The Examination of the Intertextual Relationship Between the Testaments and the Simāt Prayer

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Abstract
The major premise of intertextuality maintains that there exists no independent text, but rather, texts borrow from and have a close, mutual relationship with each other. According to this concept, any text is derived from the past or concurrent texts, in a way that the new (present) text is a summary of another text or various other texts (which are not present). The purpose of this article is to explore the intertextual presence of the Testaments in the Simāt prayer. The study is descriptive-survey in terms of method and uses library research method to collect data. The findings indicate that the Testaments (the Bible) have an intertextual presence of in the Simāt prayer. This relationship revolves around expressing common concepts and themes; therefore, there exist statements in the Simāt prayer that are similar to some statements in the Testaments. The most frequent intertextual commonality regards Ijtirār (partial rejection) in which the absent text (i.e., the Testaments) is represented in the present text (i.e., Simāt prayer). Moreover, there are some instances of Imtiṣāṣ (negation of the parallel), too.

Keywords: Intertextuality, Simāt prayer, The Testaments, Ijtirār, Imtiṣāṣ

Introduction

Intertextuality is based on the premise that literary works are created based on systems, codes, and customs that have been devised by the previous literary texts. The contemporary theoreticians consider texts (either literary or non-literary) to be void of any independent meaning. Texts are in fact made of the same thing that is called by the present-day scholars as intertextual phenomenon (Allen, 2001: 11). According to this theory, there exists no independent text and the texts borrow from each other. In other words, intertextuality is the manifestation of the absent text in the present text. Examining the intertextual relationship between the Simāt prayer and the Testaments is important because intertextuality shows accord between the present and absent texts; this an evidence for the fact that the concepts mentioned in these two texts are related to a similar domain and the texts present similar concepts. However, the basic question regards the type of intertextual relationships between the Testaments and the Simāt prayer. The similarities between the Simāt prayer and the Testaments provide an evidence for the existence of intertextuality. Since in most cases the text of the prayer is completely similar to the text of the Testaments, the Ijtirār intertextuality

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(partial rejection) is more significant in the Simāt prayer compared to other types of intertextuality. In this article, the Simāt prayer is the present text and the Testaments form the absent text.

Literature review

To the best knowledge of the authors, there has been carried out no distinctive study on the intertextual presence of the Testaments in the Simāt prayer. However, some works have examined intertextuality and the Simāt prayer separately. For instance, the book *An introduction to intertextuality: Theories and applications* (Nāmwar Muṭlaq, 2011) is on intertextuality. This book has two parts. The first part introduces the intertextuality theories and the related theorists, while the second part − which is on intertextuality and inter-art − presents an applied examination of the intertextuality in the Iranian culture, art, and society. The article "The qur'ānic intertextuality in Ṣaḥīfa Sajjādiyya" (Iqbālī: 2010) introduces various types of intertextuality, explains the common points between the Qur'ān and Ṣaḥīfa, and expresses their intertextual relationship. The article "An investigation of the qur'ānic intertextuality in the Muttaqīn sermon of Nahj al-balāgha" (Amānī: 2014) introduces the Muttaqīn sermon, examines its intertextual relationship with the Qur'ān, and concludes that the intertextual relationship between the Qur'ān and the Muttaqīn sermon is mainly indirect (conceptual). The article "An investigation of the intertextual relationships between the Qur'ān and the 'Ahd prayer" (Amānī: 2014) examines the qur'ānic intertextuality in the 'Ahd prayer. With regard to the Simāt prayer, the book *Elixir of life in the commentary of Semat prayer* (Madanī Kāshānī: 1947) introduces the Simāt prayer, expresses the reason for its naming, gives in the rewards of reciting it, and examines and explains its statements. The book *Rays of light in explaining the supplication of Simāt* (Dihkurdī: 2006) investigates the statements and parts of the Simāt prayer. Finally, the article "Instances of qur'ānic intertextuality in the Simāt prayer" ('Ichrash: 2014) inspects the intertextual relationship between the Qur'ān and the Simāt prayer. However, the study at hand examines the intertextual relationship between the Testaments and the Simāt prayer with a new approach. As it is evident, there exists no similar study in this regard.

The intertextuality theory

The examination of the relative congruence of the statements and concepts common between the Simāt prayer and the Testaments requires a glance at the theoretical background of the intertextuality. This concept is one of the most evident artistic techniques, and it has engaged the minds of the men of poetry and literature. The word *al-tanāṣ* (intertextuality) literally means coming together and mobbing (zubaydī, n.d.: the entry *naṣṣ*) and denotes appearing, ascending, and compiling (Ibn Manẓūr, 1988: the entry *naṣṣ*). The term "intertextuality" that was used by Julia Kristeva means various methods by which any literary text inseparably connects with other texts through overt or covert quotations or hints, absorption of visual and concrete factors from the texts before them, or inevitable sharing of the common sources of literary methods. Kristeva concludes that any text is in fact an inter-text, that is, it is a position at which numerous other texts meet, even ones that will be written in future (Dād, 2004: 424). She believes that "Any text is the result of absorbing and changing another text" (Kristeva, 2002: 44). The French Roland Barthes deems the new text as the result of the convergence of the elements of the previous texts, and believes that this is true and inevitable for any text (Pierre, 2006: 374). Therefore, the main principle of intertextuality maintains that no text exists that does not have a relationship with other texts. Any poem is taken from others' poems − almost without any change − and the poets' innovativeness is not in the images they

illustrate, but rather, it is in the language they use (Aḥmadī, 2001: 58). Muḥammad Banīs provided a new form of the intertextuality concept and called it the absent text. He asserts that the poetic text is a specific linguistic structure inseparable from external relations with other texts. These external texts are what we call the absent texts. He also believes that text is like a vast arena in which other texts meet. These texts are not necessarily limited to the poetic texts, but rather, they are the outcome of various texts from different times (Banīs, 1979: 251).

Intertextual relationships

There are three foundational elements (principles) in intertextuality: the absent text (pre-text, covert text), the present text (post-text), and the intertextual relations. Three criteria are used to recreate the absent text in the present text, which are named the intertextuality rules (Ḥasanī, 2003: 560). These criteria are as follows.

Ijtirār (partial rejection)

In this type of intertextual relationship, the author uses part of the absent text in his work, and the present text is the continuation of the absent text ('Izām, 2001: 116). This rule is the easiest and the most superficial type of intertextual relationship in which the author's use of the absent text might be one word or letter that are used by author deliberately and without innovation.

Imtiṣāṣ (negation of the parallel)

In this type of intertextuality, the covert text is accepted by the present author and is used in the present text in a way that its essence is not changed (Mūsā, 2000: 55). This type is at a higher level compared to the previous type, as there is a little innovation on the side of the present author (Mīrzā'ī, 2009: 301). At this level of intertextual interaction, the covert text is changed and presented in a new form, but it does not get to the obliteration level and its trace is always seen in the present text.

Ḥiwār (general rejection)

At the highest level of intertextual interaction, only a thin layer of the covert text is represented in the outer layer of the present text through minor, hard-to-catch clues. At this level, the absent text is generally negated and a paradoxical context penetrates the creation of the new text (Nāhim, 2007: 49-66).

The Simāt prayer – also called the "Shubbūr prayer" – is the supplication of the believers who talk to their God on Friday evenings. This prayer is narrated from Imām Bāqir (a) and Imām Ṣādiq (a), and entails God's names and attributes. The Simāt prayer has doctrinal and historical content. It first refers to the divine names, the wonders of the divine creation, the unique potency of God that is manifested in the appointment of the prophets and their miracles, and the events related to the divine prophets. Then it adjures God to all sacred things and asks for His grace and forgiveness (Qumī, 1998: 159). Simāt is the plural form of the word *sima,* which means sign. The prayer is called so because it entails the Highest name, Beautiful names, and the acceptance means, or because it involves expressions on the divine omnipotence and all-inclusive sovereignty of God, including clear signs and irresistible miracles (Dihkurdī, 2006: 32).

It is narrated from Imām Muḥammad Bāqir (a),

If people knew what we know about the knowledge of these issues and their great status in the sight of God and the speed of fulfilling the demands of the reciter of this prayer and the rewards that are given to him, they would undoubtedly fought with swords over this prayer, and verily God elevates anyone who he wants by His grace. If I swear that there is the Highest name in this prayer, it is a true oath. Therefore, whenever you recite this prayer, do it for the otherworldly causes rather than the transitory matters of this world, as what is with God is better and more durable, and this prayer is among the covert knowledge and saved matters answered by God (Majlisī, 2003: 91).

The Testaments

The Bible (also called the Testaments) is the divine book claimed by Jews and Christians, and involves the Old Testament and the New Testament. The Old Testament is a term that Christians have used for the old Judaist texts. These texts were sacred for the early Christians (who were ex-Judaists themselves) and today remain as sacred for the Jews. The Old Testament involves three parts, namely Law (Torah), Nabiim (prophets), and Ketubim (writings). Almost all of the Old Testament was written originally in Hebrew as Jews' old language. Torah is a Semitic name and implies a five-part work – namely Genesis, Exodus, Leviticus, Numbers, and Deuteronomy – that forms the first of the five sections of the Old Testament (these five sections are further divided into 39 subsections). This group of texts covers the period starting from the origination of the world to the arrival of the Jews into Canaan (their promised land after wandering in Egypt) – to be particular, up until the demise of Moses (a). However, the narration of these events is used as a framework to explain the rules related to religious and social life of Jews, hence justifying the attribution of the name Law (Torah) (Bucaille, 2010: 24). These five books are sometimes called Pentateuch (the five books). The oldest book among the Torah books is the Deuteronomy. After the first five books (Torah), many books that are in a way related to the Jewish myths and early history are seen, followed by supernaturalistic and sacred texts such as Psalms and Proverbs. The historical books of the Old Testaments entail historical and imaginary content that are often mixed in an inseparable manner. These books start reporting the Jewish history from ancient times, nearly 1200 BCE. The first book is the Book of Joshua, which narrates the conquest of the Promised Land. Then comes the Book of Judges, which gives in the way the various Judaist leaders (who are called judges in this book) frequently defended the Promised Land against the attacks of the neighboring tribes. Psalms is a collection of religious songs. It is followed by the Proverbs, which is similarly a poetic text.

It should be noted that Jews, Catholics, and Protestants disagree over the constituting elements of the Bible. An ancient Greek translation of the Old Testament named Septuagint entails books such as Eedras, Tobit, Judith, The Wisdom of Solomon, Ecclesiasticus, Maccabees, and some other books that are not found in the currently common Old Testament. These texts were used by the early Christians in the form of a collection named Apocrypha, most of which is still confirmed by the Roman Catholics. However, the majority of Jews do not recognize it and so, most of Protestants reject it, too (Lofmark, 2006: 45-60).

The New Testament is comprised of several books. The first part entails four gospels that talk about Christ's life and teachings. Following the gospels is the Acts of the Apostles section that narrates the events after the (seeming) demise of Jesus. The other part is consisted of some letters, many of which are written by Paul the Apostle to the first groups of Christians. The last part of the New Testament (which ends the Bible, too) is the Book of Revelation that presents John's mysterious dream about the end of this world and God's judgment about people. Around 185 CE, the four gospels existing in the New Testament –

attributed to four people named Matthew, Mark, Luke, and John – appeared. The first three gospels are called Synoptic Gospels (ibid: 69-70).

The intertextual presence of the Testaments in the Simāt prayer

There are some common intertextual concepts and teachings between the Simāt prayer and the Testaments. These are examined in the following lines.

The creation of the skies, the earth, etc.

Undoubtedly, one of the goals of prophets was to guide the human to the Sublime God and direct his attention to the Great Lord of the world of existence. To show God to the human and to direct his heart toward God, prophets discussed the way creatures were created, and reminded him about the greatness of wisdom used by God in the creation. This provided a motivation for the human to thank God and show gratitude to Him. Moreover, they intended to move the human to look at the world as created by God and under his management, and to flourish and evolve his innate knowledge and understanding (Rustamī, 2002: 144). Consequently, Torah refers to the creation with this very intention.

> In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights - the greater light to rule the day and the lesser light to rule the night - and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. (Book of Genesis, 1:1-19)

Moreover, the important issue of creation has been referred to in the qur'ānic verses and Islamic traditions, including the Simāt prayer, so that everyone could figure out God's grace and thank His Lordship.

> I beseech Thee through Thy Name … By which Thou hath created the heaven and the earth, and through Thy Wisdom, with which Thou hath created wonderful, and with which Thou created Darkness and made it Night, and made night the

time of quiet and rest; and with which Thou created Light and made it Day, and made day the time of movement and observation; and with which Thou hath created the Sun, and made the sun of light (Qumī, 2006: 161).

As it was mentioned, one type of intertextual relationship is partial rejection (ijtirār), which happens when the author uses part of the absent text in his work, in a way that the present text becomes the continuation of the absent text. This is what has happened in this case. That is, Imām Sajjād (a) expresses the creation manner in order to remind God's grace to the Servants – so that they are thankful to His Lordship – and uses phrases similar to those of Torah. This is an example of intertextual ijtirār (partial rejection).

Manifestations

The term "tajallī" (manifestation) is a mystic term that means getting clear and manifested. It is taken from the root word "jalā" that means purify, polish, and illuminate (Ibn Manẓūr, 1988, vol. 15: 150).

Mystics believe that the word "ẓuhūr" (appearance) has sometimes been used as a synonym for "tajallī." "Tajallī" means what is revealed to the hearts through the supernatural lights and removes all human attributes. In other words, tajallī on the side of Servants means removing the veil of humanity that polishes the heart from human desires, while on the side of God it means the radiation of divine lights that is considered as kind of mystic unveiling revealed onto the heart of the mystic (Jurjānī, 1992: 23; Kalābādhī, 1960: 122-123; Kāshānī, 1993: 17). Similarly, the qur'ānic verses and Islamic narrations have also referred to "God's manifestation." One of the outstanding verses that refers to the reality of God's manifestation is Qur'ān 7:143,

When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."

Seeing God in this verse is seeing by heart rather than seeing by eyes. Moreover, God's manifestation means God's appearance through some signs; that is, by removing veils off Himself, God revealed the power of His order and will onto the mountain (Ṭūsī, n.d., vol. 4: 534; 'Arūsī Ḥuwayzī, 1995, vol. 2: 63).

Both the Testaments and the Simāt prayer refer to the manifestation of God in different places and things. These are addressed in the following lines.

Jabal Fārān

Mount Fārān is the same elevation where God manifested Himself, and the common opinion is that Mount Fārān was located in the south of the mountains on the northeastern part of the plain where Israelites moved around. This mountain is currently called Mafra'a, and 'Ayn Qādish is located there, too, which has been regarded as Qādish Barnī'. This mountain is near the plain, and if someone goes atop of it, the southern Judaean Mountains perspective cannot be seen (Hawkes, 1998: 642).

The Torah says in this regard,

This is the blessing that Moses the man of God pronounced on the Israelites before his death. He said: "The Lord came from Sinai and dawned over them from

Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes (Deuteronomy, 33: 1-2).

It is also stated in the Simāt prayer, "… and through Thy appearance in Sa'ir and on Mount Fārān near Rabawat, which are clean and holy places, when troops of heavenly angels were in rows …" (Qumī, 2006: 165).

In his debate with Ra's al-Jālūt (the grand Judaist scholar) for proving the prophethood of Prophet Muḥammad (s), Imām Riḍā (a) says, "Isn't it mentioned in the Torah that a light come from "Ṭūr Sināi," rose from Mount "Sā'īr," and shined from Mount "Fārān"? Ra's al-Jālūt said, "I know these words and they exist in the Torah, but I don't know their interpretation." Imām said, "The light that came from Mount "Ṭūr" alludes to the divine revelation made onto Prophet Moses (a) on the top of that mountain. The rising of light from Mount "Sā'īr" refers to the divine revelation made onto Prophet Jesus (a) on that mount, and the shining light on Mount "Fārān" means the reception of divine revelation by Prophet Muḥammad (s) on the top of that mount, because "Fārān" is one of the mountains around Mecca" (Ṭabrisī, 1993: 205; Ṣadūq, 2008, vol. 1: 334).

As an effort to reject the implication of this part of the Torah on the prophethood of Prophet Muḥammad (s), some Judaist researchers have tried to introduce "Fārān" as part of "Sināi." However, their assertions in this regard are perplexed and inconsistent. Although "Fārān" is the name of a desert in "Sināi," the authoritative historical and geographical evidences state that "Fārān" is also the name of a mountain in Mecca as well as an expansive piece of land that involves Hejaz and Mecca (Balāghī, 1994: 157-159). Nonetheless, the full name has the word "jabal" (mount) in it that shows it should be the name of a mountain rather than a desert.

This part of the Simāt prayer also has an Ijtirār intertextual relationship (partial rejection) with the Bible. Jabal Fārān is mentioned in the Testaments and a similar term is suggested in the Simāt prayer. The use of a statement from the absent text (here the Testaments) in the present text (here the Simāt prayer) is called Ijtirār (partial rejection) intertextuality.

Ḥūrīth (Ḥūrīb)

Jabal Ḥūrīth is a mountain in the Levant where Moses (a) was first addressed by God. Of course, some have suggested that it is a mountain in Madyan (the city of Shuʿayb's people) opposite Tabūk, a place between Medina and the Levant where there is a well from which Moses (a) took water for Shuʿayb's daughters (Mīrjahānī Ṭabāṭabā'ī, 1915: 348). Some also have said, "This is Ṭūr Sināi" (Majlisī, 1983, vol. 87: 110). Still others believe that Mount Moses is located within Ṭūr Sināi mountain range in the middle of which Sināi Peak or Ḥūrīth (called by Arabs as Ra's al-Ṣafāfa) is located. At any rate, Mount Ḥūrib is at the right side of Mount Ṭūr in a sacred desert that has received much attention (Riḍāy-i Ilāhī, 2009: 273-274).

The absent text reads, "Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God" (Exodus, 3:1). It is mentioned in the Simāt prayer, "… and on Mount Ḥūrīth in the Holy Vale in the sacred tract of land …) (Qumī, 2006: 162).

In this case, a small difference in the wording is seen. In most manuscripts of the Simāt prayer, the mount is written as Ḥūrīth, as Majmaʿ al-Baḥrayn has recorded and narrated the word and has said that it is mountain in the Levant where Moses was first addressed by God (Ṭurayḥī, 1949, vol. 2: 249). However, the seemingly intact manuscripts of the Torah and some authoritative figures present the mount name as Ḥūrīb (Dihkurdī, 2006: 160).

Based on these evidences, it seems that the words Ḥūrīb and Ḥūrīth refer to the same mountain, with the only difference being the Arabization of Ḥūrīb into Ḥūrīth. Ḥūrīth has been a holy land where God addressed Prophet Moses (a) for the first time. The sacredness of

this land has led to its mentioning in the Testaments and this great prayer. This is another case of Ijtirār (partial rejection) intertextuality.

Ṭūr Sināi[1]

Tūr Sināi is a mountain on top of which there have been olive trees or other plants and trees used by people (Majlisī, 1983, vol. 87: 110).

"On the first day of the third month after the Israelites left Egypt—on that very day—they came to the Desert of Sinai. After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain. Then Moses went up to God …" (Exodus, 19:1-3).

The plain where Moses was at the time was Ṭūr plain and the southern part of Jerusalem. Moses was trying to find a solution when he saw a flaming fire from distant. He stopped his family and said, "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand…" (Qur'ān 28:29), and was appointed to prophethood there.

Moses went toward the fire. When he got close, he saw a green tree that was lit with fire. He went toward it to take some fire to his wife, but suddenly heard a sound from the tree. When he got to the fire, he heard, ""O Moses! Verily I am thy Lord! Therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa. I have chosen thee: listen, then, to the inspiration (sent to thee). Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise. Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour" (Qur'ān 20:11-15). These words surprised Moses, and he also heard, "And what is that in the right hand, O Moses?" (Qur'ān 20:17). Moses, who discerned that he was appointed as a prophet, responded the sublime God, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses" (Qur'ān 20:18). God ordered Moses to remove his shoes as a sign of respect (because he was in the presence of God) and step barefoot into the Ṭuwā valley (in Sināi plain), the land where God spoke to him. The consideration of Ṭūr Sināi or Sināi plain as a clean, purified, and respectable land is also seen in the Simāt prayer, "… and through Thy glory, with which Thou revealed light to Moses, Thy addressee, peace be on him, on Mount Sinai" (Qumī, 2006: 163).

This way, Moses (a) was appointed to prophethood in Ṭūr valley, and witnessed the manifestation of God's glory there. Moses' (a) conversation with God is elaborately detailed in the Torah, while it is briefly mentioned in the Simāt prayer. In other words, there is a trace of the absent text (here the Torah) in the present text (here the Simāt prayer) that refers to a type of intertextuality called Imtiṣāṣ (negation of the parallel). In this sort of intertextuality, the absent text does not fade completely, and a trace of it is seen in the present text (Nāhim, 2007: 49-66). Here, the main theme mentioned in the Torah is not deleted, but rather, it is suggested with some small changes in the Simāt prayer.

Bayt Iil

Iil Bayt Iil (God of Bethel) was the name of the place where Jacob built a sacrifice place for the Ever-Living God (Hawkes, 1998: 196). When going to his uncle to propose to her

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1. Ṭūr Sināi – the mountain range home to Sināi Peak – is in the middle of a peninsula that is located between Gulf of Aqaba and Swiss Gulf. This mountain range – which is made of a mixture of granite, porphyry, diorite, and sandstone mountains – have southeast-northwest direction. Between these mountains are sandy valleys. These valleys lead to mountains that are similar to each other and all of their peaks are void of any plant. When one looks from the peaks onto the nearby salt pan, he sees a wonderful, pleasant perspective, made up of black, yellow, red, purple, white, and green stones that encircle a deep valley (Hawkes, 1998: 499).

daughter, Prophet Jacob made a house from stone to be his temple and prayer site rather than a residence site (Mīrjahānī Ṭabāṭabā'ī, 1915: 399).

> From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord (Genesis, 12:8)

Dihkurdī writes,

> Prophet Jacob was moving from Bi'r Sab' to Ḥarān. He was on his way when the sun set, and he slept there. He saw in his dream that an angle was standing by him, who delivered the divine message to him, "I am the God of Abraham (your father) and the God of Isaac. I give this land that you are sleeping on to you and your progeny. Know that I am with you, and wherever you go I protect you and return you to this land. I do not abandon you up until I fulfill my promise to you." Then Prophet Jacob awakened and said, "God's light was at this place but I didn't know. Isn't this place but God's house, and this is the gate of heavens." In the morning, he took the stones that were under his head, built the building, poured oil on it, and called it Bayt Iil. Then, he avowed that if God is with him and protects him … that house that he built would be God's house for him, that is, it would be his temple, and he would give one tenth of what God would grant him back to Him (Dihkurdī, 2006: 198-199).

Therefore, Bayt Iil is among the holy sites where God has manifested Himself on one of his chosen Servants, i.e., Prophet Jacob (a). The special status of this place (due to the manifestation of God in it) has led to its mentioning in the Simāt prayer, just like the Testaments, "… and for Thy Prophet Jacob, peace be on him, in Bayt Iil" (Qumī, 2006: 163).

The pillar of cloud and fire

The word "ghamānim" is the plural form of "ghamānama" that means white cloud. This term means that God's words were behind white clouds. It refers to the point that when Moses went to the Ṭūr meeting, a white cloud cast its shadow on him, in a way that the cloud overshadowed the whole mountain, God talked to him from behind the clouds, and the Torah tablets were revealed to him (Riḍāy-i Ilāhī, 2009: 269).

Qumī writes,

> When Prophet Moses (a) led Israelites through the sea, they entered a desert. In that desert, the Israelites told Moses, "O Moses! You will kill us in this desert, as you have brought us from a habitable land to a desert where there is no shade, tree, or water." After that, due to a miracle by Prophet Moses (a), during the sunny days a cloud came up from the horizon, came over their heads, and made a shadow to protect them from the heat of sun (Qumī, 1984, vol. 1: 48).

The sublime God says in the Qur'ān, "And We gave you the shade of clouds …" (Qur'ān 2:57).

The Book of Exodus reads,

> After leaving Sukkoth they camped at Etham on the edge of the desert. By day, the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people (Exodus, 13: 20-22).

In the Simāt prayer, the "pillar of cloud and fire" is mentioned as "… above the clouds of light, above the box of evidence, within the pillar of fire …" (Qumī, 2006: 162).

As the descriptions of the Testaments and the Simāt prayer reveal, the clouds of light refer to a cloud (halo) of light that appeared on the opening of the Tent of Meeting that appeared on

the top of Ark of the Covenant through which Moses (a) could hear God's speech. In addition, the Pillar of Fire appeared at nights and provided them with light. Therefore, these pillars were in a way the guide of Moses and his people, and so, they were sacred. As a result, they are mentioned in the Simāt prayer, too.

In this part of the Simāt prayer, the Torah statement is directly repeated. Thus, it is an instance of Ijtirār (partial rejection).

The Ark of the Covenant

The Ark of the Covenant is mentioned once in the Qur'ān,

> And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith" (Qur'ān 2:248).

The Ark of Covenant was a box that was made from Shaṭīm wood by Moses following the divine command. Its length was 3 feet and 9 Qīrāṭs, while its height and width were 2 feet and 3 Qīrāṭs. Its inner and outer sides were covered with gold. Its top opening was decorated with golden crowns and its lid was made of pure gold. Two angles were set over it that shaded the Ark with their wings. On each side of the Ark were two golden rings, which were used along with the gold-covered wooden sticks to take the Ark (Hawkes, 1998: 237). The Book of Exodus narrates,

> "Have them make an ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. Overlay it with pure gold, both inside and out, and make a gold molding around it. Cast four gold rings for it and fasten them to its four feet, with two rings on one side and two rings on the other. Then make poles of acacia wood and overlay them with gold. Insert the poles into the rings on the sides of the ark to carry it. The poles are to remain in the rings of this ark; they are not to be removed. Then put in the ark the tablets of the covenant law, which I will give you. Make an atonement cover of pure gold—two and a half cubits long and a cubit and a half wide. And make two cherubim out of hammered gold at the ends of the cover. Make one cherub on one end and the second cherub on the other; make the cherubim of one piece with the cover, at the two ends. The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover. Place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you. There, above the cover between the two cherubim that are over the Ark of the Covenant law, I will meet with you and give you all my commands for the Israelites" (Exodus, 25: 10-22).

The Ark of Testimony is also called the Ark of the Covenant, Judaists' Ark, Holy Ark, Box of Torah, Israelites' Ark, and Box of Evidence. In the Simāt prayer, the last name is used for it, where it says, "… above the clouds of light, above the box of evidence …" (Qumī, 2006: 162).

Mentioning the term "Box of Evidence" in the Simāt prayer is another evidence for Ijtirār (partial negation) intertextuality.

Splitting the sea

Splitting the sea for Israelites by Prophet Moses (a) is considered as one of the greatest miracles of the divine prophets. After a lot of preaching and inviting Pharaoh and his

followers, and presenting various miracles (that were all rejected by them), Prophet Moses (a) was given the mission by God to leave Egypt along with the Israelites at night (Makārim Shīrāzī, 1995, vol. 1: 251).

Pharaoh had a rebellious nature, was the head of a group of people called Copts who were his relatives and followers, and had a lot of power and grandeur (Ṭabāṭabā'ī, 1997, vol. 14: 145). Prophet Moses (a) moved the Israelites at night, and Pharaoh chased them with thousands of horse riders. When Pharaoh saw the companions of Moses (a), he told his own companions, "These (Israelites) are but a small band, and they are raging furiously against us; but we are a multitude amply fore-warned" (Qur'ān 26:54-56). Prophet Moses (a) led the Israelites until they got to the sea, while the companions of Pharaoh chased them under the command of Pharaoh. At that time, the people of Prophet Moses (a) nagged that they had been and were accompanying him while being bothered by Pharaoh's people on a daily basis, because at the time they were restricted by the sea ahead of them and the strong army of Pharaoh aback. However, after Prophet Moses (a) promised them that Pharaoh's army would be annihilated, the divine command was revealed (Ṭabrisī, 1993, vol. 1: 299). The Qur'ān says, "Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain" (Qur'ān 26:63). The sea got split, two paths appeared, each for each of the two groups of people. The Israelites said, "This path is wet and we are afraid that we might get drowned." God sent a zephyr and the paths were dried. Of course, when they were passing through the walls of water, they made other objections against Moses (a). Prophet Moses (a) removed the causes of their pretexts using divine miracles (Ṭabrisī, 1993, vol. 1: 299).

> Then the Lord said to Moses, "Why are you crying out to me? Tell the Israelites to move on. Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground … Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, 22 and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. (Exodus, 14: 15-22).

This great miracle is pointed out in the Simāt prayer, too, where it says, "…on the day Thou split the sea for the Children of Israel …" (Qumī, 2006: 162).

This divine miracle was so great that God refers to it in the Qur'ān. Likewise, the Testaments have pointed out this great event, and the Simāt prayer expresses it. This is an instance of Ijtirār (partial rejection) intertextuality.

The drowning of Pharaoh and his army

When Pharaoh entered the split sea with his army, the sea got stormy, "And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight" (Qur'ān 2:50). Moreover, the Book of Exodus suggests,

> Then the Lord said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the Lord swept them into the sea. The water flowed back and covered the chariots and horsemen – the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived (Exodus, 14:26-28).

Another miraculous and wonderful deed of Prophet Moses (a) was returning the sea to its ordinary state and drowning Pharaoh and his army in it. This is stated in the Simāt prayer as

follows, "… Thou drowned Pharaoh and his armies and boats in the water …" (Qumī, 2006: 162).

Similarly, this statement in the Simāt prayer presents another example of Ijtirār (partial rejection) intertextuality.

The Red Sea (Clysma Sea)

The Red Sea (aka Clysma Sea) is a body of water between Asia and Africa. Hebrews called it the Sea, while it has also been given the names the Egyptian Sea and the Sūf Sea. The Clysma Sea is a gulf derived from the Indian Ocean. With its 1450-mile length, it connects to the Indian Ocean through Bāb al-Mandab strait that has a width of 18 miles. The widest part of this sea is 221 miles, and its gets narrower as it moves northward, where it finally is divided into two gulfs. The eastern Gulf is called the Gulf of Aqaba, while the Western one is called the Swiss Gulf (Hawkes, 1998: 379-380).

This sea is mentioned in the Testaments, "Then the Lord said to Moses, 'Tell the Israelites to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon'" (Exodus, 14:1-2).

Although the Red Sea is mentioned in the Torah, Muslim exegetes disagree on the referent of Sūf Sea, as there is no direct explanation in the Qur'ān in this regard. Interpreting the phrase "We took the Children of Israel across the sea" (Qur'ān 10:90), Maybudī says, "It means God took the Israelites across the Red Sea" (Maybudī, 1992, vol. 3: 721). Mughniya suggests, "Many exegetes have asserted that the sea through which the Israelites were taken was the Red Sea" (Mughniya, 2004, vol. 1: 100). The Simāt prayer refers to "Sūf Sea" and says, "… and caused springs to flow from a stone, thereby displaying wonders of Thy might in Baḥr Sūf [a deep sea]" (Qumī, 2006: 162).

At any rate, the Clysma Sea (Red Sea) is a body of water that saved Israelites from Pharaoh and his army. When they were stuck between the sea and Pharaoh's army, the Israelites started to protest to Moses (a). At this this, Prophet Moses (a) – by permission of God – hit his staff to the sea and a path was opened in the sea for them to cross. The sea that saved the Israelites killed Pharaoh's army. This way, everyone saw another miracle by Moses (a). The importance of this sea for the Israelites was so great that it came to be mentioned in the Simāt prayer. This type of intertextual repetition is called Ijtirār (partial rejection).

The nine miracles

In order to prove the truthfulness of his invitation and answer people's requests, Prophet Moses (a) presented some miracles. He provided the Israelites with nine miracles, including the shining hand, his staff turning into a serpent, the tough storm against the enemies, jarād (grasshoppers invading the farms and gardens), qummal (a kind of plant pest that destroyed the corn), ḍafādi' (the invasion of people's living places by the Nile frogs), dam (public affliction with nosebleed or the reddening of the Nile water), drought, and splitting of the sea (q.v. 4-10).

The Qur'ān refers to the miracles of Prophet Moses (a) several times, including "So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance, a people given to sin" (Qur'ān 7:133), "'Now do thou throw thy rod!' But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: 'O Moses!' (it was said), 'Fear not: truly, in My presence, those called as messengers have no fear'" (Qur'ān 27:10), and "'Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are)

among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression'" (Qur'ān 27:12).

Moreover, the Prophet Moses' (a) miracles are also mentioned in the Simāt prayer, "…on the soil of Egypt, after showing nine clear signs."

The miracles of any prophet are reasons for the truthfulness of his prophethood, and are divine signs that are used to convince the divine revelation audience to make them think and direct their attention to God; therefore, they are very important. The miracles of Prophet Moses (a) are no exception in this regard. Due to the stubbornness and pretexts of the Israelites and the necessity of informing and directing them toward the Guidance Path, those miracles were performed by the request of Prophet Moses (a) and the permission of God in different situations in order to remove the grounds for Israelites' pretexts, so they might have faith in God. As a result, they have a high status, and are pointed out in the Qur'ān, the Testaments, and the Simāt prayer. Of course, the account of Torah about them is very detailed, while the Simāt prayer presents them in a brief manner through allusions. This is another type of intertextual relationship that is called Imtiṣāṣ (negation of the parallel). In other words, the text is not removed in Imtiṣāṣ; rather, it is presented in a new form.

Conclusion

The intertextuality theory maintains that texts borrow from each other. According to this theory, there exists no independent text, but rather, any text stems from the past or concurrent texts. In fact, every text is considered as an intertextuality or cross-section of various texts. Religious texts are no exception to this, and they have similar statements that are used to express their common concepts and themes. Accordingly, there are similar statements between the Simāt prayer and the Testaments that express the common religious and doctrinal concepts. These are evidences of intertextuality. Of course, Ijtirār and Imtiṣāṣ are the intertextual relationship types that connect these two religious texts, but Ijtirār – which means the inclusion of a part of the absent text (here the Bible) in the present text (here the Simāt prayer) – is more significant.

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