The Islamic Bible

Sotirios Despotis[1] and Dimitrios Athanasiou[2]

Abstract

Islam, as the chief Biblical and revealed religion, accepts the historical position of "Heavenly Books," namely, the books of the Holy Bible inspired by God: The Torah, the Psalms, and the gospel. Initially, Muslims saw the Bible as a text inspired by God, and that is why many of them turned to it, so that they could acquire information and develop their theology. After that, however, as Islamic theology took form and many theories were offered about the position of the Bible in Islam, Muslims wholly rejected the Biblical texts. The Holy Bible was considered to be a false, untrustworthy, edited book; however, this didn't prevent many from turning to the Bible in order to support their theological positions and at the same time to criticize Christian teaching, as well as the Biblical texts themselves. During the Middle Ages (the 8th to 14th centuries) a sizable part of Islamic literature made expansive use of the Bible to develop a body of apologetic literature against Christianity and to go to battle against it. Nevertheless, the Holy Bible constitutes a bridge between Christianity and Islam, and this article argues that it serves as a means of communication between the two religions.

Keywords: Bible, Islam, Islamic theology, objecting Islamic literature, alteration

[1] Prof. Dr. Sotirios Despotis, Faculty of Social Theology and the Study of Religion.

[2] Dr. Dimitrios Athanasiou, Postdoctoral Researcher of Faculty of Social Theology and the Study of Religion.

Introduction

The third article of the Islamic faith (*arkān al-īmān*), the Muslims Creed of fFaith, stresses acceptance of the Holy Books as revelations from God to humanity.[3] These books consist of Abraham's Bible (*Ṣuḥuf ʾIbrāhīm*), the Torah (*al-Tawrāt*), the Psalms (*al-Zabūr*), the Gospel (*al-Injīl*), and the Qur'ān (*al-Qurʾān*).[4] According to Islamic teaching, these God-sent books are treasures of heaven, the ''Mother of Books'' (*ʾUmm al-kutub*).[5] All of these were written from God in the well-kept board eternally, before the creation of universe. The Qur'ān states, "For every era is a scripture. Allah abolishes whatever He wills, and He affirms, and with Him is the source of the Scripture" (Qur'ān 13:38-39). These books have no beginning; they are ensured through impressions that are secured in heaven in a preexisting shape, and that is why they are called "Heavenly Books".[6] A similar understanding was entertained previously in the currents of of Judeo-Christianity, which recognized the existence and meaning of Heavenly Books, references to which are met with in the Jewish literature[7].

According to this Judeo-Christian concept, in these books could be found the divine plan as a whole, in nature and in history[8]. They set forth a scene of divine revelation in an absolute sense of the meaning of the term – everything

---

[3] Muslim Ibn al-Hajjaj, *Ṣaḥīḥ Muslim*, Tahqiq Abū Qatiba al-Fariaby, Riyadh: Dār Tayibatan, 2006, p. 23.

[4] A. Al-Sharafī, *Al-Fikr al-islāmī fīl-radd ʿalā al-Naṣāra: ilā nihāyat al-qarn al-rābiʿa*, Tūnis: al-Dār al-Tūnisiyyah lil-Nashr, 1986, pp. 405-426.

[5] Ibid., p. 410.

[6] N. Joachim, *Christianity and Islam: A New Approach*, (in Greek), translated by S. Despotis, Athens: Psychogios, 2009, p. 34.

[7] J. Daniélou, *The Theology of Jewish Christianity*, (in Greek), translated by Th. Drakopoulou, Athens: Apostoliki Diakonia, 2018, pp. 211-212.

[8] Ibid., p. 213.

is registered in advance in the Heavenly Books.[9] These are opened, shared, or indicated, as in this case, and the resulting revelations are considered to be copies of what is in the Heavenly Books.[10]

The initial message of the books pre-dating the Qur'ān was the proclamation of monotheism (*al-tawḥīd*) and the announcement of the coming of the last of the Prophets, Muḥammad. These books have the same theological content but differ in regard to the law, depending on the character of the people who apply themselves to the texts.

Beyond these abovementioned revelations, Islam accepted other divine revelations that are not familiar to humanity. God sent to every people and nation a revelation: "We sent a messenger to every community: 'Worship Allah, and avoid idolatry.' Some of them Allah guided, while others deserved misguidance. So travel through the earth, and see what the fate of the deniers was" (Qur'ān 16:36).

Therefore, Islam, as an absolute ''Biblical'' religion, accepts the history of these Heavenly Books. The only way that God is revealed in the creation is through divine revelation; all revelations were sent to humanity, so that Islam, the pure and original monotheism, would be announced through the messengers preceding Muḥammad – Moses (*Mūsā*), Jesus (*ʿĪsā*), and so forth.[11] They did not bring a new religion[12] but called the world to monotheism, the genuine religion (*al-dīn al-ḥanīf*) of Abraham (*ʾIbrāhīm*), which is Islam. This was an invitation

---

[9] Ibid.

[10] Ibid.

[11] M. Al-Shaʿrawi, *Qiṣaṣ al-anbiyāʾ w mʿaha sīrat al-rasūl*, Dār al-Qūts, Al-Nashir Ḥassan Maḥmmud, 2006, p. 438.

[12] Ibid.

that united all the Prophets: "Allah is my Lord and your Lord, so worship Him. This is a straight path" (Qurʾān 3:51).

The modern Muslim scholar Muḥammad Metwali al-Shaʿrawi (1911-1998) points out that by this teaching, the Prophets put the world on the straight path (*Ṣirāṭ al-mustaqīm*), which means in Islam the worship of only one God.[13] This path to which al-Shaʿrawi refers is the main purpose of life for Muslims. During their daily prayer, they ask God to guide them on the straight path. Appealing to God, the first chapter of the Qurʾān offers the awakening prayer: "Guide us along the straight path. The path of those you have blessed, not of those with anger on them, nor of the misguided'' (Qurʾān 1:6-7). According to a classic interpreter of Qurʾān, Ismail Ibn Kathīr (1300-1373), those who aroused God's anger were the Jews (*al-Yahūd*) and those who were led astray were the Nazarene/Christians (*an-Naṣārā*), [14] the latter because they refused to accept the message of Muḥammad.[15]

1. The God-Inspired Books

The most ancient of all God-inspired books in history is the Bible of Abraham (*Ṣuḥuf ʾIbrāhīm*). God revealed his message to Abraham through a Holy Book and made his will known to him.[16] This Bible, according to Islamic tradition, was recorded from the Patriarch himself, and from his followers. The book is supposed to have been lost,[17] and its title is unknown; only two Qurʾānic hints

---

[13] Ibid., pp. 438-439.

[14] Ibn Kathīr, *Tafsīr al-Qurʾān al-ʿazim*, (1), Tahqiq Sami Ibn Muḥammad al-Salamah, Dār Ṭaybah, 1999, p. 141.

[15] Ibid.

[16] ʿAmad al-Bahth al-ʿIlmiʿ Qism al-Tarjama, *Arkān al-Imān*, Jamiʿāt al-Islāmiyya bi-l-Madīna al-Munawwara, pp. 34-35.

[17] Ibid., p. 34.

remain: "These warnings about the last days are written in those first Bibles […] of ancient revelations. The Bible of Abraham and Moses" (Qur'ān 87:18-19) and "[...] was he not informed of what is in the Scrolls of Moses and of Abraham, who fulfilled?'' (Qur'ān 53:36-37).

After the Bible of Abraham, God sent his next revelation in theTorah, which he revealed to Moses: [18] "We have revealed the Torah, containing guidance and light" (Qur'ān 5:44). This book was meant for the Jews. It contains theological reports, invitations to monotheism, and descriptions of the Day of Judgment and of heaven [*Jannah*] and hell [*Jahannam*] (Qur'ān 87:19), as well as commandments and laws for the Jewish people concerning adultery, stealing, murder, and so forth (Qur'ān 5:43).

Islamic teaching accepts the Psalms as part of God's revelation. In the Arabic language the word *Zabūr* means "inscription," "writing," or "book." The Psalms were revealed by God to David.[19] The Qur'ān mentions this book three times: (1) And to David, We gave the Psalms" (Qur'ān 4:163); (2) "We have given some prophets advantage over others. We gave the Psalms'' (Qur'ān 17:55). An interpreter of the Qur'ān, Abū ʿAbdullah al-Qurṭubī (1214-1273), notes that the Psalms are a book of one hundred and fifty chapters (*suwar*), with no laws or commandments addressing what is prohibited (*ḥarām*) or permitted (*ḥalāl*).[20] Rather, it is a book of glory consisting of hymns to God[21].

---

[18] Ibid., p. 33.

[19] Ibid., p. 34.

[20] Al-Qurṭubī, *Al-Jāmiʿ li Aḥkām al-Qurʿān*, (10), Tahqiq Hisham Samir al-Bukhari, Dār ʿAlam al-Kutub, 2003, p. 278.

[21] Ibid.

Islam does not deny that the Gospel is a revelation by God to the world.[22] The term *Gospel* is found in the Qurʾān twelve times, for instance: "In their footsteps, we sent Jesus' son of Mary, fulfilling the Torah that preceded him. And we gave him the Gospel, containing guidance and light, and confirming the Torah that preceded him, and guidance and counsel for the righteous" (Qurʾān 5:46). Contrary to Christian teaching, where the Gospel has an ecumenical character, it applied exclusively to Judaism, not to Islam, and it was not limited to the idea of spreading Christ's teachings all around the world (Matthew 28:19);[23] it was given to improve the Law of Moses (the Torah) on some points. Moreover, its message is not the proclamation of the Crucifixion and the resurrection of Christ all over the world, such as is focused on in Christian teaching,[24] but a message of strict and absolute monotheism, and at the same time the prevention of polytheism.[25] With his Gospel, Christ preached to his people the absolute worship of only one God.

The last and most complete revelation from God to the world is the Qurʾān,[26] which is the final testament of God for humanity, aiming at putting them on the right way. *Qurʾān* in the Arabic language means "recitation," as God authorizes Muḥammad to share the revelation. The text mentions the term *Qurʾān* about seventy times, with a variety of meanings. It consists of 114 parts, called *suwar*, written in Arabic. An unusual feature is that, in contrast to the other texts of divine revelation, which have a local character, the message of the Qurʾān is universal. It concerns all humanity, not only the Arabs.

---

[22] ʿAmad al-Bahth al-ʿIlmi ʿQism al-Tarjama, *Arkān al-Imān*, ibid, p. 33.

[23] A. Al-Najjār, *Qiṣaṣ al-anbiyāʾ*, Bayrūt: Dār Iḥyāʾ al-Turāth al-ʿArabī, p. 371.

[24] S. Despotis, *The Code of the Gospels: Introduction to the Concise Gospels and their Practical Method of Interpretation*, (in Greek), Athens: Athos, 2007, pp. 58-67.

[25] M. Al-Shaʿrawi, *Qiṣaṣ al-anbiyāʾ w mʿaha sīrat al-rasūl*, ibid, p. 438.

[26] ʿAmad al-Bahth al-ʿIlmi ʿQism al-Tarjama, *Arkān al-Imān*, ibid, p. 32.

This book was revealed by God, through the Archangel Gabriel, to Muḥammad: "On the Day when we raise from every community a witness against them, from among them, and we bring you as a witness against these. We have revealed to you the Book, explaining all things—and guidance, and mercy, and good news for those who submit'' (Qurʾān 4:163); "Ramadan is the month in which the Qurʾān was revealed. Guidance for humanity, and clear proofs of the guidance, and the Criterion'' (Qurʾān 2:185). The Qurʾān did not appear as something new in terms of a monotheistic revelation, but as an effort to correct the mistakes of previous revelations to the Jews and Christians.[27]

2. Trends in approaches to the Bible within Islamic thought

i. Positive approaches to the Bible

During the formative period of Islam, a number of Muslim writers accepted the Bible as part of God's revelation.[28] This allowed Muslims to approach the Bible with no fear, as a reliable book. This tendency is mainly observed among the Muslim historians, such as Ibn Qutaybah (828-889) and al-Yaʿqūbī (?-897/8),[29] who used the Bible as a source of knowledge for historical and explanatory purposes. They especially turned to the Bible when they wanted to express opinions about the creation of the world and human beings, examine the history of Israel, or discuss the lives of the prophets before the coming of Muḥammad. For example, Ibn Qutaybah, in his writings about knowledge, where he recorded the history of the prophets before the appearance of Islam, drew heavily from the Pentateuch and the

---

[27] ʿAmad al-Bahth al-ʿIlmiʿ Qism al-Tarjama, *Arkān al-Imān*, ibid, p. 32.

[28] M. Accad, ''The Gospels in Muslim Discourse of the ninth to the fourteenth centuries: an exegetical inventorial table'', in *Islam and Christian-Muslim Relations*, 14 (2003), pp. 67-81, p. 71.

[29] Ibid.

gospels for his information.[30] O al-Yaʿqūbī used a few extracts from the four gospels in his writing about history in order to describe the historic course of Jesus's life.[31] This tendency is observed earlier, in Islamic tradition, according to what the Jews were saying (*Isrāʾīliyyat*). Scholars in the Islamic tradition used the Bible as a source for their histories of the patriarchs and the prophets, so that they could describe their own history in more detail.

Theologically and legally, the case of the Muslim scholar Zaydi al-Qasim ibn Ibrāhīm al-Rassī (785-860) is interesting, in that he used the Bible to support his theological positions. For instance, he turned to the book of Exodus and the universal revelation: "I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses kept his face covered for fear of looking on God" (Exodus 3:6). Based on this he supports the idea of the uniqueness of God, as well as the idea that God is revealed through creation, through his character.[32] In another writing, in order to contradict the concept that some verses from Qurʾān are cancelled by others, he refers to the gospel of Matthew and especially to the declarations of Jesus that he didn't come in order to break the Law of Moses (Matthew 5:17-18 and 21:22).[33] Another case is that of the more recent

---

[30] Ibn Qutaybah, *Kitāb Maʿārif*, Tahqiq Tharwat ʿUkāshah, al-Qāhirah: Dār al-Maʿārif, 1960, pp. 9-62.

[31] Al-Yaʿqūbī, *Taʾrī̄kh*, (1), Manshurāt al-Maktaba al-Idariyyah, 1964, pp. 56-68.

[32] Al-Rassī, *Majmuʿa kutub wa-rasāʾil li al-Imām al-Qāsim ibn Ibrāhīm al-Rassī* (1), Dār al-Ḥikmah al-Yamaniyah, 2001, p. 638.

[33] Al-Rassī, *Majmuʿa kutub wa-rasāʾil li al-Imām al-Qāsim ibn Ibrāhīm al-Rassī* (2), Dār al-Ḥikmah al-Yamaniyah, 2001, pp. 50-51.

Muslim interpreter Ibrāhīm Ibn ʿUmar al-Biqāʿī (1406-1480), who used the Bible to a great extent to clarify some of the meanings of the Qurʾān.[34]

ii. Islamization of the Bible

The next trend was to Islamize the Bible. The Muslim scholars who turned to this method attempted to redact from the Bible all material that was not consistent with Islamic teaching and to situate what remained in an Islamic interpretive framework,[35] to give it an Islamic tone. The main representative of this theory is the Muslim scholar al-Rassī, mentioned above. Many other Muslim writers took the same direction.

Al-Rassī, acting on objections he had against Christians,[36] edited the first eight chapters of the gospel of Matthew, removing passages to make the text more compatible with Islamic teaching. For example, instead of using the words of John the Baptist, which are "He who comes after me is greater than I, whose shoes I am not good enough to take up: he will give you baptism with the Holy Spirit and with fire'' (Matthew 3:11), al-Rassī puts it this way: "The man who comes after me, [that is, the Christ], is more

---

[34] W. Saleh, ''ʾSublime in its Style, Exquisite in its Tenderness': The Hebrew Bible Quotations in al-Biqāʿī's Qurʾān Commentary'', in *Adaptations and Innovations: Studies on the Interaction between Jewish and Islamic Thought and Literature from the Early Middle Ages to the Late Twentieth Century, Dedicated to Professor Joel L. Kraemer*, ed. Y. Tzvi Langermann and Josef Stern, Louvain, Paris, Dudley, Mass: Peeters, 2008, pp. 331-347, p. 332.

[35] M. Accad, ''The Gospels in Muslim Discourse of the ninth to the fourteenth centuries: an exegetical inventorial table'', ibid, pp. 71-72.

[36] More about the critisism al-Rassī against Christianity see W. Madelung, ''Al-Qāsim ibn Ibrāhīm and Christian theology'', in *Aram* 3 (1991), pp. 35-44.

favored than me myself.[37] At another point, the writer himself refers to the confession of God the Father about Christ, "He is my beloved son" (Matthew 3:17); al-Rassī changes this to "This my beloved prophet."[38] He replaces the words "my son" with the words "my prophet." These interpolations in the text were intended to abolish claims about the divine nature of Jesus Christ, since these passages were the basis of theological arguments used by Christian writers to prove his divinity.

It is understandable that the Muslim writers who turned to this method tried to deliver the Christian scriptures from false doctrine by giving at them an Islamic character. This tendency was observed in the ancient church in the heretic Marcion of Sinope (2th century), who, as one professing Gnosticism with an anti-Jewish character, produced his own canon of the New Testament, redacting any evidence of Judaism Jewish from the books. In this way, he completely rejected the Old Testament, while from New Testament he accepted only the gospel of Luke and the ten epistles of the apostle Paul, which were also revised with additions, subtractions, and alterations that removed all references to Judaism.[39]

iii. Distortions of the Bible and related theories

More negative tendencies in approaches to the Bible were grounded in teachings of the Qur'ān about the issue of making changes. According to Qur'ānic teaching, after Judaism and Christianity came into prevalence, the sacred scriptures (the Torah, Psalms, and Gospel) were distorted by the

---

[37] Al-Rassī, *Al-Radd ʿalā l-Naṣārā*, Tahqiq Imām Ḥanafī ʿAbd Allāh, al-Qāhirah: Dār al-Afāq al-ʿArabiyyah, 2000, p. 50.

[38] Ibid., p. 46.

[39] V. Fidas, *Ecclesiastical History: From the beginning to the Iconoclasm*, (A), (in Greek), Athens, 2002, p. 161.

followers of the Bible, casting doubt on its authenticity and trustworthiness.[40] The Qur'ān mentions this issue: "So woe to those who write the Scripture with their own hands, and then say, this is from Allah, in order to exchange it for a little price. Woe to them for what their hands have written, and woe to them for what they earn" (Qur'ān 2:79). In another part, the following is pointed out:

> Because of their breaking their pledge, we cursed them, and we hardened their hearts. They distort the meaning of the Word, and they disregarded some of what they were reminded of. You will always witness deceit from them, except for a few of them. But pardon them, and overlook. Allah loves the doers of good. And from those who say, 'We are Christians,' We received their pledge, but they neglected some of what they were reminded of. So we provoked enmity and hatred among them, until the Day of Resurrection. And Allah will inform them of what they used to craft. O People of the Scripture! Our Messenger has come to you, clarifying for you much of what you kept hidden of the Scripture, and overlooking much. There has come to you, from Allah, a light and a clear Book. (Qur'ān 2:79)

Therefore, because of statements in the Qur'ān concerning changes to the Bible, the Muslim writers took up different positions on the issue. There are three predominant theories in the Islamic world concerning alterations to the Bible on behalf of Jews and Christians.

---

[40] C. Adang, *Muslim Writers on Judaism and the Hebrew Bible: from ibn Rabban to ibn Ḥazm*, Islamic Philosophy, Theology, and Science, (22), Leiden: E. J. Brill, 1996, p. 223.

The first theory is considered extreme, as it concerns alterations of the text of the scriptures (*taḥrīf al-Naṣṣ*) or (*taḥrīf al-lafẓ*),[41] namely, purposeful distortions of the Bible by followers in such a way that the content differs completely from the original. The prototypical representative of this theory was the Muslim Ibn Ḥazm (994-1064).[42] The proponents of this theory never turned to the Bible to support their arguments, but tried to prove that it was untrustworthy and riddled with contradictions.

The second theory concerns alterations resulting from the interpretation and understanding of passages (*taḥrīf al-Maʿānī*). This second form of change was most common in premature Islamic translations and stemmed from the misinterpretations of the text.[43] If such were the case, it means that the chapters of the Bible remained authentic, as well as many parts that were not changed.[44] Thus, a few Muslim writers turned to the Bible in order to reinterpret it to support a variety of theological claims.

The third theory stands between the first and second, holding that, although the text contains altered passages, it also contains enough authentic material to be useful. This theory was supported by a few Muslim writers, among

---

[41] M. Accad, ''The Gospels in Muslim Discourse of the ninth to the fourteenth centuries: an exegetical inventorial table'', ibid, pp. 72-73.

[42] Ibid.

[43] G. Nickel, ''Early Muslim Accusations of Taḥrīf: Muqātil ibn Sulaymān's Commentary on Key Qur'anic Verses'', in *The Bible in Arab Christianity*, HCMR, (6), ed. David Thomas, Leiden: E. J. Brill, 2007, pp. 207-223, p. 222.

[44] M. Beaumont, '''Ammār al-Baṣrī on the Alleged Corruption of the Gospels'', in *The Bible in Arab Christianity*, ed. David Thomas, HCMR 6, Leiden: E. J. Brill, 2007, pp. 241-274, pp. 248-249.

them Taqī al-Dīn al-Jaʿfarī (1185-1270) [45] and Taqī al-Dīn Aḥmad Ibn Taymiyyah (1263-1328).[46]

To understand this tendency, it is helpful to grasp the the position of a Muslim writer who was occupied in fighting against Christianity, al-Jaʿfarī, who used Biblical texts in an attempt to argue in favor of the prophetic office of Jesus Christ and at the same time to deny his divinity. He expresses his view and makes his complete argument as follows: "They have been proved after what we have presented, [meaning the texts he cited from the Bible] the prophetic and apostolic origin and property of Christ through the chapters of his Gospel. God protected these chapters from the exchange and armed them so that they would not be corrupted [meaning corruption of the texts by the followers of the Bible, that is, the Christians]."[47]

Based on these observations, it is easy to understand that according to this theory, a large number of Muslim writers in the Middle Ages (i.e., the 9th to14th centuries) considered that the Bible held enough trustworthy and authentic material. Therefore, a lot of Muslim writers turned to the Bible to construct theological arguments against the followers of the Bible.

---

[45] About the personality of al-Jaʿfarī and his relevant works about fighting it, see L. Demiri, ''Al-Jaʿfarī'', in *Christian-Muslim Relations. A Bibliographical History*, v. 4, (1200-1350), ed. D. Thomas & A. Mallet, Leiden: Brill, 2012, pp. 478-485.

[46] For more information about Ibn Taymiyyah, see T. Michel, *A Muslim Theologian's Response to Christianity: Ibn Taymiyya's Al-Jawab Al-Sahih, Delmar*, NY: Caravan, 1984. J. Hoover, ''Ibn Taymiyya'', in *Christian-Muslim Relations. A Bibliographical History*, v. 4, (1200-1350), ed. David Thomas, Leiden: Brill, 2012, pp. 824-878.

[47] Al-Jaʿfarī, *Al-Radd ʿalā l-Naṣārā*, Tahqiq Muḥammad Muḥammad Ḥasānayn, Doha: Maktabat al-Madāris, al-Qāhirah: Maktaba Wahba, 1988, p. 94.

Finally, of the prementioned theories, the only widespread theory that has stabilized until now, is the extreme one, which considers the Bible wholly corrupted. Today, Muslims have adopted the view of Ibn Ḥazm, that the Bible is an untrustworthy, misinterpreted, and corrupted text, which is why, except on certain occasions, they never turn to the Bible for spiritual benefit nor ever use it in their preaching. On the contrary, they try in any way to point out its inconsistencies and the fact that it cannot be trusted.[48]

Conclusion

From the above discussion, it should be clear that Islam, as a Biblical religion by revelation, accepts the history of the sacred books. While initially Muslims maintained a positive attitude concerning the holy scriptures of the "people of the Bible," in the course of time, and after embracing the extreme theory that the text was purposely distorted by its followers, they completely rejected all the Biblical material. However, this did not entirely prevent them from turning to the Bible to support their theological positions.

Moreover, as the modern Muslim thinker Tarif Khalidi (1938-) points out, Muslim scholars used Biblical texts to fill in gaps in the Qur'ān about the personality and activity of Jesus Christ and his life,[49] when so doing, they presented the Christian texts from an Islamic perspective. In other words, they tried to present an "Islamic Gospel." Something similar happened with the secret gospels, which were used to try to fill in blank spaces in accounts of the life of Christ and supply information that was not recorded in the normal gospels.

---

[48] See characteristically the criticism of Ahmed Hoosen Deedat (1918- 2005) concerning his relevant work A. Deedat, *Is the Bible God's Word?*, Independent Publishing Platform, 2015.

[49] T. Khalidi, *The Muslim Jesus: Sayings and Stories in Islamic Literature*, Cambridge, MA: Harvard University Press, 2003, pp. 29-30.

It's also noteworthy that despite the power of Islam in the 8th to 13th centuries on political, financial, cultural, and military levels, Muslims did not consider the texts of the Bible to be of no importance. On the contrary, they recognized that the Bible possessed great power, since it was an important work of universal literature that exerted a strong influence on the world during that time. Moreover, the use of the Holy Scriptures by Muslim writers served as additional Biblical testimony, recorded in the Arabic language and preserved in the works of Muslim scholars and other non-Christian writers.

References

Accad, M. ''The Gospels in Muslim Discourse of the ninth to the fourteenth centuries: an exegetical inventorial table'', in *Islam and Christian-Muslim Relations*, 14 (2003): 67-81.

Adang, C. *Muslim Writers on Judaism and the Hebrew Bible: from ibn Rabban to ibn Ḥazm*, Islamic Philosophy, Theology, and Science, (22), Leiden: E.J. Brill, 1996.

ʿAmad al-Bahth al-ʿIlmiʿ Qism al-Tarjama, *Arkān al-Imān*, Jamiʿāt al-Islāmiyya bi-l-Madīna al-Munawwara.

Al-Qurṭubī, *Al-Jāmiʿ li Aḥkām al-Qurʿān*, (10), Tahqiq Hisham Samir al-Bukhari. Dār ʿAlam al-Kutub, 2003.

Al-Shaʿrawi, M. *Qiṣaṣ al-anbiyāʾ w mʿaha sīrat al-rasūl*, Dār al-Qūts, Al-Nashir Ḥassan Maḥmmud, 2006.

Al-Sharafī, A. *Al-Fikr al-islāmī fīl-radd ʿalā al-Naṣāra: ilā nihāyat al-qarn al-rābiʿa*, Tūnis: al-Dār al-Tūnisiyyah lil-Nashr, 1986.

Al-Jaʿfarī, *Al-Radd ʿalā l-Naṣārā*, Tahqiq Muḥammad Muḥammad Ḥasānayn, Doha: Maktabat al-Madāris, al-Qāhirah: Maktaba Wahba, 1988.

Al-Yaʿqūbī, *Taʾrı̄kh*, (1), Manshurāt al-Maktaba al-Idariyyah, 1964.

Al-Rassī, *Majmuʿa kutub wa-rasāʾil li al-Imām al-Qāsim ibn Ibrāhīm al-Rassī* (1), Dār al-Ḥikmah al-Yamaniyah, 2001.

Al-Rassī. *Majmuʿa kutub wa-rasāʾil li al-Imām al-Qāsim ibn Ibrāhīm al-Rassī* (2), Dār al-Ḥikmah al-Yamaniyah, 2001.

Al-Rassī, *Al-Radd ʿalā l-Naṣārā*, Tahqiq Imām Ḥanafī ʿAbd Allāh, al-Qāhirah: Dār al-Afāq al-ʿArabiyyah, 2000.

Beaumont, M. 'Ammār al-Baṣrī on the Alleged Corruption of the Gospels'', in *The Bible in Arab Christianity*, ed. David Thomas, HCMR 6, Leiden: E.J. Brill, (2007): 241-274.

Daniélou, J. *The Theology of Jewish Christianity*, (in Greek), translated by Th. Drakopoulou, Athens: Apostoliki Diakonia, 2018.

Despotis, S. *The Code of the Gospels: Introduction to the Concise Gospels and their Practical Method of Interpretation*, (in Greek), Athens: Athos, 2007.

Demiri, L. ''Al-Jaʿfarī'', in *Christian-Muslim Relations. A Bibliographical History*, v. 4, (1200-1350), ed. D. Thomas & A. Mallet, Leiden: Brill, (2012): 478-485.

Deedat, A. *Is the Bible God's Word?*, Independent Publishing Platform, 2015.

Fidas, V. *Ecclesiastical History: From the beginning to the Iconoclasm*, (A), (in Greek), Athens, 2002.

Hoover, J. ''Ibn Taymiyya'', in *Christian-Muslim Relations. A Bibliographical History*, v. 4, (1200-1350), ed. David Thomas, Leiden: Brill, (2012): 824-878.

Ibn Kathīr, *Tafsīr al-Qurʾān al-ʿazim*, (1), Tahqiq Sami Ibn Muḥammad al-Salamah. Dār Ṭaybah, 1999.

Ibn Qutaybah. *Kitāb Maʿārif*. Tahqiq Tharwat ʿUkāshah, al-Qāhirah: Dār al-Maʿārif, 1960.

Joachim, N. *Christianity and Islam: A New Approach*, (in Greek), translated by S. Despotis. Athins: Psychogios, 2009.

Khalidi, T. *The Muslim Jesus: Sayings and Stories in Islamic Literature*. Cambridge, MA: Harvard University Press, 2003.

Muslim Ibn al-Hajjaj. *Ṣaḥīḥ Muslim*. Tahqiq Abū Qatiba al-Fariaby. Riyadh: Dār Tayibatan, 2006.

Michel, T. *A Muslim Theologian's Response to Christianity: Ibn Taymiyya's Al-Jawab Al-Sahih*. *Delmar*, NY: Caravan, 1984.

Madelung, W. ''Al-Qāsim ibn Ibrāhīm and Christian theology'', in *Aram* 3 (1991): 35-44.

Nickel, G. ''Early Muslim Accusations of Taḥrīf: Muqātil ibn Sulaymān's Commentary on Key Qur'anic Verses'', in *The Bible in Arab Christianity*, HCMR, (6), ed. David Thomas, Leiden: E.J. Brill, (2007): 207-223.

Saleh, W. ''"Sublime in its Style, Exquisite in its Tenderness': The Hebrew Bible Quotations in al-Biqāʿī's Qurʾān Commentary'', in *Adaptations and Innovations: Studies on the Interaction between Jewish and Islamic Thought and Literature from the Early Middle Ages to the Late Twentieth Century, Dedicated to Professor Joel L. Kraemer*, ed. Y. Tzvi Langermann and Josef Stern, Louvain, Paris, Dudley, Mass: Peeters, (2008): 331-347.