Galadari, Abdulla. "Notes." *Metaphors of Death and Resurrection in the Qurʾān: An Intertextual Approach with Biblical and Rabbinic Literature*. London: Bloomsbury Academic, 2022. 151–188. *Bloomsbury Collections*. Web. 26 Apr. 2023. <<http://dx.doi.org/10.5040/9781350244559.0008>>.

Downloaded from Bloomsbury Collections, www.bloomsburycollections.com, 26 April 2023, 12:00 UTC.

Copyright © Abdulla Galadari 2022. Released under a CC BY-NC-ND licence (<https://creativecommons.org/licenses/by-nc-nd/3.0/>). You may share this work for non-commercial purposes only, provided you give attribution to the copyright holder and the publisher, and provide a link to the Creative Commons licence.

NOTES

Notes on Transliteration and Translation

- 1 Nasr, *Study Quran*.
- 2 *Holy Bible: New Revised Standard Version*.

Introduction

- 1 Rahman, *Major Themes of the Qur'ān*.
- 2 Irving, Ahmad, and Ahsan, *Qur'an*, 73–84; Abdel Haleem, *Understanding the Qur'an*; Bijlefeld, 'Eschatology'; Saeed, *Qur'an*, 72–3; Chittick, 'Muslim Eschatology'; Tesei, 'barzakh', 31.
- 3 Rustomji, *Garden and the Fire*, 41–4; Lange, *Locating Hell*.
- 4 Shopenhauer, *World as Will*, 2: 463.
- 5 Singh, *Death, Contemplation*, x.
- 6 Dalferth, *Theology and Philosophy*, vii.
- 7 Plato, *Phaedo*, 81a.
- 8 O'Shaughnessy, *Muhammad's Thoughts on Death*.
- 9 Ibid.
- 10 Ibid., vii.
- 11 Smith and Haddad, *Islamic Understanding*.
- 12 See Wansbrough, *Qur'anic Studies*; Wansbrough, *Sectarian Milieu*.
- 13 See Crone and Cook, *Hagarism*; Crone, *Slaves on Horses*.
- 14 Donner, *Muhammad and the Believers*.
- 15 Reynolds, *Qur'ān and Its Biblical Subtext*.
- 16 See also Rippin, *Approaches to the History*.
- 17 Galadari, 'Taqlid al-Ijtihād'.
- 18 Galadari, 'Qibla'.
- 19 Ibid.
- 20 Crone, 'Quranic Mushrikūn ... (Part I)'; Crone, 'Quranic Mushrikūn ... (Part II)'.
- 21 Ibid.
- 22 Ibid.
- 23 Crone, 'Quranic Mushrikūn ... (Part I)'.
- 24 Ibid., 448.
- 25 In some Semitic languages, *nepeš* is cognate to the Arabic *nafs*.
- 26 Steiner, *Disembodied Souls*.
- 27 Smith, 'Understanding of *Nafs* and *Rūḥ*'.
- 28 Fakhry, *Islamic Philosophy*, 98.
- 29 Sadeqzadeh, 'Ibn Sina's Difficulties'.
- 30 Corbin, *Cyclical Time*, 47–56; Corbin, *History of Islamic Philosophy*, 131–41.
- 31 Badakhchani, *Spiritual Resurrection*.

32 Sharifi, Khavaninzadeh and Ansarimanesh, 'Bodily Resurrection'.

33 For more on Haggai Mazuz's arguments, see Mazuz, *Religious and Spiritual Life*.

Chapter 1

- 1 For more details on the origins of the immortality of the soul and the concept of transmigration of souls in Pythagoreanism, see Bordoy, 'Origin of the Orphic-Pythagorean Notion'.
- 2 Boyce, *Zoroastrians*, 26–9.
- 3 For more on life and death in Ancient Egypt along with the notion of the resurrection, read Assmann, *Tod und Jenseits*.
- 4 See Garland, *Greek Way*. Also see Long, 'Plato's Doctrine of Metempsychosis'.
- 5 Birkhan, 'Some Remarks on the Druids', 108–9.
- 6 See Eliade, *Shamanism*. Also see Mills, 'Preliminary Investigation'; Mills, 'Comparison of Wet'suwet'en Cases'; Mills and Slobodin, *Amerindian Rebirth*.
- 7 Steadman and Palmer, 'Visiting Dead Ancestors'.
- 8 Zeller, *Die Philosophie der Griechen*, 1: 324–5.
- 9 Kahn, *Pythagoras and the Pythagoreans*; Segal, *Life after Death*, 220–1.
- 10 Kahn, *Pythagoras and the Pythagoreans*, 19.
- 11 Ho, 'Selfhood and Identity'.
- 12 See Leach, 'Aryan Invasions'. Also see Misra, 'Date of the Rigveda'.
- 13 Taylor, 'Anattā Doctrine'; Albahari, 'Against No-Ātman Theories'; Carlisle, 'Becoming and Un-becoming'; Sugunasiri, "'Asoulity" as Translation of Anattā'.
- 14 Becker, *Breaking the Circle*, 8.
- 15 Kalupahana, *Buddhist Philosophy*, 36–8.
- 16 Arulchelvam, 'Eternal Eva'; Doniger, *On Hinduism*, 509–22.
- 17 Albahari, 'Against No-Ātman'.
- 18 Carlisle, 'Becoming and Un-becoming'.
- 19 Ibid.
- 20 For more information on the path of the *bodhisattva*, see Dayal, *Bodhisattva Doctrine*; Wilson, 'Monk as Bodhisattva'; Samuels, 'Bodhisattva Ideal'.
- 21 Robert C. Zaehner argued that the doctrine of 'anattā' was a means to teach selflessness or the denial of the selfish ego; see Zaehner, *Mysticism, Sacred and Profane*. For those opposing such a theory of the 'anattā' as merely a teaching to deny the selfish ego, see Collins, *Selfless Persons*. For further information of the different interpretations of the 'anatta' see Harvey, *Selfless Mind*, 17–77.
- 22 For more details on the concept of rebirth in Buddhism, see Harvey, *Selfless Mind*, 89–108.
- 23 Hick, *Death and Eternal Life*, 332.
- 24 Hovav-Machboob, 'Ari's Doctrine'. Also see Pinson, *Reincarnation and Judaism*.
- 25 Haddad, 'Druze of North America'.
- 26 Walker, *Reincarnation*, 6.
- 27 Meysami-Azad, 'Reincarnation in Abrahamic Religions'.
- 28 Smith and Haddad, *Islamic Understanding of Death*, 8.
- 29 Khalil, 'Which Road to Paradise?'
- 30 See Jimoh, 'Reincarnation'. Also see Qsányinbí and Falana, 'Evaluation of the Akure Yorùbá'.
- 31 See Nadel, 'Study of Shamanism'. Also see Johnson, 'Reincarnation in an Islamic Society'.

- 32 Bennett, 'Reincarnation'.
- 33 Smith and Haddad, *Islamic Understanding*, 8.
- 34 Hodgson, 'Al-Darazī and Ḥamza'.
- 35 Crone, *Nativist Prophets*, 232–52.
- 36 Mazdak (d. 528 CE) is considered a reformer of the Zoroastrian faith.
- 37 Foltz, 'Buddhism in the Iranian World'; Shams, 'Khurramdinīyyah or Khurramiyyah'.
- 38 Crone, *Nativist Prophets*, 232–52.
- 39 Foltz, 'Buddhism in the Iranian World'; Shams, 'Khurramdinīyyah or Khurramiyyah'; Rezkhani, 'Mazdakism, Manichaeism and Zoroastrianism'.
- 40 Al-Fayyūmī, *Tarikh al-fikr*, 514.
- 41 Al-Bayḏāwī, *Anwār al-tanzīl*, 5:108; al-Samīn al-Ḥalabī, *al-Durr al-maṣūn*, 8:342; Ibn 'Ādil al-Ḥanbalī, *al-Lubāb fī 'ulūm al-kitāb*, 14:213.
- 42 Unlike TSQ, I interpret 'ẓann' as 'delusion' and not 'conjecture'.
- 43 Crone, 'Quranic *Mushrikūn* ... (Part I)'.
- 44 Ibid., 461–3.
- 45 Ibid.
- 46 Ibid., 469–70.
- 47 Al-Ḥillī, *Mukhtaṣar baṣā'ir al-darajāt*, 17–18, 26, 29, 37–8; Buckley, 'Early Shiite Ghulah'; Inloes, 'Authentication of Hadith'.
- 48 Brody, 'Jewish Reflections'. For more details on the history of resurrection of the dead in Judaism, see Elledge, *Resurrection of the Dead*.
- 49 See footnote in al-Ma'arri, *Saqṭ al-zand*, 291.
- 50 See Homerin, 'Echoes of a Thirsty'.
- 51 Gasimova, 'Models, Portraits'.
- 52 Zaehner, *Dawn and Twilight*.
- 53 Gasimova, 'Models, Portraits'.
- 54 Brandon, *History, Time and Deity*, 53–6; Böwering, 'Ideas of Time'.
- 55 Watt, 'Muḥammad's Contribution', 28.
- 56 See the discussion in Crone, 'Quranic *Mushrikūn* ... (Part II)', 2–3.
- 57 Crone, 'Kavād's Heresy', 40.
- 58 Raman, 'Reincarnation and Personal Identity'.
- 59 For a comprehensive history of Hinduism and its relationship religions of some early Indo-European tribes, see Bryant and Patton, *Indo-Aryan Controversy*; also see Allen, 'Hero's Five Relationships'; Jackson, 'Light from Distant Asterisks'.
- 60 Bryant, *Origins of Vedic Culture*; Bryant and Patton, *Indo-Aryan Controversy*; Kristiansen, 'Proto-Indo-European Languages'; Anthony and Ringe, 'Indo-European Homeland'; Haak et al., 'Massive Migration'; Pereltsvaig and Lewis, *Indo-European Controversy*.
- 61 For a more comprehensive relationship, see McEvelley, *Shape of Ancient Thought*.
- 62 Smith, 'Transmigration and the Sufis'.
- 63 Ibid.; Madelung, 'Abū Ya'qūb al-Sijistānī'; Walker, 'Doctrine of Metempsychosis', 235; Amanat, 'Nuṭqawī Movement', 287; Schmidtke, 'Doctrine of the Transmigration', 238; Bennett, 'Reincarnation'; Friedman, *Nuṣayrī- 'Alawīs*; Khalil, 'Which Road?'
- 64 Mettinger, *Riddle of Resurrection*.
- 65 Frankfort, *Kingship and the Gods*, 4.
- 66 Ibid.
- 67 See Ring, 'Christ's Resurrection'. Also see Yamauchi, 'Tammuz and the Bible'. Also see Bostock, 'Osiris and the Resurrection'.
- 68 Endsjö, 'Immortal Bodies'.

- 69 Speck, *Naskapi*; Martin, *Keepers of the Game*; Nelson, 'Conservation Ethic and Environment'; Campbell, *Way of Animal Powers*; Guenther, 'Animals in Bushman Thought'; Wenzel, *Animal Rights, Human Rights*; Ingold, 'From Trust to Domination'; Whitley, 'Cognitive Neuroscience'; Winkelman, 'Shamanism as the Original Neurotheology'; Serpell, 'Animals and Religion', 11–12.
- 70 Taylor, *Death and the Afterlife*, 114–15.
- 71 This is also the case of the ancient Near East; see El-Khoury, 'Fertility as an Element'; Sumegi, *Understanding Death*.
- 72 See Childe, 'Urban Revolution'. Also see Weisdorf, 'From Foraging to Farming'. Also see Simmons, *Neolithic Revolution*.
- 73 Isaac, *Geography of Domestication*, 107.
- 74 Spooner, *Population Growth*.
- 75 Pargament, *Psychology of Religion*; Pargament, Ano, and Wachholtz, 'Religious Dimension of Coping'; Ano and Vasconcelles, 'Religious Coping'; Pargament, *Spiritually Integrated Psychotherapy*; Wunn and Klein, 'Evolutionary Processes in Early Religion'.
- 76 Segal, *Life after Death*, 33, 81–2, 114–18.
- 77 Richards, *Mapping Time*.
- 78 Munn, 'Cultural Anthropology of Time'; Gell, 'Time and Social Anthropology'.
- 79 For the history of calendars, see Judge, *Dance of Time*.
- 80 Taylor, *Death and the Afterlife*, 28–33.
- 81 Quirke, 'Creation Stories in Ancient Egypt'.
- 82 See Wells, 'Mythology of Nut'. Also see Mojssov, 'Ancient Egyptian Underworld'.
- 83 Wells, 'Origin of the Hour'.
- 84 Elledge, 'Resurrection of the Dead'.
- 85 Assmann, *Tod und Jenseits*.
- 86 For a history of the resurrection of the body in early Judaism and Christianity, see Setzer, *Resurrection of the Body*.
- 87 Segal, *Life After Death*, 121.
- 88 Meier, 'Debate on the Resurrection'; Setzer, 'Resurrection of the Dead'.
- 89 Gillman, *Death of Death*, 96–7; Elledge, *Resurrection of the Dead*, 44–53.
- 90 Boyce, *History of Zoroastrianism*, 2: 193; Winston, 'Iranian Component', 187–9.
- 91 Boyce, *History of Zoroastrianism*, 3: 408; Elledge, 'Resurrection of the Dead', 24–6.
- 92 Boyce, *History of Zoroastrianism*, 3: 412; Finkelstein, *Pharisees*, 1: 148–51.
- 93 Winston, 'Iranian Component', 186–7, 200–10; Duchesne-Guillemin, *Western Response to Zoroaster*, 90–4; Boyce, *History of Zoroastrianism*, 3: 417–27; Hinnells, 'Zoroastrian Influence', 7–8; Tigchelaar, and Martínez, 'Iranian Influences in Qumran'; Elman, 'Zoroastrianism and Qumran'. Not all scholars, however, agree of the dualistic nature of the Dead Sea Scrolls and any Zoroastrian influence; see Heger, 'Another Look at Dualism', 55–6; Tukasi, 'Dualism and Penitential Prayer', 169–70.
- 94 Barr, 'Question of Religious Influence'; Lang, 'Street Theatre'; Isbell, 'Zoroastrianism and Biblical Religion'; Routledge, 'Death and Afterlife'.
- 95 Dexinger, 'Samaritan Eschatology', 281–3; Dexinger, 'After Life'; Dexinger, 'Eschatology', 88; Lehnardt, 'Massekhet Kutim'.
- 96 Pummer, *Early Christian Authors*, 47, 59, 106, 146, 375; Lehnardt, 'Massekhet Kutim'.
- 97 As discussed earlier, especially references in the Book of Isaiah, as suggested by Boyce.
- 98 The Egyptian influence on concepts of resurrection has been argued by some scholars as an alternative historical origin of resurrection in Judaism; see Schipper, 'Egypt and Israel'; Evian, 'Egypt and Israel'; Huddleston, 'Ancient Egypt and Israel'.

- 99 There is a debate on the role of Zoroastrianism in influencing Judaism during the exile, see Martin-Achard, *From Death to Life*, 186–9; Hengel, *Judaism and Hellenism*, 1: 196, 2: 130f.; Boyce, *History of Zoroastrianism*; Greenspoon, 'Origin of the Idea of Resurrection', 259–61; Boyce, 'Zoroaster, Zoroastrianism'; Nigosian, *Zoroastrian Faith*; Bremmer, 'Resurrection between Zarathustra', 96–8; Day, 'Development of Belief', 241–57; Griffiths, 'Legacy of Egypt', 1047–8; Davies, *Death, Burial and Rebirth*, 40–6; McDannell and Lang, *Heaven*, 12–14. Examples of those arguing in favour of the Zoroastrian hypothesis see Cohn, *Cosmos, Chaos*. Opponents include Eichrodt, *Theology of the Old Testament*, 1: 516–17; Lacocque, *Book of Daniel*, 243; Barr, 'Question of Religious Influence'; Goldingay, *Daniel*, 286, 318; Collins, *Daniel*, 396. Although earlier scholars considered a higher Persian influence on Judaism during the exile, evidence of such has been debated. See Day, 'Development of Belief', 240–2; Bremmer, 'Resurrection', 99–101; Johnston, *Shades of Sheol*, 234–6.
- 100 Sheol is a place of darkness where the dead go to, regardless of whether they were righteous or not. The Septuagint translates it as Hades, which is the Greek equivalent of the underworld.
- 101 Levenson, *Resurrection and the Restoration*.
- 102 Ibid., 65.
- 103 Typically understood as chapters 1–39 of the Book of Isaiah.
- 104 Hays, 'Egyptian Loanword'; Hays, "My Beloved Son"; Hays, "There is Hope". For those arguing in favour of the Israelites living in Egypt, see Dever, *Who Were the Early Israelites*.
- 105 For more details, see Levy and van den Brink, *Egypt and the Levant*; Cohen-Weinberger and Goren, 'Levantine-Egyptian Interactions'; Sparks, 'Canaan in Egypt', 25–54; Killebrew, *Biblical Peoples*, 51–92.
- 106 For the Amarna letters, see Moran, *Amarna Letters*.
- 107 For the historical context of Egypt and Israel, see Greifenhagen, *Egypt on the Pentateuch*.
- 108 Assmann, *Tod und Jenseits*, 73.
- 109 For details of Egyptian interaction with Palestine, see Ash, *David, Solomon and Egypt*.
- 110 Glassman, *Origins of Democracy*, 1: 590–1.
- 111 Cross, *Canaanite Myth and Hebrew Epic*, 343–7; Martin-Achard, *From Death to Life*, 195–205; Xella, 'Death and the Afterlife'; Day, 'Development of Belief', 245–8; Day, 'Resurrection Imagery'; Mettinger and Hendel, 'Riddle of Resurrection'; Elledge, *Resurrection of the Dead*, 53–7.
- 112 Wright, *Resurrection of the Son of God*, 126–7.
- 113 For a comprehensive overview of the roots of Jewish thoughts of the afterlife and its variances throughout history, see Raphael, *Jewish Views*.
- 114 de Moor, 'Concepts of Afterlife'.
- 115 Greenspoon, 'Origin of the Idea of Resurrection'.
- 116 Lévy, *La légende de Pythagore*, 255; Glasson, *Greek Influence in Jewish Eschatology*, 31.
- 117 Russell, *Method & Message of Jewish Apocalyptic*, 385–90.
- 118 Bauckham, 'Life, Death, and the Afterlife'; Segal, *Life after Death*, 248–81.
- 119 Marmorstein, 'Doctrine of the Resurrection'.
- 120 The *Targums* are interpretations of the Hebrew Bible typically written in Aramaic.
- 121 Sysling, *Tehiyyat ha-Metim*.
- 122 Elledge, 'Future Resurrection of the Dead', 416.
- 123 von Ehrenkrook, 'Afterlife', 99.
- 124 For further details on the history of Second Temple Judaism to rabbinic Judaism, see Schiffman, *From Text to Tradition*; Avery-Peck, 'Death and Afterlife'; Neusner, 'Death

- and Afterlife'; Schiffman, *Understanding Second Temple*; Sivertsev, *Households, Sects*; Cohn, *Memory of the Temple*; Musano, 'Destruction of the Temple'. On how death rituals evolved in rabbinic Judaism, see Kraemer, *Meanings of Death*; Golbert, 'Judaism and Death'.
- 125 m. Sotah 9:15; also b. Sotah 11a; j. Shabbat 1:3; also j. Sheqalim 3:3.
- 126 j. Shebi'it 4:8; also j. Sanhedrin 10:3.
- 127 Keller, 'Hebrew Thoughts'.
- 128 Park, *Conceptions of Afterlife*, 63; Rutgers, 'Death and Afterlife'.
- 129 m. Sanhedrin 10:1. An Epicurean is one who follows the teaching of Epicurus (d. 270 BCE) who was materialistic and attacked superstition and divine intervention. Also see b. Sanhedrin, 90a–90b; b. 'Abodah Zarah 17b; j. Pe'ah 1:1; j. Sanhedrin 10:1. Also see Grant, 'Resurrection of the Body'; Manuel and Manuel, 'Sketch for a Natural History'; Bastomsky, 'Talmudic View of Epicureanism'; Avery-Peck, 'Death and Afterlife'; Setzer, 'Resurrection of the Dead'; Labendz, "Know What to Answer the Epicurean".
- 130 von Ehrenkrook, 'Afterlife in Philo and Josephus'.
- 131 b. Pesahim 68a; *Sanhedrin* 91b. Also see Neusner, 'Death and Afterlife'; Flesher, 'Resurrection of the Dead', 322–3; Bronner, 'Resurrection Motif'.
- 132 A heave-offering was an offering dedicated to God in a ceremony officiated by the priest.
- 133 Marmorstein, 'Doctrine'; Rubin, 'From Corpse to Corpus'; Neusner, 'Death and Afterlife'.
- 134 b. Sanhedrin 90b. Also see Neusner, 'Death and Afterlife'.
- 135 b. Sanhedrin 90b. Also see Neusner, 'Death and Afterlife'.
- 136 b. Sanhedrin 90b. Also see Neusner, 'Death and Afterlife'; Labendz, 'Know What'.
- 137 b. Sanhedrin 90b. Also see Neusner, 'Death and Afterlife'.
- 138 b. Sanhedrin 90b. Also see Neusner, 'Death and Afterlife'.
- 139 b. Sanhedrin 90b; also see Hullin 12:5; also j. Sanhedrin 10:2. Also see Neusner, 'Death and Afterlife'. Compare with Bar, 'Resurrection or Miraculous Cures?'
- 140 b. Berakhot 15b.
- 141 Wright, 'Making a Name for Oneself'.
- 142 Ibid., 156.
- 143 Caneday, 'Qoheleth'.
- 144 b. Shabbat 152b; also j. Shabbat 1:3; also j. Sheqalim 3:3. Also see Neusner, 'Death and Afterlife'.
- 145 Levenson, *Resurrection and the Restoration*, esp. 156–65.
- 146 Tuell, 'True Metaphor'.
- 147 Fensham, 'Curse of the Dry Bones', 59–60; Collins, 'Afterlife in Apocalyptic Literature'.
- 148 There is a scholarly debate on whether or not the Qumran community believed in a literal physical resurrection doctrine, with the majority arguing that they did not espouse such a belief. See Dimant, 'Resurrection, Restoration'; Hogeterp, 'Resurrection and Biblical Tradition'; Hogeterp, 'Belief in Resurrection'; Popović, 'Bones, Bodies'; Zangenberg, 'Human Body in Death'; Wold, 'Agency and Raising the Dead'; Evans, 'To What Extent'.
- 149 Pearson, 'Dry Bones'.
- 150 Wischnitzer-Bernstein, 'Conception of the Resurrection'.
- 151 Paulien, 'Resurrection and the Old Testament'.
- 152 b. Pesahim 118a. Also see Neusner, 'Death and Afterlife'; Arnow, *Sh'fokh Hamatkha*.
- 153 b. Ta'anit 2a; also b. Sanhedrin 113a. Also see Neusner, 'Death and Afterlife'.

- 154 b. Baba Batra 16a. Also see Silver, *Maimonidean Criticism*; Neusner, 'Death and Afterlife'.
- 155 b. Niddah 73a; also j. Kilayim 9:3; also j. Ketubot 12:3. Also see Neusner, 'Death and Afterlife'.
- 156 Levenson, *Resurrection and the Restoration*.
- 157 On a history about the various forms of Judaism at the time, see Saldarini, *Pharisees, Scribes*; Sanders, *Judaism*.
- 158 Viviano and Taylor, 'Sadducees, Angels, and Resurrection', 498. Also see Daube, 'On Acts 23'.
- 159 For more on this debate, see Parker, 'Terms "Angel" and "Spirit"'.
- 160 Kilgallen, 'Sadducees and Resurrection'.
- 161 Thiessen, 'Buried Pentateuchal Allusion'.
- 162 Denaux, 'Controversy between Jesus'.
- 163 Cohn-Sherbok, 'Jesus' Defense'; Setzer, 'Resurrection of the Dead'; Elledge, *Life after Death*.
- 164 Setzer, 'Resurrection of the Dead'.
- 165 Trick, 'Death, Covenants'.
- 166 Ibid.
- 167 The understanding that resurrection is the recompense for the suffering of the righteous from within the Maccabean context of martyrdom has been argued by scholars; see Seeligers, 'Erwägungen zu Hintergrund und Zweck', 189; Bauckham, *Fate of the Dead*, 41. Compare with Enoch 63:10 and Qoh. 12:5; and on the Book of Enoch's perspective, see Elledge, 'Resurrection of the Dead', 32–5. For the Pharisees understanding of only the resurrection of the righteous, see Elledge, 'Resurrection of the Dead', 43.
- 168 Compare with Pss. Sol. 13.11; 15.10, and the Dead Sea Scrolls.
- 169 Tromp, 'Can These Bones Live', 63–8.
- 170 Draper, 'Resurrection and Zechariah 14.5'.
- 171 The *Didache* is also known as the *Teachings of the Twelve Apostles*, assumed to be written sometime in the second century CE. For an overview of the *Didache*'s origins, see Draper and Jefford, *Didache*.
- 172 Shepkaru, 'From After Death'.
- 173 Charlesworth, 'Where Does the Concept of Resurrection Appear'.
- 174 Lehtipuu, *Debates over the Resurrection*, 65.
- 175 Segal, *Life After Death*, 394.
- 176 Ibid., 368.
- 177 Crone, 'Quranic *Mushrikūn* . . . (Part II)', 3–5.
- 178 Also compare with Stepaniants, 'Encounter of Zoroastrianism with Islam'.
- 179 Crone, "Nothing but Time Destroys Us".
- 180 TSQ translates 'asāfir' as fables.
- 181 Al-Farāhīdī, *al-ʿAyn*, 7: 210–11; Ibn Manẓūr, *Lisān al-ʿArab*, 4: 363–5; henceforth, *Lisān al-ʿArab*.
- 182 Crone, 'Nothing but Time', 134.
- 183 Ibid., 135–6.
- 184 Firestone, 'Qurʾān and the Bible'.
- 185 Reeves, 'Some Explorations'.
- 186 Sinai, 'Pharaoh's Submission'.
- 187 Reynolds, *Qurʾān and Its Biblical Subtext*; Reynolds, *Qurʾān and the Bible*.
- 188 El-Badawi, *Qurʾān and the Aramaic Gospel Traditions*; El-Badawi, 'Impact of Aramaic'.

- 189 Zellentin, 'Gentile Purity Law'.
- 190 Firestone gives a very brief evolution of such scholarship in the West. See Firestone, 'Qur'ân and the Bible', 3.
- 191 Firestone, 'Qur'ân and the Bible', 2–3.
- 192 Galadari, *Qur'anic Hermeneutics*.
- 193 Dormandy, 'Epistemic Humility'.
- 194 Ibid., 293.
- 195 Ibid., 296.
- 196 Dormandy, 'Epistemic Benefits'.
- 197 Reynolds, *Qur'ân and Its Biblical Subtext*; Reynolds, *Qur'ân and the Bible*.
- 198 El-Badawi, *Qur'ân and the Aramaic Gospel Traditions*; El-Badawi, 'Impact of Aramaic'.
- 199 Galadari, *Qur'anic Hermeneutics*, 103–16.
- 200 Galadari, 'Camel Passing'.
- 201 Fishbane, *Biblical Interpretation*.
- 202 Galadari, *Qur'anic Hermeneutics*; Galadari, 'Qibla'; Galadari, 'Role of Intertextual Polysemy'.
- 203 Newby, *History of the Jews*, 57–9; Firestone, *Jewish Culture*; Hoyland, 'Jews of the Hijaz'; Galadari, 'Qibla'; Mazuz, *Religious and Spiritual Life*, 21–3; Graves, 'Upraised Mountain'.
- 204 Examples of these start with Abraham Geiger (Geiger, *Was hat Mohammed*), and continued with William St. Clair Tisdall (Tisdall, *Original Sources of the Qur'an*), Charles C. Torrey (Torrey, *Jewish Foundation of Islam*), Richard Bell (Bell, *Origin of Islam*), and many others.
- 205 Wasserstrom, *Between Muslim and Jew*.
- 206 Graves, 'Apocryphal Elements', 165.
- 207 Treves, 'Conjectures Concerning the Date'; Gonzalez, 'Zechariah 9–14'; Tiemeyer, *Zechariah's Vision*.
- 208 Dormandy suggests that epistemic humility translates to 'limitations-owning', when a person understands the limits of their cognitive abilities. Dormandy, 'Epistemic Humility', 298.
- 209 Iser, *Act of Reading*.
- 210 While being critical of the existence of such a thing as an ideal standard based on an objectivist theory, Iser states, 'The very fact that this ideality has to be brought out, and indeed conveyed, by interpretation shows that it is not directly given to the reader, and so we can safely say that the relative indeterminacy of a text allows a spectrum of actualizations' (Ibid., 24).
- 211 Beal, 'Reception History'.
- 212 Smith, 'Study of Religion'; Smith, *What Is Scripture*.

Chapter 2

- 1 Rakesh and Ayati, 'Concept of Death'.
- 2 Hasker, *Emergent Self*; Corcoran, 'Physical Persons'; Corcoran, 'Constitution View'.
- 3 Brown, 'Nonreductive Physicalism'; Dolan, 'Soul Searching'; Gray, 'Whatever Happened'; Graves, *Mind, Brain*; Preston, Ritter and Helper, 'Neuroscience and the Soul'.
- 4 Farah and Murphy, 'Neuroscience and the Soul', 1168; Clarke, 'Neuroscience'.
- 5 Gay, *Neuroscience and Religion*.
- 6 Gefter, 'Creationists Declare War'; Moreland, *Soul*.

- 7 Walach, 'Neuroscience, Consciousness, Spirituality'; Corcoran, *Rethinking Human Nature*; Jeeves, *Minds, Brains*; Aymard, 'Neuroscience, Materialism'.
- 8 Zhuravlev and Avetisov, 'Definition of Life'; Tsokolov, 'Why Is the Definition of Life'; Benner, 'Defining Life'; Bruylants, Bartik and Reisse, 'Is It Useful'; Jagers op Akkerhuis, 'Towards a Hierarchical Definition'; Tirard, Morange and Lazcano, 'Definition of Life'.
- 9 Machery, 'Why I Stopped'.
- 10 Ibid.
- 11 For more details, see Green, *Body, Soul, and Human Life*.
- 12 Cooper, 'Scripture and Philosophy'; Steiner, *Disembodied Souls*.
- 13 Cooper, *Body, Soul, and Life Everlasting*, 33; Cooper, 'Scripture and Philosophy'.
- 14 Davis, 'Ecclesiastes 12:1–8–Death'; also see Pfeiffer, 'Peculiar Skepticism'; Zuck, 'God and Man'; Yerushalmi, *Book of Kohelet*, xii–xiv.
- 15 Kang, 'Qoheleth versus a Later Editor'.
- 16 Bream, 'Life without Resurrection'.
- 17 Lategan, 'Theological Dialectic', 183; Kang, 'Qoheleth'.
- 18 Even some traditional biblical scholars agree that this passage does not necessarily describe the immortality of the soul; e.g. Schoors, 'Koheleth', 301–2; Kang, 'Qoheleth'.
- 19 Pfeiffer, 'Peculiar Skepticism'. Some scholars insist that bodily resurrection is still evident in Qoheleth 12:7 (e.g. Hight, 'Berkeley and Bodily Resurrection'), but I find such an argument extremely weak and highly unlikely.
- 20 Cooper, 'Body-Soul Question'.
- 21 Frisch and Schiffman, 'Body in Qumran Literature'.
- 22 Hickman, 'Nature of the Self'.
- 23 Pryke, "'Spirit" and "Flesh"'
- 24 Shihadeh, 'Classical Ash'arī Anthropology'.
- 25 Shihadeh, 'Al-Ghazālī and Kalām'.
- 26 Compare with Loukas, Saad, Tubbs and Shoja, 'Heart and Cardiovascular System'.
- 27 Cox, 'Origen and the Bestial Soul'; Pun, 'Theology of Progressive Creationism'; Held and Rust, 'Genesis Reconsidered'; Whitekettle, 'All Creatures Great and Small'; Anderson, 'Theological Anthropology'; Auld, 'imago dei'; Kemmerer, 'Jewish Ethics'; Turpin, 'Did Death of Any Kind Exist'.
- 28 The Talmud is a text of rabbinic discourse that typically interprets Jewish law. The Babylonian Talmud was compiled c. sixth century, although it continued to be edited until c. eighth century.
- 29 Efros, 'Textual Notes'.
- 30 Orel and Stolbova, *Hamito-Semitic*, 278.
- 31 Marcus, 'Verb "To Live"'
- 32 *Theological Dictionary of the Old Testament*, henceforth *TDOT*, 4: 327–30.
- 33 Al-Farāhīdī, *al-ʿAyn*, 7: 431; Ibn Manzūr, *Lisān al-ʿArab*, henceforth *Lisān al-ʿArab*, 7: 264
- 34 Anderson, 'Islamic Spaces'.
- 35 Liddell and Scott, *Greek-English Lexicon*, 1412; also see Lust, Eynikel, and Hauspie, *Greek-English Lexicon*.
- 36 York, 'Proto-Indo-European Vocabulary'.
- 37 Imru'ul-Qays (d. 544) possibly used the root to mean a long period of time (al-Maṣṭawī, *Dīwān*, 144) and Ṭarafah b. al-ʿAbd al-Bikrī (d. 563) used it to mean a flat paved ground (al-Aʿlam al-Shantamarī, *Dīwān*, 66).
- 38 It is more common than the root *b-l-ṭ* and is found in many pre-Islamic poetry, some even attributed to the third century as in the poetry attributed to Mālik b. Fahm al-Azdī (d. 231) ('Ubayd, *Shuʿarāʾ Umān*, 83).

- 39 Al-Farāhīdī, *al-ʿAyn*, 8: 42–3; *Lisān al-ʿarab*, 3: 94–7.
- 40 Al-Farāhīdī, *al-ʿAyn*, 2: 137; *Lisān al-ʿarab*, 4: 601–3.
- 41 The term *maʿmar* for a dwelling and lively place with people is found in the pre-Islamic poetry of Kulayb b. Rabīʿah al-Taghlibī (d. 492) (Abū Zayd, *Shuʿarāʾ Taghlib*, 2: 136).
- 42 Al-Farāhīdī, *al-ʿAyn*, 2: 137; *Lisān al-ʿarab*, 4: 603–4.
- 43 Al-Farāhīdī, *al-ʿAyn*, 3: 317–21; *Lisān al-ʿarab*, 14:210–23.
- 44 The meaning of *ḥayy* as a lively city with people may be seen in pre-Islamic poetry attributed to Mālik b. Fahm al-Azdī (d. 231) (ʿUbayd, *Shuʿarāʾ ʿUmān*, 83) and in various others, such as Zayd b. ʿAmr al-Hamdānī (d. 538) (Abū Yāsin, *Shiʿr Hamdān*, 257).
- 45 From Herdner, *Corpus des tablettes*, 17:6:25; as translated in Wyatt, *Religious Texts*, 273.
- 46 From Herdner, *Corpus des tablettes*, 17:1:37; as translated in Wyatt, *Religious Texts*, 261.
- 47 *TDOT*, 4: 330–1.
- 48 Smith, ‘Concourse between the Living and the Dead’; Zahir al-Din, ‘Man in Search’.
- 49 *TDOT*, 10: 65–70; Brown-Driver-Briggs, *A Hebrew and English Lexicon of the Old Testament*, henceforth *BDB*, 675.
- 50 *TDOT*, 9: 497–504.
- 51 *Ibid.*, 13: 361–5.
- 52 Walton, *Ancient Near Eastern Thought*, 203–16; Cooper, ‘Scripture and Philosophy’.
- 53 Wright, ‘Rūah’; Wiggins, ‘Tempestuous Wind’; Lewis, ‘Athtartu’s Incantations’; Moskala, ‘Holy Spirit’; Wilson-Wright, ‘Love Conquers All’; van Dyk, ‘Spirit of God’.
- 54 Gier and Petta, ‘Hebrew and Buddhist Selves’.
- 55 Grollman, ‘Death in Jewish Thought’; Raphael, *Jewish Views*, xxvii–xxviii; Jerome, ‘Detachment as a Prerequisite’.
- 56 Al-Farāhīdī, *al-ʿAyn*, 7: 270–1; 7: 275.
- 57 In al-Aghlab al-ʿIjlī’s (d. 21/642) poetry, he says, ‘separates between the *nafs* and the *nasīm*’ and, thus, implying those terms are not synonymous (al-Qaysī, ‘al-Aghlab al-ʿIjlī’, 126).
- 58 Finnestad, ‘On Transposing Soul and Body’.
- 59 *Ibid.*
- 60 *Ibid.*
- 61 *Ibid.*
- 62 *Ibid.*
- 63 *Ibid.*
- 64 Walton, *Ancient Near Eastern Thought*, 210–13. For Israelite understanding of the composition of human beings, see Walton, *Ancient Near Eastern Thought*, 212–15.
- 65 *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*, henceforth *CAD*, 11.1: 296–305, 11.1: 318.
- 66 *TDOT*, 9: 500.
- 67 *CAD*, 14: 117–26.
- 68 *Ibid.*, 4: 397–401. Also see, Steinert, *Aspekte des Menschseins*, 271–404.
- 69 Speiser, *Ancient Near Eastern Texts*; Grayson, *Ancient Near Eastern Texts*.
- 70 Some scholars interpret ‘*eṭemmu*’ as not necessarily the soul of the dead, but also the soul of the living; see Shehata, *Annotierte Bibliographie*, 10.
- 71 *CAD*, 19: 84–97. The Akkadian root of ‘*tēmu*’ is shared with ‘*ṭamu*’, which means to twist and entwine (*CAD*, 19: 45–6). This is similar to the Arabic ‘*ʿaqḷ*’, which also means intellect and shares the root with twisting as well.
- 72 *CAD*, 3: 74–81.

- 73 Moran, 'Creation of Man'.
- 74 Cooper, 'Wind and Smoke'; Scurlock, 'Images of Tammuz'.
- 75 Greenfield, 'Une rite religieux'; Steiner, *Disembodied Souls*, 116–17.
- 76 Bottéro, *Mésopotamie*; Yamauchi, 'Life, Death, and Afterlife'; Skålvold, 'Images of Death'.
- 77 This is attested in the *Epic of Atrahasis* (I 208–230); see Steinert, *Aspekte des Menschseins*, 322.
- 78 Al-Farāhīdī, *al-ʿAyn*, 7: 408–9.
- 79 Ibid.
- 80 Orel and Stolbova, *Hamito-Semitic*, 395–6.
- 81 CAD, 11.1: 296.
- 82 CAD, 11.1: 304, 11.1: 318.
- 83 Ibid, 11.2: 166–70.
- 84 Ibid, 11.2: 169–70.
- 85 Ibid, 11.1: 304, 11.2: 170.
- 86 *Lisān al-ʿarab*, 6: 238, on 'n-f-s'.
- 87 TDOT, 9: 502.
- 88 BDB, 659–61.
- 89 *Lisān al-ʿarab*, 6: 238, on 'n-f-s'.
- 90 *Lisān al-ʿarab*, 6: 236–237, on 'n-f-s'.
- 91 BDB, 661.
- 92 *Genesis Rabbah*, 2:7.
- 93 *Genesis Rabbah*, 2:7.
- 94 Robinson, *Christian Doctrine of Man*.
- 95 Nürnberger, 'Dust of the Ground'; O'Connor, 'Genesis 2:7'.
- 96 Köhler, *Old Testament Theology*, 142.
- 97 Compare with Blenkinsopp, 'Saving One's Soul'; Dougherty, *Problem of Animal Pain*, 154–78; Rothenberg, *Rabbi Akiva's Philosophy*, 67–88.
- 98 Noort, 'Taken from the Soil'.
- 99 van der Meer, 'Anthropology in the Ancient Greek'; Popović, 'Anthropology, Pneumatology, and Demonology'; Wyss, 'From Cosmogony to Psychology'.
- 100 Paton, 'Hebrew Idea of the Future Life'; Gillman, *Death of Death*, 76–7.
- 101 Staples, "'Soul" in the Old Testament'; Crawford, *Battle for the Soul*, 1–23.
- 102 Moore, 'Prophet as Mentor'.
- 103 Steiner, *Disembodied Souls*, 81–92.
- 104 BDB, 659–61.
- 105 Murphy, 'Human Nature', 20–3.
- 106 Wolff, *Anthropology of the Old Testament*, 13–14.
- 107 Parpola, *Etymological Dictionary*, 1: 278.
- 108 Schroeder, 'Evolution'.
- 109 This is debatable, as Daniel Lys disagrees that the Septuagint (LXX) uses the term 'psychē' as a form of dualism (Lys, 'Israelite Soul'). However, the LXX translators could have used other terms for a dead body, and therefore, using 'psychē' could have meant something else.
- 110 I am not aware of much in-depth research in biblical studies of why that is. I presume it is because most biblical scholars dismiss the possibility of a dualistic nature of humans by ancient Israelites, and take it for granted.
- 111 To see how Ezek. 44:25 references Lev. 21:1, see Zippor, 'Greek Version'; Ganzel, 'Defilement and Desecration'; de Hemmer Gudme, 'How Should We Read'; Lapsley,

- 'Body Piercings'; Cornelius, 'Motivation and Limits', 1189; Awabdy, 'Yhwh Exegetes Torah'; MacDonald, *Priestly Rule*; Ginsburskaya, 'Purity and Impurity', 17.
- 112 Many biblical scholars insist that dualism was not part of the Israelite culture (see for example, Cooper, *Body, Soul, and Life*; Block, 'Beyond the Grave'), but as shown, this is not necessarily the case.
- 113 Sam'al is located in modern-day Turkey. It used to be part of the ancient Aramaean kingdom of Sam'al. Its language is closely related to the Northwest Semitic group.
- 114 Steiner, *Disembodied Souls*, 14.
- 115 Ibid., 137–40.
- 116 Ibid., 137.
- 117 Ibid., 10–22, esp. 17.
- 118 Edzard, 'Role of South Arabian'.
- 119 A dream soul is the soul believed to depart the body of a sleeping person. Qur'an 39:42 might be referring to two kinds of souls (*nafs*), one of which might be the dream soul, which Steiner also suggests (Steiner, *Disembodied Souls*, 47). Steiner also cites rabbinic literature that Ps. 31:5 and Job 12:10 are references to the dream soul (Steiner, *Disembodied Souls*, 47–8). Also see Frazer, *Golden Bough*, 3: 36–42; Ginzberg, *Legends of the Jews*, 5: 74.
- 120 Steiner, *Disembodied Souls*, 18.
- 121 Ibid., 18. Also see Scurlock, 'Soul Emplacements', 1.
- 122 Steiner, *Disembodied Souls*, 20–1.
- 123 Ibid., 19–20.
- 124 Ibid., 21.
- 125 Sedgwick, 'Who Am I Now'.
- 126 Not all agree that this is spiritual and not bodily death that is being discussed by the psalter. See Simeon, *Horae Homileticae*, 6: 277–9.
- 127 Augustine of Hippo (d. 430 CE), *Expositions on the Book of Psalms*, 8: 224.
- 128 See Barré, 'Psalm 116'; compare with Prinsloo, 'Psalm 116'; Potgieter, 'Psalm 56'.
- 129 Fishbane, *Kiss of God*.
- 130 Bogue, 'Betrayal of God', 12.
- 131 NRSV uses meat instead of flesh.
- 132 Al-Farāhīdī, *al- 'Ayn*, 7: 271; *Lisān al- 'arab*, 6: 238–9.
- 133 Barr, 'Scope and Problems', 7.
- 134 Saucy, 'Theology of Human Nature', 31–41; Billauer, 'On Judaism and Genes'.
- 135 Nelson, 'Life and Living'; Collins, 'Discourse Analysis'.
- 136 Some scholars would agree to this, but suggest that it can denote a dead body as in the instance of Lev. 19:28 or Num. 5:2, as described earlier.
- 137 Boyd, 'One's Self-Concept'.
- 138 Uitti, 'Health and Wholeness', 51.
- 139 Hogan, 'Exegetical Background'; Schmid, 'Loss of Immortality'; Ladouceur, 'Evolution and Genesis 2–3', 163. Some scholars prefer to use metaphoric death and not spiritual death in this passage precisely for the reason of a monistic view of the body-soul issue; see Gordon, 'Ethics of Eden', 22.
- 140 Philo, *Legum allegoriae*, 1:105–7.
- 141 Steiner, *Disembodied Souls*, 69–70.
- 142 Kilwing, 'פְּנֵי וְפִי' and 'פְּנֵי וְפִי', 386.
- 143 Steiner, *Disembodied Souls*, 69–70.
- 144 Wright, *Man in the Process of Time*; Osei-Bonsu, '2 Cor 5:1–10'; Huang, 'Death in the Hebrew Bible'.

- 145 Chafer, *Systematic Theology*, 4: 414–15; Walvoord, *Revelation of Jesus Christ*, 134–5; Hoyt, *End Times*, 45–7; Harris, *Raised Immortal*; Edgar, 'Biblical Anthropology . . . Part 1'; Edgar, 'Biblical Anthropology . . . Part 2'.
- 146 Osei-Bonsu, 'Intermediate State'; Edgar, 'Paul and the Person'.
- 147 Fryer, 'Intermediate State'; Harrison, 'In Quest of the Third Heaven'; Cooper, 'Scripture and Philosophy'; Cooper, 'Biblical Anthropology'.
- 148 Schmithals, *Gnosticism in Corinth*, 216–17. Also concurred by Jörg Baumgarten; see Baumgarten, *Paulus und die Apokalypik*, 142–3.
- 149 Also highlighted by Dieter Georgi on the forms of non-Gnostic Hellenistic mysticism; see Georgi, *Die Gegner des Paulus*, 179ff, 298; Harrison, 'In Quest of the Third Heaven'.
- 150 Plevnik, 'Taking Up of the Faithful'; Tabor, 'Returning to the Divinity'; Zwiep, *Ascension of the Messiah*. Also see Vawter, 'Intimations of Immortality'; Tabor, "'Returning to the Divinity'"; Poirier, 'Endtime Return of Elijah'; Snyman, 'Malachi 4:4–6'. On the study of the spirit of Elijah cast upon Elisha, see Rice, 'Elijah's Requirement, 1'; Zucker, 'Elijah and Elisha' Moses *passim*. (Cohn's index gives nearly 300 references.)
- 151 Philo, *De Somnii*, 1.36, 1.232.
- 152 Baumgarten, *Paulus und die Apokalypik*, 142.
- 153 Josephus, *On Wars*, 7.8.7.
- 154 Tesei, 'barzakh'; Archer, *Place Between Two Places*.
- 155 Ibn Ḥazm, *al-Faṣl fil-milal*, 5: 55–6; al-Suyūṭī, *Sharḥ al-ṣudūr*. As with most classic and medieval Muslim scholars, most do not differentiate between 'rūḥ' and 'naḥs' and use them interchangeably. Accordingly, some scholars would speak of a disembodied 'rūḥ', while others speak of a disembodied 'naḥs', yet they all mean the same to these scholars. For more scholars speaking of the disembodiment, especially at the intermediate state, see Ibn Abī al-'Izz, *Sharḥ al-'aqidah al-taḥāwīyyah*, 395.
- 156 Ibn Qayyim uses the term 'rūḥ', as he uses it interchangeably with the term 'naḥs'. See Ibn Qayyim al-Jawziyyah, *al-Rūḥ fil-kalām*, 115, 187.
- 157 *Ṣaḥīḥ al-Bukhārī*, 4: 131 (#3326), 4: 132 (#3327), 8: 50 (#6227); *Ṣaḥīḥ Muslim*, 4: 2179 (#2834), 4: 2183 (#2841); Ibn Ḥanbal, *Musnad*, 7: 15–17 (#7165), 8: 219–20 (#8156); also see Ibn Abī Dawūd, *al-Ba'th*, 57 (#64, #65); Ibn al-Mulaqqin Sirāj al-Dīn, *al-Tawḍīḥ*, 19: 141; al-'Asqalānī, *al-Maṭālib*, 18: 721–3 (#4265), 18: 724–7 (#4262); al-Ḥamlāwī, *al-Takhallī*, 184.
- 158 Al-Ṭabarānī, *al-Mu'jam al-kabīr*, 20: 280 (#663, #664).
- 159 Cullman, 'Immortality of the Soul'; Williams, *Problems of the Self*, 19–25; van Inwagen, 'Possibility of Resurrection'; Hick, *Death and Eternal Life*; Bynum, *Resurrection of the Body*; Swineburn, *Evolution of the Soul*; Baker, *Persons and Bodies*; Baker, 'Death and the Afterlife'; Baker, 'Persons and the Metaphysics'; Bresnan, *Awakening*.
- 160 *Lisān al-'arab*, 6: 233–4.
- 161 Smith, 'Understanding of Naḥs', 152. Also see al-'Utaybī, *al-Qiyāmah al-ṣuḡhrā*, 85.
- 162 Tlili, 'From Breath to Soul'.
- 163 Al-Ghazālī, *Iḥyā'*, 1: 45, 3: 4.
- 164 *Ibid.*, 1: 54.
- 165 Al-Khaṭīb, *al-Tafsīr al-Qur'ānī*, 12: 1166.
- 166 Ibrahīm, 'Nihāyah al-ḥayāh', 3.
- 167 *Ibid.*
- 168 m. Sanhedrin 4:5; b. Sanhedrin 37b
- 169 *Ibid.*
- 170 *Ibid.*

- 171 Segal, *Life after Death*, 651.
- 172 The Septuagint (LXX) in Job 23:13 does not translate ‘*nepes*’ as ‘*psychē*’ (soul), but as ‘*autos*’ meaning himself. Also, Amos 6:8 significantly departs from the Masoretic Text, and one of its departure is not identifying ‘*nepes*’ as ‘*psychē*’ (soul), but translates it as ‘*eautou*’, which is simply himself.
- 173 Marter, ‘Hebrew Concept of “Soul”’; Harvey, ‘Is Biblical Man’; Lampe, *God as Spirit*.
- 174 Picken, ‘Tazkiyat al-nafs’.
- 175 Ibid.
- 176 Ibid., 108.
- 177 Ibid.
- 178 Ibid., 108–9.
- 179 Ibid., 109–10.
- 180 However, ‘*zann*’ may be understood as zeal instead of conjecture; see Galadari, ‘Qur’anic Faith’.
- 181 Picken, ‘Tazkiyat al-nafs’, 110–12.
- 182 Ibid., 112–15. Also see Smith and Haddad, *Islamic Understanding*, 16.
- 183 Picken, ‘Tazkiyat al-nafs’, 112–17. Also see Smith and Haddad, *Islamic Understanding*, 16.
- 184 Al-Rāzī, *Maḥāṭib*, (Q. 3:185), 9: 451; al-Rāzī, *Maḥāṭib*, (Q. 21:35), 22: 143.
- 185 Al-Rāzī, *Maḥāṭib*, (Q. 3:185), 9: 452.
- 186 Ibid.
- 187 Ibid.
- 188 Jaffer, ‘Fakhr al-Dīn al-Rāzī’.
- 189 TSQ translates this in the future-tense, but it is very much possible in the present-tense.
- 190 See Al-Ṭabarī, *Jāmi’*, (Q. 39:42), 21: 298. Also see al-Rāzī, *Maḥāṭib*, (Q. 39:42), 26: 455–6.
- 191 Al-Rāzī, *Maḥāṭib*, (Q. 39:42), 26: 455–6.
- 192 Al-Ṭabarsī, *Majma’*, (Q. 39:42).
- 193 Al-Tustarī, *Tafsīr*, (Q. 39:42).
- 194 Burckhardt, ‘Concerning the “Barzakh”’; Smith and Haddad, *Islamic Understanding*, 108–10, 121–5, 183; Akbar, ‘Study on the World of Barzakh’.
- 195 Dakake, ‘Soul as Barzakh’; Peerwani, ‘Death and the Post-Mortem States’; Stenmark, ‘Theories of Human Nature’; Afsaruddin, ‘Dying in the Path of God’, 169.

Chapter 3

- 1 Miller and Truog, ‘Decapitation’; Shewmon, ‘Constructing the Death Elephant’; Thomas, ‘Continuing the Definition’; de Georgia, ‘History of Brain Death’; Truog and Miller, ‘Defining Death’; Truog and Miller, ‘Changing the Conversation’; Lewis, Cahn-Fuller, and Caplan, ‘Shouldn’t Dead Be Dead’.
- 2 Truog, ‘Time to Abandon Brain Death’; Souter and van Norman, ‘Ethical Controversies’.
- 3 Randhawa, ‘Death and Organ Donation’; Segal, ‘Religious Objections’.
- 4 Padela, Shanawani and Arozullah, ‘Medical Experts’; Padela, Arozullah and Moosa, ‘Brain Death’; Rady and Verheijde, ‘Brain-Dead Patients’; Miller, ‘Opinions on the Legitimacy’; Rady and Verheijde, ‘Response to the Legitimacy’; Chamsi-Pasha and Albar, ‘Do Not Resuscitate’.

- 5 Bedir and Aksoy, 'Brain Death Revisited'; Padela and Basser, 'Brain Death'; Qazi, Ewell, Munawar, Asrar, and Khan, 'Degree of Certainty'.
- 6 This is the case even when different cultures had various definitions of death. For example, the ancient Greeks considered the heart, the muscular organ, to be the first to live and the first to die (Bernat, 'Definition and Criterion of Death'; also see Bradley, Feldman and Johansson, *Oxford Handbook of Philosophy of Death*).
- 7 Taylor, *Buried Soul*; Solomon, Greenberg, Schimel, Arndt and Pyszczyński, 'Human Awareness'; Davies, *Death, Ritual and Belief*.
- 8 Steadman and Palmer, 'Visiting Dead Ancestors'.
- 9 Mortuary rites are not necessarily an indication of some afterlife beliefs. Compare with King, 'Apes, Hominids'; Granger, Gibbon, Kuman, Clarke, Bruxelles and Caffee, 'New Cosmogenic Burial Ages'; Grosman and Munro, 'Natufian Ritual Event'; Sala and Conrad, 'Taphonomic Analysis'; Knuston, 'First Burials', 1–2; Knuston, 'First Recorded Burials', 2–3.
- 10 Siegel, 'Psychology of Life after Death'.
- 11 Finkelstein and Silberman, *Bible Unearthed*, 16.
- 12 Taylor, *Death and the Afterlife*; Ikram, *Death and Burial*.
- 13 *TDOT*, 187. Also see Allen, *Debate between a Man*, 124–31.
- 14 Manning, 'Representation of Justice'.
- 15 *Ibid*.
- 16 *Ibid*.
- 17 Ancient Semites might have controlled parts of Egypt (such as the controversial Hyksos invasion or the likes) and vice-versa; see Schneider, 'Foreign Egypt'; Sparks, 'Canaan in Egypt'; Assante, 'Inside and Out'; Bader, 'Cultural Mixing'; Mourad, 'Rise of the Hyksos'.
- 18 Strange, 'Idea of Afterlife'.
- 19 ben Dor Evian, 'Egypt and the Levant'.
- 20 Finkelstein and Silberman, *Bible Unearthed*; Bar, Kahn, and Shirley, *Egypt, Canaan and Israel*; Finkelstein, ben Dor Evian, Boaretto and Weiner, 'Reconstructing Ancient Israel'; ben Dor Evian, 'Egypt and Israel'; Lipschits, Gadot, and Adams, *Rethinking Israel*.
- 21 Scurlock, 'Death and the Afterlife'.
- 22 Compare with Lesko, 'Death and the Afterlife'.
- 23 *CAD*, 10.1: 421–7; del Olmo Lete, 'Môtu and Ba'lu'.
- 24 McAfee, 'Life and Mortality'.
- 25 Jean and Hoftijzer, *Dictionnaire des inscriptions*.
- 26 It is attested in Tell el-Amarna tablets; see Rainey, *El-Amarna Correspondence*, 1: 1288.
- 27 *TDOT*, 8: 190.
- 28 Erman and Grapow, *Wörterbuch der ägyptischen Sprache*, 2: 165ff.
- 29 Orel and Stolbova, *Hamito-Semitic*, 380, 391.
- 30 *TDOT*, 8: 189.
- 31 *CAD*, 16: 67–70.
- 32 Smith, 'Concourse between the Living and the Dead'.
- 33 *TDOT*, 12: 373. Also see al-Farāhidī, *al-ʿAyn*, 7: 8–10; Lisān al-ʿArab, 11: 391–4.
- 34 *CAD*, 16: 72.
- 35 *TDOT*, 12: 373.
- 36 Roman, *Étude de la phonologie*, 1: 162–209; Brown, 'New Data'.
- 37 Ibn Suhayl al-Naḥawī, *al-Ḍād wal-zāʾ*; al-Dānī, *al-Farq bayn al-ḏād wal-zāʾ*; al-Ṣiqillī, *Maʾrifah al-ḏād wal-zāʾ*; al-Zanjānī, *al-Farq bayn al-ḏād wal-zāʾ*; al-Ḥarrānī, *al-Miṣbāḥ*; Ibn al-Ṣābūnī al-Ishbīlī, *Maʾrifah al-farq*; al-Jiyyānī, *al-Iʿtimād*; al-Shaybānī, *al-Farq bayn al-ḏād wal-zāʾ*; al-Dāmin, *Fāʾ it nazāʾ ir al-zāʾ wal-ḏād*.

- 38 Brown, 'New Data'.
- 39 CAD, 16: 189–94, 16: 238–43.
- 40 Leslau, *Comparative Dictionary*, 555–6.
- 41 Orel and Stolbova, *Hamito-Semitic*, 117–19.
- 42 TDOT, 12: 396–7.
- 43 CAD, 16: 70–1, 16: 73. Also see CAD, 16: 77–8. Also see CAD, 16: 241.
- 44 Leslau, *Comparative Dictionary*, 556.
- 45 Ibid.
- 46 TDOT, 12: 396–7.
- 47 van Acker, 'צלמות'. Compare with Eybers, 'Root Ṣ-L'.
- 48 Thomas, 'צלמות'.
- 49 CAD, 16: 78–86.
- 50 BDB, 853–4.
- 51 Some scholars argue otherwise; see Clines, 'Etymology of Hebrew Ṣelem'.
- 52 CAD, 16: 190.
- 53 Christiansen, 'Dark Koran'.
- 54 Abdul-Raof, 'Conceptual and Textual Chaining'.
- 55 *Lisān al-ʿarab*, 12: 377–9.
- 56 *Lisān al-ʿarab*, 12: 373–7.
- 57 BDB, 378–9; Leslau, *Comparative Dictionary*, 591.
- 58 Al-Farāhīdī, *al-ʿAyn*, 7: 8–10.
- 59 CAD, 12: 12–16. Also see Foster, 'Letters and Literature'; Steinert, *Aspekte des Menschseins*, 231–56.
- 60 TDOT, 11: 477.
- 61 Fensham, 'Common Trends'.
- 62 Al-Farāhīdī, *al-ʿAyn*, 6: 111–12; *Lisān al-ʿarab*, 5: 46–8.
- 63 TDOT, 11: 477.
- 64 Obermann, 'Votive Inscriptions'; Neiman, 'PGR'; Healey, 'Ugarit and Arabia'.
- 65 Leslau, *Comparative Dictionary*, 156.
- 66 TDOT, 11: 477.
- 67 Ibn Hishām, *al-Sīrah*, 1: 170.
- 68 Al-Fākīhī, *Akhbār Makkah*, 5: 165–6; Ibn al-Jawzī, *al-Muntaẓam*, 2: 290–1, 296–8, 311; Ibn al-Athīr, *al-Kāmil fil-tarikh*, 1: 598–603; al-Samīn al-Ḥalabī, 'Umdah al-ḥuffāz', 3: 204.
- 69 Ibn Hishām, *al-Sīrah*, 1: 170; Al-Fayrūzʿābādī, *al-Qāmūs al-Muḥīṭ*, 455.
- 70 Ibn al-Jawzī, *al-Muntaẓam*, 2: 311.
- 71 Ibid.
- 72 Ibn al-Athīr, *al-Kāmil*, 1: 598–9, 1: 601.
- 73 Mujaḥid, *Tafsīr*, 686.
- 74 Ibn ʿArabī, *Tafsīr*, (Q. 75: 1–6).
- 75 Irfatpour, 'Aesthetic Imagery'.
- 76 *Lisān al-ʿarab*, 4: 52. Compare with TDOT, 2: 308–11. Also see Albright, 'Specimens of Late Ugaritic Prose'; Merlini, 'Lexical Field of "Purity"'; Ouro, 'Term ṭḥorā'.
- 77 *Lisān al-ʿarab*, 5: 144–51. Also see TDOT, 7: 289; BDB, 497.
- 78 Cole, 'Infidel or Paganus'.
- 79 Ibid., 634.
- 80 Ibn Kathīr, *al-Bidāyah wal-nihāyah*, 9: 555, 9: 559.
- 81 Al-Farāhīdī, *al-ʿAyn*, 5: 356–8; *Lisān al-ʿarab*, 5: 150.
- 82 *Lisān al-ʿarab*, 5: 150.

- 83 CAD, 8: 189–90.
- 84 Al-Zamakhsharī, *al-Kashshāf* (Q. 57:20), 4: 478–9.
- 85 Al-Rāzī, *Mafātiḥ* (Q. 57:20), 29: 463–4.
- 86 Ibn Kathīr, *Tafsīr*, 8: 24–5.
- 87 *Lisān al-‘arab*, 5: 146–7.
- 88 Al-Rāzī, *Mafātiḥ* (Q. 57:20), 29: 463–4.
- 89 Al-Farāhīdī, *al-‘Ayn*, 5: 356–8.
- 90 *Lisān al-‘arab*, 5: 144–51.
- 91 CAD, 8: 178–80.
- 92 BDB, 497–8.
- 93 The Hebrew term for a nonbeliever is used, for example, in b. Sanhedrin 39a.
- 94 Al-Farāhīdī, *al-‘Ayn*, 5: 356–8.
- 95 *Lisān al-‘arab*, 5: 144–51.
- 96 Al-Farāhīdī, *al-‘Ayn*, 5: 356–8; *Lisān al-‘arab*, 5: 150; Alzoubi and al-Qudrah, ‘Nabataean Architectural Terminology’.
- 97 Leslau, *Comparative Dictionary*, 277.
- 98 Khairy, ‘Analytical Study’; Abdelaziz and Rababeh, ‘Terminology Used’; Khairy, ‘Mada’in Saleh’; Alzoubi and Smadi, ‘Nabataean Funerary Inscription’.
- 99 Schoff, ‘Camphor’.
- 100 O’Connor, ‘Arabic Loanwords’; Healey, *Nabataean Tomb Inscriptions*, 69.
- 101 See Kaufman, *Targum Lexicon*. Also see Bosman, Oosting and Potsma, *Wörterbuch zum Alten Testament*. Compare with Richard, ‘HT 31’; Loesov, ‘New Attempt’; Mutzafi, *Comparative Lexical Studies*, 35.
- 102 *Lisān al-‘arab*, 10: 357–60.
- 103 *Lisān al-‘arab*, 10: 358.
- 104 Leslau, *Comparative Dictionary*, 388–9.
- 105 In Aramaic, the root ‘*n-f-q*’ is used to mean to leave and to go out. Taking this as an etymological source, the Arabic polysemes that are defined by ‘*n-f-q*’ would have sense. See *Gesenius’ Lexicon*, 558.
- 106 *Lisān al-‘arab*, 10: 358–9.
- 107 *Lisān al-‘arab*, 10: 358–9.
- 108 *Lisān al-‘arab*, 10: 357.
- 109 Ibn Ḥanbal, *Musnad* (al-Risālah), 36: 434–5 (#22122).
- 110 ‘Abbās, *Dīwān*, 229.
- 111 Leslau, *Comparative Dictionary*, 389; also see Leslau, ‘South-East Semitic’.
- 112 CAD, 11.1: 277–8.
- 113 Ahmad, ‘Qur’ānic Concepts’, 33–4.
- 114 *Lisān al-‘arab*, 12: 90.
- 115 BDB, 175.
- 116 Hecker, *Biradical Origin*, 74, 99.
- 117 Al-Farāhīdī, *al-‘Ayn*, 6: 118; *Lisān al-‘arab*, 12: 92–3. Also see BDB, 175. Compare with Feigin, ‘Ḥamôr Gārīm’; Forchheimer, ‘Semantic Development’.
- 118 Cotton et al., *Corpus Inscriptionum*.
- 119 Al-Farāhīdī, *al-‘Ayn*, 6: 119; *Lisān al-‘arab*, 12: 91–4.
- 120 Al-Qawwāl, *Dīwān*, 81.
- 121 *Lisān al-‘arab*, 12: 409–12. Also see TDOT, 11: 289–303.
- 122 Al-Qaysī, *Shi‘r Muzāḥim*, 125.
- 123 Feigin, ‘Ḥamôr Gārīm’. Also see Feigin, ‘Haggārīm’.
- 124 Forchheimer, ‘Semantic Development’. Compare with Heck, ‘Issachar’.

- 125 Al-Farāhīdī, *al-ʿAyn*, 6: 60; *Lisān al-ʿarab*, 12: 99–100. *BDB*, 177.
- 126 *BDB*, 177; Koehler and Baumgartner, *HALOT*, 1846.
- 127 See Levin, *Semitic and Indo-European*, 2: 377. Also see the supplement information of Agmon and Bloch, ‘Statistics of Language’.
- 128 Cases of this specific shift are attested during the Akkadian consonantal shifts, see von Soden, *Grundriss der Akkadischen*, 44 (§35(c)); also see Pentti, *West Semitic Vocabulary*, 84.
- 129 It occurs in Geʿez with the meaning of gentle; see Leslau, *Comparative Dictionary*, 310–12.
- 130 *CAD*, 9: 38.
- 131 Al-Ṭabarī, *Jāmiʿ*, (Q. 18:27), 17: 650–2; (Q. 72:22), 23: 669–70.
- 132 Al-Farāhīdī, *al-ʿAyn*, 3: 182–3.
- 133 *Ibid.*; *Lisān al-ʿarab*, 3: 388–90; Samār, *Dirāsāt fil-muʿtaqadāt*, 78–9.
- 134 Al-Farāhīdī, *al-ʿAyn*, 3: 182–3.
- 135 Al-Rāzī, *Mafātīḥ*, (Q. 18:27), 21: 454–5; (Q. 72:22), 30: 675.
- 136 Al-Ṭabarī, *Jāmiʿ*, (Q. 18:27), 17: 650–2.
- 137 Al-Aʿlam al-Shantamarī, *Dīwān*, 50.
- 138 Al-Muʿayyid, *Dīwān*, 106.
- 139 After all, the root ‘*kh-l-d*’ means to penetrate, and for that reason a type of rat or mole that digs into the ground is called ‘*khuld*’ in Arabic (Al-Farāhīdī, *al-ʿAyn*, 4: 232; *BDB*, 317). Also see the root ‘*kh-l-d*’ can mean to dig or to creep in Middle Hebrew, Palestinian Aramaic, and Syriac (Levy, *Wörterbuch über die Talmudim und Midraschim*). This is the etymology of the mole rat in Leviticus 11:29, since it bores a hole in the ground (*nafaq*).

Chapter 4

- 1 Rakesh and Ayati, ‘Concept of Death’.
- 2 *Ibid.*
- 3 Galadari, ‘Reincarnation vs. Resurrection’.
- 4 I chose to translate *bashar* as flesh instead of human being, as is given in *TSQ*, as it is more loyal to the root meaning of the word and important to the argument of this study, which distinguishes *nafs* from *bashar*.
- 5 O’Shaughnessy, *Muhammad’s Thoughts*, 6. The order of the passages are as appears in O’Shaughnessy, which is based on his adopted chronological order of the Qur’an.
- 6 *Ibid.*, 14.
- 7 *Ibid.*, 15.
- 8 The association between a non-dying person in hell in Qur’an 87:13 and skins roasted in hell in Qur’an 4:56 is also noted Ḥāfiẓ al-Ḥakamī (d. 1377/1924) (al-Ḥakamī, Ḥāfiẓ, *Maʿārij al-qubūl*, 2: 864–5).
- 9 Al-Ṭabarī, *Jāmiʿ*, (Q. 14:17), 16: 550, (Q. 20:74), 18: 342, (Q. 87:13), 24: 373.
- 10 Ibn ʿArabī, *Tafsīr*, *op. cit.*
- 11 O’Shaughnessy, *Muhammad’s Thoughts*, 6.
- 12 *Ibid.*, 9–13.
- 13 *Ibid.*, 24.
- 14 *Ibid.*, 14–15, 23–4.
- 15 Crone, ‘Nothing but Time’, 137.
- 16 Smith and Haddad, *Islamic Understanding*, 17.

- 17 Crone, 'Quranic *Mushrikūn* ... (Part I)', 448.
- 18 Golzadeh and Pourebrahim, 'Death Metaphor'.
- 19 Sardaraz and bin Ali, 'Conceptualisation of Death'.
- 20 Ibid.
- 21 Berrada, 'Metaphors of Light'.
- 22 Ibid., 55.
- 23 Berrada, 'Metaphors of Light'.
- 24 Ibid., 58.
- 25 Ibid., 58–60.
- 26 Ibid., 60.
- 27 El-Sharif, 'Metaphors We Believe'.
- 28 Compare with El-Zeiny, 'Criteria for the Translation'.
- 29 Al-Ali, El-Sharif, and Alzyoud, 'Functions and Linguistic Analysis'.
- 30 Al-Zayla'i, *Tabyīn al-ḥaqā'iq*, 2: 2; Āq Shamsul-Dīn, *Fuṣūl al-badā'i*, 2: 428; al-Naysābūrī, *Gharā'ib al-Qur'an*, 314; al-Qārī, *Mirqāḥ al-mafātīḥ*, 8: 3256 (#5200), 8: 3300 (#5274), 8: 3391; al-Muqrī al-Tilmisānī, *Nafḥ al-ṭīb*, 6: 314; Haqqī, *Rūḥ al-bayān*, 1: 73, 1: 161, 1: 288, 2: 139, 2: 178, 3: 230, 9: 519; al-Khādmī, *Bariqah maḥmūdiyyah*, 2: 130; al-Mubarakfūrī, *Tuḥfah al-aḥwadhī*, 6: 515; al-Ith'yūbī, *Mashāriq al-anwār*, 3: 248. Nonetheless, Ibn Ḥajar (d. 852/1449), al-Sakhāwī (d. 902/1497), and al-Qārī (d. 1014/1606) suppose this prophetic tradition to be false; see Ibn Ḥajar, *al-Imtā' bil-arba'īn*, 98; al-Sakhāwī, *al-Maqāṣid al-ḥasanah*, 682 (#1213), 761; al-Qārī, *Sharḥ al-shifā*, 2: 461, 2: 522. For modern scholarship on this Sufi notion, see Kugle, 'Die before Dying'; Perreira, 'Die before You Die'; Ahmad, 'Man and His Spiritual Position'; Fahm, 'Brief Analysis'.
- 31 Sharifi, 'Self-realization'; Shah-Kazemi, 'Wisdom of Gratitude', 70.
- 32 Sukdaven, Mukhtar, and Fernana, 'Timbuktu Manuscript'.
- 33 Farīd, *Tazkiyah al-nufūs*; Yusoff et al., 'Purification of Soul'.
- 34 Al-Ghazālī, *Iḥyā'*, 3: 43, 3: 61. Also see Justin Parrott's engagement with al-Ghazālī's work on arrogance and pride, Parrott, 'Al-Ghazali and the Golden Rule'.
- 35 Anees, 'From Knowledge to Nihilism'.
- 36 This discussion is based on that published in Galadari, 'Role of Intertextual Polysemy'.
- 37 Al-Ṭabarī, *Jāmi'*, (Q. 16:21), 17: 188.
- 38 Al-Tha'labī, *al-Kashf wal-bayān*, 6: 12–13.
- 39 Al-Rāzī, *Mafātīḥ*, (Q. 16:21), 20: 192–6.
- 40 Al-Ṭūsī, *al-Tibyān al-jāmi'*, 6: 370–1.
- 41 Al-Ṭabarsī, *Majma'*, (Q. 16:21), 6: 147.
- 42 al-Suhaylī, *al-Rawḍ al-unf*, 3: 99, 3: 190.
- 43 Ibn Qayyim al-Jawziyyah, *al-Jawāb al-kāfi*, 55.
- 44 Al-Tustarī, *Tafsīr*, 90.
- 45 Al-Sulamī, *Ḥaqā'iq al-tafsīr*, 1: 364.
- 46 Al-Baqlī, *Ḥaqā'iq al-Qur'an*, 314–5.
- 47 Ibn al-Ḥāj al-Fāsī, *al-Madkhal*, 3: 56–7.
- 48 I added 'and' in the beginning of the verse, as it is what the Arabic uses, but for some reason not translated in *TSQ*. I also corrected what seems to be a grammatical mistake in *TSQ*.
- 49 Al-Afghānī, *Juhūd 'ulamā'*, 1: 501–5; Zaynū, *Majmū'ah rasā'il al-tawjihāt*, 3: 392–3; Āl al-Shaykh, *Hādhiḥ mafāhimunā*, 47; Āl al-Shaykh, *al-Tamhīd*, 186; al-Ḥaqawī, *al-Tawḍīḥ*, 98–100, 573.
- 50 Ibid.; Ṣaqr, *Kashf shubuhāt al-ṣūfiyyah*, 42–6.

- 51 Crone, 'Religion of the Qur'anic Pagans'.
- 52 Al-Afghānī, *Juhūd 'ulamā'*, 2: 846–51; al-Ḥaḡawī, *al-Tawḡīh*, 102.
- 53 Al-Ṭabarī, *Jāmi'*, (Q. 35:22), 20: 457–8.
- 54 Al-Ṭabarī, *Jāmi'*, (Q. 6:122), 12: 88–93.
- 55 Al-Rāzī, *Mafātīh*, (Q. 6:122), 13: 132–4.
- 56 Al-Zajjāj, *Ma 'ānī al-Qur' ān*, 4: 369.
- 57 Ibn al-Ḥāḡ al-Fāsī, *al-Madkhal*, 3: 57.
- 58 Al-Zajjāj, *Ma 'ānī al-Qur' ān*, 4: 369, my translation.
- 59 Abū 'Alī al-Fārsī, *al-Hujjah lil-qurrā'*, 6: 47, my translation.
- 60 Ibn 'Arabi, *Tafsīr al-Qur' ān*, Q. 6:122.
- 61 Al-Ṭabarī, *Jāmi'*, (Q. 2:154), 3: 214–219; al-Rāzī, *Mafātīh*, (Q. 2:154), 4: 125–8.
- 62 Ibn 'Arabi, *Tafsīr al-Qur' ān*, Q. 2:154.
- 63 Al-Ṭabarī, *Jāmi'*, (Q. 36:70), 20: 549–50.
- 64 Ibn al-Zubayr al-Ghīrnāṭī, *al-Burhān*, 205.
- 65 Al-Ṭabarī, *Jāmi'*, (Q. 6:36), 11: 341–342; al-Rāzī, *Mafātīh*, (Q. 6:36), 12: 521–2. Also compare with Ibn al-Zubayr al-Ghīrnāṭī, *al-Burhān*, 165–6.

Chapter 5

- 1 The Eighteen Benedictions (now nineteen) is known as the '*Amidah*' containing nineteen blessings. They are recited in the daily Jewish prayers with some seasonal variation.
- 2 m. Berakhot 5:2; b. Berakhot 26b, 29a, 33a; b. Ta'anit 1:1; b. Ta'anit 7a; j. Ta'anit 1:1. See discussion in Kern-Ulmer, 'Consistency and Change'.
- 3 b. Ta'anit 2a–2b. See Kern-Ulmer, 'Consistency and Change'.
- 4 b. Ta'anit 2a–2b; j. Berakhot 5:2. See Kern-Ulmer, 'Consistency and Change'.
- 5 Paul, 'Heavenly Tablets'.
- 6 Ibid.
- 7 b. Rosh Hashanah 16b.
- 8 Paul, 'Heavenly Tablets'.
- 9 Ibid.
- 10 Knust and Wasserman, 'Earth Accuses Earth'.
- 11 NRSV uses 'underworld' instead of 'earth'.
- 12 Ambrose, *Epistle* 26.
- 13 See *Anchor Yale Bible Commentary*, henceforth AYBC, 29: 334. Also see Jeremias, *Parables of Jesus*, 228; Schnackenburg, *Gospel According to St. John*, 2: 166; Whitacre, *John*, 4: 207–8; Keener, *Gospel of John*, 1: 737.
- 14 For a scholarly review of diverse interpretations of Jesus writing on the ground, see Knust and Wasserman, 'Earth Accuses Earth'.
- 15 Minear, 'Writing on the Ground'.
- 16 Knust, 'Early Christian Re-Writing'.
- 17 Ibid.
- 18 Wasserman, 'Patmos Family'.
- 19 Aichele, 'Reading Jesus Writing'.
- 20 Ibid.; Keith, 'Recent and Previous Research'; Keith, 'Initial Location'; Hughes, 'Lukan Special Material'.
- 21 Aichele, 'Reading Jesus Writing'.
- 22 Knust, 'Early Christian Re-Writing'.

- 23 Carmichael, 'Marriage and the Samaritan Woman'; Ariarajah, 'Water of Life'; Holt, 'Fountain of Living Water'.
- 24 NRSV uses 'feast' instead of 'quench', but the Hebrew term is more connected to drink than food.
- 25 AYBC, 17: 164; Gardner, 'Way to Eternal Life'.
- 26 Compare with Day, 'Daniel of Ugarit'; Spronk, *Beatific Afterlife*.
- 27 For more on this Ugaritic text, see Wright, *Ritual in Narrative*.
- 28 Wyatt, *Religious Texts*, 273–4.
- 29 McAfee, 'Rephaim, Whisperers'. Compare with l'Heureux, 'Ugaritic and Biblical Rephaim'; de Moor, 'Rāpī'ūma—Rephaim'.
- 30 The Hebrew term used in the Masoretic text is 'nēbēlātī', which means 'my corpse', although most translations use 'their bodies/corpses'. However, although the Hebrew uses the singular 'my corpse', it states that *they* will rise (yēqūmūn). Due to this grammatical mystery, but keeping loyal to the Masoretic text, I translate it as 'my corpse they shall rise'.
- 31 NRSV translates 'rēpā' im' as 'those long dead'. The Hebrew could mean shades (perhaps ghosts).
- 32 AYBC, 19: 371.
- 33 Ibid.
- 34 See Scholl, *Die Elenden in Gottes Thronrat*, 141–5; Polaski, *Authorizing an End*, 238–42.
- 35 For a further analysis of the grammatical interpretation of this passage, see van der Woude, 'Resurrection or Transformation', 143–64.
- 36 Schmitz, 'Grammar of Resurrection'.
- 37 Ibid., 148; compare with Hasel, 'Resurrection in the Theology'; van der Woude, 'Resurrection or Transformation?'
- 38 BDB, 614–15; TDOT, 9: 151.
- 39 Compare with Rabbinic use of rain and dew and their references from the Hebrew Bible; see Kern-Ulmer, 'Consistency and Change'.
- 40 *Genesis Rabbah*, 2:5–6. Also see Kern-Ulmer, 'Consistency and Change'; Neusner, *Confronting Creation*, 65–70.
- 41 Fox, 'Rhetoric of Ezekiel's Vision'; Charlesworth, 'Where Does the Concept', 2–3; Elledge, 'Resurrection of the Dead', 34–5.
- 42 Buck, 'רוח in Ezekiel', 55–7.
- 43 Birkeland, 'Belief in the Resurrection'.
- 44 AYBC, 22a: 749–50.
- 45 b. Sanhedrin, 92b.
- 46 Tromp, 'Can These Bone', 61–3.
- 47 Tuell, 'True Metaphor'.
- 48 Grassi, 'Ezekiel xxxvii 1–14'; Schenk, *Der Passionsbericht nach Markus*, 78; Senior, 'Death of Jesus'; Troxel, 'Matt 27.51–4 Reconsidered'; Quarles, 'Matthew 27:51–53'.
- 49 Refer to Waters, 'Matthew 27:52–53'; Weren, 'Human Body'.
- 50 Neuss, *Das Buch Ezechiel*.
- 51 Suh, 'Use of Ezekiel 37'.
- 52 Ibid.
- 53 Ibid.
- 54 Ibid.; also see Lohfink, *Does God Need the Church*, 206.
- 55 Hartman and Di Lella, *Book of Daniel*, 307; Nickelsburg, *Resurrection, Immortality*, 17–18; Lacocque, *Livre de Daniel*, 179; Goldingay, *Daniel*, 285; Bailey, 'Intertextual Relationship'; Dimant, 'Resurrection, Restoration'; Bronner, 'Resurrection Motif'.

- 56 Preuß, 'Auferstehung', 131–2; Lindenberger, 'Daniel 12:1–4'; Sawyer, 'My Secret Is with Me', 313–15.
- 57 Gardner, 'Way to Eternal Life'; Rodriguez, 'Heavenly Books of Life'.
- 58 Duhm, *Das Buch Jesaja*, 172. Joseph Blenkinsopp also supports this argument with various linguistic and thematic affinities between Isaiah and Daniel. Of course, not in the sense that Isaiah did truly author Daniel, but the author of the Book of Daniel attempts to interpret the Book of Isaiah and uses it as its own subtext; see Blenkinsopp, *Opening the Sealed Book*, 14–18, 261–2. Compare with Lester, *Daniel Evokes Isaiah*. Also see Kim, 'Biblical Interpretation', 172–85.
- 59 I changed the transliteration of this term to conform with the Arabic rendition. TSQ keeps it as 'Illīyyūn'.
- 60 *Lisān al- 'arab*, 13: 203–4.
- 61 CAD, 15: 21.
- 62 *Hebrew and Aramaic Lexicon of the Old Testament*, henceforth HALOT, 742.
- 63 Leslau, *Comparative Dictionary*, 492.
- 64 *Lisān al- 'arab*, 2: 295–6.
- 65 *Targum Lexicon*.
- 66 *Lisān al- 'arab*, 2: 295–6.
- 67 Stewart, 'Poetic License', 241–3.
- 68 O'Shaughnessy, 'Seven Names for Hell'.
- 69 Contrast with al-Farāhīdī, *al- 'Ayn*, 6: 56.
- 70 Ibid.
- 71 Stewart, 'Poetic License', 241–4.
- 72 Makki bin Abī Ṭālib, *al-Hidāyah ilā bulūgh al-nihāyah*, 5: 3448.
- 73 Al-Qurṭubī, *al-Jāmi'*, 9: 82.
- 74 Al-Suyūṭī, *Mu 'tarak al-aqrān*, 3: 222.
- 75 Beck, *Evolution of the Early Qur'ān*, 16.
- 76 de Blois, 'Hijaratun min sijjil', 62.
- 77 Compare with Orel and Stolbova, *Hemito-Semitic*, 471.
- 78 Compare with al-Farāhīdī, *al- 'Ayn*, 6: 53.
- 79 van Selms, 'siġġin and siġġil'.
- 80 Orel and Stolbova, *Hemito-Semitic*, 132.
- 81 *Lisān al- 'arab*, 10: 456–7.
- 82 Al-Ṭabarī, *Jāmi'*, 24: 282–5, (Q. 83:7).
- 83 Ibn 'Arabī, *Tafsīr* (Q. 83:1–11).
- 84 For more details on the history of the interpretation of this passage by the early churches, see Scharlemann, 'He Descended into Hell'; Dalton, *Christ's Proclamation*, esp. 28–32; Reicke, *Disobedient Spirits*, esp. 19–35; Clark-Soles, *Death and the Afterlife*, 195–211; Campbell and van Rensburg, 'History of the Interpretation'; Du Toit, 'Study of 1 Peter 3:18–4:6'; Pierce, 'Spirits and the Proclamation'; Alfeyev, *Christ the Conqueror*; Pierce, *Spirits and the Proclamation*; Laufer, *Hells' Destruction*; Marcar, 'In the Days of Noah'; Kuryliak, 'Методы интерпретации 1 Петр. 3:18–22'. Wayne Grudem disagrees with most scholars on the correct understanding of the prison in 1 Peter 3:18–20 in that it is not to be described as hell; see Grudem, 'He Did Not Descend'. Compare with Lauber, *Barth on the Descent*.
- 85 For more on the function of the depictions of rebellious angels in the New Testament and its relationship with Jewish tradition, see Pearson, 'Reminiscence of Classical Myth'; Charles, 'Angels under Reserve'; Billings, 'Angels who Sinned'; De Vivo, *2 Peter* 2:4–16.

- 86 While the Qur'anic term '*aṣfād*' (sing. *ṣafad*) is typically understood as chains, the term is infrequently used. The possible Semitic cognate is Akkadian '*ṣāpītu*' meaning tower (CAD, 16: 97) or '*ṣippatu*', which possibly means a metal or alloy (CAD, 16: 203). The replacement of '*t*' with '*d*' may not be too unusual, as the city of Safed (Arabic: *Ṣafad*) is Zephath (*šəpat*) in the Hebrew Bible (e.g. Judges 1:34), which in itself is related to '*ṣ-p-h*' or '*ṣ-p-y*' meaning to keep watch, spy, or even watchtower (*mišpe*) (BDB, 859–60). The only time the Hebrew Bible uses '*ṣāpad*' is in Lam. 4:8, which means to draw together (BDB, 859).
- 87 Thomassen, 'Islamic Hell'. There is a Muslim tradition sometimes attributed to Ḥasan ibn 'Alī and sometimes to others that states, 'In Hell, there is [no valley], no room, no cave, no yoke, no bind, and no chain except that the name of its owner written on it before he is created' (Ibn Abī al-Dunyā, *Ṣifāh ahl al-nār*, 56; Ibn Baṭṭah, *al-Ibānah al-kubrā*, 4: 284; al-Suyūṭī, *al-Durr al-manthūr*, 5: 238).
- 88 Al-Ṭabarī, *Jāmi* ', 20: 492–4 (Q. 36:8).
- 89 There are various opinions among Muslim traditions of what is meant being recorded in a clear '*imam*'. Some traditional exegetes consider it as part of 'Umm al-Kitāb' (the Mother of the Book) (al-Ṭabarī, *Jāmi* ', 20: 499, (Q. 36:12)) or even perhaps the Preserved Tablet (*al-Lawḥ al-Maḥfūz*) (al-Ṭabarsī, *Majma* ', (Q. 36:12); al-Rāzī, *Mafātīḥ*, 26: 258–9, (Q. 36:12)). However, Nizari Ismā'īlīs interpret this verse as evidence that there needs to be a manifest *imām* instead of a hidden *imām* at all times (Hunzai, *Wise Qur'an*, 9, 47).
- 90 Gwynne, 'Neglected Sunnah', esp. 456.
- 91 O'Shaughnessy, 'Seven Names'.
- 92 Bauer and Leander, *Historische Grammatik*, 61.
- 93 TDOT, 11: 123.
- 94 Gaster, 'Combat of Death'.
- 95 *Lisān al-'arab*, 14: 271–5.
- 96 Leslau, *Comparative Dictionary*, 138. In some other Afroasiatic languages, the term means family, which also appears to have a semantic range of nearness (Orel and Stolbova, *Hemito-Semitic*, 149).
- 97 BDB, 1088–9.
- 98 BDB, 1088.
- 99 Izutsu, *God and Man*, 87.
- 100 Izutsu, *God and Man*, 88.
- 101 Margoliouth, 'Origins of Arabic Poetry'; Seidensticker, 'Authenticity of the Poems', 88; Reynolds, *Qur'ān and Its Biblical Subtext*, 30–4; Sinai, 'Religious Poetry'.
- 102 CAD, 1.1: 170.
- 103 CAD, 1.1: 186.
- 104 CAD, 1.1: 188.
- 105 CAD, 1.1: 193–5.
- 106 Al-Farāhīdī, '*Ayn*, 4: 303–4.
- 107 Abdel Haleem, 'Life and Beyond'.
- 108 Ezek. 38:8 uses the phrase, 'latter years'.
- 109 See Buchanan, 'Eschatology'; von Rad, *Genesis*, 417; Hoffman, 'Terms '*aḥārīt ha-yāmīm*'; Hoffman, 'Eschatology'; Sigvartsen, 'Afterlife Views'. Also see Rudolph, *Handbuch zum Alten Testament*, in loc. Gerald Klingbeil considers the term '*aḥārīt ha-yāmīm*' in the Pentateuch as evidence of its eschatological nature. He is one of the few scholars to make such a stance when compared to most others (Klingbeil, 'Looking at the End'). Compare with Fried and Mills, 'Messiah and the End'.

- 110 Turner, 'Wealth as an Immortality Symbol'.
- 111 Abdel Haleem, 'Life and Beyond', 66.
- 112 Bensaid, Machouche, and Grine, 'Qur'anic Framework'.
- 113 Al-Ṭabarī, *Jāmi'*, 12: 88–93 (Q. 6:122).
- 114 Ibn 'Arabī, *Tafsīr* (Q. 6:122).
- 115 Abdel Haleem, 'Hereafter and Here-and-Now', 118.
- 116 TSQ translates '*al-ḥayawān*' as 'life indeed'. I added the article 'the' prior to life to conform with the Arabic rendition. In addition, due to the argument made, it is more likely an adjective.
- 117 Sibawayh (d. 180/796) is a very famous early grammarian of Arabic, who was originally Persian.
- 118 Al-Zajjā, *Ma'ānī al-Qur'ān*, 4: 173; Abu-l-Baqā' al-'Ukbarī, *al-Tibyān*, 2: 1035; al-Suyūṭī, *Mu'tarak al-aqrān*, 1: 313; Šāfi', *al-Jadwal*, 21: 17; Darwish, *I'rāb al-Qur'ān*, 7: 456–7.
- 119 Al-Zarkashī, *al-Burhān*, 2: 505–9.
- 120 Ibn Jinnī, *al-Khaṣā'is*, 2: 201.
- 121 Sibawayh, *al-Kitāb*, 3: 204–6, 3: 644–7; al-Istrabādhī, *Sharḥ shāfiyah Ibn al-Ḥājib*, 196–198–201.
- 122 Crone, 'Quranic *Mushrikūn* ... (Part I)', 450–1.
- 123 O'Shaughnessy, *Creation and the Teaching*, 73; Crone, 'Quranic *Mushrikūn* ... (Part I)', 464–5; Crone, 'Quranic *Mushrikūn* ... (Part II)'.
- 124 Hogan, 'Mother Earth'; Flannery, 'Go Ask a Woman's Womb'; de Long, 'Ask a Woman'.
- 125 Elledge, *Resurrection of the Dead*, 76–7.
- 126 Ibid., 79.
- 127 Kutsko, *Between Heaven and Earth*, 129–49; Buck, *עזקאל* in Ezekiel, 55–7.
- 128 *Pseudo-Ezekiel* is a text of the Dead Sea Scrolls.
- 129 Elledge, *Resurrection of the Dead*, 80.
- 130 Tromp, 'Can These Bones'.
- 131 Bertaina, 'Bodily Resurrection'.
- 132 TSQ translates '*insān*' as 'man', which I have changed to 'human'.
- 133 Unlike the TSQ, I prefer translating '*insān*' as 'human' instead of 'man'. This standard is done throughout the book.
- 134 Al-Ṭibī, *al-Kāshif*, 2: 568; al-Fattānī, *Majma' biḥār al-anwār*, 4: 628–9; al-Qārī, *Mirqāh al-mafātiḥ*, 1: 179.
- 135 Al-Rāghib al-Iṣfahānī, *Tafṣīl al-nash'atayn*, 116.
- 136 Al-Ghazālī, *Mizān al-'amal*, 398.
- 137 Smith and Haddad, *Islamic Understanding*, 21, 31, 105–10, 131–2, 136.
- 138 Asad, 'Symbolism and Allegory', (appendix).
- 139 For very brief views of some traditional and Sufi Muslim thought, see Shahraki and Keramatifard, 'Bodily Resurrection'; Al Ghouz, 'Recasting al-Bayḍāwī'.
- 140 Al-Ghazālī, *Tahāfut al-falāsifah*, esp. 276, 299–300; Yusuf, 'Discussion between al-Ghazzālī'.
- 141 Jules Janssens argues that al-Ghazālī's *Tahāfut* though has good knowledge of Ibn Sīnā's works is not necessarily directed to them (Janssens, 'Al-Ghazzālī's *Tahāfut*'). However, on the issue of bodily resurrection, it is very likely that al-Ghazālī has Ibn Sīnā's discourse on the issue in mind or, at least, that is how the *Tahāfut*'s audience felt. After all, Ibn Rushd felt that al-Ghazālī's *Tahāfut* was directed to Ibn Sīnā's works in some instances, including the issue of resurrection.
- 142 Yusuf, 'Discussion between al-Ghazzālī'.
- 143 Ibn Rushd, *Tahāfut al-tahāfut*; Yusuf, 'Discussion between al-Ghazzālī'.

- 144 Al-Ṭabarī, *Jāmi* ' , 1: 418–27, Q. 2:28 and also on Q. 40:11.
- 145 Al-Darwish, *Fatāwī al-lajnah al-dā'imah*, 2: 411.
- 146 O'Shaughnessy, *Muhammad's Thoughts*, 14–15, 23–4.
- 147 O'Shaughnessy, *Muhammad's Thoughts*, 15.
- 148 McNamara, *New Testament and the Palestinian Targum*, 117–25; Bogaert, 'La "seconde mort" '.
- 149 Gardner and Lieu, *Manichaean Texts*, 202–4.
- 150 Crone, 'Quranic *Mushrikūn*'; Crone, 'Nothing but Time'.
- 151 McNamara, *New Testament*, 117–25; AYBC, 38: 393–6.
- 152 Deutsch, 'Transformation of Symbols'; Moyise, *Old Testament in the Book of Revelation*, 55–6, 65–6; Lambrecht, 'Final Judgments'; Hoeck, *Descent of New Jerusalem*, 197–9.
- 153 Sani and Ruma, 'Concretizing the Abstract'.
- 154 Mohamed, 'Metaphor of Nature'; Kazemi and Nodoushan, 'Conversation Analytic Perspective'.
- 155 TSQ translates '*al-ḥayawān*' as 'life indeed'. I added the article 'the' prior to life to conform with the Arabic rendition. In addition, due to the argument made, it is more likely an adjective.

Chapter 6

- 1 Reynolds, *Qur'ān and the Bible*, 101–2.
- 2 Tesei, '*barzakh*'.
- 3 Pielow, 'Sleepless in Paradise' 434.
- 4 Tesei, '*barzakh*', 7–38, 41–2.
- 5 Tlili, *Animals in the Qur'an*, 196–211.
- 6 Ibid.
- 7 Ibid.
- 8 Ibid.
- 9 As also argued in Galadari, *Qur'anic Hermeneutics*.
- 10 Galadari, 'Camel Passing'.
- 11 Al-Ṭabarī, *Jāmi* ' , 5: 438–84, (Q. 2:259).
- 12 Ibn 'Arabi, *Tafsīr*, (Q. 2: 259).
- 13 Al-Ṭabarī, *Jāmi* ' , 5: 438–84, (Q. 2:259). Mahmoud Ayoub discusses traditional exegetes' identification of Ezra/Jeremiah in this passage; see Ayoub, 'Uzayr in the Qur'an'. Also see Renard, 'Images of Abraham'; El-Khatib, 'Jerusalem in the Qur'an'; Comerro, 'Esdras Est-Il le Fils de Dieu'; Wheeler, 'Arab Prophets'.
- 14 Ayoub, 'Uzayr'.
- 15 Reynolds, *Qur'ān and the Bible*, 101–2.
- 16 More on the naming of Ḥoni the Circle Drawer, see Filipowski, *Sefer Yuchsin haShalem*, 63; Schurer, *History of the Jewish People*, 235; Ron, 'Death of Honi'.
- 17 b. Ta'anit 23a; j. Ta'anit 23a. Also see Neusner, *Rabbinic Traditions*, 177; Ginzberg, *Legends of the Jews*, 2: 1091.
- 18 Heller, 'Éléments, parallèles'; Honigsmann, 'Stephen of Ephesus'; Herzer, *4 Baruch*, 90; Ron, 'Death of Honi'; Archer, *Place between Two*, 126–9.
- 19 See Nibley, 'Qumran and "the Companions of the Cave" '; also see Bellamy, 'Al-Raqīm or al-Ruqūd'; Roberts, 'Parable of Blessing'; Netton, 'Towards a Modern Tafsīr'; Griffith, 'Christian Lore'.
- 20 Hoyland, 'Language of the Qur'an', 30–9.

- 21 The *Apocryphon Jeremiae de captivitate Babylonis* (*History of the Captivity in Babylon*) is a pseudepigraphical work that provides more details that does not exist in the Hebrew Bible's Book of Jeremiah.
- 22 Haelewyck, *Clavis Apocryphorum*, 185.
- 23 Piovaneli, 'Les Paralipomènes de Jérémie'; Piovaneli, 'Praise of "The Default Position"'.
24 Simon-Shoshan, 'Past Continuous'.
- 25 b. Ta'anit 23a.
- 26 Hasan-Rokem, *Tales of the Neighborhood*, 86ff, esp. 109–10; Avery-Peck, 'Galilean Charismatic', 155–6.
- 27 Simon-Shoshan, 'Past Continuous', 8.
- 28 To understand the difference of the narratives between the Yerushalmi and Bavli Talmuds, see Neusner, *Rabbinic Traditions*, 177.
- 29 j. Ta'anit 3:9.
- 30 Simon-Shoshan, 'Past Continuous'.
- 31 For more on Nehemiah in this context, see Bergren, 'Nehemiah in 2 Maccabees 1:10–2:18'.
- 32 Simon-Shoshan, 'Past Continuous'.
- 33 4 Baruch is found in the Greek tradition with an Ethiopian translation, and is considered canonical by the Ethiopian Orthodox Tewahedo Church. There are many similarities between 4 Baruch and 2 Baruch (*Syriac Apocalypse of Baruch*) (Herzer, 4 *Baruch*, xvi–xxx). However, dating 4 Baruch cannot be pinpointed, as there are various theories whether 4 Baruch is based on 2 Baruch or vice versa (Kohler, 'Pre-Talmudic Haggada', 408), or that each used a common source (Riaud, 'Paralipomena Jeremiae', 106–25). There is a debate on the dating of 2 Baruch from 63 BCE, when Jerusalem fell to Pompey's army (Hadot, 'Datation de l'Apocalypse') through 135–132 BCE, during the Bar Kokhba revolt (See Schmid, 'Baruch und die ihm zugeschriebene apokryphe'; also see Bogaert, 'Le nom de Baruch'; Murphy, 'Temple in the Syriac Apocalypse'). Parts of 4 Baruch has also been argued to have been Christianized by later authors (Riaud, 'Figure of Jeremiah').
- 34 Wright, *Baruch ben Neriah*, 62–6.
- 35 Gowan, *Theology of the Prophetic Books*; Olyan, 'Unnoticed Resonances'; Strong, 'Egypt's Shameful Death'; Tuell, 'True Metaphor'.
- 36 Allison, 4 *Baruch*, 201.
- 37 Gowan, *Theology of the Prophetic Books*.
- 38 Ibid.
- 39 Reynolds, *Qur'ān and the Bible*, 101–2.
- 40 Wright, *Baruch ben Neriah*, 62–6; Allison, 4 *Baruch*, 267.
- 41 Allison, 4 *Baruch*, 323.
- 42 The English translation of 4 Baruch is taken from Kraft and Purinton (1972) *Paraleipomena Jeremias*, Missoula MT: Scholars Press.
- 43 Herzer, 'Difficult Time'; Sigvartsen, *Afterlife and Resurrection*, 99. Nonetheless, interpreting an eschatological resurrection of the dead from graves may be associated with the Christianization of 4 Baruch in light of 4 Bar. 9:10–32; see Riaud, 'Puissant t'emportera'; Riaud, 'Figure of Jeremiah'. Compare with Wolff, 'Irdisches'; Herzer, *Paralipomena Jeremiae*. Accordingly, an eschatological interpretation of a literal resurrection of the dead from graves is uncalled for, unless one puts it in the context of the Christian origins of the conclusion. Otherwise, within its Jewish setting, it is more likely that the whole concept of resurrection in 4 Baruch is the re-emerging of the Israelite nation and rebuilding of the Temple in the earthly Jerusalem and not necessarily in a heavenly New Jerusalem.

- 44 The final section of 4 Baruch appears to have had a Christian redactor contextualizing it with the Christian Messiah (see Riaud, 'Figure of Jeremiah'; Herzer, *4 Baruch*, xxx; Robinson, '4 Baruch'; Sigvartsen, *Afterlife and Resurrection*, 100–1). It has been argued that not only the ending of 4 Baruch is Christianized, but that it may have many Christianized redactions throughout (van der Horst, 'Pious Long-Sleepers').
- 45 Simon-Shoshan, 'Past Continuous'.
- 46 Ibid.
- 47 Ibid., 29.
- 48 van der Horst, 'Pious Long-Sleepers'.
- 49 Ibid.
- 50 Telford, *Barren Temple*, 132–56, 176–204; Kinman, *Jesus' Entry*, 124–32; Heil, 'Narrative Strategy'; Brown, 'Mark 11:1–12:12'; Kloppenborg, 'Evocatio Deorum'; Jindo, *Biblical Metaphor*, 117–18, 151, 164; Gasparro, 'malédiction du figuier'; Miquel, 'Impatient Jesus'.
- 51 AYBC, 21a: 523–4.
- 52 Rubinger, 'Jeremiah's Epistle'; Seitz, 'Crisis of Interpretation'; Essels, 'Jeremiah 24:1–10'; Kessler, 'Jeremiah 25:1–29'; Millar, 'Psychoanalytic View', 970; Plant, *Good Figs*; Bryan, 'End of Exile'.
- 53 Young, 'Eagle and the Basket'; Callaway, *Jeremiah Through the Centuries*, 301.
- 54 Kinman, *Jesus' Entry*, 124.
- 55 Heil, 'Narrative Strategy', 78.
- 56 *Lisān al- 'arab*, 13: 502.
- 57 TDOT, 6: 438–9.
- 58 Ibid.
- 59 TDOT, 5: 345.
- 60 CAD, 19: 85–97.
- 61 BDB, 380–1.
- 62 TDOT, 5: 345.
- 63 Makujina, 'Possible Old Persian'. Compare with Gabbay, 'Hebrew Šôm Šekel'; Leuchter, *Levites and the Boundaries*, 239.
- 64 Galadari, 'Qibla'.
- 65 Ibid.
- 66 Al-Hāwī, *Sharḥ dīwān al-Farazdaq*, 2: 33. Also see, *Lisān al- 'Arab*, 12: 366.
- 67 *Lisān al- 'Arab*, 12: 365.
- 68 TDOT, 5: 345.
- 69 For more on the debates concerning Ezra-Nehemiah, its composition, authorship, and redaction, see Esler, 'Ezra-Nehemiah'; Min, *Levitical Authorship*; Farisani, 'Composition and Date'; Wright, 'New Model'; Blenkinsopp, *Judaism, The First Phase*; Klingbeil, 'Between the Traditional and the Innovative'; Eskenazi, 'Revisiting the Composition'; Lee, 'Authority and Authorization'; Collins, 'Transformation of the Torah'; Vroom, *Authority of Law*; Amzallag, 'Authorship of Ezra and Nehemiah'.
- 70 Knowles, 'Pilgrimage Imagery'; Knowles, *Centrality Practiced*, 77–104. Compare with Merrill, 'Pilgrimage and Procession'.
- 71 *Lisān al- 'arab*, 2: 226–30.
- 72 Or paragraph by paragraph.
- 73 Makujina, 'On the Possible'. Compare with Gabbay, 'Hebrew Šôm Šekel'; Leuchter, *Levites*, 239.
- 74 Graves, 'Public Reading'; Talmon-Heller, 'Reciting the Qur'an'. Compare with Eskenazi, 'Structure of Ezra-Nehemiah'; Watts, *Reading Law*; Ryan, *Role of the Synagogue*; Wright, *Communal Reading*; Peterson, *Genesis as Torah*, 7.

- 75 Wheeler, 'Israel and the Torah'.
- 76 Feldman, "'What Israel Forbade'".
- 77 Ibid.
- 78 Galadari, 'Qibla'.
- 79 Galadari, *Qur'anic Hermeneutics*.
- 80 b. Sukkah 20a.
- 81 Knowles, 'Pilgrimage Imagery'.
- 82 b. Erubim 54a–54b.
- 83 b. Berakhot 57a.
- 84 Knowles, 'Pilgrimage Imagery'.
- 85 BDB, 748–59.
- 86 Knowles, 'Pilgrimage Imagery'.
- 87 Ibid., 67–8.
- 88 Ibid., 71.
- 89 Ibid., 73.
- 90 Ibid.
- 91 Ibid.
- 92 Meyers, 'Use of *tôrâ*', 73.
- 93 Kalimi, 'Land of Moriah'.
- 94 Hamerton-Kelly, 'Temple'; Eybers, 'Rebuilding'; Petersen, 'Temple in Persian Period'; Clines, 'Haggai's Temple'; Gowan, *Theology of the Prophetic Books*, 162–5; Albertz, *Exilszeit*; Edelman, *Origins of the Second Temple*; Gregory, 'Postexilic Exile'; Assis, 'Composition, Rhetoric'; Baker, *Eschatological Role*.
- 95 Kim, *Jerusalem in the Achaemenid Period*.
- 96 Hamerton-Kelly, 'Temple'; Eybers, 'Rebuilding'; Mason, 'Some Echoes'; Petersen, 'Temple in Persian Period'; Marinkovic, 'What Does Zechariah 1–8 Tell Us'; Gowan, *Theology of the Prophetic Books*, 177; Albertz, *Exilszeit*; Edelman, *Origins of the Second Temple*; Gregory, 'Postexilic Exile'; Baker, *Eschatological Role*.
- 97 Gowan, *Theology of the Prophetic Books*, 181.
- 98 Ibid., 162–5.
- 99 Ronald Pierce has argued the relationship between the Books of Haggai, Zechariah, and Malachi (Pierce, 'Literary Connectors').
- 100 Al-Ṭabarī, *Jāmi'*, 6: 19–25, (Q. 3:93).
- 101 Goettsberger, 'Über das 3. Kapitel'.
- 102 For the relationship between the term *bōkeh* in Ezra 10:1 and Ps. 84:6–7, see Moretsi, 'Translation Technique'.
- 103 Or *paragraph by paragraph*.
- 104 Knowles, 'Pilgrimage Imagery'; Knowles, *Centrality Practiced*, 77–104; Compare with Merrill, 'Pilgrimage and Procession'.
- 105 Radford, 'Psalm LXXXIV'.
- 106 Holtz, 'God as Refuge'.
- 107 Culley, 'Temple in Psalms', 197; Baker, *Eschatological Role*, 231.
- 108 Miller, 'Korahites'; Smith, 'Psalms as a Book for Pilgrims'; Benedetto, 'Psalm 84'; Adnams, 'Pilgrimage'; Moretsi, 'Translation Technique'.
- 109 For the Qur'anic allusion of the Sacred Mosque (Sacred House) as the heart, see Galadari, 'Qibla'.
- 110 For why the Peshitta's translation uses somewhat a different understanding than the Masoretic text, see Moresti, 'Translation Technique'.
- 111 BDB, 987.

- 112 Treves, 'Conjectures'; Gonzalez, 'Zechariah 9–14'; Tiemeyer, *Zechariah's Vision*.
- 113 Halpern, 'Ritual Background'; Chyutin, *New Jerusalem Scroll*, 12; Kline, *Glory in Our Midst*, 50–1; AYBC, 25b: 149–61.
- 114 I translate *al-nās* as 'people', which seems more universal in the Arabic, as opposed to TSQ's translation of 'mankind'. Unlike other situations where I translate this term to humankind, people in the context of this passage might be a specific group and not humankind generally.
- 115 See Al-Ṭabarī, *Jāmi'*, 7: 70–89, (Q. 3:103). Also see al-Ṭabarī, *Jāmi'*, 7: 110–18, (Q. 3:112).
- 116 Hayajneh, 'Usage of Ancient South Arabian', esp. 125, 133.
- 117 Firestone, 'Is There a Notion', esp. 404.
- 118 AYBC, 25c: 280–1.
- 119 Cohn-Sherbok, *Judaism*, 44–60; Bodner, *Jeroboam's Royal Drama*; Sergi, 'United Monarchy'.
- 120 Na'aman, 'Hezekiah and the Kings'; Galil, 'Last Years'; Goldberg, 'Two Assyrian Campaigns'.
- 121 Miller and Hayes, *History of Ancient Israel*; Na'aman, 'Historical and Chronological Notes'; Lipschits, *Fall and Rise*.
- 122 Reddit, 'Two Shepherds'.
- 123 Assis, 'Zechariah's Vision'; Boda, *NIV Application Commentary*, 465; Gan, *Metaphor of the Shepherd*, esp. 61–72.
- 124 Rubenstein, 'Sukkot'.
- 125 See note in Schaberg, 'Major Midrashic Traditions', 77; Gowan, *Theology of the Prophetic Books*, 117–20.
- 126 For a detailed linguistic and theological study on this verse, see Shead, *Mouth Full of Fire*.
- 127 Aberbach, 'W'tn Lhm Y'brwm'; Jindo, *Biblical Metaphor*, 198–200.
- 128 For the common symbolism, see Frayer-Griggs, *Saved through Fire*, 127, 221; Adamo, 'Burning Bush'.
- 129 Frayer-Griggs, *Saved through Fire*, 62–3, 202, 221.
- 130 Ibid., 66–8, 102–3, 207, 225–6, 242.
- 131 Frayer-Griggs, *Saved through Fire*.
- 132 NRSV uses 'our God', but the Hebrew is 'my God'.
- 133 Vang, 'Israel in the Iron-Smelting Furnace'.
- 134 Holm, 'Fiery Furnace'.
- 135 Ibid. Also see Sawyer, 'Meaning of BARZEL'.
- 136 For a brief study on the broken covenant in Jeremiah 11, see Mweemba, 'Broken Covenant'.
- 137 Johnson, 'Fire in God's House'; Meschel, 'Use of the Metal Lead'.
- 138 NRSV transposes 'silver' to the beginning, when the MT has it at the end of the verse.
- 139 Frayer-Griggs, *Saved through Fire*.
- 140 Reynolds, 'On the Qur'anic Accusation'.
- 141 Ibid.
- 142 Galadari, *Qur'anic Hermeneutics*, 68–82.
- 143 Compare with my article, Galadari, 'Qibla'.
- 144 Ibn 'Asākir, *Tārīkh Dimashq*, 32: 451.
- 145 Al-Suyūṭī, *al-Durr al-manthūr*, 2: 23.
- 146 Al-Sha'rāwī, *al-Khawāṭir*, 19: 11709.
- 147 Lumbard, 'Covenant and Covenants', 3.

- 148 Hayajneh, 'Usage of Ancient South Arabian', 125, 133.
- 149 Firestone, 'Is There a Notion', 404.
- 150 Frishman, 'And Abraham Had Faith'.
- 151 Gowan, *Theology of the Prophetic Books*.
- 152 Avery-Peck, 'Galilean Charismatic', 156.
- 153 b. 'Abodah Zarah 5a.

Chapter 7

- 1 For a detailed study on God's promise and covenant with Abraham portrayed in Genesis 15, see Ha, *Genesis 15*; Williamson, *Abraham, Israel and the Nations*.
- 2 b. Taanit 23a.
- 3 Reynolds, *Qur'an and the Bible*, 102.
- 4 Cohen, 'Analysis of an Exegetic Tradition'; Stemberger, 'Genesis 15'.
- 5 Cohen, 'Analysis of an Exegetic Tradition', 15.
- 6 Ibid.
- 7 See Moberly, *Bible, Theology, and Faith*, 131. For a detailed study on Paul's emphasis in the faith of Abraham see Minear, *Obedience of Faith*; Watson, *Paul and the Hermeneutics*; Visscher, *Romans 4*; Schliesser, 'Abraham Did Not "Doubt"'; McFarland, 'Whose Promise'; Wright, 'Paul and the Patriarch' (compare with Lambrecht, 'Romans 4'); Hsieh, 'Abraham as Heir'; Burnett, 'So Shall Your Seed Be'; Hoff, 'One Gospel'.
- 8 Cohen, 'Analysis of an Exegetic Tradition'; Stemberger, 'Genesis 15'.
- 9 Moberly, *Bible*, 131; see Minear, *Obedience*; Watson, *Paul and the Hermeneutics*; Visscher, *Romans 4*; Schliesser, 'Abraham Did Not "Doubt"'; McFarland, 'Whose Promise'; Wright, 'Paul and the Patriarch'; Lambrecht, 'Romans 4'; Hsieh, 'Abraham as Heir'; Hoff, 'One Gospel'.
- 10 Tobin, 'What Shall We Say'.
- 11 Tobin, 'What Shall We Say', 437.
- 12 Ladd, 'Israel and the Church'.
- 13 Wright, 'Paul and the Patriarch', 213–14.
- 14 Schliesser, *Abraham's Faith*, 429–30.
- 15 Tan, 'Shema', esp. 195–7; Wright, 'Paul and the Patriarch', 215; Woods, 'Jew-Gentile'.
- 16 Nanos, *Mystery of Romans*, 179–7.
- 17 Ibid., 187–201.
- 18 Hirschfeld, *New Researches*, 35; Neuwirth, 'Two Faces'; Neuwirth, 'Qur'an in the Field'; Sabbath, 'Iterations of One'.
- 19 Galadari, *Qur'anic Hermeneutics*, 109.
- 20 Williams, 'Righteousness of God'.
- 21 Kister, 'Romans 5:12–21'. Compare with Tobin, 'Jewish Context'.
- 22 Kister, 'Romans 5:12–21'.
- 23 Kister, 'Leave the Dead'; Kister, 'Divorce, Reproof'.
- 24 Kister, 'Romans 5:12–21', 402.
- 25 Black, 'Pauline Perspectives'.
- 26 Ibid., 424.
- 27 Wasserman, *Death of the Soul*, 143.
- 28 Wasserman, 'Death of the Soul in Romans 7'; Wasserman, *Death of the Soul*.
- 29 Black, 'Pauline Perspectives'.
- 30 Origen, *Commentary on the Epistle to the Romans*, 270–1.

- 31 Ibid., 263–5.
- 32 Burns, 'Augustine's Role'; Rackett, 'What's Wrong'.
- 33 Pelagius, *Commentarii in epistolas S. Pauli*.
- 34 For further details, see Zecher, *Role of Death*.
- 35 Zecher, *Role of Death*.
- 36 Ibid., 2.
- 37 Al-Ṭabarī, *Jāmi* ' (Q. 2:258), 5: 432–437.
- 38 Al-Ṭabarī, *Jāmi* ' (Q. 2:258), 5: 432–437.
- 39 BDB, 144.
- 40 Hasel, 'Meaning'; Miller, 'Sin and Judgment'; Klein, 'Call, Covenant'; Viberg, *Symbols of Law*, 54–69; Klingbeil, *Bridging the Gap*, 184; also see Potter, 'New Covenant'; Freedman, *Divine Commitment*, 1: 171–5; Kaiser, *Promise-Plan*, 59–61, 199–203; Delalay, 'Covenant Ritual', 12–14.
- 41 Hasel, 'Meaning', 64; Miller, 'Sin and Judgment', 612; Klein, 'Call, Covenant', 123.
- 42 Wenham, 'Symbolism of the Animal Rite'; Hess, 'Bible and Alalakh'.
- 43 Stemberger, 'Genesis 15', 146–8.
- 44 Anbar, 'Genesis 15'; Hong, 'Exegetical Reading', 165–6; Stemberger, 'Genesis 15', 146–8.
- 45 Anbar, 'Genesis 15'; Hong, 'Exegetical Reading', 165–6.
- 46 *Genesis Rabbah*, in loc; Begg, 'Rereadings of the "Animal Rite"'; Cairus, 'Protection and Rewards'.
- 47 Visotzky, 'Genesis in Rabbinic Literature'.
- 48 Mazuz, 'Northern Arabia'.
- 49 Visotzky, 'Genesis in Rabbinic Literature', 579–80.
- 50 Stemberger, 'Genesis 15'.
- 51 The Midrash translates '*meshulshelet*' as three kinds, which means for three different purposes.
- 52 *Genesis Rabbah*, in loc.
- 53 *Genesis Rabbah*, in loc.
- 54 Ibid.; Stemberger, 'Genesis 15'.
- 55 This occurs when an individual is in doubt as to whether he committed a transgression that would have required a sin offering.
- 56 *Genesis Rabbah*, in loc.
- 57 A burnt offering is a sacrificed animal given as a gift or tribute to God. A sin offering is a sacrificed animal given to atone for sin.
- 58 m. Zebahim 6:4, 6:5.
- 59 *Genesis Rabbah*, in loc; Stemberger, 'Genesis 15'.
- 60 *Genesis Rabbah*, in loc.
- 61 Ibid.; Stemberger, 'Genesis 15'.
- 62 *Genesis Rabbah*, in loc; Begg, 'Rereadings'.
- 63 Mandel, 'Midrashic Exegesis'.
- 64 Ibid.
- 65 *Genesis Rabbah*, in loc.
- 66 Ibid.
- 67 Emphasis mine.
- 68 Emphasis mine.
- 69 b. Sanhedrin 89b.
- 70 Emphasis mine.
- 71 *Genesis Rabbah*, in loc; Stemberger, 'Genesis 15'.
- 72 *Genesis Rabbah*, in loc; Begg, 'Rereadings'; Stemberger, 'Genesis 15'.

- 73 *Genesis Rabbah*, in loc; Begg, 'Rereadings'; Stemberger, 'Genesis 15'.
- 74 *Genesis Rabbah*, in loc.
- 75 Ibid.
- 76 Ibid.
- 77 Ibid.
- 78 Ibid., 289.
- 79 *Genesis Rabbah*, in loc.
- 80 Ibid.
- 81 Ibid. Compare with Ginzberg, 'Some Observations'.
- 82 *Genesis Rabbah*, in loc.
- 83 Ibid.; Stemberger, 'Genesis 15'.
- 84 Frymer-Kensky, 'Patriarchal Family'; Spitz, 'Through Her'; Havrelock, 'Myth of Birthing'.
- 85 *Genesis Rabbah*, in loc.
- 86 The relationship between a womb and a grave is also a motif seen in the Talmud as mentioned earlier, b. 'Abodah Zarah 5a.
- 87 b. 'Abodah Zarah 5a.
- 88 Finkelstein, 'Development of the Amidah', 1–43; Finkelstein, 'Development of the Amidah', 127–70.
- 89 For a commentary on the 'Amidah, see Rosenberg, *Jewish Liturgy*.
- 90 Kimelman, 'Daily 'Amidah'.
- 91 Ibid.
- 92 Kessler, "'Shield" of Abraham'.
- 93 Benthall, 'Financial Worship'.
- 94 b. Baba Batra 10a.
- 95 Righteousness and charity share the same root, and so it is a wordplay. See Hurvitz, 'Biblical Roots'.
- 96 b. Baba Batra 10a.
- 97 Gray, 'Redemptive Almsgiving'; Gray, 'Rabbis and the Poor'.
- 98 The Talmud's teaching also parallels Tobit 12:8–10, which also emphasizes praying to be made in conjunction with charity. Charity is better than storing gold, and delivers a person from death to life.
- 99 b. Baba Batra 10b. For further critical details, see Gray, 'People, Not the Peoples'.
- 100 b. Baba Batra 9b. Also see Poulin, 'Loving-Kindness'.
- 101 b. Baba Batra 9b–10a.
- 102 Kimelman, 'Messiah of the Amidah', 320.
- 103 b. Sanhedrin 91b.
- 104 Galadari, 'Qibla'.
- 105 Kimelman, 'Shema' and Its Rhetoric'.
- 106 Kimelman, 'Daily 'Amidah', 175.

Chapter 8

- 1 TSQ translates '*dassāhā*' as 'obscures it'.
- 2 Al-Farāhīdī, *al- 'Ayn*, 7: 185–6; *Lisān al- 'arab*, 6: 82–3.
- 3 BDB, 155.
- 4 NRSV uses 'they' instead of 'he' in the MT.
- 5 Lavrov, 'Meaning of the Word מַלְאָךְ', 53–4; Hoeck, 'Harvest—Herald—Hero'.

- 6 NRSV uses 'as a shock of grain comes up to the threshing floor' instead of 'like a sheaf comes up'.
- 7 Al-Farāhīdī, *al- 'Ayn*, 6: 73.
- 8 *Lisān al- 'arab*, 2: 128.
- 9 Ibn Maymūn al-Baghdādī, *Muntahā al-ṭalab*, 93–4.
- 10 *BDB*, 155.
- 11 *Lisān al- 'arab*, 6: 192–3.
- 12 This is a suggestion according to *BDB*, 155, and I find it a compelling argument. This may not be too surprising, due to consonantal shifts that occurred in Proto-Semitic. In this case, it appears that the *jīm* shifted to *kāf*, while the *thā'* shifted to *shīn*, and subsequently *sīn*, which has frequently occurred in various terms.
- 13 Al-Farāhīdī, *al- 'Ayn*, 7: 256–7; *Lisān al- 'arab*, 11: 660–1.
- 14 *BDB*, 675.
- 15 *Lisān al- 'arab*, 11: 661–2.
- 16 This is a concept also discussed in classical Muslim commentaries, where people's souls were created before the physical bodies, interpreting Qur'an 7:172; see for example, al-Ṭabarī, *Jāmi'*, (Q. 7: 172), 13:222–50. Compare with Awn, 'Ethical Concerns'; Zysow, 'Two Unrecognized'; Mohamed, 'Fitrah'.
- 17 For further details on this concept see my argument on this issue in Galadari, 'Creatio ex Nihilo'.
- 18 Ibn 'Arabī, *Tafsīr al-Qur' ān*, (Q. 70:43).
- 19 Ibn 'Arabī, *Tafsīr al-Qur' ān*, (Q. 2:259–260).
- 20 Al-Ṭabarī, *Jāmi'*, (Q. 2:28), 1: 418–27. Also al-Ṭabarī, *Jāmi'*, (Q. 40:11), 21: 360–1.
- 21 Afsar, 'Literary Critical Approach'; Kakakhel, 'Study on the Qur'anic Way'.
- 22 The comparison between *ẓulm* (injustice) and *ẓulumāt* (darkness) with justice ('*adl*) and light (*nūr*) has been discussed by various classical Muslim scholars; see al-Bayḍāwī, *Anwār al-tanzīl*, 5: 49; Abū Zahrah, *Zahrah al-tafāsīr*, 3: 1307. Also see a prophetic tradition (*ḥadīth*) making similar comparisons, al-Bukhārī, *Ṣaḥīḥ*, 3: 129 (#2447); Muslim, *Ṣaḥīḥ*, 4: 1996 (#2578); Ibn Ḥanbal, *Musnad*, 9: 474 (#5662), 10: 89 (#5832), 10: 342 (#6210), 10: 479 (#6446), 11: 26 (#6487), 11: 398 (#6792), 11: 429 (#6838), 15: 349–350 (#9569), 22: 352 (#14461); Abū Dawūd (d. 204/889) (1999) *Musnad*, ed. Muḥammad bin 'Abdul-Muhsin al-Turkī, Cairo: Hajr, 3: 408 (#2002), 4: 28 (#2386); al-Tirmidhī, *Sunan*, 3: 445 (#2030).
- 23 Najm-ul-dīn al-Kubrā, *al-Ta' wilāt al-najmiyyah*, (Q. 46:33).
- 24 Al-Rāzī, *Mafātīḥ*, (Q. 79:36), 31: 48–9.
- 25 Ibn 'Arabī, *Tafsīr*, (Q. 79:36).
- 26 Al-Rāzī, *Mafātīḥ*, (Q. 102:5–7), 32: 272–4.
- 27 Al-Ghazālī, *Mishkāt al-anwār*, 81–93. Compare with Berrada, 'Metaphors of Light'; Ali, *Faith, Philosophy*, 54–77. Also compare to Parast, 'Thought Barriers'. For further details on this issue in mystical Islam, see Gorjian and Farahanipour, 'Man's Truth'.
- 28 For Ismā'īlī interpretation, see 'Abdān, *Kitāb shajarah al-yaqīn*, 136–7, 150–1. Though the reference used attributes this book to 'Abdān, it is allegedly attributed to Abū Tammām (d. c. fourth/tenth century); see Walker, 'Abū Tammām'. Compare with De Smet, 'Isma'īli-Shi'i Visions'. For Ikhwān al-Ṣafā' (Brethren of Purity) usage of this passage in their *Risālah al-jāmi'ah*, see Schmidtke, 'Doctrine of the Transmigration'. Compare with Marquet, 'La philosophie des Ikhwan', 599–636. For Ahl-i-Haqq interpretation, see Khismatulīn, 'Just a Step Away'.
- 29 Al-Ṭabarī, *Jāmi'*, 22: 88, (Q. 55:35); Ibn Kathīr, *Tafsīr*, 7: 273, (Q. 55:35).
- 30 Homerin, 'Echoes of a Thirsty'; Crone, 'Quranic *Mushrikūn* ... (Parts I and II)'.

Chapter 9

- 1 Baumgarten, 'Paradox of the Red Heifer'.
- 2 Winston, 'Hellenistic Jewish Philosophy'.
- 3 Ibn al-Mu'tazz, *al-Badī 'fil-badī'*, 124–52; al-Zarkashī, *al-Burhān*, 3: 458–4: 19; al-Suyūṭī, *Mu'tarak al-aqrān*, 1: 314–17; Zebiri, 'Towards a Rhetoric Criticism'; Halldén, 'What Is Arab Islamic Rhetoric'; Cuypers, 'Semitic Rhetoric'; De Gifis, *Shaping a Qur'anic Worldview*, 37–8; Cuypers, *Composition of the Qur'an*, 3–4, 8, 18, 94, 164–165; Stetkevych, 'From *Jāhiliyyah*'; Wan Ahmad et al., 'Method of the Qur'an'.
- 4 Peters, 'Greek and Syriac Background'; Nasr, *Islamic Philosophy*.
- 5 Novak, 'Talmud as a Source'.
- 6 Maccoby, *Philosophy of the Talmud*, esp. 191–202.
- 7 Ulmer, 'Advancement of Arguments', 48.
- 8 Gunaratne, 'Logical Form'.
- 9 Bharadwaja, 'Rationality, Argumentation'; Gunaratne, 'Understanding Nāgārjuna's'; Priest, 'None of the Above'.
- 10 Cua, 'Opposites as Complements'. Compare with János, 'Synergy of Complements'.
- 11 Horton, 'Kohleth's Concept'.
- 12 *Midrash Tanhuma*, Ḥuqqat 6–8.
- 13 For a detailed study, see Willis, *Elders of the City*. Also see Blech, 'Thematic Linkage'; Robinson, 'Deuteronomy 21:1–9'.
- 14 *TSQ* translates '*wa-lā bikr*' as without calf. However, it could also be understood as not firstborn or not young (*Lisān al-'arab*, 7: 203–4).
- 15 *BDB*, 133–4.
- 16 *NRSV* uses 'shepherds' in the plural, although the *MT* is singular.
- 17 *NRSV* uses 'flocks' in the plural, although the *MT* is singular.
- 18 *TDOT*, 2: 209.
- 19 *Lisān al-'arab*, 4: 74.
- 20 *Ibid.*
- 21 *Ibid.*
- 22 *BDB*, 133–4.
- 23 *Lisān al-'arab*, 4: 73–4.
- 24 *Ibid.*: 460.
- 25 *Ibid.*: 460. Its relationship with Middle Persian '*zarr*' meaning gold, yellow, or to shine is also possible, itself associated with saffron.
- 26 *BDB*, 861.
- 27 Reynolds, *Qur'ān and the Bible*, 52.
- 28 Freidenreich, 'Use of Islamic Sources'.
- 29 *Ibid.*, 390–2.
- 30 *Ibid.*, 392.
- 31 m. Tahorot, Parah.
- 32 The reason I am suggesting possibly an Ethiopic influence in the Arabic term for brown, is that though the root (*b-n*) is Semitic and attested even in Arabic to mean seed or nut, it is usually a specific reference to coffee bean in Ethiopic, and from it the Ethiopic reference to brown.
- 33 Heschel, 'Philological Uncanny'.
- 34 Blau, 'Red Heifer'.
- 35 Junker, 'Disorderly Body'; MacDonald, 'Hermeneutics and Genesis'; Belnap, 'Defining the Ambiguous'.

- 36 Nolland, 'Sin, Purity'.
- 37 Greer, 'Cursed Be the Cheat'.
- 38 Birenboim, '*Tevul Yom*'.
- 39 Ibid.
- 40 Aghaei, 'Morphology of the Narrative'. 52–3.
- 41 See my argument on the term in Galadari, '*Qibla*'.
- 42 b. Yoma 42b.
- 43 For more information, see Chernick, *Gezarah Shavah*.
- 44 m. Ṭahorot, Parah.
- 45 t. Ṭahorot, Parah.
- 46 m. Ṭahorot, Parah.
- 47 m. Ṭahorot, Parah.
- 48 m. Parah, 1:1.
- 49 Yadin-Israel, 'For Mark Was Peter's Tanna'.
- 50 Pasternak and Yona, 'Numerical Sayings'.
- 51 Pasternak and Yona, 'Use of Numbers'.
- 52 *TDOT*, 15: 482–3; Leslau, *Comparative Dictionary*, 534–5.
- 53 Parpola, *Etymological Dictionary*, 312.
- 54 Galadari, '*Qibla*'.
- 55 The interaction of the Qur'anic community with Jews who were possible precursors of the rabbinic tradition is very much possible. Compare with Newby, *History of the Jews*, 57–9; Firestone, *Jewish Culture*; Hoyland, 'Jews of the Hijaz'; Galadari, '*Qibla*'; Mazuz, *Religious and Spiritual*; Graves, 'Upraised Mountain'.
- 56 Blau, 'Red Heifer'.
- 57 For some debates on the rabbinic rendition of purity laws made obsolete after the destruction of the Second Temple, see Poirier, 'Purity beyond the Temple'; Balberg, *Purity, Body*.
- 58 Poirier, 'Purity beyond the Temple'; Balberg, *Purity, Body*.
- 59 Poirier, 'Purity beyond the Temple'; Balberg, *Purity, Body*.
- 60 Milgrom, 'Paradox of the Red Cow'.
- 61 Ibid. See also Lev, Ephraim and Lev-Yadun, 'Probable Pagan Origin'.
- 62 Milgrom, 'Paradox'.
- 63 Baumgarten, 'Paradox'.
- 64 Ibid. Emphasis is Baumgarten's.
- 65 Ibid.
- 66 Ibid.
- 67 Ibid., 448.
- 68 Gilders, 'Why Does Eleazar'.
- 69 Rudman, 'Water for Impurity'.
- 70 *Numbers Rabbah*, 19.
- 71 Blau, 'Red Heifer', 77–8.
- 72 TSQ translates '*dassāhā*' as 'obscures it'.
- 73 TSQ translates '*al-ḥayāt*' as 'this life'. However, the Arabic text only says 'the life' with no explicit mention to 'this life' necessarily.
- 74 Pregill, *Golden Calf*, 348–58.
- 75 Ibid., 358–79.
- 76 *Numbers Rabbah* 19.9.
- 77 Aghaei, 'Qur'anic Intertextuality'.
- 78 Some traditions read Ezek. 36:16–36, while others read Ezek. 36:16–38.

- 79 Kiperwasser, 'Toward a Redaction History'.
- 80 *Qohelet Rabbah*, 7:23.4.
- 81 *Midrash Tanḥuma*, Ḥuqqat 6.
- 82 Edersheim, *Temple*, 351–2.
- 83 Moving along the previous definition of 'al-ḥaqq', I keep the original term here instead of translating it to 'truth', as used by the *TSQ*.
- 84 Moving along the previous definition of 'al-ḥaqq', I keep the original term here instead of translating it to 'truth', as used by the *TSQ*.
- 85 Newman, 'Understanding the Mystery'.
- 86 b. 'Abodah Zarah 5a.
- 87 b. 'Abodah Zarah 5a.
- 88 Rashi on Num. 19:22.
- 89 Ibid.
- 90 Ibid.
- 91 Ibid.
- 92 Ibid.
- 93 Ibid.
- 94 Newman, 'Understanding the Mystery'; Schoenfeld, *Isaac on Jewish and Christian Altars*, 31–60.
- 95 *Midrash Tanḥuma*, Ḥuqqat 8
- 96 From homiletic material found in *Pesiqta de-Rav Kahana*. See Pregill, *Golden Calf*, 131–2, 258.
- 97 Wright, 'Purification from Corpse-Contamination'.
- 98 Ibid.
- 99 Guillaume, 'Drinking Golden Bull', 135.
- 100 Ibid., 135–47.
- 101 Ibid., 140.
- 102 Begg, 'Destruction of the Calf'.
- 103 O'Brien, 'Dynamics of the Golden Calf'.
- 104 Ibid.
- 105 Al-Ṭabarī, *Jāmi'*, (Q. 7:143), 13: 92–8.
- 106 Al-Ṭabarī, *Jāmi'*, (Q. 7:143), 13: 90–96.
- 107 Newman, 'Understanding the Mystery'.
- 108 Ibid. Compare with Chung, *Sin of the Calf*.
- 109 Danelius, 'Sins of Jeroboam'.
- 110 Newman, 'Understanding the Mystery'.
- 111 Newman, 'Understanding the Mystery', 107. On the scarlet ribbon worn by Hathor, see Harris, *Ancient Egyptian Divination*, 59.
- 112 m. Shabbat 9:1.
- 113 Newman, 'Understanding the Mystery', 107.
- 114 Ibid.
- 115 Lichtheim, *Ancient Egyptian Literature*, 197–9; Brewer and Teeter, *Egypt and the Egyptians*, 170; McGill, 'Hathor'; Basson, 'Goddess Hathor', 27, 81–5.
- 116 Graves-Brown, *Dancing for Hathor*, 166–7.
- 117 Farrin, 'Surat al-Baqara'. Compare with Robinson, *Discovering the Qur'an*; Zahniser, 'Major Transitions'; Klar, 'Text-Critical Approaches . . . Part One'; Klar, 'Text-Critical Approaches . . . Part Two'.
- 118 Bell, *Commentary on the Qur'an*.
- 119 Feldman, 'Death as Estrangement'.

- 120 Milgrom, 'Rationale for Biblical Impurity', 109–10.
121 Ibid., 110.
122 Noam, 'Ritual Impurity', 67–9.

Chapter 10

- 1 Galadari, 'Qibla'.
2 Ibid.
3 Firestone, 'Abraham's Son'.