

“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.”

Course	CHRISTIAN-MUSLIM ENCOUNTERS HIST 0609 1S
Date and Time	JANUARY 19 – MARCH 22, 2024 FRIDAYS, 9:00 AM – 4:00 PM SYNCHRONOUS ONLINE
Instructor	DR. ASHOOR YOUSIF, PhD Telephone/voice mail: (416) 226-6620 Ext. 2228 Email: ayousif@tyndale.ca
Class Information	The classes will be livestreamed on Fridays from 9:00 AM – 4:00 PM. Office Hours: by appointment via email
Course Material	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

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)

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 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. INTERACTIVE LIVESTREAM AND/OR HYBRID 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

D. ASSIGNMENTS AND GRADING

- 1. Group Discussions and Written Responses: 500 Words each (Total 25%). Due by Monday (11:59pm). Late posts are not accepted.**

Every week a set of discussion questions will be posted on the class page on classes.tyndale.ca. Students will be divided into groups. Every group will write ONE post, answering all the questions by Wednesday (11:59) after their 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 and a clear engagement with the class lectures and discussions, especially identifying areas of understanding of each week's themes that have challenged, changed, and/or enriched you. This is not a summary of the readings and 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, which were shared in the collective discussion in class. Be specific and brief in your post, but not superficial.

- 2. Primary Source Analysis: 1000 Words, 15%. Due Friday, February 9th (11:59pm). Late submissions are not accepted.**

Write an exegetical (i.e. a critical analysis) paper with an argument (a thesis) and a reflective conclusion "The Debate on the Christian Faith between Timothy I and Caliph Mahdi in 781 A.D." This assignment is designed to give you direct exposure to key texts from the historical context (place and time) we are investigating in this course. No additional/external research is required and permitted beyond the primary source itself.

In the introduction, provide a summary of the source's content and highlight your thesis statement. Then, in the body of the paper, support your thesis statement, offering an analysis of the source's possible historical objectives and insights and dealing with its content (theme and arguments). Finally, in the conclusion, share your reaction to and/or reflection on its message and its implication to contemporary readers.

This assignment involves a "close reading" of the text as a historian. Look for the author's main ideas and themes, which should offer clues and information regarding his/her world (e.g. his/her theological, spiritual, and/or ecclesiastical realities). All this information should shape your analysis and reaction and will provide the foundation for an argument (a thesis) on the source context. Importantly, show how your argument is drawn from the primary source you read by carefully documenting it (i.e. citation).

- 3. Critical Book Review: 1000 Words, 15%. Due Friday, February 16th (11:59pm).**

Write a critical book review of Griffith's *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam*.

The review needs to concentrate more on the ideas than on the details. Talk about (1) the author's overall theme, thesis, and purpose (agenda), (2) the book's structure and/or order of the materials (i.e., chapters) and their relation to the book's thesis and purpose, (3) the book's strengths and shortcomings, and (4) the book's contributions and implications to the modern reader and church. To address these areas, you will need to include some content (details) but try to focus on the main issues that he raises and deals with. Importantly, support your review by carefully documenting it (i.e., citations). No additional/external research is permitted beyond the book itself.

4. Research Paper Proposal: 500 Words, 5%. Due Friday, March 1st (11:59pm).

Write ONE paragraph proposal for your research paper (250 words). The paragraph should introduce (1) your topic/theme and (2) an organizing question and/or a thesis statement. Also, include in the proposal (1) a draft outline of your research paper and (2) a brief annotated bibliography of your possible sources.

5. Research Paper: 3000 Words, 40%. Due Friday, March 29th (11:59pm).

Write an argumentative research paper with a thesis that directly engages with one of the issues, themes, events, or people encountered in the course using primary and/or secondary sources from the period understudy. The paper must demonstrate thoughtful engagement with the theme via research and incorporation of external sources. The paper must be transparent, meaning that you will clearly and completely state what your primary and/or secondary sources are, and how you used them (i.e., their information, insights, and/or arguments) in your paper through clear and proper citations and bibliography.

You need to demonstrate familiarity with the specifics and details of the issues, themes, events, or people you selected, as well as demonstrate your ability to place your topic within the larger context of Christian history. The paper should not simply report, summarize, or review materials, but demonstrate thoughtful analysis and reflection and embody an argument (thesis), which will be a summary of the paper's argument, early in the introduction. The body of the paper will support your thesis. Show how your argument is drawn from the primary and secondary sources you used by carefully documenting it (i.e., citations). Finally, in the conclusion, the paper should/could engage with the implications of the research's findings on the contemporary reality of Christianity (e.g., lessons, applications, outcomes).

E. EQUITY OF ACCESS

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

F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Group Discussions and Written Responses	25 %
Primary Source Analysis	15 %
Critical Book Review	15 %
Research Paper Proposal	5 %
Research Paper	40 %
Total Grade	100 %

G. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Submission Method and Late Submission

Submission: Papers to be submitted electronically in .doc or .docx format ONLY via the class page on classes.tyndale.ca.

Late Submission Penalties:

- Group Discussions and Written Responses and Primary Source Analysis will not be accepted as late.
- All other late papers will be penalized 1 point per day.

Citing References

In all assigned work, proper style guidelines must be used and followed exactly; failure to do so will render the submitted assignment unacceptable.

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

Academic Integrity

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

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

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

Research Ethics

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

H. COURSE EVALUATION

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

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

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

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

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

<u>Date</u>	<u>Topic</u>	<u>Readings</u>
Jan. 19	Pre-Encounters	HG 1
Feb. 2	Early Encounters	HG 2-3 CT 1
Feb. 16	Medieval Encounters I	HG 4 CT 2-4
Mar. 8	Medieval Encounters II	HG 5 CT 5-6
Mar. 22	Modern Encounters	HG 6-8 CT 7-9

V. SELECTED BIBLIOGRAPHY AND SOURCES

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

ONLINE PRIMARY SOURCE READING

The reading below can be found as PDF file on the course web page at 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

Accad, Martin. *Sacred Misinterpretation: Reaching across the Muslim-Christian Divide*. Grand Rapids: Eerdmans. 2019.

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 Rapid, 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.

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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.