

## Christian-Muslim Dialogue

### WHAT WE HOPE TO DO

The course seeks to respond to the felt need of Christian laity and ministers to come to an understanding of Islam that will foster greater mutual respect and cooperation between the two religious traditions.

In contemporary terms, the course hopes to be a small contribution to turning the so-called “clash of civilizations” into a “dialogue of civilizations.”

### REQUIRED TEXTS

- Reza Aslan. *No god but God: The Origins, Evolution, and Future of Islam*. NY: Random House, 2005.
- Mahmoud Ayoub (Irfan A. Omar, ed). *A Muslim View of Christianity*. Maryknoll: Orbis Books, 2007.
- Omid Safi, ed. *Progressive Muslims: On Justice, Gender, and Pluralism*. Oxford: OneWorld Publications, 2003.
- Tariq Ramadan, *Western Muslims and the Future of Islam*. NY: Oxford University Press, 2004.
- Further readings for each week will be posted on Blackboard.

### PROCEDURE AND EXPECTATIONS

- The basic format of the course will be class discussion based on assigned readings, and introduced by student discussion-starters and professor’s comments.
  - Both class attendance and participation are expected. That doesn’t mean you necessarily have to talk a lot, but I do want to hear from you.
  - More than one missed class will affect your grade, unless otherwise agreed-upon or explained.
- Weekly Issue-Statements
  - 300 words (no more than that!) – on the weekly readings. To be posted on Blackboard by Wednesdays 10 PM. (<http://fishersnet.blackboard.com>) They should state the *one issue* from the readings that you would most like to talk about, and why.
  - These papers will be evaluated mainly on the basis of their punctuality. (If you miss two, your salvation is still in tact.)
  - Everyone is encouraged to look over these statements before class.
- Discussion Starters:
  - -Each class will be introduced by four students in a group presentation of 20 minutes. The presentation is to be based on the discussion-starter paper prepared by each student: two to three double-spaced pages.

- The purpose of these papers and presentation is to help launch our discussion of the readings. The papers should state:
    - what you think are the most significant/critical issues or assertions in the readings and
    - why you agree or disagree with them.
  - The group presentation will be followed by general discussion, to be initiated by comments from the students who have prepared Article/Book-chapter Reports for the day.
  - The individual papers are to be submitted on Blackboard under “Assignments” before class.
- A Mini-Research Paper:
    - This is to be a development, expansion, perhaps reformulation of your original Discussion Starter, based on our class discussion, your further reflection, and further readings (especially of the “supplementary readings” for the day of your presentation or of other readings given in the class bibliography).
    - Six to eight pages, double-spaced. To be submitted on Blackboard under “Assignments” within two weeks after class.
- An Article or Book-chapter Report:
    - They should be clear, concise summaries of one of the readings from the “Supplementary Readings” given for each class: one to two pages summarizing the reading, one paragraph stating your opinion of the reading.
    - To be submitted on Blackboard under “Discussion Board” and “Assignments” by Wednesday noon.
    - Everyone is expected to read these Reports before class.
    - Authors of these reports are encouraged to draw on their readings for their contribution to the general class discussion.
- A Final Personal Statement
    - State what for you was the most important or interesting thing you learned in the course.
    - One page double-spaced.
    - To be submitted in hard copy during the exam period (whichever day is determined between Dec. 14-19).

## **EVALUATION**

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|---------------------------------------|-----|
| ▪ Participation in class discussions: | 20% |
| ▪ Weekly Issue-Statements:            | 20% |
| ▪ Discussion Starter:                 | 10% |
| ▪ Mini Research Paper:                | 30% |
| ▪ Article/Chapter Report:             | 20% |

## **OFFICE HOURS**

Monday      11:00-11:45

Tuesday 16:00-16:45  
Or by appointment

## COURSE CONTENTS AND SCHEDULE

Sept 6           **Introductions: The Urgency and Complexity of Muslim-Christian Dialogue**

Required Readings

- Ayoub, *A Muslim View of Christianity*, Part I, pp. 1-69.

Sept 13           **Overview of Islam**

Required Readings

- Aslan, *No god but God*. (Class discussion will focus on the Prologue and Chapters 1-3, 5-7.)

Supplementary Readings

- Peter, F.E. (1991). "The Quest of the Historical Muhammad." *International Journal of Middle East Studies* 23 (3), pp. 291-315.
- Brown, D. (2004). *A New Introduction to Islam*. Part II: The Formation of the Islamic Tradition, pp. 51-96.
- Ayudin, M. S. (1998). "Muhammad: Prophet and Statesman." *Dialogue and Alliance* 12(2), pp. 58-68.
- West, Carl. W. (2003). *Following Muhammad: Rethinking Islam in the Contemporary World*, Ch. 3, "The Sacred Sources of Islam," pp. 71-106.
- Rahman, Fazlur (1979, 2<sup>nd</sup> Edition). *Islam*. Ch. 2, "The Qur'an" and Ch. 3, "Origins and Development of the Tradition," pp. 30-67.
- Warraq, Ibn. (1998) "Introduction" in *The Origins of the Koran*, pp. 9-35. (A review of historical-critical scholarship on the Koran)

Sept 20           **Theological Dialogue: God/Mysticism**

Required Readings

- Ayoub, Part II, pp. 73-97.
- Ramadan, *Western Muslims & the Future of Islam*, Ch. 1, pp. 9-30; Ch. 5, pp. 117-25.
- Rahner, K. (1983). "Oneness and Threefoldness of God in Discussion with Islam." *Theological Investigations XVIII*, pp. 105-121.
- Arnaldez, Roger, "Three Messengers and Three Messages," pp. 1-19; "Understanding Faith, The Life of Faith," pp. 56-98.
- Review: Aslan, *No god but God*, Ch. 8.

Supplementary Readings

- Arnaldez, Roger, "Messengers, Messages, and Addresses" *Three Messengers for One God*, pp. 20-55.
- Schimmel, Annemarie, *Mystical Dimensions of Islam*, Ch. 1, "What is Sufism?" pp. 3-22.

- Schimmel, Annemarie, *Mystical Dimensions of Islam*, Ch 3, “The Path,” pp. 98-186.
- Sells, Michael. “Bewildered Tongue: The Semantics of Mystical Union in Islam,” in Idel, ed. *Mystical Union in Judaism, Christianity, and Islam*, pp. 87-124.
- Ernst, *The Shambhala Guide to Sufism*, Ch. 4, “The Names of God, Meditation, and Mystical Experience,” pp. 81-119.
- Renard, J. (1997). "Islamic Spirituality." *Chicago Studies* 36(1), pp. 62-77.
- Smith, Wilfred Cantwell (1980). “Some Similarities and Differences between Christianity and Islam: An Essay in Comparative Religion,” in *The World of Islam*. New York: Arno Press, pp. 47-59.
- Nasr, Seyyed Hossein, “Comments on a Few Theological Issues in Islamic-Christian Dialogue,” in Y.Y. Haddad and W.Z. Haddad, eds. (1995). *Christian-Muslim Encounters*. Gainesville: University Press of Florida, pp. 457-67.

Sept 27

### **Theological Dialogue: Christology**

#### Required Readings

- Ayoub, Part III, pp. 111-183.
- Kerr, David A., “Christology in Muslim-Christian Dialogue,” In B.F. Berkey and S. A. Edwards, eds. *Christology in Dialogue*. Cleveland: The Pilgrim Press, 1993. pp 201-20.
- Fronner, Michael G. “Jesus’ Death by Crucifixion in the Qur’an: An Issue for Interpretation and Muslim-Christian Relations.” *The Journal of Ecumenical Studies*, 29 (1992), pp. 432-50.

#### Supplementary Readings

- Singh, D. E. (2005). "Rethinking Jesus and the Cross in Islam." *Bangalore Theological Forum* 37(2), pp. 152-71. Also published in: (2007). "Rethinking Jesus and the Cross in Islam." *Mission Studies* 23(2), pp. 239-60.
- Phipps, *Muhammad and Jesus*, Ch. 9, “Enlargements” and Ch. 10, “Conclusion,” pp. 191-246.
- Opeloye, Muhib. O. “Jesus of Nazareth: A Scriptural Theme to Promote Muslim-Christian Dialogue.” In Bryant, *Muslim-Christian Dialogue*, pp. 177-86.
- Van Gorder, *No God but God*, Ch. 5, “God Incarnate” (97-113) and Ch. 7 “God in Covenant” (125-54).
- Pinto, D. (1997). "Muhammad and Jesus." *Vidyajyoti* 61, pp. 460-478.
- Cragg, *Jesus and the Muslim*, Ch. 3, “The Quranic Jesus,” pp. 41-74.
- Cragg, *Jesus and the Muslim*, Ch. 6, “Gethsemane and Beyond,” pp. 166-88.
- Cragg, *Jesus and the Muslim*, Ch. 7, “The Decisive Faith: ‘God in Christ’,” pp. 189-209.

Oct 4

## **Theological Dialogue: Religious Pluralism**

### Required Readings

- Ayoub, Part IV, pp. 187-246.
- Safi, ed. *Progressive Muslims*, Ch. 10, pp. 251-69.
- Ramadan, Ch. 9, pp. 200-213.
- Esack, F. (1999). "Muslims Engaging the Other and the Humanum." pp. 51-76.

### Supplementary Readings

- Esack, *Qur'an, Liberation & Pluralism*, Ch. 5, "The Qur'an and the Other," pp. 146-78.
- Sachedina, *The Islamic Roots of Democratic Pluralism*, Ch 2, pp. 22-62.
- Fadl, *The Place of Tolerance in Islam*, pp. 3-26 (plus a few of the responses).
- Zebiri, Kate. *Muslims and Christians: Face to Face*, pp. 137-229.
- Aydin, Mahmut. "Religious Pluralism: A Challenge for Muslims—A Theological Evaluation," *The Journal of Ecumenical Studies*, 38: 2-3 (2001), pp. 330-352.
- Nasr, Seyyed Hossein, "The Islamic View of Christianity," in *Christianity through Non-Christian Eyes*. Paul J. Griffiths, ed. Maryknoll: Orbis Books, 1990, pp. 126-134.
- Nyang, Sulayman S. "Seeking the Religious Roots of Pluralism in the United States of American: An American Muslim Perspective." *The Journal of Ecumenical Studies*, 34: 3 (1997), pp. 402-17.
- Omar, Irfan A. "Islam and the Other: The Ideal Vision of Mawlana Wahiduddin Khan." *The Journal of Ecumenical Studies*, 36: 4 (1999), pp. 423-38.
- Rahman, Fazlur. (1980). "The People of the Book and the Diversity of Religions," in *Christianity through Non-Christian Eyes*. Paul J. Griffiths, ed. Maryknoll: Orbis Books, pp.102-110.
- Aydin, Mahmut. (2005). "A Muslim Pluralist: Jalaluddin Rumi." *The Myth of Religious Superiority: A Multifaith Exploration*. Maryknoll: Orbis Books, pp. 220-36.
- Cragg, Kenneth. "Isma'il al-Faruqi in the Field of Dialogue." In Haddad, *Christian-Muslim Encounters*, pp. 399-410.
- Engineer, Asghar Ali. (2005). "Islam and Pluralism." *The Myth of Religious Superiority: A Multifaith Exploration*, pp. 211-19.

Oct 18

## **Islamic Reformation/Progressive Islam**

### Required Readings

- Safi, ed. *Progressive Muslims*, Part I, pp. 1-146.
- Review: Aslan, pp. 220-66.

### Supplementary Readings

- Safi, Ch. 13, pp. 306-319.
- Brown, Daniel. "Boundaries of Revelation" and "The Nature of Prophetic Authority," in *Rethinking Tradition in Modern Islamic Thought*, pp. 43-80.
- Brown Daniel. "The Authenticity of Hadith," and "Sunna and Islamic Revivalism" in *Rethinking Tradition in Modern Islamic Thought*, pp. 81-132.
- Moussalli, Ahmad, "Two Discourses on Modern Islamic Political Thought: Fundamentalism and Modernism" in *Moderate and Radical Islamic Fundamentalism*, pp. 19-45.
- United States Institute of Peace. (2004). *Ijtihad: Reinterpreting Islamic Principles for the Twenty-First Century*. August. (Special issue)

Oct 25

### **African-American Islam**

#### Required Readings

- Nuruddin, Yusuf, "African-American Muslims and the Question of Identity: Between Traditional Islam, African Heritage, and the American Way," in Esposito, *Muslims on the Americanization Path?* pp. 215-62.
- Dannin, Robert. "Understanding the Multi-Ethnic Dilemma of African-American Muslims," in Esposito, *Muslims on the Americanization Path?* pp. 263-82.
- Safi, Ch. 11, pp. 270-85.

#### Supplementary Readings

- Allen, Ernest Jr., "Identity and Destiny: The Formative Views of the Moorish Science Temple and the Nation of Islam," in Esposito, *Muslims on the American Path?* pp. 163-96.
- Bassegy, M. O. (1999). "Malcolm X: Islam and African American Self-Consciousness." *Dialogue and Alliance* 13: 1, pp. 50-66.
- Turner, R.B. *Islam in the African-American Experience*, Ch. 6: "Malcolm X and His Successors: Contemporary Significance of African-American Islam," pp. 174-237.
- Turner, R.B. *Islam in the African-American Experience*, Ch. 5: "W.D. Fard and the Early History of the Nation of Islam," pp. 145-73.
- Turner, R.B. *Islam in the African-American Experience*, Ch. 1: "Muslims in a Strange Land: African Muslim Slaves in America," pp. 11-46.

Nov 1

Speaker/Film

Nov 8

### **Islam and Gender Justice**

#### Required Readings

- Safi, Part II., pp. 147-248.
- Ramadan, pp. 138-143.
- Review: Aslan, pp. 66-74.

#### Supplementary Readings

- Haddad, Yvonne Yazbeck, "Islam and Gender: Dilemmas in the Changing Arab World." In Haddad and Esposito, eds. *Islam, Gender and Social Change*, pp. 3-29.
- Stowasser, Barbara, "Gender Issues and Contemporary Quran Interpretation," In Haddad and Esposito, eds. *Islam, Gender and Social Change*, pp. 30-44.
- Hassan, Riffat. "Women in Muslim Culture," in Bryant, ed. *Muslim-Christian Dialogue*, pp. 187-201.
- Anway, Carol, "American Women Choosing Islam," in Esposito, *Muslims on the American Path?* pp. 145-60.
- Mir-Hosseini, Islam and Gender, Ch. 7: "Abdolkarim Soroush and Gender," pp. 217-46.
- Ahmed, Leila, "The Struggle for the Future" and "Conclusion" in *Women and Gender in Islam*, pp. 208-48.
- Moore, Kathleen, "The *Hijab* and Religious Liberty: Anti-Discrimination Law and Muslim Women in the United States," in Esposito, *Muslims on the American Path?* pp. 105-28.
- Engineer, Asghar Ali. *The Quran, Women*, Ch. 2, "Women under the Authority of Islam," Ch. 3, "The Qur'an, Male Ego, and Wife-Beating," Ch. 4, "Muslim Women, the Veil, and the Qur'an," pp. 29-74.

Nov 15

#### **Islam and Political Pluralism/Democracy** (with Prof. Elias Mallon)

##### Required Readings

- Safi, Ch. 12, pp. 286-305, Ch. 14, pp. 320-332.
- Ramadan, Ch. 2-4, pp. 31-116; Ch. 7, pp. 144-173; Ch. 10, pp. 214-228.

##### Supplementary Readings

- Bulliet, Richard W. (2004). *The Case for Islamo-Christian Civilization*. NY: Columbia University Press. (Short but excellent)
- Ramadan, Ch. 6, pp. 126-138.
- Tibi, Bassam, *The Challenge of Fundamentalism*, Ch. 9 "Democracy and Democratization in Islam," pp. 179-98 and Ch. 10, "Human Rights in Islam and the West," pp. 199-214.
- Fadl, Khaled Abou, *Islam and the Challenge of Democracy*, pp. 3-48.
- Feldman, Noah, *After Jihad*, pp. 3-80.
- Sachedina, The Islamic Roots of Democratic Pluralism, Ch. 1, pp. 3-21.



- Sachedina, *The Islamic Roots of Democratic Pluralism*, Ch. 3, pp. 63-101.
- Fadl, Khaled Abou, *Islam and the Challenge of Democracy*, pp. 49-128. (Responses to Fadl's main essay)
- Feldman, Noah, *After Jihad*, pp. 189-234.
- Esposito, John, *Islam and Democracy*, pp. 3-51.
- Doogue, *Tomorrow's Islam*, Ch. 4, "Islam and Government," pp. 131-71.

Nov 29

### **Islam and Economic Justice**

#### Required Readings

- Ramadan, Ch. 8, pp. 174-199.
- Esack, *Qur'an, Liberation & Pluralism*, Ch. 3, "Hermeneutical Keys," pp. 82-113 and Ch. 6, "Redefining Comrades & Opponents," pp. 179-206.
- Ali, Ameer. (2002). "Globalization and Greed: A Muslim Perspective." In *Subverting Greed*, pp. 137-53.

#### Supplementary Readings

- Sachedine, *The Islamic Roots of Democratic Pluralism*, Ch. 4 (102-131)
- Engineer, Asghar Ali. (2004). "The Concept of Justice in the Qur'an and the Islamic World." *Islam and the Modern Age*. April 2004. (Knitter has copy)
- Engineer, *Islam and Liberation Theology*, pp. 1-49.
- Engineer, *Islam and Liberation Theology*, pp. 71-91, 116-126.
- Engineer, "Islam and the Challenge of Poverty," in *Islam: Challenges in the Twenty-First Century*. New Delhi: Gyan Publishing House, 2004. Pp. 11-36.
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Dec 6

### **Islam and Peace**

#### Required Readings

- Esposito, *Unholy War*, Ch. 2, "Jihad and the Struggle for Islam," pp. 26-70.
- Gerges, Fawaz, *The Far Enemy*, Prologue, Introduction: "The Road to Sept. 11 and After," Ch. 1, "Religious Nationalists and the Near Enemy," pp. 1-79.
- Harris, Rabia Terri, "Nonviolence in Islam: The Alternative Community Tradition" in *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*, Daniel L Smith-Christopher, ed. Orbis Books, 1998, pp. 95-115.
- Denny, Frederick M. "Islam and Peacebuilding: Continuities and Transitions" in *Religion and Peacebuilding*, Harold Coward and Gordon S. Smith, eds. SUNY, 2004, pp. 129-66.
- Review: Aslan, *No god but God*, pp. 75-106.

### Supplementary Readings

- Armstrong, *Muhammad*, Ch. 8, “Holy War” and Ch. 9, “Holy Peace,” pp. 164-249.
- Rauf, What’s Right with Islam, Ch. 4, “Where the Devil Got into the Details,” pp. 113-72.
- Tibi, Bassam. “War and Peace in Islam,” and Sohail H. Hashmi, “Interpreting the Islamic Ethics of War and Peace,” in Hashmi, *Islamic Political Ethics*, pp. 175-216.
- Doogue, Tomorrow’s Islam, Ch. 2, “Islam: A Religion of Violence Jihad?” pp. 74-107.
- Engineer, “On the Causes of Violence in Early Islamic Society.” *Islam: Challenges in the Twenty-First Century*. New Delhi: Gyan Publishing House. 2004. Pp. 189-210.
- Nelson-Pallmeyer, *Is Religion Killing Us? Violence in the Bible and the Quran*, pp. 57-109.
- Packer, George. (2006). “The Moderate Martyr: A Radically Peaceful Vision of Islam.” *The New Yorker*, Sept. 11 (On Mahmoud Muhammad Taha)