

rial more directly, which has been of interest to modern scholars since the 19th century (e.g., Goldziher: 2:346–62). The *ḥadīth* literature does, at times, refer directly to the *Injīl* (the Gospel) and the *Tawrāt* (the Torah) (cf. S 3:3; 5:46 etc.), as well as the *Zābūr* (Psalms; S 4:163; 17:55). There are also references to “the book of *Hikma*” (wisdom; cf. S 2:129; 3:48; 5:110), and the *ḥadīth* literature often uses the term “Book of Wisdom” to refer to biblical material, although this material is not always clearly specified and is difficult to trace directly (cf. Rippin). There are many *ḥadīth* that include “sayings of Jesus”; some are quotations from the Gospels, some are clearly developed from biblical ideas, and others are not connected with Christian scripture (cf. Khalidi; Cook: 206–218).

The *ḥadīth* literature, therefore, preserves a great deal of biblical material, although often mediated through a number of other sources, such as pseudepigrapha (see Wasserstrom; Pregill), and also through the Qurʾān. This makes finding an exact “source” extremely difficult. However, focusing on direct quotations of the Bible in the *ḥadīth* is to miss the great impact that the Bible had on *ḥadīth* in certain, specific fields: the impact on *tafsīr*, the *qīṣaṣ al-anbiyāʾ* genre, and the *miʾrāj* literature was great. In some instances, the use of biblical material in *ḥadīth* resulted from necessity, for example the *Isrāʾīliyyāt* often explain *lacunae* in Qurʾānic narratives. In other cases, particularly in Sufi and *zuhd* material, some biblical sayings were transmitted for their theological merits and their sound advice. Often, however, any biblical ideas in *ḥadīth* are seen through an Islamic lens and carry new significance. Biblical imagery and ideas are not transferred as a whole, and the *ḥadīth* absorbed and transmitted material that was relevant to an Islamic context.

Bibliography. Primary: ■ Ibn Abī l-Dunyā, *Kitāb Makārim al-akhilāq* = id., *The Noble Qualities of Character by Ibn Abī d-Dunyā* (ed. J. A. Bellamy; Wiesbaden 1973). ■ Ibn Ishāq, *The Life of Muḥammad: A Translation of Ibn Ishāq's Sirat Rasūl Allāh* (trans. A. Guillaume; Lahore 1967 [repr.]). ■ Ibn Qutayba, *Kitāb al-Maʾārif* (Cairo 1934). ■ Muslim b. al-Ḥajjāj, *Ṣaḥīḥ Muslim* (Istanbul 1912–16). ■ al-Qāḍī, ʿAbd al-Raḥīm b. Aḥmad, *Daqāʾiq al-akhbār fi dhikr al-janna wa-l-nār*; trans. of id., *Islamic Book of the Dead* (trans. A. ʿAbd al-Rahman at-Tarjumanā; Norwich 1977). ■ al-Thaʿlabī, ʿArāʾis al-majālis fi qīṣaṣ al-anbiyāʾ or “Lives of the Prophets” (trans. W. M. Brinner; Leiden 2002). ■ al-Tirmidhī, “al-Shamāʾil al-Muḥammadiyya wa l-khaṣāʾil al-muṣṭafawiyya,” in *Sunan al-Tirmidhī*, vol. 5 (Beirut 1414–1994).

Secondary: ■ Asín Palacios, M., *Islam and the Divine Comedy* (trans. H. Sutherland; London 1926). ■ Berg, H., “Lexicological *Ḥadīth* and the ‘School’ of Ibn ʿAbbās,” in *The Meaning of the Word: Lexicology and Tafsīr* (ed. S. R. Burge; Oxford 2015). [Forthcoming] ■ Brown, J., *The Canonization of al-Bukhārī and Muslim: The Formation and Function of the Sunnī Ḥadīth Canon* (Leiden 2007). ■ Brown, J. A. C., *Hadīth: Muḥammad's Legacy in the Medieval and Modern World* (Oxford 2009). ■ Burge, S. R., *Angels in Islam: Jalāl al-Dīn al-Suyūṭī's ʿal-Ḥabāʾik fi akhbār al-malāʾik* (London 2012). ■ Colby, F. S., *Narrating Muḥammad's Night Journey: Tracing the Develop-*

ment of the Ibn ʿAbbās Ascension Discourse (Albany, N.Y. 2008). ■ Cook, D., “New Testament Citations in the *Ḥadīth* Literature and the Question of Early Gospel Translations into Arabic,” in *The Encounter of Eastern Christianity with Early Islam* (ed. E. Grypeou et al.; Leiden 2006) 185–223. ■ Goldziher, I., *Muslim Studies*, 2 vols. (trans. S. M. Stern; Oxford 1971). ■ Khalidi, T., *The Muslim Jesus: Sayings and Stories in Islamic Literature* (Cambridge, Mass. 2001). ■ Klar, M., “Stories of the Prophets,” in *The Blackwell Companion to the Qurʾān* (ed. A. Rippin; Oxford 2006) 338–49. ■ Kugel, J. L., *In Pottiphar's House: The Interpretive Life of Biblical Texts* (Cambridge, Mass. 1994). ■ Lindsay, J. E., “David Son of Jesse and Muḥammad Son of ʿAbd Allāh: Warlords, State Builders, and Paradigms of Piety,” in *Essays in Honor of R. Stephen Humphreys: Historical Dimensions of Islam – Pre-Modern and Modern Periods* (ed. J. E. Lindsay/J. Armaġani; Princeton, N.J. 2009) 3–16. ■ Makino, S., *Creation and Termination: A Semantic Study of the Structure of the Qurʾānic World View* (Tokyo 1970). ■ Pregill, M., “Isrāʾīliyyāt, Myth, and Pseudepigraphy: Wahb b. Munabbih and the Early Islamic Versions of the Fall of Adam and Eve,” *JSAI* 34 (2008) 215–84. ■ Rippin, A., “The Place of the Qurʾān in ‘The Sermons and Exhortations’ of Abū ʿUbayd (d. 224/838),” in *The Qurʾān and Adab Traditions* (ed. N. al-Shaar; Oxford). [Forthcoming] ■ Sachedina, A. A., *Islamic Messianism: The Idea of Mahdī in Twelver Shīʿism* (Albany, N.Y. 1981). ■ Schmidtko, S., “The Muslim Reception of Biblical Materials: Ibn Qutayba and his *Aʾlām al-nubuwwa*,” in *ICMR* 22/3 (2011) 249–74. ■ Smith, J. I./Y. Y. Hadad, *The Islamic Understanding of Death and Resurrection* (Oxford 2002). ■ Tottoli, R., “The Origin and Use of the Term *Isrāʾīliyyāt* in Muslim Literature,” *Arabica* 46 (1999) 193–210. ■ Tottoli, R., *Biblical Prophets in the Qurʾān and Muslim Literature* (Richmond, Va. 2002). ■ Tottoli, R., “Tours of Hell and Punishment of Sinners in *Mīʾrāj* Narratives: Use and Meaning of Eschatology in Muḥammad's Ascension,” in *The Prophet's Ascension: Cross-Cultural Encounters with the Islamic Mīʾrāj Tales* (ed. C. J. Gruber/F. S. Colby; Bloomington, Ind. 2010) 11–26. ■ Vuckovic, B. O., *Heavenly Journeys, Earthly Concerns: The Legacy of the Mīʾrāj in the Formation of Islam* (London 2005). ■ Wasserstrom, S. M., “Jewish Pseudepigrapha and Qīṣaṣ al-Anbiyāʾ,” in *Judaism and Islam: Boundaries, Communication and Interactions*, FS W. M. Brinner (ed. B. H. Hary et al.; Leiden 2000) 237–53.

Stephen Burge

Hadlai

The name Hadlai (MT *Ḥadlāy*; LXX Χοδλι) means either “rest, resting” or more likely “the fat one,” referring to success or prosperity (Noth: 226). It is only attested once in the HB, in 2 Chr 28:12 as the name of an Ephraimite, the father or ancestor of Amasa. In an episode (2 Chr 28:5–15) that has no parallels in the books of Kings and belongs to the *Sondergut* of the Chronicler, a prophet exhorts the Israelite army, which had taken prisoners in Jerusalem and Judah not to keep them as a booty, but to set them free. Amasa, son or descendant of Hadlai belongs to those who support the claim of the prophet and ask those who participated in the campaign against Judah to release the prisoners. The way the “Samaritans” treat the prisoners and accompany them back to Jericho has inspired the parable of the good Samaritan in the Gospel of Luke.

The names in 2 Chr 28:12 are not from the 8th century BCE, but more probably reflect (Samaritan?) families from the time of the Chronicler.

The name Hadlai is not a very popular name today; however it is used from time to time, especially in the US.

Bibliography: ■ Klein, R. W., *2 Chronicles: A Commentary* (Hermeneia; Minneapolis, Minn. 2012). ■ Noth, M., *Die israelitischen Personennamen* (Hildesheim 1980 [= Stuttgart 1928]).

Thomas Römer

Hadoram

1. Son of Joktan

Hadoram (MT *Hādōrām* or *Hādōrām*) appears in Gen 10:27 as one of the sons of Joktan (10:26–30), who is presented as a descendant of Eber, in the so-called “table of the nations.” First Chronicles 1:20–23 (cf. Hadoram in v. 21) depends on that list. The Greek has however very different transliterations: Οδορρα in Gen 10:27 and Κεδορραν in 1 Chr 1:21. Genesis 10:26–30 belongs to the non-priestly material of the table of the nations and was traditionally attributed to the Yahwist source. It is however more plausible that this passage belongs to a later addition to the original priestly list (de Pury), because it refers to Arabic names, which point to a later date. It is not clear whether Hadoram in this list should be explained as deriving from an Aramean name (“Hadad [a storm god] is exalted”; cf. Wenham: 231; Lipiński: 210) or whether it should be related to an Arabic toponym (Müller). The latter option seems more plausible since the list refers to South Arabia (Retsö: 220) and the post-priestly author of the passage may have had some knowledge of this region. The name *Dwrm* is attested in two Sabeen inscriptions (RES 3945,15 and CIS IV, 603b) discovered in Yemen. Hadoram could therefore be identified with Dauram, NW of the city of Sana’a (Glaser: 435).

According to the Mormonite “Book of Abraham,” produced by Joseph Smith in 1835, the Hadoramites, at the time of Abraham, conquered Egypt.

Bibliography: ■ Chabot, J.-B./G. Ryckmans (eds.), *Répertoire d'épigraphie sémitique: Tome VI* (Paris 1935). ■ Glaser, E., *Skizze der Geschichte und Geographie Arabiens von den ältesten Zeiten bis zum Propheten Muhammad* (Wien 1890 [= repr. Hildesheim 1976]). ■ Lipiński, E., “Les Sémites selon Gen 10,21–30 et 1 Chr 1,17–23,” *ZAH* 6 (1993) 193–215. ■ Müller, W. W., “Hadoram (Person) 1,” *ABD* 3 (New York 1992) 17. ■ de Pury, A., “Sem, Cham et Japhet: De la fraternité à l'esclavage,” in *Mélanges offerts à André Hurst* (Recherches et rencontres; ed. A. Kolde et al.; Geneva 2005) 495–508. ■ Retsö, J., *The Arabs in Antiquity: Their History from the Assyrians to the Umayyads* (London 2003). ■ Wenham, G. J., *Genesis 1–15* (WBC 1; Waco, Tex. 1987). ■ Winett, F. V., “The Arabian Genealogies in the Book of Genesis,” in *Translating and Understanding the Old Testament*, FS H. G. May (ed. H. T.

Frank/W. L. Reed; Nashville, Tenn./New York 1970) 171–96.

Thomas Römer

2. Son of Tou

A son of Tou king of Hamath (1 Chr 18:10) was sent by his father to congratulate David for his victory against their mutual enemy Hadad-Ezer king of Zobah. Instead of Hadoram (“Hadad is exalted”), the same person is called Joram (“YHWH is exalted”) in 2 Sam 8:9–10. This is either a scribal error or an authentic alternative name, perhaps used for diplomatic reasons.

Bibliography: ■ Klein, R. W., *1 Chronicles* (Minneapolis, Minn. 2006). [Esp. 395]

3. The Taskmaster

Hadoram (2 Chr 10:18 MT *Hādōrām*; 1 Kgs 12:18 MT *ʿĀdōrām*) is the name of a taskmaster over the forced labor, sent by Rehoboam to the Israelites living in cities of Judah, who stoned him. Perhaps he is to be identified as the man having the same charge under David (2 Sam 20:24; MT *ʿĀdōrām*; LXX Αδωνιραμ) and Solomon (1 Kgs 4:6; MT *ʿĀdōnīrām*; LXX Αδωνιραμ), hence a possible harmonization in some versions (e.g., 2 Chr 10:18 LXX Β Λ Αδωνιραμ).

Matthieu Richelle

See also → Adoniram

Hadrach

Hadrach (MT *Hadrāk*), a biblical toponym, was a city-state in northern Syria. The modern site is Tell Afis, 45 km southwest of Aleppo. A stele written in Old Aramaic, dated to around 780 BCE and discovered at Hadrach, proclaims that Baalshamayn enthroned Zakir/Zakkūr, king of Hamath and Lu’ash, as king of Hadrach. As a result of the coronation, a coalition of Syrian kings besieged the city but was not able to conquer it. The city is mentioned in one of Tiglath-pileser III’s (r. 745–27 BCE) annals and in a victory stele of Sargon II dated to 720 BCE. No later mention is made of the city beyond the 8th or early 7th century.

The place name occurs only once in the HB/OT, in Zech 9:1, in reference to “the land of Hadrach and Damascus,” recipients of God’s judgment. Zechariah 9 contains several geographic references with Hadrach listed first as the northernmost place. Given the city’s appearance in mostly 8th century BCE texts, the place name fits better in an Assyrian context than in the postexilic, Persian context of Zech 9. Therefore, scholars such as Carol L. and Eric M. Meyers view the reference to Hadrach, a location outside of Israel, as an example of Second Zechariah’s use of earlier traditions for eschatological purposes.