

EMT 3020/6020 HS Intertwined Texts: Bible and Quran in Dialogue

General Information

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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.

Course format:

This course is a two-hour, weekly seminar. The first hour will consist of brief lectures and class discussions of the assigned secondary scholarship. In the second hour, students will have the opportunity to explore primary Biblical and Quranic texts in a group dialogue setting, experiencing firsthand how others read the scriptures. Students will also have the opportunity to explore and compare four different approaches to text-based interfaith dialogue in four one-hour guest presentations or workshops. These workshops will include a debate, a Scriptural Reasoning session, a Jewish-Muslim women's text study and a play.

Course objectives

Students successfully completing this course will be able to demonstrate the following learning outcomes:

a) In respect of general academic skills

- Familiarity with major search tools in Quranic Studies and Biblical Studies, such as Old Testament Abstract, New Testament Abstracts, ATLA religion database, Index Islamicus, and Encyclopedia of the Quran.
- Ability to conduct research and write research papers.
- Ability to express their reflections in well-structured reflection papers.

- Critical capacity and analytic ability when completing a variety of assignments.
- Oral communication abilities, when participating in classroom discussions about complex issues.

b) In respect of the understanding of course content

- Comprehension of some of the similarities and differences between Quranic and Biblical narratives and the way they have been read in the history of Quranic and Biblical scholarships.
- Understanding the relationship between a text and its literary and historical context.
- Knowledge of the stories of some of the main figures found in the Bible and the Quran, such as Adam, Abraham, Jonah, Joseph, Moses, Saul, Solomon, the Queen of Sheba, Mary, and Jesus.
- Familiarity with some of the basic terminology used in the study of Biblical-Quranic interconnections, such as *Isra'iliyyat*, diachronic, synchronic, influence theory and intertextuality.
- Awareness of the three different genres of Islamic scholarly works which utilize materials derived from Jewish and Christian sources: Exegesis (*tafsir*), stories of the prophets (*qisas al-anbiya'*) and histories (*tarikh*).
- Acquaintance with the diversity of Muslim approaches to the Biblical/Quranic nexus, as represented in the works of some of the major scholars, such as al-Tabari (d. 923), Ibn Kathir (d. 1373), al-Biqā'i (d. 1480) and Muhammad Abduh (d. 1905).
- Familiarity with the diversity of Jewish and Christian approaches to the Biblical/Quranic nexus, as represented in the works of scholars such as Abraham Geiger, W. St. Clair Tisdall and Angelika Neuwirth.
- Understanding the differences between intertextuality and influence theory and how recent developments in literary theory can impact how the Biblical and Quranic narratives are read.

c) In respect of personal and spiritual formation

- Exploring the opportunity to witness how God speaks to and is experienced by others in a variety of cultures and settings and to exalt God's grace, majesty and transcendence.
- Understanding and appreciation of the textual connections between the scriptures that form the basis of some of the world's major religious traditions.
- Examining new ways of learning from one another through reading each other's scriptures together.

d) In respect of ministerial and public leadership

- Sensitivity in the portrayal of each other's scriptures and in expressing their textual interconnections.
- Awareness of the role of the media and its interactions with scholarly endeavours, such as the Corpus Coranicum project of the Berlin-Brandenburg Academy of Sciences and Humanities.
- Understanding the differences between dialogic and dialectical approaches and how they can impact reading scriptures and interfaith relations in general.
- Exploring new ways of reaching out to others through the texts that lie at the heart of the Abrahamic scriptural heritage.

Required Textbook

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.

The Quran in Translation

For the meaning of the Quran, 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. The KJV, RSV and NRSV all contain 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 into 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 in related areas of research. 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 these resources. 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. 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 provides a variety of translations of the Biblical primary texts, <http://www.biblegateway.com/>.

Evaluation and Assignments

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.

<i>Component</i>	<i>Weight</i>	<i>Due Date</i>
Class Participation	10 %	N/A
Reflections on Texts 1	15 %	Feb. 11 th @ 11:00 am (draft due by 5:00 pm the day before the readings are due)
Reflections on Texts 2	15 %	Mar. 4 th @ 11:00 am (draft due by 5:00 pm the day before the readings are due)
Reflections on Styles of Scripture-Based Interfaith Dialogue	15%	April 1 st @ 11:00 am
Research Paper	45 %	Mar.18 th @ 11:00 am

All essays and assignments must be handed in on time. Penalty for late assignments is 2% reduction in mark per day of lateness. Assignments will not be accepted after two weeks of the due date. Academic accommodation will only be considered when appropriate documentation (an official U of T medical certificate) is provided within ONE week of the due date. At all time, students are expected to do their own work. Plagiarism--to represent as one's own any idea or expression of an idea or work of another in any academic examination or term test or in connection with any other form of academic work—is a serious academic offense and will not be tolerated. Students who plagiarize run the risk of suspension and other sanctions. For the definition of “academic work,” tribunal procedures, and more, see <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>. 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.

a. Attendance and Class Participation

Attendance is mandatory. More than two unexcused absences will negatively affect a student's grade. More than four absences without proper documentation (an official U of T medical certificate provided within one week of the absence) will receive an automatic FZ. Students are expected to attend class and to come prepared. You should expect to devote 3 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. You will encounter a number of technical vocabulary that you may be unfamiliar with, terms such as *Isra'iliyyat*, *tafsir*, diachronic, synchronic, and intertextuality. To help you learn these terms, a wiki is provided for you on the course website. Use this opportunity to list these terms, define them, and state their significance for the study of the Bible and the Quran together with your classmates. Wikis have the advantage of enabling students to work together online in a group. Your class participation mark will reflect your participation in classroom discussions and an oral presentation on your research paper.

b. Reflections on Texts 1 & 2

Studying one's own and each other's scriptures in a group dialogue setting can be an exciting experience, which can lead to new insights and the discovery of layers of meaning in the contexts of today. For believers, it can be a joy to witness the different ways in which God speaks to his creations across the ages, evoking a sense of exhilaration in God's magnificence and transcendence of space and time. For those in the Abrahamic faith traditions, whether in the Israelite or the Ishmaelite lines, it can revive the sense of peace that comes with the recognition that there is only one God, whose creativity finds expression in us all, and whose worship links us together in a network of relationships which nourishes us and upon which we thrive. For Jews and Christians, reading scriptures together can uncover new ways of experiencing how the Bible reaches out from the depth of history and across faith traditions, generating meaning and nurturing connections. For Muslims, interfaith dialogue can be an expression of Islam, an act of wholeness-making, by reaching out to humanity across the boundaries of culture, language and ethnic identity. It may even evoke something of the feel of Mecca, to which people come from the corners of the earth to walk in the footsteps of Abraham, humbly grateful at God's invitation to join the throngs of worshippers who have glorified God in this timeworn tradition. Just as God takes center stage in acts of worship and in the Scriptures, interfaith dialogue too, can have an experience of the divine at its heart, seen through the eyes and mouths of others. For those whose personal belief systems may not be centered on the deity, but rather on a sense of identity, reading the scriptures together can be an event in the continuous process of negotiating identity, for learning more about oneself and about others.

The first two reflections papers are a window into your own, personalized experience of the Abrahamic texts, regardless of your religious persuasion. Each paper should reflect on one set of primary texts from the Quran, the Bible and related literature as listed in the schedule of readings below. They should each 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 opinions. 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. A draft of each of the two reflection papers is due by 5:00 pm on the day before the readings are taken up in class.

c. Reflections on Styles of Scripture-Based Interfaith Dialogue

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, guest presentations and classes. You should compare and contrast them, expressing your personal preferences and thoughts about the different styles.

d. Research Paper

This assignment is to evaluate your methodological awareness when approaching sacred texts and the relationship between them. Choose a story, anecdote or topic 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.)

Normally, students will be required to submit their research papers to Turnitin.com for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the Turnitin.com reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of the Turnitin.com service are described on the Turnitin.com web site. A link will appear on the course website under "Course Materials," which will guide you through the Turnitin submission. You will also need to submit a paper copy in class on the due date.

Students not wishing to submit their work through Turnitin will need to contact the instructor and set up a meeting by February 6th in order to discuss alternative arrangements. For the definition of "academic work" and more, see

<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>. See also

<http://www.socialwork.utoronto.ca/students/policy/plagiarism.htm>.

Grading scale

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter	Other qualities expected of students
A RANGE: Excellent: Student shows original thinking, analytic and synthetic ability, critical evaluations, broad knowledge base.				
A+	90-100	4.0	Profound and Creative	Strong evidence of original thought, of analytic and synthetic ability; sound and penetrating critical evaluations which identify assumptions of those they study as well as their own; mastery of an extensive knowledge base
A	85-89	4.0	Outstanding	
A-	80-84	3.7	Excellent	
B RANGE: Good: Student shows critical capacity and analytic ability, understanding of relevant issues, familiarity with the literature.				
B+	77-79	3.3	Very Good	Good critical capacity and analytic ability; reasonable understanding of relevant issues; good familiarity with the literature
B	73-76	3.0	Good	
B-	70-72	2.7	Satisfactory at a post-baccalaureate level.	Adequate critical capacity and analytic ability; some understanding of relevant issues; some familiarity with the literature
FZ	0-69	0	Failure	Failure to meet the above criteria

Accommodations

Students with diverse learning styles are welcome in this course. If you have a disability/health consideration that may require accommodations, please feel free to approach me and /or the Accessibility Office as soon as possible. It takes time to put disability related accommodations in place. The sooner you meet with a Disability Counsellor at Accessibility Services, the quicker s/he can assist you to achieving your learning goals in this course. The University of Toronto is committed to facilitating the inclusion of students in all aspects of university life. For more go to www.accessibility.utoronto.ca or accessibility.services@utoronto.ca.

Schedule of Readings (may be subject to change)

1	<p>Jan. 7</p> <p style="text-align: center;">Introduction</p> <p><u>Topics:</u></p> <ul style="list-style-type: none">• Introduction to the course• Adam and Eve in the Bible and the Quran• <i>Hesed, agape</i> and <i>rahma</i> <p><u>Suggested Readings:</u></p> <ol style="list-style-type: none">1. About the Centre for the Study of Jewish-Christian-Muslim Relations, Merrimack College http://www.merrimack.edu/academics/centers/jcmr/about/2. St. Augustine, Letter 130 (412 C.E.), http://www.newadvent.org/fathers/1102130.htm <p><u>Primary Texts:</u></p> <ol style="list-style-type: none">3. Genesis 1:26-31; 2:4-3:244. Luke 10:18; Romans 5:11-15; 1 Corinthians 15:21-23; 44-46; Tobit 8:5-7.5. Quran 2:30-39; 3:185; 4:1; 7:10-30; 15:26-42; 49:13
2	<p>Jan. 14</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, 139. 6. Quran 1: 1-7; 2: 1-39; 7:54; 10:4; 21:104; 41:11-12; 50:38.
<p>3</p>	<p>Jan. 21</p> <p style="text-align: center;">Classical Muslim Exegesis and the <i>Isra'iliyyat</i></p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Literary genres which incorporate Biblical material: Exegesis (<i>tafsir</i>), Stories of the Prophets (<i>qisas al-anbiya'</i>), Histories (<i>tarikh</i>) • Definition of <i>Isra'iliyyat</i> • Classical exegesis and the <i>Isra'iliyyat</i> • Abraham in the Bible and the Quran <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Roberto Tottoli, "Wahb Ibn Munabbih" in <i>Biblical Prophets</i>, pp.138-141. 2. Roberto Tottoli, "The Stories of the Prophets in the Middle Ages" and "The Reaction of Ibn Taymiyya and Ibn Kathir" in <i>Biblical Prophets</i>, pp.165-174. 3. 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. 4. Norman Calder, "Tafsir from Tabari to Ibn Kathir: problems in the description of a genre, illustrated with reference to the story of Abraham" in G. R. Hawting and Abdul-Kader A. Shareef (eds), <i>Approaches to the Qur'an</i> (London: Routledge, 1993), pp. 101-140. <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 5. Genesis 17; 22 6. Psalm 105 7. Quran 2:124-134; 6:74-80; 21:62-70; 37: 102-109.
<p>4</p>	<p>Jan. 28</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 <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Sidney H. Griffith, "The Gospel, the Qur'an and the Presentation of Jesus in al-Ya'qubi's <i>Tarikh</i>" in John Reeves (ed.), <i>Bible and Qur'an</i>, pp. 133-160. 2. Todd Lawson, <i>The Crucifixion and the Qur'an: A Study in the History of Muslim Thought</i> (Oxford: Oneworld, 2009), pp. 1-25.

	<p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 3. Matthew 27:32-56; Luke 6:12-31; 17:12-14; 22:14-23; John 9:1-7 4. Quran 3:45-59; 4:157-158.
<p>5</p>	<p>Feb. 4</p> <p style="text-align: center;">Modernity and the <i>Isra'iliyyat</i></p> <p>Guest Lecturer: Dr. Shabir Ally</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Modern Muslim exegesis and the <i>Isra'iliyyat</i> • The debate style of interfaith dialogue • Joseph in the Quran and the Bible <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Roberto Tottoli, “The Twentieth Century: Muhammad ‘Abduh” and “The Rejection of the <i>Isra'iliyyat</i> in Contemporary Literature” in <i>Biblical Prophets</i>, pp.175-188. 2. Abdullah Saeed, “The Charge of Distortion of Jewish and Christian Scriptures” <i>The Muslim World</i> 92, 3-4, (2002), pp. 419 – 436. 3. Ahmed Deedat vs Doctor Anis Shorosh, The Quran or the Bible: Which is God’s word? (debate) http://www.youtube.com/watch?v=DW5TIWkVmmc <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 4. Genesis 37; 39-45. 5. Quran 12
<p>6</p>	<p>Feb. 11</p> <p style="text-align: center;">The Dilemma of the Jewish Influence</p> <p>Guest Lecturer: Dr. Shari Golberg</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Insights from literary theory: What is influence theory? • Abraham Geiger: context and impact • Jewish-Muslim women’s text-study • Solomon and the Queen of Sheba in the Quran, the Bible and Targum Sheni <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Abraham Geiger, “Table of Contents” and “First Section” in <i>Was hat Mohammed aus dem Judenthume aufgenommen?</i> (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

	<p>2. Michael Pregill, “The Hebrew Bible and the Qur’an: The Problem of the Jewish “Influence” on the Qur’an” <i>Religion Compass</i> 1 (2007): 10.1111/j.1749-8171.2007.00044.</p> <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 3. Quran 27: 15-44 4. Targum Sheni (Second Targum on the Book of Esther) 5. 1 Kings 10:1-13 6. 2 Chronicles 9:1-12
7	<p>Feb. 25</p> <p style="text-align: center;">Modern 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. 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"> 3. Luke 1:1-56. 4. Quran 3: 33-47; 19:16-34
8	<p>Mar. 4</p> <p style="text-align: center;">Contemporary Christian Approaches</p> <p>Guest Lecturer: Rev. Dr. Brian Arthur Brown</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, <i>Forensic Scriptures</i> (Eugene, Oregon: Cascade Books, 2009), pp. 1-18. 3. Brian Arthur Brown (ed.), “Foreword by Amir Hussain” in <i>Three Testaments</i>, pp. ix-xi.
<p>9</p>	<p>Mar. 11</p> <p style="text-align: center;">Scriptural Reasoning</p> <p>Guest Lecturer: Susan Harrison</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Scriptural Reasoning • Post-modern Jewish philosophy, Talmudic argumentation and dialogue • The story of Jonah in the Bible and the Quran <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. “What is SR? Gateway to Scriptural Reasoning.” Extracts from the writings of Kevin Hughes, Peter Ochs, David Ford, Steven Kepnes, and Willie Young. http://etext.lib.virginia.edu/journals/jsrforum/gateways.html 2. Beth Hawkins (Review), “Reasoning after Revelation: Dialogues in Postmodern Jewish Philosophy” by Steven Kepnes, Peter Ochs and Robert Gibbs; with commentaries by Yudit Kornberg Greenberg et. al. (Boulder: Westview Press, 1998) <i>The Jewish Quarterly Review</i> 90, 1/2 (1999), pp. 194-201. 3. Scriptural Reasoning presentation at Huron University College http://www.youtube.com/watch?v=xC0m3ulq-Jg <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 4. Jonah 1:1-3; 3:1-5, 10; 4:1. 5. Luke 11:27-30. 6. Quran 10:96-100.
<p>10</p>	<p>Mar. 18</p> <p style="text-align: center;">Intertextuality and Emerging Muslim Approaches</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Insights from literary theory: Intertextuality, reader-oriented and author-oriented approaches • King Saul/Talut in the Quran and the Bible • War theory in the Bible and the Qur’an

	<p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Patricia Tull, "Intertextuality and the Hebrew Scriptures," <i>Currents in Research: Biblical Studies</i> 8 (2000), pp. 59-90. 2. Linda Hutcheon, 'Intertextuality' in Erik Barnouw et al. (eds), <i>International Encyclopedia of Communications</i>. 4 vols. New York, Oxford: Oxford University Press, 1989. 3. 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"> 4. Quran: 2:190-195; 2-246-251; 9: 1-16, 29; 8:67-71 5. 1 Samuel 8; Deuteronomy 7:2-6; Galatians 4:21-31
<p>11</p>	<p>Mar. 25</p> <p style="text-align: center;">Manuscripts and Media</p> <p><u>Topics:</u></p> <ul style="list-style-type: none"> • Media, Manuscripts and Scholars • Corpus Coranicum project of the Berlin-Brandenburg Academy of Sciences and Humanities • Diachronic approaches • Moses in the Bible and the Quran. <p><u>Assigned readings:</u></p> <ol style="list-style-type: none"> 1. Angelika Neuwirth, "'Oral Scriptures' in Contact: The Qur'anic Story of the Golden Calf and its Biblical Subtext between Narrative, Cult and Inter-communal Debate' in Stefan Wild (ed.) <i>Self-Referentiality in the Qur'an</i>, Diskurse der Arabistik, Hartmut Bobzin and Angelika Neuwirth (eds), Volume 11. Wiesbaden: Harrassowitz Verlag, 2006. 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 "'San'a' 1 and the Origins of the Qur'an," pp. 31-36. 4. Anna Alvi and Alia Hübsch, "Interview with Angelika Neuwirth: Islam as a Culture of Knowledge" transl. Aingeal Flanagan, <i>Qantara</i> 11. 12. 2013 http://en.qantara.de/content/interview-with-angelika-neuwirth-islam-as-a-culture-of-knowledge <p><u>Primary Texts:</u></p> <ol style="list-style-type: none"> 5. Quran 2: 40-56 6. Exodus 32

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Apr. 1

New Initiatives: "A Common Word" Document

Topics:

- Royal Aal al-Bayt Institute's "A Common Word" document
- Christian and Jewish Responses
- Styles of Interfaith Dialogue
- Student Paper Presentations

Assigned readings:

1. Zaid Eyadat, "Islams: Between Dialoguing and Mainstreaming," *Philosophy & Social Criticism* (May 2012), 38 (4-5), pp. 507-516.
2. Royal Aal al-Bayt Institute for Islamic Thought, *A Common Word between Us and You*. Amman: Royal Aal al-Bayt Institute for Islamic Thought, 2007.
<http://www.acommonword.com/the-acw-document/>

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