

*“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>Semester, Year</b>	<b>Fall, 2025</b>
<b>Course Title</b>	<b>CHRISTIAN-MUSLIM ENCOUNTERS</b>
<b>Course Code</b>	<b>HIST 0609 1S</b>
<b>Date</b>	From September 12, 2025 to November 14, 2025 <b>FIVE FRIDAYS</b> (Sep 12, 26; Oct 10, 31; Nov 14)
<b>Delivery Format</b>	SYNCHRONOUS ONLINE
<b>Class information</b>	The course is virtual on Fridays 9:00 AM – 4:00 PM.
<b>Instructor</b>	<b>Dr. ASHOOR YOUSIF, PhD</b>
<b>Contact Information</b>	Email: <a href="mailto:ayousif@tyndale.ca">ayousif@tyndale.ca</a> Tyndale Phone Number: (416) 226-6620 Ext.2228
<b>Office Hours</b>	Office Hours: virtually by appointment only.
<b>Course Materials</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="https://tyndale.ca">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only.

## I. COURSE DESCRIPTION

Soon after its appearance in the seventh century, Islam became an integral part of the ancient world in which Christianity had taken root in previous centuries, resulting in moments of conflict and coexistence in Christian-Muslim encounters. This course will explore some of the religious, political, social, and intellectual encounters between the two religions from late antiquity to the early age of modernity in order to understand their historical background and present implications. Significant points of encounters will provide insights in the dynamic relations between Christians and Muslims.

*Prerequisite: HIST 0561.*

## II. LEARNING OUTCOMES

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

1. Acquire a comprehensive knowledge of the history and nature of Christian-Muslim

Encounters.

2. Evaluate critically and reflectively the events, people, themes, and issues encountered in the course.
3. Synthesize and relate historical insights with contemporary realities.
4. Analyze critically and comparatively primary and secondary sources.
5. Conduct independent research and communicate complex content in clear academic writing.

### III. COURSE REQUIREMENTS

#### A. REQUIRED READING

##### Secondary Sources

**(HG)** Goddard, Hugh. [\*A History of Christian-Muslim Relations\*](#). Edinburgh: Edinburgh University Press, 2000.

**(SG)** Griffith, Sidney H. [\*The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam\*](#). Princeton, NJ: Princeton University Press, 2008.

**(CT)** Tieszen, Charles. [\*Theological Issues in Christian-Muslim Dialogue\*](#). Eugene, OR: Pickwick Publications, 2018

##### Primary Source (posted on Moodle Page)

**(PT)** Patriarch Timothy I, "The Debate on the Christian Faith between Timothy I and Caliph Mahdi in 781 A.D." *Bulletin of the John Rylands Library* 12. Vol 2. Translated by A. Mingana. Cambridge, 1928.

#### 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

1. **In-Class Discussions and Written Posts: 400 Words each (Total 25%). Due on the Sunday after Class (11:59 pm). Late submissions are not accepted.**

A set of discussion questions will be posted on the class page on [classes.tyndale.ca](https://classes.tyndale.ca). Students

will be divided into groups in class to discuss and answer the questions. Then, every group will write ONE online post after the in-class discussions.

In these discussions, students should aim for posts that display a thorough understanding of the textbooks and primary sources relevant to each question, as well as a clear engagement with the class lectures and discussions. This engagement should include identifying areas of knowledge related to each week's themes that have challenged, changed, and/or enriched them. This is not a summary of the readings and/or the lectures, but a thoughtful analysis, reflection, and response to particular themes and/or arguments. In the posts, each group should also engage with the views of other groups if they were shared in the collective discussion in class. Be specific and brief in your post, but not superficial. Provide clear and proper citations (footnotes) and bibliography that use an academically acceptable documentation style for the content.

**NOTE:** In-class group discussions require physical attendance in the class to be permitted to participate and receive credit. No virtual attendance and/or digital participation is acceptable without the instructor's permission.

## **2. Islamic Tradition Research and Mosque Visit Reflection Paper: 2000 Words, 25%. Due on October 10 (11:59 pm).**

Each student will select an Islamic Tradition to conduct historical research about that tradition. Students could consider one of the following: (1) Sunni, (2) Shi'a, (3) Sufism, (4) Ahmadiyya, or (5) Ismaili. In the research, the student will focus on understanding (1) the origin/birth of the tradition, including its chronological, geographical, cultural, and linguistic contexts; and (2) its characteristics, including key theological, liturgical, and practical themes.

Then, the student will visit a mosque's Friday service that represents that tradition to observe its contemporary representation. During the visit, the student will observe (1) the place of worship (building's structure, characteristics, and orientation, religious symbols, art, and writings, etc.), (2) the nature of worship (pre-worship rituals, worship language, structure, rituals, recitations, prayers, readings, sermons, etc.), (3) and the worshipper (age, gender, culture, dress-code, behaviors, interactions, activities, etc.).

The student will then write a paper that reflects their research and visit, summarizing their historical research findings in one section and their visit observations in the second section. In the introduction section, the student will briefly identify the tradition, and the local mosque visited, stating the date and time of the visit. In the written section on the research part, the paper cannot be comprehensive, but it should focus on the findings that help understand the tradition at large, and support understanding the visit's noted observations. In the observation section, ensure that this is not a personal reflection (e.g. spiritual experience) but a historian's observations of a contemporary worship of the tradition. In the conclusion paragraph, the

student may share (1) what they appreciate about the tradition and the local mosque and (2) what challenged them, either things they disagreed with or disliked, personally. Provide clear and proper citations (footnotes) and bibliography that use an academically acceptable documentation style for the content.

The student may include images of the mosque, its bulletin, and literature, including any website (if available), as appendices of the paper (if possible). The paper will be graded on the level of in-depth (1) research and (2) observation.

**NOTE:** Please be respectful of the church you choose to attend, and dress and act accordingly. You are there to observe another version of worship. You are not there to evangelize and/or invite people to your church, tradition, or beliefs or to engage in debate.

**3. Biographical Research and Primary Source Analysis Paper: 2000 Words, 25%. Due on October 30 (11:59 PM). Late papers are not accepted.**

Students will conduct historical research about Patriarch Timothy I. In the research, the student will focus on understanding (1) the history of Timothy I, including his chronological, geographical, and cultural aspects; and (2) his characteristics, including his key theological, intellectual, literary, and practical themes of life.

Then, the student will engage the related primary source associated with him, “The Debate on the Christian Faith between Timothy I and Caliph Mahdi in 781 A.D.”, to analyze it critically from a historian’s lens, grasping (1) the source’s overall theme (topic), thesis (argument), and purpose (agenda), (2) its structure and sections, and (3) its place in its historical context.

The student will then write a paper that reflects their research and analysis, summarizing his/her biographical research findings in one section and source analysis in the second section. In the conclusion paragraph, the final section, the student may share (1) areas of learning and reaction (application) and (2) areas of impact and role (implication) from the life and writing of the figure. Provide clear and proper citations (footnotes) and bibliography that use an academically acceptable documentation style for the content.

**4. Research Paper: 2000 Words, 25%. Due on November 28 (11:59 pm).**

Write an argumentative historical research paper with a thesis that engages with one of the issues, themes, events, or people from the period under study. The paper needs to demonstrate familiarity with the specifics and details of the issues, themes, events, or people selected, beyond the knowledge acquired in the course, as well as it should demonstrate the student’s ability to place their topic within the larger context of Christian and Islamic histories

of the selected topic.

The paper should not simply report, summarize, or review historical materials, but demonstrate thoughtful historical analysis and reflection and embody an argument (thesis), which will be a summary of the paper's argument or opinion on the topic, stated clearly in the introduction. The introduction should introduce the topic, the thesis, and the outline of the paper (its main sections). The body of the paper, its largest section, should support the thesis by providing evidence, examples, and details that prove the thesis. Finally, in the conclusion, the paper should engage with the implications of the research's findings, either by noting how they help understand the historical context of the researched topic (the past) or speaking on the value of the finding on the contemporary reality of Christianity (e.g., lessons, applications, outcomes).

The paper must demonstrate thoughtful and deep engagement with the topic by engaging in academic research of the topic and incorporating primary and/or secondary external academic sources in the paper, besides the provided textbooks and reading materials in this course. The paper must be transparent, reflecting the highest level of academic integrity, meaning that it will clearly and completely state what sources were consulted and used in writing the paper and how they were used and where (i.e., their information, insights, and/or arguments) in paper through clear and proper citations (footnotes) and bibliography that use an academically acceptable documentation style.

#### **D. SUMMARY OF ASSIGNMENTS AND GRADING**

Evaluation is based upon the completion of the following assignments:

<b>Assignment</b>	<b>Due Date</b>	<b>Value</b>
In-Class Discussions and Posts		25%
Biographical Research & Source Analysis	October 10	25%
Islamic Tradition & Mosque Visit	October 31	25%
Research Paper	November 28	25%
<b>Total Grade</b>		100%

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

<b><u>Date</u></b>	<b><u>Topic</u></b>	<b><u>Readings</u></b>
Sept. 12	Pre-Encounters	HG 1 SG 1

Sept. 26	Early Encounters	HG 2-3 CT 1-4 SG 2
Oct. 10	Medieval Encounters I	HG 4 CT 5-9 SG 3-5
Oct. 31	Medieval Encounters II	HG 5
Nov. 14	Modern Encounters	HG 6-8 SG 7

## V. SELECTED BIBLIOGRAPHY

### ONLINE PRIMARY SOURCE READINGS

The readings below can be found as PDF files on the course web page at [classes.tyndale.ca](https://classes.tyndale.ca) under "Readings".

**Patriarch Timothy I and Caliph Mahdi.** "The Debate on the Christian Faith between Timothy I and Caliph Mahdi in 781 A.D." *Bulletin of the John Rylands Library* 12. Vol 2. Translated by A. Mingana. Cambridge, 1928.

### SELECTED BIBLIOGRAPHY

An-Na'im, Abdullahi. "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).

Beaumont, Mark. *Jesus in Muslim-Christian Conversation*. Eugene, OR: Cascade Books, 2018.

Berto, Luigi A. *Christian under the Crescent and Muslims under the Cross .630-1923*. New York, NY: Routledge Press, 2021.

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

Daniel, Norman. *Islam and the West*. Oxford: One World Publication, 2000.

- Erlich, Haggai. *Islam and Christianity in the Horn of Africa: Somalia, Ethiopia and Sudan*. Boulder, CO: Lynne Rienner Publishers, 2010.
- Fletcher, Richard A. *The Cross and the Crescent: The Dramatic Story of the Earliest Encounters between Christians and Muslims*. London, New York: Penguin, 2004.
- Gabriel, Mark A. *Islam and Terrorism*. Lake Mary, FL: Strang Communications, 2002.
- Garrison, David. *A Wind in the House of Islam: How God Is Drawing Muslims around the World to Faith in Jesus Christ*. Monument, CO: Wigtake Resources, 2014.
- Geisler, Norman L. and Abdul Saleeb. *Answering Islam: The Crescent in Light of the Cross*. Grand Rapids, MI: Baker Books, 2002.
- Glaser, Ida and Hannah Kay. *Thinking Biblically about Islam: Genesis, Transfiguration, Transformation*. Langham Global Library, 2016.
- Goddard, Hugh. *A History of Christian-Muslim Relations*. Chicago, Ill: New Amsterdam Books, 2000.
- Griffith, Sidney H. *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam*. Princeton, NJ: Princeton University Press, 2008.
- Haddad, Yvonne Yazbeck. (ed.) *Muslims in the West: From Sojourners to Citizens*. Oxford: Oxford University Press, 2002.
- Haneef, Suzanne. *What Everyone Should Know About Islam and Muslims*. Adam Publishers & Distributors, India, 1999.
- Jabbour, Nabeel. *The Crescent through the Eyes of the Cross*. Colorado Springs, CO: NavPress, 2008.
- Kennedy, Hugh. *The Great Arab Conquests. How the Spread of Islam Changed the World We Live In*. London: Weidenfeld and Nicolson, 2007.
- \_\_\_\_\_. *The Prophet and the Age of the Caliphates, 600–1050*. London: Longman, 1986.
- \_\_\_\_\_. *When Baghdad Ruled the Muslim World: The Rise and Fall of Islam's Greatest Dynasty*. Cambridge: Da Capo Press, 2005.
- Lutzer, Erwin W. and Steve Miller. *The Cross in the Shadow of the Crescent*. Eugene, OR.: Harvest House Publishers, 2013.
- McDowell, Bruce A. and Anees Zaka. *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.
- , *The Search for Forgiveness: Pardon and Punishment in Islam and Christianity*. Nottingham: IVP, 2004.
- 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.
- Qureshi, Nabeel. *No God but One: Allah or Jesus? A Former Muslim Investigates the Evidence for Islam and Christianity*. Zondervan, 2016.
- \_\_\_\_\_, *Answering Jihad. A Better Way Forward*. Grand Rapids: Zondervan, 2016.
- Ramadan, Tariq. *Western Muslims and the Future of Islam*. Oxford: Oxford University Press, 2004.
- Renard, John. *Islam and Christianity: Theological Themes in Comparative Perspective*. Berkeley: University of California Press, 2011.
- Rhodes, Ron. *Reasoning from the Scripture with Muslims*. Eugene: Harvest House Publishers, Oregon 2002.
- Sahner, Christian C. *Christian Martyrs under Islam: Religious Violence and the Making of the Muslim World*. Princeton: University Press, 2018.
- Schlorff, Sam, *Missiological Models in Ministry to Muslims*. Upper Darby, PA: Middle East Resources, 2006.
- Swartley, Keith E. (ed.) *Encountering the World of Islam*. Second Edition. Bottom Line Media an imprint of Pioneers, 2014.
- 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.
- Tieszen, Charles. *Theological Issues in Christian-Muslim Dialogue*. Eugene, OR: Pickwick Publications, 2018.
- Watt, Montgomery. *Islam and Christianity Today: A Contribution to Dialogue*. London: Routledge & Kegan Paul, 1983.
- \_\_\_\_\_, *Muslim-Christian Encounters: Perceptions and Misperceptions*. London: Routledge, 1991.



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.

## **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. INTERACTIVE LIVESTREAM AND/OR BLENDED COURSE REQUIREMENTS**

- 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](https://classes.tyndale.ca).

### **D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK**

#### **Grading Rubric**

Please consult the rubric provided for each individual assignment.

## **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 policies 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](https://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](https://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](mailto: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 this course 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](#).