"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."

Semester, Year	**FALL, 2025**
Course Title	**Christianity and Islam: Global Perspectives**
Course Code	**MISS 0785 / THEO 0785 1A**
Date **Delivery Format**	From September 8, 2025 to December 5, 2025 ASYNCHRONOUS ONLINE
Class information	This course is web-based asynchronous with no fixed class time. 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.
Instructor **Contact Information**	**WAFIK WAHBA, PhD** Telephone: (416) 226-6620 ext. 2132 Email: wwahba@tyndale.ca
Office Hours	By appointment via email only.
Course Materials	Access course material at classes.tyndale.ca or other services at Tyndale One. Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

This course 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.

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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:

1. 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.
2. 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.
3. Distinguish the role of the Islamic community in the contemporary world. The way in which the Islamic community understood itself and its role visa-vie other religious communities and traditions. The struggle between modernization and Islamic traditionalism as well as the integration of Muslim communities in the West.
4. 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.
5. Demonstrate the ability to communicate effectively with Muslim people and better explain the Good News of the Gospel.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Wahba, Wafik. *Global Christianity and Islam: Exploring History, Politics, and Beliefs*. Downers Grove, IL: IVP Academic, 2025.

Selected Readings to be posted to the course webpage.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends STEPBible – 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

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 17, 2025; 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:
a) Basic statistics on number of Muslims and Islamic institutions: Mosques, Islamic centers or learning institutions.
b) The history of Islam in the country.
c) 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 your midterm paper.

2. **Discussion Comments: Dates vary; 25% of final grade.**
Attendance in this course is demonstrated by regular logins 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 5, 2025; 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.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	Due	%
1. Midterm Paper/Project	Oct 17	25%
2. Discussion Comments	Vary	25%
3. Final Research Paper/Project	Dec 5	50%
Total Grade		**100 %**

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS
Pre-reading is expected prior to the start of class. Late registrants are responsible for the consequences of partial preparation.

Week 1
Early Christianity Before Islam
Understanding Islam and Muslims
Readings:
Wahba: Chapter 1 "The First Five Hundred Years of Christianity"

The Formation of the Early Islamic Community.

Readings:
Wahba: Chapter 2 "Byzantine Christendom and The Early Islamic Caliphates"

Week 2
The Expansion of Islam
Readings:
Wahba: Chapter 3 "Christianity and Islam During the Middle Ages (1000-1500)"

Week 3
Christian-Muslim Encounters Through the Centuries
Readings:
Wahba: Chapter 4 "Christianity and Islam in the Age of Discovery: (1500-1750)"

Week 4
Islam in Contemporary World
Readings:
Wahba: Chapter 5 "Christianity and Islam in the Modern Age (1750-1910)"

Week 5
Religion and Politics I
Readings:
Wahba: Chapter 6 "Historical Development and Political Interactions (1910-2020)"

Week 6
Religion and Politics II
Readings:
Wahba: Chapter 6 "Religion and Politics in Contemporary World Contexts"

October 21 – 24: Reading Days, No Classes

Week 7
God: Absolute, Relational
Readings:
Wahba: Chapter 8 "God, Absolute, Relational"

Week 8
Jesus According to Islam
Readings:
Wahba: Chapter 9: "Jesus Christ: A Prophet"

Week 9
The Deity of Christ and Salvation
Readings:
Wahba: Chapter 10 "Jesus Christ: The Savior"

Week 11
Humanity and Salvation
Readings:
Wahba: Chapter 11 "Humanity and Salvation"

Week 12
Islamic Umma (Community) and the Kingdom
Readings:
Wahba: Chapter 12: "Community: The Ummah and the Church"

V. SELECTED BIBLIOGRAPHY

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

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Erlich, Haggai, *Islam & Christianity in the Horn of Africa: Somalia, Ethiopia and Sudan*. Boulder, CO: Lynne Rienner Publishers, 2010.

Esposito, John, L. *Islam: The Straight Path.* Oxford: Oxford University Press, 1997.

Esposito, John, L., (ed.,) *Voices of Resurgent Islam.* Oxford: Oxford University Press, 1983.

Esposito, John, L. *The Islamic Threat: Myth or Reality.* Oxford: Oxford University Press, 1992.

Esposito, John, L. (ed.), *Islam in Asia: Religion, Politics and Society*. Oxford: Oxford University Press, 1987.

Esposito, John & Mogahed, Dalia, *Who Speaks for Islam?* New York: Gallup Press, 2007.

Goldziher, Ignaz. *Introduction to Islamic Theology.* Princeton, NJ: Princeton University Press, 1981.

Haddad, Yvonne Yazbeck, (ed.), *Muslims in the West: From Sojourners to Citizens*. Oxford: Oxford University Press, 2002.

Jabbour, Nabeel. *The Crescent through the Eyes of the Cross*. Colorado Springs, CO: NavPress, 2008.

Jomier, Jacques. *How to Understand Islam.* (tr. John Bowden) Spring Valley, NY: Crossroad, 1991.

McDowell, Bruce, A. & Zaka, Anees. *Muslims and Christians at the Table: Promoting Biblical Understanding Among North American Muslims.* Phillipsburg, NJ: P & R Publishing, 1999.

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 Cresent: 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.

Sweetman, J. Windrow. *Islam and Christian Theology: A Study of the Interpretation of Theological Ideas in the Two Religions,* Part II, Vols. I & II. London: Lutterworth Press, 1955.

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Woodberry, J. Dudley, ed. *Muslims and Christians on the Emmaus Road.* Monrovia, CA: MARC, 1989.

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

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VI. GENERAL REQUIREMENTS FOR ALL COURSES

A. 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.

B. REQUIREMENTS FOR LIVESTREAM INTERACTION (*SYNCHRONOUS ONLINE COURSE ONLY*)

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

exceptions with permission from professor

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.

D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Grading Rubric
Please consult the rubric provided for each assignment on your course resource page at classes.tyndale.ca.

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 (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

For proper citation style, consult [Citation Guides](#) for different styles. Students are encouraged to consult [Writing Services](#).

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

Turnitin Text-Matching Software

Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at classes.tyndale.ca. Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It's advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- [Student](#) Guides for Turnitin via [classes.tyndale.ca](#) course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

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 ([seminaryoffice@tyndale.ca](#)) before proceeding.

Late Papers and Extensions Policy

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the

[Extension Request Form](#). The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of "F" will be recorded for students who do not complete the outstanding work by the deadline.

E. 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.

F. LIBRARY RESOURCES

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

G. GRADING SYSTEM & SCALE

For each course's grading rubric, please refer to your course syllabus or [classes.tyndale.ca](#). For general grading guidelines, refer to Seminary [Grading System & Scale](#).

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