

Between Reformation and Over-fitting: A Critical Evaluation of Holger M. Zellentin's Qur'anic Intertextuality

Muhammad Farhan Rahardian^{1*}, Muhammad Faidhur Rabbani² and Nadya Putri Prameswari³

¹ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; e-mail@ frahardian12@gmail.com

² Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia; e-mail@ baanirabbani@gmail.com

³ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; e-mail@ nadyaputri200489@gmail.com

* **Correspondence:** frahardian12@gmail.com; Tel.: +62 85283121493

Received: 14-04-2026; Accepted: 10-07-2026; Published: 20-07-2026

Abstract: This study critically systematizes Holger M. Zellentin's trialogical framework to evaluate the methodological tension between historical contextualization and the potential risk of textual over-fitting in Qur'anic studies. Utilizing an elaborative-critical qualitative methodology involving hermeneutic reading and cross-cultural thematic triangulation, the research analyzes Zellentin's longitudinal tracing of late antique legal codes and prophetic narratives. The findings demonstrate that Zellentin effectively establishes the Qur'an as an active interlocutor engaging Judeo-Christian traditions, evidenced by his mapping of Qur'anic penal injunctions and Jesus's miracles against contemporary polemics. However, the analysis also indicates that an extensive reliance on genealogical tracking tends to force a dependency on external biblical and Byzantine antecedents. Through an intertextual analysis of QS. *Āli 'Imrān* [3]: 49 and QS. *Al-Mā'idah* [5]: 110, this study illustrates that such microscopic intertextuality may inadvertently flatten the scripture's internal prophetological architecture, potentially reducing its complex internal discourse to reactive editorial synthesis. Ultimately, this research advocates for a methodological equilibrium that incorporates the pluricultural debates of the Late Antique milieu without subordinating the Qur'an's independent structural logic (*Eigengesetzlichkeit*) to its historical precursors. This paper proposes a methodological framework that integrates the historical intertextuality approach with the principle of intratextual coherence in a balanced manner.

Keywords: Qur'anic intertextuality; Late Antiquity; trialogical framework; textual over-fitting

Abstrak: Penelitian ini mensistematiskan secara kritis kerangka trialogis Holger M. Zellentin untuk mengevaluasi ketegangan metodologis antara kontekstualisasi historis dan potensi risiko *over-fitting* tekstual dalam studi Al-Qur'an. Dengan menggunakan metodologi kualitatif elaboratif-kritis yang melibatkan pembacaan hermeneutik dan triangulasi tematik lintas budaya, penelitian ini menganalisis pelacakan longitudinal Zellentin terhadap kode hukum dan narasi kenabian dari Abad Kuno Akhir. Temuan menunjukkan bahwa Zellentin secara efektif menetapkan Al-Qur'an sebagai interlocutor aktif yang terlibat dengan tradisi Yudeo-Kristen, dibuktikan dengan pemetaannya atas ketetapan pidana Al-Qur'an dan mukjizat Yesus terhadap polemik kontemporer. Namun, analisis juga mengindikasikan bahwa ketergantungan ekstensif pada pelacakan genealogis cenderung memaksakan ketergantungan pada anteseden eksternal Alkitab dan Bizantium. Melalui analisis tekstual terhadap QS. *Āli 'Imrān* [3]: 49 dan QS. *Al-Mā'idah* [5]: 110, kajian ini mengilustrasikan bahwa intertekstualitas mikroskopis semacam itu dapat secara tidak sengaja mendatarkan arsitektur profetologis internal kitab suci, yang berpotensi mereduksi diskursus internalnya yang kompleks menjadi sintesis editorial yang reaktif. Pada akhirnya, penelitian ini mengadvokasi ekuilibrium metodologis yang menggabungkan perdebatan plurikultural dari milieu Abad Kuno Akhir tanpa mensubordinasi logika struktural independen Al-Qur'an (*Eigengesetzlichkeit*) di bawah para pendahulu historisnya. Makalah ini mengusulkan sebuah kerangka metodologis yang mengintegrasikan pendekatan intertekstualitas historis dengan prinsip koherensi intratekstual secara seimbang.

Kata Kunci: intertekstualitas Al-Qur'an; Abad Kuno Akhir; kerangka trialogis; over-fitting tekstual

1. Introduction

Western Qur'anic scholarship has historically grappled with an entrenched Orientalist discourse that sought to de-contextualize Near Eastern cultural phenomena, frequently viewing the genesis of Islam through a lens of presumed inferiority and derivation (AlJahsh, 2024). Influenced heavily by nineteenth-century philology and textual archaeology, classical Orientalist methodologies—championed by scholars such as Theodor Nöldeke, Abraham Geiger, Alphonse Mingana, and Joseph Schacht—aimed to return to the "original" text by stripping away historical layers to uncover foreign antecedents. This historical-critical and phenomenological approach predominantly accumulated evidence to support notions of direct influence and adaptation from Judeo-Christian literature, treating the Qur'an as a passive recipient or a plagiarized amalgamation of older traditions (Neuwirth, 2007). Such frameworks often relied on an etymological fallacy, wherein the presumed meaning of a foreign word from its cognate language was prioritized over its actual semantic usage within the Qur'anic context, a fundamentally unscientific exercise frequently driven by theological motives (Saleh, 2009). Subsequent hyper-critical historiographies, while applying rigorous form criticism, similarly relied on a wanting historical methodology that failed to justify the late dating of the Qur'an or properly subject the text to preliminary literary criticism before assuming its composite character (Neuwirth et al., 2009).

A profound paradigm shift has subsequently relocated the Qur'an within the epistemic space of Late Antiquity, moving away from relying on retrospective medieval Islamic commentaries or hagiographical reconstructions. The emergence of the Christian, Jewish, and Islamic traditions is now understood to have occurred within a shared Late Antique culture of debate. Rather than a static epigonal text importing elements from Christianity, the Qur'an is recognized as a vital, creative, and active player in the theological discussions of the Near Eastern sectarian milieu (Neuwirth, 2019). This contextual perspective, spearheaded by scholars such as Angelika Neuwirth and Nicolai Sinai, utilizes sophisticated longitudinal intertextuality to trace the diachronic trajectories of the Qur'anic text. By examining how the Qur'an engages with, appropriates, and refashions Jewish, Christian, and Arab-pagan traditions, such as its re-reading of the Psalms or its negotiation of the *'aqedah* narrative, scholars have reconstructed an internal archaeology of the text that maps its literary and conceptual development against the broader socio-political backdrop of Late Antiquity (Neuwirth, 2017).

Operating at the vanguard of this Late Antique contextualization, Holger M. Zellentin has advanced a comprehensive theoretical framework that fundamentally redefines the Qur'an's relationship to prior scriptural traditions. Zellentin posits that the Qur'an functions not as a substitute aiming to replace Judaism and Christianity, but as an active interlocutor attempting to reform these traditions by returning them to the idealized, absolute monotheism associated with Abraham (H. M. Zellentin, 2019). The Qur'an acts as a polemical corrective against perceived Jewish and Christian innovations, particularly the elevation of humans to divine rank, positioning its own Abrahamic tradition as the genuine "gentile" religion that predates claims of Judeo-Christian exceptionalism (H. M. Zellentin, 2019). By tracing the continuity of Judeo-Christian legal culture, Zellentin demonstrates that the Qur'an reinvents Arabian religious practice through a distinctive approach to biblical laws for gentiles. This involves an intricate integration and synthesis of purity regulations, sexual norms, and prohibitions concerning illicit intercourse and the consumption of animal blood, originally tracing back to the Noahide covenant and late antique Christian discourses (H. M. Zellentin, 2022). Furthermore, Zellentin's textual triangulation reveals a highly informed trialogue, evidenced by the nuanced deployment of designations such as *banū isrā'īl*, *ahl al-kitāb*, and *al-yahūd wa-l-naṣārā* (H. M. Zellentin, 2023), and through the depiction of Jesus' miracles, which serve as direct rectifications of sorcery accusations found in polemical narratives like the *Toledot Yeshu* (H. M. Zellentin, 2025b).

While the application of longitudinal intertextuality has successfully dismantled the classical Orientalist narrative of plagiarism, the extensive pursuit of biblical and Byzantine antecedents harbors a distinct methodological vulnerability. Historicizing the Qur'anic account using material that may not

have been a direct intertext is a tenuous exercise that creates a potential risk of textual over-fitting. Drawing upon contemporary quantitative and hermeneutic critiques, textual over-fitting is defined as a phenomenon occurring when a researcher continually adds specific, locally-applicable features to better characterize a restricted dataset, which are then inappropriately generalized across broader corpora, resulting in descriptions that lack true generalizability (Forbes, 2017). In the context of literary and scriptural studies, this translates into hermeneutic overfitting. This occurs when symbolic or historical interpretation becomes so flexible that any textual configuration can be made to seem meaningful through retrospective projection (Mahardhika, 2026). Consequently, an interpreter can assimilate almost any piece of information into a preferred pet theory, effectively projecting personal biases into the outcome and imposing external meaning rather than extracting the text's independent logic (Sculley & Pasanek, 2008). This reflects a broader failure of generalization, where an understanding that perfectly fits a narrow dataset collapses the inherent diversity of the scripture and fails to generalize to the text as a whole (Piper, 2020).

A primary driver of this over-fitting in historical-critical methodologies is the danger of retrojection, the act of starting from the present and projecting later historical outcomes, patterns of thought, or theological freight backward onto ancient figures, thereby fundamentally obscuring their original context (Fredriksen, 2014). When scholars apply such unreflected anachronisms or import later practices into earlier contexts, they risk projecting an incomplete view that distorts historical reality and risks losing the unique character of the age (Verhelst, 2022). Furthermore, to maintain an artificial facade of historical continuity, there is a temptation to employ a selective approach that deliberately obscures differences and hides divergent textual elements (Omran & Al-Shammari, 2025). The inability to clearly differentiate legitimate intertextual connections from coincidental similarities, often leading to charges of parallelomania, highlights the profound methodological challenge of distinguishing valid historical intertextuality from forced over-fitting (Miller, 2011). Ultimately, this over-reliance on external contexts, such as the Late Antique ecclesiastical milieu, creates a severe hermeneutical deficit. It minimizes the Qur'an's revolutionary role, prevents the formation of a consistent image that recognizes the text's aesthetic and historical importance, and fades out its independent, tradition-specific significance (Neuwirth & Hartwig, 2025).

Addressing this precarious over-fitting constitutes an urgent necessity within contemporary scriptural scholarship, as the failure to recalibrate the intertextual paradigm threatens to replace classical Orientalist reductionism with a new form of genealogical dependency. The central objective of this investigation is to systematize Holger M. Zellentin's postulations regarding the position of the Qur'an in Late Antiquity and critically evaluate the epistemological boundaries of his extensive intertextual methodology. While Zellentin's triological framework successfully positions the Qur'an as an active reformative agent within the Late Antique epistemic space, his methodological insistence on direct textual parallelism engenders a restrictive structural reading that may inadvertently obscure the text's literary originality and internal autonomy. By forcing intricate Qur'anic legal and narrative details, such as penal injunctions regarding mutilation and crucifixion, or the miracles of Jesus, into a strict genealogical dependency on the Davidic model, Justinian Decrees, or rabbinic texts, this approach tends to reduce the Qur'an to an editorial revision of older documents. At certain points, this external contextualization neglects the reality that Qur'anic legal injunctions possess internal rationales that function cohesively without reliance on biblical or Byzantine legitimation. By analyzing Zellentin's specific applications of intertextuality alongside critiques demanding intratextual balance, this research contributes to the broader trajectory of Qur'anic studies by advocating for a methodological equilibrium. Such an equilibrium fully appreciates the rich, dialogical milieu of Late Antiquity while carefully maintaining the textual integrity, internal coherence, and distinctive structural nature (*Eigenesetzlichkeit*) of the Qur'anic message.

Evaluating these epistemological boundaries demands a highly structured analytical apparatus designed to systematically extract and evaluate the assumptions inherent in contemporary comparative scholarship. This research employs an elaborative-critical qualitative methodology. The primary data comprises the foundational textual corpus of Holger M. Zellentin, specifically targeting his application

of longitudinal intertextuality in his seminal monograph *Law Beyond Israel* (H. M. Zellentin, 2022) alongside his specialized historical investigations into Late Antique penal codes and narrative traditions, most notably his recent studies concerning Byzantine law (H. M. Zellentin, 2025a) and the *Toledot Yeshu* (H. M. Zellentin, 2025b). Secondary data encompasses contemporary scriptural critiques, historiographical frameworks, and literary analyses of the Late Antique sectarian milieu.

The analytical procedure operates through a rigorous hermeneutic textual reading and cross-cultural thematic triangulation as its primary analysis techniques, mapping the structural and philosophical boundaries of Zellentin's comparative framework. The investigation follows distinct evaluation stages, initially isolating Zellentin's core postulates regarding the Qur'an's active reformative role before meticulously tracing his specific intertextual alignments with biblical and Byzantine antecedents. Subsequently, a critical synthesis evaluates these applications to identify instances of textual over-fitting, utilizing a constant comparative method to assess the conceptual proximity and historical validity of his proposed parallelisms. To guarantee methodological rigor and prevent the fragmentation associated with atomistic source-hunting, the investigation relies on the aforementioned cross-cultural thematic triangulation. This validation strategy juxtaposes Zellentin's external intertextual claims directly against the internal, self-referential logic of the primary Qur'anic text. Ensuring interpretations are corroborated by the broader, complex literary evidence of the Late Antique sectarian milieu guarantees that the scripture is not merely reduced to its historical influences, but is evaluated holistically as a structurally cohesive unit within its own distinctive literary matrix.

2. Epistemological Postulates: The Qur'an as an Active Trialogical Reformer

The conceptualization of the Qur'an within Western scholarship has fundamentally transitioned from viewing the text as a static repository of borrowed biblical motifs to recognizing it as a dynamic participant in the complex theological negotiations of Late Antiquity. This paradigm shift requires a precise articulation of the scripture's underlying epistemological posture toward its predecessors. Holger M. Zellentin establishes a nuanced framework that redefines this relationship, positing that the Qur'an operates as an active, trialogical reformer rather than a passive substitute. Instead of merely seeking to replace the established religions of the Jews and Christians, the nascent Islamic scripture attempts to critically integrate, update, and ultimately reform prior Judeo-Christian traditions (H. M. Zellentin, 2019). By positioning the Qur'an as a canonical text that both employs the ordinary assumptions of Late Ancient religious claims and radically contests them, Zellentin delineates a distinct epistemological stance, the text establishes its authority not through an abrupt rupture, but through a deliberate conceptual calibration aimed at formulating a new ecumenical, Abrahamic identity.

The mechanics of this reformative posture are most visible in the Qur'an's pervasive engagement with the foundational narratives of its Late Antique milieu. Zellentin conceptualizes this engagement as a "Trialogical Anthropology," wherein the Qur'an actively negotiates with both rabbinic and Christian discourses simultaneously. For instance, the scriptural recounting of human origins and the rebellion of *Iblīs* functions similarly to the Babylonian Talmud, it repeats prior Jewish and Christian traditions "with a difference," generating new meaning for an audience already intimately familiar with the earlier iterations (H. M. Zellentin, 2018). This strategic repetition is governed by an intrinsic imperative: to exhort contemporary Jews and Christians to abandon perceived innovations and return to the shared, idealized origins associated with Abraham (H. M. Zellentin, 2019). By bypassing later rabbinic and mature Christian doctrinal complexities, the Qur'an presents its Abrahamic tradition as the genuine "gentile" religion. This pre-Israelite monotheism predates and transcends Jewish and Christian claims of exceptionalism, positioning the Qur'an as an alternative foundation and an independent arbiter of scriptural history (H. M. Zellentin, 2018).

This trialogical framework is not merely an abstract conceptual construct; it is firmly rooted in the historical and sociological realities of the seventh-century Hijaz. The Qur'an's specific nomenclature for its interlocutors serves as concrete evidence for this profound communal interaction. Zellentin meticulously analyzes the evolving usage of three indissolubly interlinked designations: *Banū Isrā'īl* (the Children of Israel), *Ahl al-Kitāb* (the People of the Scripture), and *al-yahūd wa-l-naṣārā* (the Jews and

the Christians) (H. M. Zellentin, 2022). While classical interpretations often partition these terms rigidly, Zellentin argues that *Banū Isrā'īl* equally designates the Qur'an's Jewish and Christian contemporaries or their common ancestors, illustrating a profound historical continuity. Concurrently, the transition toward the compound phrase *al-yahūd wa-l-naṣārā* in the Medinan period reflects increasing internal differentiation between the two groups and a shift from localized individual contacts in Mecca to extensive, often polemical, communal encounters in Medina (H. M. Zellentin, 2022). The terminology itself captures a dynamic social reality where boundaries were constantly negotiated, indicating both heresiological motivations and direct historical engagement with established communities (Anthony, 2025).

Unpacking the implications of this socio-theological engagement reveals a sophisticated process of legal integration that transcends simple appropriation. Zellentin's analysis of late antique legal culture demonstrates that the Qur'an's reiteration of biblical law is characterized by a simultaneous pervasiveness and critical distance. The nascent Muslim community absorbed the enduring Judaeo-Christian legal culture, particularly the "gentile purity laws" originating from the Acts of the Apostles, which regulated idolatry, illicit intercourse, and the consumption of animal blood (H. M. Zellentin, 2019). However, the Qur'an did not adopt these laws passively. Through a detailed analysis of biblical incest prohibitions, Zellentin illustrates how the Qur'an integrates and actively updates late Roman and West Syrian Christian laws, expanding certain biblical prohibitions while strategically annulling others to align with its own unique legal proclivities (H. M. Zellentin, 2022). By endorsing these Judeo-Christian positions and subsequently reforming them, the Qur'an acts as a corrective force. This residual embrace of the dichotomy between Israelites and gentiles allows the early Muslim community to employ the concept of "gentile law" to forge a broader ecumenical tent that theoretically welcomes Jews and Christians (H. M. Zellentin, 2023). Ultimately, this legal recalibration institutes a form of historical supersessionism, the Qur'an reconstitutes the Muslim community as the true "gentile" alternative, systematically preparing its claim to supersede Judaism and Christianity alongside their respective legal cultures (H. M. Zellentin, 2018).

Zellentin's epistemological postulations significantly enrich the broader academic discourse surrounding the Qur'an's placement within Late Antiquity. Angelika Neuwirth forcefully advocates for viewing the Qur'an as an "active player" within the shared "epistemic space" of Late Antiquity, emphasizing that the text represents a living communication process engaged in the era's pluricultural debate culture (Neuwirth & Hartwig, 2021). Zellentin directly substantiates Neuwirth's macro-historical framework by providing granular, longitudinal evidence of this active participation. While Neuwirth identifies the overarching conceptual triggers such as the development of *Iblīs* against rabbinic and patristic backdrops, Zellentin supplies the precise sociological mechanisms and legal specificities that ground these structural interventions. Furthermore, by exploring how the Qur'an utilizes conventionalized heresiological discourses to define socio-political borders and secure in-group identity, Zellentin's work parallels broader late antique identity formations analyzed by scholars like Eduard Iricinschi (Iricinschi & Zellentin, 2008). Together, these perspectives confirm that the Qur'an's pronouncements were not belated imitations, but rather immediate, direct responses to the most burning questions of the late antique epistemic space.

The conceptualization of the Qur'an as an active, trialogical reformer forms the indispensable epistemological bedrock of Zellentin's analytical enterprise. By meticulously mapping how the text navigates late antique gentile law, deploys nuanced sociological terminology, and calls for a return to Abrahamic monotheism, Zellentin successfully emancipates the Qur'an from the reductive confines of classical Orientalist plagiarism narratives. The scripture emerges as a self-aware, authoritative interlocutor that deliberately reframes the traditions of its contemporaries to forge a supersessionist, ecumenical identity. However, this profound reliance on demonstrating continuous legal and narrative genealogies—tracing every Qur'anic injunction back to a late antique Jewish or Christian antecedent—introduces inherent methodological vulnerabilities. While this trialogical framework effectively illuminates the text's historical context, the persistent drive to anchor internal Qur'anic logic to external

precedents inevitably sets the stage for evaluating the critical tension between intertextual illumination and the looming hazard of textual over-fitting.

3. Application of Intertextuality: Genealogical Tracing of Late Antique Legal and Narrative Antecedents

The transition from abstract epistemological postures to concrete textual mechanics requires a rigorous operationalization of longitudinal intertextuality. Holger M. Zellentin achieves this operationalization by meticulously tracing specific Qur'anic legal injunctions and prophetic narratives to precise late antique antecedents, demonstrating how the scripture systematically adapts Byzantine legal codes and directly rectifies specific rabbinic polemics. Rather than merely acknowledging a shared cultural ether, Zellentin's methodology asserts a highly detailed genealogical dependency between the Qur'an and its late antique interlocutors. This approach employs formal and narrative analyses of scriptural law to establish a continuous developmental history spanning the Hebrew Bible, early rabbinic literature, late antique Christian texts, and nascent Islamic law (H. M. Zellentin, 2022). By mapping these exact trajectories, Zellentin operationalizes his trialogical framework, rendering the Qur'an's abstract claim of "reformation" into a verifiable series of textual negotiations and structural adaptations.

The application of this genealogical method is most pronounced in Zellentin's comprehensive tracing of "gentile law," where penal and marital injunctions serve as primary loci for intertextual analysis. In his examination of the Qur'an's penal code, specifically the severe punishments outlined for those who "wage war against God and His Messenger" in QS. *al-Mā'idah* [5]: 33, Zellentin establishes a direct genealogical connection to the Decrees of Justinian and the Davidic punishments detailed in 2 Samuel 4:12 (H. M. Zellentin, 2022). This legal transmission is not conceptualized as passive inheritance; rather, the Qur'an formulates its distinctive approach by maintaining critical distance from these established codes. A parallel phenomenon emerges in the Qur'an's prohibition of incestuous marriages (QS. *al-Nisā'* [4]: 22–23). Zellentin juxtaposes these verses against Leviticus 18:6–18 and late antique Roman, West Syrian, and East Syrian marriage laws. The analysis reveals that the Qur'an actively modifies the Roman and West Syrian emphasis on kinship based on affinity, simultaneously expanding certain biblical prohibitions while demonstrating marked leniency for first-time offenders and providing dispensations for marriages contracted prior to communal conversion (H. M. Zellentin, 2022). These nuanced legal calibrations confirm that the Qur'an was continuously conversing with an intricate matrix of Byzantine and Syriac legal reforms.

Unpacking the micro-level mechanics of this textual triangulation reveals a reliance on shared literary-legal forms and highly specific conceptual parallels. Zellentin observes that the Qur'an presents its legal discourse in a highly stylized manner echoing the Hebrew Bible, utilizing literary markers, repetition, and sequencing to construct a sophisticated legal message (H. M. Zellentin, 2022). This structural alignment is reinforced by precise linguistic mirroring across linguistic boundaries from Hebrew, Aramaic, Greek, Latin, and Syriac into Arabic (Slutsky, 2024). A prime example is the linguistic continuity of sexual transgression terminology, where the biblical concept of *zenut* in Leviticus transforms into the Qur'anic *zinā*, demonstrating how legal categories governing impurity and punishment were shared and deliberately modified (Rizwan, 2026). Furthermore, Zellentin contextualizes this transmission through the enduring influence of the Apostolic Decree. He argues that the regulations governing gentile purity, such as the prohibition against consuming blood, carrion, and idol meat, were preserved and transmitted through pivotal intermediate texts like the *Didascalia Apostolorum* and the *Clementine Homilies* before being integrated and updated by the Qur'an (H. M. Zellentin, 2018). This intricate tracking of specific purity statutes underscores the precise, intentional nature of the Qur'an's legal reformation.

This exact genealogical methodology extends beyond the legal corpus into the realm of prophetic narrative, particularly concerning the polemical disputes surrounding the figure of Jesus. In analyzing the Qur'anic accounts of Jesus' miracles, specifically the creation and vivification of clay birds, the

healing of the blind and the leper, and the revival of the dead (QS. *Āli 'Imrān* [3]: 49; QS. *al-Mā'idah* [5]: 110), Zellentin positions the scripture as a direct counter-narrative to late antique Jewish polemics, most notably the *Toledot Yeshu* tradition (H. M. Zellentin, 2025b). The *Toledot Yeshu*, an anti-Gospel narrative, acknowledges the occurrence of these miracles but attributes them strictly to sorcery and illicit magic (Anthony, 2025). Zellentin argues that the Qur'ān acutely evokes this specific charge of magic to systematically dismantle it. By repeatedly appending the crucial operative phrase "by God's leave" to every miraculous act performed by Jesus, the Qur'ān structurally rectifies the Jewish record. It simultaneously undermines Christian claims of inherent divinity and dismisses the rabbinic accusations of sorcery, thereby reclaiming Jesus as a human prophet and legal reformer strictly operating under divine authorization (Ghaffar & von Stosch, 2025).

Positioning Zellentin's highly specific textual triangulation within the broader landscape of Qur'anic scholarship highlights a significant methodological evolution. Angelika Neuwirth originally conceptualized Late Antiquity as a shared "epistemic space" where the Qur'ān participated as an active player in a generalized culture of debate (Neuwirth, 2019). Zellentin extends Neuwirth's foundational premise by insisting on concrete, documentable avenues of transmission. Where Neuwirth observes broad thematic resonance, Zellentin identifies precise structural counterparts. His methodology aligns closely with scholars like Aaron Koller (Koller, 2025) and Nicolai Sinai (Sinai, 2018), who also trace explicit transmission routes from Justinian's Novel 146 or analyze specific parallel concepts, such as identifying the Qur'anic *ruhbān* (Christian dignitaries) with the Syriac episcopal ideal of *dmuṭā šappirtā* (good example) found in the *Didascalia Apostolorum*. By demonstrating that the Qur'ān engages deeply with specific oral and written traditions, even mirroring the rabbinic chain of transmission found in *Pirke Avot* 1:1 when discussing *aḥbār* (Jewish dignitaries), Zellentin's intertextual application forces a reevaluation of the Qur'ān not merely as an inspired text reacting to a general milieu, but as a meticulously crafted document in direct, lexical dialogue with specific Byzantine, Syriac, and Rabbinic texts (H. M. Zellentin, 2016).

The rigorous application of this intertextual methodology undeniably fortifies the central thesis that the Qur'ān functioned as an active reformer rather than a passive receptacle. By securely tethering Qur'anic penal injunctions to Justinian decrees and mapping its Christological narratives directly against the *Toledot Yeshu*, Zellentin successfully illuminates the complex historical architecture underlying the revelation. Nevertheless, the very exactness of this genealogical tracing precipitates a critical methodological boundary. The continuous demand to anchor every Qur'anic legal dispensation or narrative motif to a specific late antique document be it the Davidic model, the *Didascalia*, or rabbinic polemics, cultivates an analytical environment highly susceptible to textual over-fitting. This hyper-specific reliance on external antecedents risks reducing the dynamic textual complexity into a mere editorial synthesis of prior legal and narrative codes, setting the stage for an urgent critical evaluation of how such exhaustive intertextuality might inadvertently overshadow the inherent coherence and independent structural logic of the Qur'anic message itself.

4. Critical Review: Textual Over-fitting and the Preservation of Internal Coherence

The tracing of legal and narrative continuity across fourteen hundred years presents a compelling model of religious evolution, situating nascent Islam within a dynamic, shared heritage. Holger M. Zellentin leverages this continuity by explicitly structuring his analytical framework upon the reception history of specific legal codes and theological polemics, arguing that the Qur'ān presents an updated reiteration of biblical law and late antique discourse (H. M. Zellentin, 2022). He details statutes, such as the laws regulating gentile sexual purity derived from Leviticus 18 and the Apostolic Decree, through their rabbinic and Christian iterations directly into the Qur'anic text (H. M. Zellentin, 2022). Concurrently, his narrative analysis positions the Qur'anic depiction of Jesus' miracles as a highly specific counter-narrative designed to systematically dismantle the sorcery accusations embedded within the Jewish *Toledot Yeshu* tradition (H. M. Zellentin, 2025b). While Zellentin formally cautions against overstating these continuities and acknowledges the impossibility of mapping every precise avenue of transmission (H. M. Zellentin, 2022), the operational core of his methodology remains

fundamentally tethered to demonstrating direct textual alignment. This methodological exactitude, while successfully dismantling classical narratives of intellectual isolation, introduces the potential risk of textual over-fitting, a phenomenon where the scripture's independent structural rationale is potentially obscured by an excessive reliance on its genealogical antecedents.

To illustrate this methodological tension, a closer examination of the Qur'an's narrative construction in QS. *Āli 'Imrān* [3]: 49 and QS. *Al-Mā'idah* [5]: 110 is necessary. In these passages, the Qur'an details Jesus's (ʿĪsā's) miracles, such as creating a bird from clay, healing the blind and the leper, and raising the dead (Awad, 2024). Structurally, the text systematically links each of these extraordinary acts to the operative phrase "by God's permission" (*bi-idhni allāh* in QS. *Āli 'Imrān* [3]: 49 and *bi-idhni* in QS. *al-Mā'idah* [5]: 110) (Ozgur Alhassen, 2021). From an intratextual perspective, this recurring diction creates a cohesive narrative frame that asserts absolute divine sovereignty, shifting the epistemological focus from the astonishing nature of the empirical event directly to its divine source (Arroziqi & Firmansyah, 2026). The linguistic emphasis on God's intervention serves a critical internal literary function: it intrinsically establishes God's independent will while preventing structural misunderstandings regarding Jesus's status, ensuring he is viewed as a human prophet operating strictly under divine authorization (Fadhilah, 2021). Zellentin interprets these exact linguistic choices primarily as a polemical response designed to undermine Jewish accusations of sorcery found in texts like the *Toledot Yeshu* (H. M. Zellentin, 2025b). While this external contextualization provides valuable historical insight, an overreliance on it tends to reduce the internal repetition of *bi-idhni allāh* to a mere reactionary device. Such an approach may inadvertently obscure how the verses function cohesively on their own terms to center God in the narrative and establish the Qur'an's independent prophetological framework (Ozgur Alhassen, 2021).

To adequately critique over-fitting, one must identify its specific methodological indicators within the broader historiography of scriptural studies. Drawing from contemporary methodological critiques, textual over-fitting in this context manifests through four specific indicators. The first indicator is an overextension of external texts, where dependence on external Late Antique narratives (including *isrā'īliyyāt*) is prioritized in a manner that risks overshadowing the self-sufficiency of the Qur'an (Aghapour et al., 2025). The second indicator concerns weak evidence of direct transmission, whereby shared cultural tropes or limited lexical overlaps in Late Antiquity are inappropriately assumed to be direct borrowings despite significant structural discontinuities (Mugler, 2023). The third indicator is a disregard for the Qur'an's internal coherence, driven by atomistic source-hunting that fragments the text may inadvertently and ignores its intricate synchronic rhetorical structure (Cuypers, 2015). The fourth indicator is the reduction of the Qur'an to an editorial synthesis, which at certain points treats the scripture merely as a derivative post-canonical reconfiguration rather than acknowledging its independent literary and conceptual goals (Sinai, 2020).

Such over-fitting often intersects with the etymological fallacy, where scholars incorrectly presume that a Qur'anic word's original history in a cognate language is an infallible guide to its current meaning, thereby neglecting its specific semantic usage within the Qur'anic context itself (Saleh, 2009). Furthermore, applying rigid diachronic models can force scholars into artificial source-hunting that replaces the consideration of a verse's immediate literary context with hypothetical historical reconstructions (Cuypers, 2011). When historical-critical methods focus exclusively on identifying external sources, they risk eclipsing the text's internal dynamic, failing to account for how the Qur'an structurally transforms, defamiliarizes, and recontextualizes these narratives to serve its own distinctive literary agenda (Auzia & Safitri, 2025).

To better understand this methodological tension, it is highly useful to introduce other prominent scholars as comparative benchmarks against Zellentin's framework. Unlike Zellentin's focus on granular, linear genealogical transmission of legal statutes, Gabriel Said Reynolds argues that the Qur'an functions primarily as a homiletic text animated by its allusions to, and interpretations of, its biblical subtext; it engages an audience already familiar with these narratives through broad rhetorical allusion rather than direct, traceable legislative borrowing (Neuwirth, 2012). Similarly, Angelika Neuwirth views the pre-canonical Qur'an not as a fixed codex or a reactive editorial code, but as a fluid,

oral-liturgical drama reflecting an ongoing theological-philosophical debate, she emphasizes that the Qur'an is a medium of communication that actively reshapes biblical concepts rather than merely inheriting them (Neuwirth, 2019). Nicolai Sinai also provides a critical counterweight by advocating for a multi-pronged historical-critical model that firmly establishes the Qur'an's internal chronology and literary coherence before seeking external parallels, thus mitigating the risk of forcing external historical frameworks onto the text (Ali, 2025).

To effectively navigate away from over-fitting, contemporary scholarship proposes an alternative model: a Balanced Intratextual-Historical Hermeneutic that bridges critical historical methodologies with a rigorous respect for literary coherence (Ali, 2025). This framework can be operationalized into four distinct procedural steps. The process commences with Intratextual Reading, a foundational step requires a synchronic, bottom-up lexical and rhetorical analysis to identify internal literary connections, such as repetition and sequencing, establishing the text's semantic range and internal logic prior to external comparison (Aly, 2018). This is followed by Historical Contextualization, in which the text is situated within the widened hermeneutical frame of Late Antiquity, treating diachronic intertexts not strictly as direct sources for borrowing, but as a shared cultural and conceptual milieu (Neuwirth, 2019). The subsequent stage involves the Intertextual Proximity Test, through which proposed textual relationships must be subjected to objective criteria, such as measuring the rarity of the parallel, the degree of correspondence, and the volume of shared syntactical patterns, to systematically test the validity of the historical link (Shaw, 2013). The process culminates in the Autonomy Safeguard, which entails a methodological suspension of judgment regarding external derivation to protect the text's independent structural agency (*Eigengesetzlichkeit*), ensuring that interpretation recognizes the Qur'an's unique interpretive agency and prevents its reduction to a mere byproduct of external historical factors (Lowry, 2024).

The integration of these critical perspectives reasserts the central thesis regarding the limits of an exclusively intertextual paradigm. Zellentin's triological framework remains undeniably vital for dismantling outdated Orientalist paradigms that viewed the Qur'ān in a historical vacuum, successfully situating the text as a dynamic, reformatory force within Late Antiquity. Yet, the extensive pursuit of exact genealogical intertextuality may inadvertently construct a new conceptual perimeter. If the Qur'ān is perpetually analyzed only in terms of what it borrowed, modified, or rejected from the Hebrew Bible, Byzantine law, or Syriac Christianity, its intrinsic architectural logic and textual autonomy are potentially obscured. A truly rigorous methodology must therefore strike a delicate equilibrium. It must systematically integrate the rich historical realities and discursive engagements of the late antique sectarian milieu while carefully maintaining the text's internal coherence. This requires recognizing the Qur'ān not simply as a sophisticated, reactive editor of past religious traditions, but as an independent literary entity endowed with distinctive structural resilience, thematic unity, and compositional originality.

5. Conclusion

The rigorous contextualization of the Qur'ān within Late Antiquity has proven essential in moving scholarship beyond classical paradigms of derivation. As this analysis of Holger M. Zellentin's triological framework demonstrates, situating the Qur'ān as an active participant in late antique religious discourse successfully clarifies its critical engagement with Judeo-Christian traditions. Zellentin effectively establishes how the text updates gentile purity laws and structurally addresses contemporary polemics, such as those found in the *Toledot Yeshu*. However, the methodological insistence on exact genealogical intertextuality, tethering specific Qur'anic injunctions and narratives to precise external antecedents, creates a potential risk of textual over-fitting. Our textual analysis of QS. *Āli 'Imrān* [3]: 49 and QS. *Al-Mā'idah* [5]: 110 illustrates this tension: while interpreting the recurring phrase *bi-idhni allāh* as a localized polemical response provides valuable historical context, an overreliance on this external framing may inadvertently flatten the text's intratextual function of asserting divine sovereignty and establishing an independent prophetological architecture.

This critical synthesis highlights that prioritizing external derivation risks reducing the text to a reactive editorial synthesis, potentially obscuring its independent structural logic (*Eigenesetzlichkeit*). By advocating for a balanced intratextual-historical hermeneutic, this study contributes to the ongoing methodological refinement in Qur'anic studies, arguing for an equilibrium that fully engages the historical milieu while carefully maintaining the text's internal coherence. Future research must continue to systematically navigate this critical tension, exploring how broader applications of historical-critical methods can be effectively calibrated by rigorous intratextual safeguards to ensure the scripture is evaluated holistically as an independent literary entity.

Conflicts of Interest: The authors declare no conflict of interest.

References

- Aghapour, R., Ramyar, F., & Alinejad, H. (2025). *The Achievement of Some Companions in Confronting Isra'iliyyat: A Critique and Review*. (03). <https://civilica.com/doc/2452388>
- Ali, A. B. M. F. F. A. M. F., Huda Binti; Iwanebel, Fejrian Yazdajird. (2025). NICOLAI SINAI'S Historical-Critical Approach To The Qur'an: A Critical Study Of Literary Coherence, Chronology, And Intertextuality. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, (Vol. 10 No. 1 (2025): Volume 10 No. 1 June 2025), 54–83.
- AlJahsh, M. A. I. (2024). Qur'anic Parables: An Analysis of Their Originality and Profundity and a Refutation of Orientalist Claims. *International Journal of Religion*, 5(5), 670–677. <https://doi.org/10.61707/8g3w2142>
- Aly, E.-H. A. Y. (2018). Women in English Qur'ān Translations: Critical Intertextual, Intratextual, and Contextual Analyses. *Journal of Islamic and Muslim Studies*, 3(1), 1–19.
- Anthony, S. W. (2025). The Early Aramaic Toledot Yesu and the End of Jesus's Earthly Mission in the Qur'an. *Studies in Late Antiquity*, 9(2), 151–185. <https://doi.org/10.1525/sla.2025.9.2.151>
- Arroziqi, A. S. Y., & Firmansyah, M. (2026). The Epistemology of Khariqu'l adah Phenomena In The Qur'an: Miracles, Karamah, Irhas, And Magic Within A Thematic Exegetical Framework And Their Implications For Contemporary Islamic Education. *Misbah : Jurnal Pendidikan Dan Pemikiran Islam*, 2(01), 48–55.
- Auzia, N. T. R., & Safitri, N. (2025). The Representation of Āzar and Terah in the Qur'an and the Bible: Julia Kristeva's Intertextuality Perspective. *ABHATS: Jurnal Islam Ulil Albab*, 6(2), 187–198. <https://doi.org/10.20885/abhats.vol6.iss2.art7>
- Awad, N. G. (2024). Is Qur'an Sūra 4:157–158 an Islamic Kalima-Like Christological Reading of the Crucifixion? A Textual Investigation beyond Polemics. *Islamic Studies Journal*, 1(2), 134–166. <https://doi.org/10.1163/29502276-20240012>
- Cuypers, M. (2011). Semitic Rhetoric as a Key to the Question of the nazm of the Qur'anic Text. *Journal of Qur'anic Studies*, 13(1), 1–24. <https://doi.org/10.3366/jqs.2011.0003>
- Cuypers, M. (2015). *The Composition of the Qur'an: Rhetorical Analysis*. Bloomsbury Publishing. <https://books.google.co.id/books?id=jKK4BgAAQBAJ>
- Fadhilah, M. A. (2021). *Komparatif Kisah Nabi Isa Dalam Al-Qur'an Dan Injil*. 7(2). <https://doi.org/http://dx.doi.org/10.30821/al-i'jaz.v7i2.23462>
- Forbes, D. A. (2017). The Diachrony Debate: A Tutorial On Methods. *Journal for Semitics*, 25(2), 881–926. <https://doi.org/10.25159/1013-8471/2560>
- Fredriksen, P. (2014). *How Later Contexts Affect Pauline Content, or: Retrospect is the Mother of Anachronism* (pp. 17–51). Brill. https://doi.org/10.1163/9789004278479_003
- Ghaffar, Z., & von Stosch, K. (2025). *Theology of Prophecy in Dialogue: A Jewish-Christian-Muslim Encounter*. Brill | Schöningh. <https://doi.org/10.30965/9783657797264>
- Iricinschi, E., & Zellentin, H. M. (Eds.). (2008). *Heresy and Identity in Late Antiquity*. Mohr Siebeck.
- Koller, A. (2025). Three Polemical Qur'anic Citations of the Mishnah and Their Historical Significance. *Jewish Studies Quarterly*, 32(2), 99–116. <https://doi.org/10.1628/jsq-2025-0007>
- 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>

- Mahardhika, J. Y. (2026). *A Hermeneutic-Phenomenological Approach to the Phonetic and Symbolic Dimensions of the Qur'an*. <https://philarchive.org/archive/MAHTML>
- Miller, G. (2011). Intertextuality in Old Testament Research. *Currents in Biblical Research*, 9, 283–309. <https://doi.org/10.1177/1476993X09359455>
- Mugler, J. (2023). Stories between Christianity and Islam: Saints, Memory, and Cultural Exchange in Late Antiquity and Beyond. By Reyhan Durmaz. Oakland, CA: University of California Press, 2022. Xi + 261 pp. \$95.00 hardcover. *Church History*, 92(1), 162–164. Cambridge Core. <https://doi.org/10.1017/S0009640723001166>
- Neuwirth, A. (2007). Orientalism in Oriental Studies? Qur'anic Studies as a Case in Point. *Journal of Qur'anic Studies*, 9, 115–127. <https://doi.org/10.3366/E1465359108000119>
- Neuwirth, A. (2012). The Qur'ān and its Biblical Subtext. By Gabriel S. Reynolds. New York: Routledge, 2010. Pp. 320 + xxii. £80.00. *Journal of Qur'anic Studies*, 14(1), 131–138. <https://doi.org/10.3366/jqs.2012.0040>
- Neuwirth, A. (2017). *7 The Qur'ān's Enchantment of the World: "Antique" Narratives Refashioned in Arab Late Antiquity* (pp. 123–144). Brill. https://doi.org/10.1163/9789004337121_008
- Neuwirth, A. (2019). *The Qur'an and Late Antiquity: A Shared Heritage*. Oxford University Press. <https://doi.org/10.1093/oso/9780199928958.001.0001>
- Neuwirth, A., & Hartwig, D. (2021). Beyond Reception History: The Qur'anic Intervention into the Late Antique Discourse about the Origin of Evil. *Religions*, 12(8), 606. <https://doi.org/10.3390/rel12080606>
- Neuwirth, A., & Hartwig, D. (2025). "Educating Adam Through Prophecy": The Surplus Value of Taking the Qur'anic Prophecy Seriously. In Z. Ghaffar & K. Von Stosch (Eds.), *Theology of Prophecy in Dialogue* (pp. 117–135). Brill | Schöningh. https://doi.org/10.30965/9783657797264_007
- Neuwirth, A., Sinai, N., & Marx, M. (2009). *The Qur'ān in Context: Historical and Literary Investigations into the Qur'ānic Milieu*. Brill. <https://doi.org/10.1163/ej.9789004176881.i-864>
- Omran, R. A., & Al-Shammari, R. A. (2025). The Problem of Selective Interpretation in Exegetical Works and Methodological Standards to Limit It. *Journal of Ecohumanism*, 4(1), 3438–3457. <https://doi.org/10.62754/joe.v4i1.6177>
- Ozgur Alhassen, L. (2021). *Qur'anic Stories: God, Revelation and the Audience*. Edinburgh University Press. <https://doi.org/10.3366/edinburgh/9781474483179.001.0001>
- Piper, A. (2020). *Can We Be Wrong? The Problem of Textual Evidence in a Time of Data*. Cambridge University Press. Cambridge Core. <https://doi.org/10.1017/9781108922036>
- Rizwan, S. A. (2026). *Stoning as Punishment in Early Islam*. Oxford University Press. <https://doi.org/10.1093/9780197823774.001.0001>
- Saleh, W. A. (2009). *The Etymological Fallacy And Qur'Anic Studies: Muhammad, Paradise, And Late Antiquity* (pp. 649–698). Brill. <https://doi.org/10.1163/ej.9789004176881.i-864.177>
- Sculley, D., & Pasanek, B. M. (2008). Meaning and mining: The impact of implicit assumptions in data mining for the humanities. *Literary and Linguistic Computing*, 23(4), 409–424. <https://doi.org/10.1093/lc/fqn019>
- Shaw, D. A. (2013). Converted Imaginations? The Reception of Richard Hays's Intertextual Method. *Currents in Biblical Research*, 11(2), 234–245. <https://doi.org/10.1177/1476993X12440561>
- Sinai, N. (2018). Muhammad as an episcopal figure. *Arabica*, 65(1–2), 1–30.
- Sinai, N. (2020). Historical Criticism and Recent Trends in Western Scholarship on the Qur'an: Some Hermeneutic Reflections. *Journal of College of Sharia and Islamic Studies*, 38(1), 136–146. <https://doi.org/10.29117/jcsis.2020.0259>
- Slutsky, R. (2024). Law Beyond Israel: From the Bible to the Qur'an, by Holger M. Zellentin. *Journal for the Study of Judaism*, 56(1), 118–122. <https://doi.org/10.1163/15700631-tat00022>
- Verhelst, B. (2022). (T.) ROOD, (C.) ATTACK and (T.) PHILIPS Anachronism and Antiquity. London and New York: Bloomsbury Academic. *The Journal of Hellenic Studies*, 142, 470–471. Cambridge Core. <https://doi.org/10.1017/S0075426922001124>

- Zellentin, H. (2016). Aḥbār and Ruḥbān: Religious Leaders in the Qur'ān in Dialogue with Christian and Jewish Literature. In A. Neuwirth & M. Sells (Eds.), *Qur'anic Studies Today* (pp. 258–289). Routledge. <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315646657-14/a%E1%B8%A5b%C4%81r-ruhb%C4%81n-holger-zellentin>
- Zellentin, H. (2018). Judaeo-Christian Legal Culture and the Qur'ān: The Case of Ritual Slaughter and the Consumption of Animal Blood. In F. Del Río Sánchez (Ed.), *Jewish Christianity and the Origins of Islam* (pp. 117–159). Brepols. https://www.academia.edu/38449467/_Judaeo_Christian_Legal_Culture_and_the_Qur%CA%BE%C4%81n_The_Case_of_Ritual_Slaughter_and_the_Consumption_of_Animal_Blood_in_Francisco_del_R%C3%ADo_S%C3%A1nchez_Jewish_Christianity_and_the_Origins_of_Islam_Turnhout_Brepols_2018_117_159?source=swp_share
- Zellentin, H. (2019). Gentile Purity Law from the Bible to the Qur'an: The Case of Sexual Purity and Illicit Intercourse. In H. Zellentin (Ed.), *The Qur'ān's Reformation of Judaism and Christianity: Return to the Origins* (pp. 115–215). Routledge. https://www.academia.edu/68105150/_Gentile_Purity_Law_from_the_Bible_to_the_Qur_an_The_Case_of_Sexual_Purity_and_Illicit_Intercourse_in_Holger_Zellentin_ed_The_Qur%CA%BE%C4%81n_s_Reformation_of_Judaism_and_Christianity_Return_to_the_Origins_Routledge_Studies_in_the_Quran_New_York_Routledge_2019_115_215?source=swp_share
- Zellentin, H. (2023). What Falls Within Judaism According to the Quran? In A. Runesson & K. H. Zetterholm (Eds.), *Within Judaism? Interpretive Trajectories in Judaism, Christianity, and Islam from the First to the Twenty-First Century* (pp. 282–308). Lexington Books/Fortress Academic. https://www.academia.edu/116144400/_What_Falls_Within_Judaism_According_to_the_Quran_in_Within_Judaism_Interpretive_Trajectories_in_Judaism_Christianity_and_Islam_from_the_First_to_the_Twenty_First_Century_ed_Anders_Runesson_and_Karin_Hedner_Zetterholm_Lanham_MD_Lexington_Books_Fortress_Academic_2023_282_308?source=swp_share
- Zellentin, H. (2025a). *Between Bible and Byzantium: "Corruption on Earth" (fasād fi l-ard) and the Qur'an's Penal Code (Q 5:33-34.38-39)*. *Journal of the International Qur'anic Studies Association*, 10(1), 11–56. <https://doi.org/10.1515/jiqsa-2024-0027>
- Zellentin, H. (2025b). *Jesus' Miracles in the Qur'an and in Toledot Yeshu* (pp. 21–55). https://doi.org/10.30965/9783657797264_003
- Zellentin, H. M. (Ed.). (2019). *The Qur'an's Reformation of Judaism and Christianity: Return to the Origins* (1st ed.). Routledge. <https://doi.org/10.4324/9781315124278>
- Zellentin, H. M. (2022). *Law Beyond Israel: From the Bible to the Qur'an*. Oxford University Press. <https://doi.org/10.1093/oso/9780199675579.001.0001>
- Zellentin, H. M. (2023). banū isrā'īl, ahl al-kitāb, al-yahūd wa-l-naṣārā: The Qur'anic Community's Encounters with Jews and Christians. *Entangled Religions*. <https://api.semanticscholar.org/CorpusID:260023910>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).