva, books, magazines, documents, periodicals, history and so on that can support the completion of the research. This research is based on qualitative descriptive research by describing the story of the prophet Job contained in the Qur'an and the Bible.

## RESULTS AND DISCUSSION

### Julia Kristeva's Intertextual Theory

Julia Kristeva is one of the reformers in semiotic studies with the post-structuralism school. She was born in French Bulgaria in 1941 AD. Coming from an intellectual and educated family, as her mother was a genius scientist and her father a *theologian*, her skills eventually descended on Kristeva. Towards the age of 24 Kristeva traveled to Paris in search of various kinds of knowledge, including attending seminars filled by Roland Barthes, taking part in activities with writers and other intellectuals involved in the literary journal *Tel Quel* which was directly chaired by Phillippe Sollers.<sup>7</sup> On the basis of his

---

<sup>4</sup> Zukhrifa 'Amilatun Sholiha dan Ulfa Muaziroh, "Aktualisasi Konsep Sabar dalam Perspektif Al-Qur'an (Studi Kisah Nabi Ayub)," *Jurnal At-Tibyan: Jurnal Ilmu-ilmu al-Qur'an dan Tafsir*, 3, no. 2 (December 24, 2018): 200, <https://doi.org/10.32505/tibyan.v3i2.616>.

<sup>5</sup> Dina Shofiana, "Kisah Nabi Ayub dalam Al-Qur'an (Analisis Struktural Levi Strauss)," 2021.

<sup>6</sup> Samratul Aini, "Kisah Nabi Yunus dalam al-Qur'an dan al-Kitab; Pendekatan Intertekstual Julia Kristeva," *El-Maqra': Tafsir, Hadis, dan Teologi* 2, no. 2 (2022): 21-29.

<sup>7</sup> Wildan Taufiq, *Semiotika untuk Studi Sastra dan Al-Qur'an*, I (Bandung: Penerbit Yrama Widya, 2016), 86.

intelligence and genius, he exerted a very strong influence on both his written works and the political world, which contributed to the power of criticism of representation.

Kristeva is one of the French thinkers influenced by Lacanian thought on subjectivity, sexuality, language and desire. Kristeva develops patterns of violation, subversion and antisocial creativity in language through her revolutionary semiotics. Like Derrida, Kristeva positions Saussure's semiotics as an object of observation and dismantling. Kristeva views the structural as a discourse that offers a single meaning and rejects the subject as the development and subversion of language.<sup>8</sup> Starting from her analytical psychology, she directs her analysis towards femininity and places importance on the nature of language and its manifestations. She wanted to radically change the patriarchal worldview to one of equality between masculine symbolism and feminism.<sup>9</sup>

Symbolic is the benchmark layer in semiotics that serves as a regulator of the various processes of semiosis regardless of their form. However, it can weaken and fade when confronted with certain historical, linguistic and psychological factors. Texts can be digested through the upheaval of subtle norms. It was the relationship between language and its importance in the formation of the subject that triggered Kristeva's thinking to develop a semiotic theory in her doctoral dissertation, *La Revolution Dulungage Poetique* (The Revolution in the Language of Poetry). In her writing, she distinguishes between conventional semiotics and the contexts of representation, imagination and all forms of language that are fully articulated. What was originally textual then corresponds to something called *genotext* and *phenotext*, which later became part of semanalysis.<sup>10</sup>

The idea of intertextuality originated from literary critics' dissatisfaction with the structuralists' initiative on the autonomy of a work. They heavily criticized this limitation. Thus, intertextuality figures such as Julia Kristeva emerged. She calls the process of forming other words *intertesxtualite*. Kristeva believes that all texts are a mosaic of guidelines on other texts, images and conventions.<sup>11</sup> Basically, intertextual theory reveals that texts are always influenced by other texts as happens in a dialog between texts.<sup>12</sup> Intertextual studies see that a text is related to social, cultural and historical texts.<sup>13</sup> Positioning the text as intertextuality is a form of placing the text in relation to the social and historical. The text is not a separate object from other texts, but as a text that collaborates with texts contained in literary works and texts outside of literature. Texts cannot be separated from social and cultural conditions. Intertextuality is one part of linguistics that records the change of one system to another. So that this transition will cause a change.<sup>14</sup>

---

<sup>8</sup> A Sobur, *Semiotika Komunikasi (Remaja Rosdakarya)*, 2003), 269, <https://books.google.co.id/books?id=2y41AAAAAAAJ>.

<sup>9</sup> Dadan Rusnana, "Filsafat Semiotika Paradigma, Teori, dan Metode Pemaknaan Tanda: Dari Semiotika Struktural hingga Dekonstruksi Praktis," *Bandung: CV Pustaka Setia*, 2014, 320.

<sup>10</sup> John Lechte, "Para Filsuf Kontemporer: Dari Strukturalisme hingga Postmodernitas," *A. Gunawan Admiranto, Yogyakarta: Kanisius*, 2001, 221.

<sup>11</sup> A Djokosujatno, *Perempuan dalam Sastra Prancis (Indonesiatara)*, 2003), 186, <https://books.google.co.id/books?id=3zopcAqfGT8C>.

<sup>12</sup> Mohd Sholeh Bin Sheh Yusuff, "Pembacaan Intertekstual atas Sumber-sumber Al-Isra'iliyyat dalam Tafsir Nur al-Ihsan," *INSANCITA* 3, no. 1 (2018), <https://doi.org/10.2121/incita-jisisea.v3i1.965>.

<sup>13</sup> Julia Kristeva, *Hasrat dalam Bahasa: Pendekatan Semiotik terhadap Sastra dan Seni* (Columbia University Press), 1980), 16-17.

<sup>14</sup> Taufiq, *Semiotika untuk Studi Sastra dan Al-Qur'an*, 92.

Although intertextual has no connection with the study of the Qur'an, there is relevance in the study of contemporary Qur'anic studies.<sup>15</sup> The study of the Qur'an is not limited to an empty time and space. The Qur'an was revealed carrying a certain heritage and culture that made the Qur'an dialectic with the discourse developing around it. The study of intertextuality also raises a dialog between the Qur'an and other surrounding texts that accompany the text when it is present, both Jewish, Christian, poetry, Arabic and Greek rhetoric texts.<sup>16</sup> The intertextual implications of the Qur'an are digested with a literary and historical approach. This is because intertextual study is one of the studies of post-structuralism in an effort not to be limited to texts that ignore their historical conditions. So that the Qur'an as a holy book that lives in its time needs to be compared with the *unspoken text* in revealing something that the Qur'an narrates with different texts.<sup>17</sup> This step can also be used for the Qur'an in responding to the previous text to the discourse that emerged in society.

### The Qur'an's relation to the Bible

The reference text in the application of intertextual studies called hypogram by Kristeva is a necessity. The intertextual study of the Qur'an also requires a hypogram as a reference. Muslims would disagree if this intertextual study is applied in the Qur'an, especially looking at the narratives of other religious scriptures as hypograms. Muslims think that if the narrative of other religious scriptures is used as a reference for the Qur'an, it shows that the Qur'an has plagiarized the narrative of other religious texts. Whereas in themselves they have sanctified the text of the Qur'an which is free from human contribution and interference. If this continues, it will harm the authenticity and sacredness of the Qur'an.

Angelika Neuwirth revealed that the existence of intertextual is evidence of the rhetoric of the Qur'an. When the Qur'an was revealed, it was not only related to the main text, but also related to *unspoken intertexts* which naturally formed a discourse and was discussed by the first recipient of the Qur'an. Texts that are not directly narrated by the Qur'an but become the discourse of the community around the prophet are called *unspoken texts*.<sup>18</sup> Lien added that the statement made by Neuwirth did not aim to make the position of the text as a source, but instead positioned the Qur'an as itself in the object of study. The same thing was expressed by Griffith that the Qur'an narrates the story of the story or text that came before it is a separate rhetoric from the Qur'an. Thus, the Qur'an not only brings a new plot, but also produces, decorates and reformulates the narrative to bring up a new narrative.<sup>19</sup>

The narrative of the Qur'an also re-presents and responds to the text that was first present which became a common discourse in society at that time. So that the influence of the Qur'an with previous religious books such as the Bible cannot be stated as cheating,

---

<sup>15</sup> Rizal Faturohman Purnama and Imam Sopyan "Kisah Nabi Yusuf dalam Al Qur'an dan Alkitab," *Journal of Qur'anic Studies* 17, no. 2 (2021): 265–285, <https://doi.org/10.21009/JSQ.017.2.06>.

<sup>16</sup> Ali Sadiqin, "Antropologi Al-Qur'an; Model Dialektika Wahyu dan Budaya," *Yogyakarta: Ar-Ruzz Media*, 2008, 114-115.

<sup>17</sup> Lien Iffah Naf'atu Fina Fina, "Pembacaan Al-Qur'an Pra-kanonik; Kajian atas Metode Angelika Neuwirth tentang Analisis Teks Al-Qur'an Berbasis Surat dan Intertekstualitas" (Thesis, UIN Sunan Kalijaga, 2011).

<sup>18</sup> A Neuwirth, N Sinai, and M Marx, *Al-Qur'an dalam Konteks: Investigasi Sejarah dan Sastra ke dalam Lingkungan Al-Qur'an, Teks dan Studi tentang Al-Qur'an* (Brill, 2009), 733, <https://books.google.co.id/books?id=pC2wCQAAQBAJ>.

<sup>19</sup> Fina, "Pembacaan Pra-kanonik terhadap al-Qur'an; Kajian terhadap Metode Angelika Neuwirth tentang Analisis Teks al-Qur'an Berbasis Surat dan Intertekstualitas," 178-179.

but stated as something natural in the process of the presence of a text. A text will definitely involve other texts that surround it so that the message conveyed can be accepted by the audience.<sup>20</sup> In the context of this study, the way in which the Qur'an narrates the story of Prophet Job and the Bible will be presented.

### The Story of Prophet Job in the Qur'an and the Bible

The story of Job's patience and trials is not only narrated by the Qur'an. Long before that, the story of Job has been narrated by other religious scriptures such as the Bible. In general, the narrative conveyed by the Qur'an and the Bible is close to the same, namely that the Prophet Job was tested for the quality of his piety by God with the behavior carried out by his son every day by spending money to launch the interests of the world.<sup>21</sup> As a text that comes earlier than the Qur'an, the Bible narrative is used as a hypogram or referent text in Julia Kristeva's terms. In this description, the similarities and differences between the narratives of the two scriptures will be explored, so that the story of Prophet Job will appear clearly in the Qur'an. To facilitate the analysis, the story of Prophet Job is divided into two parts, among others:

*First, the patience of suffering that befell the body of the prophet Job (peace be upon him). Prophet Job was a rich man from the land of Rum, kind, fearful of Allah, loving the poor, caring for orphans and widows, honoring guests and always grateful for the blessings of Allah SWT. When prophet Job talked with his people, he used soft and gentle language, especially about plants.<sup>22</sup> Allah SWT tested the patience of prophet Job with the loss of property, family and his entire body devoured by disease other than his remaining heart, so that he was ostracized from his area and no one accompanied him except his wife alone. As narrated by the Qur'an in Surah al-Anbiyā' : 83*

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (٨٣)

*"And (remember the story of) Job, when he called out to his Lord, "(O my Lord), surely I have been afflicted with a disease and You are the Most Merciful of all merciful."*

In addition, there is another verse that tells about Prophet Job's hardship in accepting trials in Surah Şād: 41

وَأذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (٤١)

*And remember Our servant Job when he called out to his Lord, "Surely I am troubled by the devil with distress and torment."*

There are two similar terms in the editorial of the verse above, namely the word *مَسَّنِيَ* which indicates the difference in the way of meaning due to its reference to the word after it. In Q.S al-Anbiya' : 83 is leaned on the word *الضُّرُّ* which has the meaning of disease and fatigue intended on the meaning of the disease afflicted by prophet Job. While in Q.S Şād: 41 the word *مَسَّنِيَ* is attributed to the word *الشَّيْطَانُ* by doing bad actions in the form of disease and fatigue to the prophet Job. Whereas Shaitan has no power at all to do evil to

<sup>20</sup> Fina, "Pembacaan Al-Qur'an Pra-kanonik", 196-197.

<sup>21</sup> Abi Abdillah Muhammad Al-Qurtubi, *Al-Jāmi' Li Ahkām al-Qur'an*, 1st ed., vol. 18 (Beirut: Maktabah Ar-Risalah, 2006), 211.

<sup>22</sup> Al-Qurtubi, *Al-Jāmi' Li Ahkām al-Qur'an*, 211.

the descendants of Adam a.s other than causing anxious thoughts.<sup>23</sup> Al-Biqā'ī explains that shaytan is a creation of God that acts in bad ways.<sup>24</sup> Al-Biqā'ī added that the delivery of the diction of the verse using the word shetan instead of the devil is a form of not despairing of Allah's mercy, while the word devil linguistically means despair.<sup>25</sup>

From the explanation of the two verses above, it provides information about the fortitude of the test experienced by Job. Initially, this test began with Satan's malice because of Job's piety and his attempt to shake Job's faith. But the efforts made by Satan were unsuccessful, so Satan slowly destroyed Job's property, family and his body was sprinkled with disgusting diseases. There was not the slightest bad feeling that existed in prophet Job in passing through the ordeal of illness. The narration used by the Qur'an in telling the story of Prophet Job looks polite. In fact, Prophet Job's complaint to God used the phrase "surely the devil touched me with pain and torment", even though the trials he experienced were very severe. This proves the piety and patience of Job in undergoing everything that happened to him. Prophet Job did not say that the trials he received were a gift from Allah, but from Satan. The Prophet Job did not direct anything bad to Allah. The Qur'an does not explain the form of fatigue and torment experienced by the prophet Job. However, some scholars have stated that the illness that befell prophet Job was a physical illness that was so severe that his family abandoned him.<sup>26</sup>

In the Bible the story of the cause of the trials given to the prophet Job is described in detail. Which was a request from the devil to test the firmness of faith and piety of Job. Allah SWT allowed him all things to be tested except his life. As stated in the Book of Job 2: 3-10.<sup>27</sup>

*"God said to Satan: Have you considered my servant Job? For there is no one on earth like him, righteous, upright, fearing God and shunning evil. He remains in diligence and godliness. In spite of your persuasion, I will oppose him by harming him without cause. (Job 2:3)*

*Then Satan replied to God: Skin for skin! A man will give all that he has for his life. (Job 2:4)*

*But stretch out your hand and plunder his bones and flesh; he will curse you before your face." (Job 2:5)*

*So the Lord said to Satan: Well, he is in your power; only fear for his life. (Job 2:6)*

*Then Satan departed from the presence of the Lord, and he struck Job with foul anger from the sole of his foot to the stone of his head. (Job 2:7)*

*Then Job took a shard and scratched himself, and sat down in the midst of the ashes. (Job 2:8)*

*So his wife said to him: Do you still persevere in your piety? Curse your God and die. (Job 2:9)*

---

<sup>23</sup> Muhammad Ṭāhir Ibn Āshūr, *Tafsīr At- Tahrīr Wa at-Tanwīr*, vol. 9 (Beirut: Dār Ibn Hazm, 2021), 518.

<sup>24</sup> Ibrahim Al-Biqā'ī, *Naḍm Ad-Durar Fi Tanāsub Ayāt Wa as-Suwar*, vol. 16 (Cairo: Dār al-Kutub al-Islāmī, n.d.), 240.

<sup>25</sup> Al-Biqā'ī, *Naḍm Ad-Durar Fi Tanāsub Ayāt Wa as-Suwar*, 389.

<sup>26</sup> Quraish Shihab, *Tafsir Al-Miṣbāh (Message, Impression and Concordance of the Qur'an)*, vol. 11 (Jakarta: Lentera Hati, 2005), 390.

<sup>27</sup> *Alkitab Deuterokanonika Terjemahan Baru* (Jakarta: Indonesian Bible Institute Jakarta, 1974), 502, www.alkitab.or.id.

*But Job answered him: You speak like a madwoman! Are we willing to receive the good from God, but not the bad? In all this Job did not sin with his lips. (Book of Job 2:10)*

Looking at the narrative written in the Bible shows that the twists and turns of the story of Job are told clearly. Satan, who was only given the authority to tempt Job to plunge the prophet Job into testing his loyalty, trust and godly behavior by inflicting a skin disease that rotted from the soles of his feet to the tip of his head. Satan is a creature of God, but behaves against God's will. The devil tries to tempt God's creatures both physically and spiritually, but he is defeated by Christ through his obedience and will eventually vanish.<sup>28</sup> However, all the efforts made by the devil were completely ignored by Job, instead Job's faithfulness and firmness increased before God. According to the Bible, faithfulness and trust are the forerunners of godliness and all forms of righteousness. Meanwhile, the devil was always looking for problems in the relationship between Job and God.<sup>29</sup>

The narratives described by the Qur'an and the Bible have similarities that show that the story of the suffering of the disease received by the prophet Job is a form of effort from the test and malice of the devil. However, the narrative used by the Bible in an attempt to torment the prophet Job is Iblis, he directly tried himself to test and make the prophet Job suffer. In contrast, the Qur'an uses the narrative of the devil who caused the illness suffered by Job. The events that befell prophet Job were natural, considering that physical suffering can befall any human being due to bacteria or inherent poisons. In addition, God inflicted suffering and pain as an important lesson and a strong individual as well as to prepare greater services to be given to him.<sup>30</sup>

*Secondly, the restoration of Job's condition and the granting of God's mercy. With all the suffering that was inflicted, Prophet Job only accepted it gracefully and was grateful because he was still given inner strength and was granted the faith to be grateful for His favors. No matter how much suffering he received, his heart never failed to give thanks and dhikr for His greatness. So he felt ashamed to ask Allah for healing because he had received many gifts of pleasure and happiness from Him. But seeing the insistence of his wife seeing the condition of Job's illness that was getting worse, finally Job agreed and was granted by Allah SWT. As the verse stated in Q.S Al-Anbiyā': 84 and Q.S. Şād: 42-43.*

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ (٨٤).

*So We answered his call, and We removed the sickness that was in him, and We restored his family to him, and We multiplied their number, as a mercy from Us, and as a warning to all who worship Allah."*

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢) وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى أُولَى (٤٣) وَحُذِّبِيكَ ضِعْفًا فَأَضْرِبِ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ((٤٤))

<sup>28</sup> D H F W. s. Lasor, *Pengantar kepada Perjanjian Lama 2* (BPK Gunung Mulia, 1994), 141, <https://books.google.co.id/books?id=tN2tLeeQibYC>.

<sup>29</sup> D H F W. s. Lasor, *Pengantar kepada Perjanjian Lama2*, 141.

<sup>30</sup> E L Towns and L Fredrickson, *Alkitab oleh Yesus: Versi Lengkap Perjanjian Lama dan Perjanjian Baru*(Andi Offset, 2022), 410, <https://books.google.co.id/books?id=jKZhEAAAQBAJ>.



(Allah said), "*Strike your feet; this is cool water for bathing and for drinking.*" And We favored him (by reuniting) his family and (We added) to them as much as they were as a mercy from Us and a lesson for those who have a mind. And take with your hand a bundle (of grass), then strike with it and do not break oaths. Verily We found him (Job) a patient man. He is the best of servants. Indeed he was very obedient (to his Lord).

At the time Allah SWT granted the prayer of prophet Job. Allah showed the miracle of Job by commanding him to stand up immediately and then stomp his feet on the ground. Then the prophet Job did it, then Allah emitted water that was useful for healing the physical illness of the prophet Job by using it for bathing. The second time, Job was commanded to stomp his feet on the ground and a spring of water that was beneficial for the healing of Job's sickness emanated from within his body to be used as drinking water. Thus, Job's illness was restored to its original state both inside and out.<sup>31</sup> The command to stomp Job's feet to the ground as a sign that the disease suffered by Job with such a severe condition was still commanded to try to achieve what was expected. Allah SWT is great in curing his servant's illness without bathing and drinking water and stomping on the ground. As the incident of the little prophet Ismail and his mother Siti Hajar who had experienced hunger and thirst in the barren desert conditions and hot weather and found no other humans besides the two of them. Siti Hajar traveled from Şafā to Marwa in search of a source of water but never found it. After some time when Siti Hajar was looking for a water source in the desert, she saw a rather wet soil and then she dug it up until the water gushed out which eventually became the life and gathering of humans and animals called zam-zam water.<sup>32</sup> The events experienced by Prophet Job and Prophet Ismail are mu'jizat given by God to his chosen people through various trials and efforts to make humans stronger in accepting something special.

After narrating the pleasure of Prophet Job's recovery, the Qur'an continues to narrate the pleasure of his home life. His deceased family members were replaced with new families as many as the deceased family members until more were added and his followers grew. The grace is a mercy and love that patience results in victory. Prophet Job remained a grateful, helpful human being and was not proud of his possessions.

After recovering from his illness, Prophet Job still had a vow to whip his wife. Initially, when prophet Job suffered from severe illness, his wife became the backbone in earning a living and preparing prophet Job's food. Once the prophet Job found his wife exchanging her hair braids for a piece of bread to meet food needs, over time the prophet Job was surprised to see that his wife's head of hair was bald, giving rise to the suspicion that his wife had sold herself. So prophet Job vowed to whip his wife a hundred times. The Qur'an says in Surah Shad: 44. The Qur'an briefly narrates the action of prophet Job to his wife to whip her a hundred times after being ordered to stomp her feet on the ground after he swore at her. It is also narrated that the instrument used to whip his wife was a small bunch of grass totaling one hundred pieces and was whipped only once. This

---

<sup>31</sup> M N Ar-Rifa "*kemudahan dari Allah: Ringkasan Tafsir Ibnu Katsir*," (Gema Insani, 1999), 78, <https://books.google.co.id/books?id=k-17U8Ec7G4C>.

<sup>32</sup> Farid Mat Zain and Khairun Najiha Kamaruzaman, "Sejarah Pembangunan Ka'bah oleh Nabi Ibrahim (SAW) dan Nabi Ismail (SAW)," *Journal of Contemporary Islam and Society* 23, no. 3 (2022): 148-165.

fulfilled the vow of Job without harming his wife. The whipping practice of Job was the fruit of the patience that Job had endured for 18 years.<sup>33</sup>

However, the Bible details the process of Job's prayer request to God regarding the healing of his illness, found in the Book of Job 42:7-17.<sup>34</sup>

*After the Lord had spoken these words to Job, the Lord said to Eliphaz the Temanite: "My wrath is kindled against you and against your two friends, because you have not spoken rightly of Me, as did My servant Job." (Job 42:7) (Job 42:7)*

*Therefore take seven bulls and seven rams, and go to My servant Job, and offer them as a burnt offering for yourselves; and let My servant Job make supplication for you, for this is the only supplication that I will make, that I may not do you wrong, because you have not spoken rightly of Me, as did My servant Job. (Job: 42:8)*

*So Eliphaz the Temanite, Bildad the Suahite, and Zofar the Naamaite went and did as the Lord had spoken to them. And God accepted Job's request. (Job 42:9)*

*Then God restored Job's condition after he had asked for prayer for his friends, and God gave Job twice as much as he had before. (Job 42:10)*

*Then all his brothers and sisters and all his old acquaintances came to him and ate with him in his house. They mourned and comforted him because of all the calamities that the Lord had brought upon him, and they each gave him a tribute of money and a ring of gold. (Job 42:11)*

*God blessed Job in his later life more than in his former life; he got fourteen thousand sheep, and six thousand camels, a thousand pairs of oxen, and a thousand female donkeys. (Job 42:12)*

*He also had seven sons and three daughters (Job 42:13).*

*and the first daughter he called Jemima, the second Kezia and the third Kerenhapukh. (Job 42:14)*

*In all the land there were no women so beautiful as Job's daughters, and they were given by their father an inheritance among his brothers. (Job 42:15)*

*After that Job lived an hundred and forty years, and saw his children and his grandchildren to the fourth generation. ( Job 42:16)*

*So Job died, old and advanced in years. (Book of Job 42:17)*

The biblical narrative states that the process of Job's prayer request began with Eliphaz and his friend who received wrath from God for not speaking as He commanded Job. Then he was ordered to hand over seven bulls and seven rams to Job, because only Job's prayer was accepted by God. So God granted all Job's requests and healed the illness that afflicted him. Not only was his illness cured, Job was given twice as much as everything he had before. All his family members and followers came back to Job to give him consolation.<sup>35</sup> The gifts Job received were better blessings and happiness than before, given fourteen thousand sheep, six thousand camels, a thousand pairs of oxen, and a thousand female donkeys. Job was also blessed with 7 sons and 3 daughters whose beauty was beyond compare named Yemina, Kezia and Kerenhapukh.

From the two scriptural narratives above, it can be observed that there are similarities between the Qur'an and the Bible as the hypogram, namely that after the

---

<sup>33</sup> Mariani, "Pendidikan Kesabaran dalam Kisah Nabi Ayub (Kajian Tafsir Surat Shâd Ayat 41-44)" (2019).

<sup>34</sup> *Terjemahan Baru Alkitab Deuterokanonika*, 539-540.

<sup>35</sup> Towns and Fredrickson, *Alkitab oleh Yesus*, 449.

recovery from the disease Prophet Job received abundant gifts and even received twice as much as before. However, the difference is that the process of his healing efforts in the Qur'an is mentioned with the efforts of Prophet Job stomping his feet on the ground and then emitting water and being made to bathe and drink. Whereas in the Bible, the healing effort began with Ephilas who disobeyed God's words to pray to Job to be forgiven for everything he had done. The restoration of Job's healing was the cause of the punishment inflicted on Ephilas by sacrificing animals. Job was the point person of faith and intercessor for his friend who was accepted by God.<sup>36</sup> Then all of Job's prayers were answered and he was as healthy as ever. In addition, the Bible clearly mentions the grace received by Job, especially the mention of his children.

### **Intertextual Analysis of the Story of Prophet Job in the Qur'an and the Bible**

The story of prophet Job told by the Qur'an and the Bible has a similar narrative in the trials received by prophet Job. In the story, prophet Job is told as a good person, polite, likes to help the poor and the poor and always thinks positively even when the ordeal befalls him does not think that it is a rebuke from Allah swt. But for the behavior of Satan and the devil. It is explained that prophet Job was a person who had abilities in various fields as can be seen from his attitude towards the problems and issues he handled, whether it was from himself or his community. The Qur'an and the Bible also narrate the heyday of Job after a long period of trials and tribulations. The triumph obtained by prophet Job was twice as great as before his trials. Initially, his family, community and wealth destroyed by God were returned by God in a new form even twice as much. This proves the victory of Prophet Job over the behavior of Satan against him. This presentation proves that the narrative delivery described by the Qur'an and the Bible have the same framework in telling the journey of prophet Job.

Of course, not all the stories narrated by the Qur'an are like those narrated by the Bible. Because in the Qur'an the story of Job is narrated briefly, while in the Bible it is told extensively and clearly. The discrepancy of the narration is in the motif of the process of giving trials received by Job. The Qur'an explains that the one who plays a role in the process of Job's misery is Satan as a tempter so that Job will be tempted. Whereas in the Bible, it is the devil who plays a full role in the trials received by Job. The devil destroyed Job's wealth, family and community. In addition, the process of achieving victory in the Qur'an, Job was commanded by God to stomp his feet on the ground and then emit water sources from the ground to be used as medicine to cure his illness. Meanwhile, in the Bible, it is explained that the victory of prophet Job began with Eilfas who asked for prayers to prophet Job for God's wrath to be forgiven for his mistakes. So that all the prayers offered by Job were answered and the disease that afflicted him was cured as before.

Based on the Bible that functions as a hypogram, the idea that the Qur'an wants to convey through the narrative of the story of Job is the concept of belief and patience. It is clear in the event that Job believed that the one who did all the trials he experienced was not God Almighty and a form of resignation in accepting the events he experienced in his life journey. The form of monotheism by inviting its adherents to talk about things that are real and abstract. This is one form of internalization of daily life in various aspects, both economic, political and socio-cultural. The result will eventually lead to implications for community life based on equality and justice. Different perceptions of belief will have

---

<sup>36</sup> Towns and Fredrickson, *Alkitab oleh Yesus*, 449.

an impact on the way of seeing and behaving in society. Thus, the belief in God becomes an important foundation in regulating individual and social life.

Prophet Job's action in facing all trials by leaving everything to Allah is a form of practice of a servant's patience in facing trials. Shaykh Ibn Abid Dunya revealed the kinds of patience divided into three levels, *first* patience in facing trials from God. *Second*, patience in carrying out orders on the basis of ta'at. *Third*, patience in refraining from committing disobedience.<sup>37</sup> The expression that emerged in prophet Job in undergoing all the trials faced has summarized all levels of patience. Patience is a test to prove a piety, will believe the test faced is a form of Allah's compassion for his servants. He will always think positively about what has been given by Allah, because Allah will test his servant according to the level of his servant's ability.<sup>38</sup> An important attitude in maintaining the life of faith is patience. As expressed by Abdullah bin Alawy al-Haddad who stated that patience is the storehouse of all matters of world affairs and includes noble.<sup>39</sup>

The story of prophet Ayub influenced the personality of prophet Muhammad. The majority of the stories of the prophets are classified as makiyyah letters which became the first ladder of prophet Muhammad in preaching to spread the teachings of shari'a which emphasizes on monotheism. Some Quraish people were reluctant to accept the teachings brought by the Prophet. They denied and opposed the apostolate of the prophet Muhammad who submitted and followed the teachings of the Prophet was among the common people. The events experienced by prophet Muhammad were not much different from the events that befell the previous prophets, especially prophet Job in this context. In the story of prophet Job who became a bully in his preaching journey was the devil. While in the story of prophet Muhammad, it was the people of Quraysh who were difficult to receive news from the Prophet. Based on the story of the prophet Job, Allah wanted the prophet Muhammad to act patiently in the face of all the trials that befell him. So that the ordeal of piety experienced by prophet Job had an impact on the psychological condition of prophet Muhammad SAW.

In addition to strengthening the prophet Muhammad in carrying out the da'wah, the story of prophet Job also became a belief in the narrative of the Jews and Christians in Makkah at that time. The story of the prophet Job is not something foreign. So that when the prophet Muhammad SAW narrated back with a different narrative as a sign of his prophethood, it can be ascertained that the teachings brought by the prophet Muhammad SAW were a continuation of the teachings of Jews and Christians. In the Qur'an, *the* explanation carried by *the* Qur'an is *theological*, while in the Bible it is explained historically. Almakin revealed that the story of the prophet in the Qur'an has ignored local traces that offer universalization of lessons about patience. The story in the Qur'an becomes universal because there is no specific mention of the event. Thus, the practice of patience in the stories of the prophets becomes theological and no longer historical.<sup>40</sup> This story in both the Bible and the Qur'an is resolved with the victory and happiness of Job. The Qur'an emphasizes the value of monotheism and the patience of Job, which implies

---

<sup>37</sup> S.P.C.C.H.C. Agung Surya Gumelar, *Penebar Sabar* (Mengintip Nusantara, 2020), 5, <https://books.google.co.id/books?id=1ebkDwAAQBAJ>.

<sup>38</sup> Lilik Ummi Kaltsum, "Ujian Hidup dalam Al-Qur'an (Kajian Ayat-Ayat Fitnah dengan Penerapan Metode Tafsir Tematik," *Ilmu Ushuluddin* 5, no. 2 (2018): 132-174.

<sup>39</sup> Rosihon Anwar, "Sentuhan Sufistik yang Menuntun ke Jalan Akhirat" (Bandung: Pustaka Setia, 1999), 185.

<sup>40</sup> Al Makin, *Keragaman dan Perbedaan: Budaya dan Agama di Sepanjang Sejarah Manusia* (Suka-Press, 2016), 90-91.

the act of oneness with God and brings mutual benefit to a community. Whoever has the belief of monotheism and lives it with patience, then he will get a happiness and glory. Whereas in the Bible, it implies that whoever commits a crime and then asks for forgiveness for the wrong done, will be given forgiveness and salvation.

## CONCLUSIONS

The story of Job narrated by the Qur'an is also described by the Bible. Both narratives in the scriptures have similar descriptions of the story of the prophet Job's suffering and patience in facing the trials of illness and family death. But in the narratives, some cases are found to be reduced. So it cannot be said that the narrative described in the Qur'an plagiarizes the biblical narrative, because each holy book has its own purpose according to the context of the revelation of the holy book. Thus, each fragment has intertextual elements dominated by haplogy.

The basic difference between the story of Job in the Qur'an and the Bible is in terms of theme. The Qur'an proclaims the concept of monotheism and patience, while in the Bible is the theme of the suffering and piety of prophet Job. This story is classified in the makiyyah category which serves as a comfort and strengthening of the prophet Muhammad SAW to always be spacious and patient in carrying out his da'wah vision which was blocked by the quraisy population.

## REFERENCES

- Agung Surya Gumelar, S.P.C.C.H.C. *Penebar Sabar*. Mengintip Nusantara, 2020. <https://books.google.co.id/books?id=1ebkDwAAQBAJ>.
- Aini, Samratul. "Kisah Nabi Yunus Dalam Al-Qur'an Dan al-Kitab; Pendekatan Intertekstual Julia Kristeva." *El-Maqra': Tafsir, Hadis Dan Teologi* 2, no. 2 (2022): 21–29.
- Al-Biqā'ī, Ibrahim. *Naḍm Ad-Durar Fi Tanāsub Ayāt Wa as-Suwar*. Vol. 16. Kairo: Dār al-Kutub al-Islāmī, n.d.
- Alkitab Deuterokanonika Terjemahan Baru*. Jakarta: Lembaga Alkitab Indonesia Jakarta, 1974. [www.alkitab.or.id](http://www.alkitab.or.id).
- Al-Qurtubi, Abi Abdillah Muhammad. *Al-Jāmi' Li Ahkām al-Qur'an*. 1st ed. Vol. 18. Beirut: Maktabah Ar-Risalah, 2006.
- Amri, Amri. "Autentitas Dan Gradualitas Al-Qur'an." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2 (2013): 168–180. <http://dx.doi.org/10.22373/substantia.v15i2.4892>.
- Anwar, Rosihon. "Sentuhan-Sentuhan Sufistik Penuntun Jalan Akhirat." Bandung: Pustaka Setia, 1999.
- Ar-Rifa'i, M N. *Kemudahan Dari Allah: Ringkasan Tafsir Ibnu Katsir*. Gema Insani, 1999. <https://books.google.co.id/books?id=k-17U8Ec7G4C>.
- Djokosujatno, A. *Wanita Dalam Kesusastaan Prancis*. Indonesiatera, 2003. <https://books.google.co.id/books?id=3zopcAqfGT8C>.
- Fina, Lien Iffah Naf'atu Fina. "Pre-Canonical Reading of the Qur'an; Studi Atas Metode Angelika Neuwirth Dalam Analisis Teks Alquran Berbasis Surat Dan Intertekstualitas." Thesis, UIN Sunan Kalijaga, 2011.
- Ibnu Āsyūr, Muhammad Ṭāhir. *Tafsir At- Tahrīr Wa at-Tanwīr*. Vol. 9. Beirut: Dār Ibn Hazm, 2021.
- Kaltsum, Lilik Ummi. "Cobaan Hidup Dalam Al-Qur'an (Studi Ayat-Ayat Fitnah Dengan Aplikasi Metode Tafsir Tematik." *Ilmu Ushuluddin* 5, no. 2 (2018): 132–174.

- Kristeva, Julia. *Desire in Language: A Semiotic Approach to Literature and Art*. Columbia University Press, 1980.
- Lechte, John. "Filsuf Kontemporer: Dari Strukturalisme Sampai Postmodernitas, Terj." A. Gunawan Admiranto, Yogyakarta: Kanisius, 2001.
- Makin, Al. *Keragaman Dan Perbedaan: Budaya Dan Agama Dalam Lintas Sejarah Manusia*. Suka-Press, 2016.
- Mariani. "Pendidikan Sabar Dalam Kisah Nabi Ayub (Kajian Tafsir Surat Shâd Ayat 41-44)," 2019.
- Neuwirth, A, N Sinai, and M Marx. *The Qur'ân in Context: Historical and Literary Investigations into the Qur'ânic Milieu*. Texts and Studies on the Qur'ân. Brill, 2009. <https://books.google.co.id/books?id=pC2wCQAAQBAJ>.
- Purnama, Rizal Faturohman, and Imam Sopyan. "Kisah Nabi Yusuf Dalam Al-Qur'an Dan Alkitab." *Jurnal Studi Al-Qur'an* 17, no. 2 (2021): 265–285. <https://doi.org/10.21009/JSQ.017.2.06>.
- Ruslandi, Ruslandi. "Nilai-Nilai Pendidikan Dalam Kisah Nabi Ayub As.(Tafsir QS Shad Ayat 41-44)." *Atthulab: Islamic Religion Teaching and Learning Journal* 1, no. 2 (2016): 250–54. <https://doi.org/10.15575/ath.v1i2.3244>.
- Rusnana, Dadan. "Filsafat Semiotika Paradigma, Teori, Dan Metode Interpretasi Tanda: Dari Semiotika Struktural Hingga Dekonstruksi Praktis." Bandung: CV Pustaka Setia, 2014.
- Sadiqin, Ali. "Antropologi Al-Qur'an; Model Dialektika Wahyu & Budaya." Yogyakarta: Ar-Ruzz Media, 2008.
- Sheh Yusuff, Mohd Sholeh Bin. "Bacaan Intertekstual Terhadap Sumber Al-Isra'iliyyat Dalam Tafsir Nur al-Ihsan." *INSANCITA* 3, no. 1 (2018). <https://doi.org/10.2121/incita-jisisea.v3i1.965>.
- Shihab, Quraish. *Tafsir Al-Miṣbâh (Pesan, Kesan Dan Keserasian al-Qur'an)*. Vol. 11. Jakarta: Lentera Hati, 2005.
- Shofiana, Dina. "Kisah Nabi Ayyub Dalam Al-Qur'an (Analisis Struktural Levi Strauss)," 2021.
- Sholiha, Zukhrifa 'Amilatun, and Ulfa Muaziroh. "Aktualisasi Konsep Sabar Dalam Perspektif Al-Qur'an (Studi Terhadap Kisah Nabi Ayub)." *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 3, no. 2 (December 24, 2018): 200. <https://doi.org/10.32505/tibyan.v3i2.616>.
- Sobur, A. *Semiotika Komunikasi*. Remaja Rosdakarya, 2003. <https://books.google.co.id/books?id=2y4lAAAACAAJ>.
- Syukran, Agus Salim. "Fungsi Al-Qur'an Bagi Manusia." *Al-I'jaz : Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman* 1, no. 2 (December 14, 2019): 90–108. <https://doi.org/10.53563/ai.v1i2.21>.
- Taufiq, Wildan. *Semiotika Untuk Kajian Sastra Dan Al-Qur'an*. I. Bandung: Penerbit Yrama Widya, 2016.
- Towns, E L, and L Fredrickson. *The Bible by Jesus: Dalam Versi Lengkap Perjanjian Lama Dan Baru*. Andi Offset, 2022. <https://books.google.co.id/books?id=jKZhEAAAQBAJ>.
- W. s. Lasor, D H F. *Pengantar Perjanjian Lama 2*. BPK Gunung Mulia, 1994. <https://books.google.co.id/books?id=tN2tLeeQIbYC>.
- Zain, Farid Mat, and Khairun Najihah Kamaruzaman. "Sejarah Pembinaan Kaabah Oleh Nabi Ibrahim (AS) Dan Nabi Ismail (AS)[The History of The Construction of The Ka'ba by Prophet Ibrahim (PBUH) and Prophet Ismail (PBUH)]." *Jurnal Islam Dan Masyarakat Kontemporer* 23, no. 3 (2022): 148–165.