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	Nis 22-23 Chapter 4. Purity and Punishment in the Qur'an An Outlook 1. Blood and Demons: Genesis 9 and Leviticus 17 to Q 6 Srat al-Anm 145-6 and Q 5 Srat al-Mida 3 Purity and Food from the Noahide Covenant to the Holiness School Blood and Carrion before and after the Destruction of the Second Temple Pure Food for Gentiles throughout Late Antiquity Pure Food for Gentiles- or Ishmaelites-in the Qur'an 2. Sex as Crime: Leviticus 18:19-26 to Qur'anic fhisha/fahsh (Sexual Transgression) and zin (Fornication) Sexual Purity Regulations from the Noahide Covenant to the Holiness School Illicit Sexual Relations in the First and Second Centuries CE Appreciative Attitudes towards Sexual Purity The Expansive Attitude towards Sexual Purity Sexual Purity Regulations in the Meccan Qur'an Sexual Purity in the Medinan Qur'an 3. The Poetics of Incest Law: Leviticus 18:6-18 to Q 4 Srat al-Nis 22-23 Consanguinity, Affinity, and Exemptions: Major Trends in Christian Marriage Law. The Bible's List of Prohibited Relationships The Qur'an's List of Prohibited Relations A Legal and Literary Comparison of the Qur'an and the Bible The Qur'an's Reiteration of Biblical Law in Light of Late Antique Legal Culture 4. Purity and Punishment in the Qur'an Purity and Holiness From the Holy Land's Defilement to Corruption in the Land Punishment An Outlook Works Quoted Index.
Sommario/riassunto	The Hebrew Bible formulates two sets of law: one for Israelites and one for gentiles living in the Holy Land. 'Law Beyond Israel' argues that the laws for non-Israelites form the historical basis of qur'anic law, pointing to legal continuity from the Hebrew Bible to the New Testament and from late antique Christianity to nascent Islam.