

Course Syllabus
EMT 3020/6020 HS Intertwined Texts: Bible and Quran in Dialogue
Emmanuel College
Toronto School of Theology
Winter 2019

Instructor Information

Instructor: Shabir Ally, Ph.D.
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Office Hours: Wednesdays 1:00 pm – 2:00 pm or by appointment

Course Identification

Course Number: EMT 3020/6020 HS L0101
Course Name: Intertwined Texts: Bible and Quran in Dialogue
Course Location: EM 205
Class Times: Wednesdays 11:00 a.m. – 1:00 pm
Prerequisites: None

Course Description

Interfaith dialogue has many avenues, of which reading each other's sacred texts is one of the most conducive to building understanding. The scriptures of Islam, Judaism and Christianity are particularly suited to this venture, because of the shared narratives, which demonstrate both commonalities and profound differences. This course focuses on narratives shared between the Bible and the Quran and how major Muslim, Christian, and Jewish scholars have approached the relationship between the texts across the ages. The course examines scholars such as Tabari (d. 923), Ibn Kathir (d. 1373), Abraham Geiger (d. 1874), W. St. Clair Tisdall (d.1929), Angelika Neuwirth and others. Students will learn the difference between author- and reader-oriented approaches, influence theory and intertextuality, and how different presuppositions can impact how the texts and their relationship are read. Students will also have the opportunity to engage in scripture-based interfaith dialogue and to experience first-hand how some of the established and developing approaches are practiced. No prerequisites are necessary for this course.

This course has been awarded a generous grant from the Center for the Study of Jewish-Christian-Muslim Relations at Merrimack College and The William and Mary Greve Foundation. (Class participation: 15%, two reflection papers, each: 20%, research paper 45%)

Course Resources

Required Textbooks

- Brian Arthur Brown (ed.), *Three Testaments: Torah, Gospel, and Quran* [foreword by Amir

Hussain]. Lanham, Md.; Boulder; New York; Toronto; Plymouth, UK: Rowman & Littlefield Publishers, 2012.

Additional Course Materials

- See Schedule of Readings (below) for required readings
- See Additional Bibliography (below)

The Qur'an in Translation

For the meaning of the Qur'an, students are welcome to use any of the translations of the following scholars: Abdullah Yusuf Ali, Marmaduke Pickthall, Laleh Bakhtiar, Muhammad Abdel Haleem and Ahmad Zaki Hammad. 'Abdullah Yusuf 'Ali's *The Meaning of the Holy Qur'an* is one of the oldest and tends to be the most widely disseminated. It is available on-line. Bakhtiar's *The Sublime Qur'an* has the advantage of formal equivalence: She tries to use the same English word for the same Arabic word consistently. Students have found Hammad's *The Gracious Quran: A Modern-Phrased Interpretation in English* to be very smooth and easy to understand. Abdel Haleem's translation tends to be popular in academic circles.

The Bible in Translation

For the meaning of the Bible, students are welcome to use any of the following translations: King James Version (KJV), Revised Standard Version (RSV), New Revised Standard Version (NRSV), the New Jewish Version (NJV) or the Koren Jerusalem Bible (KJB). The KJV is one of the oldest and the most widely disseminated Bible translations. The RSV and NRSV are rendered into smooth contemporary English and are widely used in academic circles. These three versions contain both the Hebrew Scriptures and the New Testament. The NJV is also called the NJPS after the Jewish Publication Society and is one of the most popular translations of the Tanakh. "Tanakh" is an abbreviation of Torah-Nevi'im-Ketuvim, the component parts of the Jewish Bible, also known as the Hebrew Scriptures or Old Testament. The KJB is another popular translation of the Tanakh, known for its beauty and literary artistry. The Apocrypha are pre-Christian books that are not part of the Jewish canon but are canonical in some Christian denominations. Some editions of the KJV, RSV and NRSV include the Apocrypha.

Some Research Tools

For the Quran, *Encyclopaedia of the Qur'an (EQ)*, edited by Jane Dammen McAuliffe (Brill: Leiden 2006), is your most important research tool. It has articles on most subjects you may encounter in the course of your research in the Quran. Ensure you also check out the bibliography of each article you find useful. Other important research tools in the area of Islam include *Encyclopaedia of Islam (EI II)*, *Encyclopaedia of Islam Three (EI III)*, and *Index Islamicus*. For the Bible, *Old Testament Abstracts and New Testament Abstracts* are your most important research tools. These databases have the advantage of providing abstracts for the articles and the books that they list. Other important research tools include *BibleWorks*, *The Anchor Bible Dictionary*, *Index Theologicus*, *Religious and Theological Abstracts* and *Encyclopaedia Judaica*. More general databases include *ATLA Religion Database* and *ProQuest Religion*. All these resources are available through the University of Toronto library system. You will need your UTORid and password to access them.

Others are available for free on the internet. Among these, the Royal Aal al-Bayt's Institute for Islamic Thought's website <http://www.altafsir.com/> provides translations of the Qur'an's meaning into English and includes translations of some of the classical commentaries on the Qur'an, which show how early Muslim exegetes understood the sacred text. <http://quranexplorer.com/> also provides translations, as does <http://quran.com/>; the latter also includes word by word translations, with grammatical analysis.

For Abdel Haleem and other translations on-line, go to <http://readquranonline.org/index/index/s/4/a/129>

The Corpus Coranicum Project of the Berlin Brandenburg Academy of Sciences and Humanities is a work in progress and provides intertexts for Quranic passages from the Jewish and Christian traditions. Those who do not have a reading knowledge of German may also be able to access some of its currently available resources. <http://www.corpuscoranicum.de/kontexte/index/>.

Bible Gateway is a publicly accessible, easily available online resource, which has made available a number of translations of the Biblical primary texts, <http://www.biblegateway.com/>. Jewish translations (ie the JPS 1917 version) are available at www.mechon-mamre.org.

The Center for Muslim-Jewish Engagement at the University of Southern California also provides the Bible, Qur'ān, and a number of *ḥadīth* collections in English translation. See <http://www.usc.edu/org/cmje>.

The Soncino translation of the entire Babylonian Talmud can be found at: <http://www.halakhah.com>. Translations of some midrashic works can be found at: <http://onlinebooks.library.upenn.edu/webbin/book/browse?type=lcsbuc&key=Midrash+--+Translations+into+English> and at <http://www.rabbinics.org>

Course Website

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> . Students who have trouble accessing Quercus should ask Wanda Chin for further help.

Writing Resources

For advice on academic writing, go to <http://www.writing.utoronto.ca> . If you wish to book an appointment with a writing instructor for individual help, go to http://www.vic.utoronto.ca/students/tutorialservices/Writing_Centre.htm. Make sure you book your appointment as early as possible. Please ensure that you make good use of the writing centre.

Course Learning Outcomes

Upon successful completion of the course, students are expected to demonstrate the following levels of competence in the following areas:

Religious Faith and Heritage

- Demonstrate knowledge of religious heritage, and articulate clearly their own theological positions (as related to pastoral practices).
- Interpret scripture and religious texts using a variety of methods, sources, and norms.

- Identify and respect the diversity of theological viewpoints and practices within their religious tradition.

Culture and Context

- Demonstrate critical understanding for one's area of specialization of the relationship between faith practices and cultural contexts.
- Employ diverse methods of analysis in relating to one's cultural contexts of one's specialization.
- Give evidence of critical self-awareness with regard to their own and—and others'—faith perspectives and practices of educational ministry.

Ability with Scholarly Tools and Skills

- Competence in the use of a library and in the construction of a bibliography
- Familiarity with pertinent web-based resources and skills.
- Competence in the following skills:
 - Clear and effective communication in both oral and written forms;
 - The construction of a logical argument;
 - The making of informed judgments on complex issues;
 - The use of standard conventions of style for scholarly writing.

Ability to carry out specialized research

- Demonstrate a familiarity with the Bible, the Qur'an and their interconnections;
- Give evidence of an understanding of the nature and processes of research;
- Give evidence of a critical awareness of the texts and their associated reading methods;
- Demonstrate a familiarity with the methodologies of reading the Bible and the Qur'an together in the history of scholarship.

Evaluation

Each student should know from the outset that this course requires daily reading, both written and oral assignments, and regular class participation. More than two unexcused absences will negatively affect the student's grade. Any student with more than four unexcused absences will receive an automatic failing grade, without possibility of supplemental examination.

Requirements

The final grade for the course will be based on evaluations in four areas.

(1) Preparation, participation and reading (15%) – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to devote two hours or more outside of class for every hour of classroom instruction. Use this time to prepare the required readings and primary texts in advance. Always be ready to provide a brief summary of each reading, list the main points and explain how the readings relate to one another. Your class participation mark will reflect your participation in classroom discussions and one oral presentation on your first reflection paper.

Presentation dates and texts will be assigned on the first day of class.

(2) Reflection on Texts (20%) – This reflection paper is a window into your own, personalized experience of the Abrahamic texts, regardless of your religious persuasion. It should reflect on one set of primary texts from the Quran and the Bible. Each student will be assigned a different set of readings from a list

provided on the portal. Readings will be assigned on a “first come, first served” basis, but 6000 level students will have first choice. The papers should be 3-4 pages in double-spaced 12 pt Times New Roman font. Like any essay, they should have an introduction and a conclusion. If you like, you may include a brief summary of the texts, highlighting the main passages that you discuss in your essay. The summary and introduction together should never exceed more than one third of your paper, preferably less. Your reflection paper should include what struck you the most when reading the texts and your own thoughts, feelings and theological ponderings. You should also try to relate these passages to each other, the rest of the sura or Biblical book, the Quran, the Bible, other readings or the world around you, particularly as they pertain to your area of specialization (e.g. spiritual care, counselling, social service, preaching).

(3) Reflections on Styles of Scripture-Based Interfaith Dialogue (20%) – This essay is similar to the above, except that it should reflect on your experience of the different kinds of scripture-based interfaith dialogue that you have encountered in the course of your readings and classes. You should compare and contrast them, expressing your personal preferences and thoughts about the different styles.

(4) Research Paper (45%) – This assignment is to evaluate your methodological awareness when approaching sacred texts and the relationship between them. Choose a story, anecdote or theme that is common to both the Quran and the Bible as the topic of your research paper. While pondering on how you wish to approach the sacred texts, you may want to consider whether you prefer an author-oriented approach or a reader-oriented approach, diachronic or synchronic, classical or modern, using influence theory or intertextuality, in conversation with the scholarships you have encountered in your readings and research.

This assignment should be 12-15 pages in double-spaced 12 pt Times New Roman font. Footnotes and bibliography should consistently follow either Turabian’s *Manual of Style* or *Chicago Manual of Style*. Your paper should include the following:

Title page. This includes the paper title, the student's name, the course code and name, the name of the instructor and the date of submission.

Introduction. The most important part of the Introduction is the thesis statement, setting out in the briefest possible form the exact proposition or hypothesis which the paper will demonstrate. The Introduction also provides the context necessary to show why the paper is important. To this end, it identifies the research question and describes its broader setting in academic research. It gives attention to previous enquiry and available secondary literature (the *status quaestionis*). The Introduction should also include a description of the project as a whole (i.e. a one-paragraph road map outlining what you plan to do).

If you want, you can also include a section on method as part of the introduction, describing the relevant primary literature and the methods to be used for interpreting it. You may wish to provide a rationale for the method and indicate how it will be used to generate dependable conclusions and verify the thesis statement.

Your introduction should not exceed two pages. Some students like to write two or three paragraphs: one with the thesis statement, one with the road map, and one with the state of the scholarship.

Exposition. The main body of the paper is the clarification, development, and demonstration of the thesis statement, using authoritative evidence. The exposition is typically organized as parts of an argument. The interrelationship of the parts of the exposition, and the direct relevance of each part of the exposition to the thesis statement, should be clear to the reader.

Conclusion. The thesis statement should be recapitulated, the demonstration should be summarized, the limitations of the demonstration and the remaining uncertainties should be acknowledged, and the implications of the study for the faith community, the wider scholarly community, and/or the world should be set forth.

Bibliography. Books, articles, and other sources that have been used must be listed. Primary and secondary literature should always be distinguished.

(This assignment is based on the TST Basic Degree thesis requirements with some modification.)

Requirement Due Dates

<i>Component</i>	<i>Weight</i>	<i>Due Date</i>
Class Participation	15 %	N/A
Reflections on Texts	20 %	Feb. 5th @ 5:00 pm
Research Paper	45 %	Mar. 19th @ 5:00 pm
Reflections on Styles of Scripture-Based Interfaith Dialogue	20%	Apr. 2nd @ 5:00 pm

Grading System - Basic Degree Students

1000, 2000 and 3000 level courses use the following numerical grading scale (see section 11.2 of the BD Handbook):

90-100 (A+)	Exceptional
85-89 (A)	Outstanding
80-84 (A-)	Excellent
77-79 (B+)	Very Good
73-76 (B)	Good
70-72 (B-)	Acceptable
0-69 (FZ)	Failure

Grading System - Graduate Degree Students

5000, 6000 and 7000 level courses use the following alpha grading scale;

A+	(90-100)	Profound & creative
A	(85-89)	Outstanding
A-	(80-84)	Excellent
B+	(77-79)	Very Good
B	(73-76)	Good
B-	(70-72)	Satisfactory at a post-baccalaureate level
FZ	(0-69)	Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work (BD). Basic Degree students are expected to hand in assignments by the date given in the course outline. [The instructor should stipulate the penalty for late work.] The absolute deadline for the course is the examination day scheduled for the course or the last day of exam week for the semester in which the course is taught, whichever is sooner.

This penalty is not applied to students with documented medical or compassionate difficulties or exceptional reasons (e.g., a death in the family or a serious illness); students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor and request an SDF. The absolute deadline for obtaining an SDF for the course is the examination day scheduled for the course or the last day of examination week, whichever is sooner. An SDF must be requested from the registrar's office in the student's college of

registration no later than the last day of exam week in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Late work (Graduate). The prima facie deadline for the completion of work in a course is the last day of the examination week for the trimester in which the course is taken. Students are expected to meet the course deadlines of the instructor offering the course and are advised to plan their research projects accordingly. Students who find themselves unable to meet deadlines for completing coursework can, under certain conditions, receive extensions for completing the work after the dates set by the college in which the course is offered.

The authority to grant an extension for the completion of work in a course beyond the original TST or college deadline (whichever is earlier) for that course rests with the student's college Graduate Director, not the instructor of the course. Nevertheless, the instructor's signature is required for course extension requests to be processed. Students will petition their college Graduate Director for extensions, using a standard form provided by TST on its website. See Section 7.11 of the Conjoint Graduate Degree Handbook.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted to ACORN. Grades are not official until they are posted to ACORN. Course grades may be adjusted where they do not comply with University Assessment and Grading Practices Policy found at www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf, policies found in the TST conjoint program handbooks, or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871>). A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm.

Other academic offences. TST students come under the jurisdiction of the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs must be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule (may be subject to change)

1	<p>Jan. 9</p> <p style="text-align: center;">Introduction</p> <p><u>Topics:</u></p> <ul style="list-style-type: none">• Introduction to the course• <i>Hesed, agape and rahma</i> <p><u>Primary Texts:</u></p> <ol style="list-style-type: none">1. Deuteronomy 6:4-9; 7:7-12.2. John 3:1-21; Romans 12:10.3. Quran 1:1; 3:31.
2	<p>Jan. 16</p> <p style="text-align: center;">The Bible and the Quran</p> <p><u>Topics:</u></p> <ul style="list-style-type: none">• Introduction to the Hebrew Scriptures, the New Testament and the Quran• Creation in the Quran and the Bible <p><u>Assigned readings:</u></p>

	<ol style="list-style-type: none"> 1. Marc Zvi Brettler, "Introduction to the Torah" in Brian Arthur Brown (ed.), <i>Three Testaments</i>, pp. 55-66. 2. David Bruce, "Introduction to the Gospel" in Brian Arthur Brown (ed.), <i>Three Testaments</i>, pp. 223-236. 3. Nevin Reda, "Introduction to the Quran" in Brian Arthur Brown (ed.), <i>Three Testaments</i>, pp. 445-456. <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 4. Genesis 1:1- 2:3. 5. Psalm 19 6. Quran 1:1- 2:39
<p>3</p>	<p>Jan. 23</p> <p style="text-align: center;">Intertextuality, Reception Theory and Listener Responses</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Insights from literary theory: Intertextuality, reader-oriented and author-oriented approaches • Synchronic and diachronic approaches • King Saul/Talut in the Quran and the Bible <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Angelika Neuwirth, "Orientalism in Oriental Studies? Qur'anic Studies as a Case in Point," <i>Journal of Qur'anic Studies</i> 9, no. 2 (2007), pp. 115 – 127. 2. Patricia Tull, "Intertextuality and the Hebrew Scriptures," <i>Currents in Research: Biblical Studies</i> 8 (2000), pp. 59-90. 3. Linda Hutcheon, 'Intertextuality' in Erik Barnouw et al. (eds), <i>International Encyclopedia of Communications</i>. 4 vols. New York, Oxford: Oxford University Press, 1989. 4. Nevin Reda, "The Qur'anic Talut and the Rise of the Ancient Israelite Monarchy: An Intertextual Reading" in Todd Lawson (ed.), <i>American Journal of Islamic Social Sciences</i> 25, no. 3 (2008), pp. 31-51. <p><u>Primary texts:</u></p> <ol style="list-style-type: none"> 1. Quran: 2:190-195; 2:246-251; 9:1-29 2. Joshua 3; 1 Samuel 8 3. Deuteronomy 7
<p>4</p>	<p>Jan. 30</p> <p style="text-align: center;">Debate Style of Interfaith Dialogue</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • The debate style of interfaith dialogue

	<p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Saleh Abdullah bin Humaid, <i>Islamic Principles and Rules of Debate</i>, transl. Abdul-Latif S. Al-Khayat (Makkah: al-Manara, 1994). http://www.muslim-library.com/dl/books/English_ISLAMIC_RULES_OF_DEBATE.pdf 2. Taha Jabir al-Alwani, <i>The Ethics of Disagreement in Islam</i> (Herndon, Virginia: Islamic Institute of Islamic Thought, 1993). https://zulkiflihasan.files.wordpress.com/2008/06/the-ethics-of-disagreement-by-taha-jabir-al-alwani.pdf 3. Ahmed Deedat vs Doctor Anis Shorrosh, The Quran or the Bible: Which is God's word? (debate) http://www.youtube.com/watch?v=DW5TIWkVmmc
<p>5</p>	<p>Feb. 6</p> <p style="text-align: center;">Muslim Exegesis and the <i>Isra'iliyyat</i></p> <p><u>Topics:</u></p> <ol style="list-style-type: none"> 1. Literary genres which incorporate Biblical material: Exegesis (<i>tafsir</i>), Stories of the Prophets (<i>qisas al-anbiya'</i>), Histories (<i>tarikh</i>) 2. Definition of <i>Isra'iliyyat</i> 3. Classical exegesis and the <i>Isra'iliyyat</i> 4. Abraham in the Bible and the Quran <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 5. Roberto Tottoli, "The Stories of the Prophets in the Middle Ages," "The Reaction of Ibn Taymiyya and Ibn Kathir," "The Twentieth Century: Muhammad 'Abduh" and "The Rejection of the <i>Isra'iliyyat</i> in Contemporary Literature" in <i>Biblical Prophets</i>, pp.165-188. 6. Walid Saleh, "A Muslim Hebraist: Al-Biqā'i's (d. 885/1480) Bible Treatise and his Defense of Using the Bible to Interpret the Qur'an" <i>Speculum</i> 83 (2008), pp. 629-654. 7. Abdullah Saeed, "The Charge of Distortion of Jewish and Christian Scriptures," <i>The Muslim World</i> 92, 3 -4, (2002), pp. 419 – 436. <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 8. Genesis 17; 22 9. Galatians 4 10. Quran 2:124-151
<p>6</p>	<p>Feb. 13</p> <p style="text-align: center;">The Gospel, the Quran and the Early Muslim Historical Genre</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • The histories genre (<i>tarikh</i>) and Biblical material • The crucifixion in the history of Muslim thought • Jesus in the Bible and the Quran

Assigned readings:

1. Sidney H. Griffith, "The Gospel, the Qur'an and the Presentation of Jesus in al-Ya'qubi's *Tarikh*" in John Reeves (ed.), *Bible and Qur'an*, pp. 133-160.
2. F. Peter Ford, "The End of Jesus' Mission and the Honor of God in the Qur'an: The Search for Common Ground between Muslims and Christians," *Islam and Christian-Muslim Relations* 24, no. 1 (2013), pp. 15-26.
3. Khaleel Mohammed, "The Case of the Overlooked Fatwa" *Journal of Ecumenical Studies* 46, no. 3 (2011), pp. 378-388.
4. Kristin Johnston Largen, "Jesus' Prophethood and Islam: Insights from Risale-i Nur," *Dialog* 53, no. 3 (2014), pp. 203 – 212. (optional)
5. Martin Whittingham, "How Could So Many Christians Be Wrong? The Role of *Tawatur* (Recurrent Transmission of Reports) in Understanding Muslim Views of the Crucifixion," *Islam and Christian-Muslim Relations* 19, no. 2 (2008), pp. 167-178. (optional)

Primary Texts:

6. Matthew 27:32-56; Luke 6:12-36; 22:1-23; John 9
7. Quran 3:45-59; 4:157-158; 5:110-120.

7

Feb. 27

The Dilemma of the Jewish Influence

Topics:

- Insights from literary theory: What is influence theory?
- Abraham Geiger: context and impact
- Solomon and the Queen of Sheba in the Quran, the Bible and Targum Sheni

Assigned readings:

1. Abraham Geiger, "Table of Contents" and "First Section" in *Was hat Mohammed aus dem Judenthume aufgenommen?* (What did Muhammad borrow from Judaism?) Translated by F. M. Young as "Judaism and Islam," pp. 1-17.
<http://answering-islam.org/Books/Geiger/Judaism/index.htm>
<http://answering-islam.org/Books/Geiger/Judaism/sec11.htm>
2. Michael Pregill, "The Hebrew Bible and the Qur'an: The Problem of the Jewish "Influence" on the Qur'an" *Religion Compass* 1 (2007): 643-659. 10.1111/j.1749-8171.2007.00044.

Primary Texts:

3. Quran 27:15-44
4. Targum Sheni (Second Targum on the Book of Esther), Chapter 1, vv. 10-37. See translation in *The Two Targums of Esther*, translated, with apparatus and notes by Bernard Grossfeld, vol. 18 of *The Aramaic Bible* (Collegeville, Minnesota: Liturgical Press, 1991), pp. 103-117.
5. 1 Kings 10:1-13

	6. 2 Chronicles 9:1-12
8	<p>Mar. 6</p> <p style="text-align: center;">Christian Perspectives</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Brief historical overview of approaches to the relationship between the Quran and the Bible in modern scholarship • What is source criticism? • Who are the Quranic Nazarenes/Nazoreans? • Mary in the Bible and the Quran <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. W. St. Clair Tisdall, “The Sources of Islam” reprinted in Colin Turner (ed.), <i>The Koran: Critical Concepts in Islamic Studies: Translation and Exegesis</i> (4 vols. London: RoutledgeCurzon, 2004), vol. 1, pp. 11-71. (Only the preface, introduction and Chapter 4 “Tales from Heretical Christian Sects” are required reading; everything else is optional.) http://www.truthnet.org/islam/source.htm http://www.answering-islam.org/Books/Tisdall/Sources0/pi-ii.htm 2. Cornelia B. Horn, “Mary between Bible and Qur'an: Soundings into the Transmission and Reception History of the <i>Protoevangelium of James</i> on the Basis of Selected Literary Sources in Coptic and Copto-Arabic and of Art-Historical Evidence Pertaining to Egypt,” <i>Islam and Christian-Muslim Relations</i> 18, no. 4 (2007), pp. 509-538. (optional) 3. Christopher Evan Longhurst, “What “Mary” Means to Muslims,” <i>Journal of Ecumenical Studies</i> 47, no. 1 (2012), pp. 115-118. (optional) 4. De Blois, François. “Nasrānī (Ναζωραῖος) and hanīf (εθνικός): studies on the religious vocabulary of Christianity and of Islam,” <i>Bulletin of the School of Oriental and African Studies</i> 65, 1 (2002): 1-30. (optional) <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 5. Luke 1:1-56. 6. Quran 3:33-47; 19:16-34
9	<p>Mar. 13</p> <p style="text-align: center;">Three Testaments: A Contemporary Approach</p>

	<p><u>Topics:</u></p> <ul style="list-style-type: none"> • United Church of Canada’s “That We May Know Each Other” statement • Play as a medium for Scripture-based interfaith dialogue <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. United Church of Canada “That We May Know Each Other: Toward a United Church of Canada understanding of the relationship between Christianity and Islam in the Canadian context” Toronto, 2004. www.united-church.ca/files/sales/publications/400000126.pdf 2. Brian Arthur Brown (ed.), “Foreword by Amir Hussain” in <i>Three Testaments</i>, pp. ix-xi.
10	<p>Mar. 20</p> <p style="text-align: center;">Media, Manuscripts and Scriptures</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Media, manuscripts and scriptures • Corpus Coranicum project of the Berlin-Brandenburg Academy of Sciences and Humanities <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Oliver Leaman. “The Corpus Coranicum Project and the Issue of Novelty,” <i>Journal of Qur’anic Studies</i> 15, no. 2 (2013), pp. 142 – 148. 2. Drake Bennet, “Project Corpus Coranicum” <i>Slashnews</i> 30 March 2010 http://slashnews.co.uk/news/2010/03/30/6034/Project-Corpus-Coranicum 3. Sadeghi, Behnam and Mohsen Goudarzi. “Media and Manuscripts” in “Şan‘ā’ 1 and the Origins of the Qur’ān,” pp. 31-36. 4. Ralph Coury, “A Syllabus of Errors: Pope Benedict XVI on Islam at Regensburg,” <i>Race & Class</i> 50, no. 3 (2009), pp. 30-61. 5. Ivan Kalmar and Tariq Ramadan, “Anti-Semitism and Islamophobia: Historical and Contemporary Connections and Parallels,” in Josef Meri (ed.), <i>The Routledge Handbook of Muslim-Jewish Relations</i> (New York: Routledge, 2016), pp. 351-372.
11	<p>Mar. 27</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Women and interfaith dialogue • Jewish-Muslim women’s text-study <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Rosemary Radford Ruether, “Women and Interfaith Relations: Toward a Transnational Feminism” in Catherine Cornille and Jillian Maxey (eds.), <i>Women and Interreligious Dialogue</i> (Eugene, Oregon: Cascade Books, 2013), pp. 11-26.

	<p>2. Shari Golberg, "When Beruriah met Aisha: textual intersections & religious interactions among Jewish and Muslim women engaged with religious law," <i>Bulletin for the Study of Religion</i> 39, 1 (2010), pp. 22-24.</p>
12	<p>Apr. 3</p> <p style="text-align: center;">New Directions</p> <p><u>Topics:</u></p> <ol style="list-style-type: none"> 1. Nostra Aetate 2. A Common Word 3. Scriptural Reasoning 4. The story of Jonah in the Bible and the Quran <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 5. Patricia Madigan, "'Nostra Aetate' and Fifty Years of Interfaith Dialogue"- Changes and Challenges," <i>Journal of the Australian Catholic Historical Society</i>, 36, no. 36 (2015), pp. 179 – 191. 6. Royal Aal al-Bayt Institute for Islamic Thought, <i>A Common Word between Us and You</i>. Amman: Royal Aal al-Bayt Institute for Islamic Thought, 2007. http://www.acommonword.com/the-acw-document/ 7. Eboo Patel, "A Common Word vs. a Clash of Civilizations," <i>The Review of Faith and International Affairs</i> 6, no. 4 (2008), pp. 53-55. 8. David F. Ford, "An Interfaith Wisdom: Scriptural Reasoning between Jews, Christians and Muslims" in David F. Ford and C. C. Pecknold (eds), <i>The Promise of Scriptural Reasoning</i> (Malden, MA: Blackwell, 2006). 9. http://www.srnetwork.org/guidelines-for-discussion 10. Asma Afsaruddin, "Finding common ground: "Mutual knowing," moderation, and the fostering of religious pluralism in <i>Learned Ignorance: Intellectual Humility among Jews, Christians, and Muslims</i>, edited by James L. Heft, Reuven Firestone, and Omid Safi (New York: Oxford University Press, c2011), pp. 67-86. (optional) <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 11. Jonah 1:1-3; 3:1-5, 10; 4:1. 12. Luke 11:27-30. 13. Quran 10:96-100.

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