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Palmyra. Palmyra ranks 4,357th in number of biographies on Pantheon, behind Sh bara, Hiroshima, D ú n Laoghaire, and Ploemur. Memorable people born in Palmyra include Khaled al-Asaad and Vaballathus. Palmyra has been the birth place of many writers and politicians. Palmyra is located in Syria.. Palmyra is an ancient Semitic city in present-day Homs Governorate, Syria.

Palmyra | Pantheon

The Pantheon of Palmyra. Javier Teixidor. The author, a well-known scholar in the field of Semitic epigraphy, presents in this book his general view of Palmyrene religion, based mainly on a thorough knowledge and close reading of Palmyrene inscriptions. In a preface he expounds his religio-historical and theological views of the many names and epithets of the gods in relation to divine reality.

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Palmyra's gods were primarily part of the northwestern Semitic pantheon, with the addition of gods from the Mesopotamian and Arab pantheons. The city's chief pre-Hellenistic deity was called Bol, [404] an abbreviation of Baal (a northwestern Semitic honorific). [405]

Palmyra - Wikipedia

The Pantheon is one of the best-preserved monuments of ancient Rome. The structure, completed around 126-128 A.D. during the reign of Emperor Hadrian, features a rotunda with a massive domed...

Pantheon - HISTORY

From left to right: The Sun God “ Yarhibol ” with the sun disk behind his head, Bel the chief of the Palmyrene pantheon, the Moon God “ Aglibol ” with the crescent moon behind his head, and Al-Lat the protector goddess of the city she is wearing a crown in the form of the city wall.

Limestone Panel depicting the Palmyrene pantheon – Palmyra ...

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THE CULT OF THE SUPREME GOD in: The Pantheon of Palmyra

The Panth é on (French: [p .te.], from the Classical Greek word , p á ntheion, ('temple to all the gods') is a monument in the 5th arrondissement of Paris, France.It is located in the area known as the Latin Quarter, standing atop the Montagne Sainte-Genevi è ve, at the center of the Place du Panth é on which was named after it. The edifice was built from 1758 to 1790 over ...

Panth é on - Wikipedia

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Plates I-XXXV and Map in: The Pantheon of Palmyra

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The Dictionary of Deities and Demons in the Bible (DDD) is the single major reference work on the gods, angels, demons, spirits, and semidivine heroes whose names occur in the biblical books. Book jacket.

This book presents some twenty essays on different aspects of Islam in history and the present. These essays are grouped into eight larger sections. The first, "The Beginnings", deals with the transition from pre-Islamic understandings and reason, an essential part of the Quranic message. The next two sections deal with Islam specifically as a religion with its particular signs and symbols. The question of rules of interpretation in Islam and its structural features is discussed here. Sections four and five deal with ethics in Islam, including Muslim identity and human rights, and certain social functions of Islam. Section six introduces some 19th and 20th century reform movements, with special attention given to developments in Saudi Arabia and the "puritan" characteristics of present-day Islamic revival movements. The final two sections discuss contemporary issues: Islamization processes and policies, Islamic ideologies, the ideologization of Islam, and the political uses of religion. Throughout the book the author shows the links between the religious and other interpretations and uses made of Islam and the contexts in which they are made. The Introduction signals some important developments in Islamic studies since World War II.

During the past two generations, there have been many studies on the structure, organization, and "function" of the gods of the Levantine and ancient Near Eastern worlds. In this important study, Lowell Handy provides new directions for thinking on this crucial topic, arguing that the structure of the pantheon worshiped in Syria-Palestine mirrored the social structure of the city-states in that region. While many recent studies have investigated the relations of the gods in both biblical and extra-biblical texts from the area, Handy shows that the pantheon functioned as a bureaucracy. This perspective may well be the primary key for understanding hierarchy among the gods.

This volume provides a reconstruction of the religion of Palmyrenes in Dura-Europos on the basis of archaeological remains, and focuses upon the religious interaction between this migrant community and their new residence.

This book is a study of related passages found in the Arabic Qur ' ān and the Aramaic Gospels, i.e. the Gospels preserved in the Syriac and Christian Palestinian Aramaic dialects. It builds upon the work of traditional Muslim scholars, including al-Biq ' ānī (d. ca. 808/1460) and al-Suyūṭī (d. 911/1505), who wrote books examining connections between the Qur ' ān on the one hand, and Biblical passages and Aramaic terminology on the other, as well as modern western scholars, including Sidney Griffith who argue that pre-Islamic Arabs accessed the Bible in Aramaic. The Qur ' ān and the Aramaic Gospel Traditions examines the history of religious movements in the Middle East from 180-632 CE, explaining Islam as a response to the disunity of the Aramaic speaking churches. It then compares the Arabic text of the Qur ' ān and the Aramaic text of the Gospels under four main themes: the prophets; the clergy; the divine; and the apocalypse. Among the findings of this book are that the articulator as well as audience of the Qur ' ān were monotheistic in origin, probably bilingual, culturally sophisticated and accustomed to the theological debates that raged between the Aramaic speaking churches. Arguing that the Qur ' ān ' s teachings and ethics echo Jewish-Christian conservatism, this book will be of interest to students and scholars of Religion, History, and Literature.

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