

1. Record Nr.	UNINA9910788669803321
Autore	Shoemaker Stephen J. <1968->
Titolo	The death of a prophet [[electronic resource] ] : the end of Muhammad's life and the beginnings of Islam // Stephen J. Shoemaker
Pubbl/distr/stampa	Philadelphia, : University of Pennsylvania Press, c2012
ISBN	1-283-89709-1 0-8122-0513-8
Edizione	[1st ed.]
Descrizione fisica	1 online resource (408 pages)
Collana	Divinations : rereading late ancient religion
Disciplina	297.6/35
Soggetti	Islam - History Islam - Historiography
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. [353]-390) and index.
Nota di contenuto	A Prophet Has Appeared, Coming with the Saracens" -- The End of Muhammad's Life in Early Islamic Memory -- The Beginnings of Islam and the End of Days -- From Believers to Muslims, from Jerusalem to the ijz -- Jesus and Muhammad, the Apostle and the Apostles.
Sommario/riassunto	The oldest Islamic biography of Muhammad, written in the mid-eighth century, relates that the prophet died at Medina in 632, while earlier and more numerous Jewish, Christian, Samaritan, and even Islamic sources indicate that Muhammad survived to lead the conquest of Palestine, beginning in 634-35. Although this discrepancy has been known for several decades, Stephen J. Shoemaker here writes the first systematic study of the various traditions. Using methods and perspectives borrowed from biblical studies, Shoemaker concludes that these reports of Muhammad's leadership during the Palestinian invasion likely preserve an early Islamic tradition that was later revised to meet the needs of a changing Islamic self-identity. Muhammad and his followers appear to have expected the world to end in the immediate future, perhaps even in their own lifetimes, Shoemaker contends. When the eschatological Hour failed to arrive on schedule and continued to be deferred to an ever more distant point, the meaning of Muhammad's message and the faith that he established needed to be fundamentally rethought by his early followers. The larger

purpose of *The Death of a Prophet* exceeds the mere possibility of adjusting the date of Muhammad's death by a few years; far more important to Shoemaker are questions about the manner in which Islamic origins should be studied. The difference in the early sources affords an important opening through which to explore the nature of primitive Islam more broadly. Arguing for greater methodological unity between the study of Christian and Islamic origins, Shoemaker emphasizes the potential value of non-Islamic sources for reconstructing the history of formative Islam.

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