TH-631 Theological Issues in Christian-Muslim Relations  
*(via Distance Education)*
Hartford Seminary  
Spring Semester 2018  
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Interacting with the theological perspectives of Muslim and Christian scholars, students will respond to theological categories and themes, examining areas of convergence, overlap, and divergence. Topics to be addressed include the doctrine of God, revelation, prophethood, the human condition, the authority of Scripture, and communal ethics. Students should expect to develop a coherent understanding of their own faith and respectfully articulate this in the midst of inter-faith conversations and relationships.

Course Learning Outcomes: In this course, students will

1. Examine key theological themes and issues of a Muslim and Christian scholar (MAR 2, DMin 3, PhD 1);
2. Develop skills for respectful, positive and honest inter-faith dialogue (MAR 4, IC 2, DMin 3, PhD 2);
3. Coherently articulate one’s own faith (MAR 1, IC 1, DMin 3, PhD 3);
4. Formulate critical thinking and reflection on a particular topic of concern or interest in the Christian-Muslim encounter (MAR 2, IC 2, DMin 4, PhD 3).

Teaching and Learning Strategies:

Students will

1. Be introduced to theological concepts and historical contexts through weekly readings and posted video lectures;
2. Participate in online discussion forums;
3. Evaluate the views of two authors through a written paper or video presentation of their thought;
4. Explore ideas of convergence and divergence of a theological theme through in a final paper on a project.

Required Texts:


Students should also have access to a text of the Bible and Qur’ān.
**Recommended Reading:** for those students who wish to dig deeper into the dialog of Muslim and Christian themes:


OR


**REQUIREMENTS:**

1. Throughout the course, students are expected to read ALL required reading, and demonstrate their engagement with this material through either written or video posts. Students will be assessed according to weekly word requirements, that are creative and thoughtful.

2. **Two Short Papers** (500-750 words).

   a. During **Module Two**, students will submit a list of their top four choices of the secondary Muslim or Christian authors (other than Rahman and Mgliore) whom they wish to examine in relation to the topic for the week. These secondary authors are listed below the required reading and denoted by a circle. **It is expected that students will choose an author from a faith tradition other than one’s own.** An index of the authors is listed at the end of the syllabus.

   b. The instructor will match up those choices with the rest of the class, and will then assign each student two of the secondary authors.

   c. Between **Module Three and Thirteen**, students are to post their **two short papers** (500-750 words) on the secondary authors that they have selected. The paper is to articulate the secondary authors’ views on the topic assigned for the week. The paper should provide

      i. a short biography of the Christian or Muslim author,
      ii. the broader social historical context of the author,
      iii. and compare and contrast their views with Rahman or Mgliore.

   The paper should refrain from a student’s own views, but should seek, clearly and faithfully, to articulate the authors’ theological/scriptural position.

   d. The paper is to be posted by **9 pm on the Sunday** of the assigned module in the appropriate discussion forum on Canvas.

Grading for this assignment will be based upon the student’s ability to both understand the author’s views and perspective and to put this in conversation with the required reading and the larger class discussion. (The student is to refrain from their own views in this assignment.)
3. Between Module Three and Thirteen, all students NOT submitting a paper for the week will:
   a. Read ALL the assigned reading (Rahman, Migliore);
   b. Watch the video presentation by Dr. Grafton;
   c. Participate in all discussion threads; by
      i. Posting at least one comment (of approx. 250 words, or a video of at least 2 minutes) responding to the topic and any assigned student papers posted, by **Tuesday, 9 pm** each week.
      ii. Posting at least one substantial reply (either textual or video) to another students’ comments in the discussion thread must be posted by **Thursday, 9 pm**.

Grading will be based upon the timeliness, word length, clarity, and substance of the responses in the engagement with other students. One comment and one substantial reply should be considered as the minimum expectation within one module.

4. **PhD** and **DMin** students should submit a 1,000-word book review on Smith. The book reviews should be posted by **29 January, 9 pm**. DMin students should focus on how the concepts would impact their religious communities.

5. Each student should submit a **Final Paper**, normally on a topic covered in the course in which the student did not provide a short paper. The paper should be posted by **9 pm, 7 May** or 30 April for those graduating in 2018,

   IPP students should write a 2000 word **reflection paper** on one of the theological topics covered. The student should demonstrate how the material or authors read prompted new learnings.

   MA and Cooperative MDiv students should submit a 2500-3000 word **research paper** reflecting on one particular topic in the syllabus. The paper should demonstrate understanding of a) own’s social context, b) one’s theological assumptions and starting points, b) articulate one’s own theological perspective; and finally c) the potential for inter-faith convergence or divergence.

   DMin students should provide a 3000-4000 **research paper or project** that demonstrates direct engagement of the topic with one’s own ministry setting. This may include an educational or social ministry project, or reflection on a case study of an event related to a previous Christian-Muslim encounter.

   PhD students should submit a 6,000-8,000 word **research paper** on one of the theological topics, utilizing original language material as much as possible.

Note: This final paper will be utilized by the seminary as an artifact for program assessments. This will not impact the grading of the paper, and will only be used by the seminary for internal purposes. Student papers will be selected randomly by programs, and names will be removed.
6. Fill out the requisite course evaluation.

Course Assessment

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Due Date(s)</th>
<th>Course objective(s) fulfilled/Outcome(s) assessed by assignment</th>
<th>% of course grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Weekly Class preparation (required reading) and written or video participation</td>
<td>As required; post by Tuesday and Thursday, 9 pm</td>
<td>#1, #2, and #3</td>
<td>40% (25% for DMin/PhD)</td>
</tr>
<tr>
<td>2. Two short papers</td>
<td>As assigned; post by Sunday, 9 pm</td>
<td>#2 and #4</td>
<td>15% each</td>
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<tr>
<td>3. PhD &amp; DMin Book Review of Smith</td>
<td>Monday, 29 January, 9 pm</td>
<td>#1</td>
<td>15% for Dmin/PhD</td>
</tr>
<tr>
<td>3. Final Paper</td>
<td>Due Monday, 7 May, 9 pm (or 30 April for those graduating)</td>
<td>#4 (Artifact for program assessment)</td>
<td>30%</td>
</tr>
<tr>
<td>4. Complete the Course Evaluation</td>
<td>By the last date of the semester</td>
<td></td>
<td>NA</td>
</tr>
</tbody>
</table>

Religious Terminology:

The course aims to put forward various Christian and Muslim perspectives. It should be understood that these authors do not speak for the entirety of the religious tradition. Therefore, it is expected that students will bring to the discussion their own theological, scriptural, and communal perspectives. Please, do not assume that other students or the instructor are privy to your perspectives. Define your terms! Students must take care to clearly articulate their own understanding of their tradition and perspective in response to the authors and in dialogue with fellow students.

Netiquette:

In addition, students should use care with their written responses so as communication is respectful. Written communication cannot express human inflection, tone, or any accompanying body language. It can be tempting to express ourselves in ways in which we might not be prepared to do in a face-to-face conversation. Appropriate communication involves the careful choice of words as well as clarification of intentions. If needed, the instructor may contact students privately for guidance regarding the use of language or the presentation of their views.
CLASS OUTLINE:

Module One (January 14-20): Introduction to the Course: Methodologies and Expectations

- Watch Dr. Grafton’s Introduction to the Course
- Post an Introduction of yourself
- Required Reading: Smith, 1-20, 45-64; Yuskaev, 16-46

Module Two (January 21-27): al-Kitāb: Scripture

- Watch the Presentation by Dr. Grafton
- Required Reading: Migliore 46-65; Smith, 65-91
- By Friday, 26 January (5:00 pm) make a list of your top four choices of the secondary Muslim or Christian authors you wish to examine. Please email these to Dr. Grafton. (The instructor will match up those choices with the rest of the class, and will then assign authors.) As noted above, the assigned paper on an author should provide a) a short background of the author, b) a review the thinking of this author within the topic for the week. Students should refrain from their own critique, but should seek clearly to articulate the author’s own theological/scriptural position as faithfully as possible.
- Optional: Respond to the prompt regarding the role and use of Scripture.
- DMin and PhD students should submit a 1,000-word book review on Smith. The book reviews should be posted by 29 January by 5 pm.

Module Three (January 28- February 3): Tawḥīd: The Unity of God

- Watch the Presentation by Dr. Grafton
- Required Reading: Rahman xi-16, 65-79; Migliore 66-95
- Secondary Reading: (only for those students who have been assigned one of the following authors)
  - Abū Ḥamīd al-Ghazalī, Ḣiyā’ ʿulūm al-dīn, 1-11; 55-77
  - Ibn Taymiyya, Jawab al-Ṣaḥīḥ, 255-278
Catherine Mawry Lacugna, *God For Us*, 243-317

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**Participate in the Discussion for the week**

**Module Four** (February 4-10): *Khalīfa: Humanity*

- **Watch the Presentation by Dr. Grafton**
- **Required Reading:** Rahman, 17-36; Migliore 143-167
- **Secondary Reading:** (only for those students who have been assigned one of the following authors)
  - Seyyed Hossein Nasr, *Islam and the Plight of Modern*, 72-100
  - Reinhold Niebuhr, *The Nature and Destiny of Man*, 1-25

- **Participate in the Discussion for the week**

**Module Five** (February 11-17): *Sharī‘a: Islamic Law and Social Responsibility*

- **Watch the Presentation Dr. Grafton**
- **Required Reading:** Rahman, 37-64; Migliore 232-258
- **Secondary Reading:** (only for those students who have been assigned one of the following authors)
  - Sayyid Abū’l-A’la Mawdūdī, “The Islamic Law,” 79-106
  - Calvin, *The Institutes*, §6 and §7
Module Six (February 18-24): Khalaq: Creation

- Watch the Presentation by Dr. Grafton
- Required Reading: Rahman, 65-79; Migliore 96-120
- Secondary Reading: (only for those students who have been assigned one of the following authors)
  - Fazlun Khalid, et al, Islamic Declaration on Global Climate Change (http://www.ifees.org.uk/declaration/)
  - Manzoor, S. Parvez. “Environment and Values: An Islamic Perspective”, 150–170
  - Francis, Laudato Si’ (http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)
  - Rosemary Radford Ruether, Gaia and God: An Ecofeminist Theology of Earth Healing, 1-31

- Participate in the Discussion for the week

Module Seven (February 25-March 3): Nubūwa: Prophethood and Muḥammad

- Watch the Presentation by Dr. Grafton
- Required Reading: Fazlur Rahman, 80-105; Migliore, 21-45
- Secondary Reading: (only for those students who have been assigned one of the following authors)
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- David A. Kerr, “’He Walked in the Path of the Prophets’, 426-446
- Paul Tillich, Systematic Theology, ‘The Reality of Revelation’, 106-159

- **Final Paper Topics** should be chosen in consultation with the instructor
- **Participate in the Discussion for the week**

**Module Eight** (March 4-10): ʻĪsā: Jesus

- **Watch the Presentation by Dr. Grafton**

- **Required Reading:** Mahmoud Ayoub, “Towards an Islamic Christology,” Muslim World 66 no 3 (July 1976): 163-188 {Canvas}; Migliore 168-204

- **Secondary Reading:** (only for those students who have been assigned one of the following authors)
  - Tim Winter, "Jesus and Muḥammad: new convergences", 21-38
  - Ibn Taymiyya, Jawab al-Ṣaḥīḥ, 278-303
  - James Cone, God of the Oppressed, 99-106
  - Jürgen Moltmann, The Crucified God, 82-111

- **Participate in the Discussion for the week**

- **Suggested Reading:** Khaladi, Tarif. The Muslim Jesus: Sayings and Stories in Islamic Literature. Cambridge, Mass.: Cambridge University Press. 2001, 1-40

**Module Nine** (March 11-17): Yawm al-Dīn: Eschatology

- **Watch the Presentation by Dr. Grafton**:

- **Required Reading:** Rahman 106-120; Migliore 347-372
• Secondary Reading: (only for those students who have been assigned one of the following authors)
  
  o Asma Afsaruddin, “Death, Resurrection, and Human Destiny in the Islamic Tradition”, 43-56
  o Muhammad ‘Atta, “Final Instructions”, 466-471
  o Hans Urs von Balthasar, Dare We Hope “That All Men Be Saved”? , 13-46
  o Hal Lindsey, There’s a New World Coming, 5-80

• Participate in the Discussion for the week


Module Ten (March 18-24): Sharr: Evil

• Watch the Presentation by Dr. Grafton:

• Required Reading: Rahman 121-131; Migliore 121-142

• Secondary Reading: (only for those students who have been assigned one of the following authors)
  
  o Muhammad Iqbal, The Reconstruction of Religious Thought, 95-123
  o Mona Siddiqui, The Good Muslim, 106-136
  o Augustine, City of God, §13
    (https://www.ccel.org/ccel/schaff/npnf102.iv.XIII.html)
  o Douglas John Hall, God and Human Suffering, 31-48

• Participate in the Discussion for the week

Western Christian Holy Week (March 26-April 1): NO CLASS
Module Eleven (April 2-7): *al-Ummah: The Community of Faith*

- **Watch the Presentation by Dr. Grafton:**
- **Required Reading:** Rahman 132-149; Migliore 259-285
- **Secondary Reading:** (only for those students who have been assigned one of the following authors) 
  
  Note students providing short papers this week may post on Monday, 2 April (not Easter Sunday)

  - Farish A. Noor, ‘What is Victory of Islam?’, 320-332
  - Dietrich Bonhoeffer, *Life Together*, 17-39

- **Participate in the Discussion for the week**

Module Twelve (April 8-14): *Ahl al-kitāb: The People of the Book and Inter-faith Relations*

- **Watch the Presentation by Dr. Grafton**
- **Required Reading:** Rahman 132-170; Migliore 314-346
- **Secondary Reading:** (only for those students who have been assigned one of the following authors)

  - Mohsen Kardivar ‘Freedom of Belief and Religion in Islam’, 119-142
  - Karl Barth, *Church Dogmatics*, 4/3.1, 795-821
  - Karl Rahner, “Anonymous Christians,” *Theological Investigations*, vol. 6, 390-398

- **Participate in the Discussion for the week**
- **Suggested Reading:** “*A Common Word*”; “*Nostra Aetate*”
Module Thirteen (April 15-21): *al-Nisā: Women*

- **Watch the Presentation by Dr. Grafton**
- **Required Reading:** Mglore, 205-229; Yuskaev, 47-68
- **Secondary Reading:** (only for those students who have been assigned one of the following authors)
  - Fatima Mernissi, ‘Muslim Women and Fundamentalism,’ 205-211
  - Elisabeth Schüssler Fiorenza, *In Memory of Her*, 1-40
  - Elizabeth Johnson, *She Who Is*, 61-103

Module Fourteen (April 22-28): **Wrap up: Discussion of topics**

- **Watch the Final Presentation by Dr. Grafton**
- **Post reflections on what has been learned in the course**
- **Complete the Course Evaluation.**
- **Final Papers** should be posted to the Canvas site by 7 May. Those planning to graduate in 2018 should submit their paper by 30 April.
- The guidelines for the final paper is outlined above under Assignments.
- The instructor will provide private comments and grade following this posting.

Please note: A separate “Policies and Miscellanies” dealing with academic and seminary policies are posted on the course Canvas site.
Index of Muslim Authors: (in order of their appearance on the reading list):

Fazlur Rahman (1919-1988) – Indian/Pakistani - [Main focus of the course]
Timur Yuskaev (?) – Russian/American

Abū Ḥamīd al-Ghazalī (1058-1111) – Persian
Taṣfīr al-Dīn Aḥmad Ibn Taymiyya (1263-1328) - Syrian
Seyyed Hossein Nasr (1933- ) -- Iranian
Abū Bakr Ibn al-‘Arabī (1076-1148) – Andalusian
Tariq Ramadan (1962- ) – Swiss
Sayyid Abu’l-A‘la Mawdudi (1903-1979) – Indian/Pakistani
Fazlun Khalid (1934- ) – Sri Lankan
S. Parvez Manzoor (?- ) -- Swedish
Muhammad ʿAbduh (1849-1905) - Egyptian
Ahmed Deedat (1918-2005) – South African
Mahmoud Ayoub (1938- ) – Lebanese
Tim Winter (1960- ) – British
Asma Afsaruddin (1958- ) – American
Muhammad ʿAtta (1968-2001) – Egyptian
Muhammad Iqbal (1877-1938) – Indian/Pakistani
Mona Siddiqui (1963- ) -- Pakistani
Abdullah Saeed (1960- ) -- Australian
Farish A Noor (1965- ) -- Indonesian
Mohsen Kardivar (1959- ) – Iranian
Leila Ahmed (1940- ) – Egyptian/American
Fatima Mernissi (1940- ) – Moroccan

Index of Christian Authors: (in order of their appearance on the reading list):

Daniel Migliore (1935- ) – American
Wilfred Cantwell Smith (1916-2000) – Canadian

Catherine Mawry Lacugna (1952-1997) – American
Theodore Abū Qurrā (750-820) – Syrian
Augustine (354-430) – Carthaginian
Reinhold Niebuhr (1892-1971) – American
John Calvin (1509-1564) – French/Swiss
Gustavo Gutiérrez (1928- ) – Peruvian
Pope Francis (1936- ) – Italian
Rosemary Radford Reuther (1936- ) – American
David Kerr (1945-2008) – English
Paul Tillich (1886-1985) – German
James Cone (1936- ) – American
Jürgen Moltmann (1926- ) – German
Hans Urs von Balthasar (1905-1988) – Swiss
Hal Lindsey (1929- ) – American
Douglas John Hall (1928- ) – Canadian
Dietrich Bonhoeffer (1906-1945) – German
Hans Küng (1928- ) – Swiss
Karl Barth (1886-1968) – Swiss
Karl Rahner (1904-1984) – German
Elizabeth Johnson (1941- ) – American
Elisabeth Schüessler Fiorenza (1938- ) – Romanian