



Between the Qur'an and Biblical Traditions: A Systematic Review

¹Abdul Basid, ²Nur Faizin, ³Habib Muharrom Sudarmawan, ⁴Moh. Fauzan, ⁵Abdul Adzim, ⁶Ahmad Munjin Nasih, ⁷Ali Ma'sum, ⁸Lilik Nur Kholidah, ⁹Achmad Sultoni, ¹⁰Mochammad Rizal Ramadhan, ¹¹Nur Mutamakkin, ¹²Mohammad Ahsanuddin, ¹³Nur Anisah Ridwan, ¹⁴Faris Khoirul Anam, ¹⁵Fery Fauzi, ¹⁶Muhammad Lukman Arifianto, ¹⁷Titit Thoriquityas

Universitas Negeri Malang, Indonesia

Corresponding Author: abdul.basid.fs@um.ac.id

Abstract

This article develops a reproducible review protocol and preliminary evidence map for scholarship on relations between the Qur'an and biblical or post-biblical traditions. The review asks how textual parallels, narrative transformations, theological arguments and later Jewish or Christian receptions are identified and evaluated. Searches of Scopus, Web of Science and ATLA are planned, with independent screening, full-text extraction and design-sensitive appraisal. Targeted journal and publisher discovery yielded 26 candidate research records, but these are not a final systematic-review population. The provisional map distinguishes four domains: narrative refiguration, prophetic discourse, legal-theological engagement, and translation or reception history. Representative studies highlight the importance of textual witnesses, chronological directionality, competing explanations and the difference between authorial interpretation and documented manuscript evidence.

Keywords: Qur'anic intertextuality; biblical traditions; late antiquity; manuscript reception

مستخلص البحث

تتناول هذه الورقة العلاقات النصية والتفسيرية بين القرآن الكريم والتقاليد الكتابية وما تفرع عنها من شروح وترجمات. وتهدف إلى وضع بروتوكول مراجعة منهجية يميز بين التشابه السردى وإعادة صياغة المعنى والجدل اللاهوتي والتلقي اليهودي والمسيحي اللاحق. اقترحت استراتيجية بحث في قواعد البيانات الأكاديمية تتبعها مراجعة مستقلة للنصوص وتقييم نقدي للأدلة التاريخية واللغوية. وقد جمعت بصورة أولية ست وعشرون دراسة مرشحة من صفحات المجلات والناشرين، دون تنفيذ بحث شامل أو فحص نهائي وفق إطار برزما. وتكشف الخريطة الأولية أربعة محاور: القصص، والخطاب النبوي، والقانون والتفسير، والترجمة والتلقي. وتؤكد القراءة المقارنة ضرورة تحديد مواضع النصوص والشواهد وتواريخها، والنظر في التفسيرات البديلة قبل إثبات اتجاه التأثير. ولا تسمح البيانات المتاحة حتى الآن باستخلاص أحكام نهائية بشأن جميع الدراسات. يتطلب استكمال البحث توثيق سجلات الاسترجاع وفرز المقالات والتحقق من نصوصها كاملة. الكلمات المفتاحية: التناص القرآني، التقاليد الكتابية، العصور القديمة المتأخرة، تاريخ التلقي

1. Introduction

The relationship between the Qur'an and biblical traditions is not reducible to a catalogue of shared names or parallel stories. The Qur'an repeatedly engages figures, episodes, legal situations, and modes of scriptural speech familiar from

Jewish and Christian worlds, but it often presents them in distinctive rhetorical and theological arrangements. A comparison that begins with the question of which text copied another risks assigning a historical relationship before the literary work of each passage has been examined. Conversely, an approach that isolates each scripture from its late antique surroundings can miss the role of inherited narrative repertoires, debate, and reception. A methodologically grounded synthesis must accommodate both the textual specificity of the Qur'an and the plurality of biblical and post-biblical traditions to which particular passages may relate (Hussain, 2025; Lowry, 2024; Galadari, 2024).

The noun 'Bible' itself requires definition. The Hebrew Bible, the New Testament, Syriac and Arabic Bible translations, Jewish interpretive traditions, Christian liturgy, and later commentary do not constitute one undifferentiated source corpus. A Qur'anic passage may echo a biblical episode without reproducing the wording of a canonical biblical text. A medieval Arabic Gospel can, conversely, use language recognizably shaped by the Qur'an; such a phenomenon is evidence of later Christian reception rather than a source of the Qur'an. Recent manuscript studies make this asymmetry particularly clear. Stokes (2023) describes Gospel manuscripts whose translation imitates Qur'anic diction and rhyme; Moqbel (2023) identifies Qur'anic allusion in a Christian-Arabic Pentateuch; and Hjälms (2023) examines both linguistic and codicological appropriation. These studies establish a two-way scholarly field, not one chronological direction of influence.

Narrative comparison remains the best known point of entry. Adam, Joseph, Abraham, Moses, Jesus, and Mary appear in both Qur'anic and biblical environments, but the narrative units differ in scope, sequencing, and emphasis. The Qur'an's account of Adam's naming of 'the names' has often been associated with Genesis 2; yet Hussain (2025) argues that this comparison may obscure the internal logic of Q 2 and offers another reading related to Adam's descendants. Small comparative studies of the temptation and descent episodes reach different conclusions about transformation and agency (Masbur, 2025; Prayogo et al., 2024). The presence of interpretive disagreement within a single narrative cluster indicates why a review must record both a scholar's evidence and plausible alternatives rather than simply coding 'similarity' or 'difference'.

Joseph studies illustrate a second challenge. Genesis 37–50 and Sūrat Yūsuf are narratively comparable, but their units of comparison extend from motif and sequence to moral rhetoric, forgiveness, and interpretive audience. Hyun (2023) places forgiveness and interreligious understanding at the center of an intertextual reading; Al-Hasyimi et al. (2025) identify patterns of reduction, amplification, and re-emphasis. Neither interpretive study, by itself, demonstrates which textual stage directly transmitted an episode to another. A possible historical account would need an explicit chronological argument, intermediate witnesses, and an explanation for both agreements and divergences. In the absence of such evidence, narrative transformation is a warranted descriptive category, whereas proven literary dependence is a stronger and more demanding claim.

The Moses corpus creates a particularly rich test of comparison. Exodus and Qur'anic accounts overlap in divine address, contest with Pharaoh, law, and Israelite rebellion, but they also interact with other early Jewish and Christian interpretations. Galadari (2024) proposes that Qur'anic self-identification in theophany passages can be read alongside understandings of the divine name Yhwh. Gafar et al. (2026) use an explicitly Kristevan framework to study Moses'

dialogue with God, whereas Amatullah et al. (2023) critically reconstruct another scholar's reading of the golden calf and al-Sāmirī. Their contributions cannot be collapsed into a common measure of 'dependence': one concerns philological resonances, one narrative reconfiguration, and one reception of modern historical scholarship.

Likewise, Christian-related passages range from the title al-Masīḥ to representations of Mary and the Queen of Sheba. Sijuwade (2025) places the Qur'anic designation of Jesus within late antique, particularly Syriac, messianic discourse. Saadah and Azhari (2026) advance an empowering intertextual interpretation of Maryam, while Mohagheghian (2025) argues that the same figure can support a markedly different critical reading. El Omari (2024) demonstrates how Jewish intertexts may illuminate a gender-sensitive account of the Queen of Sheba. Such disagreement is not evidence that intertextual inquiry fails; it shows that textual observation, hermeneutical assumptions, and present-day normative conclusions must be kept distinguishable.

Legal and theological connections require another analytic scale. Lowry (2024) examines references to biblical law in fasting, torts, and food regulation and treats these references as instances of Qur'anic self-positioning and legal argument. Abdelnour (2023) asks how naskh, taḥrīf, and taṣdīq shape a theological account of earlier revelations; Büyük (2025) studies one commentator's unusual reciprocal consultation of the Bible and the Qur'an. These are different forms of 'relationship': a legal allusion, a philosophical claim about revelation, and a documented historical practice of interpretation. A review that merely counts citations to the Bible will not explain what these relations are doing.

A final problem concerns modern and premodern reception. Hebrew Qur'an translations and Jewish readings in different historical settings demonstrate the extent to which scriptural comparison is shaped by power, language, audience, and institutional context (Van der Haven, 2023; Hussein, 2024). They are not straightforward data about the origins of Qur'anic discourse. Their importance lies in making reception visible as a distinct site of intertextual practice. Similar caution is needed with Bible-translation scholarship: early Christian Arabic renderings may use recognizably Qur'anic features while retaining specifically Christian exegetical purposes (Moqbel, 2023; Hjälrm, 2023). Distinguishing production and later reception therefore protects the chronology of the question.

Despite expanding research, the current evidence base is methodologically fragmented. Some journal articles analyze a handful of verses, some interpret entire narrative cycles, some examine law and philosophical categories, and others work from manuscripts and translation history. Primary-text philology, reception history, theoretical critique, and comparative theology provide different kinds of warrant. Assertions of direct source dependence may outstrip observed parallels; claims about religious dialogue may concern potential rather than measured audience outcomes. Conversely, strong philological studies may deliberately avoid universal theological verdicts. A review is necessary not to decide which scripture is 'correct' but to map the analytical objects, identify recurring mechanisms of textual interaction, and evaluate how firmly research claims are supported. A central unresolved issue is the unstable unit of evidence: an individual verbal echo, a textual witness, an exegetical argument and a later translation practice cannot be counted as equivalent observations. The present

protocol therefore proposes article-level screening but passage-and-witness-level extraction, with all interpretive warrants and counter-readings made explicit.

The primary research question is: How do recent original studies characterize intertextual relationships between the Qur'an and biblical or post-biblical traditions, and what methods support their conclusions? The subsidiary questions address (RQ1) narrative correspondences and transformations, (RQ2) prophetic discourse and shared religious figures, (RQ3) legal-theological engagement and exegetical use, and (RQ4) reception in cross-confessional commentary, translation, and historical settings. This article provides a transparent protocol and a preliminary, publisher-record-based evidence map. Its scientific contribution is a multi-level appraisal framework linking each claimed relationship to the text witnesses compared, historical directionality, type of inference, and room for competing readings. The sections that follow establish methods, explain conceptual distinctions, map candidate studies without pretending PRISMA completion, and draw a proportionate research agenda.

2. Methods

2.1. Review design and research framework. This manuscript is a review protocol accompanied by a preliminary evidence map, not a completed systematic literature review. The design targets original scholarly articles and anticipates a structured, non-statistical synthesis. PRISMA 2020, PRISMA-S and SWiM supply reporting principles (Page et al., 2021; Rethlefsen et al., 2021; Campbell et al., 2020), while humanities-specific appraisal will focus on textual accuracy, witness provenance, and the validity of interpretive inferences. The proposed synthesis unit is the journal article; the primary extraction unit is the specific Qur'anic passage and the dated comparison witness. No protocol registration, full database search or independent screening is claimed.

2.2. Eligibility. The prospective publication window is 1 January 2022 through 11 October 2026. Potentially eligible studies are peer-reviewed original articles with direct Qur'anic-biblical or post-biblical textual analysis, reception history, translation evidence, or historically situated exegesis. Biblical comparanda must be described precisely (Hebrew Bible, New Testament, rabbinic literature, Syriac commentary, or Arabic Bible translation). General doctrinal opinions lacking an identified source or textual object will be excluded. Second-order critiques of previous scholars and normative theological essays are retained as contextual literature unless the complete text demonstrates a sufficiently original and traceable primary analysis. Decisions and full-text language restrictions will be logged during actual screening, not inferred from abstracts.

2.3. Information sources and searching. The reproducible search is proposed for Scopus, Web of Science Core Collection, ATLA Religion Database, relevant journal archives, and interdisciplinary humanities indexes, with backward and forward citation chasing. The principal three-block query combines Qur'an/Quran/Qur'ān variants; Bible/biblical/Genesis/Exodus/Torah/Gospel/Jewish/Christian variants; and `intertext*/narrativ*/exeget*/allusion*/reception/translat*/law/theolog*` variants. A broad query without a third concept block should be run as a sensitivity search to capture unexpected terminology. Each interface, date, query, filter, retrieved record, and export will be saved verbatim. Exact candidate strings appear in Appendix C; they are not presented as searches already executed in subscription databases.

2.4. Identification and selection. The planned process requires date-stamped retrieval exports, DOI-first and normalized-title deduplication, and independent title/abstract and full-text eligibility decisions by two reviewers. Disagreements will be reconciled with an explicit reason log. The 26 article records in Tables 1–4 originate instead from targeted discovery; neither their identification denominator nor their inclusion eligibility has been systematically established. Accordingly, Figure 1 is a protocol-status schematic and cannot be used as a completed PRISMA 2020 count.

2.5. Data extraction. A pilot form should capture authorship and article type; textual locus; textual witness or translation edition; primary analytical method; proposed relation (parallel, allusion, direct quotation, transformation, legal self-positioning, interpretation, translation, or reception); historical-direction argument; and explicit counterexamples. Separate cells should record what the author directly observed, what they inferred, and the evidentiary conditions of the inference. For manuscript studies, the shelfmark, dated witness, scribal layer, and comparable textual evidence are relevant. For theological arguments, the line between historical description and prescriptive interpretation must be documented. The full form appears in Appendix D.

2.6. Critical appraisal. Design-appropriate appraisal is more defensible than applying a clinical risk-of-bias scale to interpretive research. Philological studies should be assessed for textual accuracy, edition transparency, plausible comparanda, linguistic analysis, and alternative readings. Comparative narrative studies require explicit passage delimitation, transparent conceptual categories, and attention to differences as well as parallels. Reception-history studies require traceable manuscripts, dates, witnesses, and historically situated claims. Normative theological studies require explicit premises and accurate representation of divergent traditions. Two reviewers should document supporting quotations and disagreements. These are quality-of-inference judgments, not pseudo-quantitative effect sizes.

2.7. Synthesis and sensitivity. Provisional themes are narrative transformations, prophetic language and figures, legal-theological engagement, and cross-confessional reception. Their thematic boundaries can be revised only with a logged protocol amendment after the final corpus becomes available. Structured comparison will emphasize convergence, contradiction, and missing alternatives, avoiding vote counting or frequency estimates from a purposive source collection. Planned sensitivity checks include removal of articles without primary-text engagement, separation of second-order methodological commentary, and restriction to studies with verifiable edition-level evidence. A meta-analysis is not planned because claims are qualitative and not commensurable.

2.8. Evidence status and transparency. This manuscript presents 26 candidate scholarly articles and three methodological reporting references. Publisher or journal information supports the provisional mapping for some items, but a documented corpus search and systematic, article-by-article full-text critical appraisal are outstanding. Bibliographic metadata have received selective official-site checks; unresolved records are flagged in the accompanying reference-validation document. Figure 1 reports stages only, not numerical PRISMA results. Full records, both reviewers' decisions and any protocol amendments must be deposited or otherwise made accessible before a systematic-review claim is defensible.

3. Theoretical Background

3.1. Shared traditions are not identical 'sources'. The scholarly term intertextuality can identify formal echo, allusion, genre, interpretation, and the re-use of an earlier religious motif. Yet these categories do not possess the same historical entailments. Verbal borrowing requires a tighter account of witness availability and chronology than thematic resemblance; later Arabic Christian adaptation of Qur'anic style is plainly not proof that the Qur'an borrowed from a medieval Arabic Gospel. Multiple plausible transmission paths—oral exposition, liturgical use, rabbinic retelling, Syriac exegetical traditions, and reconfigured local narrative repertoires—complicate binary influence models. Hussain (2025), Galadari (2024), and Stokes (2023) make this problem visible in contrasting ways.

3.2. Textual autonomy and scriptural conversation. Intertextual comparison needs a bifocal method: close attention to the Qur'anic passage as an internally organized speech act and contextual comparison with the available Jewish and Christian traditions. The legal examples discussed by Lowry (2024) show that invoking a prior commandment may accomplish a Qur'anic theological function rather than merely reproduce a rule. Similarly, ideas such as confirmation, abrogation, and alteration do not operate as neutral bibliographic labels: they are theological claims whose uses require interpretation (Abdelnour, 2023; Halil, 2025). This is why the present synthesis treats each article's methodological stance as a finding requiring scrutiny.

3.3. Receptions can reverse directionality. A reading that starts with the Qur'an and Hebrew or Arabic Bible translations need not address textual origins at all. For example, Qur'anic stylistic borrowing by a Christian translator (Hjälms, 2023; Stokes, 2023), or a Jewish rendering of the Qur'an (Van der Haven, 2023), documents communities reading across confessional boundaries long after late antiquity. Figure 2 identifies these four evidence strands, while Figure 3 indicates the minimum chain of warrants before moving from textual resemblance to a historical conclusion. Neither figure claims a causal model. Figure 4 later specifies the evidentiary sequence required to move from textual parallel to proportionate historical inference; Figure 5 identifies the missing reproducibility steps.

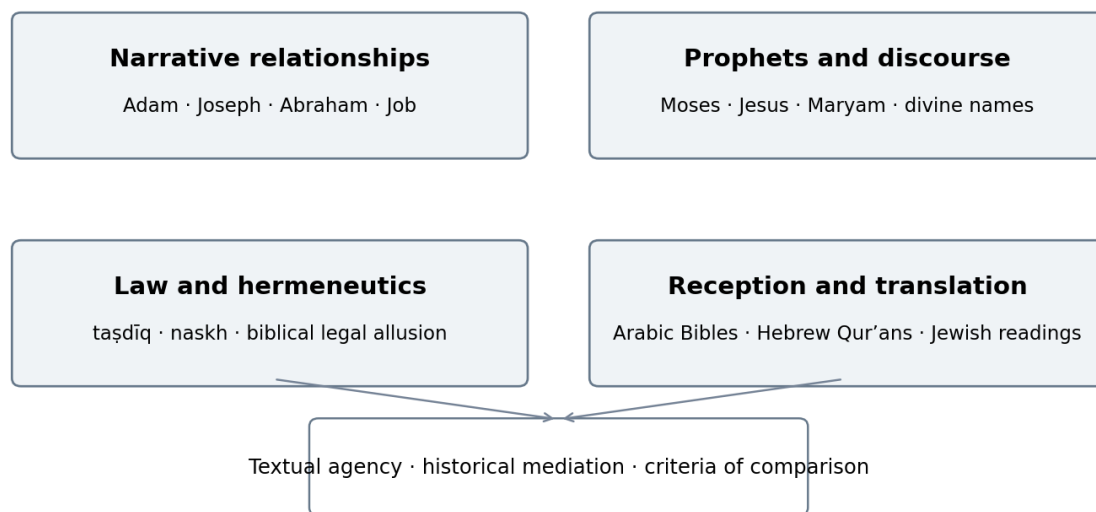


Figure 2. Four domains of Qur'an–Bible engagement and the corresponding analytical question.

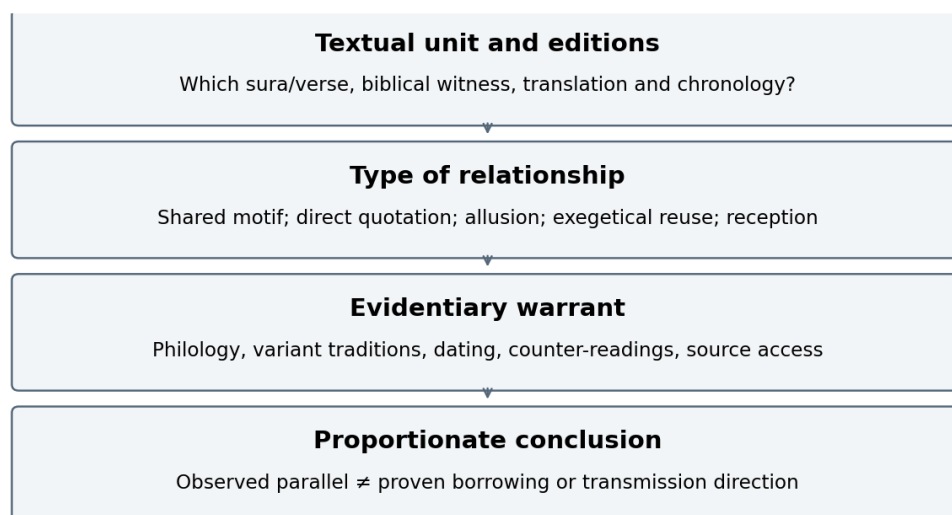


Figure 3. Evidence-warrant sequence: why a parallel alone does not establish a historical source or direction of transmission.

4. Provisional Evidence Mapping

The following four strands summarize 26 candidate scholarly records gathered by targeted publisher and journal discovery. This remains an evidence map rather than the results of a completed systematic review. Tables 1–4 list the source-supported claim alongside its principal inferential boundary. These tables do not represent prevalence, weighted evidence, systematic inclusion decisions, or relative strength of the entire field. Both independently screened eligibility and verification against the authors' complete texts remain necessary.

4.1. Narrative refiguration: origins, testing and forgiveness. The first strand clusters studies of Adam, Joseph, Abraham, and Job. Hussain (2025) offers a text-focused argument that challenges one standard Genesis comparison by reconnecting the naming episode to Q 2's theodicy. In contrast, Masbur (2025) and Prayogo et al. (2024) apply intertextual frameworks to Adam's temptation and descent and draw attention to different narrative emphases. Their units are not identical: naming and descent are separate episodes, and a finding in one cannot be generalized mechanically to the other. The differences are therefore intellectually productive rather than inconsistent 'scores' of source similarity.

The Joseph corpus offers a second illustration. Hyun (2023) discusses forgiveness in a comparative setting, while Al-Hasyimi et al. (2025) describe reduction, amplification and theological re-emphasis across Genesis 37–50 and Sūrat Yūsuf. The emphasis on interfaith implications in the former and on narrative transformation in the latter makes direct comparison of outcome claims hazardous. Anshori (2025) extends the homiletical approach to Abraham and Job; Nafisah et al. (2026) uses hypertextuality to examine Abraham's sacrifice. Table 1 thus shows a range of textual foci and lenses, not proof of a unique shared transmission channel. Its cross-study conclusion is that the Qur'an's narrative agency should be analyzed at the level of selected scenes, thematic sequencing, and the author's explicit comparison criteria.

Table 1. *Narrative comparisons and transformation claims in the preliminary candidate set.*

Study	Textual thematic locus or	Source-supported observation	Boundary caution /
Hussain (2025)	Q 2:30–33; Genesis 2	Argues an offspring-oriented reading of Adam's 'names' better fits the Qur'anic scene than an unqualified mapping to Genesis 2.	Close reading and early exegetical evidence; contested interpretive inference.
Masbur (2025)	Q 20:120–121; Genesis 3	Compares Q 20:120–121 and Genesis 3:4–7 to examine narrative transformation and differing agency.	Two short passages, one analytical framework.
Prayogo et al. (2024)	Qur'anic and biblical descent accounts	Examines differences in Adam and Eve's descent narrative and related gender/identity motifs.	Descriptive comparative text reading; no reception testing.
Hyun (2023)	Sūrat Yūsuf; Genesis 37–50	Reads Joseph traditions with emphasis on forgiveness and potential interreligious interpretation.	Application to dialogue is interpretive rather than tested.
Al-Hasyimi	Sūrat Yūsuf;	Maps reduction,	Narrative parallels

Study	Textual or thematic locus	Source-supported observation	Boundary caution /
et al. (2025)	Genesis 37–50	amplification, and re-emphasis between Genesis 37–50 and Sūrat Yūsuf.	do not by themselves establish transmission direction.
Anshori (2025)	Abraham and Job episodes	Analyzes Abraham and Job narratives using a homiletical intertextual framework.	Framework-driven small textual selection.
Nafisah et al. (2026)	Q 37:99–113; Abraham narrative	Treats Abraham's sacrificial narrative through the lens of hypertextuality and thematic transformation.	Biblical passage designation and interpretive selection require full-text audit.

As Table 1 indicates, passages and theoretical frameworks differ, so its entries cannot be collapsed into a numerical rate of narrative borrowing.

4.2. Prophetic language, Moses and contested figures. Moses is a strong test case because cross-scriptural resonances are found in divine speech, contestation with Pharaoh, revelation, and the golden calf. Galadari (2024) treats Qur'anic speech about the divine name in relation to Exodus and rabbinic interpretation, whereas Gafar et al. (2026) compares selected conversations with a Kristevan transformation model. Amatullah et al. (2023) examines the ways Pregill's modern reconstruction relates Aaron and al-Sāmirī to the golden calf story. All three papers are relevant, but the third directly analyzes a scholar's account and needs to be coded as a second-order reading rather than as independent evidence of historical textual transmission.

Other prophetic and christological studies expose differing interpretive commitments. Sijuwade (2025) situates the Qur'anic title al-Masīh amid Late Antique Christian debates, especially Syriac traditions. Saadah and Azhari (2026) use cross-scriptural study to interpret Mary's exemplary agency, whereas Mohagheghian (2025) raises an opposing gender-critical reading of Qur'anic Mary. The contrast indicates that 'empowerment' or 'repression' is a hermeneutical interpretation, not a property directly measurable from a shared name. Table 2 distinguishes these claims and emphasizes disclosure of textual comparisons and assumptions.

Table 2. Prophetic figures, divine speech and christological readings.

Study	Textual or thematic locus	Source-supported observation	Boundary caution /
Amatullah et al. (2023)	Q 20:83–97; golden calf	Critically analyzes a modern scholarly account of the golden calf, Aaron, and al-	Second-order analysis of Pregill's work, not

Study	Textual thematic locus or	Source-supported observation	Boundary caution /
		Sāmīrī.	independent reconstruction of transmission.
Galadari (2024)	Q 20; Q 26; Exodus 3	Connects Qur'anic Moses–Pharaoh divine-name language with Exodus and rabbinic traditions.	Authorial explanation of oral genesis is an interpretive proposal.
Gafar et al. (2026)	Q 20; Q 4; Q 7; Exodus / Numbers	Studies Moses' divine-dialogue passages against Exodus and Numbers as transformations emphasizing monotheism.	Limited verses; transformation labels depend on adopted theory.
Sijuwade (2025)	Qur'anic al-Masīḥ; Syriac traditions	Interprets al-Masīḥ in relation to Late Antique Christian, particularly Syriac, messianic discourse.	Proposes a contextual reading; not a proof of direct borrowing.
Saadah & Azhari (2026)	Maryam; Qur'an and Gospel	Uses cross-scriptural reading and tafsīr to construct a Maryam-based account of women's agency.	Normative empowerment conclusions should be separated from textual observations.
Mohagheghi an (2025)	Qur'anic Mary narrative	Develops a critical alternative to emancipatory readings of Mary's Qur'anic portrayal.	A contested hermeneutical position; primary Bible comparison is not central.

Table 2 underscores the difference between phonological or lexical echoes, exegetical reconstructions, and contemporary readings of prophetic figures.

4.3. Legal and theological self-positioning. Lowry (2024) analyzes fasting, torts, and dietary laws and asks how biblical references authorize and reshape a distinct Qur'anic legal voice. Abdelnour (2023) develops a theological-philosophical argument about *taṣdīq* alongside *naskh* and *taḥrīf*; the two studies address different levels of analysis and need not agree about the precise function of all textual references. Büyük (2025) introduces a historical exegetical case where consultation of the Bible is explicit; it demonstrates what a particular commentator did, rather than a universal rule for *tafsīr*. Faizah and Al Farisi (2026) present an intertextual reading of inheritance law against Numbers and Deuteronomy, offering another discrete legal example.

Saleh et al. (2024) and Halil (2025) expand the frame to Qur'anic sciences and scriptural dialogue. They are most usefully categorized as methodological or hermeneutical evidence; their normative recommendations must not be treated as historically verified textual transmissions or measured effects on relations between religious communities. Table 3 makes this distinction explicit. The defensible inference across this strand is that references to earlier scripture can work simultaneously as legal argument, textual self-location, and theological evaluation; an article-level judgement of 'confirmation' cannot replace passage-specific interpretation.

Table 3. Legal, theological and exegetical forms of Qur'an–Bible engagement.

Study	Textual or thematic locus	Source-supported observation	Boundary / caution
Lowry (2024)	Fasting; torts; dietary law	Analyzes fasting, torts, and dietary rules to show how biblical references situate Qur'anic law and theology.	Qualitative legal exemplars; not a systematic inventory of all legal verses.
Abdelnour (2023)	taṣdīq; naskh; taḥrīf	Argues for taṣdīq as a theological-analytical concept in Qur'an–Bible relations.	Philosophical normative argument should not be coded as quantitative evidence.
Büyük (2025)	Al-Ṣafadī's tafsīr; biblical citations	Studies how a medieval exegete mobilized biblical citations in commentary and interpreted both corpora reciprocally.	Historically located exegete, not representative of all tafsīr.
Faizah & Al Farisi (2026)	Q 4:11–12, 176; Numbers / Deuteronomy	Compares inheritance passages with Numbers 27 and Deuteronomy 21 through Kristeva and historical criticism.	Very recent journal metadata; full text and issue particulars need confirmation.
Saleh et al. (2024)	Bible in Qur'anic sciences	Evaluates conceptual and disciplinary conditions under which the Bible is used in Qur'anic interpretation.	Mainly methodological/exegetical discourse rather than verse-level outcome.
Halil (2025)	Scriptural status and dialogue	Offers an interpretive account of scripture, taḥrīf and dialogical possibilities.	Dialogical proposal is not a measured interfaith outcome.

Table 3 should be interpreted as a map of inferential modes, not a vote on the validity of any one theological position.

4.4. Cross-confessional translation and reception. The final strand reverses the direction assumed by traditional influence questions. Hjälrm (2023), Stokes (2023), and Moqbel (2023) document Qur’anic presence in Christian-Arabic biblical translation, including lexical, stylistic, and exegetical phenomena. Their material demonstrates the usefulness of dated manuscripts and concrete linguistic witnesses: the Qur’an can function as a reference corpus for later Christian texts. This is different from asking what biblical traditions were available to the earliest Qur’anic proclamation.

Jewish reception likewise varies widely by period and purpose. Van der Haven (2023) explains a Hebrew Qur’an translation from eighteenth-century India in diplomatic and religious contexts; Hussein (2024) analyzes Isaac Yahuda’s Hebrew commentary amid modern political identities. El Omari (2024) uses Queen of Sheba materials to argue for gender-sensitive interreligious hermeneutics, while Jauharoh and Bahari (2024) critically discuss Neuwirth’s late-antique intertextual approach. These works have different kinds of primary evidence, from manuscript translation to theoretical critique. Table 4 shows why reception should remain a thematic strand in its own right and why historically late interpretive phenomena should never be collapsed into historical evidence of the Qur’an’s composition.

Table 4. Translation and reception across Jewish and Christian communities.

Study	Textual thematic locus or	Source-supported observation	Boundary caution /
Hjälrm (2023)	Early Christian Arabic Bible translations	Documents Qur'anic-sounding lexical choices and codicological aesthetics in Arabic Christian Bible translations.	Online posting 2024; journal issue and copyright 2023.
Stokes (2023)	Arabic Gospel manuscripts	Analyzes three Gospel manuscript witnesses whose Arabic translation imitates Qur'anic lexicon and rhyme.	Manuscript-specific linguistic analysis.
Moqbel (2023)	Sinai Arabic 2 Pentateuch witness	Examines Qur'anic quotation/allusion in a Christian-Arabic Pentateuch manuscript and suggests exegetical functions.	Focus on an early translation and manuscript witness.
Hussein (2024)	Isaac Yahuda’s Hebrew Qur’an commentary	Analyzes Jewish interpretation of the Qur'an amid competing identities in Mandate Palestine.	Reception-history case; broader political generalization needs caution.

Study	Textual thematic locus or	Source-supported observation	Boundary caution /
Van der Haven (2023)	Cochin Hebrew Qur'an manuscript	Places an eighteenth-century Cochin Hebrew Qur'an translation in diplomatic and interreligious practice.	The intent of a particular manuscript is an historical inference.
El Omari (2024)	Queen of Sheba; Jewish intertexts	Shows how Jewish intertexts can inform a gender-sensitive reading of the Queen of Sheba.	Proposes a hermeneutic rather than verifying reader impact.
Jauharoh & Bahari (2024)	Q 96:1–2; late-antique reading	Critically discusses the intertextual late-antique reading of Qur'anic opening proclamations.	Primarily a critique of an approach; source units and attribution need audit.

Table 4 documents historically later receptions as independent evidence; it cannot be inverted into a chronology of Qur'anic composition.

5. Discussion

The preliminary mapping suggests that the most important methodological advance is to replace a binary vocabulary of similarity and difference with a typology of relations. In one setting, a close parallel may appear between a Qur'anic and biblical narrative; in another, the Qur'an may offer its own theological reading of an inherited figure; in yet another, later Christian or Jewish writers may use Qur'anic forms for their own purposes. These are not competing ways of naming one identical phenomenon. They are distinct questions at different historical and analytical levels. Figure 2 therefore treats narrative engagement, prophetic discourse, legal-theological argument, and reception as complementary domains, while Figure 3 sets out the requirements for proportionate inference. Figure 4 translates this distinction into a four-stage interpretation check: identify the textual unit, test alternatives, establish chronological plausibility and then calibrate the historical conclusion. This is an author-developed reasoning aid, not a validated scoring scale.

Figure 4. Intertextual inference checklist

Author-developed framework; conceptual guide, not study-level appraisal.

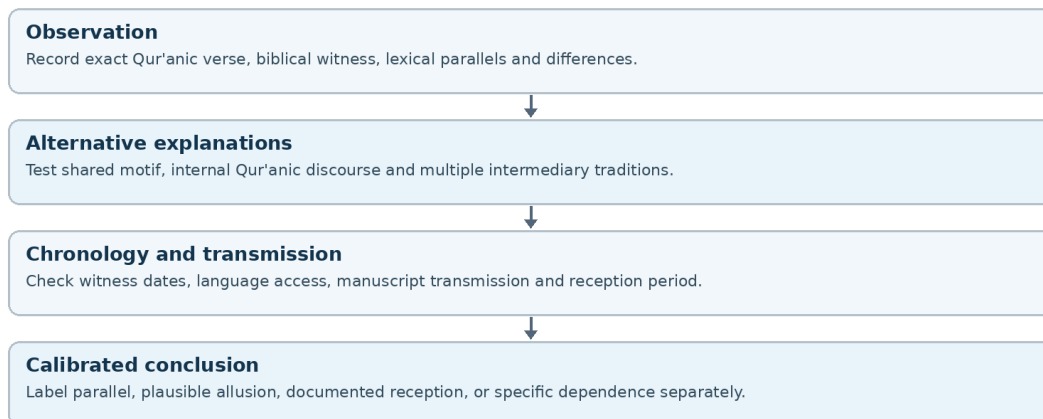


Figure 4. Intertextual inference checklist, showing conditions for proportionate claims (original conceptual figure).

The Adam cluster shows why the definition of the unit of comparison matters. A scholar who matches Q 2's naming passage with Genesis 2 is not evaluating the same textual event as someone comparing Q 20's temptation narrative with Genesis 3. Hussain (2025) further demonstrates the scholarly value of investigating early Qur'anic exegesis alongside biblical intertexts: a familiar external parallel can obscure what the Qur'anic scene actually asks its reader to infer. By contrast, the temptation studies (Masbur, 2025; Prayogo et al., 2024) work at the level of character action and structural transformation. A completed review should code the source verse, the candidate intertext and the interpretive warrant separately, rather than aggregating every Adam article into a single 'position'.

Joseph and Abraham studies emphasize that theological reframing may occur through selection and sequence rather than direct lexical replication. Forgiveness in Hyun's account (2023), the typology of transformations used by Al-Hasyimi et al. (2025), and the homiletical analysis of Anshori (2025) offer distinct explanatory vocabularies. Researchers sometimes deploy 'intertextuality' as a generic synonym for comparison, even where they have not established a mechanism of textual interaction. The review's distinctive contribution would be to examine whether the chosen theoretical framework changes the evidence extracted or merely supplies retrospective labels. It should preserve disagreements rather than announce an artificial consensus.

Studies of Moses and Jesus locate the debate within Late Antique traditions but also expose a recurrent chronology problem. The available scriptural ecosystem was not limited to a present-day standardized Bible. It included material circulating in Jewish exegetical culture and in varied Christian languages. Galadari (2024) and Sijuwade (2025) foreground this intermediary dimension. Nevertheless, proximity of a motif does not determine precisely which audience, language, manuscript, or oral tradition mediated it. Inferences about source channels require evidence independent of the observed resemblance, including credible chronological availability and a principled explanation of alternate pathways.

Theological contrasts require symmetrical analytical care. The Muslim conviction that the Qur'an confirms prior revelation is not identical to the historical proposition that particular wording derives from a specific biblical manuscript. Abdelnour's argument about *taṣdīq* (2023) should therefore be treated as a philosophical proposal with identifiable scriptural grounds, while Lowry (2024) analyzes legal references as an aspect of the Qur'an's discursive agency. An account that presupposes corruption or abrogation in every case would predetermine its results; an account that erases these categories altogether would misdescribe substantial traditions of Muslim interpretation. The goal is not false neutrality but careful separation of a source's claims from the reviewer's analytical categories.

Gender-sensitive approaches expose an analogous caution. Saadah and Azhari (2026) and Mohagheghian (2025) offer contrasting evaluations of Mary; El Omari (2024) places the Queen of Sheba in an interreligious interpretive frame. The reviewer should state where each reading is grounded in explicit wording, reception traditions, or contemporary normative commitments. In religious texts, an interpretation may be ethically or theologically persuasive without being the only possible reconstruction of a historical audience. A mature review can represent the differences without converting them into a contest won by citation frequency.

The reception studies are arguably the clearest evidence that scriptural relationships are reciprocal over longer historical spans. The Qur'anic register in medieval Christian-Arabic biblical manuscripts (Hjälml, 2023; Stokes, 2023; Moqbel, 2023) and the Jewish translation or commentary explored by Van der Haven (2023) and Hussein (2024) demonstrate that believers could cross confessional textual borders for translation, explanation, and communal positioning. These records carry strong material specificity but do not prove anything about the original revelation's derivation. Their inclusion in a single review is defensible only if the review labels chronological directionality in every extraction entry.

Research quality remains uneven in ways that matter for synthesis. Several candidate papers work from highly selected verse pairs; some do not fully enumerate variant biblical texts or explain why one translation was chosen. Inference may rest on a framework such as Kristeva's or Genette's with insufficient testing of rival interpretations. Other candidates are genuinely strong in dated manuscript evidence, yet their scope is narrow. Second-order critique and normative proposals may be useful in interpreting the field but should not be counted as independent primary observations of the textual relationship. The final corpus should therefore distinguish direct philological evidence, documented reception, and critical-theoretical intervention before deciding which articles satisfy the revised eligibility protocol. Figure 4 is particularly relevant to cases that invoke 'borrowing' on the basis of lexical resemblance: without an identifiable intermediary and viable chronological route, source dependence must remain a proposal rather than an established result. Figure 5 likewise makes visible the difference between an editorially selected corpus and an auditable systematic selection.

This manuscript has substantial review-level limitations. Targeted public discovery yields a curated set of 26 candidate research reports, not a complete Scopus/WoS/ATLA corpus. No double screening, exclusion log, systematically

retrieved set of full texts, formal critical appraisal, or reproducible publication count is available. Bibliographic pages and abstracts support a cautious map of the questions studies ask, but often do not disclose complete witness inventories or counterexamples. As a result, the apparent balance between narrative and translation themes must not be interpreted as a distribution of published research. No confidence ranking of scholarly schools, no effect estimate, and no PRISMA inclusion count can responsibly be inferred. Figure 5 presents the procedural steps needed to convert this provisional map into a reproducible review; the figure documents planned work and must not be read as evidence of completed screening. Figure 1 likewise makes clear that identification, deduplication and full-text eligibility are proposed stages rather than completed review procedures.

A stronger research agenda is actionable. First, build a verse-and-witness-level matrix with precise Arabic edition information and the biblical, rabbinic, or Christian comparator actually used. Second, register competing interpretations and trace whether each makes a predictive difference to linguistic or historical observations. Third, create a chronology-aware distinction among pre-Qur'anic narrative environments, Qur'anic literary refiguration, classical tafsīr, and later Jewish and Christian receptions. Fourth, expand linguistic access beyond English sources without sacrificing reproducibility. Finally, require discussion of negative cases: passages where an expected intertext fails, and cases where the Qur'anic account is best explained through its own intratextual pattern rather than a conjectural borrowed source. As shown in Figure 5, the next manuscript iteration requires an archived search, adjudicated decisions, witness-level extraction and explicit critical appraisal before article counts or cross-study generalizations are claimed.

Figure 5. Reproducibility and audit trail

Proposed workflow; no database-wide screening counts have been established.

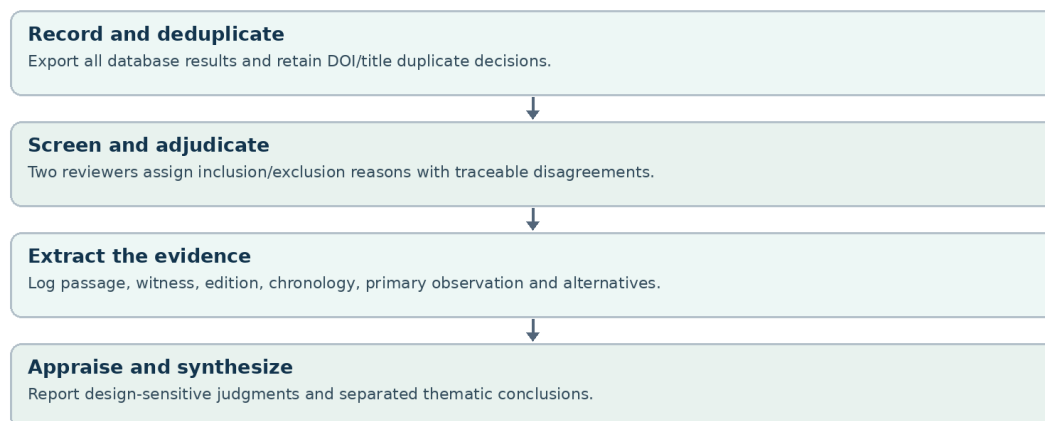


Figure 5. Planned workflow for reproducible eligibility and interpretive appraisal; steps have not all been completed.

6. Conclusion

The Qur'an's relationships with biblical and post-biblical traditions appear across several analytically distinct registers: narrative episodes, prophetic language and figures, legal and theological discourse, and later translation or commentary. The original journal articles provisionally mapped here illustrate substantial

scholarship but do not yet constitute the exhaustively identified corpus required for a completed systematic review. Their shared lesson is methodological rather than a verdict on scriptural dependence: parallels can be illuminating, yet a proposed historical source, a literary transformation, and a later community's adoption of Qur'anic idiom are different kinds of inference. This conclusion concerns the methodological value of an initial candidate map and should not be interpreted as a certainty assessment from an exhaustive systematic review.

A reproducible review should therefore locate every claim in its specific textual and historical context. A convincing interpretation attends both to the internal argument of a Qur'anic passage and to appropriately dated Jewish, Christian, or biblical comparanda; it states the criteria for claiming allusion or transformation; and it engages plausible alternatives. Work on law and *taṣdīq* further shows that shared traditions can be deployed for Qur'anic self-definition and critique without requiring a simple model of copying. Manuscript research on Christian Arabic translations demonstrates that intertextual flow can also be demonstrably later and reverse in direction.

The immediate research task is to execute archived searches, deduplicate and screen all records independently, obtain full texts, and apply design-sensitive appraisal before estimating thematic coverage or reporting final PRISMA numbers. Future scholarship could benefit from an open, chronology-aware corpus of Qur'anic passages and relevant biblical, rabbinic, Syriac and Arabic witnesses, accompanied by explicit evaluation of competing readings. Such work would make comparative scriptural inquiry more precise, historically responsible, and intellectually useful across confessional lines. Only after that process could the title and abstract legitimately describe a completed systematic review.

References

- Abdelnour, M. G. (2023). The Qur'ān and the Bible: Abrogation (*naskh*) or confirmation (*taṣdīq*)? *Religions*, 14(7), Article 856. <https://doi.org/10.3390/rel14070856>
- Al-Hasyimi, U. S., Arrasid, M. I., & Putri, Y. A. (2025). Dari Alkitab ke Al-Qur'an: Transformasi kisah Yusuf dalam perspektif intertekstualitas Julia Kristeva. *IHSANIKA: Jurnal Pendidikan Agama Islam*, 3(3), 48–68. <https://doi.org/10.59841/ihsanika.v3i3.2832>
- Amatullah, N. A. A. A., Najiyah, N. L. N. N., & Rohmaniyah, I. (2023). Intertextuality and Late Antiquity in Michael E. Pregill's interpretation of the worship of the golden calf in Surah Thāhā: 83–97. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 24(1), 1–22. <https://doi.org/10.14421/qh.v24i1.4093>
- Anshori, M. H. (2025). A homiletical interpretation by Reynolds of the narratives of Prophet Ibrahim and Ayub: An intertextual study of the Qur'an and the Bible. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 13(1), 191–212. <https://doi.org/10.21274/kontem.2025.13.01.191-212>
- Büyük, E. (2025). An original approach to the relationship between tafsīr and the Bible: Al-Ṣafadī's dialogue with two sacred texts. *Religions*, 16(6), Article 662. <https://doi.org/10.3390/rel16060662>
- Campbell, M., McKenzie, J. E., Sowden, A., Katikireddi, S. V., Brennan, S. E., Ellis, S., Hartmann-Boyce, J., Ryan, R., Shepperd, S., Thomas, J., Welch, V., & Thomson, H. (2020). Synthesis without meta-analysis (SWiM) in systematic

- reviews: Reporting guideline. *BMJ*, 368, 16890.
<https://doi.org/10.1136/bmj.l6890>
- El Omari, D. (2024). The importance of an interreligious Quranic hermeneutics for a gender-sensitive reading of the Quran, using the example of the story of the Queen of Sheba. *Religions*, 15(12), Article 1521.
<https://doi.org/10.3390/rel15121521>
- Faizah, P. N., & Al Farisi, M. M. (2026). Intertextuality of inheritance law: Analysis of QS. An-Nisâ/4:11–12, 176 in dialogue with biblical texts. *Takafu: Journal of Tafsir and Gender Perspective*, 3(2).
<https://doi.org/10.29313/takafu.v3i2.11295>
- Gafar, N. A. P., Anna, D. N., & Nabila, M. (2026). Intertextuality of God's dialogue with the Prophet Moses in the Qur'an and the Torah: Analysis perspective of Julia Kristeva. *YASIN*, 6(3), 3154–3168.
<https://doi.org/10.58578/yasin.v6i3.10256>
- Galadari, A. (2024). Qur'anic understandings of the divine name Yhwh. *Islam and Christian-Muslim Relations*, 35(2), 137–168.
<https://doi.org/10.1080/09596410.2024.2321044>
- Halil, H. (2025). Reconciling the Qur'ân and the Bible: A new approach to scriptural dialogue. *HTS Theological Studies*, 81(1).
<https://doi.org/10.4102/hts.v81i1.10763>
- Hjälrm, M. L. (2023). Qur'ânic intertextuality in early Christian Arabic Bible translations. *The Bible Translator*, 74(3), 313–330.
<https://doi.org/10.1177/20516770231217244>
- Hussain, S. (2025). Adam and the names. *Bulletin of the School of Oriental and African Studies*, 88(1), 1–26. <https://doi.org/10.1017/S0041977X24000600>
- Hussein, M. (2024). An Arab Jew reads the Quran: On Isaac Yahuda's Hebrew commentary on the Islamic scripture. *Religions*, 15(4), Article 495.
<https://doi.org/10.3390/rel15040495>
- Hyun, H. (2023). 'Forgiveness' in building bridges with Muslims: An intertextual analysis of the Joseph's narrative. *Transformation*, 40(2), 143–155.
<https://doi.org/10.1177/02653788231151359>
- Jauharoh, L., & Bahari, F. A. A. (2024). Diskursus Q.S. Al-'Alaq (96):1–2 dalam perspektif Angelika Neuwirth: Analisis kritis terhadap pendekatan intertekstual antara Al-Qur'an dan Bible. *Journal of Qur'an and Hadith Studies*, 13(2), 187–201. <https://doi.org/10.15408/quhas.v13i2.41919>
- Lowry, J. E. (2024). Quranic law and its 'biblical' intertexts. *Asiatische Studien – Études Asiatiques*, 78(3), 431–467. <https://doi.org/10.1515/asia-2023-0017>
- Masbur, M. (2025). The whisper of Satan in the story of Adam: An intertextual analysis of the Qur'an and the Bible through Julia Kristeva's framework. *El-Sunan: Journal of Hadith and Religious Studies*, 3(1), 25–36.
<https://doi.org/10.22373/el-sunan.v3i1.7516>
- Mohagheghian, Z. (2025). The Qur'an's narrative of Mary: Repressive or emancipatory? *Islam and Christian-Muslim Relations*, 36(2), 175–200.
<https://doi.org/10.1080/09596410.2025.2548711>

- Moqbel, T. (2023). The exegetical function of the Qurʾān in the Christian-Arabic Pentateuch. *Journal of Jewish Studies*, 74(1), 51–73. <https://doi.org/10.18647/3565/jjs-2023>
- Nafisah, I. R., Anna, D. N., & Gafar, N. A. P. (2026). Reading the hypertextuality of the story of Abraham through Gérard Genette's framework: An analysis of QS. As-Saffat 99–113 and Al-Kitab 1–9. *ALSYS*, 6(3), 1474–1488. <https://doi.org/10.58578/alsys.v6i3.10204>
- Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., ... Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ*, 372, n71. <https://doi.org/10.1136/bmj.n71>
- Prayogo, P., Ishaac, M., Musthafa, H., Fakhurridha, H., & Suratin, S. I. (2024). Kisah turunnya Adam ke bumi dalam Al-Qur'an dan Al-Kitab: Analisis pendekatan Julia Kristeva. *Ta'wiluna*, 5(3), 942–955. <https://doi.org/10.58401/takwiluna.v5i3.1869>
- Rethlefsen, M. L., Kirtley, S., Waffenschmidt, S., Ayala, A. P., Moher, D., Page, M. J., & Koffel, J. B. (2021). PRISMA-S: An extension to the PRISMA statement for reporting literature searches in systematic reviews. *Systematic Reviews*, 10, Article 39. <https://doi.org/10.1186/s13643-020-01542-z>
- Saadah, R. T., & Azhari, I. (2026). Empowered Maryam Bint 'Imrān: An intertextual study of the Qur'an and the Bible. *Al-Fahmu*, 5(1), 237–249. <https://doi.org/10.58363/alfahmu.v5i1.557>
- Saleh, S. Z., Asnawi, A. R., & Hilda, N. A. (2024). Intertextuality in Qur'anic studies: Ulum al-Qur'an perspective on utilization of the Bible in Qur'anic interpretation. *AL QUDS: Jurnal Studi Alquran dan Hadis*, 8(2), 325–338. <https://doi.org/10.29240/alquds.v8i2.8603>
- Sijuwade, J. (2025). The Qur'an and the biblical subtext for 'The Messiah, Jesus, Son of Mary'. *Islam and Christian-Muslim Relations*, 36(1), 47–67. <https://doi.org/10.1080/09596410.2025.2529063>
- Stokes, P. W. (2023). ʾinḡīl-in mubīn: A mixed archaic, Quranic, and Middle Arabic translation of the gospels and its implications for the nature of Middle Arabic. *Bulletin of the School of Oriental and African Studies*, 86(3), 405–445. <https://doi.org/10.1017/S0041977X23000526>
- Van der Haven, A. (2023). A Jewish Qur'an: An eighteenth-century Hebrew Qur'an translation in its Indian context. *Religions*, 14(11), Article 1368. <https://doi.org/10.3390/rel14111368>