

## **HTS 2821, Islam, Trinity Lutheran Seminary.**

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DESCRIPTION: An overview of Islamic history, traditions, rituals, experiences, narratives, doctrines, ethics, institutions, and material expressions from a variety of academic, Islamic, and Christian perspectives.

### OBJECTIVES:

1. To introduce the complexity of Islam through a multidisciplinary approach.
2. To read selections from Islamic sources.
3. To survey the variety of Christian perspectives on Islam and Christian-Muslim relations.
4. To include consideration of other religions in the Christian theological agenda.
5. To develop one's own perspective on non-Christian religions in preparation for faithful participation in inter-religious encounters and informed leadership among fellow Christians.
6. To understand "religion" in comparative perspective.
7. To enhance the scholarly enterprise of the Theological Consortium.

### TEXTBOOKS AND OTHER READINGS:

John L. Esposito, *Islam: The Straight Path*, 3rd ed. (New York: Oxford University Press, 1998), purchase required.

Jane I. Smith, *Islam in America* (New York: Columbia University Press, 1999), purchase required.

Badru D. Kateregga and David W. Shenk, *A Muslim and a Christian in Dialogue* (Scottsdale, PA: Herald Press, 1997, or previous editions), purchase optional.

Other readings listed on Assignment Schedule.

### ASSIGNMENT SCHEDULE (M/W):

Numrich, "A Topical Overview of Selected English Resources on Islam"

Numrich, "Looking Back, Looking Ahead, and Looking into the Eyes of Others: The Orthodox Christian Experience," *The Church Next Door*

Numrich, "Solidarity in the African-American Experience: Churches and the Nation of Islam," "Unity in Spirituality:

The Focolare Movement," "Struggling to Reach Out: St. Silas Lutheran Church," "Hosting Muslim Neighbors:

Calvary Episcopal Church," *The Church Next Door*

Ihsan Bagby, Paul M. Perl, and Bryan T. Froehle, "The Mosque in America: A National Portrait," [www.cair](http://www.cair.net.org/mosquereport/Masjid_Study_Project_2000_Report.pdf)

[net.org/mosquereport/Masjid\\_Study\\_Project\\_2000\\_Report.pdf](http://www.cair.net.org/mosquereport/Masjid_Study_Project_2000_Report.pdf)

Numrich, "Conclusion: Local Christians Face America's New Religious Diversity," *The Church Next Door*

Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an*, selected surahs

Seyyed Hossein Nasr, "Comments on a Few Theological Issues in the Islamic-Christian Dialogue"

"The 1988 Lambeth Conference commended 'dialogue with people of other faiths as part of Christian discipleship and mission, with the understanding that: (1) dialogue begins when people meet each other; (2) dialogue depends upon mutual understanding, mutual respect and mutual trust; (3) dialogue makes it possible to share in service to the community; (4) dialogue becomes a medium of authentic witness.'" ("Interfaith Relations—EIR [Ecumenical and Interfaith Relations] Handbook," sec. d, [www.episcopalchurch.org/6947\\_9133\\_ENG\\_HTML.htm](http://www.episcopalchurch.org/6947_9133_ENG_HTML.htm))

"The Gospel of Jesus Christ calls Christians to mutual understanding and friendship with Muslim people in the United States and around the world. By learning about Islam and seeking opportunities to know Muslim people better, we bear witness to God's saving love incarnate in Jesus." ("Our Muslim Neighbors," [www.elca.org/globalmission/resource/muslim.html](http://www.elca.org/globalmission/resource/muslim.html))

"Q: What is the Synod's policy concerning Islam? . . .

A: Our response to Islam is based on Jesus' words in John 14:6, "I am the way and the truth and the life. No one comes to the Father except through me." While the worshippers of Allah respect Jesus as a great prophet (even accepting the truth of his virgin birth), they deny that he is true eternal God. They also reject the fact that his life and death is the perfect substitute for our sinful lives and the death we should die because of our sins. They follow a path of work righteousness to make themselves right in the eyes of God. In

fact, Islam literally means ‘obedience’. And, it is in their obedience to Allah in which they vainly try to find their salvation.” (“[Wisconsin Evangelical Lutheran] Synod’s Position on Islam,” [www.wels.net/cgi-bin/site.pl?1518&cuTopic\\_topicID=287&cuItem\\_itemID=4860](http://www.wels.net/cgi-bin/site.pl?1518&cuTopic_topicID=287&cuItem_itemID=4860))