



Jesus and Islam PHIL/THEO6329
New Orleans Baptist Theological Seminary
Theological and Historical Studies Division
Fall 2020
On Main Campus T/TH 12:30-1:50
& NOLA2U Flex

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Seminary Mission Statement

New Orleans Baptist Theological Seminary and Leavell College prepare servants to walk with Christ, proclaim His truth, and fulfill His mission.

Course Purpose, Core Value Focus, and Curriculum Competencies

This course is designed to assist students understand the Islamic teaching about Jesus of Nazareth and extend a gospel witness to them solidly based in biblical theology employing several apologetic methods. New Orleans Baptist Theological Seminary has five core values: Doctrinal Integrity, Spiritual Vitality, Mission Focus, Characteristic Excellence, and Servant Leadership. The core value for 2020-21 is Mission Focus. Among the curriculum competencies addressed in this course are Christian theological heritage, disciple making, and biblical exposition.

Course Description

This course of study involves the student in a historical and theological exploration in the Islamic understanding of the person and work of Jesus Christ and how Muslim apologists employ these teachings. Students will engage in guided research into Muslim teachings of who Jesus is and their understandings of his God-given task and work. Negative and positive apologetics methods needed to address Muslims in Christocentric ways will be topics of discussion throughout this course.

Student Learning Outcomes:

Upon completion of the course the student will:

- Be familiar with Islamic Christology and Muslim teachings about Jesus Christ and his ministry.
- Appreciate the relationship of Islamic culture to Muslim views of Jesus and appreciate the need for theological and apologetic strategies to address this complex worldview.
- Be equipped to engage in Christian apologetics by responding to Islamic teaching about Jesus and by sensitive explanation of the work and person of Christ to Muslims.

Attendance Policies

If you are taking this course as a NOLA2U Flex student, please note the following attendance policies:

1. You are required to be in class either through viewing the lectures live or viewing the recorded lectures on Blackboard. When you view the recorded lecture, you will be considered present for that class. Regardless of if you watch the class live or recorded, you are only allowed to miss the amount of class time specified in the

NOBTS attendance policy as stated in the graduate catalog. (See page 184 in the graduate catalog: https://www.nobts.edu/_resources/pdf/academics/GraduateCatalog.pdf).

2. You will be asked to certify that you have been present for the live session or have viewed the recorded session. This certification will be done through [assignment by professor] after having watched the class live or viewing the recorded session.
3. All video lectures are available for 7 days after the video is posted. If you are unable to view the video within that time frame, you will be considered absent for that class session.
4. Technical issues will not be considered a valid reason for missing a lecture.

NOBTS Style Guide

A copy of the approved NOBTS Style Guide can be found in the course Blackboard shell, or can be located online at the Writing Center's page on the seminary website at:

https://www.nobts.edu/_resources/pdf/writing/StyleGuide.pdf

Textbooks

Beaumont, I. Mark. *Christology in Dialogue with Muslims: A Critical Analysis of Christian Presentations of Christ for Muslims From the Ninth to the Twentieth Centuries*. Colorado Springs, Colo.: Paternoster, 2005. (A PDF copy of Mr. Beaumont's Thesis which is the basis of this book is available within the Blackboard reading materials folder)

Khalidi, Tarif. *The Muslim Jesus: Sayings and Stories in Islamic Literature*. Cambridge, MA: Harvard University Press, 2001.

PDF primary sources and chapters and articles provided within Blackboard:

Qur'ān – A PDF of Ali Quli Qara'i's translation is provided BlackBoard (you may also read and compare multiple English translations online at: <http://qb.gomen.org/QuranBrowser/>).

Hadīth – A PDF summary of the main hadiths on Jesus is provided in BlackBoard.

Articles/Essays/Chapters:

Ayoub, Mahmoud M. "Towards an Islamic Christology, II: The Death of Jesus, Reality or Delusion: A Study of the Death of Jesus in Tafsir Literature." *Muslim World* 70:2 (1980): 91–121.

Curry, Theodore A. "Mission to Muslims," In *Theology and Practice of Mission: God, the Church, and the Nations*, edited by Bruce Riley Ashford, 222–37. Nashville, Tenn.: B&H Academic, 2011.

Reynolds, Gabriel Said. "The Muslim Jesus: Dead or Alive?" *Bulletin of the School of Oriental and African Studies* 72:2 (2009): 237–58.

Robinson, Neal. "Jesus," In *Encyclopedia of the Qur'ān*, edited by Jane Dammen McAuliffe, 7–20. Leiden: Brill, 2001.

Tennent, Timothy C. "Is the Father of Jesus the God of Muhammad?" In *Theology in the Context of World Christianity: How the Global Church is Influencing the Way We Think About and Discuss Theology*, 25–51. Grand Rapids, Mich.: Zondervan, 2007.

Requirements

1. Texts: The integration of the reading material will be measured through 5 discussion questions corresponding to the 5 units of study. Students are advised to look at the questions which appear at the beginning of each unit and compose answers in parallel with the unit's readings and discussions. **Unit assignments are due Sept 22, Oct 6, Oct 27, Nov 10 and Dec 1. 30% of the final grade.**
2. Development of Research Project: (suggested research topics will be available by the first day of class) The student will research a selected thesis. The topic will be declared after the first week of class. Students enrolled in the course PHIL6329 will be guided towards appropriate philosophical and apologetic research subjects. Those students enrolled in the course THEO6329 will be guided towards theological research subjects. Draft one page

proposals are due after the first week of classes.

The one page proposal must contain the following:

Student name, course number and date.

Subject to be researched and proposed title

One sentence thesis (what are you trying to investigate? What is your theory or hypothesis?)

One paragraph rationale. Why is this interesting to you? What sources exist for this research? The one page summary is **due Sept 1 and is 10% of the final grade.**

3. The Finished Research Project:

Is graded on the following 4 factors.

Thesis (expression and implementation in the paper) 30%

Strategy and coherence 30%

Research (assessment of the depth and width of the effort, quality of sources, and integration into the thesis) 30%

Style, polish and form 10%

All projects are due in the discussion board site at midnight Nov 10. **The research project is due Nov 10 and is 30% of the final grade.**

Each student will do a written critical review (using the professor's rubric (above) of a student project as assigned by the professor. Students will be allowed to "nominate" a project for their review from the list of topics (without student author's name provided) which will be posted on Sept 3. The critical review of the student project is to be posted in blackboard discussion board and is **due Dec 1. It represents 10% of the final grade.**

4. A reflective, first-person essay on the subject, "Barriers and Opportunities to consider and interact with in sharing the biblical Jesus with Muslims" will be written as a cap-stone work for the course. The essay should be 5-8 pages in length. While reflective and first-person in nature all sources will be formally cited. Integration of thought and the field of study for effective outreach is the goal of the assignment. These papers will be the primary content for the final 4 class room discussions led by the professor. **20% of the final grade. (Due Nov 30.**

Grade is based on the following 4 factors.

Thesis (expression and implementation in the paper) 37.5%

Strategy and coherence 37.5%

Research (assessment of the depth and width of the effort, quality of sources, and integration into the thesis) 15%

Style, polish and form 10%

Final Grade:

Discussion of reading assignments 30%

Research project

One page summary of proposal 10%

Research project 30%

Peer critical review of a research project 10%

Reflective Essay 20%

Reading and Activity Schedule

Intro: Aug 25

Unit 1: Understand the Islamic Christological denial that Jesus Christ was crucified.

Readings: The Qur'an 3:54-58; 4:157-159.

Hadith on Jesus from the document "Jesus in the Hadith (sunni)" in Blackboard reading materials.

Khalid, "Jesus" pg 1 to end of saying #75 on page 93.

Beaumont, "Dialogue" Intro -Chapter 4 (xvii-66), [in pdf pg 1-95]

Question 1: What impact does this statement about Jesus Christ have on Christology?

- Aug 27
- Sept 1
- Sept 3

Unit 2: Understanding the Islamic Christological position of Jesus Christ as a Prophet of Islam.

Readings: The Qur'an in 3 subdivisions in the unit.

Khalid, "Jesus" saying #76-150.

Beaumont, "Dialogue" Chapters 5-6. [in pdf 96-156]

Question 2: What do Muslims mean and what Christological import does it have when they say, "Jesus

Christ is solely a Prophet of Islam.”?

- Sept 8: Jesus is virgin born prophet of the only revealed faith, Islam (Q 2:87-88, 136, 253; 3:44-51; 4:163-166; 6:84-90; 19:19-26; 21:91-94)
- Sept 10
- Sept 15: Jesus established a Muslim Community (Q 3:52-54; 57:28-29; 61:14)
- Sept 17
- Sept 22: Jesus was a precursor and for teller of Muhammed (Q 61:6-8)
- Sept 24

Sept 29 Community day with 3 other classes. Guest Speaker: Dr. Greg Wilton, Director of Clarkston, Ga Send Relief center for Refugee ministry

- Oct 1:

Unit 3: Understand the Islamic Christological position on Jesus Christ as solely human not deity.

Readings: The Qur’an 3:59-63; 4:170-175; 5:15-17, 72-76, 109-120; 6:99-101; 9:30-32; 19:26-38; 43:57-59, 63-64, 81-82; 57:27.

Khalid, “Jesus” sayings #151-210.

Beaumont, “Dialogue” Chapters 7-8, [in pdf pg 157-207].

Question 3: What impact does this ontological statement about Jesus Christ have on Christology?

- Oct 6
- Oct 8
- Oct 13
- Oct 15

Fall Break

Unit 4: Understand the Islamic position that the Messiah cannot redeem nor atone for sin; he is not the savior.

Readings: The Qur’an 2:114-143; 5:46-49.

Khalid, “Jesus” saying #211-303.

Beaumont, “Dialogue” Chapters 9-10, [in pdf 209-285].

Question 4: What impact does this statement have on Christology?

- Oct 27
- Oct 29
- Nov 3
- Nov 5

Unit 5: Understand the Islamic Christological position of Jesus Christ as Muslim Judge in the last day but not sovereign Lord.

Readings: The Qur’an 4:158-159; 10:58-70; 19:85-92.

Beaumont, “Dialogue” Chapters 11-12.

Question 5: What impact does this have on Christology.

- Nov 10
- Nov 12
- Nov 17
- Nov 19
- Thanksgiving Week (Following the Thanksgiving Break classroom will be completely virtual)

Unit 6: Constructive Apologetics towards Muslims

- Dec 1
- Dec 3
- Dec 8
- Dec 10
- Finals week

A handout of suggested research topics will be distributed at the beginning of the semester.

Selected Bibliography

Primary Sources

The Holy Bible

The Qur'an

Baqi, Fuwad Abdul, ed. *Al-Lu'Lu' Wal Marjan: A collection of Agreed Upon Ahadith from Al-Bukhari and Muslim vol 1 & 2*. Arabic and English translated by Muhammad Muhsin Khan, Lahore: Kazi Publications, 1990.

Secondary Sources

Algar, Hamid. *Wahhabism: A Critical Essay*. Oneonta, New York: Islamic Publications International, 2002

Armour, Rollin, Sr. *Islam, Christianity, and the West: A Troubled History*. Maryknoll: Orbis Books, 2002

Armstrong, Karen. *Islam: A Short History*. Toronto: Random House, Inc., 2002

_____. *Muhammad: A Biography of the Prophet*. New York: HarperCollins Publishers, Inc., 1993

Aslan, Reza *No god but God* New York: Random House, 2006.

Averroes. *Faith and Reason in Islam: Averroes' Exposition of Religious Arguments*. Translated by Ibrahim Najjar. Oxford: Oneworld, 2001.

Bawer, Bruce. *While Europe Slept: How Radical Islam Is Destroying The West From Within*. New York: Doubleday, 2006

Boisard, Marcel A. *Humanism in Islam*. Indianapolis: American Trust Publications, 1988.

Bramsem, Paul. *The Way of Righteousness: Good News for Muslims*. Spring Lake: CMML. 1998.

Braswell, Jr., George W. *Islam: Its Prophet, Peoples, Politics and Power*. Nashville: Broadman & Holman Publishers, 1996.

Bucaille, Maurice, *The Bible, The Qur'an and Science*. Indianapolis: North American Trust Publication, 1979.

Cragg, Kenneth. *Jesus and the Muslim: An Exploration*. Oxford: Oneworld Publications, 1999.

Daniel, Norman. *Islam and the West* Oxford: Oneworld Publications, 1993.

Dashti, 'Ali. *23 years: A Study of the Prophetic Career of Mohammad*. Translated by F.R.C. Bagley. Costa Mesa: Mazda Publishers, 1994.

DeLong-Bas, Natana J. *Wahhabi Islam from Revival and Reform to Global Jihad*. New York: Oxford University Press, 2004.

Erickson, Millard J. *The Concise Dictionary of Christian Theology*. Rev. ed. Wheaton: Crossway Books, 2001.

Esach, Farid. *The Qur'an: A User's Guide*. Oxford: Oneworld Publications, 2005.

Garlow, James L. *A Christian's Response to Islam*. Tulsa: RiverOak Publishing. 2002.

Geisler, Norman L.; Abdul Saleeb. *Answering Islam: The Crescent in Light of the Cross* Baker Book House 2002.

Ghattas, Raouf and Carol B. *A Christian Guide to the Qur'an: Building Bridges in Muslim Evangelism*. Grand Rapids: Kregel Academic & Professional, 2010.

al-Ghazali. *The Incoherence of the Philosophers*. Translated by Michael Marmura. Provo: Brigham Young University Press, 2000.

Greeson, Kevin. *The Camel: How Muslims are Coming to Faith in Christ*. Arkadelphia: WIGTake Resources, LLC., 2007.

Gregorian, Vartan *Islam a Mosaic, Not a Monolith* Washington: Brookings Institution, 2003.

Gilchrist, John. *The Christian Witness to the Muslim*. Benoni: Jesus to the Muslims. 1988.

al-Imam, Ahmad Ali. *Variant Readings of the Qur'an: A critical Study of their Historical and Linguistic Origins*. London: The International Institute of Islamic Thought, 2006.

Izutsu, Toshihiko. *Ethico Religious Concepts in the Qur'an*. Montreal: McGill-Queens University Press, 2007.

Jabbour, Dr. Nabeel T. *The Crescent Through the Eyes of the Cross: Insights from an Arab Christian*. Colorado Springs: NavPress, 2008.

Johnson, Donald and Jean Elloitt Johnson. *Universal Religions in World History: The Spread of Buddhism, Christianity, and Islam to 1500*. New York: McGraw-Hill, 2007.

Karsh, Efraim. *Islamic Imperialism: A History*. New Haven, Connecticut: Yale University Press, 2007.

Kepel, Gilles. *The War for Muslim Minds: Islam and the West*. Translated by Pascale Ghazaleh. Cambridge: The Belknap Press, 2006.

Khalidi, Tarif, ed. and trans. *The Muslim Jesus: Sayings and Stries in Islamic Literature*. Cambridge: Harvard University Press, 2001.

Kuhn, Mike, *Fresh Vision for the Muslim World: An Incarnational Alternative*. Colorado Springs: Authentic Publishing, 2009.

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Luxenberg, Christoph. *The Syro-Aramaic Reading of the Koran: A Contribution to the Decoding of the Language of the Koran*. Berlin: Verlag Hans Schiler, 2007.

McAuliffe, Jane Dammen, ed. *The Cambridge Companion to The Qur'an*. Cambridge: Cambridge University Press, 2006.

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