Hadlai
Thomas Römer

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Hadrail more directly, which has been of interest to modern scholars since the 19th century (e.g., Goldziher: 2:346–62). The hadith literature does, at times, refer directly to the Injil (the Gospel) and the Tawrīḍ (the Torah) (cf. S 3:3; 5:46 etc.), as well as the Zābūr (Psalms; S 4:163; 17:55). There are also references to “the book of Ḥikmāt (wisdom; cf. S 2:129; 3:48; 5:110), and the hadith literature often uses the term “Book of Wisdom” to refer to biblical material, although this material is not always clearly specified and is difficult to trace directly (cf. Rippin).

There are many hadith that include “sayings of Jesus”; some are quotations from the Gospels, some are clearly developed from biblical ideas, and others are not connected with Christian scripture (cf. Khalidi; Cook: 206–218).

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


Stephen Burge

Hadrail

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

2. Son of Tou

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

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

3. The Taskmaster

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

Matthieu Richelle

See also → Adoniram

Hadrach

Hadrach (MT Ḥadrāh), a biblical toponym, was a city-state in northern Syria. The modern site is Tell Afis, 45 km southwest of Aleppo. A stele written in Old Aramaic, dated to around 780 BCE and discovered at Hadrach, proclaims that Baalshamin enthroned Zakir/Zakkūr, king of Hamath and Luʿāsh, as king of Hadrach. As a result of the coronation, a coalition of Syrian kings besieged the city but was not able to conquer it. The city is mentioned in one of Tiglath-pileser III’s (r. 745–727 BCE) annals and in a victory stele of Sargon II dated to 720 BCE. No later mention is made of the city beyond the 8th or early 7th century.

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