

## Perceiving God in Islam and Christianity

TEDS / ISRME Online Course (10 Jan – 6 May 2022)

### Syllabus

#### Course Description

Both Islam and Christianity hold distinct views of God derived from their respective scriptures and traditions. While a casual observer may be content to see a basic similarity in those views, a more nuanced view discerns divergent landmarks of belief that shape the way God is perceived and how faith is lived. This course surveys theological landmarks in the Muslim-Christian encounter including:

- God (Islamic unicity or Christian Trinity)
- Christ (exalted prophet or incarnate Savior)
- Scripture (descended text or inspired narrative)
- Sin (inherent weakness or irreparable alienation)
- Salvation (guidance or vicarious atonement).
- Humanity
- Eschatology

The course examines the scriptural and historical development of these concepts as well as their social implications in both Islam and Christianity, seeking to sustain a positive engagement with Islam that is faithful to historic Christian orthodoxy. We will also consider how to address these issues in discipleship of Christ-followers from Islamic background.

#### Introduction to Mike Kuhn:

Mike and his family (married to Stephanie) have lived twenty-eight years in various locations around the Mediterranean: France (2 years), Morocco (2 years), Egypt (16 years) and Lebanon (6 years). Mike also served as an associate pastor in a US church (Knoxville, TN-6 years).

Mike's ministry focus is discipleship and spiritual formation among Christ-followers from a Muslim background as well as Arab Christians. His understanding of Islam was formed while living in the Muslim context through a relational engagement with Muslims and new disciples of Christ. His research in Muslim-Christian relations provided a historical dimension to his understanding of the Muslim-Christian interface in the Middle East.

Mike currently serves with the International Theological Education Network (EPC). He recently served as Assistant Professor of Biblical Theology and Discipleship at the Arab Baptist Theological Seminary in Beirut (2012-18). He continues to serve various educational institutions as an adjunct faculty member. His travels take him to many Arab and Middle Eastern countries where he is engaged in teaching and mentoring. He

speaks Arabic and French. In addition to itinerant ministry in the Middle East, he enjoys speaking about the Muslim world and Muslim-Christian relations in churches of many denominations.

In addition to academic articles, his publications include *Fresh Vision for the Muslim World*, written to assist US Christians in understanding on-the-ground realities in the Muslim and Arab world in the post 9/11 environment; *Finding Hagar* (Langham), a Biblical examination of God's grace-filled interaction with the mother of the Arab Peoples; and *God is One*, a research work demonstrating the contribution of Arab Christian theologians to a Trinitarian understanding of God in the Arab and Islamic world. A new book titled *In Quest of the Rock: Peter's Transformational Journey with Jesus* is forthcoming.

Mike holds a B.A. from Belhaven College (Jackson, MS), an M.A. from the American University in Cairo (Arabic Language and Literature), an M.Div. from Reformed Theological Seminary and a Ph.D. in Muslim-Christian Relations from Middlesex University (UK) and OCMS.

Currently, Mike and Stephanie make their home in Bellingham, WA.

## Contact Information

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## Course Learning Objectives:

*Upon successful completion of this class...*

1. The beauty and mystery of the Trinity will begin to eclipse its complexity inviting you into communion with divine love.
2. Your love for Christ will expand as you contemplate his eternal relationality and the beauty of the incarnation as God's redemptive pursuit of humanity.
3. Your experiential awareness of scriptural truths such as alienation from God, justification through Christ, and adoption will expand.
4. You will have deepened your understanding of Islam and the various expressions of Islamic worldview that emerge from Muslim beliefs and practices.
5. You will be equipped to engage thoughtful Muslims with questions across a wide spectrum of their beliefs and practices.
6. Your ability to articulate the gospel in ways more readily understandable by Muslims will increase.
7. Your empathy with Muslims will deepen as will your appreciation of Islam as a robust and coherent theological system.
8. You will discern more fully the necessity of a comprehensive spiritual and thought formation as integral to Christian discipleship in the Muslim context.

## Course Reading

Useful resources for this course are listed below. I have divided them into foundational, recommended and specialized resources, but all are useful as resources for this course and your growth as a scholar. I have placed an asterisk (\*) beside titles that are included in your required reading assignments. Most of them will be made available to you electronically in pdf form.

**You will need to purchase one book in “Foundational Reading”— *Delighting in the Trinity* by Michael Reeves.** We will also read significant parts of Shehadeh (vol 1 and 2). Acquire that book if possible, but I will also make required chapters available in pdf format. [I have hyper-linked their titles with the corresponding Amazon page.]

In terms of reading, I do not think that “more is better.” I have intentionally refrained from loading you down with excessive reading to allow you to read the most valuable resources slowly and deeply. Please read attentively, making notes as you read through the assignments. They will form the major themes of our class discussions. Finally, reading assignments listed below (Course Schedule) may change according to the needs of the class.

### Part I: Foundational Reading

- \*Christensen, Jens. [\*Mission to Islam and Beyond: A Practical Theology of Mission\*](#). Coromandel East Australia: New Creation Publications, 2001.
- \*McGrath, Alister E. *Christian Theology: An Introduction*. Oxford: Wiley Blackwell, 2017.
- \*Reeves, Michael. [\*Delighting in the Trinity\*](#). Downers Grove, IL: IVP Academic, 2012. [also published by Paternoster, UK as *The Good God: Enjoying Father, Son and Spirit*.]
- \*Shehadeh, Imad. [\*God with Us and without Us: Oneness in Trinity Versus Absolute Oneness\*](#). Carlisle, Cumbria, UK: Langham Publishing, 2018.
- \*Torrance, Thomas F. *The Christian Doctrine of God, One Being Three Persons*. London: T&T Clark, 2016. (abbreviated CDG)

### Part II: Recommended Reading

- The Amman Message. <https://ammanmessage.com/>
- Aykol, Mustafa. *The Islamic Jesus: How the King of the Jews Became a Prophet of the Muslims*. New York: St. Martin's Press, 2017.
- \*Biblical Principles and Challenging Questions. Al-Massira.
- \*Blackham, Paul. “The Trinitarian God.” Al-Massira. (abbreviated TG)
- \*Blackham, Paul. “Frequently Asked Questions on Jesus and the Trinity.” Al-Massira. (abbreviated FAQ)
- Cragg, Kenneth. *The Call of the Minaret*. Maryknoll, NY: Orbis Books, 1985.
- \*\*Exploring the Signs.” Al-Massira.
- Green, Tim. “Beyond the C-Spectrum: A Search for New Models.” ERT (2013) 37:4; 361-380.

- Holmes, Stephen R. *The Quest for the Trinity: The Doctrine of God in Scripture, History and Modernity*. Downers Grove, IL: IVP Academic, 2012.
- Jabbour, Nabeel T. *The Crescent through the Eyes of the Cross: Insights from an Arab Christian*. Colorado Springs, CO: NavPress, 2008.
- Kuhn, Michael. *Fresh Vision for the Muslim World*. Downers Grove, IL: InterVarsity, 2009.
- Kuhn, Michael. "The Israel of God: The Identity of God's People." *Seedbed: Practitioners in Conversation*. XXV:1, March 2011.
- \*Kuhn, Michael. *Tawhīd: Implications for Discipleship in the Muslim Context, Muslim Conversions to Christ*, (eds. Ayman Ibrahim and Ant Greenham) New York: Peter Lang Inc. (2018).
- Moucarry, Chawkat. *The Prophet and the Messiah: An Arab Christian's Perspective on Islam and Christianity*. Downers Grove, IL: InterVarsity, 2001.
- Muller, Roland. *Honor and Shame: Unlocking the Door*. United States: Xlibris, 2000.
- Pfander, C. G. and W. St. Clair Tisdall. *The Mizanul Haqq (Balance of Truth)*. London: The Religious Tract Society, 1910.
- Qureshi, Nabeel. *Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity*. Grand Rapids, MI: Zondervan, 2014.
- Renard, John. *Islamic Theological Themes: A Primary Source Reader*. Oakland, California: University of California Press, 2014.
- \*Root, Andrew. *The Relational Pastor: Sharing in Christ by Sharing Ourselves*. Downers Grove, IL: InterVarsity Press, 2013.
- Sanders, Fred. *The Deep Things of God: How the Trinity Changes Everything*. Wheaton, IL: Crossway, 2010.
- Tieszen, Charles (ed.). *Theological Issues in Christian-Muslim Dialogue*. Eugene, OR: Pickwick, 2018.
- \*Reynolds, Gabriel Said. *Allah: God in the Qur'an*. New Haven: Yale, 2020.
- \*Torrance, Thomas F. *The Trinitarian Faith: The Evangelical Theology of the Ancient Catholic Church*. Cornerstones. London: T & T Clark, 1997. (abbreviated TF)
- \*N.T. Wright, "How Can the Bible be Authoritative? (The Laing Lecture for 1989)," *Vox Evangelica* 21 (1991): 7-32.

### Part III: Specialized Reading

- \*Accad, Martin. *Sacred Misinterpretation: Reaching across the Christian-Muslim Divide*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019.
- Beaumont, Mark. *Christology in Dialogue with Muslims: A Critical Analysis of Christian Presentations of Christ for Muslims from the Ninth and Twentieth Centuries*. Bletchley: Paternoster, 2005.
- \*Cumming, Joseph. "Sifat Al-Dhat in Al-Ash'ari's Doctrine of God and Possible Christian Parallels." In *Toward Respectful Understanding and Witness among Muslims*, edited by Evelyne Reisacher. Pasadena CA: William Carey Library, 2001.
- \*Durie, Mark. *The Qur'an and Its Biblical Reflexes: Investigations into the Genesis of a Religion*. Lanham, Maryland: Lexington, 2018.
- Al-Faruqi, Ismail Raji. *Al-Tawhid: Its Implications on Thought and Life*. Herndon, VA: The International Institute for Islamic Thought, 2020.

Al-Faruqi, Ismail Raji. *Islam and Other Faiths*. Leicester, UK: The Islamic Foundation, 1998.

Kuhn, Michael. Early Islamic Perspectives of the Apostle Paul as a Narrative Framework for *Tahrif* (Scriptural Corruption). *Arab Christians and the Qur'an from the Origins of Islam to the Medieval Period*. (ed. Mark Beaumont) Leiden: Brill (2018).

Kuhn, Michael. *God Is One: A Christian Defence of Divine Unity in the Muslim Golden Age*. Carlisle, UK: Langham Global Library, 2019.

Poythress, Vern S. *The Mystery of the Trinity: A Trinitarian Approach to the Attributes of God*. Phillipsburg, NJ: P & R Publishing, 2020.

Poythress, Vern S. *Theophany: A Biblical Theology of God's Appearing*. Wheaton, IL: Crossway, 2018.

Renard, John. *Islam and Christianity: Theological Themes in Comparative Perspective*. Los Angeles: University of California Press, 2011.

## Course Schedule

Week	Session	ZOOM Session Topics	Readings & Assignments (due by class time)
1	<b>Session 1</b>	Overview of course, syllabus and expectations, texts, and assignments. Student and professor introductions.	<ul style="list-style-type: none"> <li>• Class Syllabus (before Session 1). (10 pg)</li> <li>• <b>Note: Assignments for Sessions 1 and 2 should be completed <u>before the first class</u>.</b></li> </ul>
	<b>Session 2</b>	Delighting in the Relationality of the Father-Son-Spirit God	<ul style="list-style-type: none"> <li>• Reeves: Introduction (vi-xvi) and chapters 1-2 (p 1-40) (56 pg)</li> <li>• Reeves: Chapter 5 &amp; Conclusion (p 88-107) (19 pg)</li> </ul>
2	<b>Sessions 3 &amp; 4</b>	Understanding God's Trinitarian Relationality  Tracing the History and Terminology of Trinitarian thought	<ul style="list-style-type: none"> <li>• Torrance: CDG Chapter 1 "Introduction;" (p 1-12) (12 pg)</li> <li>• Torrance: CDG Chapter 2 "The Christian Perspective (p 13-31) (18pg)</li> <li>• Blackham TG (8 pg)</li> <li>• Shehadeh (vol 1, chapter 6, pg 109-134) (25 pg)</li> <li>• Three Creeds: Nicene-Constantinopolitan, Chalcedonian Creed and Athanasian (4 pg)</li> <li>[supplemental: <a href="#">Tim Keller Sermon: Father, Son and Holy Spirit</a>]</li> </ul>
3	<b>Sessions 5 &amp; 6</b>	The Response of Islamic Tawhīd to the Trinity	<ul style="list-style-type: none"> <li>• Shehadeh (vol 1, chapter 7, p. 135-150) (15 pg)</li> <li>• Cumming (p 2-50) (48 pg)</li> <li>• Christensen: chapter 27: Muhammad's Conception of God in Relation to Yours (pg. 345-55 – 10 pg)</li> <li>[supplemental: Fazlur Rahman, chapter 1; Reynolds: Introduction (p 1-17); Dialogue of Timothy I and al-Mahdi]</li> </ul>
<p><i>1<sup>st</sup> Discussion Forum: The deadline for your first post is _____; Last post is due _____.</i></p> <p><i>Muslim Conversation #1 Due Date: _____</i></p>			
4	<b>Sessions 7 &amp; 8</b>	Sharing the Father-Son-Spirit God with Muslim Friends	<ul style="list-style-type: none"> <li>• Christensen: Chapters 22-24 (p 283-317) (34 pg)</li> <li>• Kuhn <i>Tawhid</i> (15 pg)</li> <li>• Al Massira Biblical Principles and Challenging Questions (21pg)</li> </ul>

			[Supplemental: Blackham FAQ (10 pg); Iliyya of Nisibis Session 1; Qureshi chapter 33 “Resonating with the Trinity”]
5	<b>Session 9</b>	The Biblical Christ and the Incarnation	<ul style="list-style-type: none"> <li>Reeves: Chapter 3 (p 45-65) “Salvation...” (20 pg)</li> </ul>
	<b>Session 10</b>	The Incarnation:	<ul style="list-style-type: none"> <li>Torrance TF chapter 4 [110-145] and 5 [146-190] (80 pg)</li> <li>Shehadeh: Vol 2: Chapter 18 (pg 325-344) (19 pg)</li> </ul> <p>[supplemental: Shehadeh: Vol 2: Chapters 12-13 (pg. 141-194) (53pg); Shehadeh: Vol 2: chapters 17 (pg. 289-324) (35pg)]</p>
6	<b>Session 11</b>	Christ of the Qur’an	<ul style="list-style-type: none"> <li>Christensen Chapter 25 (pg. 321-332) (11 pg)</li> <li>Durie: Chapter 6 (Pg. 155-164 (Christology); 175-180 (Divine Presence)) (14 pg)</li> </ul>
	<b>Session 12</b>	Islamic Polemic against the Incarnation	<ul style="list-style-type: none"> <li>Accad: Chapter 4 (p 107-46) (39 pg)</li> <li>The Qur’an: Al ‘Imran 3:33-65 and Maryam 19:1-40 (5 pg)</li> </ul> <p>[Supplemental: McGrath: Chapter 10 (p 207-245, 38 pg.) Aykol: Chapter 7 (loc 2823-3263) (40 pg.) Christensen Chapter 26 (pg 333-342 9p)]</p>
<p><b>2<sup>nd</sup> Discussion Forum _____: The deadline for your first post is _____ Last post is due_____.</b>  <b>Muslim Conversation #2 Due Date:_____</b></p>			
Week	Session Date	ZOOM Session Topics	Readings & Assignments
7	<b>Session 13</b>	Sharing in Christ as we Share with Muslims	<ul style="list-style-type: none"> <li>Root: Chapters 6 &amp; 11(36 pg)</li> </ul>
	<b>Session 14</b>	Tools for Communicating the Incarnation in Witness & Discipleship	<ul style="list-style-type: none"> <li>Exploring the Signs (14 pg)</li> <li>Qureshi: Chapters 30-31 (8 pg)</li> </ul>
8	<b>Session 15 &amp; 16</b>	The Holy Spirit Muhammad as Paraclete	<ul style="list-style-type: none"> <li>Reeves Chapter 4 (p 66-87) (21 pg)</li> <li>“<a href="#">The Joy of the Lord</a>” by Fred Sanders (3 pg)</li> <li>Durie Chapter 6.3 Ruah (p. 286-300) (14 pg)</li> <li>Torrance TF Chapter 6 “The Eternal Spirit (p. 191-251) [60pg]</li> <li>[Supplemental: Shehadeh vol 2, chapter 15 (p 195-234) [39 pg]; J.I. Packer <i>Keep in Step with the Spirit;</i>]</li> </ul>
9	<b>Session 17</b>	Scripture in Islam and Christianity <ul style="list-style-type: none"> <li>Inspiration and Descent:</li> <li>The Bible as Grand Narrative:</li> <li>Establishing a high view of Scripture in the Muslim Context</li> </ul>	<ul style="list-style-type: none"> <li>Wright (21 pg)</li> <li><a href="#">Al-Bukhari Chapter 1 on Revelation:</a></li> <li><a href="#">Al-Bukhari 91:1 on Revelation:</a> (chapter 91; verse 1)</li> <li>Accad, chapter 7: Tahrif and the Corruption of Scripture (p. 217-262) [45 pg]</li> <li>Christensen: Chapter 18 (p 232-243) [11 pg]</li> <li>Kuhn (EIP) pg 12-24 only [12 pg]</li> <li>[Supplemental: Reynolds, chapter 1: The Quran and the Bible]</li> </ul>
	<b>Session 18</b>	Tahrif: Corruption <ul style="list-style-type: none"> <li>The Apostle Paul: “Corruptor par Excellence” in Muslim Polemic</li> </ul>	
10	<b>Session 19</b>	Prophethood and Muhammad in Muslim and Christian Perspective	<ul style="list-style-type: none"> <li>Accad Chapter 8 (p. 263-286) [23pg]</li> <li>Qureshi Chapters 36-39 (p 203-221) [18 pg]</li> <li>Durie “Rasulology” Chapter 5 (p 231-269 [38 pg])</li> </ul>

	<b>Session 20</b>	Muhammad as “Paraclete”	<ul style="list-style-type: none"> <li>Film: Muhammad the Messenger of Allah (<a href="#">Youtube link</a>)</li> <li>[Supplemental: Accad Chapter 9 (p 217-260) [43 pg]; Dialogue of Timothy with al-Mahdi (pg 32-36 on Muhammad as the Paraclete)]</li> </ul>
<p>3<sup>rd</sup> Discussion Forum runs _____. The deadline for your first post is _____ &amp; last post due _____.</p> <p><b>Muslim Conversation #3 Due Date: _____</b></p>			
11	<b>Session 21</b>	Humanity in Islam and Christianity Adam and Eve Accounts in the Qur’an: Divergence and Significance	<ul style="list-style-type: none"> <li>Biblical Principles &amp; Challenging Questions [21 pg]</li> <li>Qur’an 2:30-39; 7:10-27; 38:71-85</li> <li>Adam and Eve (Encyclopedia of Islam)</li> </ul>
	<b>Session 22</b>	<ul style="list-style-type: none"> <li>The “Imago Dei:” Meaning and Implications</li> <li>Creation/Cosmology in Islam and Christianity</li> </ul>	<ul style="list-style-type: none"> <li>McGrath: Chapter 14 “Human Nature, Sin and Grace” pg 327-344 [17 pg]</li> <li>Fazlur Rahman <i>Major Themes of the Qur’an</i>: “Man as an Individual” (12-24) (12 pg)</li> </ul>
12	<b>Session 23</b>	Ethics: Sin & Salvation: Alienation & Reconciliation in Islam and Christianity <ul style="list-style-type: none"> <li>Original Sin: Definition and Implications</li> </ul>	<ul style="list-style-type: none"> <li>Moucarry, chapter 7 &amp; 8: “The Problem of Sin” and “The Meaning of Salvation.” (pg. 95-112) [17 pg]</li> <li>McGrath: Chapter 11 (pg. 246-279) (33 pg)</li> <li>Christensen: Chapter 30: “Muhammad’s Conception of Ethics in Relation to Yours” (p. 379-390) [11 pg]</li> <li>Muller: Chapters 1, 6, 7 and 11 (pg. 15-21; 46-68; 100-107) (35 pg)</li> </ul>
	<b>Session 24</b>	<ul style="list-style-type: none"> <li>Quranic Concepts of Sin: Divergence and Implications</li> <li>Communicating sin in a shame culture...Biblical stories and illustrations</li> </ul>	[Supplementary: Jabbour: Chapters 2 10 & 11 (p 149-172) [23 pg]; [Suggested: Stott <i>The Cross of Christ</i> ]
		<b>Thanksgiving Holiday (US): No class 25 Nov</b>	
13	<b>Session 25</b>	<ul style="list-style-type: none"> <li>The Community of the Faithful; the Kingdom, Church and the <i>Umma</i>.</li> <li>Sharia</li> <li>Jihad and the Believer’s Struggle</li> </ul>	<ul style="list-style-type: none"> <li>Christensen chapters 11-12 (p 129-158) [29pg]</li> <li>Mosher, <i>Theological Issues in Muslim-Christian Dialogue</i>, ed. Thiessen (Chapter 8 “The Formation of Christian and Muslim Communities,” p 91-111) [20pg]</li> <li>Moucarry, <i>The Prophet and the Messiah</i> (chapter 9 “The Kingdom of God,” p 113-124) [11pg]</li> <li>Cragg, <i>Call of the Minaret</i> (chapter 5 “The Islamic Order for Human Society,” p 127-156) (29pg)</li> </ul>
	<b>Session 26</b>	Student Presentations	Supplementary: Rahman <i>Major Themes of the Quran</i> (chapter 8 “The Emergence of the Muslim Community,” p 92-103) [11pg]
14	<b>Session 27</b>	Eschatology, Judgment in Islam and Christianity	<ul style="list-style-type: none"> <li>Christensen: Chapter 37: Resurrection and Judgment (p 464-474) [10 pg]</li> <li>Rahman <i>Major Themes of the Q</i> (chapter 6 Eschatology, p. 74-84) [10 pg]</li> <li>McClaren Chapter 18: “Last Things: The Christian Hope” (p. 426-447) [21 pg]</li> </ul>

			<ul style="list-style-type: none"> <li>• “Eschatology” <i>The Concise Encyclopedia of Islam</i> p 107-9) [2 pg]</li> <li>• Kuhn “<i>The Israel of God: The Identity of God’s People</i>” [13pg]</li> </ul>
	Session 28	<ul style="list-style-type: none"> <li>• Student Presentations</li> <li>• Reflexive Exam and Evaluation</li> </ul>	
<p>4<sup>th</sup> Forum runs _____. The deadline for your first post is _____. The last post due _____.</p>			

## Course Requirements:

Students taking the course for credit will prepare the following four requirements, submitting written work online.

1. **Participation in ZOOM class discussions and activities.**

Attendance and participation in ZOOM classes and discussions is foundational to the class. As your presence in the ZOOM session is assumed, no credit is awarded for it. If you are unable to attend, a 3% reduction in your final grade will result. If you are unable to attend, you must inform me ahead of time and watch the ZOOM video from beginning to end before the following class. When you inform me that you have done so, your grade reduction becomes 1%.

2. **Assigned Readings: (30%)**

You will be asked to provide a statement of the percentage of reading you have completed.

3. **Participate in 4 online discussion forums (30%)** (due dates noted on class schedule).

- **Write a Substantive Opening Post in four online forums.**

Discussions follows a 3 – 2 – 1 format (*Write approximately 450-500 words*):

**3** - Share the 3 best new or clarifying insights on class content from the reading, ZOOM lectures and discussions. Write a few sentences explaining why each is significant and relevant.

**2** – Describe two things you would like more information about, or that you have reservations about or objections to. State the reasons for your hesitations and/or critiques of these two topics.

**1** – Describe one thing you are committing yourself to do as a result of recent classes. How are you going to apply this understanding in your life and/or ministry?

- **Post 3 responses or more** (75-150 words), to your colleague’s opening post. with the last one by the closing day of the forum discussion. Comment on and interact with other comments and respond to those who respond to your post. Revise and elaborate your own understanding.

- *Keep to the schedule, posting your first **3-2-1 post** at least a week before the end of the forum period.*

4. **Interviews/conversations with three Muslims:** (30%)

Discuss some of the course concepts with Muslim friends. Preferably choose



individuals from differing social classes and educational levels. The objective is to draw out this person's practical theology. What do they believe about God and how does it influence their day-to-day life? Your conversation(s) should include the following topics at minimum. Excellent work will engage the Muslim interviewee with additional questions based on the interviewee's responses.

- Theology proper focusing on God's immanence and transcendence: How close does he/she feel God is? Does God hear prayers and does he answer their personal needs? How do they pray? *Duaa*? (extemporaneous intercession) *Salaat*? (formal Islamic prayers) Other?
- The Fall: Ask him/her to tell you the story of Adam and Eve in as much detail as they can recall. Probe for any felt implications in their personal faith experience.
- Sin: What is sin? Specific acts? Thoughts? Inclinations, etc.? How does he/she define sin (using appropriate words for "sin" in the local language)? Are all human beings sinners? Any exceptions? Is there/what is a solution for sin? Is sacrifice an effective means to deal with sin?
- Salvation: What is their hope of life after death? What will they experience after death? What is their hope based on or what actions or beliefs must they engage in to assure a blessed afterlife? To what degree are they assured of God's blessing in the afterlife? Where is *al-Janna* (paradise)?
- Christ: Who is Christ? What do they know of the Injil? [note: Initially, do not lead them to your view of Christ but seek to understand what they know of him, what they call him, how they understand his person and work, etc.]

As you interview this person, note vocabulary that is used and ask him/her to define words that you do not know. Note anything that surprises you.

**Submit a 2-3 page (maximum 1000 word) report on each of the 3 interviews** and submit online. Do not merely record their responses. I am interested in new knowledge you acquire, how you relate that to the class content and what entry points you perceive for a positive Christian engagement.

**Due Dates: 17 Sep, 8 Oct and 5 Nov (conversations 1,2 & 3 respectively)**

5. Oral Zoom presentation (10%)

Prepare an oral presentation (via Zoom) on one of the following topics or submit a topic to the professor for approval. Prepare an objective and fair representation of an Islamic view on the topic, suggesting how witness to Christ could engage through both commonalities and divergence. In topics where folk or popular Islam is being discussed, note its divergence from historic Islamic orthodoxy. Your presentation should take 20 minutes plus 10 minutes Q and A from your colleagues for a total of 30 minutes in-class time. Visual aids are encouraged. You may be asked to record your presentation and post it online (depending on the number of students in class).

Suggested topics:

- Predestination (*al-qadā' wa-al-qadar*)
- Eschatology (*yawm al-dīn*)
- Angels and Jinn

- Love as a characteristic or attribute of Allāh
- Intercession (the intercession of the Prophet vis-à-vis Christ)
- Witness and *da'wa*
- Anthropomorphism (*tashbīh*) (e.g. God's hand, eyes, ears, etc., in the Qur'an and Christian thought)
- Sunnah vis-à-vis a Christian view of the law
- Attributes of Allah vis-à-vis Christian attributes of God
- Worship ('ibāda)
- Prophetic succession (Sunnah [*khalīfa*] vis-à-vis Shia [*imāma*]) and Christian parallels

### Assessment (Grading):

If you take this course for credit, the expectation is that you will spend 3 hours out of class for every hour in class. Every student works at his or her own pace, but I envision a simple breakdown as follows:

3 hours (in class) x 14 weeks = 42 hours in class  
9 hours (out of class) x 14 weeks = 126 hours out of class  
Total hours for this 3 hour class: 168 hours

I have attempted to divide the out-of-class hours as follows:

- Reading 40-50 hours (25 pg/hr; 3-3.5 hr/wk)
- Forum Participation 20-30 hours (500 words/hr; 2 hr/wk)
- Interviews with Muslims 20 hours
- Zoom Presentation 20 hours

The following grading scale represents an assessment of the quality of work achieved by M.Div./M.A. and Graduate Certificate students:

- A–Superior graduate-level work.
- B–Good graduate-level work.
- C–Minimally acceptable graduate-level work.
- D–Below the standard required for graduate-level work.
- F–Failure for a course
- I–Incomplete is a temporary grade given when a student has been providentially hindered from completing course requirements by the end of the term.

These letter assignments translate into percentages as follows:

A. Superior graduate-level work	<b>91-93 A-</b>	<b>94-100 A</b>	
B. Good graduate-level work	<b>81-83 B-</b>	<b>84-87 B</b>	<b>88-90 B+</b>

C. Minimally acceptable graduate-level work	71-73 C-	74-77 C	78-80 C+
D. Below required graduate-level standard	61-63 D-	64-67 D	68-70 D+
F. Failure for a course or assignment	0-60 F		

The following numerical value is placed on the letter grades. These numbers are multiplied by the hours credit to provide the total grade points.

Grade	Points	Grade	Points
A	4.00	C	2.00
A-	3.67	C-	1.67
B+	3.33	D+	1.33
B	3.00	D	1.00
B-	2.67	D-	0.67
C+	2.33	F	0.00

### Elements of ZOOM Class:

- **Mini-lecture/Power Point presentation on the topics of the week.** The purpose is to summarize and provide commentary on your readings in order to stimulate your mind for questions and growth in understanding.
- **Full group and small group live discussion** of the required readings for the week. A hunger for knowledge expressed by curiosity and engagement of the student is essential for a successful graduate course. I will do my best to avoid information “dump,” preferring to see education as discovery, internally motivated and personally applied. Its starting point is the knowledge and experience of the student. The professor’s role is to facilitate the educational process.
- **Audio-visual material** as appropriate to the class topic.
- **Guest interviews** (occasional)

### Warnings and Penalties

1. Your courtesy in this class is assumed. Any expression of disrespect shown towards the instructor or another student will result in an immediate dismissal from the ZOOM classroom.
2. While the use of laptop computers is required to use ZOOM during the session, non-classroom related activity (e.g., Facebook, games) during our sessions together is not allowed. Grade reductions, and in the case of repeated offenses, dismissal from class will result.

3. Please keep your mobile phone turned **off** during the class ZOOM session unless you are using it to access ZOOM.
4. Late work is penalized at one letter grade per week, unless cleared with the professor in advance. Extension to due dates must be negotiated beforehand with the instructor. *Late posting on the Discussion Forums results in a 50% deduction in your Forum grade.*
5. All written work must be typewritten (double-spaced) and submitted digitally. It is your responsibility to maintain electronic copies of your work until assignments are graded and returned to you.
6. Computer failure is not an acceptable excuse for late work. It is your responsibility to maintain backups of your work.
7. Academic honesty: Students are expected to exhibit extreme care relative to personal honesty in all academic work. Dishonest work includes but is not limited to the following:

**A.** Obtaining aid or information without giving due recognition to the sources from which the aid or information was obtained. Such as:

- 1) Asking to copy or copying other students' work to claim as one's own.
- 2) All forms of plagiarism: Using ideas, words, or phrases from any source without citing that source and downloading or purchasing papers or parts of papers from others or internet sources and claiming such work as one's own.

**B.** Giving aid or information when it is clearly inappropriate to do so, such as providing answers for an exam or writing a portion of a paper or an entire paper for someone, including the selling of one's work.

**Faculty members** are required to report all offenses to the Dean, who will ensure that an appropriate record is kept. Students found guilty of intentional dishonesty will automatically receive a failing grade for that work. Instructors may require that such work be redone to their satisfaction as a requirement for passing the course. Nothing higher than the failing grade, however, can figure into the calculation of the final grade. Student questions about appropriate collaboration on specific assignments should be addressed to the faculty member.