ST540 – Christian Encounter with Islam
Reformed Theological Seminary, Charlotte
Spring 2020

I. Details
   A. Times: Thursdays, 8:30–11:00 (including half-hour break for prayer meeting)
   B. Instructor: Dr. James N. Anderson
   C. Contact: janderson@rts.edu
   D. Availability: If you wish to discuss some aspect of the course, please speak to me after class or email me to arrange an office appointment.

II. Goals
   A. To introduce the student to Islamic history, culture, traditions, beliefs, and practices.
   B. To raise the student’s awareness of the considerable diversity found within Islam, both historically and in its contemporary expressions.
   C. To encourage the student to think biblically and critically about Christian engagement with Islam, both in the past and in the present.
   D. To develop a deeper and more accurate understanding of Islam, so as to cultivate a greater love for our Muslim neighbors and a more effective witness toward them.

III. Course Overview
   A. Introduction: Why Study Islam?
   B. Christian Principles for Comparative Religion
   C. Overview of Islam
   D. History of Islam (6thC to 21stC)
   E. Islamic Sources: Qur’an, Sunna, Hadith
   F. Islamic Law
   G. Diversity in Islam
   H. Islamic Culture
   I. Christian Encounters with Islam: Historical Examples
   J. Christian Encounters with Islam: Evangelism, Apologetics, Missions
   K. Controversial Issues
   L. Summary and Conclusion

IV. Course Requirements
   A. Class attendance and thoughtful participation.
      1. As per seminary policy, you are required to attend all the lectures. If you know that you will be unable to attend class on a particular date, please inform me in advance, otherwise you may be penalized for your absence.
      2. There will be opportunity for class participation and questions during the lectures.
      3. You will be expected to use the internet in the classroom only for appropriate class-related activities. Please consult Appendix A regarding the RTS Charlotte policy on classroom technology usage.
4. A proportion of your final grade (see below) will depend on your attendance record and your participation in the classes (thoughtful interaction with the professor and other students).

B. Reading assignments.
1. A proportion of your final grade will depend on how much of the required reading you have completed.
2. A reading report indicating the percentage completed of each required reading item is due on May 12. The report should be submitted via the course website (look for the link on the Modules page) on or prior to this date. Late submissions will be penalized.
3. A reading schedule will be provided at the start of class.

C. Report on mosque visit.
1. A group visit to a local mosque will be arranged during the semester. (There may be more than one visit, depending on class size.) The visit will take place on a Friday afternoon and will center on observing (but not participating in) a Muslim worship service.
2. The date(s) of the visit(s) will be announced early in the semester. If for good reason you are unable to attend the visit, please inform me as soon as possible so that an alternative assignment can be arranged.
3. You are required to write a short report (500-1000 words) reflecting on what you learned from this experience. This report should not be merely a description of what you observed, but a critical reflection on how it affected your understanding of Islam in relation to your own Christian faith. For example, you could address some of these questions:
   i. What were your preconceptions before the visit?
   ii. How were your preconceptions confirmed or challenged?
   iii. Were you surprised by anything you observed or heard?
   iv. How does Muslim worship compare to Christian worship?
   v. How did the visit affect your attitude towards Islam and Muslims?
4. Your mosque visit report is due on May 12. It should be uploaded to the course website (look for the link on the Modules page) on or prior to this date. Late submissions will be penalized.

D. Research paper.
1. You are required to write a critical research paper (3500–4500 words, excluding footnotes) on any topic covered in the lectures or readings. If you’re in any doubt about whether your topic is a suitable one, please check with me first. Some suggestions:
   i. Comparing the Bible and the Qur’an (teachings, origins, interpretation, etc.)
   ii. Comparing Islamic and Reformed views on free will and predestination
   iii. Evaluating “Insider Movements”
   iv. Islamic views on sin and salvation
   v. Challenges in evangelizing Muslims (theological, cultural, political, etc.)
   vi. Christian responses to Muslim polemics
   vii. Lessons from the writings and ministry of Samuel Zwemer
   viii. Cooperation with Muslims on social issues (abortion, religious freedom, etc.)
2. Whatever topic you choose, make sure that your paper has a clear, focused thesis.
3. Your paper will be graded according to the following criteria, in no particular order: responsible use of Scripture, responsible use of sources, extent of research, creativity, clarity, structure and coherence, cogency of argument, practical relevance, evidence of critical thinking, and good writing style (inc. grammar, spelling, and punctuation).

4. The paper should cite at least 8 scholarly sources.
   i. For the purposes of this paper, a scholarly source is a book or article by a recognized expert in the field (and not aimed at a popular level for a general audience)—ideally one that has been peer-reviewed.
   ii. Wikipedia is clearly not a scholarly source.
   iii. That said, with sufficient discernment, Wikipedia can be a useful pointer to scholarly sources and is generally reliable for fact-checking on uncontroversial issues.
   iv. Please consult me if you have any doubts about whether a source is scholarly.
   v. You should not rely heavily on internet sources. Use the library!

5. The paper should be word-processed, not hand-written.
   i. Use a 12-point font and double line-spacing for the main text.
   ii. Use section headings where applicable to improve readability.
   iii. Use footnotes (10-point font) rather than endnotes.
   iv. Use a recognized scholarly style for citations (e.g., Chicago, Turabian, SBL).

6. The paper should be submitted with a title page containing all of the following: the name and year of the course; your name; the professor’s name; the title of the paper; and the exact word count for the main text of the paper (obtained from your word processor’s word-count feature).

7. You will be penalized if you do not observe the requirements and guidelines above.

8. For good examples of scholarly papers using scholarly sources, take a look at the online papers from the Journal of the Evangelical Theological Society (here) and the Westminster Theological Journal (here). For good examples of research papers from RTS Charlotte students, visit the Pen and Parchment webpage (here).

9. Your paper is due on May 12. It should be uploaded to the course website (look for the link on the Modules page) on or prior to this date. Late submissions will be penalized.

E. Midterm exam.
   1. The midterm exam should be taken during the period March 16–27. Please consult Appendix B regarding the exam process.
   2. The exam will consist of 30 MCQs based on the class material covered to date. You will have one hour to complete the exam and you will not be allowed to refer to any class notes or other study resources.

F. Final exam.
   1. The final exam should be taken during the exam period: May 14–15, 18–19.
   2. The exam will consist of three short-essay questions based on all of the class material and all of the required reading. You will have three hours to complete it.
   3. You may refer to English translations of the Bible and the Quran (but not versions with study notes, etc.). You may not refer to class notes or other study resources.
   4. You will be asked to sign a declaration that you have not discussed the content of the exam with anyone who has previously taken the exam.
V. Course Documents

A. *Instructions for accessing course documents.*
1. Log in to the RTS Canvas website ([https://rts.instructure.com](https://rts.instructure.com)).
2. Select “Christian Encounter with Islam” from the Courses menu.
3. All of the course documents will be accessible from the Modules page.

B. *Course outline.*
1. Other than the syllabus, the course outline is the most important document. You will need a copy (either electronic or printed) in front of you throughout the class.
2. You are strongly encouraged to supplement the outline with your own notes.
3. The outline will be uploaded to the course website the week before class.

C. *Supplementary documents.*
1. The reading schedule and some of the required reading items (see below) will be available on the course website.
2. You should also consult the documents “Research Paper Checklist” and “Guide to Annotations on Graded Papers” before you write your paper.

VI. Grading

A. Class attendance and participation — 10%
B. Reading assignments — 15%
C. Report on mosque visit — 10%
D. Research paper — 30%
E. Midterm exam — 15%
F. Final exam — 20%

VII. Required Reading

You should obtain copies of all the items below. A reading schedule will be provided at the start of class.


VIII. Recommended Supplementary Reading

You are not required to read any of the items below, but you may find them useful to consolidate the course material and for further study as your interests dictate. For many of these, the table of contents can be viewed on Amazon.com or Google Books. These sources reflect a wide range of Muslim, Christian, and secular perspectives on Islam—some sympathetic, some moderately critical, some highly critical—but all are informative and thought-provoking to some degree.

Note also the resources on the RTS LibGuide for the course: http://rts.libguides.com/islamguide

A. General Introductions
   [A reliable popular-level introduction to Islamic history, beliefs, and practices, concluding with some insights about evangelizing Muslims. Chedid is the founder and president of the Children of Abraham ministry and adjunct professor at RTS/J.]
   [A widely-used textbook by one of the leading Western scholars of Islam. Covers the major issues very well, although Esposito evidently wants to soften Islam’s sharp edges and his biases are on full display in his discussion of ‘Islamophobia’.]
   [A popular-level introduction to Islam beliefs, practices, and culture, arranged as a series of questions and answers, with a particular eye toward current socio-political issues. Esposito is one of the leading Western scholars of Islam.]
   [A particularly readable introductory textbook; covers all the major bases.]
   [A significant and influential survey by a “liberal and modernist” Muslim scholar.]

B. Reference Works
   [Not as extensive as the Brill set, but more accessible and up-to-date.]
   [Generally reliable; the usual caveats about a single-author encyclopedia apply.]

C. Muhammad and the Qur’an
   [Ibn Ishaq’s (d. 768) historical account is one of the earliest and most respected.]
   [A helpful topical survey of quranic teachings.]
   [A sympathetic scholarly biography based on 8th/9th-century sources.]
   [A new translation with parallel commentary based on various tafsir sources. Very useful for understanding how moderate Muslims interpret the Qur’an today.]
   [A summary of quranic teachings by a modernist Muslim scholar.]
   [A scholarly introduction to the history of Muhammad, his successors, and the Qur’an; raises critical questions about the traditional Muslim narratives.]
   [A fascinating but technical study of the Qur’an applying standard textual critical methods; challenges popular Muslim beliefs and assumptions about the Qur’an.]
   [A short comparison of the textual histories of the New Testament and the Qur’an; an accessible summary of the conclusions of Small’s doctoral research.]
   [A “quest for the historical Muhammad” with very negative conclusions. Spencer is one of the most outspoken critics of Islam writing today. Many would consider him to be hyper-skeptical, but his book raises some serious questions for Muslims.]

D. Christian Engagement with Islam
   [A practical, gospel-centered book by an evangelical pastor and former Muslim.]
2. Laurie Fortunak Nichols and Gary R. Corwin, eds., *Envisioning Effective Ministry: Evangelism in a Muslim Context* (EMIS, 2010).
   [A very helpful collection of short articles from the Evangelical Missions Quarterly addressing current challenges and debates in Muslim evangelism, church planting, and contextualization.]
   [Garrison documents the many “movements to Christ” which have emerged in the Muslim world in the last half-century. Informative, encouraging, and challenging.]
   [An introduction to the basic teachings of Islam followed by a critical evaluation from an evangelical Christian perspective.]
5. Timothy George, *Is the Father of Jesus the God of Muhammad* (Zondervan, 2002).
   [George gives an overview of Islam and a nuanced, well-informed answer to the title question, noting the irreconcilable differences between Christianity and Islam.]
   [A very insightful and practical book on evangelizing Muslims.]
   [A mostly helpful resource for understanding the Muslim mindset with respect to Christianity and the West. Also provides invaluable insights on how to evangelize Muslims. Jabbour is sympathetic toward Insider Movements.]
   [A collection of essays countering so-called “Insider Movements”.
   [A practical (but pre-9/11) guide to understanding North American Muslims and to building bridges for evangelism by promoting biblical understanding. The authors have several decades of experience ministering to Muslims in Philadelphia.]
    [A reliable (but pre-9/11) introduction to Islam, its differences with Christianity, and Christian responses to Muslim objections. The author’s discussion of the Arab-Israeli conflict is badly skewed, in my judgment.]
    [A superb defense of the integrity of the Bible in response to the common Muslim accusation that Jews and Christians have corrupted their scriptures. Also documents the contradictions, alterations, and dubious textual history of the Qur’an.]
    [Useful mainly for understanding how Muslims view the world and cope with the challenges of life; very conversational and anecdotal in style.]
    [Gripping testimony of an Ahmadiyya Muslim who was challenged to investigate the historical claims of Christianity, as compared with those of Islam, and ended up converting to Christ. Both illuminating and encouraging.]
    [Generally a very good exposition and evaluation of the concept of jihad in Islam and its modern manifestations, but weakened by its lack of source citations.]
    [Qureshi’s follow-up to *Seeking Allah, Finding Jesus*, in which he argues that the evidence of history supports the truth-claims of Christianity rather than Islam.]
    [Muslim and Christian scholars offer perspectives on the themes of love for God and for neighbor, emphasizing perceived commonalities between Islam and Christianity. Includes the full text of “A Common Word Between Us and You” and
“Loving God and Neighbor Together: A Christian Response” (the so-called “Yale Response”).

   [Volf, an influential theologian at Yale Divinity School, argues that Christians and Muslims worship the same God. Aims to promote inter-religious tolerance.]

   [Zwemer (1867-1952) was a pioneering Reformed missionary in the Middle East, later appointed professor of missions at Princeton Theological Seminary.]

E. Other Resources

   [Published annually by a group of leading Islamic scholars, this e-book provides an informative and fascinating window on the Muslim world. Includes useful statistics and survey articles on Islam in the world today.]

   [A series of essays on Muslim-Christian dialogue by a modernist Islamic scholar.]

   [Intended as an empirically researched corrective to popular assumptions about what Muslims believe. From the blurb: “Gallup conducted tens of thousands of interviews with residents of more than 35 nations that are predominantly Muslim or have significant Muslim populations.” Illuminating at points, but the book contains more interpretation than actual hard data and the authors clearly have an agenda.]

   [A provocative account of the rise of Islam that challenges the ‘received’ view.]

   [An influential and controversial work on international affairs. Huntington argues that the post-Cold War world will be divided mainly according to cultural/religious identities, resulting in a major fault-line between the West and the Rest (esp. the Muslim world).]

   [Lewis charts the rise and fall of Islam over the centuries, with a view to explaining present-day Muslim bewilderment and frustration at the decline of Islamic power.]

   [Nawawi was a 13th-century Islamic legal scholar. This relatively short work gives fascinating insight into what it means to be a “good Muslim” and how exactly the “Five Pillars of Islam” should be practiced.]

[Reilly argues that the crisis in Islam today has its roots in a “battle for the Muslim mind” fought between two rival Islamic schools of theology in the medieval era.]

[An influential and controversial critique of post-colonial Western prejudices and misrepresentations of the Middle East. Said was a Palestinian-American professor of literature at Columbia University.]

[A very thorough (and sobering) survey of militant Islam and its roots. Sookhdeo is the founder and director of the Institute for the Study of Islam and Christianity.]

F. Internet Resources

1. Qur’an

2. Hadith

3. Tafsir
   i. ALTafsir.com ([http://www.altafsir.com/](http://www.altafsir.com/))

4. Promoting Islam

5. Christian Engagement with Islam
   i. Alpha and Omega Ministries ([http://www.aomin.org/](http://www.aomin.org/))
   iii. Crescent Project ([https://www.crescentproject.org/](https://www.crescentproject.org/))
Appendix A: RTS Charlotte Classroom Technology Usage

Academic Dean’s Office

RTS Charlotte recognizes how essential it is for students to have reliable, campus-wide access to the internet. For that reason, we have made Wi-Fi available for our student body, not only in the library and student lounges, but also in the classrooms. We know that students need to use the internet to download class materials, access files on the Cloud, and locate other important information.

However, we also recognize that internet access in the classroom provides opportunity for abuse and misuse. Some students have unfortunately used their internet access to engage in many activities that distract them from the classroom lectures (e.g., surfing the web, checking sports scores, playing games). Not only does such activity hamper a student’s own seminary education, but it distracts other students who can easily view the screens of nearby students. In addition, donors and classroom guests (who often sit in the back) can see this inappropriate internet usage, which reflects poorly on RTS.

In order to address this issue, we must appeal to the integrity of the students as ones who are preparing for a lifetime of ministry to Christ and his church. We expect each student to take personal responsibility for proper classroom technology usage and to encourage others around them to do the same. All RTS Charlotte students are accountable to the policies stated in the Student Handbook and Academic Catalog are therefore expected to use technology in the classroom only for appropriate class-related activities.

From the Student Handbook: “Classroom etiquette also includes leaving cell phones turned off, refraining from surfing the Internet and laptop computer games and communicating to your neighbor during lectures. Student conduct is under the supervision of the Dean of Students.”
Appendix B: RTS Charlotte Student Instructions for Midterm or Final Exams Taken with LockDown Browser

1. Install the LockDown Browser application on the computer you intend to use for exams, prior to sitting for the exam, using this link:
   https://www.respondus.com/lockdown/download.php?id=998253613
   • This link is ONLY for RTS students and covers both Mac and Windows applications.
   • Be sure that you are able to login to your Canvas account from the LockDown Browser before scheduling a time to take your exam.
   • The LockDown Browser application is already installed on the computers in the RTS Charlotte library. (Note that if you elect to use the library computers, your proctor must still be present throughout the duration of the exam.)

2. Make arrangements with a proctor to supervise the exam within the date timeframe set by the professor. The proctor cannot be a family member, current RTS student (current = taken a class within the past year but not yet graduated), or member of the library staff. Typical proctors are pastors or church staff members. For your convenience, there will be several on-campus proctor blocks where a proctor will be available to supervise your exam. Dates and times will be posted on Canvas and announced in the weekly * Semper. The final exam period is also published on the schedule for this term posted throughout campus.

3. If you are taking the exam off-campus with a proctor, send your proctor the “RTS Charlotte Proctor Expectations” document which can be found on the Canvas Course homepage. The proctor must observe student taking exam and ensure that there are no devices or resources available other than the computer being used for the exam.

4. Access the exam during the date window specified for that exam:
   a. Start the LockDown Browser application using a wired or known reliable WiFi connection. We do not recommend using restaurant or coffee shop WiFi to take exams.
   b. Login to your Canvas account using your Self-Service username and password. If you need to reset your Self-Service password, you may do so at https://selfservice.rts.edu
   c. Navigate to the exam. You will not be able to access the exam with a standard web browser. For additional details on using LockDown Browser, review this Student Quick Start Guide (PDF).
   d. Time clock will begin once you open the exam.
   e. Exam must be completed in one sitting. You may not exit and return to exam later.
   f. The exam will contain questions requiring the proctor contact information, an honor pledge, and certification that your proctor was present during the entire exam period.

5. Proctors may be contacted to verify information regarding exam administration.

6. In the rare case of a technical issue (for example, if internet service goes out during exam), the proctor should contact the course TA. While the TAs may not be immediately available, the date and time of the email will document when the issue was reported. Please have your TA’s contact information available for your proctor before opening the exam. Once you open the exam using the LockDown Browser, you will not be able to access other programs on your computers.
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<th>MDiv* Student Learning Outcomes</th>
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| **Articulation** | Strong | 1. Research paper tests student’s ability to clearly and accurately articulate understanding of Islamic history, culture, and theology.  
2. Class discussion questions test understanding and application. |
2. Compares Bible with Qur’an.  
3. Discusses issues for Bible translation in Muslim contexts. |
| **Scripture** | Moderate | 1. Discusses engagement with Islam by Reformed theologians and missionaries.  
2. Compares and contrasts Reformed doctrines and Islamic doctrines. |
| Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.) | Minimal | 1. Emphasizes the grace of the gospel of Christ over against the works-salvation of Islam. |
| **Reformed Theology** | Moderate | 1. Sustained reflection on the Islamic worldview in light of (and contrasted with) the Christian worldview. |
| Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards. | 1. Encourages a critical but charitable approach to engaging with Islam from a distinctively Reformed perspective. |
| **Sanctification** | Strong | 1. Cultivates passion for outreach to Muslims as application of the “two great commandments” (Matt. 22). |
| Demonstrates a love for the Triune God that aids the student’s sanctification. | Moderate | 1. Sustained reflection on the Islamic worldview in light of (and contrasted with) the Christian worldview. |
| **Worldview** | Moderate | 1. Encourages a critical but charitable approach to engaging with Islam from a distinctively Reformed perspective. |
| Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues. | 1. Sustained reflection on the Islamic worldview in light of (and contrasted with) the Christian worldview. |
| **Winsomely Reformed** | Strong | 1. Encourages a critical but charitable approach to engaging with Islam from a distinctively Reformed perspective. |
| Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.) | Moderate | 1. Sustained reflection on the Islamic worldview in light of (and contrasted with) the Christian worldview. |
| **Pastoral Ministry** | Moderate | 1. Encourages a critical but charitable approach to engaging with Islam from a distinctively Reformed perspective. |
| Ability to minister the Word of God to hearts and lives of both churched and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians. |