

*“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>CHRISTIANITY AND ISLAM: GLOBAL PERSPECTIVES</b> MISS 0785 / THEO 0785
<b>Date, Time, and Delivery Format</b>	SEPTEMBER 12 – DECEMBER 9, 2022 ASYNCHRONOUS ONLINE
<b>Instructor</b>	<b>WAFIK WAHBA, PhD</b> Telephone number: 416 226 6620 ext. 2132 Email: <a href="mailto:wwahba@tyndale.ca">wwahba@tyndale.ca</a>
<b>Class Information</b>	This course is designed to be asynchronous. Lectures are posted online so students can learn based on their own schedule; the same flexibility is built into the weekly forum discussions. The professor plays an active role in moderating discussion, guiding research, and introducing topics and resources.  Office Hours: By appointment via email
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="https://tyndaleone.ca">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only.

## I. COURSE DESCRIPTION

Offers a comprehensive study of Islam: its main teachings and beliefs as well as its socio-political impact worldwide. A variety of topics such as the history of Christian-Muslim relationships and the conflicting political views on the relationship between religion and politics will be explored. Special emphases will be given to understanding theological differences between the Christian faith and Islam. Major theological themes such as human nature and sin, the person and work of Christ, the Trinity and the trustworthiness of the Bible will be studied and reflected upon theologically.

Exploring the interrelated themes of the developmental history of Christianity and Islam, the relations between religious beliefs and praxis, and their impact on sociopolitical systems and

structures might provide a framework for establishing better relations between Christians and Muslims in the twenty-first century while enabling the Christian community to become increasingly conversant as they engage in witness among Muslims.

## II. LEARNING OUTCOMES

Christianity and Islam are dominating the global scene with a total population that exceeds 4 billion adherents (more than half of the world population). The ethos of both traditions has shaped and will continue to reshape socio-political and economic systems around the world. Analyzing current dynamics in Christian-Muslim relationships and the potential impact on future interactions between the two religious communities around the globe are noteworthy topics to be explored.

At the end of the course, students will be able to:

- a) Interpret basic Islamic beliefs and practices. This study covers the Islamic understanding of God, prophet(s), revealed scripture(s), angels and eschatology. Religious practices include profession of faith, prayer, fasting, almsgiving and pilgrimage.
- b) Gain insights on the complexity of the history of Christian-Muslim relationships and encounters that gives you better understanding of current dynamics in the relationship between the two communities.
- c) Distinguish the role of the Islamic community in the contemporary world. The way in which the Islamic community understood itself and its role vis-a-vis other religious communities and traditions. The struggle between modernization and Islamic traditionalism as well as the integration of Muslim communities in the West.
- d) Analyze and reflect theologically on the main theological differences between Islam and Christianity. Special emphasis will be given to the monotheistic message of the Qur'an and its implications on the Islamic understanding of the deity of Christ and the Christian Trinity.
- e) Demonstrate the ability to communicate effectively with Muslim people and better explain the Good News of the Gospel.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

Braswell, George W. *Islam: Its Prophet, Peoples, Politics and Power*. Nashville: Broadman & Holman Publishers, 1996.

Geisler, Norman L. and Abdul Saleeb. *Answering Islam*. Grand Rapids: Baker Books, 2002 (6<sup>th</sup> Edition).

Selected Readings to be posted to the course webpage.

## **B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS**

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

## **C. GUIDELINES FOR INTERACTIONS**

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca).

## **D. ASSIGNMENTS AND GRADING**

Careful completion of the assigned readings **in advance**, in conjunction with reflecting on their relation to the ideas presented in the lectures. It is expected that students will read all of the assigned reading prior to the scheduled lecture of the week.

More information regarding the assignments is posted on the course webpage.

### **1. Midterm Paper/Project: Due on Friday, October 21, 2022; 25% of final grade.**

1000-word research paper on a country or a project (presented in PowerPoint) that matches a 1000-word on a country that covers the following topics:

1. Basic statistics on number of Muslims and Islamic institutions: Mosques, Islamic centers or learning institutions.
2. The history of Islam in the country.
3. The influence of Islam in shaping the social and cultural life of the country if any.

More information is available on the course webpage including the rubrics on what is expected in writing your midterm paper.

## **2. Discussion Comments: Dates vary; 25% of final grade.**

Attendance in this course is demonstrated by regular log-ins and up-to-date participation in forums.

Discussion forums are a key aspect of this course. They are your opportunity to relate and reflect on major themes being studied, to share your ideas with your peers, and benefit from the ideas presented by your colleagues in the group. The purpose of this activity is to broaden your perspective on the complexity of the socio-political and intercultural interactions between Christians and Muslims globally, while expanding your understanding of the core theological differences/similarities between the two faiths. The aim is to make this a collaborative learning experience that functions as a prototype of how Christian leaders become increasingly conversant as they engage in witness among Muslims.

More information is available on the course webpage including the rubrics on what is expected in group discussions.

## **3. Final Research Paper/Project: Due on Friday, December 9, 2022; 50% of final grade.**

A 3000-word paper on one of the following theological or cultural topics: “Examples”

- a. The difference between the Christian and Islamic understanding of God (absolute/relational)
- b. The difference between the Christian and Islamic understanding of Jesus Christ (prophet or a savior).
- c. The difference between the Christian and Islamic understanding of human nature and sin (Humans are sinners by nature, therefore they need a savior or not sinners and only need guidance and laws).
- d. The Islamic understanding of revealed scriptures and how it affects their understanding of the reliability of the Christian scripture.
- e. Women in Islam
- f. Minorities under the Islamic state/political system
- g. Islamic economy and its influence on the global economy

- h. Covering a specific historical era and its influence on the relationship between Muslims and other religious traditions.

The research paper should demonstrate thoughtful reflection, analysis, and should embody a conceptual argument in which various angles of the topic are explored in fairness and at length.

More information is available on the course webpage including the rubrics on what is expected in writing your final paper.

### E. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

### F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Group Discussions	25%
Mid-term Paper or Project	25%
Term Paper or final Project	50%
Total Grade	100 %

### G. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

#### Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism.

Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

### **Research Ethics**

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## **H. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

## **IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

Pre-reading is expected prior to start of class. Late registrants are responsible for the consequences of partial preparation.

### Week 1

#### ***Introduction***

#### ***Understanding Islam and Muslims***

#### ***Readings:***

Braswell: Chapter 1 "Understanding Islam"

***The Formation of the Early Islamic Community.***

*Readings:*

Braswell: Chapter 2 "The Prophet Mohammed: The Man and His Mission"  
Geisler: Chapter 3 "Prophets"  
Chapter 4 "Mohammed"  
Chapter 8 "An Evaluation of Mohammed"

Week 2

***The Expansion of Islam***

*Readings:*

Braswell: Chapter 3 "The Expansion of Islam"  
Wahba: Selected Readings

Week 3

***Christian-Muslim Encounters Through the Centuries***

*Readings:*

Braswell: Chapter 6 "Islamic Institutions, Religious Authority, Sectarianism"  
Chapter 7 "Muslim Morals and Manners"  
Wahba: Selected Readings

Week 4

***Islam in Contemporary World***

*Readings:*

Braswell: Chapter 8 "Islamic Answers to Contemporary Issues"  
Chapter 9 "Global Islam"  
Chapter 10 "Muslims in America: A Growing Religion"

Week 5

***Basic Islamic Beliefs***

*Readings:*

Braswell: Chapter 4 "Islamic Theology"  
Geisler: Chapter 5 "The Qur'an"  
Chapter 9 "An Evaluation of the Qur'an"

Week 6

***Religious Life and Practice***

*Readings:*

Braswell: Chapter 5 "Islamic Devotion"

**READING BREAK – OCT 25-28, 2022**

Week 7

***Islamic Monotheism and the Christian Trinity***

*Readings:*

Geisler: Chapter 1 "Understanding Islamic Monotheism"  
Chapter 7 "An Evaluation of Islamic Monotheism"  
Chapter 12 "A Defense of the Trinity"

### Week 8

#### ***Jesus According to Islam***

##### *Readings:*

Wahba: Selected Readings

### Week 9

#### ***The Deity of Christ and Salvation***

##### *Readings:*

Geisler: Chapter 6 "End times and Salvation"  
Chapter 11 "A Defense of the Deity of Christ"  
Chapter 13 "A Defense of Salvation by the Cross"

### Week 10

#### ***Human Nature and the Concept of Sin***

##### *Readings:*

Geisler: Chapter 2 "The Islamic View of Creation and Man"  
Wahba: Selected Readings

### Week 11

#### ***The Trustworthiness of the Bible***

##### *Readings:*

Geisler: Chapter 10 "A Defense of the Bible"  
Appendix 3 "The Gospel of Barnabas"  
Appendix 4 "Popular Muslim Accusations Against the New Testament"

#### ***Islamic Umma (Community) and the Kingdom***

##### *Readings:*

Wahba: Selected Readings

### Week 12

#### ***Christianity and Islam: Global Perspectives***

##### *Readings:*

Braswell: Chapter 11 "The Encounter between Islam and Christianity"  
Chapter 12 "Islam Review and Preview"



## V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

Anderson, Norman. *Islam in the Modern World*. Leicester: Apollos, 1990.

An-Na'im, Abdullahi, *Islam and the Secular State*. Cambridge, MA: Harvard University Press, 2008.

An-Na'im, Abdullahi A. "Religious Minorities under Islamic Law and the Limits of Cultural Relativism," *Human Rights Quarterly*, Vol. 19.

Askari, Hassan. "Dialogical Relationship between Christianity and Islam," *Journal of Ecumenical Studies* (Philadelphia) 9, No. 3 (1972).

Ayoub, Mahmoud. *The Crisis of Muslim History: Religion and Politics in Early Islam*. Oxford: One World Publications, 2005.

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Cragg, Kenneth. [Readings in the Qur'an](#). London: Harper Collins Publishers, 1991.

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- Esposito, John, L. (ed.), *Islam in Asia: Religion, Politics and Society*. Oxford: Oxford University Press, 1987.
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- Jabbour, Nabeel. *The Crescent through the Eyes of the Cross*. Colorado Springs, CO: NavPress, 2008.
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- Nazir- Ali, Michael. [Islam: A Christian Perspective](#). Philadelphia: Westminster Press, 1983.
- Parshall, Phil. *The Cross and the Crescent: Understanding the Muslim Heart and Mind*. Waynesboro, GA: Gabriel Publishing, 2002.
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- Ramadan, Tariq. *Western Muslims and the Future of Islam*. Oxford: Oxford University Press, 2004.

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Ye'or, Bat. [\*Jews and Christians Under Islam\*](#). (tr. David Maisel, Paul Eenton and David Littman) London: Associated University Press, 1985.