

Religion and Society 154: The Islamic Jesus.
Section 46191, Tues.-Thurs. 11.50am-1.35pm, Kenna 306.

Professor D. Pinault.
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Course description.

This course investigates various understandings of Jesus in Islam. The course begins with an introduction to Islamic theology and Qur'anic Christology, emphasizing Muslim scriptural understandings of Jesus as a prophet and healer. Thereafter we examine representations of Jesus in Sufi mysticism, medieval Islamic folklore, and modern Arabic literature. The course includes consideration of the extent to which understandings of Jesus can play a role in Muslim-Christian dialogue.

This course is intended to provide the background necessary to appreciate the history and current status of Muslim-Christian relations. To do this we will explore representations of the figure of Jesus in Qur'anic scripture, vernacular Islamic literature of the Middle Ages, and contemporary Arabic poetry. Additionally, in this course we will examine the concept of prophethood in the Abrahamic traditions by comparing representations of Jesus and Muhammad in Christianity and Islam. Because I cannot assume a prior knowledge of Islam on the part of students beginning this course, I will include an overview of Islamic doctrine and Qur'anic teachings in the initial weeks of the quarter.

The course begins with an introduction to the cosmology of the Jahiliyah (the religion and society of the pre-Islamic Arabian peninsula) and then compares this with the worldview presented in the Qur'an. Discussion of the Qur'anic understanding of prophethood will be followed by a close reading of textual passages concerning Jesus in both the Qur'an and medieval Islamic devotional literature. We will work with this textual material to construct an Islamic Christology. Here I emphasize how Qur'anic Christology illustrates larger Islamic beliefs concerning humankind's relation to the Divine and the ways in which men and women are expected to function with regard to the world they inhabit.

The course then moves on to examine portraits of Jesus in medieval Sufi mystical literature and the Sufis' use of the Islamic Jesus to criticize the religious hierarchy of Muslim society. Thereafter we will study how present-day Muslim Arab poets—especially members of the "Tammuzi" movement—combine the figure of Jesus with references to pre-Islamic pagan gods to create a mythological landscape of suffering and hoped-for redemption as a way of describing contemporary Arab societies.

Finally, in this course we will explore controversial questions surrounding interfaith dialogue and missionary activities: Christian evangelizing in the "10/40 window" of the Islamic world and Muslim da'wah (literally, the "invitation" or "summons" to Islam) efforts among Christian populations in Europe and North America. Such missionary

efforts have contributed to tensions between the faith communities while highlighting the very different understandings Muslims and Christians have of Jesus. Course readings will include the testimony of both Christian converts to Islam and Muslim converts to Christianity.

It is the argument of this course that frankly acknowledging and exploring such differences in Christological understanding is a prerequisite to interfaith dialogue that is in any way substantive and meaningful. Analysis of the variant Christologies present in Islam and Christianity will position students to ask the question: does the shared heritage of these two faiths as Abrahamic traditions offer any significant basis for collaboration on contemporary global concerns?

Course syllabus.

(Please note: readings are to be completed in time for the class under which they are listed. Be sure to bring to class the books and photocopied materials assigned for the given day.)

1.) Tuesday, January 6.

Introduction to the course: what the study of Jesus can bring to the understanding of Islam and Christianity. Methodology and terms. The religion of the Jahiliyah: culture, tradition, and values in the Arabian peninsula of the pre-Islamic era.

2.) Thursday, January 8.

The early life of the prophet Muhammad. The Qur'an: tawhid (divine oneness) and final judgment. Human nature as depicted in Islamic scripture. Qur'anic responses to the Jahiliyah. The Prophet Muhammad in Mecca: initial revelations of the Qur'an and Islamic views of the afterlife.

Readings: Faruqi, 1-44 (chapters 1- 3); Qur'an, surahs (chapters) 1, 96, 112 (tawhid and human nature); 45.21-35 (cf. 44.34-42) (judgment, the natural world, and the Jahiliyah). Read entire syllabus. Begin reading assigned pages from Haleem in preparation for first essay assignment (see below under readings for January 27).

Questions for classroom discussion:

What do surahs 1, 96, and 112 tell us about God, human nature, and divine-human relations? What does the Qur'an say about: human nature; the physical world; the afterlife; the values of the Jahiliyah?

CLASS CANCELLED TUESDAY, JANUARY 13 (INSTRUCTOR WILL BE AWAY AT A CONFERENCE.)

3.) Thursday, January 15.

The natural world in relation to divinity. The Qur'an: silsilat al-anbiya' ("the chain of the prophets"). The patterns of human history according to Qur'anic revelation.

Readings: Qur'an, chapter 7 (the chain of the prophets) and chapter 55; Faruqi, 45-80.

Questions for classroom discussion:

How does surah 55.1-34 portray the natural world in relation to Allah? Discuss Faruqi's presentation of how "nature and wealth" are viewed in Islam (see esp. Faruqi, pp.7-8 and

chapter 5 in his book). Qur'an, chapter 7: Describe the recurrent patterns of human history and the events that tend to befall prophets as described in this chapter. How does Qur'an 7.182-185 clarify the themes of this chapter? Compare the story of Noah in this Qur'anic chapter with the story of Noah as presented in the Bible (Genesis, chapters 6-9).

4.) Tuesday, January 20.

The prophet Muhammad in Medina. The "greater" and the "lesser" jihad. The exemplary status of Muhammad: the role of sunnah and hadith. Implications of the doctrine of prophetic 'ismah (sinlessness/infallibility/perfection/protection from error; cf. adj. ma'sum) for Islamic ethics. A comparison of prophetic portraits in two scriptures: David in the Bible and Qur'an.

Readings: "The Sunnah of the Prophet: A Sampling of Exemplary Behavior and Statements" (Pinault, 2 pp., photocopy handout) & "The Prophet Muhammad and His Interactions with Certain Poets, Singers, and Storytellers" (Pinault, 3 pp., photocopy handout). Qur'an 80.1-10 (Muhammad and the blind man). Bible, First Samuel, chapter 16.14-23, chapter 17 (King Saul, David, and Goliath); Second Samuel, chapters 11 and 12 (David, Bathsheba, Uriah, and Nathan). David in the Qur'an: surahs 2.249-251 (Talut=King Saul), 27.15, 38.12-26 (cf. note 4178 in Ali's Qur'an commentary).

Questions for classroom discussion:

What portrait of the prophet Muhammad emerges from the sunnah/hadith and biographical data in "The Sunnah of the Prophet" and "The Prophet Muhammad and His Interactions..."? What are the moral implications and challenges associated with this material? Compare the portraits of David in the Bible and Qur'an. Compare in particular the biblical and Qur'anic versions of the story of the "dispute over the ewes." What does Abdullah Yusuf Ali say about this? What is his view of prophetic 'ismah? (see his commentary, esp. note 4178).

5.) Thursday, January 22.

The Qur'an: Islam as an Abrahamic faith. Qur'anic interpretations of Judaism and Christianity. Community, family, and issues of personal identity in the Qur'an. The dhimmi and the question of tolerance: Qur'anic verses on the status of Jews, Christians, and other non-Muslims.

Readings: Qur'an: chs. 6.71-92 & 21.51-75 (Abr. and Azar); 37.99-111 (Abr.'s sacrifice of his son); 2.125-129 (Abr., Isma'il, and the Kaaba); 3.64-68 (Abr. as a hanif); Qur'an 5.51, 3.85, 9.28-31, 11.118-119, 5.48, 5.69-77 (cf. esp. mithaq Bani Isra'il, "the Covenant of the Children of Israel," 5.70), 2.62, 2.256, 18.29-31, 10.98-103 (the status of non-Muslims); review Faruqi, 59-80 (chapter 6, "The Islamic World Order" and chapter 7, "Islamic Culture and History").

Questions for classroom discussion:

What do the above Qur'anic passages say about Abraham? What does the Qur'an say with regard to salvation for non-Muslims? Evaluate the status of non-Muslims in contemporary Islamic societies in the light of Faruqi's discussion of "the Islamic world order," ummah, da'wah, and jizyah.

6.) Tuesday, January 27. FIRST ESSAY ASSIGNMENT DUE.

A first look at the question of conversion: the issue of Christians “reverting to” or “embracing” Islam. “Natural religion,” primordial intimacy with Allah, and conversion to Islam: the implication of the Qur’anic verse “Am I not your Lord?”

Readings: Qur’an 7.172; Haleem, The Sun Is Rising in the West, preface (xv-xviii), 27-29, 36-37, 58-61, 64-66, 67-71, 74-75, 76-83, 109-112, 118-120, 121-127, 128-140.

FIRST ESSAY ASSIGNMENT: What motivates the individuals described in these autobiographies (Haleem, pages indicated above) to convert to Islam? What strikes you as interesting in the spiritual journeys undergone by these “new Muslims”? What attracts them to Islam? Do you see any patterns or common factors in their background or experiences? Analyze what these converts say about Christianity, Christian teachings, Jesus, and their previous religious background or lack thereof. (Suggested essay length: 5-6 pages). NB: These questions will also be addressed in today’s classroom discussion.

7.) Thursday, January 29.

Qur’anic Christology (I). Depictions of Jesus in the Qur’an. Qur’anic references to the Prophet Muhammad. A comparison of the Qur’an’s representation of Muhammad and Jesus.

Readings: Qur’an 112.1-4 (the question of divine sonship); 3.42-59 (the Virgin Mary and the miracles of Jesus); 4.155-159 (the docetic crucifixion); 5.116-120 (Jesus and the Last Day); 97.1-5 (“The Night of Power”); 53.1-18 (the Prophet’s mystical experience of the Divine); review 80.1-12 (the Prophet and the blind man); 33.40 (Khatim al-nabiyin, “the Seal of the Prophets”), and footnote 3731 in A.Y. Ali’s Qur’an translation. Begin reading assigned pages from Gabriel in preparation for the second essay assignment (see below under readings for February 10).

Questions for classroom discussion:

Compare Islamic and Christian understandings of Jesus. Check an encyclopedia such as the Britannica for a discussion of docetism/doceticism. Compare the Qur’an’s statements about the Prophet Muhammad with Faruqi’s discussion, 35-44.

8.) Tuesday, February 3.

Qur’anic Christology (II). Qur’anic “Tales of the Ancients” and the question of analogues in Islamic scripture, the Bible, and Christian deuterocanonical/apocryphal Gospels. Qur’anic understandings of the “Injil” (Gospel). Jesus’s Apostles in the Qur’an.

Readings: The Arabic Gospel of the Infancy of the Saviour (photocopy/eres); Qur’an 3.46, 5.109-115, 19.20-35 (Jesus’s miracles, especially relating to his infancy); Qur’an 6.25, 8.31, 23.78-83, 25.1-9 (note esp. 25.5, “Tales of the Ancients, which he has caused to be written,” and A.Y. Ali’s note 3058), 27.67-69, 46.17 (asatir al-awwalin, “Tales of the Ancients”); Qur’an 3.3, 3.45-48, 5.46-48 (Injil), A.Y. Ali, App.II and III (“Tawrah,” “Injil”), pp.288-292 in our Qur’an translation; Qur’an 3.52 (Apostles as Ansar Allah), 61.14; cf. Qur’an 9.117 and A.Y. Ali’s note 1368.

Questions for classroom discussion:

Do the Qur’an’s recurrent references to “Tales of the Ancients” shed any light on Islamic scriptural representations of Jesus? Compare the Arabic Infancy Gospel with

descriptions of Jesus in the Qur'an. How does the Qur'an describe the relation between Jesus and the Injil (Gospel)? Comment on the description of Christ's Apostles as "God's helpers" (Ansar Allah).

9.) Thursday, February 5.

Qur'anic Christology (III). Mary, John the Baptist, and the birth of Jesus. Jesus and the Trinity. Jesus and the "Holy Spirit." The status of Jesus as "Masih" (Messiah/the Christ).

Readings: Qur'an 19.1-40 (Mary and the birth of Jesus); Qur'an 4.171, 5.73, 5.116 (Jesus and the concept of the Trinity); Qur'an 2.87, 2.253 (cf. A.Y. Ali's notes 292-A and n.401), 5.110, 21.91 (the Holy Spirit); Qur'an 3.45, 4.171-172, 5.75 (Jesus as Messiah/Christ). Bible: Genesis 1.1-2 (wind/spirit/creation; cf. note to this verse); Gospel of Mark 1.1-13 (Jesus's baptism); Mark 8.27-31 & Gospel of Matthew 16.13-28 (Jesus as Messiah and "Son of Man"; cf. Daniel 7.1-14 [p.1159]: "Son of Man"); Gospel of Matthew 11.25-27 (Father and Son); Gospel of John 1.1-18 (Jesus as Word of God); Acts 2.1-24 (Pentecost); Second Corinthians 13.11-13 (Christ, God, Holy Spirit).

Questions for classroom discussion:

Compare Islamic and Christian understandings of: Mary and the birth of Jesus; the Trinity; the Holy Spirit; the significance of the title "Messiah/Christ." How does the Biblical Jesus apply the term "Son of Man" to himself?

10.) Tuesday, February 10. **SECOND ESSAY ASSIGNMENT DUE.**

An ex-Muslim compares the lives of two figures from the Qur'anic and Biblical traditions.

Readings: Gabriel, Jesus and Muhammad, vii-ix, 1-142, 185-189, 208-216.

SECOND ESSAY ASSIGNMENT: Compare Mark Gabriel's life story with the autobiographies in Haleem's text. Compare the portrait of Islam in Jesus and Muhammad with the portrait of Christianity that emerges in Haleem's text. What motivates Gabriel's decision to leave Islam and become Christian? What attracts him to Christianity? Compare the Jesus portrayed in Gabriel's book with the Jesus of the Qur'an. Analyze the similarities—and differences—that he emphasizes in the lives of Jesus and Muhammad. (Suggested essay length: 5-6 pages) NB: These questions will also be addressed in today's classroom discussion.

11.) Thursday, February 12.

Reading the Christian Gospels in the light of the Qur'an: the Gospel of Mark.

Readings: Gospel of Mark, chapters 1-16; Qur'an 19.88-92 (the question of blasphemy) and note 2529 in Ali's Qur'an text. Compare the Qur'an's discussion of blasphemy with accusations made by Jesus's opponents in the Gospel of Mark 2.1-12 and the Gospel of John 10.22-39. Begin reading assigned sections from Khalidi in preparation for the third essay assignment (see below under readings for February 24).

Questions for classroom discussion: Compare Jesus's self-understanding as portrayed in the Qur'an and the Gospel of Mark. What similarities and differences do you note in the Qur'anic and Biblical portraits of Jesus? Compare the Gospels of Mark and John with

the Qur'an on the topic of Jesus's miracles, tawhid, shari'ah (divine/religious law), and blasphemy.

12.) Tuesday, February 17.

Reading the Christian Gospels in the light of the Qur'an (II): the Gospels of Luke and John.

Readings: Gospel of John, chapters 1-12; Gospel of Luke, 11.45-53 (Jesus's self-understanding; cf. 2 Chronicles 24.20-21), 22.39-46 (the Agony in the Garden); Letter to the Philippians, 2.5-8 (the doctrine of kenosis [self-emptying], cf. the words "he emptied himself"); "Lamb of God" imagery: Exodus 12.1-28; Mark 14.12-26 (the Passover lamb and the Last Supper); John 1.29 (the testimony of John the Baptist); 1 Corinthians 5.7 (Paul's testimony); First Peter 1.17-21 (Christ as a "spotless unblemished lamb"); cf. Qur'an 37.99-109, notes 4102-4103 in Ali's Qur'an text, and Faruqi, pp.32-34 (Hajj and 'Id al-Adha).

Questions for classroom discussion: Phil.2.7 ("Christ...emptied himself") refers to what is known as "kenotic" theology. What is the relation of "self-emptying" to Christian concepts of the Incarnation and Crucifixion? Compare John 12.27 and the "Agony in the Garden" with the docetic Christology of Qur'an 4.157-158. Compare the Bible's "Lamb of God" imagery with Abraham's sacrifice as depicted in the Qur'an.

13.) Thursday, February 19. FIRST TEST.

DUE DATE FOR RESEARCH PAPER PROSPECTUS.

Jesus the Sufi?: a discussion of the Islamic mystical tradition and its relevance to Sufi understandings of Jesus.

Readings: A selection of Sufi poetry: Rumi (photocopy handout).

14.) Tuesday, February 24. THIRD ESSAY ASSIGNMENT DUE.

Portraits of Jesus in medieval Islamic legend and literature.

Readings: Khalidi, The Muslim Jesus (NB: the following numbers refer to the text's "Sayings and Stories," NOT page numbers): 5, 6, 10, 11, 13-15, 31, 33-35, 37-42, 47-50, 52, 54, 55, 59-61, 63, 66, 69, 71, 73, 76, 78, 81, 85, 99-100, 102, 104, 106, 108, 113, 115, 119, 120, 136, 145, 150, 159, 161, 163, 186, 189, 192, 205, 220, 222, 238, 248, 282, 284-285. Also read the following pages in Khalidi's introduction: pp.3, 28-29, 41-43.

Review Faruqi's comments on Sufism (Islamic mysticism) in his book Islam, pp.76-80.

THIRD ESSAY ASSIGNMENT: Compare the medieval portrait of Jesus in Khalidi's text with the Qur'anic Jesus and the Jesus of the Christian New Testament and the "Arabic Infancy Gospel". What strikes you as interesting/remarkable/startling as you analyze the portraits of Jesus in Khalidi, the Qur'an, the New Testament, and the Arabic Infancy Gospel (cite examples from Khalidi and the relevant scriptures to illustrate your points)? Does Khalidi's text shed light on the Jesus of the Qur'an and/or the Bible? Analyze Faruqi's view of Sufism. What would be his likely response to the Jesus portrayed in Khalidi's medieval texts? (Suggested essay length: 5-6 pages) NB: These questions will also be addressed in today's classroom discussion.

15.) Thursday, February 26.

Conversion, apostasy, and freedom of conscience: their implications for Muslim-Christian relations and the possibility of constructing a “humanistic Islam.”

Readings: Ibn Warraq, Leaving Islam: Apostates Speak Out (photocopy/eres), 16-19; Pinault, “Humanistic Islam,” 8-9; Pinault, “Pakistan’s Christians Face Sectarian Violence,” 18-20; Pinault, “Losers’ Vengeance: Muslim-Christian Relations and Pakistan’s Blasphemy Law,” 8-10 (photocopies/eres). Review Faruqi’s discussion of da’wah, dhimmis, and apostasy, 64-68 and Qur’an 2.62, 2.256, and 5.48. Begin reading assigned pages from Emerick in preparation for the fourth essay assignment (see below under readings for March 5).

Questions for classroom discussion: To what extent does the traditional legal category of the dhimmi influence Pakistan’s blasphemy law in particular and Muslim-Christian relations in general? Distinguish between the concepts of tolerance and pluralism. To what extent can these concepts be harmonized with the claims of globalizing missionary faiths such as Christianity and Islam? Compare Faruqi’s statements on apostasy with Qur’an 2.62, 2.256, and 5.48.

16.) Tuesday, March 3.

Da’wa/da’wah by Muslim missionaries among Christians and “witnessing”/missionizing by Christians in Islamic countries. The question of violence in religion and the possibility of “selective appropriation” in making a scriptural tradition one’s own.

Readings: Emerick, “How to Make America an Islamic Nation,” 1-4; David Van Biema, “Missionaries Under Cover,” Time Magazine, June 30, 2003, 37-44; Eric Tiansay, “U.S.-Based Evangelists Report Thousands of Conversions in Iran,” 26, and Mark Gabriel, “Tactics of Terror: Challenging Islam,” 76; both in Charisma and Christian Life, September 2004 (photocopies); Gospel of Matthew 27.11-25 (cf. note on 27.24-25 in The Catholic Study Bible, p.1311).

Questions for classroom discussion: What advice does Emerick offer in this essay? Who seems to be his audience? Evaluate the implications of Christian evangelizing among Muslims in light of Faruqi’s comments on apostasy. In your opinion, what—if any—distinction should be drawn between “witnessing” and evangelizing in Muslim-Christian dialogue? Gabriel’s essay and Matthew 27.25 draw attention to what I would call problematic aspects of the Islamic and Christian traditions. How might believers in each religion take account of these problems and reconcile their faith with the needs of 21st-century pluralism?

17.) Thursday, March 5. RESEARCH PAPER/FOURTH ESSAY ASSIGNMENT DUE.

Da’wah on campus and representations of Jesus in North American Muslim missionary efforts.

Readings: Emerick, How to Tell Others About Islam, pp.ii-vi, 46-89, 208-212; in addition, for your essay select and read at least one section from Part III (“Hispanics,” “Asians,” etc.).

FOURTH ESSAY ASSIGNMENT: What view does Emerick present of the Bible and of Christianity and its development? What aspects of Christianity does he emphasize, and what (based on your own readings of the Christian Bible) does he tend to omit or de-

emphasize? What advice does he offer Muslims in approaching Christians for da'wah? Compare the Jesus of Emerick's "Sample Da'wah Handout" (208-212) with the Jesus of the Bible. What characterizes the ethnic/population-niche descriptions offered in Part III? Evaluate Emerick's work for its effectiveness as a means of Muslim-Christian relations. How would he be likely to respond to the advice offered in Van Biema's article about "witnessing" versus evangelizing? (Suggested essay length: 5-6 pages)
NB: These questions will also be addressed in today's classroom discussion.

18.) Tuesday, March 10.

Sufism and the Jesus of medieval Islamic legend: recent interpretations of the tradition.

Uses of the figure of Jesus in modern Arabic poetry. *Film: The Sufi Way.*

Readings: Pinault, "Images of Christ in Arabic Literature," 103-125 (photocopy).

Questions for classroom discussion:

Compare medieval Islamic representations of Jesus as a Sufi with portraits of Jesus in the Qur'an and the New Testament. In what ways do contemporary Arab poets combine pagan myth with Qur'anic and Christian portraits of Jesus?

19.) Thursday, March 12. SECOND TEST.

No new readings.

Required textbooks:

Ali, Abdullah Yusuf. The Meaning of the Holy Qur'an (Amana).

Al-Faruqi, Ismail. Islam (Amana).

Khalidi, Tarif. The Muslim Jesus (Harvard).

Emerick, Yahiya. How To Tell Others About Islam (Noorart).

Haleem, Muzaffar. The Sun Is Rising in the West: New Muslims Tell About Their Journey to Islam (Amana).

Gabriel, Mark. Jesus and Muhammad: Profound Differences and Surprising Similarities (Charisma House).

D. Senior & J. Collins, eds. The Catholic Study Bible (Oxford).

Eres/Photocopied materials:

The Arabic Gospel of the Infancy of the Saviour.

D. Pinault. "Images of Christ in Arabic Literature," Die Welt des Islams vol.27 (1987), 103-125.

Ibn Warraq. Leaving Islam: Apostates Speak Out, 16-19. (Prometheus Publ., 2003).

D. Pinault. "Humanistic Islam." Commonweal: A Review of Religion, Politics, and Culture, vol.129, nr. 1, January 11, 2002, pp.8-9.

D. Pinault. "Pakistan's Christians Face Sectarian Violence." America: A Jesuit Magazine, Vol.187, no.4, August 12-19, 2002, pp.18-20.

D. Pinault. "Losers' Vengeance: Muslim-Christian Relations and Pakistan's Blasphemy Law." America: A Jesuit Magazine, Vol.194, no.13, April 10, 2006, 8-10.

Yahiya Emerick. "How to Make America an Islamic Nation" (4 pages).

David Van Biema. "Missionaries Under Cover," Time Magazine, June 30, 2003, 37-44.

Eric Tiansay. "U.S.-Based Evangelists Report Thousands of Conversions in Iran," Charisma and Christian Life, Vol.30, nr.2, September 2004, p.26.

Mark Gabriel. "Tactics of Terror: Challenging Islam," Charisma and Christian Life, Vol.30, nr.2, September 2004, p.76.

Additional readings (photocopies):

D. Pinault. "The Sunnah of the Prophet: A Sampling of Exemplary Behavior and Statements" (2 pp.).

D. Pinault. "The Prophet Muhammad and His Interactions With Certain Poets, Singers, and Storytellers" (3 pp.).

D. Pinault, translator. "A selection of mystical poetry by Jalal al-Din Rumi."

Requirements and grading.

The final grade will be assigned on the following basis:

four essays, each worth 20%	Total: 80%
two tests, each worth 5%	Total: 10%
participation	10%
research paper (optional, in lieu of 4 th essay assignment)	20%

Essay assignments. Each essay will be devoted to an assigned topic linked to the required readings. Each essay is to be typed, double-spaced, and is to include brief paginated citations of the texts used in support of each of your arguments. The texts to be analyzed, the questions to be addressed, and the due dates are all listed above in the "Course Syllabus" section.

Suggested length of each essay: 5-6 pages (you may exceed this length if necessary).

Please note: each paper must be handed in on time. Timely submission of these essays is necessary for adequate participation in classroom discussion of the assigned texts. Any paper not handed in to me in class on the date due will be considered at least one day late. This means that if you submit your paper to me after class on the due date it will be counted as at least one day late. The grade given for a particular essay will be lowered one step for each day late the paper is submitted (eg, C+ becomes C).

NB: email/on-line submissions are NOT acceptable.

I encourage you to meet with me to discuss your ideas for each essay assignment.

Additionally, please be sure to proof your essays for grammatical mistakes, typographical errors, and infelicities of wording: these can have an adverse effect on the grade you earn.

A suggestion: In light of the fact that you will discuss the findings from each of your essays in class, please *bring two copies of each essay on the due date*—one to be submitted to me at the beginning of the period, the other for you to refer to during our discussions.

NB: Each page of every essay should have a header that includes your name, the title of the essay, and the appropriate page number. This requirement also applies to the research paper, should you choose that option in lieu of a fourth essay.

The two **tests** will be taken in class on the dates indicated above in the "course syllabus" section. These tests will comprise short-format essays and possibly brief definition

questions as well. Preparation for each test will entail a comprehensive review on your part of all assigned readings, lectures, and discussions up to the date of the test.

You also have the option of doing a brief **research paper** (suggested length: 5-6 pages) in lieu of the fourth essay assignment. This option constitutes additional work, insofar as you are still responsible for reading and discussing Emerick's text (the subject of the fourth essay) and knowing this material for the second test. For this reason I will offer extra credit to anyone writing a research paper of good quality.

The **research paper** will constitute an original investigation of some aspect of Muslim understandings of Jesus. Your research may involve textual work, analysis of Islamic websites (in which case you are required to print out and attach to your paper pages from each website you investigate), interviews with Bay Area Muslims, and visits to local mosques. **In your paper you are to include a comparison of your research material with at least two of the texts and photocopied materials listed in our syllabus.** Your paper must include adequate citation of sources (whether as footnotes, endnotes, or parenthetical notes) and a complete bibliography.

Suggested length of research paper: as noted above, 5-6 pages (you may exceed this length if necessary), typed, double-spaced, including notes and brief bibliography.

NB: email/on-line/electronic submissions are NOT acceptable.

Please note these due dates:

Thursday, February 19: typewritten **1-page research paper prospectus due** (to include: 1. Title of project; 2. One-paragraph description of research topic; 3. Description of research methods to be used; 4. Preliminary bibliography).

Thursday, March 5: **research paper due.**

NB: The research paper is to be handed in on time. Lateness penalties apply (see above under "Essay Assignments").

Your **research topic** should focus on one of the following four areas:

1. a **theological investigation of Islamic Christology**, that is, textual analysis involving the Qur'an, hadith, medieval Islamic devotional material, or contemporary Muslim theological writings on Jesus. You may also employ a comparative perspective in which you analyze Muslim and Christian theologies of Jesus.

2. a **literary analysis** of novels, poetry, and/or plays by Muslim authors relating to the life of Jesus (eg, Naguib Mahfouz's novel *Children of Gebelaawi*, Kamel Hussein's *City of Wrong*, etc.).

3. research (involving textual analysis and interviews) on some aspect of **Muslim-Christian relations**. This may involve an investigation of areas of interfaith dialogue and ecumenical collaboration on issues of shared concerns (eg, the environment, responses to modernity, fundamentalism, etc.). Include a consideration of how understandings of Jesus may affect such collaboration.

4. ethnographic research on **da'wah/missionary evangelizing and the experience of Christian converts to Islam and of Muslim converts to Christianity**. This will entail a combination of textual research (with particular attention to websites such as DawaNet) and interviews with local Christian and Muslim converts in the Bay Area. Give especial consideration to understandings of Jesus as conveyed by these converts.

Class **participation** is an important part of this course. Thus you should make your best effort to attend class regularly and participate actively in classroom discussions. The assigned readings are to be completed before the class for which they are due. Reading each assignment in advance is essential to your informed and thoughtful participation. This is an important point to emphasize: your presence in class will contribute to your participation grade only if you prepare in advance and then actively contribute to classroom discussions. Make a point of preparing the study questions listed under each day's readings in the syllabus; this is part of your preparation for classroom participation.

With regard to issues of participation and grading, please note the following: Frequent **absence** from class will hurt your participation grade for the quarter; that is, your participation grade for the quarter will be a C or lower. "Frequent" here means more than two unexcused absences during the quarter. Of course illness or personal circumstances might arise that necessitate your absence; if this occurs please contact me at once so that we can discuss your situation. And if you know in advance you must be away, please notify me of this.

Attendance. Please note also that I take attendance at the beginning of each class. Frequent lateness will affect your participation grade adversely. If you arrive late for any class, please let me know at the end of the period that you are here so I can note your presence.

A note on participation and reading. To be able to participate in classroom discussions, you need to remember clearly the content and significance of the assigned readings. This can be challenging, especially given the large number of Qur'anic and Biblical verses assigned for this quarter. In preparing for each day's discussion, you are expected to take notes on each set of verses and other assigned texts as you read them. Bring these notes to class along with the texts assigned for that day. This will equip you to enjoy (rather than merely suffer through) each day's discussion.

Writing assignments and academic honesty. It is your responsibility to ensure that work you submit as your own is in fact your own, and that you acknowledge properly any sources from which you take ideas and phrasing. I comply with University policies regarding plagiarism and academic honesty (consult the discussion entitled "Academic Integrity" in the Undergraduate Bulletin). Should you need clarification concerning this issue, please consult me before submitting your essay. This is my response when a student engages in plagiarism: the student receives an F for the plagiarized assignment. The student also receives an F for the course and is expelled from my course. Additionally, I send a report of the student's plagiarism to Santa Clara University's Office of Student Life and I consult with the Dean of Student Life concerning the possibility of further disciplinary action.

In **grading** your work this quarter I use the following criteria:

F: unacceptable. With regard to essay assignments, this is the only grade for which I permit a rewrite. The highest grade I will award a rewrite, however, is D.

D: acceptable, even if unsatisfactory.

C: adequate; satisfactory.

B: good; impressive work.

A: outstanding. Indicates work that excels in meeting the standards of thoroughness, creativity, and sustained and thoughtful engagement with the assigned subject matter.