



TYNDALE

• SEMINARY •

Course Syllabus

SPRING SUMMER 2019
CHRISTIANITY AND ISLAM: THEOLOGICAL REFLECTION
MISS 0785 / THEO 0785

MAY 6 – JUNE 7, 2019
TUESDAYS & THURSDAYS, 6:30 – 9:20PM

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Access course material at <http://classes.tyndale.ca/>
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The mission of Tyndale Seminary is to provide Christ-centered graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigor and moral integrity, and whose witness will faithfully engage culture with the Gospel.

I. COURSE DESCRIPTION

Hardly a day passes without encountering events related to Muslims and Islam across the globe. Islam is the second largest religion with 1.4 billion people. Starting from the 1990s Muslim population in Canada increased by 158%. Islam as a religion and a political force is experiencing a noteworthy resurgence globally and it will eventually shape the socio-political landscape of communities in the twenty first century.

This course offers a comprehensive study of Islam: its main teachings and beliefs as well its socio-political impact worldwide. A variety of topics such as the history of Christian-Muslim relationships and major theological themes will be studied. Special emphases will be given to understanding theological differences between the Christian faith and Islam. Human nature and sin, the person and work of Christ, the Christian Trinity and the trustworthiness of the Bible will be covered and reflected upon theologically.

II. LEARNING OUTCOMES

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) 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.
- c) 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.
- d) Demonstrate the ability to communicate effectively with Muslim people and better explain the Good News of the Gospel.

III. COURSE REQUIREMENTS

A. REQUIRED TEXTS

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

Geisler, Norman L. Abdul Saleeb. *Answering Islam*. Grand Rapids: Baker Books, 1997.

Selected Readings to be posted to the course webpage.

B. RECOMMENDED READING AND TOOLS

Tyndale recommends 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. ASSIGNMENTS AND GRADING

1. **Class Presentation and Required Reading:** 20% of final grade.
Students are expected to participate in a 10 minute presentation on a specific topic. Further details will be available at the first class.

Careful completion of the assigned readings **in advance**, is expected.

- 2. Mid-term Examination:** Thursday, May 23, 2019; 30% of final grade.
- 3. Term Paper or Final Project:** Due on Friday, June 28, 2019; 50% of the final grade.

More details on the topics for final paper will be available in class.

The research paper will be evaluated on the basis of:

- Clarity of thought
- Structure and content
- Accuracy
- Comprehensiveness

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. The paper should be in the range of 15 pages in length or 3500-4000 words.

D. 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.

E. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Class Participation	20%
Mid-term examination	30%
Term paper or final project	50%
Total Grade	100 %

F. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.46 to 10.51](#) and [14.253 to 14.254](#).

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 College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [writing resources](#).

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 approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Office (Room B302; aau@tyndale.ca) before proceeding.

G. 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 One

Introduction

Understanding Islam and Muslims

Readings:

Braswell: Chapter 1 "Understanding Islam"

Mohammed: His Personal Life and his Role in the Formation of the 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 Two

The Expansion of Islam

Readings:

Braswell: Chapter 3 "The Expansion of Islam"

Wahba: Selected Readings

The Muslim Community through the Centuries

Readings:

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

Wahba: Selected Readings

Week Three

Basic Islamic Beliefs

Readings:

Braswell: Chapter 4 "Islamic Theology"

Geisler: Chapter 5 "The Qur'an"

Chapter 9 “An Evaluation of the Qur’an”

Religious Life and Practice

Readings:

Braswell: Chapter 5 “Islamic Devotion”

Week Four

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”

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 Five

Human Nature and the Concept of Sin

Readings:

Geisler: Chapter 2 “The Islamic View of Creation and Man”

Wahba: Selected Readings

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”

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"

The Christian Responsibility towards Muslims

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 and e-books](#). 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.

Becker, Kip, *Islam and Business: Cross-Cultural and Cross-National Perspectives*, Binghamton, NY: Haworth Press, 2004.

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

Cragg, Kenneth. *Mohammed and the Christian*. Maryknoll, NY: Orbis Books, 1984.

Cragg, Kenneth & Speight, Marston. *Islam from Within: Anthology of a Religion*. Belmont, CA: Wadsworth Publishing Company, 1980.

Cragg, Kenneth & Speight, Marston. *The House of Islam*. Belmont, CA: Wadsworth Publishing Company, 1988.

Davidson, Lawrence, *Islamic Fundamentalism: An Introduction*. Westport, CT: Greenwood Press, 2003.

- Daniel, Norman. *Islam and the West*. Oxford: One World Publication, 2000.
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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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- Moucarry, Chawkat. *Faith to Faith: Christianity & Islam in Dialogue*. Nottingham: IVP, 2007.
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- Moucarry, C. George. *Islam and Christianity at the Crossroads*. Oxford: Lion Publishing, 1980.
- 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.
- Rahman, Fazlur. *Islam*. Chicago: University of Chicago Press, 1979.
- Ramadan, Tariq. *Western Muslims and the Future of Islam*. Oxford: Oxford University Press, 2004.
- Robinson, David, *Muslim Societies in African History*. Cambridge: Cambridge University press, 2004.
- Sweetman, J. Windrow. *Islam and Christian Theology: A Study of the Interpretation of Theological Ideas in the Two Religions*, Part I, Vols. I & II. London: Lutterworth Press, 1945.
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- Woodberry, J. Dudley, ed. *Muslims and Christians on the Emmaus Road*. Monrovia, CA: MARC, 1989.
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