

**Course Syllabus**  
**EMT 3101/6101HF Biography and Thought: The Life of Muhammad**  
**Emmanuel College**  
**Toronto School of Theology**  
**Fall 2019**

***Instructor Information***

---

Instructor: Nevin Reda  
Office Location: EM 215  
Telephone: Office – (416) 978-000  
E-mail: [nevin.el.tahry@utoronto.ca](mailto:nevin.el.tahry@utoronto.ca)  
Office Hours: Thursdays, 11:00 am – 12:00 pm or by appointment (not during reading week)

***Course Identification***

---

Course Number: EMT3101/6101HF  
Course Format: *In-class*  
Course Name: Biography and Thought: The Life of Muhammad  
Course Location: EM 205  
Class Times: Wednesdays 11:00 am – 1:00 pm  
Prerequisites: None

***Course Description***

---

This seminar studies the life of the Prophet Muhammad as it is presented in the earliest biographical and historical Muslim accounts. It introduces the *sīra* and hadith literatures, in addition to classical and modern critical methods used to determine their authenticity and historical reliability. Topics include the first revelations, emigration from Mecca, the Constitution of Medina, and succession to Muhammad's leadership. Students will learn about Muslim concepts of prophethood, the significance of the prophet in the legal-ethical and mystical traditions, and women in hadith scholarship. They will study the life of Muhammad and relate it to his spiritual as well as temporal experience to explore modern-day concerns. Class participation: 15%, Minor Research Paper: 35 %, Major research paper: 50 %.

***Course Resources***

---

***Required Course Texts/Bibliography***

- Juan Cole, *Muhammad: Prophet of Peace amid the Clash of Empires* (New York: Nation Books, 2018).
- Jonathan Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Richmond: Oneworld, 2009).
- 'Abd al-Malik ibn Hisham, *The Life of Muhammad: A Translation of Ishāq's Sīrat rasūl Allāh*, with introduction and notes by A. Guillaume (London: Oxford University Press, 1955).

### Optional Readings:

- Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Rochester, Vt.: Inner Traditions, 2006).
- Jonathan Brown, *Muhammad: A Very Short Introduction* (Oxford: Oxford University Press, 2011).
- Ramadan al-Buti, *The Jurisprudence of the Prophetic Biography*, translated by Nancy Roberts (Damascus: Dar al-Fikr, 2006).
- Jonathan E. Brockopp (ed.), *The Cambridge Companion to Muḥammad* (New York: Cambridge University Press, 2010).

### Additional Bibliography (for book reviews)

1. Faqihuddin Abdul Kodir. *Hadith and Gender Justice: Understanding the Prophetic Tradition* (Cirebon, West Java, Indonesia: Fahmina Institute, 2007).
2. ‘Abdul Fattah Abu Ghuddah, *Prophet Muhammad: The Teacher*, translated by Muhammad Zahid Abu Ghuddah, edited by Yasrab Dawud Shah (Swansea, U.K.: Claritas Books, 2017).  
OR  
‘Abdul Fattah Abu Ghuddah, *Prophet Muhammad: The Teacher and His Teaching Methodologies*, translated by Mahomed Mahomedy. (Karachi : Zam Zam Publishers, 2003).
3. Kecia Ali, *The Lives of Muhammad* (Cambridge: Harvard University Press, 2014).
4. Karen Armstrong, *Muhammad: A Biography of the Prophet* (London: Phoenix, 2009).
5. Nimat Hafez Barazangi, *Woman’s Identity and Rethinking the Hadith* (Farnham, Surrey: Ashgate, 2015).
6. Jonathan A. C. Brown, *The Canonization of al-Bukhārī and Muslim: The Formation and Function of the Sunnī Ḥadīth Canon* (Leiden: Brill, 2007).
7. Ramadan al-Buti, *The Jurisprudence of the Prophetic Biography*, translated by Nancy Roberts (Damascus: Dar al-Fikr, 2006).
8. Deepak Chopra, *A Story of the Last Prophet* (New York: HarperOne, 2010).
9. Adis Duderija (ed.), *The Sunna and its Status in Islamic Law: The Search for a Sound Hadith* (New York, NY: Palgrave Macmillan, 2015).
10. Muhammad al-Ghazali, *Fiqh-us-seerah: Understanding the Life of Prophet Muhammad* (Riyadh: International Islamic Federation of Student Organizations, IIFSO: Distribution by International Islamic Pub. House, 1999).
11. ———, *The Sunna of the Prophet: The People of Fiqh versus the People of Hadith*, translated by A.H. Bewley, M.I. Waley and Aisha Abdurrahman Bewley (Dar Al Taqwa Ltd, 2009)
12. Anne Hege Grung, *Gender Justice in Muslim-Christian Readings: Christian and Muslim Women in Norway Making Meaning of Texts from the Bible, the Koran, and the Ḥadīth* (Leiden: Brill Rodopi, [2016])
13. Paul Gwynne, *Buddha, Jesus and Muhammad: A Comparative Study* (Hoboken: Wiley, 2014).
14. G. H. A. Juynboll, *The Authenticity of the Tradition Literature: Discussions in Modern Egypt* (Leiden E.J. Brill 1969).
15. Mohammad Hashim Kamali. *A Textbook of Ḥadīth Studies: Authenticity, Compilation, Classification and Criticism of Ḥadīth*, 2<sup>nd</sup> ed. (Markfield: Islamic Foundation, 2008).
16. Michael Muhammad Knight, *Muhammad: Forty Introductions* (New York, NY: Soft Skull, 2019).
17. John Andrew Morrow, *The Covenants of the Prophet Muhammad with the Christians of the World* (Tacoma, WA: Sophia Perennis, 2013).
18. Harald Motzki (ed.), *Ḥadīth: Origins and Developments* (London: Routledge, 2016).

19. Harald Motzki, Nicolet Boekhoff-van der Voort and Sean W. Anthony, *Analyzing Muslim Tradition* (Leiden: Brill, 2013).
20. Andrew J. Newman, *The Formative Period of Twelver Shi'ism: Hadith as a Discourse Between Qum and Baghdad* (London: Routledge, 2010).
21. Rawand Osman, *Female Personalities in the Qur'an and Sunna: Examining the Major Sources of Imami Shi'i Islam* (London: Routledge, 2015).
22. F. E. Peters, *Jesus and Muhammad: Parallel Tracks, Parallel Lives* (Oxford: Oxford University Press, 2011).
23. Yusuf Al-Qaradawi, *Approaching the Sunnah: Comprehension and Controversy* (International Institute of Islamic Thought, 2007).
24. Omid Safi, *Memories of Muhammad: Why the Prophet Matters* (New York, NY: HarperCollins, 2009).
25. Ziauddin Sardar, *Muhammad: All that Matters*. New York: McGraw-Hill Companies, 2012.
26. Asma Sayeed, *Women and the Transmission of Religious Knowledge in Islam* (Cambridge: Cambridge University Press, 2013).
27. Khalid Tarifi, *Images of Muhammad: Narratives of the Prophet in Islam Across the Centuries* (New York: Doubleday, 2009).
28. John Tolan, *Faces of Muhammad: Western Perceptions of the Prophet of Islam from the Middle Ages to Today* (Princeton, New Jersey: Princeton University Press, 2019).

### **Course Website(s)**

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701>. Students who have trouble accessing Quercus should ask Wanda Chin for further help.]

### **Course Learning Objectives/Outcomes**

---

#### **EMT 3101 Learning Outcomes**

Students who have successfully completed the course will:

#### Religious Faith and Heritage

- Demonstrate knowledge of religious heritage, and articulate clearly their own theological positions (as related to pastoral practices).
- Interpret scripture and religious texts using a variety of methods, sources, and norms.
- Identify and respect the diversity of theological viewpoints and practices within their religious tradition.

#### Culture and Context

- Demonstrate critical understanding for one's area of specialization of the relationship between faith practices and cultural contexts.

- Give evidence of critical self-awareness with regard to their own—and others’--faith perspectives and practices of educational ministry.

#### Practices of Area of Specialization

- Demonstrate knowledge of theories and practices relevant to leadership in their own area of specialization.

### **EMT 6101 Learning Outcomes**

Students who have successfully completed the course will demonstrate:

#### Knowledge of the area of concentration

- Comprehension of significant aspects of Muhammad’s life in the context of seventh century Arabia.
- Comprehension of significant aspects of the history and sources of hadith

#### Ability with Scholarly Tools and Skills

- Competence in the use of a library and in the construction of a bibliography
- Familiarity with pertinent web-based resources and skills.
- Competence in the following skills:
  - Clear and effective communication in both oral and written forms;
  - The construction of a logical argument;
  - The making of informed judgments on complex issues;
  - The use of standard conventions of style for scholarly writing.

#### Ability to carry out specialized research

- Attained competence in the area of Muhammad’s biography and a basic familiarity with hadith
- Gained an understanding of the nature and processes of research
- Developed a critical awareness of the nature and authenticity of the sources on Muhammad's life and the difficulty of separating hagiography from history in studying biographies of founders of world religions.
- Attained a basic familiarity with the methodologies of hadith criticism in classical and contemporary scholarship.

### ***Evaluation***

---

*Each student should know from the outset that this course requires regular attendance, daily reading, both written and oral assignments, and class participation. For the Emmanuel College Attendance Policy, see below.*

## Requirements

The final grade for the course will be based on evaluations in three areas.

- (1) Preparation, participation and reading (15%) –In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to devote two hours or more outside of class for every hour of classroom instruction. Use this time to prepare the required readings and primary texts in advance. Always be ready to provide a brief summary of each reading, list the main points and explain how the readings relate to one another. Your class participation mark will reflect your participation in classroom discussions and one oral presentations on your book reviews or minor research paper. Presentation dates will be determined on the first day of class. Although not mandatory, you are also highly encouraged to attend the writing workshops (see below).
- (2) Two book reviews OR minor research paper (35%) –Books will be assigned on the first day of class from the below bibliography. Your reviews should be 3-4 pages each in double-spaced 12 pt Times New Roman font. For advice on how to write a book review, go to <http://www.writing.utoronto.ca/advice/specific-types-of-writing/book-review>. For editing your review, go to <http://www.writing.utoronto.ca/advice/style-and-editing>.

Students in the 3000 level course have the option of writing a minor research paper on the topic of the prophet Muhammad’s leadership through modern eyes in lieu of the two book reviews. This assignment is a foray into interdisciplinary studies, exploring the biography of the prophet Muhammad in conjunction with leadership theories from the realm of business management. Topics will be handed out on the first day of class. Your paper should be 7-8 pages in double-spaced 12 pt Times New Roman font.

- (3) Final paper (50%) – A substantial scholarly research of 15-18 pages in double-spaced 12 pt Times New Roman font. Footnotes and bibliography should consistently follow *Chicago Manual of Style* (available on-line through the library website) Your paper must include the following:

Title page. This includes the paper title, the student's name, the course code and name, the name of the instructor and the date of submission.

Introduction. The most important part of the Introduction is the thesis statement, setting out in the briefest possible form the exact proposition or hypothesis which the paper will demonstrate. The Introduction also provides the context necessary to show why the paper is important. To this end it identifies the research question and describes its broader setting in academic research. It gives attention to previous enquiry and the state of the scholarship on this issue, such as relevant secondary literature. The Introduction should also include a description of the project as a whole (i.e. a one-paragraph road map outlining what you plan to do).

If you want, you can also include a brief section on method, for example, describing the relevant primary literature and the methods to be used for interpreting it.

Your introduction should not exceed one or two pages, depending on the length of your paper. Some students like to write two or three paragraphs: one with the thesis statement, one with the road map, and one on the state of the scholarship.

Exposition. The main body of the paper is the clarification, development, and demonstration of the thesis statement, using authoritative evidence. The exposition is typically organized as parts of an

argument. The interrelationship of the parts of the exposition, and the direct relevance of each part of the exposition to the thesis statement, should be clear to the reader.

Conclusion. The thesis statement should be recapitulated, the demonstration should be summarized, the limitations of the demonstration and the remaining uncertainties should be acknowledged, and the implications of the study for the faith community, the wider scholarly community, and/or the world should be set forth.

Bibliography. Books, articles, and other sources that have been used must be listed. Primary and secondary literature should always be distinguished.

(This description is derived from the TST Basic Degree thesis requirements with some modifications.)

### **Grading System**

- A+ (90-100)
- A (85-89)
- A- (80-84)
- B+ (77-79)
- B (73-76)
- B- (70-72)
- Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

### **Due Dates**

<i>Component</i>	<i>Weight</i>	<i>Due Date</i>
Class Participation	15 %	N/A
Minor Research	35 %	Oct. 16 <sup>th</sup> @ 11:00 am
Major Research Paper	50 %	Nov. 27 <sup>th</sup> @ 11:00 am

### **Submission Guidelines**

Please submit your assignments in both paper and electronic formats by the due dates/times. For electronic submissions, please email them to [nevin.el.tahry@utoronto.ca](mailto:nevin.el.tahry@utoronto.ca) . If you do not receive a response acknowledging that I have received your assignment within 24 hours, then please resend, since, I will probably not have received it.

### **Writing Workshops**

To assist you write better reflection papers, essays, and research papers, I have organized one-hour, weekly writing workshops on Wednesdays 9:00-10:00 am, beginning with September 18<sup>th</sup>, 2019 and ending with November 27<sup>th</sup>, 2019. There will be no writing workshop during reading week. They will be held in the electronic classroom over in the E.J. Pratt Library, room 306, across from the elevator on the 3rd floor at Pratt. In the past, students who have attended writing workshops have generally done better in their writing assignments. You are highly encouraged to attend.

**Late work.** Students are expected to hand in assignments by the above dates. Penalty for late assignments is 2% reduction in mark per day of lateness for a maximum of one week, after which assignments will no longer be accepted.

This penalty is not applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is one week after the last class. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = “standing deferred”) beyond the term. An SDF must be requested from the registrar’s office in the student’s college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

**Late work (Graduate).** The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student’s college Graduate Director, not the instructor of the course. Nevertheless, the instructor’s signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/policies/grading.htm>) or college grading policy.

## **Policies**

---

**Accessibility.** Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

**Plagiarism.** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, Christian and Islamic ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her

head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from <http://www.tst.edu/academic/resources/forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters*

<http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>. A student who plagiarizes in this course will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges

[http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/plag.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

**Other academic offences.** TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>.

**Back-up copies.** Please make back-up copies of essays before handing them in.

**Obligation to check email.** At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at [www.utorid.utoronto.ca](http://www.utorid.utoronto.ca). The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder.

**Email communication with the course instructor.** The instructor aims to respond to email communications from students in a timely manner. *All email communications from students should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses.

## **Course Schedule (may be subject to change)**

---

### **1 Sep. 11**

#### **Introduction**

##### Required Readings:

1. William R. Lafleur, “Biography,” in Lindsay Jones (ed.), *Encyclopedia of Religion*, vol. 2. 2<sup>nd</sup> ed. (Detroit: Macmillan Reference USA, 2005), pp. 943–947. (available on-line through the library website)
2. Nabil Matar, “Jos.[eph] Morgan and Mohamed Rabadan: the first Muslim Biography of the Prophet Muhammad in English,” *Journal of Islamic Studies* 30, no. 2 (2019), pp. 151–175.
3. Cole, “Preface,” in *Muhammad*, pp. 1–4.

## 2 Sep. 18

### The Sources

#### Required Readings:

1. Gregor Schoeler, *The Biography of Muḥammad: Nature and Authenticity*, transl. Uwe Vagelpohl (London: Routledge, 2011), pp. 1–19.
2. Behnam Sadeghi and Mohsen Goudarzi, “Ṣan‘ā’ 1 and the Origins of the Qur’ān,” *Der Islam* 87,1 (March 2012), pp. 1–36.
3. Guillaume, *Life of Muhammad*, pp. xiii–xliii, 109–118.
4. Quran 96 (Recite).

#### Optional Readings:

5. Quran 97 (Power, Fate), Quran 73 (The Enshrouded One); 74 (The Cloaked One).
6. Buti, “The Prophet’s Seclusion in the Cave of Ḥirā’” and “The Beginning of the Revelation,” in *Jurisprudence*, 118–130.
7. Robert Shoemaker, “Muḥammad,” in Herbert Berg (ed.), *Routledge Handbook on Early Islam* (London: Routledge, 2018), pp. 49–64.
8. Gorke, Andreas, Harald Motzki and Gregor Schoeler, “First Century Sources for the Life of Muhammad: A Debate,” *Der Islam* 89, no. 1–2 (2012), pp. 2–59.

## 3 Sep. 25

### Context

#### Required Readings:

1. Cole, *Muhammad*, pp. 5–57.
2. Ilkka Lindstedt, “Pre-Islamic Arabia and early Islam,” in Herbert Berg (ed.), *Routledge Handbook on Early Islam* (London: Routledge, 2018), pp. 159–176.
3. Peter Webb, “Al-Jāhiliyya: Uncertain Times of Uncertain Meanings” *Der Islam* 91, no. 1(2014), pp. 69–94.

#### Optional Readings:

4. Guillaume, *Life of Muhammad*, pp. 3–108.
5. Nicolai Sinai, “Religious Poetry from the Quranic Milieu: Umayya b. Abī l-Ṣalt on the Fate of the Thamūd,” *Bulletin of the School of Oriental and African Studies* 74, no. 3 (2011), pp. 397–416.

## 4 Oct. 2

### Muhammad in Mecca

#### Required Readings:

1. Wilfred Madelung, “Isma” in P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel and W.P. Heinrichs (eds), *Encyclopaedia of Islam* 2, 2<sup>nd</sup> ed. (Leiden : Brill, 2012). Online. (*EI2*)
2. Shahab Ahmed, “Ibn Taymiyyah and the Satanic Verses,” *Studia Islamica*, Issue 87 (1998), pp. 67–124. (available on-line through the library website)

3. Muhammad Husayn Haykal, "The Story of the Goddesses" in *the Life of Muhammad* (available on-line and on course website)
4. Cole, *Muhammad*, pp. 59–87.

Optional Readings:

5. Guillaume, *Life of Muhammad*, pp. 109–180.
6. Quran 53 (The Star); 80 (He frowned); 2:30–39.

## 5 Oct.9

### Prophets and Messengers

Required Readings:

1. Uri Rubin, "Prophets and Prophethood" in *Encyclopaedia of the Qur'an (EQ)*, edited by Jane Dammen McAuliffe. Vol. 4. (Leiden, The Netherlands: Brill Academic Publishers, 2004), pp. 289–307. (available on-line through the library website)
2. Matthias Zahniser, "Messenger," in *EQ* (available on-line through the library website)
3. P. E. Walker, "Wilāya (2. In Shi'ism)," in *EI2 (Encyclopaedia of Islam 2)*
4. S. R. Valentine, "Prophecy after the Prophet, albeit lesser prophets? The Ahmadiyya Jama'at in Pakistan," *Contemporary Islam* 8, no. 2 (2014), pp. 99–113.
5. Buti, "The Miracle of the Prophet's "Night Journey (*al-isrā'*) and Ascension (*al-mi'rāj*)," in *Jurisprudence*, pp. 194–204.
6. Steven J. McMichael, "The Night Journey (*al-isrā'*) and Ascent (*al-mi'rāj*) of Muhammad in Medieval Muslim and Christian Perspectives," *Islam and Christian-Muslim Relations* 22, 3 (2011), pp. 293–309.

Optional Readings:

7. Denis Gril, "The Prophetic Model of the Spiritual Master in Islam," in Jean-Louis Michon and Roger Gaetani (eds), *Sufism: Love and Wisdom* (Bloomington: World Wisdom, 2006), pp. 63-88.
8. Guillaume, *Life of Muhammad*, pp. 181–218.

## 6 Oct. 16

### Emigration to Medina

Required Readings:

1. Cole, *Muhammad*, pp. 89-118.
2. Saïd Amir Arjomand, "The Constitution of Medina: A Sociological Interpretation of Muhammad's Acts of Foundation of the *Umma*" *International Journal of Middle East Studies* 41 (4) (November 2009), pg. 555–575. (available on-line through the library website)

Optional Readings:

3. Buti, "The Third Foundation: The Drafting of a Covenant between Muslims and Non-Muslims," in *Jurisprudence*, pp. 263–270.
4. Guillaume, *Life of Muhammad*, pp. 219–281.

5. Andreas Görke and Gregor Schoeler, "Reconstructing the Earliest Sira Texts: The Higma in the Corpus of Urwa b. al-Zubayr," *Der Islam* 82, no. 2 (2005), pp. 209–220.

### **Minor Paper due**

**Oct. 23**

### **Reading Week: No Classes**

**7 Oct. 30**

### **Relations with Mecca**

#### Required Readings:

1. Cole, *Muhammad*, pp. 119-290.
2. Fred Donner, "Early Muslims and Peoples of the Book," in *Routledge Handbook on Early Islam*, pp. 177-193.

#### Optional Readings:

1. Guillaume, *Life of Muhammad*, pp. 282ff.

**8 Nov. 6**

### **Hadith: Transmission and Collection**

#### Required Readings:

1. Brown, "The Transmission and Collection of Prophetic Traditions," in *Hadith*, pp. 1–66.

#### Optional Readings:

2. Buti, "Preliminary Discussions," in *Jurisprudence*, pp. 45–79.

**9 Nov. 13**

### **Methods and History of Hadith Criticism**

#### Required Readings:

1. Brown, "The Methods and History of Hadith Criticism," in *Hadith*, pp. 67–122.

**10 Nov. 20**

### **The Prophet as Lawmaker and Legal Authority**

#### Required Readings:

1. Brown, "Prophetic Traditions in Shiite Islam," and "The Function of Prophetic Traditions in Islamic Law and Legal Theory," in *Hadith*, pp. 123–172.

#### Optional Readings:

2. Brown, "The Authenticity Question" and "Debates over Prophetic Traditions in the Modern Muslim World," in *Hadith*, pp. 197ff.

11 Nov. 27

### Women and the Prophetic Tradition

#### Required Readings:

1. Asma Sayeed, "Women and Hadīth Transmission: Two Case Studies from Mamluk Damascus," *Studia Islamica* 95 (2002), pp. 71–94.
2. Barbara Freyer Stowasser, "The Women's Bay'a in the Qur'an and Sira," *The Muslim World* 99, no. 1 (2009), pp. 86-101.
3. Sa'diyya Shaikh, "Knowledge, Women and Gender in the Hadith: A Feminist Interpretation," *Islam and Christian-Muslim Relations* 15, 1 (2004), pp. 99–108.
4. Nevin Reda, "Women in the Mosque: Historical Perspectives on Segregation," *American Journal of Islamic Social Sciences* 21, no. 2 (2004), pp. 77–97.

#### Research paper due

12 Dec. 4

### The Prophet and Religious Pluralism

#### Required Readings:

1. Justine Howe, "Invocations of Early Islam in US Discourse(s) of Religious Pluralism," in *Routledge Handbook on Early Islam*, pp. 274-388.
2. Craig Considine, "Religious Pluralism and Civic Rights in a "Muslim Nation": An Analysis of Prophet Muhammad's Covenants with Christians," *Religions* 7, no. 2 (2016), pp. 15ff. <https://doi.org/10.3390/rel7020015>

#### Optional Readings:

3. Mohammad Hassan Khalil, "Salvation and the 'Other' in Islamic Thought: The Contemporary Pluralism Debate," *Religion Compass* 5, 9 (2011), pp. 511–519.