

Christian Encounter with Islam (02ST540)

Reformed Theological Seminary Orlando, fall 2012

Time & place: Monday 6:00 p.m. to 8:00 p.m., room CR3

Instructor: Laurence O'Donnell (lo@calvinseminary.edu)

Office hours: Mon–Fri by appointment

Course Description

An introduction to the history, culture, traditions, beliefs, and practices of Islam. Students will reflect on the ways in which Islamic faith and life have been shaped by historical and cultural circumstances, study the diversity of Islam both in history and in contemporary expression, and develop a deeper understanding of Islam in order to love Muslims as their neighbors and witness more effectively to them.

Learning Goals

Head (theoretical knowledge)

- To learn the basics of Islam: its history, its pillars of faith and practice, and its main branches
- To learn the basic history of Christian-Muslim relations
- To gain a theologically astute perspective on contemporary Christian-Muslim issues such as evangelism and missions, interfaith dialog, and apologetics

Heart (existential knowledge)

- To see Muslims theologically—as images of God; namely, as *fellow human beings* to be loved as neighbors—rather than merely as polemical opponents or political threats
- To deepen one's passion for proclaiming the gospel wisely and winsomely to Muslims
- To walk away from this class unafraid to visit local mosques, to strike up friendships with local imams and Muslims, and to spearhead Muslim evangelism efforts at your church

Hand (practical knowledge)

- To visit a local mosque, observe a Muslim worship service, and (if possible) develop a friendship with a Muslim
- To practice basic exegesis of the Qur'an, hadiths, and fiqh

Required Texts

1. Daniel W. Brown, *A New Introduction to Islam*, 2nd ed. (Chichester, UK: Wiley-Blackwell, 2009). ISBN: 9781405158077.
2. M. A. S. Abdel Haleem, trans., *The Qur'an*, Oxford World's Classics (Oxford: Oxford University Press, 2004). ISBN: 9780199535958.
3. Nawawi, *Al-Maqasid: Nawawi's Manual of Islam*, trans. Nuh Ha Mim Keller, 2nd ed. (Beltsville, MD: Amana, 2002). ISBN: 9781590080115.
4. Anees Zaka and Bruce A. McDowell, *Muslims and Christians at the Table: Promoting Biblical Understanding Among North American Muslims* (Phillipsburg, NJ:

P&R, 1999). ISBN: 9780875524733.

Recommended Texts

- Ishāq, *The Life of Muhammad: A Translation of Ishāq's Sīrat Rasūl Allāh*, trans. Alfred Guillaume (Oxford: Oxford University Press, 1955). ISBN: 9780196360331. This classic [sīra](#) (prophetic biography) provides the first account of Muhammad's life. (For a nice overview of this work from a Muslim seminarian's perspective, see Ibrahim J. Long's [introductory essay](#); see also Brown, *Introduction*, ch. 4.)
- Marshall G. S. Hodgson, *The Venture of Islam: Conscience and History in a World Civilization*, 3 vols. (Chicago: University of Chicago Press, 1974). ISBN: 0226346773 (3 vols.), 9780226346830 (vol. 1), 9780226346847 (vol. 2), 9780226346854 (vol. 3). On the significance of this eminent survey of Islamic history, see Edmund Burke III, "Islamic History as World History: Marshall Hodgson, 'The Venture of Islam'," *International Journal of Middle East Studies* 10, no. 2 (May 1, 1979): 241–64 (via JSTOR); see also Brown, *Introduction*, 18.
- 'Umar S. al-Ashqar, *Islamic Creed Series*, trans. Nasiruddin al-Khattab, 2nd–5th editions, 8 vols. (Riyadh, Saudi Arabia: International Islamic Publishing House, 2003–05). ([Available via IIPH.](#)) This eight-volume series is analogous to a systematic theology text.

Course Requirements

1. **Attendance, participation, and readings.** Students are required to attend all class sessions, to participate in discussions, and to complete the weekly required readings in preparation for each class session. At the conclusion of the course students will submit a signed reading report, stating what percentage of the required readings they have completed. Please e-mail the instructor ahead of time if you will miss a class.
2. **Reading reflections.** Students will compose brief (1-page or less, single-spaced, 12-pt. font, 1-in. margins) responses to reflection questions based upon the weekly readings. Questions will be posted on the class web site one week prior to class. These assignments are designed to focus your reading and to facilitate thoughtful class discussions.
3. **Mosque visit reflection.** Students will compose a 2-page reflection paper (single-spaced, 12-pt. font, 1-in. margins) that describes what they learned about Islam, themselves, and/or Christianity by observing a Muslim worship service. The point is not merely to narrate what happened but to reflect intelligently upon what you learned: What were your preconceptions going in? Did anything about the service surprise you? How was the sermon different from or similar to a Christian sermon? What elements of the liturgy, if any, reflected elements of Christian liturgy? Etc.
4. **Midterm exam.** Students will complete a 30-min. midterm exam in the library at a time of their own choosing **between October 29 and November 5**.
5. **Research paper.** Students will compose a 10–15 page research paper (double-spaced, 12-pt. font, 1-in. margins, [Chicago](#) or [Turabian](#) style footnotes) on any

topic covered in the readings or lectures. The paper will be constructed in four steps (see Appendix 1). The purpose of the paper is not merely to recapitulate data but *to think critically*—to present a critical argument or analysis from a Reformed perspective—about a theological theme related to Islamic faith and practice or to Christian-Muslim relations.

Grade Breakdown

Participation & reading:	20%
Reading reflections:	15%
Mosque visit reflection:	15%
Midterm exam:	10%
Research paper:	40%

Schedule

Apart from week one (August 27th), the following assignment and lecture schedule is tentative due to several contingencies. An updated schedule will be provided at the first class meeting.

August 27 — Course introduction. Why study Islam at RTS. The pre-Islamic world. The fundamentals of Islamic faith.

Assignments:

1. Brown, *Introduction*, chs. 1–3.
2. Qur'an, introduction (pp. xi–xli) and Q. 1 (p. 3).
3. Nawawi, *Manual*, introduction (pp. ix–xiii), “Imam Nawawi” and “The origin of the text” (pp. 214–17), ch. 1, “Scholarly consensus” and “Blameworthy innovation” (pp. 152–57).
4. Zaka and McDowell, *Muslims and Christians*, ch. 1.

Recommended Readings:*

- Lee C. Camp, *Who Is My Enemy? Questions American Christians Must Face about Islam—and Themselves* (Grand Rapids, MI: Brazos, 2011).
- Geneive Abdo, *Mecca and Main Street: Muslim Life in America after 9/11* (Oxford: Oxford University Press, 2006).
- Thomas S. Kidd, “‘Is It Worse to Follow Mahomet than the Devil?’ Early American Uses of Islam,” *Church History* 72, no. 4 (2003): 766–90.
- John L. Esposito and Dalia Mogahed, *Who Speaks for Islam? What a Billion Muslims Really Think* (New York: Gallup Press, 2007).

* Throughout this syllabus the recommended readings are **not required** but are provided as guides to key related readings on the weekly lecture topics and as bibliographical fodder for your research paper.

September 3 (Labor Day): No class.

Get a head start on step one of your research paper!

September 10 — The life of Muhammad and the founding of Islam. American Muslim identity. [Ghusl](#) and [wudhu](#) (ritual purification).

Assignments:

1. Brown, *Introduction*, ch. 4.
2. F. E. Peters, "The Quest of the Historical Muhammad," *International Journal of Middle East Studies* 23, no. 3 (1991): 291–315.
3. Zaka and McDowell, *Muslims and Christians*, chs. 2–3.
4. Geneive Abdo, "Muslims in US have become more religious after 9/11," *Hamdard Islamicus* 31, no. 2 (2008): 102–03.
5. Nawawi, *Manual*, ch. 2.
6. John Burton, "The Qur'ān and the Islamic Practice of wuḍū'," *Bulletin of the School of Oriental and African Studies, University of London* 51, no. 1 (January 1, 1988): 21–58.
7. Qur'an selections.

Recommended Readings:

- Ishāq, *The Life of Muhammad*.
- Martin Lings, *Muhammad: His Life Based on the Earliest Sources*, 2nd ed. (Rochester, VT: Inner Traditions, 2006). ISBN: 1594771537. A significant contemporary biography of Muhammad from a leading Muslim scholar.
- Abbas Tawfiq, *An Inspired Life: The Prophet Muhammad (PBUH)* (Riyadh, Saudi Arabia: International Islamic Publishing House, 2010). A contemporary popular-level biography from a Muslim perspective.
- Ibn Warraq, ed., *The Quest for the Historical Muhammad* (Amherst, NY: Prometheus Books, 2000). H. Motzki and Harald Motzki, eds., *The Biography of Muḥammad: The Issue of the Sources* (Leiden: Brill, 2000). Stephen J. Shoemaker, "In Search of 'Urwa's Sīra: Some Methodological Issues in the Quest for 'Authenticity' in the Life of Muḥammad," *Der Islam* 85, no. 2 (July 1, 2011): 257–344. Paul Lawrence Rose, "Muhammad, The Jews and the Constitution of Medina: Retrieving the historical Kernel," *Der Islam* 86, no. 1 (November 20, 2011): 1–29. These are representative historical-critical essays on [sīra](#).
- Nabeel Abraham, *Arab Detroit 9/11: Life in the Terror Decade*, ed. Nabeel Abraham, Sally Howell, and Andrew Shryock (Detroit: Wayne State University Press, 2011). Patrick D. Bowen, "The Search for 'Islam': African–American Islamic Groups in NYC, 1904–1954," *The Muslim World* 102, no. 2 (2012): 264–283. Abbas Barzegar, "Discourse, Identity, and Community: Problems and Prospects in the Study of Islam in America," *Muslim World* 101, no. 3 (2011): 511–38. Representative studies on the pressing sociological question of American Muslim identity: what does it mean to be an American

Muslim? Barzegar's piece is a good place to start for a sociological classification of contemporary American Muslim communities.

- "All-American Muslim" (TLC, n.d.), <http://tlc.howstuffworks.com/tv/all-american-muslim>.
- Marion H. Katz, "The Study of Islamic Ritual and the Meaning of Wuḍū'," *Der Islam* 82, no. 1 (January 1, 2005): 106–145.
- Ze'ev Maghen, "Much Ado about Wuḍū'," *Der Islam* 76, no. 2 (1999): 205–252.

September 17 — Norms of Islamic faith and life: the Qur'an; [sunnah](#) and [ḥadīth](#) (oral and written prophetic tradition). [Ṣalāt](#) (ritual prayer).

Assignments:

1. Brown, *Introduction*, chs. 5–6.
2. Zaka and McDowell, *Muslims and Christians*, ch. 4.
3. Gordon Nickel and Andrew Rippin, "The Qur'ān," in *The Islamic World*, ed. Andrew Rippin (London: Routledge, 2008), 141–52.
4. Nawawi, *Manual*, ch. 3, "Why Muslims follow madhhabs" (pp. 104–32), "Hadiths that the Mujtahid Imams Lacked" (pp. 132–46).
5. Qur'an selections.

Recommended Readings:

- Ingrid Mattson, *The Story of the Qur'an: Its History and Place in Muslim Life* (Malden, MA: Blackwell, 2008).
- Kenneth Cragg, *The event of the Qur'ān: Islam in its scripture* (Oxford: Oneworld, 1994).
- W. Montgomery Watt and Richard Bell, *Bell's Introduction to the Qur'an*, Islamic Surveys 8 (Edinburgh: Edinburgh University Press, 1970). A classic Orientalist text.
- F. Peter Ford, "The Qur'ān as Sacred Scripture: An Assessment of Contemporary Christian Perspectives," *Muslim World* 83, no. 2 (1993): 142–64.
- Khaleel Mohammed, "[Assessing English Translations of the Qur'an](#)," *Middle East Quarterly*, no. Spring (2005): 58–71.
- H. U. Weitbrecht Stanton, [The Teaching of the Qur'an: With an Account of Its Growth and a Subject Index](#) (London: Central Board of Missions and Society for Promoting Christian Knowledge, 1919).
- Jonathan A. C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World*, Foundations of Islam (Oxford: Oneworld, 2009).
- Yusuf al-Qaradawi, *The Lawful and The Prohibited in Islam*, trans. Kamal El-Helbawy, M. Moinudin Siddiqui, and Syed Shukry, rev. (Kuala Lumpur: Islamic Book Trust, 2009). A contemporary classic sharia manual.
- Warren C. Chastain, "[Should Christians Pray the Muslim Salat](#)," *International Journal of Frontier Missions* 12 (1995): 161–64.

- Liyakatali Takim, "Offering Complete or Shortened Prayers? The Traveler's Salat at the 'Holy Places'," *Muslim World* 96, no. 3 (Jl 2006): 401–22.

September 24 — The expansion of Islam. The Islamic doctrine of God. [Zakāt](#) (alms).

Assignments:

1. Brown, *Introduction*, chs. 7–9.
2. Zaka and McDowell, *Muslims and Christians*, ch. 5.
3. James E. Royster, "Configurations of *tawhīd* in Islam," *Muslim World* 77, no. 1 (1987): 28–42.
4. Nawawi, *Manual*, ch. 4, "Supporting family members" and "Students of sacred law accepting zakat" (pp. 157–61).
5. Suliman Bashear, "On the Origins and Development of the Meaning of zakāt in Early Islam," *Arabica* 40, no. 1 (1993): 84–113.
6. Qur'an selections.
7. **Research paper step 1: the gist.**

Recommended Readings:

- Abu Ameenah Bilal Philips, *The Fundamentals of Tawhīd (Islamic Monotheism)*, 2nd ed. (Riyadh, Saudi Arabia: International Islamic Publishing House, 2005). A concise introduction to the fundamental doctrine of Islamic faith: God's oneness.
- 'Umar S. al-Ashqar, *Islamic Creed Series*, vol. 1, *Belief in Allah: In the Light of the Qur'an and Sunnah*, trans. Nasiruddin al-Khattab, 2nd ed. (Riyadh, Saudi Arabia: International Islamic Publishing House, 2003). ISBN: 9960850382.
- Muḥammad 'Abduh, *The Theology of Unity*, trans. Ishaq Musaad and Kenneth Cragg (London: Allen & Unwin, 1966).
- Samuel Marinus Zwemer, [*The Moslem Doctrine of God: An Essay on the Character and Attributes of Allah according to the Koran and Orthodox Tradition*](#) (New York: Young People's Missionary Movement, 1905).

October 1 — Islamic institutions. Dhimmitude. [Fiqh](#) (jurisprudence/ethics). [Sawm](#) (fasting).

Assignments:

1. Brown, *Introduction*, chs. 10–12.
2. Zaka and McDowell, *Muslims and Christians*, ch. 8.
3. Bassam Tibi, "The Renewed Role of Islam in the Political and Social Development of the Middle East," *Middle East Journal* 37, no. 1 (January 1, 1983): 3–13.
4. Nawawi, *Manual*, ch. 5, "Why legal scholars differ" and "The meaning of *ijtihad*" (pp. 187–95).
5. Valerie J. Hoffman, "Eating and Fasting for God in Sufi Tradition," *Journal of the American Academy of Religion* 63, no. 3 (Fall 1995): 465–84.

6. Ruth Moon, "[Should Christians fast with Muslims during Ramadan?](http://www.islamfactory.com/articles/20/muslim-perspective-should-christians-fast-during-ramadan)," *Christianity Today* 53, no. 11 (N 2009): 18–22. "Muslim Perspective of Should Christians Fast During Ramadan?," *Islam Factory*, August 1, 2010, <http://www.islamfactory.com/articles/20/muslim-perspective-should-christians-fast-during-ramadan>.
7. Qur'an selections.

Recommended Readings:

- Kasja Ahlstand and Göran Gunner, eds., *Non-Muslims in Muslim Majority Societies: With Focus on the Middle East and Pakistan* (London: Lutterworth Press, 2011).
- Mark Durie, *The Third Choice: Islam, Dhimmitude and Freedom* (Melbourne: Deror Books, 2009).
- Mark Durie, *Liberty to the Captives: Freedom from Islam and Dhimmitude Through the Cross* (Melbourne: Deror Books, 2010).
- Bat Ye'or, *The Dhimmi: Jews and Christians Under Islam*, rev. (Rutherford, NJ: Fairleigh Dickinson University Press, 1985).
- Bat Ye'or, *The Decline of Eastern Christianity Under Islam: From Jihad to Dhimmitude: Seventh-Twentieth Century*, trans. Miriam Kochan and David Littman (Madison, NJ: Fairleigh Dickinson University Press, 1996).
- Bat Ye'or, *The Decline of Eastern Christianity Under Islam: From Jihad to Dhimmitude: Seventh-Twentieth Century*, trans. Miriam Kochan and David Littman (Madison, NJ: Fairleigh Dickinson University Press, 1996).
- Joseph B. Tamney, "Muslim and Christian Attitudes toward Fasting in Southeast Asia," *Review of Religious Research* 19, no. 1 (October 1, 1977): 3–15.

October 8 (Reading week): No class.

Work on your research paper!

October 15 — Islam's dramatic development from the medieval era to the Enlightenment. The Islamic view of Jesus. Hajj.

Assignments:

1. Brown, *Introduction*, chs. 13–14.
2. Zaka and McDowell, *Muslims and Christians*, ch. 6.
3. Kate Zebiri, "Contemporary Muslim Understanding of the Miracles of Jesus," *Muslim World* 90, no. 1–2 (2000): 71–90.
4. "[Objections against the Doctrine of Christ's Atonement](#)," in *A Manual of the Leading Muḥammadan Objections to Christianity* by W. St. Clair Tisdall (London: Society for Promoting Christian Knowledge, 1904), ch. 6.
5. Nawawi, *Manual*, ch. 6.
6. Qur'an selections.

Recommended Readings:

- Tamim Ansary, *Destiny Disrupted: A History of the World through Islamic Eyes* (New York: PublicAffairs, 2009).
- Gustave E. von Grunebaum, *Classical Islam: A History, 600-1258*, trans. Katherine Watson (London: Allen & Unwin, 1970); Grunebaum, *Medieval Islam: A Study in Cultural Orientation*, 2nd ed. (Chicago: University of Chicago Press, 1953); Grunebaum, *Modern Islam: The Search for Cultural Identity* (Berkeley: University of California Press, 1962). Von Grunebaum's work joins Hodgson's *Venture of Islam* as a modern classic in Orientalist historiography of Islam.
- Bat Ye'or, *Eurabia: The Euro-Arab Axis* (Madison, NJ: Fairleigh Dickinson University Press, 2005).
- Kenneth Cragg, *Jesus and the Muslim: An Exploration* (Oxford: Oneworld, 1985).

October 22 — Islam and the West. Islam and the challenges of modernity. The Islamic view of sin and salvation. Sufism.

Assignments:

1. Brown, *Introduction*, chs. 15–17.
2. Zaka and McDowell, *Muslims and Christians*, ch. 7.
3. Bassam Tibi, "Islam and Modern European Ideologies," *International Journal of Middle East Studies* 18, no. 1 (February 1, 1986): 15–29.
4. Gordon Nickel, "Islam and Salvation: Some On-Site Observations," *Direction* 23, no. 1 (1994): 3–16.
5. Nawawi, *Manual*, ch. 7; "Taking a guide to Allah," "The place of Sufism in Islam," and "The meaning of reaching Allah" (pp. 161–86).
6. Qur'an selections.
7. **Research paper step 2: the formal proposal.**

Recommended Readings:

- Bassam Tibi, *Islamism and Islam* (New Haven: Yale University Press, 2012). Tibi is a major player in critical scholarship on political Islam, Islamic fundamentalism, jihad, and Islam and the West. He has authored several dozen books and countless articles on these topics.
- Kenneth Cragg, *The Qur'an and the West* (Washington, DC: Georgetown University Press, 2005).
- Bernard Lewis, *Islam and the West* (Oxford: Oxford University Press, 1993).
- Ibn Warraq, *Why the West is Best: A Muslim Apostate's Defense of Liberal Democracy* (New York: Encounter Books, 2011).
- Itzhak Weismann, "Modernity from Within: Islamic Fundamentalism and Sufism," *Der Islam* 86, no. 1 (November 20, 2011): 142–70.
- Ary A. Roest Crollius, "Salvation in the Qur'ān," *Studia Missionalia* 29 (1980):

125–39.

- Abu Jade Isa Michael Tofte, *Problems Muslims Face in Today's World: Their Causes and Solutions Based on the Authentic Sunnah and the Way of Our Predecessors* (Riyadh, Saudi Arabia: International Islamic Publishing House, 2011). A Muslim perspective on how to deal with the problems of modern life including topics ranging from parent-child conflicts to terrorism.

October 29 — Christianity and Islam: John of Damascus and Thomas Aquinas.

Assignments:

1. Saint John of Damascus, *Saint John of Damascus: Writings*, trans. Frederic H. Chase Jr., *The Fathers of the Church: A New Translation* 37 (New York: Fathers of the Church, Inc, 1958), [111–13](#), [153–60](#).
2. Aquinas, “Reasons for the Faith against Muslim Objections (and one objection of the Greeks and Armenians) to the Cantor of Antioch,” trans. Joseph Kenny, O.P., *Joseph Kenny, O.P.*, n.d., <http://www.josephkennyjoyeurs.com/Rationes.htm>; published as Aquinas, “Reasons for the Faith against Muslim Objections (and one objection of the Greeks and Armenians) to the Cantor of Antioch,” trans. Joseph Kenny, O.P., *Islamochristiana* 22 (1996): 31–52.
3. David B. Burrell, “Thomas Aquinas and Islam,” *Modern Theology* 20, no. 1 (2004): 71–89.
4. Gabriel Reynolds, “Saint Thomas’ Islamic Challenge: Reflections on the Antiochene questions,” *Islam and Christian–Muslim Relations* 12, no. 2 (2001): 161–189.
5. Qur’an selections.

Recommended Readings:

- Daniel J. Sahas, *John of Damascus on Islam: The “Heresy of the Ishmaelites.”* (Brill, 1972).
- Ibn Anwar, “Subjugating the fallacies of John of Damascus,” *Unveiling Christianity*, June 19, 2008, <http://unveiling-christianity.org/2008/06/19/subjugating-the-fallacies-of-john-of-damascus/>.
- Sandra Toenies Keating, “‘Say Not Three’: Some Early Christian Responses to Muslim Questions about the Trinity,” *The Thomist* 74 (2010): 85–104.
- John Meyendorff, “Byzantine Views of Islam,” *Dumbarton Oaks Papers* 18 (January 1, 1964): 113–32. (In JSTOR.)
- Bryan Rhodes, “John Damascene in Context: An Examination of ‘The Heresy of the Ishmaelites’ with special consideration given to the Religious, Political, and Social Contexts during the Seventh and Eight Century Arab Conquests” (MA thesis, Lynchburg, VA: Liberty Baptist Theological Seminary, 2009), <http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1071&context=masters>.
- David B. Burrell, “Naming the names of God: Muslims, Jews, Christians,” *Theology Today* 47, no. 1 (Ap 1990): 22–29.

- Aquinas, *Contra Gentiles*.
- Alfred Guillaume, "Christian and Muslim Theology as Represented by Al-Shahrastāni and St. Thomas Aquinas," *Bulletin of the School of Oriental and African Studies* 13, no. 03 (1950): 551–580.
- John Renard, "The Dominican and the Dervish: A Christian-Muslim Dialogue That Might Have Been Between Thomas Aquinas and Jalal ad-Din Rumi," *Journal of Ecumenical Studies* 29, no. 2 (Spr 1992): 189–201.
- Martin Anton Schmidt, "Thomas Aquinas and Raymundus Lullus," *Church History* 29, no. 2 (Je 1960): 123–140.
- James Waltz, "Muḥammad and the Muslims in St. Thomas Aquinas," *The Muslim World* 66, no. 2 (1976): 81–95.

November 5 — Reformed theology and Islam: Luther, Calvin, Turretin, Mastricht, Kuyper, Bavinck, Van Til.

Assignments:

1. Zaka and McDowell, *Muslims and Christians*, ch. 9.
2. Selections from Martin Luther.
3. J. Paul Rajashekar and Timothy J. Wengert, "Martin Luther, Philip Melanchthon, and the Publication of the Qur'an," *Lutheran Quarterly* 16, no. 2 (2002): 221–28.
4. Adam S. Francisco, "Luther, Lutheranism, and the challenge of Islam," *Concordia Theological Quarterly* 71, no. 3–4 (2007): 283–300.
5. Selections from John Calvin.
6. Select at least three sections to read from Abraham Kuyper, *Mystery of Islam*, trans. Jan H. Boer, n.d., <http://www.ccel.org/ccel/kuyper/islam.html>.
7. Dirk van Keulen, "From Talking about to Speaking With: The Reformed Churches in The Netherlands and Islam," in *The Kuyper Center Review, Volume 2: Revelation and Common Grace* (Grand Rapids, MI: Eerdmans, 2011), 221–43.
8. Qur'an selections.

Recommended Readings:

- Adam S. Francisco, *Martin Luther and Islam: A Study in Sixteenth-Century Polemics and Apologetics*, History of Christian-Muslim Relations 8 (Leiden: Brill, 2007).
- Adam S. Francisco, "[Luther on Islam](#)," *Lutheran Forum* 42, no. 3 (Fall 2008): 38–41.
- Gregory J. Miller, "Luther on the Turks and Islam," *Lutheran Quarterly* 14, no. 1 (2000): 79–97.
- Jonathan C. Naumann, "Luther, Lutherans, and Islam," *Concordia Journal* 28, no. 1 (2002): 54–63.
- Henry Preserved Smith, "Luther and Islam," *The American Journal of Semitic Languages and Literatures* 39, no. 3 (1923): 218–220.

- Dirk van Keulen, *Een blok aan het been? Gereformeerde mannenbroeders in debat over de islam* (Zoetermeer: Boekencentrum, 2011).
- Anton Wessels, "Bavinck en de islam," in *Ontmoetingen met Herman Bavinck*, ed. George Harinck and Gerrit Neven, Ad Chartas-reeks 9 (Barneveld: De Vuurbaak, 2006), 63–86.

November 12 — Reformed missiology and Islam: Samuel Zwemer and J. H. Bavinck.

Assignments:

1. Choose one of the following: (a) read four chapters of your own choosing in Samuel Marinus Zwemer, *The Moslem Doctrine of God: An Essay on the Character and Attributes of Allah according to the Koran and Orthodox Tradition* (New York: Young People's Missionary Movement, 1905); or (b) read chs. 9–12 in Zwemer, *Islam a Challenge to Faith: Studies on the Mohammedan Religion and the Needs and Opportunities of the Mohammedan World from the Standpoint of Christian Missions*, 2nd ed. (New York: Student Volunteer Movement for Foreign Missions, 1909).
2. J. Christy Wilson Jr., "[The Legacy of Samuel M. Zwemer](#)," *International Journal of Frontier Missions* 13, no. 4 (1986): 163–68.
3. Gordon Nickel, "Samuel Zwemer's Theological Judgments," *International Bulletin of Missionary Research* 29, no. 4 (2005): 178–79.
4. Johan Herman Bavinck, "The Problem of Adaptation and Communication," *International Review of Mission* 45, no. 179 (1956): 307–13.
5. Johan Herman Bavinck, "Human Religion in God's Eyes: A Study of Romans 1:18-32," *Scottish Bulletin of Evangelical Theology* 12 (March 1, 1994): 44–52.
6. Johannes van den Berg, "[The Legacy of Johan Herman Bavinck](#)," *International Bulletin of Missionary Research* 7, no. 4 (1983): 171–75.
7. Qur'an selections.

Recommended Readings — Zwemer:

- Beardslee, John W., III, "[Among the Thorns](#)." *Princeton Seminary Bulletin* 60, no. 3 (1967): 22–28.
- Bijlefeld, Willem Abraham. "The Muslim World: Hundred Years of Continuity and Change." *Muslim World* 100, no. 4 (2010): 539–44.
- Calverley, Edwin E. "Samuel Marinus Zwemer." *Muslim World* 42, no. 3 (Jl 1952): 157–159.
- Dallh, Minlib. "The Muslim World: A Historical Biography." *Muslim World* 100, no. 4 (2010): 424–30.
- Heepe, Martin. "Zwemer, Samuel M., The Moslem Christ." *Der Islam* 4, no. 3 (1913): 441–43.
- Madany, Bassam M. "'[The Greatest Hymn](#)'." *Reformation & Revival* 14, no. 4 (2005): 49–53.
- Smith, Jane I. "Christian Missionary Views of Islam in the Nineteenth and Twentieth Centuries." *Islam and Christian-Muslim Relations* 9, no. 3

(1998): 357–73.

Strothmann, Rudolf. "Samuel M. Zwemer, Childhood in the Moslem world; The disintegration of Islam; A Moslem seeker after God." *Der Islam* 15, no. 1 (1926): 135–145.

Vander Werff, Lyle L. "Our Muslim Neighbors: The Contribution of Samuel M. Zwemer to Christian Mission." *Missiology* 10, no. 2 (1982): 185–97.

Wilson, J. Christy. *Apostle to Islam: A Biography of Samuel M. Zwemer*. Grand Rapids, MI: Baker, 1952.

———. "Epic of Samuel Zwemer." *Muslim World* 57, no. 2 (Ap 1967): 79–93.

———. *Flaming Prophet: The Story of Samuel Zwemer*. New York: Friendship Press, 1970.

———. "Significance of Samuel Zwemer." *Princeton Seminary Bulletin* 61, no. 1 (1967): 51–60.

Wilson, Jesse R. "One of a Kind." *Christian Century* 84, no. 21 (May 24, 1967): 687–88.

Recommended Readings — J. H. Bavinck:

Christusprediking in de wereld: studiën op het terrein van de zendingswetenschap gewijd aan de nagedachtenis van professor dr. Johan Herman Bavinck. Kampen: Kok, 1965.

Preez, Jannie du. "Johan Herman Bavinck on the Relation Between Divine Revelation and the Religions." *Missionalia* 13, no. 3 (1985): 111–20.

Swearingen, Joel. "Johan Herman Bavinck and Contemporary Contextualization among Muslims: An Evaluation of the Insider Movement". MA thesis, Reformed Theological Seminary, 2011.

Tangelder, Johan D. "[Johan Herman Bavinck \(1895-1964\): The Legacy of a Missionary, Professor and Author](#)." *The Outlook* 52, no. 4 (April 2002): 4–7.

Tuit, Pieter C. "The Gospel in Word and Deed: Johan Herman Bavinck's Missiology and Its Application for Today." *Calvin Theological Journal* 44, no. 1 (2009): 74–93.

Visser, Paul J. *Bemoeienis en getuigenis: het leven en de missionaire theologie van Johan H Bavinck*. Mission. Zoetermeer, Netherlands: Boekencentrum, 1997.

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———. "Religion in Biblical and Reformed Perspective." *Calvin Theological Journal* 44, no. 1 (2009): 9–36.

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November 19 — Issues in contemporary North American Evangelical engagement with Islam: Do Christians and Muslims worship the same God? What are effective methods for Muslim evangelism?

Assignments:

1. Zaka and McDowell, *Muslims and Christians*, chs. 10–11.
2. Miroslav Volf, “Allah and the Trinity: A Christian Response to Muslims,” *Christian Century* 128, no. 5 (March 2011): 20–24.
3. Sidney H. Griffith, “Is Their God Ours?,” *First Things*, no. 216 (October 2011): 56–58.
4. Bassam M. Madany, “[The Trinity and Christian Missions to Muslims](#),” *Reformation & Revival* 10, no. 3 (2001): 119–34.
5. Qur’an selections.
6. **Research paper step 3: penultimate draft submission.**

Recommended Readings:

- Thomas S. Kidd, *American Christians and Islam: Evangelical Culture and Muslims from the Colonial Period to the Age of Terrorism* (Princeton: Princeton University Press, 2009).
- Miroslav Volf, *Allah: A Christian Response* (New York: Harper One, 2011).
- Miroslav Volf and Mark Galli, “[Do Muslims and Christians Worship the Same God?](#),” *Christianity Today* 55, no. 4 (April 2011): 28–30.
- Benjamin B. DeVan, “Allah: A Christian Response—A Review Essay,” *Christian Scholar’s Review* 41, no. 2 (2012): 175–85. Miroslav Volf, “Response to DeVan’s Review Essay of Allah: A Christian Response,” *Christian Scholar’s Review* 41, no. 2 (2012): 187–92.
- Mark Durie, *Revelation? Do we worship the same God? Jesus, Holy Spirit, God in Christianity and Islam: Guidance for the Perplexed*, rev. (Upper Mt Gravatt, Australia: CityHarvest Publications, 2007).
- Mark Durie, “Do We Worship the Same God? A Review by Mark Durie of Miroslav Volf’s ‘Allah’,” *MarkDurie.com Blog*, September 4, 2011, <http://markdurie.blogspot.com/2011/09/do-we-worship-same-god-review-by-mark.html>.
- Gordon Nickel, *Peaceable Witness among Muslims* (Waterloo, Ontario: Herald Press, 1999).

November 26 — Islamic issues in contemporary missiology: contextualization, Bible translation, and the insider movement.

Assignments:

1. Zaka and McDowell, *Muslims and Christians*, chs. 12–13.
2. Read the “Executive Summary” (pp. 9–15) of the PCA Ad Interim Study Committee on Insider Movements, “A Call to Faithful Witness — Part One — Like Father, Like Son: Divine Familial Language in Bible Translation” (Office

- of the Stated Clerk of the General Assembly of the Presbyterian Church in America, 2012), <http://www.pcaac.org/Ad%20Interim%20on%20Insider%20Movements%20Report%205-17-12.pdf>.
3. Bill Nikides, "Evaluating 'Insider Movements': C5 (Messianic Muslims)," *St Francis Magazine* 4, no. March (2006): 1–15.
 4. Timothy C. Tennent, "[Followers of Jesus \(Isa\) in Islamic Mosques](#): A Closer Examination of C-5 'High Spectrum' Contextualization," *International Journal of Frontier Missions* 23, no. 3 (2006): 101–15. John Travis et al., "[Four Responses to Tennent](#)," *International Journal of Frontier Missions* 23, no. 3 (2006): 124–26.
 5. Qur'an selections.
 6. **Research paper step 3: three peer reviews.**

Recommended Readings:

- Joshua Lingel, Jeff Morton, and Bill Nikides, eds., *Chrislam: How Missionaries Are Promoting an Islamized Gospel* (Garden Grove, CA: i2 Ministries Publications, 2011).
- Rick Brown, "[Contextualization without Syncretism](#)," *International Journal of Frontier Missions* 23, no. 3 (2006): 101–15.
- Kevin Higgins, "[Identity, Integrity and Insider Movements](#): A Brief Paper Inspired by Timothy C. Tennent's Critique of C-5 Thinking," *International Journal of Frontier Missions* 23, no. 3 (2006): 117–23.

December 3 — Christian-Muslim interfaith dialog, polemics, and apologetics. [Tahrif](#). Course wrap-up.

Assignments:

1. Zaka and McDowell, *Muslims and Christians*, ch. 14.
2. Sandra Toenies Keating, "'Say Not Three': Some Early Christian Responses to Muslim Questions about the Trinity," *The Thomist* 74 (2010): 85–104.
3. Gordon Nickel, "'A Common word' in Context: Toward the roots of polemics between Christians and Muslims in Early Islam," *Collectanea Christiana Orientalia* 6 (2009): 1–34.
4. Gordon Nickel, "Tales of Texts Intact — Pleasant readings while probing the Islamic accusation of falsification," *Islam and Christianity* 1 (2011): 14–21.
5. Gabriel Said Reynolds, "On the Qur'anic accusation of scriptural falsification (tahrif) and Christian anti-Jewish polemic," *Journal of the American Oriental Society* 130, no. 2 (2010): 189–202.
6. Qur'an selections.

Recommended Readings:

- Gordon Nickel, *Narratives of Tampering in the Earliest Commentaries on the Qur'an*, History of Christian-Muslim Relations 13 (Leiden: Brill, 2011).
- Gordon Nickel, "A Quranic Window onto New Testament Textual History," *Islam and Christianity* 1 (2011): 32–38.

- Gordon Nickel, “Early Muslim accusations of tahrif: Muqātil ibn Sulaymān’s commentary on key Qur’anic verses,” in *Bible in Arab Christianity* (Boston: Brill, 2007), 207–223.
- Simon A. Wood, *Christian Criticisms, Islamic Proofs: Rashid Rida’s Modernist Defense of Islam* (London: Oneworld, 2007).

December 5 — RTS TERM PAPER DEADLINE (11 A.M.)

Assignments:

- 1. Research paper step 4: submit final draft.**

Appendix 1: Research Paper Instructions

Four Steps to a Great Graduate Paper:

1. **The gist.** Here is where you get the ball rolling by selecting a general topic and doing your initial narrowing in search of a *specific* problem or question within that topic. State your topic (e.g., the historicity of Muhammad's life), state the specific problem or question that you are researching (e.g., Are the contemporary revisionist readings of Muhammad's biography sound?) and list at least 3–5 pertinent academic sources (encyclopedia articles, journal articles, and / or books) that you are reading. Additionally, in a sentence or two state the gist of where your idea is heading or what you think your argument / thesis will be. (E.g., "I plan on arguing in favor of the revisionist reading of the historicity of Muhammad's life based upon the research of John Doe in his recent book *Muhammad: Another Look*.") **Due September 24.**
2. **The formal proposal.** At this stage you need to finalize the narrowing of your topic. State your topic and the specific question or problem you are addressing. Write out a tentative state of the question (one paragraph is fine; no more than three) that describes *concisely* the main points of what other scholars are saying about your specific question. In light of your state of the question, state your tentative thesis and briefly describe how it relates to the scholarly conversation. You can do this in as little as one sentence. (E.g., In light of what Doe, Brown, and Smith have said, I will argue that a different approach is needed. Or: Against the extreme views of Doe and Brown, I will argue that Smith provides a more compelling analysis of the evidence.) Finally, list your working bibliography (at least 7–10 sources). **Due October 22.**
3. **The penultimate draft.** Here is your chance to receive constructive critical feedback from your peers before submitting your final draft. Using an online review system (instructions to be provided in class), students will submit a penultimate draft of their papers to be reviewed by three fellow students and vice versa. Timely completion of the submission and review process will be factored into your final paper grade. **Draft due November 19th. Three peer reviews due November 26.**
4. **The final draft.** Review the feedback you received from your peers, and then revise, revise, revise! **Due December 5th at 11 a.m.**

Suggested paper topics include (but are not limited to)—if you are interested in:

- Biblical studies: Do Muslims face tougher questions regarding the canon of the Qur'an than Christians do regarding the canon of the New Testament? Are the Islamic arguments regarding the corruption of the Bible valid and sound? What is the proper interpretation of the Verses of the Sword? What is the meaning of *jihād* according to the Qur'an? Compare and contrast the role of Satan (or angels or demons) according to the Bible and the Qur'an.
- Historical theology: Is the Islamic doctrine of God another form of Arianism? Is

the Islamic doctrine of salvation another form of Pelagianism? Are John of Damascus's, Aquinas's, or Luther's responses to Islam sound and compelling? Are Islamic polemics against the doctrine of the trinity similar to Socinian anti-trinitarian arguments? How well-attested are the historical sources for biographies of Muhammad's life?

- Theology proper: How are the attributes/names of God according to the Qur'an similar to or different from the same according to the Bible? Are Miroslav Volf's arguments for his thesis that Muslims and Christians worship the same God valid and sound? What role, if any, should the Nicene-Constantinopolitan Creed play in our understanding of the Christian definition of God? Should Christians enthusiastically support the doctrine of God as formulated in the *A Common Word* initiative?
- Philosophical theology: Is the Muslim doctrine of human free will similar to or different from the Christian doctrine as formulated, say, by Augustine, Aquinas, Turretin, or Bavinck? Are Islamic metaphysical polemics against the doctrine of the trinity compelling? To what extent can Christians join with Muslims on social-ethical issues such as abortion, homosexuality, pornography, religious freedom, etc.?
- Practical theology: What can my church learn from the insider movement, and what about it should my church avoid? What is the best way to evangelize Muslims effectively in my city? What can Christians learn from the Muslim way of life? Develop a Muslim evangelism ministry proposal for your local church or presbytery. Analyze a Muslim sermon in light of the Christian gospel.

Course Objectives Related to MDiv* Student Learning Outcomes

Course: Christian Encounter with Islam (02ST540)

Professor: Laurence O'Donnell

Campus: Orlando

Date: Fall 2012

MDiv* Student Learning Outcomes <i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i> <i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i>		Rubric ➤ Strong ➤ Moderate ➤ Minimal ➤ None	Mini-Justification
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	The research paper enables students to articulate a responsible understanding of the theological, historical, cultural, and global realities of Islam.
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Moderate	Lectures and reading assignments enable students to appreciate and articulate a scriptural response to Islam.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	Study of the Reformed tradition insofar as it informs a response to other religions.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Moderate	Contributes to the shaping of the Christian mind and heart and thus to the love of God and neighbor.
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Strong	Lectures, reading assignments, research paper will contribute to an integrated Christian view of Islam.
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	Promotes a charitable (i.e., wise, fair, discerning, and winsome) approach to engaging Islam.
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	None	
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	None	
Shepherd	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.	Strong	Lectures and assignments are aimed at equipping church leaders to foster effective Muslim evangelism and missions initiatives.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Strong	Promotes a responsible Christian engagement with Islam, one of the major cultural institutions that is shaping public discourse today.