



**Representing the Enemy: Musaylima in Muslim  
Literature (Europäische Hochschulschriften /  
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*Al Makin*

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# Representing the Enemy: Musaylima in Muslim Literature (Europäische Hochschulschriften / European University Studies / Publications Universitaires Européennes)

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## **Representing the Enemy: Musaylima in Muslim Literature (Europäische Hochschulschriften / European University Studies / Publications Universitaires Européennes) Al Makin**

This work claims that Musaylima served as a prophet for his own people in Yamama in more or less the same way as the Prophet Muhammad in Mecca and Medina. However, unlike Islam, Musaylima's religious movement did not survive. Here, a complete story of Musaylima - his claim of prophethood, *qurʿān* (reading), religious activities, followers, opponents, and defeat - is reconstructed. A critical reading of the sources that contain the accounts of Musaylima is performed. Additionally, this study reveals that the remaining fragments of Musaylima's *qurʿān* bear substantial similarities to the early Meccan verses of the *Qurʿān* - in terms of diction, style, and pattern.

To formulate the findings of this study, there was more than one prophet in the sixth-seventh century of the Arabian peninsula, as Umayya b. Abī Sufyān, Abī ʿAdī, Tulayḥa, Sajāʿ, Aswad, and Musaylima claimed prophethood. There was more than one *qurʿān*, as Musaylima also revealed his own *qurʿān*. It is possible that other prophets also did so. There was more than one mosque (*masjid*), since the followers of Abī ʿAdī established their own, as did those of Abī Qays. So did the followers of Musaylima. There was more than one Abrahamic *ʿanf* monotheistic movement in the Ḥijaz and around the region, as some figures assumed the same mission.

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