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## MW 622 Varieties of Islam and Christian Mission

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MW622ExL syllabus

### **Varieties of Islam and Christian Mission**

September 12, 2003

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Spring Semester 2004

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[This syllabus may be amended prior to the beginning of class.](#)

### **Attention**

The development of this extended learning syllabus is intended for distribution to members of the course and others by my permission. It is not intended for general distribution on the internet. Permission to copy, in whole or in part, must be requested from me, the teacher (Mathias Zahniser). Thanks for honoring these instructions.

Welcome to MW622 ExL: Greetings and best wishes for a fruitful pilgrimage together. In the world today, Islam is a topic of uncontested significance. People influenced by Islam represent a major portion of the world's people. They are present in a plethora of people groups, cultures, locations, and degrees of religious fervor and intensity. In addition to having been influenced by Islam, they have at least one other common reality: they are people whom God loves and for whom Christ died. This course focuses on the diversity of Islam and on the implications of that diversity for Christian response. Christians can cooperate in various ways with most people influenced by Islam, we can witness with confidence and wisdom to most of these people, with others we may need to make alliances with more moderate Muslims to relate to them. I will suggest avenues for fulfilling the Great Commission among the variety of Muslims we will learn about. None of these suggestions will be final. All will be open to your scrutiny and input. It is my hope that this course will be an occasion for the operation of the "fellowship of the Holy Spirit" (2 Corinthians 13:13). Thank you for joining us!

### **Printing this Syllabus**

As you read this document its format makes sense on a full screen (or at least it does to me). If you print the syllabus out, however, it will break sentences in funny places and look less organized. Even though we lose a little in "translation," you still may find it valuable to have a hard copy of the syllabus.

### **About Me**

This is my second experience at teaching in the virtual classroom. I hope you will pray for me. I will be praying for you. I would ask that you extend some grace to

me as we learn to communicate and work in this medium. Let Andy Adams, your technical resource person (see below), know if you have any technical difficulties. Also, I'll be looking forward to your comments on the class. Are the assignments and discussions working? Are you having problems? Let me know. I am eager to embark on this journey because my way of teaching has always involved a good bit of written interaction with my students. I have always found students to be the most interesting feature of my teaching. I majored in Islamic studies in my doctoral program at Johns Hopkins University (1967-73). I have been teaching courses on Islam since 1971, first at Central Michigan University, then at Greenville College, and finally here at Asbury. I also served as a missionary in Egypt for two-thirds of a term (almost 2 years). You can find out more about me by looking up my resume. You should also post a resume and picture of yourself. If you want to know how to do that contact your technical resource person, Andy Adams (see below).

### **Office Hours**

Mondays 9-11:30 ET; other times by arrangement. This can be changed if it proves inadequate. I will be keeping virtual office hours on Monday mornings from about 9 am to 11:30 Eastern Time. During this time I will be logged into the system and will be responding to all of your postings (in the order in which they were received). I will also be checking on the class periodically throughout the week. However, Tuesday and Thursday are my writing days. I am not available to students on those days. I will let you know if I am going to be away during my office hours or for any extended time during the semester. Usually I will be in touch with you from wherever I am. Please let me know if you will be away for any extended periods as well. Please use your Classroom, Office, or other ExL connections to contact me. I give you my phone number in case of emergency. We can also arrange times to chat or to speak via telephone either during my office hours or by special appointment. I much prefer to communicate on line, however. You can also contact your academic coach, Amy Jo Adams, or some other one of the ExL staff identified below. If you have an urgent matter, please flag your email with the word Urgent in the subject line.

### **ExL Contact Information**

For **general questions regarding the ExL program**, contact Kevin Osborn at [ExL\\_Director@asburyseminary.edu](mailto:ExL_Director@asburyseminary.edu) or [Extended\\_Learning@asburyseminary.edu](mailto:Extended_Learning@asburyseminary.edu).

For **technical support**, contact Jared Porter at [ExL\\_Support@asburyseminary.edu](mailto:ExL_Support@asburyseminary.edu).

For **library reference support**, contact Hannah Kirsch at [Hannah\\_Kirsch@asburyseminary.edu](mailto:Hannah_Kirsch@asburyseminary.edu).

For **interlibrary loans**, contact Dot James at [Dot\\_James@asburyseminary.edu](mailto:Dot_James@asburyseminary.edu).

## **Obtaining Library Materials and Reference Assistance**

Email: [Ats\\_Reference@asburyseminary.edu](mailto:Ats_Reference@asburyseminary.edu)

Toll-Free Reference Help Line: 1-866-454-2733

ExL students are encouraged to make use of local libraries, if possible. However, library services are always available to students through Asbury's B. L. Fisher Library. All requests for books and journal articles should be e-mailed to the Reference Desk ([ATS\\_Reference@asburyseminary.edu](mailto:ATS_Reference@asburyseminary.edu)). The Reference workers (Hannah, Robbie, and Nina) will also assist ExL students with reference requests, using various online databases, or doing research on a specific topic.

To request material from the B.L. Fisher Library, begin by searching the library catalog (for books available in the library) or one of the restricted journal databases available on the library's website ([www.asburyseminary.edu/library](http://www.asburyseminary.edu/library) - choose "library catalog" or "restricted databases"). Then send an email to the reference desk citing the sources that you would like to request. If you need help searching the databases, do not hesitate to call (1-866-454-2733) or email the reference desk. Students who live within a 50 mile radius of either the Florida or the Wilmore campus should come to campus to obtain their materials.

Please allow 5-10 business days for all requests to be filled. ExL students are billed for the cost of photocopies (5 cents per page); however, shipping via media rate is free. (Media rate normally takes 5 business days for shipping, but it can take two weeks to addresses in the West). Express mail services (prices vary according to weight) and scanning (10 cents per page in pdf format) are also available. Requests generally require 1-2 business days to be processed. Plan ahead and make your requests early enough to allow for shipping and processing!

## **Windows and Icons**

It is important for you to learn about the windows and icons that make up our classroom and my office. If you have questions about the use of these windows and icons, please contact one of the ExL team.

## **The Course Center**

The Course Center will contain a copy of the syllabus as well as all class modules. All the modules will not appear in this window at the beginning of the course. I don't want to deal with a number of modules at once. I will try to keep at least one ahead of where we are so that if you have extra time you can work ahead. Just keeping up will be enough of a chore for all of us!

## **The Discussion Center**

The Discussion Center will be used for all public communications. Anytime you have a question or comment about the course, the modules, the assignments, or

anything else of interest to your classmates and the professor, you should post it to the Discussion Center.

### **The Team Folder**

The Team Folder represents a limited version of the Discussion Center. If ten or more persons sign up for the class, we will divide into teams of no more than five. A team leader will handle the Team Folder in the way I will handle the Discussion Center. The Team Folder will be where a team can put together the work they do together. It will be shared with the other members of the class and the instructor only by consensus of team members. Most assignments will involve your Team Folder.

### **The MW622MZ Office**

The MW622MZ Office is for private correspondence between you and me, the professor. It will contain items you do not want your classmates to read or need them to see. It is here that you will post your 4-MATs, End of Module Essays, and final exam.

### **The Prayer Folder**

This is a folder I have asked Jeremy Lucas to create for us. Any needs or prayer requests, praises, etc. can be placed into this folder so that we as a class can pray for each other, for our Muslims guides (see below), and for any other concerns that emerge in relation to the class or our lives in general.

### **The Archives Center**

The Archives Center will be used for storing conversations that have already taken place during the course of the semester. This keeps the Discussion Center from becoming too unmanageable.

### **The Chat Center**

The Chat Center is intended primarily for real-time interaction among students. You can get together with other members to study, ask questions, or to explore topics. **Remember:** None of the conversations carried on in this location are ever saved. By highlighting the whole contents of the chat window and saving it in another First Class document after the chat, however, you can preserve what has been chatted.

### **The Resource Center**

The Resource Center provides access to a number of specific tools available to all ExL students. These include access to the B. L. Fisher Library, chapel services in Estes Chapel, ExL Updates, Guidelines for Success, Helpful Hints, Interesting Links, a Powerpoint Viewer, and a Real Audio Player.

### **Course Description**

A survey of contemporary varieties of Islam and their historical, geographical, and cultural roots with reference to appropriate and alternative ways of

witnessing to people influenced by the varieties of Islam. This is a unique course that does not duplicate any other course offered in the curriculum of the E. Stanley Jones School of World Mission and Evangelism. In addition to reading, writing, and conferring with your colleagues and instructor, you will be asked to interview some Muslims with questions about interpreting passages of the Qur'an related eventually to the final exam. Other items that come up in the course of the semester you may want to ask your guide about. The guides represent a source for your learning and not opportunities for evangelism. A good discipline would be to reserve comments about your faith for points in your relationship where they fit nicely into a cordial conversation or when your guide asks you a question. By prayer we all will share with you the request that God will open up opportunities. If God does not do so, we can all wait patiently and prayerfully. A timely word can be more fruitful than a forceful word.

### **Course Outcomes**

As a result of this course, you, the student, will be able to identify distinctive features of the types of Islam studied. You will be able to suggest ways Christians can relate to each type and ways relevant to all types. You will be able to carry on a meaningful explanation of Christian faith to a Muslim in your context *as God gives opportunity and help* (See the last two sentences in the previous paragraph). You will be able to evaluate a public debate between Christians and Muslims as to what varieties of Islam surfaced and how effectively both the Muslims and Christians represented their positions.

### **Course Requirements**

#### *Modules*

There are seven modules in this course: They cover 1) a short history of Islam; 2) an introduction to the Qur'an; 3) an introduction to "Mainstream" or "Moderate" Islam; 4) an introduction to Folk Islam; 5) an introduction to Shi'ite Islam; 6) an introduction to political Islam; and 7) an introduction to liberal Islam. Each module is two weeks in length except for Module 5. Module 5 lasts but one week.

#### *Assignments*

During each module you will be assigned 4-MAT responses to some of the readings. I have posted guidelines for the 4-MAT responses in the Course Center. I also expect you to interact with each other and with me on the topics of each module. Often I will suggest how this is to be done. You will be evaluated on the basis of my assessment of the quality of your participation.

At the end of each module you will write an essay of from 6 to 10 pages (variable spaced font, double spaced, one inch margins, and 12 point type) entitled, for example, "Mission to Mainstream Muslims." You will be expected to use correct documentation for the sources you cite. See Guidelines below about a standard form. A final exam will be based on the viewing of a set of two videos of a CSpan dialogue featuring Christians pressing Muslims to react to the September 11, 2001 terrorizing of the US. You will in this exam assess the positions of the several Muslim participants based on your knowledge of the variety of Muslims,

suggest how the Muslims might better have responded, and how the Christians might have interacted with the Muslims more effectively.

You are required to find a Muslim to serve as a guide or host for the course of whom you can ask questions that arise throughout the semester. For example, you will ask your host about themes and concepts in the Qur'an. You will not be examined over this relationship. It will, however, contribute to the value of your participation in written assignments and to the quality of your interaction with fellow students and the instructor. If you find this assignment impossible in your context, we will work with that together. One alternative would be to find someone to interact with through your internet connection. A face-to-face relationship including visits to a mosque surpasses in value an internet relationship, but the latter will suffice when the former escapes us.

#### *Summary and Percentage of the Grade*

1. 4-MAT Responses 25%
2. Class participation 25%
3. End-of-module Papers 25%
4. Final exam 25%

#### *Grading Criteria*

Asbury Seminary defines grades using the following criteria (Catalog, p. 28).

A= Exceptional work: outstanding or surpassing achievement of course objectives

B= Good work: strong, significant achievement of course objectives

C= Acceptable work: essential achievement of course objectives

D= Marginal work: minimal or inadequate achievement of course objectives

F= Unacceptable work: failure to achieve course objectives

A plus (+) or minus (–) indicates positions between categories (for example, B+ = very good; C– = slightly below acceptable, etc.).

#### **Expectations**

I borrowed (with permission) the following paragraph from my colleague Catherine Stonehouse's syllabus for "The Pastor and Christian Discipleship" (CD511X).

"For some of you, learning through ExL is a new experience. In the pioneer spirit this course requires, let me share a quote from Kentucky's own Daniel Boone: *"I can't say as ever I was lost, but I was bewildered once for three days."* If we get by with only three days of bewilderment, I'll be ecstatic! Let's all just take a deep breath and expect the unexpected at times. To reduce any anxiety connected with this class (did someone say **anxiety?**), let me make clear to you what you can expect from me, and what I expect of you."

On Expectations, see the devotional for Module 1 on the class CD.

### *What you can expect of me*

1. Prompt replies to questions and postings (i.e., usually generated during my next office hours after receiving the posting).
2. Interaction, participation, and direction in the ongoing discussions that will occur over the course of the semester.
3. Prompt feedback and assessment on assignments.
4. Occasional bloopers as I learn this mode of teaching and interact with the class.
5. My energy and excitement as we engage in studying and learning the material at hand.

### *What I expect of you*

1. Participation in online discussion both in the Discussion Center, in your Team Folder (should be have enough for teams), and in our online chats.
2. On time completion of assignments.
3. Your honest questions when you don't understand the material or the instructions.
4. Your patience as we work together in this medium.
5. Your willingness to engage in issues you may find stretching and challenging.

### *What I expect us to get personally from the class*

1. A new, different, and expanded understanding of the people influenced by the varieties of Islam.
2. Some possible witness and relationship procedures that will give us more confidence and effectiveness in our relationships with Muslims.
3. Insight into how mission to Muslims of several varieties could be fruitfully carried out.
4. A team of prayer supporters and colleagues in the endeavor of reaching Muslims that may last beyond the boundaries of this class.

### **Guidelines**

1. *Assignments.* All assignments are due by the stated due dates. These are outlined below for your reference. Late assignments will be penalized one third of a letter grade per day late. For example, a B paper turned in one day late becomes a B-.
2. *Postings.* Postings in the Discussion Center and in your team folder should be limited to between 50 and 75 words. My postings, however, are frequently longer!
3. *Grammar.* I expect us (myself included) to use proper English grammar at all times. This includes complete sentences, punctuation, capitalization, and spelling. For assistance in this area, consult a standard style guide such as Carol Slade, *Form and Style: Research Papers, Reports, and Theses* (11th ed., Boston: Houghton Mifflin, 1999). If you use poor grammar you can expect it to be reflected in your final grade. You may put documentation in parentheses, e.g., (Esposito, 128). But include a bibliography at the end of your document so your readers will know to what exact source the parenthetical reference refers. If you are doing a 4-MAT for a particular reading, you need not include anything other than the page number, e.g., (128), after a quote.

4. *Discussion.* A crucial element of this course is the dialogue we enter into with each other. All discussions will be characterized by encouragement, gentleness, patience, persistence, and hope. This does not mean that we will not challenge, confront, or question each other. It does mean that these things will be undertaken for the purpose of growth and stimulation to think and understand the subject at hand more deeply and more intimately. Love of God and neighbor enhances learning. Practice a hermeneutic of charity.

### **Required Reading**

Required reading will be taken from the following resources in accordance with the schedule of modules identified below. Notice the annotated bibliography in *The World of Islam* CD-ROM. I have posted an additional bibliography in the Course Center. The CD also contains the Qur'an we will read in Module 2. If you want to buy a copy of the Qur'an, go to [www.islamicmedia.com](http://www.islamicmedia.com). You can order a Qur'an by going to "browse" on the left of their web page and clicking on "Qur'an." Several options show up on the Qur'an page. I recommend the A. Yusuf Ali translation. An English only edition is available for \$4.95, though that is not shown on the web site. It is product #BYAE). If you even dream of learning Arabic, I recommend you get either the \$19.95 or the \$14.95 edition. The English only edition and the English part of the other two editions is the same as the one in your CD. Because of its King-James-Bible English, you can tell whether it addresses Muhammad (singular "thou/thee") or a group (plural "you/ye). American Muslims recognize this edition. If you already have a Qur'an, you may certainly make use of it rather than the translation on the CD. If your edition is published by the Ahmadiyyah sect, check with the translation on the CD, if your response or point hinges upon a particular verse. The Ahmadiyyah sect is to Islam as the Mormon church is to orthodox Christianity. If you wait to purchase a Qur'an until you initiate a relationship with a Muslim guide, the guide's faith community may provide you with a Qur'an.

#### *Items to Purchase from the Cokesbury Bookstore*

John L. Esposito. *Unholy War: Terror in the Name of Islam*. New York, NY and Oxford, UK: Oxford University Press, 2002 (172 pages, including notes and a glossary).

Suzanne Haneef. *What Everyone Should Know about Islam and Muslims*. Chicago: Kazi Publications, 1982 (192 pages, including annotated bibliography and a glossary).

Charles Kurzman. *Liberal Islam: A Sourcebook*. New York, NY and Oxford, UK: Oxford University Press, 1998 (330 pages, including a glossary). Selected readings.

*The World of Islam: Resources for Understanding*. CD-ROM, version 1.0. Global Mapping International, 2000. Selected readings.

#### *Items you will receive from the ExL Office*

A two-cassette video from CSPan of a Christian-Muslim dialogue in Washington, DC.

A CD containing a videoed devotional for each of the seven units.

### *Required Reading by Module*

For any additional details about assignments see the specified modules.

Module 1 (February 10-23). Survey of Islamic history and of Christian Witness among Muslims.

*The World of Islam* CD (*The World of Islam: Resources for Understanding*. CD. Version 1.0. Global Mapping International, 2000) the article by Colin Chapman, "Christian Perceptions of Islam: Threat, Challenge, or Misunderstood Ally?" from Nichols, Bruce, ed. The *Evangelical Review of Theology* in the "Books and Articles" section.

### **Assignments**

**Due dates for the assignments are indicated in blue.** Find detailed guidance for the assignments in the guidelines for Module 1.

**Assignment:** by 5:00 p.m. on Wednesday, February 11. Send a personal introduction message to others on your team.

**Assignment:** by 9:00 a.m. on Monday, February 16, respond to at least two other students' personal messages.

**Assignment:** by 5:00 p.m. on Friday, February 13, using the 4-MAT response form, respond to Colin Chapman's article, "Christian Perceptions of Islam," in your *World of Islam* CD and post the 4-MAT to my office and one personal observation and one question from it to your Team Folder.

**Assignment:** by 9:00 a.m. on Monday, February 16, respond to at least two others of your colleagues' postings

*The World of Islam* CD. *Survey of Islam*. Read sections 1-3 and 13.

### **Assignments**

**Assignment:** by 5:00 p.m. on Friday, February 21, using the 4-MAT response form, respond to sections 1-3 or section 13 of the "Survey of Islam" and post one question and one response to the Discussion Center or your Team Folder (in the event that we have teams). Don't forget you can post prayers to the Prayer Folder.

**Assignment:** by 9:00 a.m. on Monday, February 23, respond to at least two others of your colleague's postings.

Module 2 (February 24-March 8). The place of the Qur'an in Islamic faith and of some of its themes relevant to the varieties of Islam and Christian Mission among Muslims.

### *Connection with Muslims*

**Assignment** due February 27 by 5:00 p.m. Find the details in the guidelines for Module 2. By Friday, February 27 at 5:00 p.m., send me a memo, telling me about the attempts you have made to contact a Muslim or group of Muslims to serve as guide(s) or host(s) for your journey this semester. Don't forget the

Prayer Folder. I am not requiring you to post anything to it, but we need to pray for each other, especially in relationship to these guides.

*The World of Islam* CD. Qur'an: Surahs (chapters) 1-12, 19, 22, 24, 33, 48, 88-114. Required.

**Assignment:** by [9:00 a.m. on Monday, March 1](#) (Find the details in the guidelines for Module 2), post a single 4-MAT response to the MW622MZ office for these readings collectively. Then post one question and one personal response from the second page of your 4-MAT response to the Discussion Center / Team Folder.

**Assignment:** by [5:00 p.m. on Wednesday, March 3](#), respond to at least two questions or personal comments from among those posted by your classmates or team members.

### *End-of-the Module Essay*

**Assignment:** by [Monday, March 8 at 5:00 p.m.](#), post an essay you have written of from 6 to 10 pages entitled, "The Qur'an and Christian Mission," featuring primarily your own conclusions from your reading of the Qur'an about its importance for Christian mission and witness among people influenced by Islam, to the MW622MZ Office. The following excellent resources may help you with this task.

*The World of Islam* CD. Books and articles: John Gilchrist, *The Qur'an: The Scripture of Islam*.

*The World of Islam* CD. Course: Anne Cooper, *In the Family of Abraham: Christians and Muslims Reasoning Together*, Units 1-4, and 10.

*The World of Islam* CD. Books and Articles: *Evangelical Review of Theology*, Bruce Nichols, "The Servant Songs of Isaiah in Dialogue with Muslims." (Not really related to the Qur'an but related to Christian scripture and the worldview of the Qur'an).

Module 3 ([March 19-March 22](#)). "Mainstream" or "moderate" Islam and its drive for religion as a way of life. May I remind you of the CD with my devotional introduction to these modules.

Suzanne Haneef. *What Everyone Should Know about Islam and Muslims*. Chicago, IL: Kazi Publications, 1982.

**Assignment:** by [March 15 at 5:00 p.m.](#), post a 4-MAT response to the MW622MZ Office for this book. Yes, this is difficult summarizing a whole book on one single-spaced page. But if you ever are asked to write a book review, you will have to summarize a book in one such page--or possibly less. Read it carefully because it represents what one will encounter in visiting a mosque and getting to know Muslims in North America and in a lot of other global contexts. This will also aid your summary as you will be able to grasp the most important points in the book. Then post one question and one personal response from the second page of your 4-MAT response to your Discussion Center / Team Folder.

**Assignment:** by [March 17 at 5:00 p.m.](#), respond to at least two questions or personal comments from among those posted by your team members.

*End-of-the Module Essay*

**Assignment:** by [March 22 at 5:00 p.m.](#), post your End of Module Essay to The MW622MZ Office. It should be on the topic Christian Mission to Main-stream or Moderate Muslims. Remember, the module guidelines in the Course Center will help to clarify almost any assignment.

Optional Resources helpful for your end-of-module paper.

*The World of Islam* CD. Books and Articles: *Evangelical Review of Theology*, Isma'il Al Faruqi, "On the Nature of Islamic Da'wah." (*Da'wah*, meaning summons, is the Islamic equivalent of evangelism).

*The World of Islam* CD. Books and articles: Paul Varo Martinson, *Islam: An Introduction for Christians*. Part 2: Islam in North America.

*The World of Islam* CD. Course: John Elder, *The Biblical Approach to the Muslim*, Lessons 1, 4-9.

Module 4 ([March 23-April](#)). "Folk Islam" and Sufism and their focus on practical life issues.

*The World of Islam* CD. Required reading: Survey: Section 11: "Folk Islam and Sufism"; Books and articles: Annemarie Schimmel, *Mystic Dimensions of Islam*. Read the Foreword and the three chapters that look the most interesting. A biographical essay about Professor Schimmel has been posted in the folder for this module.

**Assignment:** by [Monday, March 29 at 5:00 p.m.](#) post a 4-MAT response to my office (MW622MZ) for Section 11 of the Survey. You can spice it up with references to relevant portions of your reading from Schimmel. Then post one question and one personal response from the second page of your 4-MAT response to the Discussion Center / Team Folder. If you have been able to ask questions of your Muslim guide or host, indicate in this posting at least one question you asked and what the answer was. If not post at least one question from your 4-MAT.

**Assignment:** by [Wednesday, April 2 at 5:00 p.m.](#), respond to at least two of the questions or personal responses posted by your teammates.

Spring Break ([March 29-April 12](#)). If you have heavy Holy Week duties next week, you might try to get extra course work done this week.

*The World of Islam* CD. Books and articles: Bill Musk, *The Unseen Face of Islam*.

**Assignment** by [9:00 a.m. on Wednesday, March 31](#), complete the reading of *The Unseen Face of Islam*. This is a required reading, but no 4-MAT is required for it. This reading will be the most essential one for your assignment for essay at the end of this module--it is also due today (see the following paragraph). You can demonstrate your newly acquired knowledge of popular or folk Islam in that essay. You may want to ponder why Sufism and folk Islam are treated in the

same unit and how this affects Christian mission among folk Muslims. You may want to ask your guide about Sufi and folk Islam and about some of the features of it identified in Schimmel and Musk. Educated Muslims tend to deny that phenomena such as Musk discusses are really Islamic. What do you think?

#### *End-of-the Module Essay*

**Assignment:** by [Monday, April 12 by 5:00 p.m.](#) post an essay of from 6 to 10 pages (variable spaced font, double spaced, one inch margins, and 12 point type) entitled, "Popular Islam, Sufism, and Christian Mission," or an equivalent title of your choosing.

Other Optional resources relevant to your end-of-module paper.

*The World of Islam* CD. Books and articles: Paul Varo Martinson, *Islam: An Introduction for Christians*, Chapter 12, Mysticism and Sufism.

*The World of Islam* CD. Books and Articles: *Evangelical Review of Theology*, L. Bevan Jones, "How a Sufi Found His Lord."

Module 5 ([April 13-19](#)). Shi'i (or Shiite) Islam and its passion for self-sacrifice.

**Note:** This is only a one-week module. Thus the usual rhythm of the two-week modules will be altered. The first assignment is due on [Wednesday April 14](#).

*The World of Islam*. CD Survey: Section Divisions in Islam."

*The World of Islam* CD. Books and articles: Musk, *The Unseen Face of Islam*. Chapter 5, The Drama of Devotion (Shiite festivals), Appendix 2.

**Assignment:** by [Wednesday, April 14 at 5:00 p.m.](#) post one 4-MAT response to my office (MW622MZ) covering Survey: Section 12, focusing on Shi'ite Islam. You could reference Musk's chapter 5 in your summary. Then post one question and one personal response from the second page of your 4-MAT response to the Discussion Center / Team Folder.

**Assignment:** by [5:00 p.m. on Thursday, April 15](#), respond to at least two postings from other members of your team.

#### *End-of-the Module Essay*

**Assignment** by [Monday, April 19 at 5:00 p.m.](#) post to my MW622MZ Office an essay of from 6 to 10 pages (variable spaced font, double spaced, one inch margins, and 12 point type) entitled, "Christian Mission to Shiite Muslims," or an equivalent title of your choice.

Optional resources to enhance your end-of-module paper.

*The World of Islam*. Books and articles: Martinson, Chapter 11, The Shi'ites.

*The World of Islam* CD. Books and articles: George Braswell, *Islam: Its Prophet, Peoples, Politics, and Power*. Chapter 6.

*The World of Islam* CD. Maps and Pictures: "Shi'ite Processions."

*The World of Islam* CD. Books and articles: Michael Nazir-Ali, *Frontiers in Muslim Christian Encounter*.

Module 6 ([April 20-May 3](#)). Political Islam and its concern for a divine order for human society.

*The World of Islam* CD. Survey: Sections 4, "Sources"; 10, "Modern Movements"; and 14, "Islam and the West." Section 4 provides necessary background for understanding the issue of Shari'ah that is the center of the controversy between political Islam and liberal Islam (Module 7).

Esposito, *Unholy War: Terror in the Name of Islam*. Oxford, UK and New York, NY: Oxford University Press, 2002. .

**Assignment:** by [Monday, April 26 at 5:00 p.m.](#) post one 4-MAT response to my MW622MZ Office covering Esposito. Then post one question and one personal response from the second page of your 4-MAT response to the Discussion Center / Team Folder. The background reading from the Survey will help you ask questions for interpretation on the second page of your 4-MAT.

**Assignment:** by [5:00 p.m. on Wednesday, April 28](#), respond to at least two postings from other members of your team.

### *End-of-the Module Essay*

**Assignment:** by [Monday, May 3 at 5:00 p.m.](#), post an essay of from 6 to 10 pages (variable spaced font, double spaced, one inch margins, and 12 point type) entitled, "Christian Witness and Political Islam" or an equivalent title of your choice.

Optional resources likely to enhance your end-of-module paper.

*The World of Islam* CD. Books and Articles: J. Dudley Woodberry, "Missiological Issues in the Encounter with Emerging Islam."

*The World of Islam* CD. Kenneth Cragg, "Contemporary Trends in Islam," Chapter 2 in Books and articles: Woodberry, *Muslims and Christians on the Emmaus Road*.

*The World of Islam* CD. Books and articles: Michael Nazir-Ali, *Islam: A Christian Perspective*, Chapter 6, The Return to Fundamentalism.

*The World of Islam* CD. Books and articles: Paul Varo Martinson, *Islam: An Introduction for Christians*, Chapters 13-15: Religion, State, and Society, Groups in Islam, and Islam and the Modern Age.

*The World of Islam* CD. Books and Articles: *Evangelical Review of Theology*, John D. C. Anderson, "Does the Church Make it Difficult for Muslim Inquirers?"

**Module 7 (May 4-May 17).** Liberal Islam and its desire for congruence and relevance in the contemporary global context.

*The World of Islam* CD. Survey: Section 15. "Islam and Human Rights."

Selections from Charles Kurzman, ed. *Liberal Islam: A Sourcebook*. Oxford, UK and New York, NY: Oxford University Press, 1998.

Kurzman, "Introduction", 3-26.

Muhammad Sa'id Al-'Ashmawi, "*Shari'a*: The Codification of Islamic Law," 49-56.

Sadek J. Sulaiman, "Democracy and *Shura*," 96-98.

Benazir Bhutto, "Politics and the Muslim woman," 107-111.

Fatima Mernissi, "A Feminist Interpretation of Women's Rights in Islam," 112-126.

Muhammad Shahrour, "Islam and the 1995 Beijing World Conference on Women," 139-142.

Mohamed Talbi, "Religious Liberty," 161-168.

'Ali Shari'ati, "Humanity and Islam," 187-195.

Mahmoud Mohamed Taha, "The Second Message of Islam," 270-283.

Fazlur Rahman, "Islam and Modernity," 304-318.

Shabbir Akhtar, "Islam and the Challenge of the Modern World," 319-327.

**Assignment:** by [Monday, May 12 at 5:00 p.m.](#), post one 4-MAT response to my office (MW622MZ) covering the readings from Kurzman identified above. On page one summarize objectively the positions of liberal Muslims as revealed in these selections. Section 15 of the Survey might help you in asking some critical questions for interpretation on page 2 of your 4-MAT. Then post one question and one personal response from the second page of your 4-MAT response to the Discussion Center / Team Folder.

**Assignment:** by [Wednesday, May 14 at 5:00 p.m.](#), respond to at least two postings from other members of your team.

#### *End-of-the Module Essay*

**Assignment:** by [Monday, May 19, at 5:00 p.m.](#), post an essay of from 6 to 10 pages (variable spaced font, double spaced, one inch margins, and 12 point type) entitled, "Christian Mission and Liberal Islam," or an equivalent title of your choice.

Optional resources to help with your end-of-module paper.

*The World of Islam* CD. Books and Articles: J. Dudley Woodberry, "Missiological Issues in the Encounter with Emerging Islam."

*The World of Islam* CD. Kenneth Cragg, "Contemporary Trends in Islam," Chapter 2 in Books and articles: Woodberry, *Muslims and Christians on the Emmaus Road*.

*The World of Islam* CD. Books and articles: Michael Nazir-Ali, *Islam: A Christian Perspective*, Chapters 5 and 6, *The Reconstruction of Muslim Thought and The Return to Fundamentalism*, section IV, *The Eclipse of Liberalism*.

Final Exam ([Due 5:00 p.m. on May 21](#)). Directions for the final exam will be included in the guidelines for Module 7. Essentially, you are to respond to a dialogue between Christian and Muslim leaders included with your materials on two video cassettes. I have given you instructions at the beginning of the first video about this assignment. In light of your studies in this class and any other background you have had relevant to these tapes, respond to the dialogue, indicating what the essential issues are, how they relate to the varieties of Islam, and what you would do to improve the Christian response of the participants in this dialogue and what you would recommend Christians do to carry out the business of being a Christian witness to these people.

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